

I. WHY STUDY THE HOLY SPIRIT?

- A. The Holy Spirit is probably the single most misunderstood issue in all of Christianity
 - 1. Overemphasis by groups like the United Pentecostal Church
 - 2. Underemphasis by believers who grieve the Spirit
 - 3. Distortion and lies by cults like the Jehovah's Witnesses who say there is no personal Holy Spirit
- B. Emphasis on the Spirit of God is seen in the Bible
 - 1. The Spirit of God was the agent of creation in Gen 1:2
 - 2. The last invitation in the Bible is made by the Spirit of God (Rev 22:17)
 - 3. The Spirit of God wrote the Bible (II Peter 1:21)
 - 4. The Spirit is directly mentioned well over 100 times
- C. Misunderstanding the Spirit of God leads directly to misunderstanding the identity of Christ
- D. One cannot understand the person and work of God outside understanding the Holy Spirit
- E. Holiness and Christian success is a result of the Fruit of the Spirit (**Gal 5:22-23**)

II. QUESTIONS ABOUT THE HOLY SPIRIT

- A. What is the identity of the Spirit of God?
- B. What is the work of the Holy Spirit?
- C. What is His role in the lives of lost men and saved men?
- D. What is the evidence of the Spirit of God in a person's life?
- E. What does it mean to be "filled" with the Spirit of God?
- F. What does it mean to be "baptized with" the Holy Spirit?
- G. How does the Spirit of God work in the lives of men in various dispensations?
- H. When does the Spirit of God indwell a believer? How did this happen in the early days of the churches? Does it still happen that way today?
- I. What happened on the Day of Pentecost?
- J. What does this have to do with the "birth" of the church?
- K. What is the role of the Spirit in the church?
- L. What are the "gifts of the Spirit"? Who gets them? Which ones?
- M. What impact does the Holy Spirit have on the life of a believer today?
- N. What is "blasphemy of the Holy Spirit"?
- O. Should a person pray to the Holy Spirit?
- P. What is the role of the Holy Spirit in divine revelation?
- Q. How does the Spirit of God manifest revelation? Does this continue today?

III. THE BLESSING OF THE HOLY SPIRIT IN THE LIFE OF A BELIEVER

John 14:15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 ¶ I will not leave you comfortless: I will come to you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

- A. Consider what a blessing it would have been to walk with the Lord personally, as the disciples were able to do.
 - 1. Any question could be immediately asked
 - 2. Guidance would be clear, instant, and always available
 - 3. Cares and worries could be instantly shared with the Lord in exchange for consolation
 - 4. You could be sure of the presence of the Lord at all times
- B. In John 14:16, the Lord emphasized that “another Comforter” would be given
 - 1. A comforter is “one who administers comfort or consolation; one who strengthens and supports the mind in distress or danger.” (Webster’s 1828).
 - a. Comfort – Relief from pain; ease; rest; moderate pleasure after pain; strength
 - b. Support – To uphold; to cause to endure
 - c. Consolation – Alleviation of misery or distress of mind; refreshment of mind or spirits; happiness given during distress or misfortune
 - 2. The King James Bible uses the word “comfort” and “consolation” interchangeably
 - 3. It is God’s intention that the “Comforter” be of equal value to us as the bodily presence of the Lord Jesus Christ was to the disciples.
- C. The Spirit of God is the Spirit of truth (Jn 14:17, Jn 15:26, Jn 16:13, also I Jn 4:6)
 - 1. It is important to know that we have a fixed reference point in relation to the truth
 - 2. John 16:13 emphasizes that the Holy Spirit will guide us into truth just as the disciples were guided into truth
 - 3. To know the truth is a comfort
 - 4. Truth, and the acknowledging of it, are good indicators of what spirit indwells someone
- D. The world cannot receive the Holy Spirit
 - 1. Only a born again believer will see Him, know Him, and be indwelt by Him (Jn 14:17)
 - 2. This means that those who falsely claim to see Him, know Him, and be indwelt by Him are actually seeing, knowing, and being indwelt by something else
- E. The Lord said “I” will come unto you . . . He is that Holy Spirit
- F. Keeping God’s commandments and loving Him are prerequisites to the manifestation of His Spirit to us in our lives (Jn 14:21)
- G. The Lord said that the Father and Son would “make [their] abode with” the man who loves the Lord and keeps His words

HOMEWORK: Find the name of the first person in the Bible who was indwelt by the “Spirit of God” and give a scripture reference to prove it.

I. WHAT IS A "SPIRIT"?

- A. Webster's 1828 Dictionary contains 21 different definitions for the noun "spirit"
- B. Spirit -- "The active qualities of a being which are exclusive of (separate from) physical attributes."
- C. General character of "spirits"
 1. Invisible - They cannot be seen (John 4:24 & Col 1:15)
 2. Identifiable - They have a specific nature which makes them unique
 3. Immaterial - They are not defined in physical terms (have no weight, dimension, etc.)
 4. Intelligent - They have unique qualities that are ascribed to thought and intellect
- D. Typically, a spirit is ascribed to living things which have consciousness – life is essential to spirit
 1. Men have a spirit (I Cor 2:11)
 2. Beasts have a spirit (Ec 3:21)
 3. Angels have/are spirits (Ps 104:4)
- E. A spirit is characterized by its emotion, will, personality, and intellect
- F. In the Bible there are evil spirits
 1. They respond to situations (Acts 19:15)
 2. They influence others to perform wicked acts (Acts 19:16)

