

# THE SPIRIT AND THE CROSS

THE WORK OF THE HOLY SPIRIT  
IN THE PROCESS OF SALVATION

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# 1.

## Our Concept of God

By its very nature this book is not meant to be easy, with me repeating things that you already know or even agree with. These chapters will be complex (at times), not all premises will be straightforward, and it will require an effort to stay focused. However, there are rewards for those who stay with it. For example:

1. A greater and more accurate understanding of who the Holy Spirit is, what He does and the nature of His relationship with the Father and the Son.
2. An overview of the Bible from a fresh perspective.
3. This material will provide a greater understanding of Pentecostal and Charismatic believers and why they think the way they do about the Holy Spirit and the miraculous gifts of the Holy Spirit.
4. Hopefully, you will appreciate the divine work of redemption more perfectly.

## GROUND RULES

One of the main reasons we have problems talking about and communicating effectively about our faith (New Testament Christianity) with another believer in Christ (i.e. Catholic) is that we use the same words (priest, church, baptism, religious authority, etc.), however, the words mean different things to the member of the church of Christ (New Testament Christian) than they do to a member of a Roman Catholic Church. For example:

<b>NEW TESTAMENT CHRISTIAN</b>	<b>ROMAN CATHOLIC</b>
<b>Priest</b>	<b>Priest</b>
The Jewish priest who offered sacrifices in the Jewish Temple in Jerusalem.	Same concept of the Biblical priesthood in the Old Testament of the Bible.
Spiritual Role of each Christian man or woman who offer their service and themselves in purity to God. (I Peter 2:9; Romans 12:1)	The local minister in a neighborhood parish who conducts mass and administers the sacraments to the Catholic faithful.
A spiritual goal of Christians.	The title of the lowest level of catholic clergymen.
<b>Baptism</b>	<b>Baptism</b>
Immersion in water of a repentant believer as an expression of faith at which time this person receives forgiveness of sins, the indwelling presence of the Holy Spirit and is added to the church by God.	The sprinkling of water on a baby based on the faith of its parents in order to remove original sin and join him to the Catholic church. This same person receives the Holy Spirit at the hands of the bishop when he is older (10-12 years old) at a ceremony called Confirmation.

<sup>38</sup> Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." <sup>40</sup> And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" <sup>41</sup> So then, those who had received his word were baptized; and that day there were added about three thousand souls.

- Acts 2:38-41

We could continue demonstrating the differences in the meanings of religious words that sound and look the same but are given different meanings and applications by different groups, all claiming to be Christian and believing in the Bible.

This phenomenon – same words/different meanings is to a certain extent, the reason for so much division within Christianity and why it is so difficult to have the kind of dialogue necessary to create unity in the church.

Therefore, when I mention ground rules, I'm referring to a basic rule that will guide our study so we can all agree on the conclusions we arrive at in our examination of the Holy Spirit.

There is actually one basic ground rule and here it is: The Bible is the only reliable source of information concerning the Holy Spirit.

Some may ask why this is so. Two reasons:

1. The Bible was authored by the Holy Spirit who enabled different authors to write and preserve it.

For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

- II Peter 1:21

2. There is no new information concerning the Holy Spirit that is not already contained in the Bible.

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

- Jude 3

Now, I am not saying that there is no longer any "experience" of God, but all experience and knowledge of Him that is genuine is always confirmed by the Bible.

Therefore, this study of the Holy Spirit is based solely on what the Bible teaches about Him and how He interfaced with different individuals we read about in the Bible. There will be no discussion of personal experiences that I or someone I know or have heard of included in order to further our knowledge of the person, power, or presence of the Spirit. The main rule that we can agree on and that will help us maintain objective and not subjective conclusions, is that all of the information we will examine about the Holy Spirit will come from the Bible, no other source materials will be used.

## **CONCEPT OF THE GODHEAD – HISTORY**

The basis for understanding the Holy Spirit comes from His position and role within the Trinity.

Some of you may be thinking that I'm already violating our basic ground rule for this study (that all teachings must come from the Bible) and that the word "Trinity" doesn't even appear in the Old or New Testament, and you are correct. The term Trinity does not appear, but the dynamic nature of God requires a word to capture His essence, and words like Godhead and Trinity have been coined in order to express His likeness in a single word.

We can trace back the use of this term (Trinity) to the third century AD and the early church "father" or leader by the name of Tertullian.



There had already been many theories and doctrinal pronouncements trying to explain more precisely the nature of God's being, however, Tertullian offered the first defense of the doctrine of the Trinity and explicitly defined it as the Father, Son and the Holy Spirit. This, as the case for the compilation of the official texts of the New Testament (canon), was done in order to respond and refute a major heresy which was being circulated and gaining popularity in the church by a man called Praxeas. He taught that God was One and that all references to deity like the Son of God or the Holy Spirit were simply different ways of referring to the One God. He was attempting to merge Old Testament teaching about God with the revelations contained in the New Testament about God's dynamic nature.

This heresy was met with a tract written by Tertullian who was a Christian apologist writer who lived in Carthage. The tract, clarifying the triune nature of God in the Bible, was called "Against Praxeas," and was successful in eliminating Praxeas' ideas while promoting this triune concept as well as the term "Trinity," by which it was explained in short form.

Tertullian, then, was the first one to use the term Trinity in the third century. He wrote, "...the Father, Son and Holy Spirit are one in essence – not one in person."

His ideas were not immediately accepted by Christians but with time his idea that the Bible actually taught that God's nature was triune and an accurate way to refer to it was the term Trinity became acceptable to most believers.

Of course, even today there are still many who reject this term and idea of God's triune nature, so we'll review both Old Testament and New Testament texts that teach us about the composition and nature of God's being.

## **NATURE OF THE GODHEAD / THE TRIUNE GOD – TRINITY**

The Old Testament teaches implicitly the idea of the triune God (It's there but not expressly stated).

However, the Oneness of God is stressed. For example, Deuteronomy 6:4 "Hear O Israel! The Lord is our God, the Lord is One!" - The Shema.

This early focus on there being only one God and no other was a natural emphasis for the religion of a people who had traditionally followed after and included many different gods in their personal and corporate worship.

The first step in worship of the true and living God was to acknowledge that there was only one of Him, no others like Him, and He tolerated no other gods in his place. This is not to say, however, that there was no mention of His dynamic nature in the Old Testament. The idea of a triune God (Trinity) was implicitly suggested in the opening account of Genesis.

In the beginning God created the heavens and the earth.  
- Genesis 1:1

Note that God is initially presented as a distinct person apart from his creation. This is not Pantheism where there are many gods or God is an impersonal force or multiple forces in the universe (the idea behind Star Wars and other sci-fi books and movies). Also, the concept behind the idea of "Mother Nature," which is a personification of the Force idea. Note also that this first mention of God in Genesis is not Monism, where everything is God and God is in all of his creation (a common tenet of various nature religions as well as Eastern religions - i.e. Hinduism). The Bible clearly states that God created the world but is apart from it. A tree is just a tree, it is part of God's creation but not part of God.

The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.  
- Genesis 1:2

The Spirit is mentioned as a separate being, "distinct," yet not personified so early in the development of revelation. Progressive Revelation is a term used to describe the way God slowly and in stages revealed Himself and His plan of salvation to His chosen people. There could have been no

revelation. You live, you die, and from Adam to the last person on earth you don't know about God and his purpose from one generation to another (This would produce despair, no answer to sin, and no insight into God's love). Or, you are born with all the Godly knowledge already uploaded to your brain (the problem here is that this would violate man's free will and transform us into soulless auto-humans).

The third option is the progressive revelation of God Himself, His will for mankind as well as His plan for salvation. This maintains man's free will status, provides hope in the face of insurmountable sin and its inevitable destruction. It also makes possible the experience of joy as we have the possibility in every generation to continually discover and grow in the never-ending knowledge of God Himself as well as God's plan for man's salvation, the knowledge and proclamation of which never grows old or tired.

Through this progressive revelation, which God uses to reveal Himself and His plan, we begin and continue to learn about the Holy Spirit (as well as the Father and the Son) from Genesis all the way to Revelation. For example, we learn from both David and Job that the Holy Spirit sustains the created world.

<sup>14</sup> "If He should determine to do so,  
If He should gather to Himself His spirit and His breath,  
<sup>15</sup> All flesh would perish together,  
And man would return to dust.  
- Job 34:14-15

You send forth Your Spirit, they are created; and You renew  
the face of the ground.  
- Psalm 104:30

These writers are writing some six centuries after Moses' preliminary inspired remarks about the Holy Spirit in Genesis, each adding new and more precise information about the role of the Holy Spirit in creation. In these passages, written by different inspired believers, we see the

progress of the information given by God about the Holy Spirit (His power, His work, etc.). This is an example of progressive revelation.

Then God said, "Let there be light"; and there was light.  
- Genesis 1:3

In this passage we see that the Word of God is given as a distinct power. God speaks the world into existence. This idea is confirmed in the New Testament.

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.  
- Hebrews 11:3

John expands this idea by explaining the dynamic presence in the Godhead where God refashions the very essence of His being according to His will and purpose.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.  
<sup>14</sup> And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.  
- John 1:1;14

In these two verses John refers to three distinct entities as God - God, the word and the Son (Word made flesh).

Now, at this point someone would reasonably argue that all three (God, Word, Son) are the same person – God. In other words, John is only describing transitions taking place in God's nature. God – Word – Son.

However, through progressive revelation seen in John's gospel alone, we soon realize that there are three distinct beings united within a single Godhead, existing, functioning and expressing their Deity, without

separating or compromising the unity within the Jewish "Shema" that declared, "The Lord is our God, the Lord is One!" (Deuteronomy 6:4).

I said that the Trinity is suggested by the opening verses of Genesis. Here is one more example...

Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."  
- Genesis 1:26

Note that the Bible says, "*Let us make man...*" The Hebrew pluralizes for emphasis sake. It not only states that God is the One who makes man and that man is a created, not evolved being. The passage also reveals something about the creation as well – The term "Elohim" is the plural form of God. This is why it says, "*let us make man...*"

In our study of the Trinity, and the Holy Spirit in particular, we see that from the very beginning, Scripture suggests the dynamic and diverse nature of God. It doesn't provide all the information to give us a complete picture and understanding right at the outset but through a process of progressive revelation God will steadily reveal in greater clarity and knowledge many key truths including man's condition and God's plan to save him, as well as a clearer picture of His true nature and being. This is God's promise.

For now, we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 1  
- I Corinthians 13:12

Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.  
- I John 3:2

## 2. The Holy Spirit is God

In the previous chapter we noted the following:

1. All the information we have about the Holy Spirit is contained in the Bible – II Peter 1:21; Jude 3. Our study, therefore, would be based only on what the Bible says about the Holy Spirit and not personal experience or the stories that other people have claimed.
2. We also examined the history of the term Trinity and even though this word does not appear in the Bible, it does describe the Biblical concept of a triune God.
3. I introduced the idea of "progressive revelation," which simply refers to the gradual method God has used to reveal information about Himself and His will for mankind.
4. One example of this progressive revelation has been the gradual revealing of the dynamic nature of God's deity consisting of three distinct beings united in a single Godhead.

In this chapter we will continue to develop the idea of the Trinity and observe how God, through progressive revelation, clarifies our understanding of His true Godly nature.

## TRIUNE NATURE OF GOD IN THE NEW TESTAMENT

I mentioned before that the Old Testament focused on the oneness of God and His supremacy and uniqueness, primarily to separate the God of the Jews from the myriad gods of the Gentiles who worshipped many gods simultaneously. Some researchers estimate that there are more than 234 deities recorded in ancient Ugaritic texts (religious Canaanite tablets). *Gods and goddesses of Canaan – IRA SPAR.*

This is one of the reasons that the leaders and prophets of the Jews emphasized the uniqueness and supremacy of God (Jehovah) in that He was not only god (#235) but that He was the One and only God.

