

# FILLED WITH THE HOLY SPIRIT

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*Seeking to better understand the  
“beginning to end” biblical  
teaching of the Holy Spirit’s role  
and significance for Christians  
today.*

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*“What is, what isn’t, and what we won’t understand  
until the end.”*

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## PREFACE

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### LESSONS

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#### PART ONE. GROUNDWORK & GUARDRAILS

*The boundaries by which and from which a study of the Holy Spirit can take place.*

1. *The Holy Ghost*
2. *The Godhead*
3. *The Spirit Age*

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#### PART TWO. THE MYSTERY KEPT SECRET

*The backdrop necessary to better understand the essence of God's Holy Spirit.*

4. *God's Desire*
5. *The Law*
6. *The Prophets*

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#### PART THREE. THE HOLY SPIRIT & THE CHURCH

*The application of God's Holy Spirit for the Christian today.*

7. *God's Promise*
8. *God's Dwelling*
9. *God's Power*
10. *Born of God*

*Appendix - Misunderstanding & False Teaching*

### READING

*We will challenge ourselves to look into all that God has revealed. The Holy Spirit is a "cover-to-cover" topic that begins with Genesis and carries through Abraham, Moses, Solomon, Ezekiel, John, and Revelation...with many points in between.*

*Direct quotes from Scripture are quoted from the ESV and footnoted within each lesson's text.*

### HOW TO PREPARE AND PARTICIPATE

*Bring your lesson to class having read the lessons and answered or thought through each question. Questions will be discussed in class and you may be called on.*

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### *Pre-Class Questions*

*Please answer these questions with your best attempt. The purpose is not to get the “right” answer, but simply to begin jogging your thoughts around the Holy Spirit. Answering “I don’t know” is perfectly acceptable. Or, feel free to simply note what is lacking in your ability to answer completely in order to revisit at a later point during the class.*

- 1. What is the most confusing aspect of the Holy Spirit? And/or, what is standing in your way toward a better understanding?*
- 2. Answer the previous question from the perspective of someone that is brand new to the faith.*
- 3. What do you believe most people “get wrong” about the Holy Spirit? What is the biggest “miss”?*
- 4. How would you explain the difference between “Holy Spirit baptism” and “water baptism”?*
- 5. “Did you receive the Holy Spirit when you believed?”*
- 6. What does it mean to be “filled/full of the Holy Spirit”?*

## **PART ONE. GROUNDWORK & GUARDRAILS**

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*The boundaries by which and  
from which a study of the Holy  
Spirit can take place.*

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## Lesson 1 - The Holy Ghost

**T**he Holy Spirit may well qualify for the least studied Bible topics among brethren. That's not a scientific fact, but rather an educated and arguably well-informed guess. The reasons for that might equally be reasonably inferred.

One reason for this might be that as a topical study through the Bible, there are not "as many" passages from which to draw. Although, there are more than one might think - many of which we'll explore in this study! In fact, we'll spend a fair amount of time on passages that might seem at first to be unrelated to gaining a better understanding of the Holy Spirit.

Fundamentally, too many take a "New Testament = New Covenant = Christianity" view of the Bible. They ignore the fact that our New Testaments don't actually equal the New Covenant. Sadly, even tragically, too many don't even want to acknowledge that *"whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope."*<sup>1</sup> This is by and large the purpose for spending the time on [Part Two. The Mystery Kept Secret](#).

There's little doubt that another reason is the surface complexity and confusion of terminology used in reference to the Holy Spirit. Consequently, taking a casual or 'knee-jerk' approach to this topic can lead to a host of bad conclusions. It's not unlike jumping into the book of Revelation without first understanding books of Bible prophecy generally and how God used these messengers specifically. We're then forced into taking liberties of interpretation that extend God's [language from above](#), leading to devastating doctrinal conclusions.

Some of the leading contenders for confusing terminology would include "full/filled with the Spirit"<sup>2</sup>, "praying in the Spirit"<sup>3</sup>, "baptized with the Holy Spirit"<sup>4</sup> ["and fire"<sup>5</sup>], "gift[s] of the Spirit"<sup>6</sup>, and last but certainly not least "led by the Spirit"<sup>7</sup>. What do these mean? How are they related "in the Spirit"<sup>8</sup>? Are they distinct attributes or conditions, or do they overlap? We should be mindful of the fact that *"God is not a God of confusion but of*

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<sup>1</sup> Romans 15:4

<sup>2</sup> Luke 1:67, 4:1, Acts 2:4, 9:17, 13:9, Ephesians 5:18

<sup>3</sup> Ephesians 6:18

<sup>4</sup> Mark 1:8, Acts 1:5, 11:16

<sup>5</sup> Matthew 3:11/Luke 3:16

<sup>6</sup> Acts 2:38, 10:45, 1 Corinthians 13, Hebrews 2:4

<sup>7</sup> Matthew 4:1/Luke 4:1, Romans 8:14, Galatians 5:18

<sup>8</sup> Luke 2:27, Acts 19:21, Ephesians 4:23, 1 Peter 4:6, Revelation 1:10

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peace.”<sup>9</sup> Properly understanding and contextualizing these phrases will be a major objective of this study and the primary focus of *Part Three. The Holy Spirit & the Church*.