II. SPIRIT AND SOUL COMPARED

- A. Our understanding of the spirit of a man is that it is the part that is his will.
 1. For example, if we said, "the spirit of Benjamin Franklin is evident today" we would be indicating that his desires, thoughts, and feelings are here.
 2. We would not be as inclined to say, "the soul of Benjamin Franklin is evident today" as we tend to think of the soul as the living part of him (Gen 2:7) which goes to God or hell.
- B. As man is created in God's image, we can understand the relative position of the Spirit of God in the "three in one God" by studying the tripartite nature of man
- C. There is quite a discussion about the difference between soul and spirit, or if there is any difference (is man bipartite or tripartite; two part or three part?)
- D. There is a difference between soul and spirit
 1. The soul and spirit can be divided asunder (Heb 4:12) by the word of God
 2. God distinguished between Adams soul and spirit (I Cor 15:45)
 3. The Bible names all three as parts of men (I Thess 5:23)
- E. As God is tripartite (three are one - I John 5:7-8) man is tripartite (body, soul, spirit) because he is made in God's image
- F. Soul and spirit have different attributes
 1. The soul of a man is "who he is."
 2. The word "heart" and "soul" are used somewhat interchangeably in the Bible (Ps 62:8 vs. Ps 42:4; Ps 51:17 vs. Ps 119:20)
 3. In a sense, the soul is that set of unchanging immaterial traits that identify a man in the same sense that the body is that set of material traits that identify him
 4. The spirit of a man is, in a sense, the living, conscious, and active portion of the man that knows, considers, decides, desires, grieves, seeks, etc.
 - a. Job's soul was bitter; his spirit anguished (Job 7:11)
 - b. Isaiah's soul desired; his spirit sought God (Is 26:9)
- G. Don't spend too much time trying to segregate the soul and spirit of a man because the Bible doesn't spend too much time that way

III. THE SPIRIT OF GOD

- A. Biblical terms used to describe the Spirit of God
 - 1. Holy Spirit - 7 times
 - 2. Holy Ghost - 89 times
 - 3. Spirit of God - 26 times
 - 4. Spirit of the LORD - 25 times
 - 5. Spirit of the Lord - 6 times
 - 6. Spirit of truth - 4 times
 - 7. Others
- B. The Spirit of God is part of the “three in one”.
 - 1. Soul – God the Father – Who God is
 - 2. Body – God the Son – The Son of God in a physical form
 - 3. Spirit – God the Spirit – The feelings, desires, etc. of God
- C. The Spirit of God is the Holy Spirit
 - 1. The most emphasized attribute of God’s Spirit is holiness
 - 2. Holiness is God’s desire above all else
- D. The Spirit of God is the Spirit of Truth
 - 1. He will guide us into all truth (Jn 16:13)
 - 2. He cannot lie (Titus 1:2)

IV CONCLUSION

- A. The Spirit of God is given special recognition, so much so that blasphemy against Him is recognized as a serious offence (Matt 12:31)
- B. The Spirit of God dwells in all believers (Rom 8:9)
- C. A spirit motivates and drives the “indwelt” person to do certain things
- D. There is a difference in “spirit” and “soul” but the Bible often uses the words in similar ways

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

An Example of Ungodly Teaching on the Holy Spirit

“We have seen that Jesus Christ is, was, and always will be God. However, you can search the Bible from Genesis to Revelation and you will find no such Bible teaching with regard to the Holy Spirit. The Bible does not teach that the Holy Spirit is a third member of a Trinity.”

“The personality of Jesus Christ is thoroughly provable from the Bible, but there is no such proof for a personality of the Holy Spirit.”

“The [Old Testament] clearly does not envisage God’s spirit as a person, neither in the strictly philosophical sense, nor in the Semitic sense. God’s spirit is simply God’s Power.”

— compiled by Richard C. Nickels from these sources: “*Is God a Trinity?*” by George L. Johnson, “*God is Not a Trinity!*” by Vance A. Stinson, and “*God Is . . .*” by the Worldwide Church of God, 1993.

“No, the holy spirit is not a person and it is not part of a Trinity. The holy spirit is God's active force that he uses to accomplish his will. It is not equal to God but is always at his disposition and subordinate to him.”

— 2000 Watch Tower Bible and Tract Society of Pennsylvania

The Holy Spirit is not a person distinct from the Father and the Son. The Holy Spirit is impersonal. It is not part of a trinity. It is the divine energy through which God performs His works.

— Church of God, adapted from *Systematic Theology*, by Alva Huffer, published by Church of God General Conference, Oregon, Illinois 61061, U.S.A.

I. QUESTIONS TO ANSWER

- A. Does the Holy Spirit possess personality?
- B. Is the Holy Spirit a person or simply God’s power?
- C. Is the Holy Spirit God, or merely a tool used by God?
- D. Is the Holy Spirit “impersonal”?¹

II. IMPORTANCE OF THE QUESTION

- A. **WARNING:** Matt 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
 1. Blasphemy – “Indignity offered by words or writing; reproachful, contemptuous or irreverent words; that which derogates.” (Webster’s 1828)
 2. Any man who stands before God and is of a mind that the Spirit of God is merely an impersonal force will suffer eternity in hell.
- B. Many “churches” that pretend to worship God are founded on false ideas about the personal nature of the Holy Spirit
 1. Jehovah’s Witnesses
 2. Unity Church
 3. Church of God

III. DETERMINING THE EXISTENCE OF PERSONALITY

- A. Personalty has certain identifiable attributes

¹ If the Holy Spirit is not a personality, then where did the personality of the Lord Jesus Christ come from?

1. It is “that which constitutes an individual as a distinct person” (Webster’s 1828)
 2. Personality requires intelligence, consciousness, life, etc.
 - a. Plants have life but no personality because they have no intelligence
 - b. Rocks have no personality because they have no life
 3. If something (someone) is living, intelligent, opinionated, impressionable, etc. then there is personality present.
- B. Only when the attributes of personality are absent can we say that something is “impersonal”

