

The Holy Spirit

A Bible Class Study in Eight Lessons

by

Kyle Pope



Ancient Road Publications™

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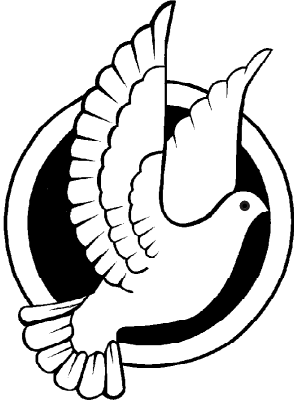
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The Holy Spirit

Lesson One: The Deity & Person of the Holy Spirit

Introduction. The New Testament puts a great deal of emphasis upon the work and identity of the Holy Spirit. In order to understand the role that the Holy Spirit plays under the Christian age we must first consider what the Bible teaches about the Deity and Person of the Holy Spirit.

I. The Holy Spirit is God.

- A. The Holy Spirit is included with the Father and Son (Matthew 28:18-20).
 - 1. Disciples are made when one is baptized into the name of the Father, Son and Holy Spirit. If the Holy Spirit is not Divine why would one be baptized in the name of a being that is not Divine? (cf. I Corinthians 1:13).
- B. Divine inspiration is carried out by the Holy Spirit.
 - 1. Inspiration of Scripture is “God-breathed” (II Timothy 3:16,17). Gr. *theopneustos* (θεόπνευστος) literally “God-breathed” (NIV).
 - 2. Writers of Scripture were “moved by the Holy Spirit” (II Peter 1:20,21).
- C. What is said of Deity is said of the Holy Spirit.
 - 1. Christ dwells in Christians, God the Father dwells in Christians and the Holy Spirit dwells in Christians (II Timothy 1:14. Ephesians 3:17; John 14:22,23; Romans 8:9).
 - 2. God raised Jesus from the dead – the Spirit raised Jesus from the dead – Jesus had power within Himself (Acts 13:30; Romans 8:11; John 10:18).
 - 3. Christ did miracles by the power of God – Christ did miracles by the Holy Spirit (Acts 2:22; 10:38).

II. The Holy Spirit is a Distinct Person of the Godhead.

- A. God the Spirit is not God the Father.
 - 1. The Holy Spirit would not speak on His own when He came to the Apostles (John 16:13a). Gr. *aph' heautou* (ἀφ' ἑαυτοῦ) literally “from Himself” (ASV). KJV “of Himself,” NKJV “on His own [authority],” NASB “on His own initiative.” If there is no distinction between the Father and the Holy Spirit then the Holy Spirit would speak on His own.
 - 2. The Holy Spirit would speak what “He hears” to the Apostles (John 16:13b). If there is no distinction between the Father and the Holy Spirit how could it be said that the Holy Spirit “hears” what He speaks?

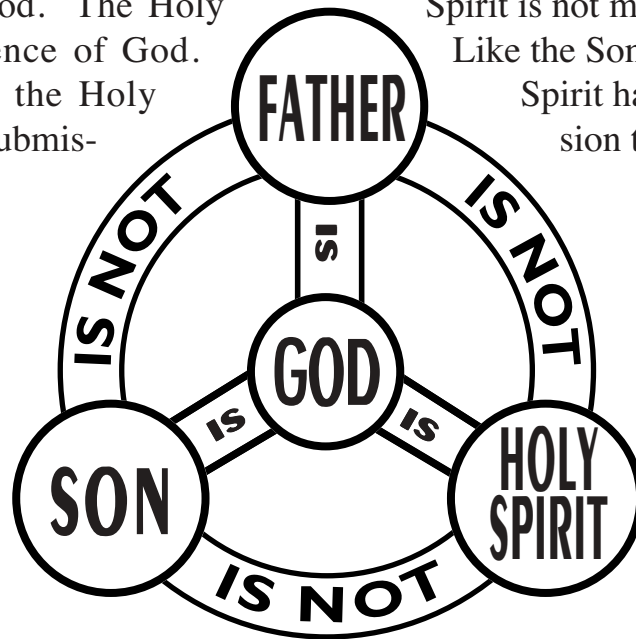
The Holy Spirit _____ Lesson One: The Deity & Person of the Holy Spirit

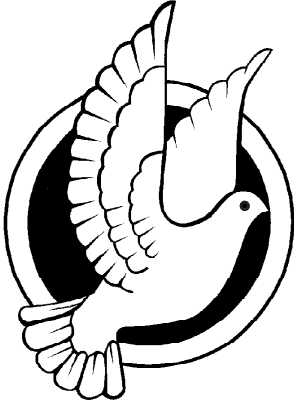
B. God the Spirit is not God the Son.