In other words, all of the 234 gods were not deity because they didn't have the attributes of the God of the Jews witnessed by the miracles, He performed among them since Abraham. Not only these signs but especially the miracles He performed in freeing them from Egyptian slavery (witnessed by the surrounding nations) as well as the many miracles performed while they wandered in the desert for forty years.

Nevertheless, the pagan tribes in the land of Canaan and later the Gentile nations that surrounded the Israelites, all had pagan deities that they continued to worship. In contrast to these, the central focus of the Jewish religion was that there was only one true God and only the temple in Jerusalem contained His presence on earth where He was properly worshipped by the Jewish nation.

This is where the revelation of the true God stood until Jesus appeared and with His appearance came new information about the nature of God's being not previously known (implicitly prophesied but not clearly revealed in the Old Testament - Isaiah 7:14).

We have several passages that show or teach that God's nature or being has the dynamic element of plurality:

<sup>16</sup> After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,

<sup>17</sup> and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

- Matthew 3:16-17

This is Matthew's description of Jesus' baptism by John the Baptist. Note that Matthew records the amazing and revelatory scene where all three beings within the Godhead are manifested physically at the same time, separately and in the same location.

- The Father speaks to bless and acknowledge the Son.
- The Son is in the appearance of man (Jesus) obeying the Father's command (through John) to be baptized.
- The Holy Spirit appears as a dove symbolizing the power of God in Jesus, legitimizing and empowering His mission – to die on the cross and resurrect, etc.

Note that God is present manifesting the three beings of His divine nature – Father, Son, and Holy Spirit.

<sup>18</sup> And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

- Matthew 3:18-20

Here we have Jesus giving His apostles the "Great Commission," but notice how he frames the authority supporting the baptizing of believers transforming them into disciples. He says,

...make disciples of all nations baptizing them in the name of the Father, Son and the Holy Spirit.

-Matthew 28:19



We see that all three beings are presented as a unit yet distinct deity and authoritative. To baptize in the name of one is to do so in the name and authority of all three. - Acts 2:38 "*...in the name of Jesus*".

The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

- Luke 1:35

Here, the angel Gabriel is explaining to Mary how she will conceive a child since she is a virgin and plans to stay that way until she marries. The angel informs her that God Himself will make her conceive and specifies that the Holy Spirit will accomplish this. Now, the Son of God is mentioned as well as the Holy Spirit. The angel refers to the Holy Spirit as distinct from the Father and Son, but as deity with Divine ability (to miraculously impregnate her).

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

- II Corinthians 13:14

This is a salutation and blessing from Paul to the church at Corinth. In the other passages we had apostles and disciples recording what they saw and heard concerning the dynamic nature of God's being. In this passage we have an inspired apostle himself using what, by now, has been revealed about God in his communication with the church. Notice that each is referred to as a distinct being. He also names Jesus before the Father to show that they are equally divine.

<sup>4</sup> Now there are varieties of gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, and the same Lord. <sup>6</sup> There are varieties of effects, but the same God who works all things in all persons.

- I Corinthians 12:4-6

So, we see that in the New Testament church age God is represented by three distinct persons. Three persons, divine, distinct and in one source, the Godhead. The Trinity, therefore, is a term used to refer to the complex and dynamic being we call God (Three Beings / One God).

## THE TRINITY IS NOT:

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### A. Three personalities of the same God

<sup>4</sup> There is one body and one Spirit, just as also you were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all who is over all and through all and in all.  
- Ephesians 4:4-6

Note three distinct beings – One God.

### B. Three Different Gods cooperating together on behalf of mankind.

Even Jesus quotes the Shema in Mark 12:28-30. This type of idea is like the Greek and Roman gods who had many alliances and wars. God is one entity with three separate divine beings interacting among themselves (let us make man – Genesis 1:26) and also manifesting Himself dynamically to mankind (Jesus' baptism – Matthew 3:16-17).

The Holy Spirit, Who is the main topic of this series, is one of the distinct beings of the Godhead:

- When we study or discuss Him , we discuss God, we study no less than God.
- He is not number three in the importance or deity!
- The Holy Spirit is a fully divine being; He is God.

## WHAT IS THE PROOF IN THE BIBLE IF THE HOLY SPIRIT'S DIVINITY?

### A. The Holy Spirit possess the attributes of deity.

The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

- Genesis 1:2

He is eternal, appearing with the Godhead before the creation was fully formed. He exists, as the Father and the Son do, apart from the creation and outside of time.

For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

- I Corinthians 2:11

He is omniscient – knowing all things. He, as God, knows when a sparrow falls (Matthew 10:29-30) as well as the inward thoughts of man. In other words, He knows how and what God knows since He is God. God is eternal and all knowing, The Holy Spirit is eternal and all knowing; The Holy Spirit is God.

*Another mark of the Holy Spirit's Deity...*

### B. The Holy Spirit does the works of deity.

<sup>24</sup> O Lord, how many are Your works!

In wisdom You have made them all;

The earth is full of Your possessions.

<sup>25</sup> There is the sea, great and broad,

In which are swarms without number,

Animals both small and great.

<sup>26</sup> There the ships move along,

And Leviathan, which You have formed to sport in it.

<sup>27</sup> They all wait for You  
To give them their food in due season.  
<sup>28</sup> You give to them, they gather it up;  
You open Your hand, they are satisfied with good.  
<sup>29</sup> You hide Your face, they are dismayed;  
You take away their spirit, they expire  
And return to their dust.  
<sup>30</sup> You send forth Your Spirit, they are created;  
And You renew the face of the ground.  
- Psalm 104:24-30

The Holy Spirit has the power to create. The power to create what is seen from what is unseen, is exclusively held only by deity.

- The Father speaks the creation into existence – Genesis 1:1-5
- The Son multiplies the 5 loaves and 2 fish to feed 5,000 – Matthew 14:15-21
- Transforms water into wine – John 2:1-11
- The Holy Spirit causes Mary to conceive – Luke 1:35

<sup>4</sup> Now there are varieties of gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, and the same Lord. <sup>6</sup> There are varieties of effects, but the same God who works all things in all persons. <sup>7</sup> But to each one is given the manifestation of the Spirit for the common good. <sup>8</sup> For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; <sup>9</sup> to another faith by the same Spirit, and to another gifts of healing by the one Spirit, <sup>10</sup> and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.  
- I Corinthians 12:4-11

The Holy Spirit has the ability and authority to give power to others. We will come back to this passage later. For now, it is sufficient to note that the Holy Spirit can empower others to perform miraculous works. This ability is strictly limited to God.

Therefore, the Holy Spirit has the attributes of deity and does the works of deity. One other factor that points to His Divine nature...

### **C. The Holy Spirit receives witness that He is deity**

<sup>4</sup> John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, <sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— <sup>6</sup> and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen.

- Revelation 1:4-6

The Godhead using the triune form and by placing the Holy Spirit (7 Spirits) first, then the Son, then the Father last. This was done not to change the order of importance but rather to confirm the equal nature and importance of each.

Witness from Jesus:

<sup>13</sup> But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. <sup>14</sup> He will glorify Me, for He will take of Mine and will disclose it to you. <sup>15</sup> All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

- John 16:13-15

The Holy Spirit's presence as part of the Trinity at Jesus' baptism is witnessed, recorded, and preserved in Luke's gospel for every generation to see and know until the end of time, that the Holy Spirit is God along with the Father and the Son – each separate but One in the divine Godhead.

## SUMMARY

- A. The Trinity – a word that does not appear in Scripture but used to describe the complex and dynamic nature of the God revealed in the Bible as an entity that comprises of three distinct, divine beings existing seamlessly in one Godhead. We use the term Godhead to refer to God while acknowledging His unique and dynamic character.
- B. The Holy Spirit is a distinct person/being within the Godhead. When referring to Him we are referring to no less than God.
- C. The Holy Spirit receives witness of His deity from heaven's throne (Father), from Jesus, and the Bible. These vouch for His deity.

## Q&A

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### **1. Who is the Holy Spirit?**

He is a distinct, Divine being within the Godhead. He is God.

### **2. What is the difference between the Holy Spirit and the Holy Ghost?**

Of all the modern translations of the Bible, it is only the KJV that uses the term Holy Ghost.

- 90 times – Holy Ghost
- 7 times – Holy Spirit

No reason given since the words come from the exact Hebrew and Greek terms. At the time when the KJV (1611) was written the term "ghost" referred to the living essence of a person and the word "spirit" referred to the essence of a person who had died and their essence or spirit had departed. As language evolved, people started using the term "ghost" when speaking of the vision of a dead person, while the word "spirit" became the standard term for life or living essence. Bible translations followed suit translating the Hebrew and Greek terms into the English word spirit and Holy Spirit.

### **3. What will happen to the Holy Spirit at judgment?**

Since the Holy Spirit is eternal, there will be no change in His status, however how He will interface with glorified and exalted saints is not known.

## **DISCUSSION QUESTIONS**

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1. Who is the Holy Spirit?
2. What is the difference between the Holy Spirit and the Holy Ghost?
3. What happens to the Holy Spirit at judgment?

# 3.

## Godward and Manward Manifestation

So far in our study of the Holy Spirit we have put forth the following key ideas concerning Him:

1. The Bible is the only reliable source of information about Him.
2. There is no further information available concerning Him that has been released.

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

- Jude 3

3. The Holy Spirit is a distinct person in the Godhead.
  - He possesses all the attributes of God.
  - He is God and not a personality of God or a third ranking deity after the Father and the Son.

In this section we will focus on the specific character traits and abilities the Bible attributes to the persons of the Godhead.



# THE CHARACTER OF THE GODHEAD

Common question – Is there anything that the Father or Son are or can do that the Holy Spirit is not, or cannot do?

Many people suggest that the Holy Spirit has a character that is different somehow from the Father or the Son.

This idea is held because these people fail to recognize and consider the two-fold nature of Godly relationships:

- A. Godward Relationship – as the Godhead relates and interacts within itself.
- B. Manward Relationship – as the Godhead relates and interacts with mankind.

## 1. Godward Relationship

When interacting or relating within the Godhead, the Holy Spirit possesses every characteristic, power, and ability as the other persons in the Godhead.

The chart below demonstrates this fact by providing passages that describe and support this idea of similar and equal facets of each person's character and abilities according to the Bible.

1. Godward Relationship			
	Father	Son	Holy Spirit
Characteristic	<ul style="list-style-type: none"><li>• Eternal – Deut. 33:27</li><li>• Loving – John 3:16</li><li>• Holy – I Peter 1:16</li></ul>	<ul style="list-style-type: none"><li>• Eternal – Heb. 13:8</li><li>• Loving – John 13:1</li><li>• Holy – Luke 4:34</li></ul>	<ul style="list-style-type: none"><li>• Eternal – Heb. 9:14</li><li>• Loving – Gal. 5:22</li><li>• Holy – Eph. 4:30</li></ul>
Power	<ul style="list-style-type: none"><li>• Creates – Gen. 1:1</li><li>• Destroys – Gen. 7:23</li></ul>	<ul style="list-style-type: none"><li>• Creates – Col. 1:16</li><li>• Destroys – I John 3:8</li></ul>	<ul style="list-style-type: none"><li>• Creates – Ps. 104:30</li><li>• Destroys – Acts 5:9-10</li></ul>
Revelation	<ul style="list-style-type: none"><li>• Speaks – Mt. 17:5</li></ul>	<ul style="list-style-type: none"><li>• Speaks – Acts 9:5 as a glorified person in the Godhead</li></ul>	<ul style="list-style-type: none"><li>• Speaks – I Tim. 4:1</li></ul>

When comparing the three persons in the Godhead we notice two things in particular:

**a)** From the Godhead position and relationship all three persons have the same character (holy and loving), power (to create and destroy), and revelational skills and abilities.