IV. PERSONALITY OF THE HOLY SPIRIT IS DEMONSTRATED IN THE BIBLE

- A. The Holy Spirit can be grieved (Eph 4:30) (Can you grieve an impersonal force -- i.e. can you grieve gravity?)
- B. The Holy Spirit has a name in the same sense that the Father and Son have a name (Mt 28:19)
 1. Why would we baptize in the personal name of the Father, the personal name of the Son, and in the impersonal name of the Holy Spirit?
 2. Do you give a personal name to an impersonal force?
- C. The Holy Ghost is attributed with bringing about speech (Mark 13:11)
- D. The Holy Ghost reveals things to people (Luke 2:26)
- E. The Holy Ghost teaches people things (Luke 12:12, Jn 14:26, I Cor 2:13)
- F. The Holy Ghost can cause people to remember things (Jn 14:26)
- G. The Holy Ghost spoke by the mouth of men (David) Acts 1:16 and Acts 28:25 (Heb 3:7 also)
- H. The Holy Ghost can be lied to (Acts 5:3) which means He has intelligence
- I. The Holy Ghost can witness things (Acts 5:32, Heb 10:15)
- J. In Acts 13:2-4, the Holy Ghost gave specific commands (to separate Barnabus and Saul)
- K. In Acts 15:28, something “seemed good” to the Holy Ghost
- L. In Acts 16:6 the Holy Ghost forbade them to preach the word in Asia
- M. In Acts 20:23 & Acts 21:11 the Holy Ghost told Paul that he would be placed in bonds
- N. The Holy Ghost utilizes a temple (our body) I Cor 6:19
- O. The fruit of the Spirit is not impersonal (Gal 5:22)

V. THE LORD CONSIDERED THE HOLY SPIRIT TO BE PERSONAL

Matt 12:24B ut when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

- A. The Lord Jesus Christ contrasted Beelzebub (the prince of the devils) with the Spirit of God (verse 28)
 1. The prince of the devils has a personality
 2. Satan has a personality and is equated by the Lord with Beelzebub
- B. He said that the Spirit of God in Him was proof that the kingdom of God had come
 1. To deny the Spirit of God is God the Spirit is to miss the kingdom
- C. You cannot blaspheme that which is not personal (i.e. you cannot blaspheme ‘gravity’)

HOMework QUESTION FROM WEEK 1: Find the name of the first person in the Bible who was indwelt by the “Spirit of God” and give a scripture reference to prove it.
ANSWER: Joseph – Genesis 41:38

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

I. CONSIDERING THE IMPACT OF THE HOLY SPIRIT IN MEN'S LIVES

- A. When all of the verses dealing with the Holy Spirit (over 500 verses contain the words "Ghost" or "Spirit") are considered, the things emphasized today like healing and tongues are of little consequence compared to other works of the Holy Spirit in the lives of men
 - 1. To emphasize tongues, healing, etc. is a distraction from the true work of the Holy Spirit
 - 2. The devil would love to remove this tremendous benefit and power from our grasp
- B. Those verses that emphasize the impact of the Spirit of God deal most with truth, proclaiming the gospel, convicting of sin, etc.

II. THE WORK OF THE HOLY SPIRIT IN THE LIFE OF THE LOST

- A. He provides the ability for a man to acknowledge that Jesus Christ is Lord (I Cor 12:3)
- B. He bears witness of the Lord Jesus Christ in the earth (I Jn 5:8)
- C. He "strives" with men (Genesis 6:3)
- D. He limits the extent of evil in the earth (II Thes 2:6-7)
- E. He brings the sin of the world to its mind (Jn 16:8-11)

III. FAITH IS A PREREQUISITE TO RECEIVING THE SPIRIT

- A. We received the Spirit by the "hearing of faith" (Gal 3:2-5, Gal 3:14)
- B. We are saved through faith (Eph 2:8-9)

IV. THE WORK OF THE SPIRIT IN THE LIFE OF THE SAVED

- A. He guides us into "all truth" and teaches us (Jn 16:13, I Cor 2:13-14)
- B. He causes us to be witnesses unto the Lord (Acts 1:8, Acts 8:29)
- C. He gives us comfort (Acts 9:31)
- D. He calls individuals to the work (Acts 13:2, Acts 20:28)
- E. He directs the work (Acts 16:6)
- F. He changes the manner of our life (II Cor 3:18, Romans 8:1-16, Ga 5:16)
 - 1. He causes us to mind the things of the Spirit (Ro 8:5)
 - 2. He keeps us from being "in the flesh" (Ro 8:9)
 - 3. He gives us life (Ro 8:10-13)
 - 4. He leads us (Ro 8:14)
 - 5. He gives us recognition and proof of our adoption (Ro 8:15-16, Ga 4:6)
- G. He helps our infirmities and makes intercession for us in prayer (Ro 8:26)
- H. He gives us hope (Rom 15:13)
- I. He gives us "spiritual gifts" (I Cor 12)
- J. He provides the "earnest payment" of our eternal salvation (II Cor 1:22, II Cor 5:5)

V. THE ASSURANCE OF THE PRESENCE OF THE SPIRIT OF GOD

- A. It is the continual presence of the Spirit of God in the believer's life that allows him a unique stability not afforded to saints in the Old Testament
 - 1. In the Old Testament, the Spirit of the Lord departed from people (I Sam 16:14)
 - 2. In the New Testament, there is no account of the Spirit's departure from the saved
 - 3. We are commanded to be "filled" with the Spirit (Eph 5:18) which reveals God's desire that His Spirit dwell with us and control us continually
 - 4. The Spirit of God is with us as long as we are sons of God (Gal 4:6)
- B. The presence of God's Spirit is our assurance of salvation (I John 3:24; I John 4:13)
- C. The "earnest" of the Spirit has been given to the saved (II Cor 5:5)
 - 1. The word "earnest" means, "money which in purchases is given as a pledge or down payment that the full amount will subsequently be paid"
 - 2. "Earnest money" cannot be taken back without voiding the purchase; and God will not void the purchase!

- D. It is possible to “quench the Spirit” but not cause His departure (I Thess 5:19)
- E. When the believer affords the Spirit of God the proper opportunity, the Spirit of God will produce fruit in the life of that believer – this involves conscious effort
 - 1. “Walk in the Spirit” – Gal 5:16: Make Him your abode
 - 2. Walk according to the Spirit – Rom 8:1: Follow Him
 - 3. Walk not according to the flesh – Rom 8:1: Don’t be led by the flesh
 - 4. Attend to the things of the Spirit – Rom 8:5: Pursue Spiritual things
- G. Expect the Spirit of God to do great things in your life as long as you do not deliberately stifle His leading thru disobedience, attendance to fleshly things, and failure to feed the spiritual needs (i.e. thru prayer and Scripture reading).