1. The Father sent the Holy Spirit in Jesus' name (John 14:26a). If there is no distinction between the Holy Spirit and the Son how could the Holy Spirit be sent in Jesus' name?
2. The Holy Spirit would bring to the Apostles' remembrance what Jesus had said (John 14:26b). If there is no distinction between the Holy Spirit and the Son the text would have to read "*I* will teach you all things..." rather than "*He* will teach you all things..."
3. The Holy Spirit could not come until Jesus returned to heaven (John 16:7). If there was no distinction between the Son and the Holy Spirit then the Holy Spirit would have already been present with them.

C. In the baptism of Jesus all three persons of the Godhead act and function separately (Luke 3:22).

Conclusion. The New Testament reveals to us that the God of the Bible is one God composed of three distinct and uncreated persons – the Father, the Son and the Holy Spirit. The Holy Spirit is not an angelic being which carries out the instructions of God. The Holy Spirit is not merely a manifestation of the presence of God. Like the Son, the Holy Spirit is fully Divine and the Holy Spirit has its own distinct will which is in submission to God the Father.





The Holy Spirit

Lesson Two: Names of the Holy Spirit

Introduction. The New Testament uses a number of different names and phrases in reference to the Holy Spirit. In this lesson we will look at four of these designations.

I. “Holy Spirit”

A. The most common name in the New Testament is “Holy Spirit.”

1. The Old King James Version translated this “Holy Ghost.” This reflects a broader meaning of the word “ghost” as it was used in Old English.
2. In Middle English (*goost*) and Anglo Saxon (*gást*) simply meant “spirit.”

B. “Holy.”

1. The word translated “Holy” is the Greek word *hagios* (ἅγιος) meaning – “dedicated to God, holy, sacred” (BAG, p. 9).
2. The Bible will speak of things that are dedicated to God as “holy” (Matthew 4:5; 24:15).
3. Christians, who are set apart unto God are “saints” from the same word (Romans 1:7).
4. Angels who serve God are said to be “holy” (Matthew 25:31).
5. In identifying the third person of the Godhead as the “Holy” Spirit the Bible declares that the spiritual efforts demonstrated by this Spirit are from God (not an evil spirit, cf. Matthew 12:24-31) and that they reflect spiritual rather than fleshly aims (cf I Corinthians 2:12-14).

C. “Spirit.”

1. The word translated “Spirit” (“Ghost” KJV) is the Greek word *pneuma* (πνεῦμα) meaning – “1. blowing, breathing; 2. breath, (life)-spirit, soul” (BAG, p. 674).
2. God is Spirit (John 4:24).
3. God is the Father of spirits (Hebrews 12:9).
4. The word of Jesus is “spirit” (John 6:63).
5. God is a spiritual being who has made other spiritual beings which exist both in the material world and in heavenly places. Because of the unseen nature of the spirit it is often described with words which have a literal reference to wind or breath (cf. John 3:8). In addition to this, inspiration

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of the Holy Spirit “fills up” the recipient with a divine message, like a container that is “blown up” with air (cf Acts 2:4).. The third person of the Godhead is identified as the Holy “Spirit” because He is a spiritual being who is responsible for the work of inspiration (cf. Acts 4:31).

II. “Spirit of Holiness”

A. Paul uses a slightly different phrase in calling the Holy Spirit the “Spirit of Holiness” (Romans 1:1-4).

1. The word translated “holiness” is the Greek word *hagiosune* (ἁγιωσύνη) meaning – “1. *majesty, holiness*; 2. *moral purity*” (Thayer, p. 7).
2. In the context of this statement Paul is referring to how the resurrection of Jesus by the Holy Spirit demonstrated Jesus’ Divinity (cf. Romans 8:11).