However, we do observe that they each communicate in different ways with mankind. For example:

- **Father** – Theophanies – The voice, Burning Bush, Dreams
- **Son** – The Flesh – God became man to communicate man to man
- **The Holy Spirit** – The Bible – Inspired word spoken

When, therefore, we see and hear Jesus, we also see the Father and we see the Holy Spirit since all three are one possessing the same character and power.

<sup>8</sup> Philip said to Him, "Lord, show us the Father, and it is enough for us." <sup>9</sup> Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"  
- John 14:8-9

The other thing we notice when comparing...

**b)** The difference between the Persons in the Godhead appears when we examine the relationship between God and man in the process of salvation, not when we examine the relationships between the persons in the Godhead.

Now, I am not going to proceed with a long list of Scriptures that define the various qualities of the Holy Spirit from which we can assemble a clear image of what He is like. If we wish to see the Spirit with our "fleshly eyes" then we should do as Jesus said and look at Jesus since in Him is

revealed not only the Father, but the Spirit as well, since they are one in the Godhead. As I mentioned before, it's not in the Godward relationship that we see a difference between the Persons in the Godhead (especially the Holy Spirit), it is in the relationship with man that the work and differences appear.

Let us, therefore, review the various stages of the God/Man relationship throughout history and see how these reveal how each Person in the Godhead interacts with man in the process of salvation, and in doing so manifests the distinctions between the three.

1. Godward Relationship – Chart of Characteristics
2. Manward Relationship

The first stage in the manward relationship of the Godhead/Trinity and man (humanity)...

### **A. The Pre-Sin/Fall Relationship**

The relationship between God and man seen differently by man before the fall.

Before the fall: all three existed.

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."  
- Genesis 1:26

God refers to Himself in the plural. All three communicated their distinct presence:

<sup>1</sup> In the beginning God created the heavens and the earth. <sup>2</sup> The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. <sup>3</sup> Then God said, "Let there be

light"; and there was light.

- Genesis 1:1-3

- God the Father spoke
- God the Son (the Word created)
- God the Holy Spirit hovered/moved
- All done in order to bring together the created elements into distinct form.

Before sin, man had a comprehensive, unified and peaceful relationship with the Godhead. In other words, man saw God as one even though God's dynamic nature existed.

They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

- Genesis 3:8

The Bible suggests that before sin God could walk in the garden in the cool of the day, a description highlighting the nature of man's relationship with God before sin.

## **B. Post Sin/Fall Relationship**

Man's disobedience set several events and plans into motion.

<sup>9</sup> Then the Lord God called to the man, and said to him, "Where are you?" <sup>10</sup> He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

<sup>11</sup> And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

<sup>12</sup> The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." <sup>13</sup> Then the Lord God said to the woman, "What is this you have done?" And the

woman said, "The serpent deceived me, and I ate."

<sup>14</sup> The Lord God said to the serpent,  
"Because you have done this,  
Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly you will go,  
And dust you will eat  
All the days of your life;

<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise him on the heel."

<sup>16</sup> To the woman He said,  
"I will greatly multiply  
Your pain in childbirth,  
In pain you will bring forth children;  
Yet your desire will be for your husband,  
And he will rule over you."

<sup>17</sup> Then to Adam He said, "Because you have listened to the  
voice of your wife, and have eaten from the tree about which I  
commanded you, saying, 'You shall not eat from it';  
Cursed is the ground because of you;  
In toil you will eat of it  
All the days of your life.

<sup>18</sup> "Both thorns and thistles it shall grow for you;  
And you will eat the plants of the field;

<sup>19</sup> By the sweat of your face  
You will eat bread,  
Till you return to the ground,  
Because from it you were taken;  
For you are dust,  
And to dust you shall return."

<sup>20</sup> Now the man called his wife's name Eve, because she was  
the mother of all the living. <sup>21</sup> The Lord God made garments of  
skin for Adam and his wife, and clothed them. <sup>22</sup> Then the Lord  
God said, "Behold, the man has become like one of Us,  
knowing good and evil; and now, he might stretch out his

hand, and take also from the tree of life, and eat, and live forever" — <sup>23</sup> therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. <sup>24</sup> So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

- Genesis 3:9-24

- The curse on Satan – Verse 14
- The prophecy concerning his futile attempts to destroy mankind as well as the Savior of mankind – Verse 15
- The suffering of mankind to both propagate and sustain the human race – verses 16-19
- The broken relationship with God where God would no longer have a unified and peaceful connection with man but because of sin man's vision and experience of God would be diminished and distorted – Verses 20-24

Part of these changes mentioned cryptically in verse 15 is that God would initiate a plan to save man from both the corruption and the condemnation of sin and return him to a unified and intimate relationship with Himself once again.

In the working out of this plan, however, the persons in the Godhead would each have a task and function differently. It is in these different functions that we see or note a distinction within the Godhead.

It is important to remember that the difference we see is in function, not nature. The natures are divine, the functions vary due to the requirements of the plan to save mankind.

"...then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all

authority and power."  
- I Corinthians 15:24

In this passage Paul suggests that when Jesus returns to judge, these functions will no longer be required and thus will cease to be observed and the Godhead will return to its pre-sin, unified nature with man, part of the Godhead within – no longer observing from the outside.

It is a trustworthy statement, for if we died with Him, we will also live with Him; If we endure, we will also reign with Him;  
- II Timothy 2:11-12a

## **2. Functions of the Godhead in the God-Man Post Sin/Fall Relationship (To Better See What the Holy Spirit is Like)**

In the plan to save mankind each person in the Godhead had a part to play and we are able to identify each as they reveal themselves through the parts they play in the plan of salvation.

God the Father chooses the plan. He designs the manner and justice for sin, and how mercy for sinful man will be realized - Vicarious Atonement (Genesis 3:14-15). In God's plan the innocent will be sacrificed to pay the moral debt of the guilty.

<sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.  
- Romans 5:6-8

The Father also chooses and sends the Son to become that innocent human sacrifice who will die to pay for the sins of man.

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have

eternal life.

- John 3:16

God the Son actualizes and fulfills God the Father's plan (vicarious atonement) to save man from condemnation and spiritual death caused by sin.

But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

- Hebrews 2:9

God the Son takes on human flesh, lives a life without sin and submits to a sacrificial death on the cross to pay the sin-debt that all men owed to God (required by God's perfect justice).

But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed.

- Isaiah 53:5

The fact that He was innocent made Him a worthy sacrifice, the fact that He had a divine nature made his sacrifice valuable enough to pay for all the sins of all mankind until the end of the world.

<sup>11</sup> Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

<sup>12</sup> but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, <sup>13</sup> waiting from that time onward until His enemies be made a footstool for His feet.

<sup>14</sup> For by one offering He has perfected for all time those who are sanctified.

- Hebrews 10:11-14



We have God the Father as the initiator – He chooses the plan (vicarious atonement), and He chooses and sends God the Son to reveal and fulfill His plan.

- This is the basis of the Biblical doctrine of election. Not that God chooses some people for salvation and others for destruction.
- The Father chooses or elects the Son to carry out His plan. The only choice made. Those who believe in the chosen/elected Son themselves become the elect of God. In other words, we vote for someone during an election and if they win, we say that we won the elections. In other words, we win if they win.
- In the same way, Jesus is the chosen, elected One by God, and those who choose Him by faith, expressed in repentance and baptism, become the elect, or chosen ones by faith.

## SUMMARY

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Here are some of the ideas discussed in this section:

1. The Persons in the Godhead/Trinity all have the same spiritual, divine natures and abilities. On an historical note, Tertullian, a third century theologian was the first to use the term (Trinity) in reference to the Godhead.
2. We don't see any difference in their Godward presence and only have a brief indication of their dynamic and complex nature. The use of a plural word to describe God in Genesis – Elohim is one way to express this dynamic.
3. The separate Persons are revealed as God's plan of salvation is made known. God the Father chooses the plan and chooses the Son to reveal and carry out the plan. God the Son reveals and fulfills the plan. The Spirit's part will be what we examine next.

# 4.

## The Function of the Holy Spirit

We've noted two views concerning the relationship of the Godhead/Trinity:

1. **Godward** (within the Godhead) – all are similar in character, power, revelation (each are revealed to be equally divine).
2. **Manward** (their appearance to man) – after the fall of mankind into sin, each person in the Godhead has taken a different function in accomplishing the plan to save mankind from the condemnation due to sin, of which all humans are guilty and stand condemned. If there is a difference between the persons in the Godhead, it is due to function and not nature.
  1. For example, if one does not know something (like Jesus said he did not know the end of time – Matt.24:36) it was because He, in His role or function as the Son, chose not to know.
  2. If the Son submits to the Father in the function of the sacrifice sent by the Father, it is a submission motivated by love and humility, not submission done because of inferiority.
  3. God the Son is love in that He submits to God the Father's will in order to carry out the plan to save mankind.

We've also said that our study of the Holy Spirit is centered around the idea of how He functions in relationship to the others in the Trinity in accomplishing the plan of salvation. We've established that He is God, now we need to study how He functions towards man in the completion of the plan of salvation.

1. **The Father** – chose the plan (vicarious atonement). Sent the Son to complete the plan.
2. **The Son** – revealed the plan to mankind. Fulfilled the plan with His death, burial, and resurrection.
3. **The Holy Spirit** – in this lesson we will review the Holy Spirit's function in carrying out God's plan of salvation.

Before we do that, however, we need to keep in mind that although each person in the Godhead seems to have different functions, all three act in a seamless unity without anyone functioning independently from the others.

For example, the Father chose the plan, but the Holy Spirit and the Son both knew and agreed to it, and the Father sent the Son and the Son came forth through a miraculous birth EMPOWERED by the Holy Spirit.

## THE FUNCTION OF THE HOLY SPIRIT

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Here is a summary of human history from God's perspective. God has essentially two goals to accomplish in all of history, two goals that determine man's place in eternity, the rest of the events of history are just wallpaper.

### Goal #1

Execute the plan of salvation (vicarious atonement) in real time which would be the death, burial, and resurrection of Jesus Christ.

<sup>25</sup> Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, <sup>26</sup> but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

- Romans 16:25-26

<sup>3</sup> This is good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, and one mediator also between God and men, the man Christ Jesus, <sup>6</sup> who gave Himself as a ransom for all, the testimony given at the proper time.

- I Timothy 2:3-6

## Goal #2

The glorification and exaltation of the church belonging to Christ at His return.

<sup>9</sup> These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, <sup>10</sup> when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.

- II Thessalonians 1:9-10

From God's perspective the first and second coming of Jesus Christ are the high points in all of human history. All events work in conjunction with these two whether we realize it or not.

Now, how the Holy Spirit functions or is active in accomplishing these two goals is the context of our study. We get to know Him by studying what he has done to bring about the completion of these two goals: 1) The cross of Christ 2) Glory of the church.

Of course, the Holy Spirit may have been active in other ways, but we will examine only the information revealed to us in the Bible.

## THE HOLY SPIRIT – OLD TESTAMENT

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The Holy Spirit's activity in the Old Testament worked primarily toward the Father's first goal.

But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,  
- Galatians 4:4

In His function during the Old Testament period the Holy Spirit was primarily involved in two spheres of activity:

### 1. The Creation

In order for Jesus to come, there had to be a world created and sustained.

A. The Holy Spirit was active in the initial creation before the fall of man.

The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.  
- Genesis 1:2

B. He was also active after the fall of man, sustaining and maintaining a fallen creation to support fallen mankind.

<sup>24</sup> O Lord, how many are Your works!  
In wisdom You have made them all;  
The earth is full of Your possessions.  
<sup>25</sup> There is the sea, great and broad,  
In which are swarms without number,  
Animals both small and great.  
<sup>26</sup> There the ships move along,

And Leviathan, which You have formed to sport in it.

<sup>27</sup> They all wait for You

To give them their food in due season.

<sup>28</sup> You give to them, they gather it up;

You open Your hand, they are satisfied with good.

<sup>29</sup> You hide Your face, they are dismayed;

You take away their spirit, they expire

And return to their dust.

<sup>30</sup> You send forth Your Spirit, they are created;

And You renew the face of the ground.