VI. THE FRUIT OF THE SPIRIT IN THE LIFE OF A CHRISTIAN (Gal 5:22-23)

- A. Love - for God and one another
- B. Joy - continual gladness, bliss, cause for rejoicing
- C. Peace - absence from disturbance; tranquility
- D. Longsuffering - endurance, patience, and perseverance in time of difficulty
- E. Gentleness - kindness, avoidance of harsh dealing with others
- F. Goodness - uprightness of heart and/or life
- G. Faith - convincing of the truth of the word of God; trust in God and His promises
- H. Meekness - thinking little of oneself; realizing who you are in relation to who God is
- I. Temperance - self control, mastery over the desires and passions

Homework: What is the last invitation given by the Holy Spirit, and where is it found?

Ex 31:3 And I have **filled** him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Ex 35:31 And he hath **filled** him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

Lu 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be **filled** with the Holy Ghost, even from his mother's womb.

Lu 1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was **filled** with the Holy Ghost:

Lu 1:67 ¶ And his father Zacharias was **filled** with the Holy Ghost, and prophesied, saying,

Lu 4:1 ¶ And Jesus being **full** of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Ac 2:4 And they were all **filled** with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Ac 4:8 Then Peter, **filled** with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Ac 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all **filled** with the Holy Ghost, and they spake the word of God with boldness.

Ac 6:3 Wherefore, brethren, look ye out among you seven men of honest report, **full** of the Holy Ghost and wisdom, whom we may appoint over this business.

Ac 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man **full** of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Ac 7:55 But he, being **full** of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Ac 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be **filled** with the Holy Ghost.

Ac 11:24 For he was a good man, and **full** of the Holy Ghost and of faith: and much people was added unto the Lord.

Ac 13:9 Then Saul, (who also *is called* Paul,) **filled** with the Holy Ghost, set his eyes on him,

Ac 13:52 And the disciples were **filled** with joy, and with the Holy Ghost.

Eph 5:18 And be not drunk with wine, wherein is excess; but be **filled** with the Spirit;

I. IMPLICATIONS OF THE WORD “FULL”

- A. When something is full it cannot contain any more of anything else
- B. That which fills has driven out all other things and is the exclusive occupant
 - 1. When the filling agent is the exclusive occupant, it has total control
 - 2. If two or more agents are present, neither one has total control
- C. If something is not full, there must be a reason that it has not been filled
 - 1. *Something else* is occupying the unfilled space
 - 2. There is no opening for the filling agent to enter

II. BIBLICAL EXPLANATION OF THE FILLING OF THE SPIRIT

- A. Ephesians 5:18 compares being filled with the Spirit to being inebriated²
A man who is inebriated
 - 1. . . . loses control of himself
 - 2. . . . is “overpowered” by the spirituous liquor (Webster 1828)
 - 3. . . . is driven to do things he would not normally do
 - 4. . . . loses his inhibitions
 - 5. . . . does things that are not natural to him
- B. Ephesians 5:18 commands that we be “filled with the Spirit”
- C. *The filling of the Spirit happens many different times, not just once*
 - 1. In Acts 2:4 Peter and the Disciples were filled with the Holy Ghost
 - 2. Peter was filled again in Acts 4:8

² See *The Holy Spirit* by Charles C. Ryrie.

3. In Acts 4:31 the Disciples were filled again
- D. There are no Biblical examples after Pentecost of believers praying to be filled with the Holy Ghost

III. THE PRODUCT OF BEING FILLED WITH THE SPIRIT

- A. Galatians 5:22 names the fruit of the Spirit
- B. Ephesians 5:19-21 gives further evidence of the filling of the Spirit
 1. Speaking to yourselves in psalms and hymns and spiritual songs
 2. Singing and making melody in your heart to the Lord
 3. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
 4. Submitting yourselves one to another in the fear of God.
- C. The only verse in the Bible where being filled with the Holy Ghost coincides with speaking in tongues is Acts 2:4 – one out of 17 verses

IV. EXAMPLES OF MEN FILLED WITH THE SPIRIT

- A. Bezaleel (Ex 31:3)
- B. John the Baptist (Lu 1:15)
- C. Elisabeth (John's mother) (Lu 1:41)
- D. Jesus (Luke 4:1)
- E. The Disciples (Acts 2:4 and Acts 13:52)
- F. Peter (Acts 4:8)
- G. Deacons (Acts 6:3)
- H. Stephen (Acts 6:5 and Acts 7:55)
- I. Paul (Acts 9:17 and Acts 13:9)
- J. Barnabus (Acts 11:24)

V. WHAT WOULD KEEP US FROM BEING FILLED WITH THE SPIRIT

- A. To keep the Spirit from being in total control of our life we could . . .
 1. Be less than fully dedicated
 2. "Quench the Spirit" (I Thess 5:19) – suppress His control over us
 3. Choose not to walk in the Spirit (Ga 5:16, Ga 5:25)
 4. Be filled with something else
 5. Seek an effect in our lives that is not the Spirit's will (i.e. tongues)
- B. If we are not saved we cannot be filled with the Spirit

I. WHERE DOES THE BIBLE MENTION BAPTISM WITH THE HOLY GHOST?

- A. John is recorded mentioning this in each of the gospels
1. Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall **baptize you with the Holy Ghost**, and with fire:
 2. Mr 1:8 I indeed have baptized you with water: but he shall **baptize you with the Holy Ghost**.
 3. Lu 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall **baptize you with the Holy Ghost** and with fire:
 4. Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which **baptizeth with the Holy Ghost**.
- B. The Lord equated the baptism with the Holy Ghost with the “promise of the Father.”³ ”
Ac 1:5 For John truly baptized with water; but ye shall be **baptized with the Holy Ghost** not many days hence.
- C. Peter equated the baptism with the Holy Ghost with the “gift of the Holy Ghost” and with “receiving the Holy Ghost”
Acts 10:44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the **gift of the Holy Ghost**. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have **received the Holy Ghost** as well as we?
Ac 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be **baptized with the Holy Ghost**.
- D. Peter said that all of them that would “Repent and . . .” would receive the “gift of the Holy ghost”
Ac 2:38 Then Peter said unto 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**.
- E. Paul mentions baptism and the Spirit in I Corinthians, but this is baptism “by” the Holy Ghost rather than baptism “with” the Holy Ghost. *They are not the same.*
1 Cor 12:13 For **by one Spirit are we all baptized** into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. WHAT IS BAPTISM?