III. “Spirit of Truth”

A. Jesus speaks of the Holy Spirit as the “Spirit of Truth” three times.

1. The world can’t receive Him and does not know Him (John 14: 16-17).
2. He would testify about Jesus (John 15:26).
3. He would guide the Apostles into “all truth” (John 16:13).

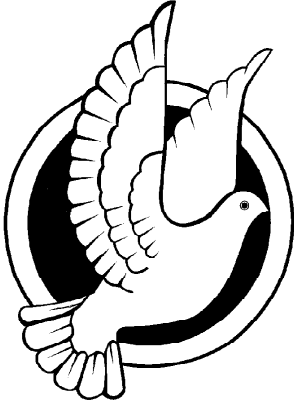
B. The Apostle John teaches us “The Spirit is Truth” (I John 5:6 - KJV — I John 5:7 ASV).

1. These designations seem to be a reflection of the fact that the Holy Spirit is responsible for the revelation of the word of God, which is by nature ultimate truth.

IV. “Comforter” (or “Helper” - NKJV).

A. Jesus promised to send the Holy Spirit as a “Comforter.”

1. The Greek word translated “Comforter” *iparacletos* (παράκλητος) meaning – “called to another’s side; 1. *one who pleads another’s cause*; 2. *an intercessor*; 3. *a helper, succorer, aider, assistant*” (Thayer, p. 483). Sometimes in religious writing the Holy Spirit will be referred as the Paraclete, which is merely a transliteration of this word. In I John 2:1 the same word is applied to Jesus although it is usually translated “Advocate.”
2. The Comforter would come from the Father and abide with disciples forever (John 14:16).
3. The Comforter would teach the Apostles “all things” (John 14:26).
4. The Comforter would testify about Jesus (John 15:26).
5. The Comforter would not come until Jesus left the earth (John 16:7).
6. The early church walked in the fear of the Lord and the “comfort of the Holy Spirit” (Acts 9:31).
7. What the Holy Spirit further revealed about the gospel of Jesus and the hope of eternal life was a great source of comfort and assurance. When the child of God allows the Spirit to dwell in them through faith they can have the comfort and consolation that a home in heaven awaits them (cf. Philippians 2:1,2).



The Holy Spirit

Lesson Three: The Holy Spirit in the Old Testament

Introduction. Since it is clear that the Holy Spirit is an uncreated, eternal, divine member of the Godhead, then it is evident that He has been active with God the Father and God the Son from the beginning. In this lesson we will consider what the Old Testament reveals about the Holy Spirit*

I. The Holy Spirit in Creation.

- A. He hovered over the void of the waters at creation. (Genesis 1:2).
- B. Said to be responsible for the creation of man. (Job 33:4; cf. Creation of Adam - Genesis 2:7).

II. The Holy Spirit & The Judges.

- A. He is said to be “upon” the Judges.
 - 1. To provide physical strength. (Judges 14:6; 15:14).
 - 2. To provide victory over an enemy. (Judges 14:19).

III. The Holy Spirit & The Prophets.

- A. He is said to be within Joseph. (Genesis 41:38).
- B. He is said to be “in” Daniel. (Daniel 5:14)
- C. He is said to “fill” prophets.
 - 1. Balaam. (Numbers 24:2).
 - 2. Saul. (I Samuel 10:1-11; 11:6; 19:23).
 - a. When the Spirit was to come upon him, he was said to be “turned” (“changed” NASB) into “another man.” (I Samuel 10:6).
 - b. Departed from him after his sin and God’s rejection of Him. (I Samuel 16:14).
 - 3. Messengers of Saul. (I Samuel 19:20).
 - 4. Azariah. (II Chronicles 15:1).
 - 5. Zechariah. (II Chronicles 24:20).
 - 6. Micah. (Micah 3:5-8).
- D. He is said to be “upon”...