- Psalm 104:24-30

This intervention by God, The Holy Spirit, was especially needed after the complete destruction of the world by the great flood caused by man's sinfulness. The Holy Spirit sustains a fallen world inhabited by a fallen people so that the Father's two main goals can be accomplished.

This is the Spirit's function in creation and post-creation to serve God's plan as well as His function regarding...

## **2. The Nation of Israel**

In order for Jesus to enter the physical world as a man he needed a human, social, cultural, and religious identity. Beginning with one man, Abram (re-named Abraham) a man who lived in the Mesopotamian capitol of UR (modern day Iraq), God formed a family, the tribes, and finally a nation with its own history, culture, laws, and religion. These were known as Jews who were given the land of Israel as their home.

According to God's plan, goal #1 - Jesus would come to earth and enter human history on the stage of the Jewish nation.

The Jewish nation would be the channel through which Christ would come in order to complete goal #1 (vicarious atonement) through His death, burial and resurrection.

## **VICARIOUS ATONEMENT = THE INNOCENT KNOWINGLY PAYING A DEBT OWED BY THE GUILTY.**

Of course, being Jewish didn't automatically save you, it meant that God would offer salvation to the world through someone from your nation. We note that the Bible is silent on the Holy Spirit's direct activity with the development of the chosen people. The interaction is largely between the Father and the Patriarchs as God the Father calls and chooses Abraham and his various descendants (Isaac, Jacob, Joseph, Moses, Joshua, etc.).

However, once the nation was formed, the Holy Spirit is seen as the source of the extraordinary and supernatural powers which allowed certain ones in this nation to experience the following:

### **A. Leadership (wisdom, courage, knowledge, etc.)**

#### **MOSES TO ELDERS**

<sup>16</sup> The Lord therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting and let them take their stand there with you.

<sup>17</sup> Then I will come down to speak with you there, and I will take of the Spirit who is upon you, and I will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone.

- Numbers 11:16-17

#### **JOSHUA**

So the Lord said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him;"

- Numbers 27:18

## SAMSON

<sup>24</sup> Then the woman gave birth to a son and named him Samson; and the child grew up and the Lord blessed him.  
<sup>25</sup> And the Spirit of the Lord began to stir him in Mahaneh-dan, between Zorah and Eshtaol.  
- Judges 13:24-25

## SAUL

Then the Spirit of the Lord will come upon you mightily, and you shall prophesy with them and be changed into another man.  
- I Samuel 10:6

## DAVID

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah.  
- I Samuel 16:13

The lesson to these people about the Spirit was that no man was worthy of leadership unless he was led by the Holy Spirit.

### **B. Workmanship (extraordinary ability)**

<sup>1</sup> Now the Lord spoke to Moses, saying, <sup>2</sup> "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. <sup>3</sup> I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, <sup>4</sup> to make artistic designs for work in gold, in silver, and in bronze. <sup>5</sup> and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship.  
- Exodus 31:1-5



### C. Prophecy (Speaking for God/Future)

The Holy Spirit provided accurate, oral records for the creation, early human history, moral laws as well as predictions of Jesus' coming and work. For example:

#### MOSES

Then the Lord came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again.

- Numbers 11:25

#### DAVID

Now these are the last words of David. David the son of Jesse declares, the man who was raised on high declares, the anointed of the God of Jacob, and the sweet psalmist of Israel, "The Spirit of the Lord spoke by me, and His word was on my tongue."

- II Samuel 23:1-2

#### ISAIAH

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted, He has sent me to bind up the brokenhearted, to proclaim liberty to captives.

- Isaiah 61:1

The Old Testament did not deal with the question of the "manner of indwelling" but rather with the very real fact that certain things were done by the power of the Holy Spirit which could not be done any other way. The Holy Spirit's work in the Old Testament period draws to a close and the first of the Father's goals is within view as we look at how He operated in the period leading up to and including the life of God the Son, Jesus Christ.

## **THE HOLY SPIRIT BEFORE / DURING THE LIFE OF JESUS**

### **A. The activity of the Holy Spirit is seen more before and after Jesus' life than during it.**

While Jesus is on the earth, He is the dynamic presence of the Godhead active among men. The Trinity works in unison but is most often revealed individually.

### **B. The work of the Holy Spirit Pre-Birth of Jesus**

#### **1. Sending John the Baptist**

<sup>13</sup> But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. <sup>14</sup> You will have joy and gladness, and many will rejoice at his birth.

<sup>15</sup> For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.

- Luke 1:13-15

#### **2. God's first goal in view and announced**

It is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.

- Luke 1:17

#### **3. Mary Conceives**

The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be

called the Son of God.  
- Luke 1:35

## C. The work of the Holy Spirit in the life of Jesus.

### 1. The Baptism of Jesus

<sup>13</sup> Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. <sup>14</sup> But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" <sup>15</sup> But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. <sup>16</sup> After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, <sup>17</sup> and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."  
- Matthew 3:13-17

This was Jesus' anointing (like David when he was anointed king) However, Jesus' anointing was different: He fulfilled all the Old Testament prefigurements of the One to come. No other person was ever anointed as king, prophet, and priest at the same time.

Also, all three persons of the Godhead are manifested at the same time and place. The Father speaks, the Son is present in Jesus and the Holy Spirit appears as a dove. For the purpose of this study the Holy Spirit is present at the anointing of Jesus where His ministry begins.

*The work of the Holy Spirit in...*

## 2. Jesus' Ministry

Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness.

- Luke 4:1

Jesus was filled with the Holy Spirit. He was indwelt and empowered. This is found in both His holy, pious and faithful life as well as the miraculous power He displayed.

## 3. The Death of Jesus

Therefore, when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

- John 19:30

Jesus offers his perfect life in payment for the sins of humanity and dies so on a stage of human history prepared and sustained by the Holy Spirit.

## 4. The Resurrection of Jesus

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

- Luke 8:11

The resurrection of Jesus, powered by the Holy Spirit confirms the legitimacy of God's first goal and all the teachings by Jesus that comes before it and after through the apostles.

<sup>3</sup> concerning His Son, who was born of a descendant of David according to the flesh, <sup>4</sup> who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

- Romans 1:3-4

## SUMMARY

The activity of the Holy Spirit in the Old Testament had as its purpose the setting of the stage so that God's first goal could be reached and revealed – the cross of Jesus (including His death, burial, and resurrection).

For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.  
- Hebrews 10:1

When we study the Bible beginning with the Old Testament what we see is the shadow before we actually see the object, action or person causing the shadow.

For example:

1. The kings, prophets, and priests as well as their work were only shadows of Christ and His work which was to come. The Jews failed to understand this.
2. The Jewish nation was only a shadow of what God ultimately desired – a glorious kingdom/church sanctified by the blood of Christ, not the blood of animals.
3. The great temple with its elaborate sacrificial system was only a preview of the perfect sacrifice to come.

Jesus' atoning death was to be the supreme act of love and worship service since it was contained in a perfect demonstration of God's love for man (His redemption from sin, condemnation, and death). The cross (vicarious atonement) was also a perfect demonstration of man's love for God (Jesus, the man, obeyed God into death).

Finally, it was a perfect demonstration of man's love for other men (Jesus, the innocent man giving His life for His enemies who were guilty of sin).

Those, therefore, who desire to worship in Spirit and Truth must do so in light of the cross of Jesus Christ because:

- It is worship directed by the Holy Spirit.
- It is worship based on truth.
- It is worship made possible by the combined efforts and manifestation of the complete Godhead – Father, Son, and Holy Spirit.

# 5.

## Atonement Theories

Intercession/Mediation – H. Nichols

A. Two main goals in human history in which the Holy Spirit was active in accomplishing, in the service of man's Salvation:

1. The cross of Christ
2. The glorification of the church

B. In the Old Testament period the Holy Spirit was active in preparing the way to the cross.

1. **Creation** - Forming the actual creation into its final format (hovered=vibrate, Genesis 1:1) Sustained (the creation after the fall from sin, Job 34:14-15; Psalm 104:30).
2. **Nation of Israel** - Empowered them to be the chosen people of God. Gifted the leaders, inspired the prophets, enabled their miraculous survival.
3. **Ministry of Jesus** - Filled Him with the Holy Spirit to speak from the Father, to perform miracles, to fulfill prophecy and raised Him from the dead.

All of this activity by the Holy Spirit over centuries of time led to God the Father's first goal being achieved – the death of Jesus on the cross. Goal #1 = the cross.

## THE SIGNIFICANCE OF THE CROSS

We've said that the first goal of the Godhead/Trinity was the cross. The question at this point is, "What's the significance of this?" "Why is the cross so important?" The cross of Jesus is important because it accomplishes what we refer to as "atonement". This is not a word we use in normal conversation. We hear it at church and in sermons but are not always sure about its meaning. Over the centuries there have been many theories developed to explain its exact meaning and application. For example:

### 1. Ransom Theory (A kidnapping term)

Who gave Himself as a ransom for all...  
- I Timothy 2:6

This was an expression (ransom) borrowed from the slave trade. It was the price paid for a slave's freedom. The early patristic writers (1st-5th century) believed that Jesus' death on the cross was a price paid to the devil in exchange for the souls of sinful men and women. Of course, there is no scriptural support for this interpretation.

### 2. Moral Influence Theory – Peter Abelard (Benedictine Monk)

Abelard's theory was that Jesus died to show man how wicked they were. Once they recognized this it would "influence" them to turn to God. Abelard argued that Jesus' death was not a ransom, but a blinding flash of God's love which through sheer ethical and moral power, would persuade men to repent.

This theory, however, completely ignored the Biblical concept of God's justice and His righteousness which required an accounting for sin already committed. In other words, it is good that men turn from sin and turn to God, but what about justice and punishment for wrongs committed? Who and how are these offenses, and the damage/hurt caused, taken care of? In other words, how is God's justice satisfied?



For the wages of sin is death,  
- Romans 6:23a

### **3. Substitutionary/Satisfaction Theory (Luther/Calvin)**

Their explanation said that Jesus died on the cross in our place. He suffered a death that we, as sinners, deserved to suffer. This idea was the most developed theologically. They stressed the point that the cross was a payment, but the revolutionary idea for that time was that God, Himself, made payment for sin on the cross. The dominate belief at that time when Catholicism was the major religious influence was that the sinner had a part to play in his redemption through various religious exercises (saying the rosary, pilgrimages, going to mass on certain days, etc.). Although, it was all wrapped up in Catholic pomp and ceremony, given Latin terms and mystery (candle lighting, holy water etc.) it was basically a system of salvation by works and the Protestant reformation was largely a reaction and rejection of this trend in the Catholic church.

### **4. The Martyr Theory (Modern Liberal Theologians)**

This theory, explaining the cross and atonement, said that Jesus was a great martyr dying for Godly principles. They gave Jesus and His death credit for the Christian movement just as Martin Luther King is credited with the civil rights movement in the U.S., however this theory also denied His deity.

### **5. The Just/Justifier Theory (Most Developed/Biblically Accurate)**

for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.  
- Romans 3:26

Speaks to the reason for Christ's death on the cross and the essential meaning of atonement.

The Just and the Justifier explained:

### **A. The Just**

- God's perfect holiness and justice (He is the giver, keeper, and executor of the Law)...demands that wickedness, sin, and the violation of His Law be punished.
- Death (separation of the soul from the body and separation of the soul from God) is that punishment.
- The deity of a just God requires Him to carry out the demands of His Law – no exceptions or else the law is compromised and made void.

### **B. The Justifier**

- God is love (1 John 4:8)
- God's perfect love compels Him to save the lost sinner.
- His love for mankind moves Him to find a way to rescue sinful mankind without compromising His just Law.

**C. The plan of atonement** permits Him to fulfill His perfect justice and His perfect love both in a single act.

- The dictionary defines the word atonement as, "a reparation for a wrong or injury."
- Some synonyms for the word atonement are, restitution, redemption, amends, expiation, propitiation, and the Bible uses these various words when speaking of what Jesus accomplished with His death on the cross.