- A. The word “baptize” means to “immerse into” or “to dip”
1. It can be literal or figurative (Matt 20:22-23 and Mark 10:38-39)
- B. When one object is placed into another fluid agent it is “baptized” with that agent.(Acts 11:16)
- C. Nicandor gave a clear definition of the Greek word *baptidzo* in his recipe for pickles, saying that a cucumber is baptized in vinegar in order to make a pickle. This is not sprinkling.
- D. The word “baptize” with all its forms appears in the Bible about 90 times
1. Never in the Old Testament
 2. First in Matthew 3:1
 3. Thirteen of which refer to John the “Baptist”
 4. Last in I Peter 3:21 (which says baptism is a “figure” or “picture” of something else)

III. THE QUESTION AND PROBLEM WITH “BAPTISM OF THE SPIRIT”

- A. Some inaccurately teach that a man is invisibly and supernaturally baptized by the Spirit at the time of or subsequent to being saved.
1. Some say this is evidenced by speaking in tongues

³ Lu 24:49 And, behold, I send the **promise of my Father** upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
Ac 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father**, which, saith he, ye have heard of me.

2. Some say this is their admission into a spiritual universal church
- B. The reason that the so-called “Baptism of the Spirit” is a problem has several facets
 1. It can be used to try to make an excuse for not being baptized in water (i.e. since I am already baptized by the Spirit, why would water matter?)
 2. It can be used to try to prove existence of or membership in a “universal” church (there is no universal assembly; we will not be assembled into one group as Christians until we get to heaven).
 3. It can be used as an excuse not to serve God (i.e. since I haven’t gotten it yet, I can’t serve God as I should).
- C. The only proof text that anyone seems to use to tie the so-called universal church to Spirit baptism is I Corinthians 12:13.

IV. THERE ARE ONLY TWO RECORDED INSTANCES OF “BAPTISM WITH THE HOLY GHOST”

- A. Acts 2
 1. The disciples in Acts 2:1-4
 2. 3,000 people received this in Acts 2:41
- B. Acts 10 – Cornelius the centurion in Acts 10:44-46

V. BIBLICAL STATEMENTS REGARDING BAPTISM WITH THE HOLY GHOST

- A. Baptism with the Holy Ghost is not the same as Baptism with water. (Luke 3:16)
- B. Baptism with the Spirit was available to **all (“every one of you”)** who would repent and receive remission of sins as early as Acts 2:38. (Those are the requisites of this Baptism).
- C. The “Baptism with the Spirit” is not the filling (total control) of the Holy Spirit because the Baptism can only happen once and the “filling” can happen again and again. All saved believers are baptized with the Spirit but not all are filled.
- D. The Baptism with the Spirit is an act of God; nobody is ever commanded to be baptized with the Holy Ghost because it is not a unique event to be sought after.
- E. The Holy Ghost is that into which we are immersed, not that which performs the baptism.
- F. If you have not “received” the Spirit of Christ you are not saved (Ro 8:9)
- G. The Baptism of the Holy Spirit is not something that saved Christians are to seek after – they already have His Spirit dwelling in them.
- H. All references to the Baptism with the Holy Ghost that are found in the Gospels are prophecies about the day of Pentecost and subsequent giving of the Holy Spirit to believers.
- I. The Baptism with the Spirit does not mandate one to speak in tongues as many received the Spirit in the New Testament and did not speak in tongues.

Every Direct Bible Reference to “Baptism with the Holy Ghost”

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Mark 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Note: Each occurrence of the word “with” in these verses is the Greek word “*en*”.

VI. UNDERSTANDING I CORINTHIANS 12:12-13

I Cor 12:12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

- A. The assertion is that:
1. The “one body” is the church universal
 2. The baptizer is the “one Spirit” of God
 3. The “body of Christ” in this passage is a universal church
- B. The word “by” must be understood in order to make sense of this passage.
1. “By” can have several meanings:
 - a. “thru” (Gr. *dia*, Strong’s 1223) – “They overcame him by (*dia – thru*) the blood” Rev 12:11. “*Dia* is a primary preposition denoting the channel of an act”
 - b. “in” (Gr. *en*, Strong’s 1722) – “And sware by him that liveth” Rev 10:6. “*En* is primary preposition denoting (fixed) position (in place, time or state).”
 - c. “of” (Gr. *ek*, Strong’s 1537) – “We know . . . by the Spirit which he hath given us” I John 3:24. *Ek* is “a primary preposition denoting origin.”
 - d. “of” (Gr. *hupo*, Strong’s 5259) – “They were moved by the Holy Ghost.” II Peter 1:21. This is similar to *ek* as seen above.
 - e. There are other ways “by” originates from the Greek text
 2. The “by” in I Cor 12:13 is the Greek word “*en*” (Strong’s 1722) denoting a fixed position. In other words, as we are placed in one Spirit (positionally) we are in also immersed into one body.
- C. It cannot be denied that we are placed into Christ when we are saved, but there is no place in the Bible where it teaches that such placement equates to being members of a universal church.
- D. The explanation may be found in the subsequent verse (I Cor 12:27-28)

I Cor 12:27 ¶ Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church, first apostles, secondarily prophets ...