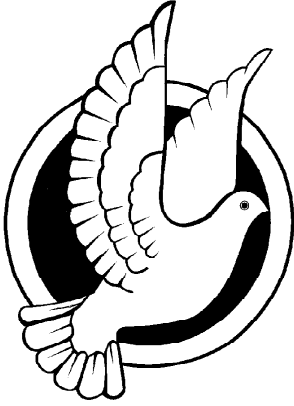
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1. David from the time of his anointing. (I Samuel 16:13).
 - a. God is said to have spoken by David. (II Samuel 23:2).
 2. Isaiah. (Isaiah 61:1).
 3. Jahaziel. (II Chronicles 20:14).
- E. He is said to lead one who receives a vision. (Ezekiel 11:24).
- F. He is said to “fall upon” a prophet. (Ezekiel 11:5).

IV. Various References to the Spirit of God.

- A. He is prophesied to “rest upon” the Messiah. (Isaiah 11:2).
- B. The Spirit is said to “fill” an artisan of the tabernacle. (Exodus 31:3; 35:31).
- C. He is believed to be able to “carry” someone from place to place. (I Kings 18:12; II Kings 2:16).
- D. He is said to give “rest” to animals. (Isaiah 63:14).

* It should be noted that, just as the Old Testament does not deal as directly with the distinctions between the persons of God the Father and God the Son, the same is true of the God the Holy Spirit. For the purposes of our study we will understand the phrases “Spirit of God,” “Spirit of the LORD (Jehovah)” and “Spirit of the Lord (*Adonai*)” to all refer to the Holy Spirit (cf. I Peter 1:11; II Peter 1:21; Acts 19:2).



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Lesson Four: The Holy Spirit in the Gospels

Introduction. While the first four books of the New Testament (commonly known as the “Gospels”) describe the actions and teachings of Jesus, they also reveal the role that the Holy Spirit would play in the Christian age. In contrast to references to the Spirit in the Old Testament, in the Gospels the person, operation and role of the Holy Spirit begins to be revealed.

I. The Holy Spirit in the Coming of Jesus.

- A. Mary’s conception came about “of the Holy Spirit” (Matthew 1:18-20; Luke 1:35).
 - 1. The Holy Spirit was upon Simeon (Luke 2:25-32).
- B. John the Baptist and the Holy Spirit.
 - 1. Elizabeth prophesied by the Holy Spirit (Luke 1:41).
 - 2. Zacharias prophesied by the Holy Spirit (Luke 1:67).
 - 3. John was filled with the Holy Spirit from the womb (Luke 1:15-17).
 - 4. John prophesied that Jesus would baptize “with the Holy Spirit” (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:32,33).
- C. When Jesus was baptized the Holy Spirit descended upon like a dove (Matthew 3:16; Mark 1:10; Luke 3:22).

II. The Holy Spirit in Jesus’ Ministry.

- A. Jesus was led by the Spirit into the wilderness before His temptation (Matthew 4:1; Mark 1:12; Luke 4:1).
- B. Jesus quotes Isaiah’s prophecy in application to Himself, that God would put His Spirit upon Him (Matthew 12:18-21; Isaiah 42:1-4; Luke 4:18; Isaiah 61:1,2).
 - 1. Jesus is said to have His own spirit as well (Matthew 27:50; Mark 2:8; 8:12; Luke 23:46; John 11:33; 13:21; 19:30).
- C. Jesus claimed to cast out demons by the “Spirit of God” (Matthew 12:28; cf. Luke 11:20 “finger of God”).
 - 1. Blasphemy of the Holy Spirit (Matthew 12:31, 32; Mark 3:29, 30; Luke 12:10).

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2. Given the context of these statements, blasphemy of the Holy Spirit seems to mainly concern the claim that Jesus cast out demons by Satan.
3. When the Jews rejected one of the very signs that was sent from God to confirm Jesus' identity they were rejecting the means that God offers to forgive sins (see Acts 2:22).