The atonement allows God to be both the Just and Justifier at the same time. Vicarious atonement is when someone other than the guilty party pays the price that the Law demands for sin – death.

- Someone might say, "Why doesn't God just forgive everybody, after all, He is God and can do what He wants?"
- The answer to this is that saving mankind with a blanket forgiveness only solves half of the problem.
- Who or how is the debt required by God's own perfect Law paid?

A preview of this dilemma is demonstrated in Daniel 6:13-23. In this story of Darius, king of the Medes made a law condemning to death anyone not worshipping his image (this was a political maneuver to consolidate his power and throne over a diverse population). Daniel, a Jewish exile in Babylon, who was favored by the King for his wisdom and service to the crown, refused to bow down as this would violate God's prohibition about worshipping idols and images. Daniel was eventually charged with a capitol offense by other officials of the king jealous of his favor with the monarch. Darius the king was faced with an impossible dilemma – how to save someone he favored without jeopardizing the integrity of his law (if he let this one go, who would take the law seriously?) If you weakened the law of the king, you weakened the king and the stability of his kingdom which rested on the law.

<sup>13</sup> Then they answered and spoke before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day." <sup>14</sup> Then, as soon as the king heard this statement, he was deeply distressed and set his mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him. <sup>15</sup> Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed." <sup>16</sup> Then the king gave orders, and Daniel was brought in and cast into the lions' den. The king spoke and said to Daniel, "Your God whom you constantly serve will Himself deliver you." <sup>17</sup> A stone was brought and laid over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in

regard to Daniel. <sup>18</sup> Then the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him. <sup>19</sup> Then the king arose at dawn, at the break of day, and went in haste to the lions' den. <sup>20</sup> When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the living God, has your God, whom you constantly serve, been able to deliver you from the lions?" <sup>21</sup> Then Daniel spoke to the king, "O king, live forever! <sup>22</sup> My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime." <sup>23</sup> Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and no injury whatever was found on him, because he had trusted in his God.  
- Daniel 6:13-23

1. Verse 14 – The king tried to find a loophole to save Daniel but couldn't.
2. Verse 15 – A law is a law, no exceptions.
3. Verse 18 – The king prayed for a solution because he had no way of keeping his law and saving his friend!
4. Verse 22 – Daniel was saved by God because he obeyed God's higher law, even if it meant his death.
5. Verse 23 – Faith was the basis for victory.

So, what Darius couldn't do – Be just and merciful at the same time – God accomplished through vicarious atonement. He was just in that he satisfied the demands of His law – death for disobedience. He was merciful in that he sent His Son in the flesh of man (man couldn't do it) to vicariously (in the place of someone else) suffer death (demand of the Law) as payment (atonement) for the sins of all mankind. Like the preview we saw in Daniel – Jesus was saved (resurrected) because he was innocent.

Because of the cross:

1. Justice – the Law was satisfied
2. Mercy – sinful man is saved

Another question – what does this have to do with the Trinity?

Answer: There has to be a Trinity/dynamic Godhead

**NO TRINITY – NO JESUS – NO VICARIOUS ATONEMENT –  
NO FORGIVENESS – NO SALVATION – NO ETERNAL LIFE –  
NO GOSPEL – NO HOPE.**

### SUMMARY: Q&A

Q: What does all this discussion about the cross and atonement have to do with the Holy Spirit?

- A: The cross is the answer to the question, "What exactly does the Holy Spirit do?"
- A: Because in the end He really does one thing.

Q: I thought the Holy Spirit did a lot of things in relation to man (maintain the creation, the Jewish nation, the ministry of Jesus, etc.)

- A: True He does all these things but all of them are directly related to one major thing.
- A: They are the spokes in a wheel whose hub is the cross of Jesus Christ.

Take away this hub and the spokes are not connected, and the wheel cannot function and makes no sense.

Q: So, the Father initiates the plan of salvation, vicarious atonement and elects or chooses the Son; the Son reveals the plan and fulfills the required

atonement with His death on the cross, burial and resurrection – what, then, does the Holy Spirit do in this plan of salvation?

- **A: The Holy Spirit raises up the cross of Christ before all men.**

And I, if I am lifted up from the earth, will draw all men to Myself.  
- John 12:32

All of the activity of the Holy Spirit from the creation until the very moment of the cross and forward until the second coming of Jesus at the end of the world is connected to the raising up of the cross of Christ, whether it's done externally in the world or internally in one's heart.

This raising up of the cross of Christ until He returns is what the Holy Spirit does with regard to the Godhead's plan of salvation.

## **DISCUSSION QUESTIONS**

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1. What does the cross and atonement have to do with the Holy Spirit?
2. Where does the Holy Spirit fit in?
3. What does the Holy Spirit do in the plan of Salvation?

# 6.

## Raising up the Cross of Christ

<sup>3</sup> This is good and acceptable in the sight of God our Savior,  
<sup>4</sup> who desires all men to be saved and to come to the  
knowledge of the truth.  
- 1 Timothy 2:3-4

God's single most important goal is that He wants all to be saved. Our study focuses on the Holy Spirit's function within the Godhead to achieve this goal (the salvation of mankind).

For while we were still helpless, at the right time Christ died  
for the ungodly.  
- Romans 5:6

God's chosen method of salvation was atonement. This method was chosen, as opposed to other methods like blanket forgiveness for all, because atonement fulfilled the need for justice and mercy to be exercised simultaneously on behalf of the guilty but believing and repentant sinner.

We have noted that the atonement was carried out by crucifixion, but crucifixion was merely the manner of the Roman death penalty. In other words, it wasn't atonement because Jesus was put to death on a cross. It was atonement because the innocent was put to death in the place of the guilty. It was crucifixion because this was the method of execution for that

time and also because that method had been prophesied as the manner of death in the past (Psalm22:16; Isaiah 53:5; John 12:32).

From now on in our study, however, the term "cross" or "lifting up the cross," will include not only the event that took place on the cross (the death of Jesus), but also what was achieved by Jesus (the innocent sacrifice – atonement) which was the expression of God's perfect justice (payment for sin) as well as His perfect mercy (the forgiveness of all sin, thus saving sinful mankind).

"And I, if I am lifted up from the earth, will draw all men to Myself."  
- John 12:32

The cross (the atonement it makes, the forgiveness it produces) now becomes the historical focal point in God's plan to save man. In this passage Jesus is not only saying that the cross makes a way for all of mankind to come to Him, but it also:

1) Calls all men and women to Him no matter how burdened with sin they are.

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."  
- Romans 1:16

2) Sustains them as disciples.

"But if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."  
- I John 1:7

Our conclusion in the previous chapter was that the Holy Spirit was active in "raising the cross" as His single activity. All other things before and after are related in some way to this singular achievement and activity.



**To raise up the cross, therefore, means to make plain the meaning of the atonement of Christ by dying on the cross.**

## **WHY THE WORK OF THE HOLY SPIRIT IS TO "RAISE UP THE CROSS OF CHRIST"**

- A. Everything He did in the Old Testament and all that he does in the New Testament is in preparation or the continuation of this task.
- B. By this activity (raising the cross = proclaiming atonement) all men have the possibility of salvation, and it is the ministry of the Holy Spirit that makes them aware of this.
- C. Therefore, from this point forward the term "raising the cross of Christ" will be synonymous with or a short-form way of expressing the whole plan of God in choosing atonement as the plan to save man and sending Jesus to reveal and fulfill this plan to save man by dying on the cross and resurrecting from the dead. This would be a good place to correct a common error we make when we are preaching the gospel.

We often say that there are five steps in the plan of salvation:

1. Hear the gospel
2. Believe the gospel
3. Repent of sins
4. Confess Jesus as Lord
5. Be baptized in the name of Jesus (Father, Son, Holy Spirit).

These five steps are true and easy to remember but they are not the plan of salvation. The plan of salvation is God sending Jesus to be a vicarious atonement to satisfy God's justice for the sins of all mankind – this is the plan for saving man from the consequences of sin.

- The Father chose the plan and sent the Son.
- The Son revealed and fulfilled the plan while on earth.
- The Holy Spirit enabled the Son and the plan to succeed and be proclaimed.

Hearing, believing, repenting, confessing and being baptized are the response of faith to the plan ordained and required by God. So many times, we preach the response to the plan as the plan and wonder why people don't obey or respond! They don't respond because you haven't preached the good news to them yet – only the response to the good news (gospel). The good news of the gospel, the plan of salvation is that God has sent Jesus to suffer the punishment for our sins in our place, so we won't have to – **THAT'S GOOD NEWS!**

I'm grateful, I'm relieved, I'm happy for this gift – what do I do in response to God's gracious offer of forgiveness of all my sins? I receive the gift of forgiveness and God's offer of grace by faith, faith in Jesus Christ. In other words, I believe as true the things He said (He was the Messiah, the Divine Son of God). I believe as true what He did (died on the cross for my sins, resurrected from the dead to confirm that what He taught was true).

So, I believe, and I express the sincerity of my faith by obedience to His command to repent of my sins and be baptized (immersed in water) at which time my sins are forgiven, and the Holy Spirit comes to dwell in me.

<sup>37</sup> Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" <sup>38</sup> Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."

<sup>40</sup> And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" <sup>41</sup> So then, those who had received his word were baptized; and that day there were added about three thousand souls.

- Acts 2:37-41

So, to get back to our theme of the Holy Spirit and the cross of Jesus, we can say that the ministry of the Holy Spirit is to raise up the cross of Christ until the return of Jesus at the end of the world.

## **HOW DOES THE HOLY SPIRIT ACTUALLY RAISE UP THE CROSS?**

We know it's not a literal way like in a parade we often see a clergyman carry a large cross marching in a crowd during some religious holiday. The Spirit raises the cross externally and internally throughout history. For example:

### **A. Externally – ways which can be visibly perceived by angels and men.**

#### **1. The cross before the ancient world**

The Spirit involved in all the activity (creation, nation of Israel, ministry of Jesus) that led to the actual, historical moment when Jesus was crucified.

For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.  
- Hebrews 10:1

Everything was in preparation for this. The Spirit worked to prepare mankind for the initial public raising up of the cross of Christ with all that it meant in regards to salvation. A historical base to provide context and meaning was established through the sacrificial system (vicarious atonement), prophetic system (fulfillment of prophecy), Jewish nation (proclamation – light to the Gentiles/as the gospel is light to the world).

#### **2. The Cross Before the Apostles/Disciples**

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.  
- Romans 8:11

God raised up the dead body of Jesus through the power of the Holy Spirit. Until the resurrection, the Apostles considered all lost. Their leader, Jesus, had been executed on a Roman cross. They were largely in the state of shock and disbelief.

<sup>10</sup> Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles. <sup>11</sup> But these words appeared to them as nonsense, and they would not believe them.  
- Luke 24:10-11

This was their reaction to the women who had been to the empty tomb. However, if we fast forward to Acts 1:21-22 we see them not only believing but they are reorganizing their ranks based on the witness of the resurrection. The Holy Spirit had "raised the cross of Jesus" before the apostles (enabled them to understand the significance of it) by making them witnesses of Jesus' resurrection. Because they saw and heard the risen Christ, they understood the meaning and purpose of His death. Peter now clearly saw God's plan.

"This Jesus God raised up again, to which we are all witnesses."  
- Acts 2:32

"Therefore, let all the house of Israel know for certain that God made Him both Lord and Christ – this Jesus whom you crucified."  
- Acts 2:36

Therefore:

- All of Christ's teachings led to the cross.
- All of Christ's teachings to the apostles about the cross became clear after the resurrection.

- The Holy Spirit by virtue of His work in resurrecting Jesus "raised up the cross" as it were, to the apostles.