1. The Corinthian church (“YE”) was equated to the body of Christ (Paul did not say “we”)
2. The topic of the book is unity, and Paul is emphasizing the need for unity in ONE SINGLE CHURCH at Corinth, not among all Christians (read the context)
3. Before I Cor 12:28, Paul has used the word “church” eight times in I Corinthians
I Cor 1:2 Unto the church of God which is at Corinth,
I Cor 4:17 as I teach every where in every church.
I Cor 6:4 set them to judge who are least esteemed in the church.
I Cor 7:17. And so ordain I in all churches.
I Cor 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
I Cor 11:16 we have no such custom, neither the churches of God.
I Cor 11:18 For first of all, when ye come together in the church
I Cor 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God
I Cor 12:28 And God hath set some in the church
4. *Every reference to church has been LOCAL; why would Paul change in Chapter 12?*
There is no other passage in the Bible that teaches universal baptism into a universal church, and as there are dozens that teach of local church, it seems clear that no universal church is intended here either.
5. There is a clear scriptural mandate to be baptized in literal water (numerous examples such as Acts 8:37). Whatever one’s interpretation is of I Cor 12, those mandates

remain. In Acts 10:47 men were baptized after “receiving the Holy Ghost.”

6. There is a clear scriptural mandate to be a member of a local church. Even if there were some sort of “universal” church, that does not take away the responsibility to the local church:
 - a. The Bible defines offices in the local church (pastor and deacon)
 - b. The Bible gives that church ordinances (baptism and the Lord’s supper) which must be practiced locally
 - c. The Bible mandates regular assembly (Heb 10:25)
7. The Bible uses the direct article “the,” referring to church, seventy times
 - a. “THE” - there is only one definition, not several
 - b. “THE” – the Bible only speaks of one type of church (local)
 - c. “THE” – it is a unique thing; there is not another like it

I. SOME FACTS ABOUT TONGUES

- A. Speaking in tongues has often been a part of “non-christian” religions and philosophies⁴
1. In 1100 B.C. a young man named Amon spoke in an “ecstatic language” after having been possessed by a “god”.
 2. In 400 B.C. Plato wrote of religious, ecstatic speech by individuals possessed and “out of their minds.”
 3. In 50 B.C. Virgil described a Sibylline priestess on the isle of Delos who attained an ecstatic state and speech after she became unified in spirit with the god Apollo.
 4. A Wheaton college graduate who was raised in Tibet told of hearing the Tibetan monks speak English (a language they did not know) and recite Shakespeare or curse like drunken sailors. They also spoke in German, French, and other languages.
- B. It is generally understood by all concerned parties that tongues disappeared after the death of the Apostles and did not reappear until the 17th Century (or later).
1. The writings of the “church fathers” note the disappearance of tongues in the early centuries after the apostles passed on
 - a. Chrysostom (345 to 407 A.D.) said all the sign gifts had ceased
 - b. Augustine (354 to 430 A.D.) said the gift of tongues had “passed away”
 2. In the 18th Century tongues were said to be evident among the Quakers, and Methodists.
 3. In the 19th Century, the Catholics and Mormons both claimed evidence of tongues.
 4. In the late 19th Century and early 20th Century, tongues was prominent in many “new” movements such as Pentecostalism.
- C. Widespread speaking in tongues by large numbers of ordinary church members was unheard of until the late 1800's
1. This “movement” coincided with the outcropping of a number of cults such as the Jehovah’s Witnesses and Seventh Day Adventists
 2. It was concurrent with the introduction of the Revised Version of the Bible
- D. Bible prophecy foretelling of tongues also mentions other equally important signs
1. Casting out demons (Mark 16:17)

“I was baptized in the Holy Spirit at the First Assembly of God church on Montana. The preacher asked for those wishing to dedicate themselves to the ministry to come forward for prayer. The first to come forward was a tall, slender fellow name Timmy. I thought, “If Timmy can go forward, I can too.” So I followed him down to the front of the podium.

Without notice, something invisible hit Timmy, and down he went on the floor. Almost immediately, something hit me too. Down I went, prostrate on the ground. I began to weep uncontrollably. God's presence was all over me. This went on for several minutes.

The thought occurred to me, “This must be what my church has been talking about all these years. What is happening to me must be the baptism in the Holy Spirit.” No sooner did I think that when I heard this scripture in my mind, “And they were all filled with the Holy Spirit and began to speak in other tongues.”

If I'm filled with the Holy Spirit, then I'll speak in other tongues, I reasoned in my mind. Right then, I began speaking in other tongues--and I haven't stopped yet! Glory to God!”

(Tom Brown, Word of Life Church, El Paso, Texas.)

“...my wife...was waiting for me, and she started to lecture me, saying that I was breaking the Word of Wisdom. She suddenly stopped, and **by the gift of tongues** she gave me a most remarkable and wonderful blessing and promised me that I should live to pay off all my debts, which I did live to do....Unless the gift of tongues and the interpretation thereof are enjoyed by the Saints in our day, then we are lacking one of the evidences of the true faith. —YWJ [Young Woman's Journal], 16:128.”

(*Gospel Standards [LDS]*) ,pp 11-12, President Heber J. Grant)

⁴ see *The Modern Tongues Movement*, Robert G. Gromacki, 1972.

2. Taking up serpents (Mark 16:18)
3. Drinking poison and not being harmed (Mark 16:18)
4. Healing (Mark 16:18)
- E. The fact that there is a phenomenon does not prove that it comes from God
 1. The Egyptian sorcerers duplicated Moses' miracles (for the most part) Ex 7:11
 2. The Bible ascribes the ability to perform "lying wonders" to Satan (II Thes 2:9)
 3. Many articles on tongues acknowledge that tongues frequently accompany supposed demonic possession
- F. Tongues can be faked whereas healing and other "miracles" are more difficult to simulate.
- G. There have been a number of instances where someone said they were speaking in tongues, and were later informed that they were actually cursing God in an obscure foreign language.
- H. Tongues are only mentioned in three books of the Bible (Mark, Acts, I Cor)
- I. Paul said very clearly that tongues would cease (I Cor 13:8)

A Chinese laundryman visited a charismatic church in which the members were speaking in tongues. One of the elders of the church recognized the Chinese man and visited his laundry business the following week. When he asked the Chinese man how he liked the church service, the man shook his head in disapproval.

The elder said, "What was wrong? I thought I heard a lady speak in tongues that sounded like Chinese."

The Chinese man said, "She did speak in Chinese, and she was cursing God the whole time."