III. Jesus' Teachings on the Holy Spirit.

A. Jesus' teachings on Inspiration.

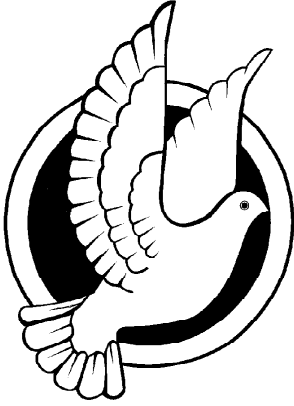
1. Jesus speaks of David writing in or by the Spirit (Matthew 22:43; Mark 12:36).
2. One who is sent by God speaks the words of God because God does not give the Spirit "by measure" (NASB "without measure" - John 3:34).
3. Jesus' words are Spirit (John 6:63).

B. Jesus taught the disciples to baptize in the name of Father, Son and Holy Spirit (Matthew 28:19,20).

1. Jesus taught that one must be born of water and the Spirit to enter the kingdom of God (John 3:5-8).
2. Jesus said that God would give the Holy Spirit to those who ask for Him (Luke 11:13).
3. Jesus likens the Holy Spirit within believers to a stream of living water (John 7:37-39; cf. Romans 8:11).
4. After Jesus' resurrection He "breathed on" the apostles and said "receive the Holy Spirit" (John 20:19-22). Note: This is distinct from when they would receive the Holy Spirit in power (see Acts 1:8).

C. Jesus promised the apostles that the Spirit would speak through them (Matthew 10:20; Mark 13:11).

1. The Holy Spirit would teach the apostles what to say (Luke 12:12).
2. Jesus promised the apostles that the Holy Spirit would come to them (John 14:26; 15:26; 16:13).



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Lesson Five: The Holy Spirit in Acts

Introduction. In the previous lessons we have seen that Jesus, while upon the earth promised the Apostles that He would send them the Holy Spirit. In the book of Acts we not only see this promise fulfilled but we see the first stages of the Holy Spirit's work through them.

I. The Day of Pentecost.

- A. Jesus' promise. (Acts 1:4-8).
- B. Its fulfillment. (Acts 2:1-4).

II. The Work of the Holy Spirit in Acts.

- A. He spoke directly to Christians.
 - 1. He directed them to people to teach. (Acts 8:29).
 - 2. He told people to go to certain places. (Acts 10:19; 11:12).
 - 3. He told them not to go other places. (Acts 16:6,7; 21:4).
 - 4. He revealed the future. (Acts 11:28; 20:22,23; 21:10,11).
 - 5. He appointed specific workers. (Acts 13:2,4; 20:28).
 - 6. He resolved conflicts. (Acts 15:28).
- B. He Worked Miracles.
 - 1. Tongues. (Acts 2:4; 10:44-46; 19:6). The gift of tongues allowed one to speak in a human tongue which they had not studied and teach another person. This involved the one speaking to speak in different languages (2:4) and the hearer to hear in their native language (2:6-11). An outside observer could tell that another tongue was spoken (2:12-13). Peter taught that this fulfilled Joel's prophecy (2:16-21; Joel 2:28-32).
 - 2. Prophecy. (Joel 2:28-32; Acts 2:17,18; 19:1-6).
 - 3. He caught people away. (Acts 8:39,40).
- C. He taught through people. (Acts 4:8; 4:31; 5:32; 6:3-5; 7:55; 11:24).

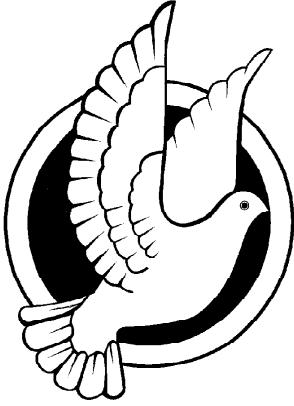
III. Different Works in Different People.

- A. "Power" vs. "Gift" of the Holy Spirit.
 - 1. When Jesus promised the Holy Spirit to the Apostles He said that they would receive "power" when He came upon them (Acts 1:8).