Yes, the Holy Spirit raised up the body of Jesus from the grave (Romans 8:11) – Why? So that the significance of the cross (vicarious atonement by the Son of God) would be made abundantly clear to these men, chosen, and sent to proclaim this Good News as their personal witness and not just a new teaching. They were sent to proclaim what they saw, by the power of the Holy Spirit. Remember, we're talking about the Holy Spirit raising up the cross to the ancient world, and to the apostles.

### **3. The Cross Before the Jewish Nation**

This was done by the witness of the apostles.

In Acts 2:32; 36 they made several bold claims.

1. They had personally witnessed the resurrected Jesus .
2. That Jesus was the Christ, which meant;
  1. He was the anointed of God – the King of the Jews – Isaiah 9:6-7; Isaiah 11:1-5.
  2. He fulfilled all prophecy
  3. The hope of Israel finally satisfied
  4. He ushered in the golden period and the "last times"
3. That Jesus was Lord.
  1. Not a Lord among Lords, but the Lord of Lords and King of Kings.

<sup>15</sup> which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone possesses immortality and dwells in

unapproachable light, whom no man has seen or can see.  
To Him be honor and eternal dominion! Amen.  
- I Timothy 6:15-16

Of course, these claims, especially if made in Jerusalem, would have been preposterous and met with condemnation and death – Jesus had recently been killed for making similar declarations. The point was – could the apostles prove their witness of Jesus' resurrection? If they could offer proof of some kind they would be taken seriously, not to mention avoid being killed for blasphemy either by the Jewish crowd or Jewish officials at the temple where they hijacked the Pentecost feast to make these amazing declarations.

The Holy Spirit raised up the cross of Christ through the witness of the apostles to the Jewish nation and the witness was confirmed by miraculous signs and wonders.

- These signs and wonders done by the apostles are often explained using the term, "The Baptism of the Holy Spirit."
- This means that the apostles were able to do these supernatural things because they received the baptism of the Holy Spirit.

There is confusion and debate about this term so let's examine the following:

- What is the baptism of the Holy Spirit?
- What is the promise spoken of by the prophets?
- How and when did the apostles receive the baptism of the Holy Spirit?

Well, first of all, there is no expression in the Bible that says, "baptism of the Holy Spirit."

- It may be inferred but this phrase that suggests a baptism (immersion administered by the Holy Spirit) does not exist.

- The proper term used repeatedly is "baptism **with** the Holy Spirit."

As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

- Matthew 3:11

John responded to them all, saying, "As for me, I baptize you with water; but He is coming who is mightier than I, and I am not fit to untie the straps of His sandals; He will baptize you with the Holy Spirit and fire.

- Luke 3:16

I baptized you with water; but He will baptize you with the Holy Spirit.

- Mark 1:8

And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.'

- John 1:33

For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.

- Acts 1:5

And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.

- Acts 11:16

Let's ask this question, "Is there such a thing as the "baptism **of** the Holy Spirit?" This term suggests the following:

- The baptism belongs to the Holy Spirit.
- The baptism is administered by Him.
- The subject of the baptism is not the Holy Spirit.

In other words, the Holy Spirit does not baptize Himself, or into Himself.

<sup>4</sup> There is one body and one Spirit, just as also you were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all who is over all and through all and in all.

- Ephesians 4:4-6

Note that some thirty years after Pentecost Sunday (Ephesians is written around 62 AD) Paul writes that there is only one baptism, just as there is only one Lord (Jesus), one faith (a single body of Christian teaching), one body (the church), one Spirit (the Holy Spirit), one God (the Godhead/Trinity).

The question becomes – which baptism is Paul talking about because there is only one?

- Is it the baptism of the Holy Spirit?
- Is it the baptism with the Holy Spirit?
- Is it the water immersion of Acts 2:41 (3,000 baptized)?

<sup>12</sup> For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. <sup>13</sup> For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

- I Corinthians 12:12-13

Paul is still discussing unity within the church (we have different gifts but one Spirit who gives and administers them, so the individual members



remain united and use their different gifts to strive for unity). Here's the punchline – he also says by virtue of one baptism everybody was immersed into the body of Christ by the Spirit. This is the one baptism mentioned in Ephesians now taught to the Corinthians.

So, what baptism had everyone had at Pentecost, everyone at Corinth, everyone at Ephesus received? Answer? Water baptism!!

- It began with John the Baptist.
- Continued by Jesus and His disciples.
- Followed by Peter and the other apostles.
- Still practiced and confirmed as the one and only baptism performed by the church three decades later by Paul.
- It continues to this day as repentant believers step forward to be immersed in water in the name of Jesus for the forgiveness of their sins and to receive the gift of the Holy Spirit (Acts 2:38).

From the beginning to the end of the New Testament, water baptism is taught, commanded, and received by believers who wish to express their faith in Jesus Christ according to His word inspired by the Holy Spirit. I list only a few scriptures where the Spirit teaches this basic truth:

- Matthew 28:18-20
- Mark 16:16
- John 3:5
- Acts 2:38
- Acts 22:16
- Romans 6:3
- Galatians 3:27
- I Peter 3:21
- Revelation 7:14

In a way, water baptism is actually the baptism of the Holy Spirit because He commands it in His holy word given to man to obey and proclaim. We all have received the baptism of the Holy Spirit when we were immersed in water in the name of Jesus.

## **BAPTIZE WITH THE HOLY SPIRIT**

So, what about the baptism with the Holy Spirit spoken of by John the Baptist and promised by Jesus? This term is always used to convey a greater measure of God's presence and power among men. It suggests that the Holy Spirit is given – a person, king or nation is immersed into the Holy Spirit producing spiritual results.

One of the promises of the prophets and the prophet Joel, in particular, was that when the Messiah would come there would be a greater outpouring of the Holy Spirit. In the Old Testament the Holy Spirit came upon various individuals for a certain time to enable them to serve God in prophesy, leadership, and other dynamic ways. For example:

- Moses – 'the Spirit is upon you' – Numbers 11:17
- Joshua – 'in whom is the Spirit' – Numbers 27:18
- Samson – the Spirit coming on him in majesty – Judges 13:25
- David – the Spirit coming on him mightily – Isaiah 16:13
- Isaiah – 'the Spirit of the Lord is upon me' – Isaiah 61:1
- Jesus – the Spirit descended on Him – Mark 1:10
- Apostles – baptized with the Holy Spirit - Acts 1:5

Now, all these references described the same thing which was the empowering of individuals by the Spirit to enable them to perform a certain task or mission.

"but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

- Acts 1:8

As far as the Apostles were concerned, their task was to raise up the cross of Christ to the Jews first and then to the Gentile world. They themselves were convinced because they had witnessed the death and resurrection of Christ, but they were empowered by the Holy Spirit to perform miracles in order to confirm that their witness was from God. People believed they were credible witnesses because of the miracles they performed, not because of the message they preached. Their speaking in other previously unknown languages was not only an irrefutable miracle, it was also the fulfillment of prophecy concerning the coming of the Messiah – Isaiah 28:11; I Corinthians 14:21.

Now, the promise of the prophets was not only that when the Messiah came, He would bring mercy, healing, and forgiveness:

<sup>4</sup> Surely our griefs He Himself bore,  
And our sorrows He carried;  
Yet we ourselves esteemed Him stricken,  
Smitten of God, and afflicted.  
<sup>5</sup> But He was pierced through for our transgressions,  
He was crushed for our iniquities;  
The chastening for our well-being fell upon Him,  
And by His scourging we are healed.  
<sup>6</sup> All of us like sheep have gone astray,  
Each of us has turned to his own way;  
But the Lord has caused the iniquity of us all  
To fall on Him.  
- Isaiah 53:4-6

The prophets also said that when the Messiah would come, not only the prophets and kings would have the Spirit for a time, but everyone, young and old, slave and free, male and female, would have the Spirit and have Him permanently.

<sup>17</sup> 'And it shall be in the last days,' God says,  
'That I will pour forth of My Spirit on all mankind;  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,

And your old men shall dream dreams;  
<sup>18</sup> Even on My bondslaves, both men and women,  
I will in those days pour forth of My Spirit  
And they shall prophesy.  
- Acts 2:17-18

<sup>37</sup> Now when they heard this, they were pierced to the heart,  
and said to Peter and the rest of the apostles, "Brethren, what  
shall we do?" <sup>38</sup> Peter said to them, "Repent, and each of you  
be baptized in the name of Jesus Christ for the forgiveness of  
your sins; and you will receive the gift of the Holy Spirit.  
- Acts 2:37-38

In the book of Acts we have two forms of interaction with the Holy Spirit.

1. **Baptism with the Holy Spirit – Empowerment.**

The Holy Spirit sent by Jesus empowers the apostles to do miracles to confirm that their preaching is true and from God.

2. **Indwelling of the Holy Spirit – Sanctification.**

Each repentant believer received the indwelling of the Holy Spirit not to do miracles but as a helper to live the Christian life and as a seal (promise) of salvation.

"In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise,"  
- Ephesians 1:13

## SUMMARY

1. The Holy Spirit's activity is centered in preparing and revealing to men the facts and significance of God's redeeming work on behalf of mankind through Jesus Christ. I've summarized all of this with the phrase, "Raising up the cross – externally and internally."

2. We've examined how the Spirit raised up the cross before different groups of people at different times:

- To the Ancient World – through the Jewish nation as a light unto the Gentiles.
- To the apostles – making them witnesses of the resurrection.
- To the Jewish nation – by empowering the apostles in order to confirm their message as true.

3. The term 'Baptism with the Holy Spirit' is a generic expression describing a heightened presence or interaction with the Holy Spirit. The meaning depends on the context. It can mean two things.

1. Empowering – Acts 1:8 – Apostles. (Acts 10:44-45 – Cornelius)
2. Indwelling – Acts 2:38 – Reception of the Holy Spirit

<sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. <sup>12</sup> So then, brethren, we are under obligation, not to the flesh, to live according to the flesh.  
- Romans 8:9-12

# 7.

## How God Works

- A. The role of the Holy Spirit is to raise up the cross of Christ to individuals, groups, and nations. The term “cross” is a short form for the redemptive sacrifice of Christ and its benefits for sinful mankind.
- B. To whom and how does the Holy Spirit direct his efforts in raising up the cross of Christ?
  1. First group - the ancient world before Christ.
    - The Holy Spirit sustained, guided and empowered the Jewish nation as a light to the Gentile world.
    - In other words, they pointed others to the true and living God and the salvation that was to come.
    - Psalm 66:1-3; 8; 16
  2. Second group - the disciples and apostles of Jesus.
    - The Holy Spirit made them witness the death and resurrection of Jesus as well as His ascension into heaven, not to mention His teachings and miracles.
    - This eyewitness enabled them to make a dynamic witness to others about the cross and its significance (Acts 2:32; 36).

3. Third group - the Jewish nation.

- The Holy Spirit empowered the Apostles to remember accurately all the teachings of Jesus (John 14:26) and perform miracles which confirmed their witness.

Before moving on I want to explain more fully the manner and purpose for enabling people to do miracles.

## HOW GOD WORKS

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### A. Signals (Miracles)

When God reveals anything new (person, message) He confirms his word or choice with miracles, signs, and wonders. The miracles are always for contemporary messages. No one ever did miracles to confirm an old message or revelation. This is one of the reasons why we don't believe in miracles or miracle workers today - there is no new revelation, no new message today.

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.  
- Jude 3

### 1. Moses

Moses was God's servant during a time of transition from the age of the patriarchs and oral traditions to the new message of the law, the nation, the sacrificial system, and the priesthood. This was the prophet who brought these new things, new revelations to the people.

Signal - his authority to speak was confirmed by miracles.

<sup>1</sup> Then Moses said, "What if they will not believe me or listen to what I say? For they may say, 'The Lord has not appeared to you.'" <sup>2</sup> The Lord said to him, "What is that in your hand?" And he said, "A staff." <sup>3</sup> Then He said, "Throw it on the ground." So he threw it on the ground, and it became a serpent; and Moses fled from it. <sup>4</sup> But the Lord said to Moses, "Stretch out your hand and grasp it by its tail"—so he stretched out his hand and caught it, and it became a staff in his hand—<sup>5</sup> "that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

<sup>6</sup> The Lord furthermore said to him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow. <sup>7</sup> Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh. <sup>8</sup> "If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign. <sup>9</sup> But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."