II. WHAT ARE "TONGUES"?

- A. Tongues are not a heavenly language; men understand what is being said
 1. In Acts 2:8 people were able to comprehend the speech
 2. In I Cor 14:28 tongues are prohibited in church unless there is someone that can interpret. An interpreter must understand what is being said. (ref. Acts 2:8)
 3. The Greek word for "tongues" has to do with the body part that emits human speech.
 4. Romans 8:26 mentions Spiritual "groanings that cannot be uttered."
 - a. It is the Spirit of God that emits them
 - b. If they cannot be uttered, that means they *cannot be uttered*
 5. I Cor 14:7 says that all languages have meaning (or they aren't languages)
- B. Tongues are not a higher form of communication with God
 1. God does not need for us to talk to Him in some heavenly language; He knows English
 2. You aren't communicating unless you know what you are saying (I Cor 14:14-15)
 3. I Cor 14:2 does not say we should speak in an "unknown tongue", but rather says that when we do so we are not talking to men.
 - a. In other words, it is of no use to do so in church
 - b. God knows what we are saying, but that doesn't help those around us
- C. Tongues are exclusively for a sign to unbelieving Jews (I Cor 14:22)
 1. When the whole church speaks in tongues, it voids this primary purpose (I Cor 14:23)

III. DETAILED CRITERIA ARE GIVEN FOR TONGUES IN I CORINTHIANS 14

- A. There must be an interpreter in every case (I Cor 14:28)
- B. Women are not allowed to speak in tongues in the church (I Cor 14:34)
- C. No more than two or three were allowed to speak in tongues (I Cor 14:27)
- D. Things must be done so that they edify (build up) the church (I Cor 14:12)
- E. The one who disagrees or disobeys is specifically labeled as being unspiritual (I Cor 14:37)

I. WHAT ARE SPIRITUAL GIFTS?

- A. The Greek word for gift is *charisma*. Hence, the modern term *Charismatic* movement.
 - 1. *Charisma* also means “grace” (as in graceful speech)
 - 2. It has a connotation indicative of rejoicing or joy
 - 3. It is a kindness or good will extended by God (even to those who don’t deserve it)
- B. Every time the word gift appears in Romans 12, I Corinthians, or II Corinthians it is translated from the Greek word *charisma*, and the Greek word *charisma* is always translated either as “gift” or as “free gift”
- C. With the exception of I Pe 4:10, the Greek word *charisma* is only used by Paul.
- B. Spiritual gifts are dealt with in several places in the Bible
 - 1. In Romans 12:3-8, Paul provides a list of gifts and guidance about how to use them
 - 2. I Corinthians 12 thru 14 provides an in depth discussion of Spiritual gifts and how to use them
 - 3. In Ephesians 4:1-16 Paul again lists gifts and exhorts their proper use

II. NATURE OF SPIRITUAL GIFTS ⁵

- A. Not everyone has the same set of Spiritual gifts (Romans 12:6, I Cor 12:14-27)
- B. Not every gift is guaranteed to be available in every age
 - 1. Being an Apostle was a gift (Eph 4:11) but there have not been any Apostles for a very long time
 - 2. The Bible explicitly states that the gift of prophecies, tongues, and knowledge would cease (I Cor 13:8)
- C. The purpose of Spiritual gifts is threefold (Eph 4:12)
 - 1. They are to “perfect” the saints – furnishing them to serve God
 - 2. They are to promote the work of the ministry
 - 3. They are to build up the *local church*
 - a. No local church; no gifts
 - b. Faulty ecclesiology means faulty pneumatology
- D. A person with a Spiritual gift may be limited in the use of that gift as God allows
 - 1. Paul could heal, but he could not heal himself
 - 2. Paul was able to heal Publius (Acts 28:8) but he did not heal Trophimus (2 Ti 4:20)
- E. Use of a gift is sometimes limited by the faith of the subject, and sometimes it is not
 - 1. In Acts 14:9 Paul perceived that some had faith to be healed
 - 2. Paul raised people from the dead; dead people have very little faith
- F. Gifts are to be coveted, but charity is a “better way” (I Cor 12:31 and all of I Cor 13)
 - 1. Charity is a prerequisite (I Cor 13:1)
 - 2. Charity is unique (I Cor 13:4+)

III. IDENTITY OF SPIRITUAL GIFTS

- A. Romans 12:6-8
 - 1. Prophecy
 - 2. Ministry
 - 3. Teaching
 - 4. Exhortation
 - 5. Giving
 - 6. Ruling
 - 7. Showing Mercy
- B. I Cor 12:9,10
 - 1. Wisdom
 - 2. Knowledge
 - 3. Faith
 - 4. Healing
 - 5. Prophecy
 - 6. Discerning of spirits
 - 7. Tongues
 - 8. Interpretation
- C. I Cor 12:28-30

⁵ see Charles C. Ryrie, *The Holy Spirit*, Moody Press, Chicago, IL, 1965, Chapter 15, pp 83-92.

- | | |
|-------------------|-------------|
| 1. Apostles | 2. Prophets |
| 3. Teachers | 4. Miracles |
| 5. Healing | 6. Helps |
| 7. Governments | 8. Tongues |
| 9. Interpretation | |
- D. Eph 4:11
- | | |
|----------------|-------------|
| 1. Apostles | 2. Prophets |
| 3. Evangelists | 4. Pastors |
| 5. Teachers | |

IV. THE SPIRITUAL GIFTS CATEGORIZED

- A. Positions men hold - offices based upon certain qualifications and skills
- | | | |
|-------------|-------------|----------------|
| 1. Apostles | 2. Prophets | 3. Evangelists |
| 4. Pastors | 5. Teachers | |
- B. Phenomenon men accomplish - physically evidenced miracles beyond the power of man
1. Extraordinary wisdom or knowledge - knowing without physical observation
 2. Foretelling the future outside the scope of what the Bible already tells us
 3. Healing
 4. Working miracles
 5. Speaking in tongues or interpreting tongues when not previously taught the language
 6. Discerning spirits
- C. Practical skills men exercise - ability or talent commonly seen and considered humanly possible rather than miraculous
- | | | |
|-------------|---------------------|------------------|
| 1. Ministry | 2. Teaching | 3. Exhorting |
| 4. Giving | 5. Ruling/Governing | 6. Showing mercy |