2. On the Day of Pentecost Peter promised the Jews who would obey the gospel “the Gift of the Holy Spirit” (Acts 2:38).
 3. The miraculous power of the Holy Spirit given to the Apostles is not the same as the “gift” of the Holy Spirit given to all Christians.
- B. The laying on of hands. (Acts 8:5, 12, & 14-19).
1. Although the converts in Samaria had been obedient to gospel, and thus received the “gift of the Holy Spirit” (cf. Acts 2:38), they could only receive miraculous gifts of the Holy Spirit through the laying on of the Apostles hands.
 2. Although this power is called “the gift of God” it does not equate to the “gift of the Holy Spirit” promised in Acts 2:38 because: 1. Those on Pentecost received it without the laying on of hands; 2. The converts in Samaria had done just what the converts on Pentecost had done.
 3. Paul laid hands on the converts in Ephesus and they received miraculous gifts of the Holy Spirit (Acts 19:5,6).
 4. There is no example or promise that the miraculous power of the Holy Spirit could be passed on from one on whom the Apostles had laid hands.
- C. The conversion of the household of Cornelius. (Acts 10:44-47; 11:15-16; 15:8).
1. Since the gospel had not yet been preached to the Gentiles God granted this single miraculous powering out of the Spirit on the house of Cornelius in order to demonstrate His approval (see Acts 11:15-16).
 2. This does not teach us that (in general) the Holy Spirit comes upon people prior to conversion.
 3. This does not teach us that (in general) miraculous gifts of the Holy Spirit can come to any upon whom the Apostles have not laid their hands.

IV. General Teachings Regarding the Holy Spirit.

- A. Jesus taught and worked through the Holy Spirit. (Acts 1:1,2; 10:38).
- B. Scripture came through the Holy Spirit. (Acts 1:16, 20; Psalm 69:25; Acts 28:25-27).
- C. Opposition to the Holy Spirit.
 1. Sinful believers lied to Him. (Acts 5:3).
 2. Sinful believers tested Him. (Acts 5:9).
 3. Rebellious unbelievers resisted the Holy Spirit. (Acts 7:51).



The Holy Spirit

Lesson Six: The Holy Spirit in Paul's Epistles

Introduction. In the next two lessons we will complete our survey of New Testament teaching on the Holy Spirit by looking at the subject in Paul's writings and the general epistles. As we will see, the remaining books of the New Testament explain in greater depth the role Holy Spirit plays in the gospel plan.

I. Christians Are Given the Holy Spirit.

A. The temple of the Holy Spirit.

1. The body of a Christian is the "temple of the Holy Spirit" (I Corinthians 6:19; I Corinthians 3:16; 6:19).
2. God has given us His Holy Spirit (I Thessalonians 4:8; cf. I John 4:13).

B. The Holy Spirit and salvation.

1. Christians are washed, sanctified and justified in Jesus name and by (lit. "in") the Spirit of God (I Corinthians 6:11).
2. All Christians are baptized "by (lit. "in") one Spirit into one body" (I Corinthians 12:13) and "drink in" one Spirit (I Corinthians 12:13).
3. Christians are saved through the "washing of regeneration" (i.e. baptism) and the "renewing of the Holy Spirit" (Titus 3:5).
4. Christians are "sealed" with the Holy Spirit, as a guarantee of the inheritance of eternal life (Ephesians 1:13,14; Ephesians 4:30).
 - a. The figure here may be that of the seal which is pressed into wax or clay. When we allow the revelation of the Holy Spirit to influence our lives we bear the impressed "seal" of the Spirit as an evidence of and guarantee of our salvation.
5. Christians enjoy the "communion of the Holy Spirit" (II Corinthians 13:14; cf. Hebrews 6:4).

II. The Holy Spirit within a Christian involves a type of Disposition.

A. Walking "according to the Spirit."

1. Christians walk "according to the Spirit" by "setting their minds" on the things of the Spirit (Romans 8:1-6; cf. Galatians 5:16).
2. Christians must put to death the deeds of the body "by (or "in" - no preposition) the Spirit" if they would live (Romans 8:13).
 - a. Christians must bear "fruit of the Spirit" (Galatians 5:22; Eph.5:9).
 - b. Christians must choose to be "filled with the Spirit" (Eph. 5:18).

3. The Spirit bears witness with our spirit that we are the children of God (Romans 8:16; cf. the “seal of the Spirit” above).