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### *it's settled*

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It's here where it may be worth noting a prevailing belief among brethren. This is the idea that the Holy Spirit and God's word are one and the same. It is indeed a tidy argument. If you're studying God's word then you may not see a reason to study or even give much additional thought to the Holy Spirit. That is until you start noticing passages that clearly distinguish between the two.

It's difficult to maintain that there's a fully identical relationship between the Holy Spirit and God's word when Paul says that part of the armor of God is, *“the sword of the Spirit, which is the word of God.”*<sup>10</sup> There's no question the sword is a significant implement in the Christian's armor....but it's only part of the Spirit.

The logical reality is that if this topic is to be deemed “settled” under the notion that the Holy Spirit equals God's word, then there can be no place where we find something that one does that the other doesn't. And the scriptural reality is that this just isn't the case. Like with the armor of God, we'll uncover many things that the Holy Spirit does on behalf of the Christian that the word doesn't fulfill.

Ironically, there is something - or rather, someone - that scripture emphatically and deliberately equates with God's word. *“He was in the beginning with God...And the Word became flesh and dwelt among us.”*<sup>11</sup> It is Jesus to whom we should equate God's word, and the Holy Spirit as a topic should be far from settled in our minds.

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### *ghosts, spirits, and goblins*

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Still, another reason, and the one most speculative of all is just an observation of the very essence of the Holy Spirit. It is, after all, a “spirit.” Who knows, maybe greater mystery and intrigue have been conjured by the historically more prominent translation of the King James Version - the Holy “Ghost”.

The terminology alone could promote an attitude of reluctance. We are reminded of God's repeated warnings against His children flirting with the spirit world. Such things were categorized as nothing less than “an

*There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the Lord.*

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<sup>9</sup> 1 Corinthians 14:33

<sup>10</sup> Ephesians 6:17

<sup>11</sup> John 1:2,14

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*abomination to the Lord.*"<sup>12</sup> Maybe this has entered our modern Christian psyche and gives us trepidation on the subject.

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### *improperly made proper*

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There is a tendency, or even epidemic, going on among so much of the religious world today. Words or concepts that are presented by the Spirit seem to morph into actual proper names, persons, or events. It's where the "little letter" that begins a word becomes a "big letter". When a "little letter" Spirit word becomes defined as always meaning "x" and ascribed a definitive or exclusive meaning that isn't represented that way in Scripture.

There are many examples of this and they seem to be increasing each passing year. A few could probably come from the "end times" category of study, but one would be the word "antichrist". John would write, *"Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come."*<sup>13</sup>

Despite him simply using the word to describe any false teacher (e.g. someone "anti" or against Christ), some translations erroneously insert an article and capitalize antichrist so that it reads, *"you have heard that the Antichrist is coming"*<sup>14</sup>. Another example is with the "Sinner's Prayer". This expression actually never appears in Scripture, yet man has made this a proper noun and applied a definition by twisting Scripture.

We need to be careful with turning Spirit words into things they are not. Improperly making them proper by elevating their meaning to some exclusive and restrictive status. When it comes to the Holy Spirit, this human tendency can rear its head with words like "grace" and "gift" — making them into "Grace" and "Gift". This is something we'll explore further in [Lesson 9 - The Power](#).

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### *unanswerable questions*

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Finally, we'll consider one more reason that might contribute to why this topic falls by the wayside. It could be the inability to answer all the questions we might have about the Holy Spirit. To be sure, this is a positive reason...but it can also be a negative!

We should be extremely cautious of Bible topics for which we have little information... or no information at all. God has promised that we have all we need for *"all things that pertain to life and*

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<sup>12</sup> Deuteronomy 18:12

<sup>13</sup> 1 John 2:18

<sup>14</sup> NLT, NKJV

*The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.*

DEUTERONOMY 29:29

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godliness, through the knowledge of him who called us to his own glory and excellence,”<sup>15</sup> in his revealed word. It is a very good thing that we would want to be first, aware of such topics, and second, extremely cautious when wading into those waters.