- Exodus 4:1-9

- A. These miracles were the signal that Moses had authority to speak new things/messages from God.
- B. It was the Holy Spirit that empowered Moses to do these things.
- C. In the Old Testament this empowering was described in a variety of ways:
  - 1. Numbers 11:7 "The Spirit is upon you" – Moses
  - 2. Numbers 27:18 "In whom is the Spirit – Joshua



3. Judges 13:25 "The Spirit of the Lord began to stir him"- Samson
4. I Samuel 10:6 " The Spirit of the Lord shall come upon you mightily – Saul
5. Isaiah 61:1 "The Spirit of the Lord is upon me – Isaiah

All of these others to varying degrees brought forth God's messages to the people and were confirmed by miracles, signs and prophecy - these were the signals.

## 2. Jesus

From the period of the law in temple worship to the fulfillment of prophecy:

Signal: Jesus announces that He has come to fulfill, He brought something new.

<sup>33</sup> You have sent to John, and he has testified to the truth.  
<sup>34</sup> But the testimony which I receive is not from man, but I say these things so that you may be saved. <sup>35</sup> He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light. <sup>36</sup> But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.  
- John 5:33-36

Jesus worked by the power of the Holy Spirit

But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.  
- Matthew 12:28

**Question:** Why would Jesus, the Son of God, require the power of the Holy Spirit to work miracles?

**Answer:** Because He divested himself of His OMNI abilities (all power, all seeing, all knowing, etc.) when becoming man – He kept His righteousness and holiness.

<sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.  
- Philippians 2:5-8

The Holy Spirit descended on Jesus at His baptism.

After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him.  
- Matthew 3:16

This was similar to the Old Testament concept of the Spirit coming upon someone, but more dynamic because it was visual (the dove above Jesus and the voice and word of the Father in the cloud).

We need to keep in mind that Jesus was a Jew and He spoke primarily to Jews. Also, the symbols and concepts were Jewish. So, when the Holy Spirit came upon Jesus the Jews knew what this meant in a Jewish context. A prophet was now empowered by God – a new message was coming! A SIGNAL WAS GIVEN.

### **3. The Apostles**

From the period of the fulfillment of the Law, prophets, and sacrificial system by Jesus' cross, to the good news of salvation and entry into the kingdom of God for everyone announced by the gospel message.

To give to His people the knowledge of salvation  
By the forgiveness of their sins,  
- Luke 1:77

The apostles had a new message – not that the kingdom is near and all must prepare for it (John the Baptist), but rather the kingdom is here and all must enter in now!

Signal for this New Message – miracles were done in order to confirm this new message.

- The Holy Spirit empowered them to do these things.
- Like Jesus, their empowering was dynamic in that it was seen and heard.
  - Tongues of Fire
  - Rushing Wind

## **BAPTISM WITH THE HOLY SPIRIT**

We talked about this phenomenon last time and I'd like to add more detail to this term.

### **A. This expression is first used by John the Baptist (Matthew 3:11; Mark 1:8; Luke 3:16).**

In every instance John uses it in referring to Jesus who would administer this baptism and John's general audience would be the recipients.

The key question is, "What did John the Baptist's audience understand by the term, 'Baptize you with the Holy Spirit?'" In other words what did they think would happen to them if they received this baptism? I can tell you that they did not equate this term with the ability to speak in tongues, perform healings and do other types of supernatural acts.

John the Baptist used this expression to describe a concept familiar to the Jews of that era. The baptism (immersion) or outpouring of the Holy Spirit was a theological (actually an eschatological = end times) concept dating back to the Babylonian captivity where the Jews were carried off into exile for 70 years.

John's audience understood this term to mean:

- A special time
- A period of salvation
- The great activity of God in, for, and around his chosen people.

As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!  
- Haggai 2:5

Here the prophet is referring to the Mosaic era of the past as a time when the spirit was among the people and the nation was saved.

<sup>1</sup> "But now listen, O Jacob, My servant,  
And Israel, whom I have chosen:  
<sup>2</sup> Thus says the Lord who made you  
And formed you from the womb, who will help you,  
'Do not fear, O Jacob My servant;  
And you Jeshurun whom I have chosen.  
<sup>3</sup> 'For I will pour out water on the thirsty land  
And streams on the dry ground;  
I will pour out My Spirit on your offspring  
And My blessing on your descendants;  
- Isaiah 44:1-3

The Lord is reassuring the people through the prophets that the family of Jacob (the Jews) will experience God's Providential care.

- The expression spoken by Isaiah was not understood by the people to mean that they would be enabled to speak in tongues, heal people, or cast out evil spirits.
- This is the meaning that our charismatic and Pentecostal friends have given it in the last 100 years or so but the Jews to whom it was spoken both in the Old and New Testament never interpreted this expression in this way.

## **B. Jesus uses the expression only once.**

<sup>4</sup> Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." <sup>6</sup> So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" <sup>7</sup> He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; <sup>8</sup> but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

- Acts 1:4-8

The problem is in verses 4-5 when the Lord tells the apostles that they will be baptized with the Holy Spirit. Note that they didn't understand that to mean that they would have miraculous powers.

Jesus is describing the entire experience of the New Age dawning at Pentecost signaled (remember that those bringing a new revelation or methods were given powers to carry out their ministries) so this new age, new message (salvation through Christ is available now) is signaled or witnessed by the signs and miracles performed by the apostles (beginning with speaking in tongues). The apostles, however, understood the expression as it had always been used up to and including the time of John the Baptist:

- That the end was near.
- That God would be working among his people.
- That all of this would be visible to the world as God would once again restore and exalt the Jewish nation.

Therefore, in verse six (*So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"*) This is why they respond to Jesus in the way they do. They thought Jesus had come back to be the leader, like Moses, in restoring Israel to glory "...will you at this time restore Israel?".

Here, in verses 7-8 Jesus uses another Old Testament term, "the Spirit will come upon you..." to clarify for them and us what is about to happen.

As Jews, the apostles clearly understood this to mean what it had always meant in the past, "the empowering of individuals to enable them to serve God and/or proclaim a message – a new message."

In verse eight this is confirmed because Jesus tells them that they will receive power in order to be witnesses of the resurrection (this is the new message/revelation) and this power will confirm that their witness is true – Jesus is Lord and Christ.

This, then, is how the Holy Spirit raised the cross of Christ before the Jewish nation - through the empowered witness of the apostles.

## SUMMARY

A. Therefore, every time God sent a new message, he would empower the messenger to confirm his witness. This is why we don't accept those who claim to have miraculous power today – they don't have a true revelation or new message from God. God doesn't use miracles to confirm old messages.

B. Let's look at several expressions concerning the Holy Spirit in context to understand what they mean, how they are different from each other, and what they don't mean:

## 1. Baptism of the Holy Spirit

This expression does not appear in the Bible. The idea of it is inferred:

For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.  
- I Corinthians 12:13

The inference is a baptism administered by the Holy Spirit.

Water baptism is the Holy Spirit's baptism. He commands it in his word, the Bible.

one Lord, one faith, one baptism,  
- Ephesians 4:5

Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."  
- Acts 2:38

The apostles, inspired by the Holy Spirit, commanded that all repentant believers receive water baptism – to this day.

## 2. Baptism with the Holy Spirit

An expression used by John the Baptist in his preaching to the Jews who understood it to mean, "a period of salvation, for a time when God would work dynamically among his people." These same concepts were expressed in the Old Testament with different phrases like, "I will pour forth My Spirit."

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

- Joel 2:29

'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;'

- Acts 2:17

An expression used by Jesus to describe the entire experience of the New Age dawning at Pentecost - signaled by the miraculous signs done through the apostles.

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

- Acts 1:5

Note that John the Baptist did no miracles, but the apostles did. The difference was that John was not revealing or proclaiming a new message. The Jews were to be ready for the Messiah all through their history and John confirmed this - no signal (miracles) was needed. The apostles, on the other hand, had a revelation in a new message, Jesus, God made man, died and resurrected - repent and be baptized to enter into his Kingdom, the church.

### **3. The Spirit Will Come Upon You**

An Old Testament expression meaning the empowering of an individual for a special task (lead in war, prophesy, conceiving Jesus miraculously).

The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

- Luke 1:35



An expression used by Jesus to describe the empowering that the apostles would receive in order to confirm their witness (Jesus has risen from the dead) and their message (Jesus is the Messiah, believe and express that faith in repentance and baptism and you will be saved). The spirit coming upon them was the same as the Old Testament but in a greater dimension and with more visible signs.

# 8.

## The Gift of the Holy Spirit

1. New messages from God to man are usually accompanied by charismatic gifts.
2. The apostles had a new message, the Kingdom is here, Jesus is the way in, Jesus is God.
3. This new message (the gospel) was accompanied by miracles (SIGNAL) which the Holy Spirit empowered them to do.
4. The Holy Spirit raised up the cross of Christ (the end) through the empowered witness of the apostles (the means to the end).
5. The work of the Holy Spirit in the process of salvation was to:
  1. Raise the cross before the ancient world.
    - How? Witness of the Jews.
  2. Raise the cross before disciples and apostles.
    - How? Resurrection of Jesus Christ.
  3. Raise The cross before the Jewish nation.
    - How? The Empowered witness of the apostles.

In this lesson will complete our study with an examination of how the Holy Spirit raised up the cross of Christ before the Gentile nations beginning with a Roman soldier called Cornelius.

## THE GIFT OF THE HOLY SPIRIT

Before we get to Cornelius, the first Gentile convert, we need to understand some terms used concerning the Holy Spirit.

Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

- Acts 2:38

<sup>4</sup> Now there are varieties of gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, and the same Lord. <sup>6</sup> There are varieties of effects, but the same God who works all things in all persons. <sup>7</sup> But to each one is given the manifestation of the Spirit for the common good. <sup>8</sup> For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; <sup>9</sup> to another faith by the same Spirit, and to another gifts of healing by the one Spirit, <sup>10</sup> and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

- I Corinthians 12:4-11

We have to make a distinction between the "Gift of the Holy Spirit" In Acts 2:38 and the "gifts" given by the Holy Spirit in I Corinthians 12.

1. The gifts of the Holy Spirit as Paul describes them (I Corinthians 12) are the empowerments (ability to perform miracles, prophecy) that are given by the Holy Spirit to certain individuals in order to confirm their message or witness from God. They are the signal that points to a

revelation or new message from God. Paul was writing to the Corinthians in part because they were misusing these gifts.

2. The passage in Acts 2:38 is part of the gospel message not promising gifts (empowerment) but promising the Holy Spirit Himself as a gift to all who respond to the gospel according to God's command (believe, repent and be baptized). This offer of the Holy Spirit as a gift is the fulfillment of the promise in the Old Testament that when the Messiah would come, God Himself would always be with all of them, not just prophets and kings and not just for a time. Peter quotes Joel to help them make the connection.

17 'And it shall be in the last days,' God says,  
'That I will pour forth of My Spirit on all mankind;  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams;  
18 Even on My bondslaves, both men and women,  
I will in those days pour forth of My Spirit  
And they shall prophesy.  
- Acts 2:17-18

3. The gift of the Holy Spirit is the manner that God would now be with his people. In the Old Testament God's constant presence with the Jewish people was realized by His presence in the Temple at Jerusalem but He was still restricted from closeness to the people through laws and rituals and the ministry of the priests and High Priest who would only come near on certain occasions.

However, once the gospel was preached, the Holy Spirit (God) would be with each believer in a dynamic way (indwelling) remaining for one's entire life and in so doing abolish the need for Jewish temple worship in order to draw near to God. This was the substance of the gift of the Holy Spirit now intimately connected to each person for their edification and comfort; no longer restricted and closed off from the people, approachable only through the intermediary rituals administered by the priests.