B. Acting “in the Spirit.”

1. As Paul writes “in the Holy Spirit” his conscience bears witness to the truth of his claim (Romans 9:1).
2. One cannot curse God by (lit. “in”) the Spirit nor confess Jesus except by (lit. “in”) the Spirit of God (I Corinthians 12:3).
3. Paul’s conduct “by (lit. “in”) the Holy Spirit” commended him as a minister of Christ (II Corinthians 6:6).
4. In the epistles particularly the special disposition, mindset and behavior that should characterize Christians is described as acting “in the Holy Spirit” (Galatians 5:16, 25). The opposite is also clear in texts which speak of the “spirit” given to (or existing within) the ungodly (Romans 11:8). When Christians sin they “grieve” the Holy Spirit (Ephesians 4:30).

III. The Holy Spirit’s Work.

A. The Spirit’s work through Paul.

1. The Holy Spirit had “sanctified” (i.e. set apart) Paul for ministry to the Gentiles (Romans 15:16).
2. Paul “had the Spirit of God” (I Corinthians 7:40).
3. Paul’s teaching among the Thessalonians came to them in “power”, the Holy Spirit and “much assurance” (I Thessalonians 1:5; cf. I Cor. 2:4).
4. The Apostles taught with words taught to them by the Holy Spirit (I Corinthians 2:13). The Spirit has revealed things previously unimaginable (I Corinthians 2:9-12).
5. The Spirit gave different gifts (I Corinthians 12:4) for the profit of all (I Corinthians 12:7-11).

B. The Spirit’s effect upon Christians.

1. The love of God has been “poured out” into our hearts by the Holy Spirit (Romans 5:5). When Christians “strive together in prayers” for something they do so “through the love of the Spirit” (Romans 15:30; cf. Jude 20).
2. The kingdom of God is “righteousness, peace and joy in the Holy Spirit” (Romans 14:17). The Holy Spirit provides “joy” (I Thessalonians 1:6).
3. Christians can abound in hope “by the power of the Holy Spirit” (Romans 15:13).
4. The Spirit helps believers in their weakness, one of which concerns prayer. The Spirit silently intercedes to make communication possible (Romans 8:26,27).
5. Paul encourages Timothy to keep “that good thing committed” to him “by (or “through”) the Holy Spirit” (III Timothy 1:14).



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Lesson Seven: The Holy Spirit in the General Epistles

I. The Holy Spirit in the General Epistles.

A. The Spirit's work in the prophets.

1. The Holy Spirit spoke through the writers of the Old Testament (Hebrews 3:7; 9:8 in the instructions concerning the tabernacle; Hebrews 10:15,16; II Peter 1:21).
2. The claims of the Holy Spirit in Scripture "witness" to Christians truths about God's plan (Hebrews 10:15).
3. When the Holy Spirit revealed prophecies to those of Old Testament times it can also be said that "the Spirit of Christ" spoke in them (I Peter 1:11,12; cf. II Peter 1:21).
4. Those who taught the gospel in the first century did so "by (lit. "in") the Holy Spirit" I Peter 1:12).

B. The Spirit's work in miracles and signs.

1. God bore witness to the validity of the gospel message through "various miracles and gifts of the Holy Spirit" (Hebrews 2:4).

C. The Spirit in Christians.

1. Christians become "partakers of the Holy Spirit" (Hebrews 6:4).
2. The Spirit that dwells in Christians is jealous for our devotion (James 4:5).
3. Those who are carnally minded do not "have" the Spirit (Jude 19).
4. The Spirit is the truth (I John 5:6{7}). We can test what kind of spirit we have by whether we hold to what the Spirit has revealed or not (I John 4:1-6).

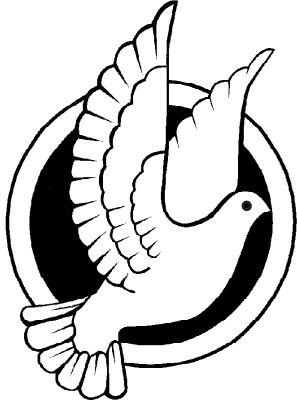
II. The Holy Spirit in John's Vision in the Book of Revelation.

A. John received the the vision of the book of Revelation while "in the Spirit" (Revelation 1:10).

1. Within the vision John saw things "in the Spirit" (Revelation 4:2)...
2. ...And was carried away "in the Spirit" (Revelation 17:3).