Of course, the positive ‘spin’ we have put on this final reason can also turn into a very negative outcome — some of which we’ll address in [Appendix - Misunderstanding & False Teaching](#). Without acknowledging that there are simply some things God has not revealed for us to know, we might end up in a very bad doctrinal place. This is where the old saying, “Curiosity killed the cat” comes to mind. It’s also where the analogy to the eagerness with which studying the book of Revelation applies yet again...

...Our imaginations can run wild. We begin to assert things that simply aren’t revealed in Scripture. As a result, we look for extra-biblical content to support our assertions. And before we know it — or really, just by pursuing the very first unanswerable question — we have ignored Paul’s instruction “*not to go beyond what is written*”<sup>16</sup> and added to His revelation.

The compounded danger is all of the inevitable, additional questions (also unanswerable) that get raised. The snowball effect causes us to race full-speed toward Paul’s reminder to Timothy to “*charge them before God not to quarrel about words, which does no good, but only ruins the hearers.*”<sup>17</sup>

The predetermined and foreordained reality is that we won’t answer every question we might have pertaining to the Holy Spirit — and that’s okay. It’s just as it should be. Instead, we will rejoice in the fact that God *has* “*granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence.*”<sup>18</sup>

We will confidently look into *all* of God’s word since we know “*the word of God [is] fully known.*”<sup>19</sup> We will strive to unwrap what might seem mysterious knowing “*the mystery hidden for ages and generations but now [is] revealed to his saints.*”<sup>20</sup> Finally, we will [pray in the Spirit](#) for the diligence and wisdom to make the proper application(s).

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### *thinking it through*

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1. Summarize the reasons presented in this lesson that contribute to neglecting this topic. Prioritize and add any of your own.

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<sup>15</sup> 2 Peter 1:3

<sup>16</sup> 1 Corinthians 4:6

<sup>17</sup> 2 Timothy 2:14

<sup>18</sup> 2 Peter 1:3

<sup>19</sup> Colossians 1:25

<sup>20</sup> Colossians 1:25-26



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2. *What thoughts might words like “ghost” or “spirit” illicit?*
  
3. *What scriptural evidence would you cite that condemns a Christian’s confidence in the “spirit world” (Tarot cards, astrology signs, etc.)? What is the basis/reason for that condemnation? Why is the basis not simply, “Because those things are fake”?*
  
4. *What are some examples where brethren have wandered into topics for which we have no biblical authority?*

## Lesson 2 - The Godhead

**T**he Bible tells us much about the God we serve. As an extension to the groundwork that was laid in lesson one, it seems fitting to acknowledge the role of the Holy Spirit as part of the Godhead. The “three-in-one” nature of the God we serve is an inescapable reality throughout the pages of the Bible.

A look into the “Godhead” demonstrates the shortcomings of prioritizing the use of “word studies” in our doctrinal conclusions and practice. You won’t find the word in modern Bible translations. The KJV (and possibly NKJV) does record the word in three verses<sup>21</sup> when all others will use “divine being”, “Divine Nature”, “deity”, or simply “God”.

Fortunately, we have something that trumps and clarifies how translators may have chosen to convert a Greek word or human concept into English. God has recorded a number of statements and circumstances in which each divine personality is characterized. From these, we can begin to understand the “Divine Nature” of our God.

We’ll be referring to more than a few of these “Godhead passages” in this and subsequent lessons. Our list is not exhaustive but it serves to document the more obvious and instructive passages. We’ve further emphasized passages (*in bold*) that will be used in this and subsequent lessons.

### GODHEAD PASSAGES

*Matthew 28:19-20*

*Mark 1:9-11*

*Luke 4:16-18*

***John 3:34***

*John 14:16-17*

***Acts 5:30-32***

*Romans 8:15-17*

*Romans 15:15-16*

*Galatians 4:6*

***Ephesians 2:18-22***

*Ephesians 4:4-6*

***1 Corinthians 6:9-11***

*2 Corinthians 1:21-22*

***2 Corinthians 13:14***

*2 Thessalonians 2:13-14*

***Titus 3:4-6***

***1 Peter 1:1-2***

***1 John 4:13-15***

***Jude 1:19-21***

### *separate but equal*

We don’t have to go far into the gospel message before we find distinct actions by each of these “personalities” of the Godhead. Two great examples of this bookend the public ministry of Jesus on earth. The first is one that everyone can probably envisage. At the baptism of Jesus by John the Baptist, Matthew says, “*Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him.*”<sup>22</sup>

<sup>21</sup> Acts 17:29, Romans 1:20, Colossians 2:9

<sup>22</sup> Matthew 3:16

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The second example is in the last week of Jesus' life on earth in the upper room. We read about it in John's gospel account. Jesus tells His apostles, *"I will ask the Father, and he will give you another Helper, to be with you forever."*<sup>23</sup> These are two concise passages that identify each entity of the Godhead.