V. SIGN GIFTS

- A. Tongues are a "sign gift" in that they were proof of God's word to unbelievers (I Co 14:22)
- B. Other gifts involving miraculous phenomenon were considered as signs
- C. Sign gifts were declared to be temporary (I Cor 13:10)
- D. The presence of a miracle does not necessarily prove it was a result of a sign gift – the Lord may heal without the presence of a person with the gift of healing
- E. It is interesting that the only sign gifts claimed today are those that are easily (or somewhat easily) imitated or faked
1. Nobody is going around raising the dead or emptying hospitals of sick people
 2. People claiming to speak in tongues are conveniently talking in an "unknown" language
- F. Historically, sign gifts failed to be recognized after the departure of the Apostles
- G. It is interesting that many who claim to possess sign gifts seem to be totally devoid of many of the more valuable gifts such as teaching, governing, giving, or showing mercy.

I. WHAT WILL YOU DO WITH THE HOLY SPIRIT OF GOD?

- A. Romans chapter 7 is a very “discouraging chapter” which deals with the impossible condition of the flesh with respect to the law.
- B. The problem is not the law, the problem is sin (which dwells in flesh) (verse 25)
- C. Romans chapter 8 is the good news that we do not have to walk after the flesh, but can walk after the Spirit. (Romans 8:2)
- D. It will do no good to learn about the Spirit of God if we do not walk after the Spirit of God (Romans 8:1)

Some of Satan’s Changes in Romans Chapter 8	
Verse 1:	The phrase “who walk not after the flesh, but after the Spirit” is removed from modern versions
V. 24	“We are saved” is changed to “we have been saved.”
V. 26	“Spirit itself” is changed to “Spirit Himself”

II. EFFECT OF WALKING AFTER THE SPIRIT (BEING IN CHRIST) – ROMANS 8

- A. Being in Christ removes all condemnation (Ro 8:1)
 - 1. The removal comes from being “in Christ Jesus”
 - 2. The byproduct is that we will then “walk after the Spirit”
 - 3. Those who are *in Christ* do not walk after the flesh
- B. It imparts the righteousness of God that could not come from the law (Ro 8:2)
- C. Walking after the Spirit is mutually exclusive of walking after the flesh (Ro 8:4)
 - 1. The phrase “after the flesh” appears five times in Romans 8
 - 2. “After” means “according to”; “in agreement with”; “doing the things the flesh desires”
- D. Being in Christ produces “Spiritually minded” people (Ro 8:6)
- E. *If we are saved, we dwell in the Spirit and He dwells in us* (Ro 8:9)
 - 1. If you are saved, you are not in the flesh
 - 2. If you are saved, you are in the Spirit
 - 3. If you are saved, *the Spirit of God dwells in you*
 - 4. If the Spirit does not dwell in you, you are not saved
 - 5. The Spirit of God is the Spirit of Christ (Deity/Trinity)
 - 6. The Spirit of God is Christ and Christ is the Spirit of God (Verse 10)
- F. Romans 8:9 is parallel to the Lord’s prayer in John 17:20-23
 - John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me.
 - 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
 - 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
 - 1. The Father was “in the Son” and the Son was “in the Father” (John 17:21, 17:23)
 - 2. We are in the Spirit and the Spirit dwells in us (Romans 8:9)
 - 3. In that way, we are “one” with God just as the Lord Jesus Christ was “one” with God
 - 4. It is clear by looking at these parallel passages that the Lord Jesus Christ did not believe that the Son and Father were two separate beings who were only “one in purpose” as some cults teach.
 - 5. John 17:23 says “I [Jesus] in them” and Romans 8:10 says “Christ in you”
- G. The Spirit enables us to mortify the deeds of the body (Ro 8:13)
- H. The Spirit leads us (Ro 8:14)
- I. The Spirit gives us confidence of salvation (Ro 8:16)
- J. The Spirit intercedes to God on our behalf (Ro 8:26)
 - 1. He knows the will of God (27) where we often don’t know what to pray for
 - 2. He does not have the infirmities that we have
- K. Salvation and walking after the Spirit are co-requisite

III. WALKING IN THE SPIRIT VS. WALKING IN THE FLESH - GALATIANS 5:16-26

- A. The flesh cannot be used to attain the Spirit (i.e. by keeping the law) but receiving the Spirit can be used to conquer the flesh (Ga 5:17)
- B. Walking in the Spirit is presented as an option that we must choose (Ga 5:16)
- C. There is a struggle between flesh and Spirit that causes us to rely on the Spirit for any victory we may have over the flesh (Ga 5:17)
 - 1. They each want different things
 - 2. When you “walk in the flesh” you satisfy the fleshly desires
 - 3. When you “walk in the Spirit” you satisfy Spiritual desires
 - 4. We must submit to the Spirit of God
- D. The Spirit and flesh produce different results in a man’s life (Ga 5:18-23)
- E. If we belong to Christ, the flesh, its affections, and its desires (lusts) are “crucified” (Ga 5:24)
- F. Verse 25 and 26 emphasize that we must obtain our walk from the Spirit, not from the flesh. This is in context with the entire book of Galatians. The Galatians were wanting to go back to a flesh based salvation rather than a Spirit based salvation.
- G. John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing

IV. CONCLUSION

- A. No Spirit; no salvation
- B. The Spirit always indwells a believer to the fullest extent possible immediately upon their salvation
- C. There is clear evidence when the Spirit indwells a person
 - 1. This is the same Spirit that created the universe – He is powerful
 - 2. There is specific fruit that accompanies the Spirit
 - 3. There is victory over fleshly desires that accompanies the indwelling of God’s Spirit
- D. It is possible for us to obstruct, oppose, or grieve the Spirit of God, and we can choose to satisfy the flesh at the expense of the Spirit
- E. It is a foregone conclusion in the Bible that we will walk after the Spirit if we are saved (Romans 8:4)
- F. We are commanded to walk in the Spirit (Gal 5:16)