B. Within the vision, the Spirit...

1. ...Spoke to the seven churches of Asia (Rev. 2:7; 11; 17; 29; 3:6; 13; 22).
2. ...Taught things (Revelation 14:13).
3. ...And invited the one who who "thirsts" unto fellowship with God (Revelation 22:17).



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Lesson Eight: False Doctrines Regarding the Holy Spirit

Introduction. The subject of the Holy Spirit is a very popular topic in the religious world. Unfortunately much of what is taught is not sound. In this lesson we will consider five false statements that are often made about the Holy Spirit.

I. “The Holy Spirit directly moves an unbeliever to faith.”

- A. The word of God is the sword of the Spirit. (Ephesians 6:13-18).
- B. The word of God moves people to faith. (Romans 10:13-17).
- C. Obedience to the gospel is acting in one Spirit. (I Corinthians 12:12,13) NKJV vs. 13 “by” Gr. *en* (like our word in English “in.” So lit. “In one Spirit we were all baptized into one body...”
 - 1. It is not accurate to say that the Holy Spirit dwells within someone before obedience to the gospel because upon conversion they receive the gift of the Holy Spirit (Acts 2:38).
 - 2. It is not accurate to say that the Holy Spirit directly moves a person to faith, He does so through the word (Romans 10:17).
 - 3. When someone follows the teaching of the Holy Spirit they act “in the Spirit” when they are obedient to the gospel they “drink in” the Spirit and then it may be said that the Spirit dwells within them (James 4:5 “The Spirit who dwells in us yearns jealously”).

II. “The Holy Spirit directly teaches people in this age.”

- A. The Holy Spirit taught the Apostles and Prophets directly (Matthew 10:19,20).
- B. What they wrote were the inspired commands of God (I Corinthians 14:37; II Peter 3:16 Peter speaks of Paul’s writings as “Scripture.”
- C. Paul taught the Ephesians they could understand by reading. (Ephesians 3:1-4).
 - 1. The promises that the Holy Spirit would directly teach people were to the Apostles and Prophets of the New Testament.
 - 2. Not even all New Testament Christians were taught directly by the Holy Spirit (e.g. Paul’s instructions to the Ephesians 3:4).
 - 3. The Holy Spirit indirectly teaches all people through the word (i.e. the “sword of the Spirit” Ephesians 6:17).

The Holy Spirit _____ Lesson Eight: False Doctrines Regarding the Holy Spirit

III. “The teaching of the Holy Spirit is a strong internal feeling.”

- A. When the Holy Spirit taught a person directly He did so with words that could be written down.
 - 1. Words which the Holy Spirit teaches (I Cor. 2:12,13).
 - 2. The Holy Spirit prohibited and commanded certain things (Acts 13:2; 16:6-10).
- B. Feeling is not the basis for Divine instruction (Acts 23:1).

IV. “Scripture is a dead letter until the Holy Spirit enlivens it.”

- A. Scripture is inspired by the Holy Spirit (II Peter 1:19-21)
- B. God’s word is living and active (Hebrews 4:12,13).
- C. The words of Jesus are Spirit and truth (John 6:63).
- D. The Spirit is truth (I John 5:6).
 - 1. The Bible teaches that when we set our minds and lives on the things which the Spirit has revealed we are walking or acting in the Spirit (Romans 8:5).
 - 2. To claim that the inspired word of God is “dead” until there is some additional work of the Holy Spirit is to deny the teaching of Scripture and to insult the work that the Holy Spirit has already done.

V. “Modern Christians should still speak in tongues.”

- A. Tongues allowed communication as a sign to confirm the Divine source of the gospel (Acts 2:3-8; I Corinthians 14:22).
- B. Not all New Testament Christians spoke in tongues (I Corinthians 14:5).
- C. The word has now been confirmed (Mark 16:19,20; Hebrews 2:1-4).
 - 1. Modern advocates of tongues misunderstand the Biblical application of this gift and the purpose of its operation.
 - 2. There is no need for miraculous spiritual gifts today because the word has already been confirmed.



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