The substance of the Old Testament promise foretold by the prophets was that: The reconciliation, peace and harmony that were once enjoyed between God and man would now be restored once and for all time when the Messiah would come.

The idea of the Sabbath rest was that man would stop striving after his business activities and make every effort to get back into harmony with God and his creation on the Sabbath day. The promise behind the idea was that one day there would be a Sabbath without end. The fulfillment of this came with the offer of forgiveness (that brought reconciliation) and the gift of the Holy Spirit which enabled an ongoing Sabbath (harmony with God) for each believer.

## **TERMS, MEANINGS, APPLICATION**

There are many disagreements about how the Holy Spirit interacts with us.

1. Some understand that the Holy Spirit is with us through the intellectual imprint of the concepts in the Bible that we take in through reading and study.
2. Others say that the Holy Spirit is inside of us (as if we are a container literally filled up with the actual Holy Spirit).
3. There are views in between these two.

It is helpful if we review what and how the actual Bible says about the way that God is with each person.

The Bible uses different terms to explain this phenomenon.

- a. The gift of the Holy Spirit – Acts 2:38
- b. The Holy Spirit whom God has given to those who obey Him – Acts 5:32
- c. If the Holy Spirit dwells (inhabits) in you – Romans 8:9

- d. Your body is a temple of the Holy Spirit within you – I Corinthians 6:19
- e. Did you receive the Holy Spirit? – Galatians 3:2
- f. God is at work in you – Philippians 2:13

**Question** - How does the Holy Spirit indwell/inhabit/work in us?

I cannot physically describe this in the same way we can't fully explain how Jesus, the son of God, dwells in the human body of the earthly physical son of Mary. One knows it is true by the signs and signals that point to it. For example, Jesus' miraculous powers and resurrection as well as the Christian's transformation from the sinner to saint are unmistakable signs that confirm what Jesus has taught is true even if we cannot explain how the miracles are done.

**Question** – How is the Holy Spirit a gift?

In other words, what advantages or things come with or through the Holy Spirit that makes His presence in us a gift?

## **1. The Holy Spirit is an anointing.**

Anointing with oil was a way that Jewish people indicated that someone was welcome or had been separated from the people for a special task (the prophets and kings were anointed). For Jews listening to Peter preach on Pentecost Sunday, offering the gift of the Holy Spirit meant that they, as individuals, would be anointed by God Himself, and made holy like priests, kings, and prophets. It was not a promise of empowering to perform signs but rather the offer of a consecrated relationship with God and the blessings that go with that, made possible by the forgiveness of their sins.

For Jews to permanently have the Holy Spirit (no mediator between them and God – no priests and sacrificial system to navigate in their relationship with God) meant that they were now considered as God's individual chosen ones, not just God's people but God's sons and daughters equally able to interact with Him on their own.

Paul explains the nature of this "gift" available to both Jews and Gentiles through Christ.

<sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" <sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

- Romans 8:15-17

...Gift of the Spirit given as an anointing and a...

## 2. The Holy Spirit is a Seal (Guarantee)

The gift of the spirit was a guarantee. We read as Paul described the gift of the Holy Spirit in another way.

<sup>13</sup> In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, <sup>14</sup> who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

- Ephesians 1:13-14

The fact that we have a relationship with God through Christ (made possible by his cross) in the Holy Spirit (who indwells us) confirms that we will receive the rewards that come to those who are God's sons and daughters. This was the cause of great encouragement. If you had obeyed the gospel through faith expressed in baptism (Acts 2:38):

- a. your sins were forgiven
- b. the spirit dwelled in you
- c. you were anointed by God himself
- d. you were sealed
- e. you were guaranteed to receive all the rewards of heaven

All of these things were made possible because God had/has the power to:

- adopt us as his children – Galatians 4:5-7
- dwell in us through the Holy Spirit – Romans 8:11
- give us His Spirit – Galatians 3:2
- work in and through us – Philippians 2:13

The gift of the Holy Spirit is the Holy Spirit accomplishing those things in us.

I receive a gift of a million dollars from my wealthy father. That gift enables me to get an education, travel, give to my favorite charity, get married, buy a home, and start a family. The gift enables me to do other things.

The gift of the Holy Spirit enables me to have spiritual blessings I would otherwise not have (the seal and anointing) and enables me to do things I couldn't do by myself (sanctification, ministry, and resurrection – Romans 8).

## SUMMARY

A. The promise of God to a fallen/separated world doomed to eventual condemnation and death was that one day a reconciliation with Him would take place. God and mankind would once again have a close relationship.

This concept was expressed in different ways.

- Old Testament "Pour forth my Spirit – Joel 2:17
- New Testament "Baptism with the Holy Spirit – Matthew 3:11

The Spirit of God being constantly with His people was the substance of the life in the age of salvation.



B. This promise was to be accomplished by removing mankind's sins and condemnation – the things that kept man separated from God. These were removed by the vicarious death of Jesus on the cross. His perfect life pays the moral debt for sin on behalf of all men and women. The cross, therefore, was the means and the end was reconciliation with God.

C. The gift of the Holy Spirit (Acts 2:38) was the promise fulfilled. The new relationship between God and man in which the spirit of God accomplishes sanctification in man is made possible by the cross of Christ. The gift is both the Spirit and what He does for man.

D. The work of the Holy Spirit in the process of salvation is to raise the cross (to make the meaning and the person of Christ understandable) to different groups:

1. The ancient world (Jewish nation)
2. The disciples and apostles (the resurrection)
3. The Jewish nation (the empowered witness of the apostles)
4. The Gentile world (the preaching of the gospel until Jesus returns).

## THE FIRST GENTILE CONVERT

The apostles and the disciples had been preaching the gospel to all the Jews since they believed that the Great Commission meant to preach the gospel to all the Jews in all the world.

Peter has a vision that is about to change this and revolutionize the church.

<sup>1</sup> Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, <sup>2</sup> a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually. <sup>3</sup> About the ninth hour of the day he clearly saw in a vision an angel of God who had just come in and said to him,

"Cornelius!" <sup>4</sup> And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. <sup>5</sup> Now dispatch some men to Joppa and send for a man named Simon, who is also called Peter; <sup>6</sup> he is staying with a tanner named Simon, whose house is by the sea." <sup>7</sup> When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants, <sup>8</sup> and after he had explained everything to them, he sent them to Joppa.  
- Acts 10:1-8

Note that this is a signal (that a new revelation is about to come). Miracles serve as signals.

<sup>9</sup> On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. <sup>10</sup> But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; <sup>11</sup> and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, <sup>12</sup> and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. <sup>13</sup> A voice came to him, "Get up, Peter, kill and eat!" <sup>14</sup> But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean." <sup>15</sup> Again a voice came to him a second time, "What God has cleansed, no longer consider unholy." <sup>16</sup> This happened three times, and immediately the object was taken up into the sky.  
- Acts 10:9-16

Peter now has a vision explaining in symbolic language and imagery the nature of a new message to be revealed – another signal preparing and revealing the way.

Acts 10:17-33 – We know that Cornelius sends men to tell Peter that their master has had a vision and instruction from an Angel to send for Peter who would have a message for them.

<sup>27</sup> As he talked with him, he entered and \*found many people assembled. <sup>28</sup> And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.  
- Acts 10:27-28

Peter, from his vision and Cornelius' vision, is made to understand that Gentiles should also be included with Jews as candidates for the gospel and salvation.

Acts 10:27-28 continues – However, the Jews with Peter who have not had the vision or know Cornelius' vision may not be convinced about preaching the gospel to Gentiles.

Acts 10:34-43 - Peter wastes no time in preaching the death, burial, and resurrection of Jesus and what this has accomplished – forgiveness of sins.

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. <sup>45</sup> All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they were hearing them speaking with tongues and exalting God.  
- Acts 10:44-46

The next part of Peter's sermon would naturally be to invite his hearers to have faith in Jesus, repent and be baptized as an expression of that faith. But instead, God provides another signal that a new thing is being revealed – He empowers the Gentiles to speak in tongues. This was not so unusual because previously the Spirit had empowered Cornelius to see and hear an angel speak to him (some, incorrectly, say this was a sign that Cornelius was saved, no need for anything else).

- Note – In Numbers 22 God empowered a donkey to speak and rebuke a misbehaving prophet. This didn't mean the donkey was saved.

- Note – Caiaphas, the High Priest prophesied accurately about Jesus' death (John 11:49). This, however, did not signal that Caiaphas, who with others plotted Jesus' execution, was forgiven for his sins.

The point I'm making here is that God often used pagan kings or unbelievers as part of His signals to reveal or introduce new things, ideas, and messages. In this case He uses the household of a good, but unsaved Gentile Centurion, to signal an important change that had to be made in the church.

Acts 10:44-46 - So the Spirit empowered Cornelius and his household to speak in tongues and praise God.

In this instance the "gift" given was not the indwelling of the Spirit, this they received later when they were baptized in water, like everyone else. The "gift" was the spiritual gift of tongues (speaking other previously unknown languages). Luke uses the term for empowerment ... "fell on them" (verse 44)/ "poured out on the Gentiles" (verse 45). This was not the indwelling with the Spirit, the gift given to every Christian at baptism (Acts 2:38) – this was empowering with a miraculous ability as a signal that a revelation, new information, or change was at hand – and what was the signal for?

<sup>46b</sup> Then Peter answered, <sup>47</sup> "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" <sup>48</sup> And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.  
- Acts 10:46b-48

Peter himself declares what the signal, as well as his vision and Cornelius' vision (all signals) pointed to – that the gospel was to be preached to the Gentiles as well as the Jews. As far as Cornelius was concerned, he and his household were all immersed in water in Jesus' name for the forgiveness of sin and to receive the gift of the Holy Spirit. Just like the 3,000 on Pentecost Sunday and every other penitent believer since, up to today and to the end of time.

Through an act of empowerment, the Holy Spirit enables Gentiles to speak in tongues, which God uses as a signal to Peter, the Jewish Christians with him, and later on the rest of the apostles, that the Gentiles are subject to the gospel just as the Jews are. This will set the stage later on for Paul's ministry to the Gentiles in the Roman Empire.

## SUMMARY

The work of the Holy Spirit is the raising up of the cross of Christ (the need, the meaning, the person, the manner, the result, and the response) – false doctrine or mistaken doctrine is usually found in these areas of teaching. He also raised the cross of Christ to:

- A. The ancient world (the Jewish nation)
- B. The disciples and apostles (resurrection)
- C. The Jewish nation (apostles' witness)
- D. The gentile world (preaching the gospel)

The Holy Spirit also raises the cross of Christ to individual Christians internally – part of his internal ministry.

## HOW DOES HE DO THIS?

### A. He comforts us.

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

- John 14:26

So, the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

- Acts 9:31

He constantly raises up the cross of Christ before our hearts when we doubt, are discouraged, or suffering attacks sent by the evil one.

"...but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin."

- I John 1:7

This constant reminder of the cross strengthens us to persevere despite our many failings and weaknesses of the flesh.

## **B. He intercedes for us.**

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

- Romans 8:27

The Holy Spirit raises up the cross of Christ before the throne of God on our behalf.

Our prayers and supplications all come before God properly in the context of the cross of Christ. The Spirit has worked this way since Pentecost and will do so until Jesus returns. I know he works for me because I continue to hold fast to the cross for my salvation – this is the result of the internal work of the Holy Spirit. My constant confidence in the cross of Christ is how I know the Holy Spirit is actively at work in me.

The Father gave God the Son the cross to die on for the sins and redemption of mankind; the Holy Spirit was and will maintain the reality and meaning of the cross before the world until the end of time.

Philosophers come and go; nations rise and fall; religious leaders raise up millions of followers and then fade into history; human beings live, and some attain greatness, but all eventually die. However, the cross of Jesus will always be raised by the Holy Spirit until the Lord returns – this we can count on.

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