There are many more passages like these throughout the New Testament. They are consistently found through the establishment of the church and the ongoing work of the apostles. As we progress, we begin to see more of the specific role or effect of the Holy Spirit in the unified work of the Godhead. We'll look at many of these throughout this study, but one to call attention to right now is in Paul's closing to the church in Corinth...

...Paul has been in anguish over the church he planted just a few years prior. He's received troubling reports about their manner of worship and open sin among the brotherhood. He's also gotten word that others are there undermining his work and credibility as an apostle of Christ. It's no wonder that he closes his second letter by writing, *"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."*<sup>24</sup>

Given the circumstances, it's fitting that Paul's prayer for the church in Corinth would emphasize the *"fellowship of the Holy Spirit"* that exists (or should exist). It is this very concept that underpins the entire Christian dispensation that we'll explore in [Part Three. The Holy Spirit & the Church](#). But since we're thinking of the broader Godhead right now, let's look closer at what Paul chooses to emphasize about the Father (*"love of"*) and the Son (*"grace of"*).

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### *the Father*

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The title of "Father" explains so much of how we might think about God in our lives. It is through the metaphor of a family or household that God chooses to convey so much of His teaching to us. We are, after all, a part of *"the household of God, which is the church of the living God"*<sup>25</sup>. A household where *"Christ Jesus himself [is] the cornerstone...being built together into a dwelling place for God by the Spirit."*<sup>26</sup>

The pure elation and joy of the father when the prodigal son returns home is palpable. His warm embrace and subsequent

*For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"*

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<sup>23</sup> John 14:16-17

<sup>24</sup> 2 Corinthians 13:14

<sup>25</sup> 1 Timothy 3:15

<sup>26</sup> Ephesians 2:20,22

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celebration are vivid expressions of *“the love of God”* that Paul emphasizes about the Father to the Corinthians.

But in the pages of the Old Testament, it’s often a very different scene. While *“the love of God”* is just as real and present in those pages as it is in New Testament, the expression from the Father ‘back there’ is more of hurt and longing. As a result, we often read about a deep sense of longing for something that never fully materialized.

There’s an expectation never realized. There’s rejection and disappointment. There’s the inevitable need to look forward and plan for a better, happier time. It’s a disposition of the Father bound up in the expression, *“Love bears all things, believes all things, hopes all things, endures all things.”*<sup>27</sup>

The rejection of the Father by *that* son is well-documented in both the Law and the Prophets. It’s in the latter where we read most about the deep, deep anguish of God the Father. He would lament through the prophet Hosea, *“When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away.”*<sup>28</sup>

In addition to the image of a father/son relationship and how it communicates *“the love of God”* for us, we’re also presented with the image of God the Husband. This draws yet another familial relationship into the metaphor that illustrates the hurt and destruction caused by sin. We’ll look more at this in [Lesson 4 - God’s Desire](#).

It was, of course, the deep *“love of God”* that offered *“the grace [gift] of the Lord Jesus Christ”* as a means for there to be any *“fellowship of the Holy Spirit”* at all. These three dimensions are expounded upon even further in yet another “Godhead passage” from the apostle Peter...

### *manifest destiny*

We’ve considered how Paul summarized the salvation brought to the Corinthians as *“the grace of the Lord Jesus Christ.”* Peter puts an even finer point on it in his letter to Christians that had been scattered abroad. In his first of two epistles, Peter establishes the authority of all that he would subsequently write as being, *“according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for*

*Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the Lord, is in your midst; you shall never again fear evil. On that day it shall be said to Jerusalem: Fear not, O Zion; let not your hands grow weak. The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.*

<sup>27</sup> 1 Corinthians 13:7

<sup>28</sup> Hosea 11:1-2

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*sprinkling with his blood.”<sup>29</sup>*

The great salvation for mankind wasn’t by accident...

Millennia of God’s messengers were superseded not in message but in messenger. The Master had long ago planted a vineyard to be kept by His tenants. It wouldn’t be a father or husband, but a husbandman that the “*love of God*” would be expressed by Isaiah. He bid to “*sing for my beloved my love song concerning his vineyard*” which “*He dug...cleared...and planted...with choice vines...and he looked for it to yield grapes, but it yielded wild grapes.*”<sup>30</sup>

So He sent His only Son, “*but when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’*”<sup>31</sup> God “*became flesh and dwelt among us*”<sup>32</sup>...if only for the briefest of time...

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*“in figures of speech”*

*— John 16:24*

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There is much attention given to the parables that the Son spoke while on this earth. Typically, we classify these as metaphors or similes. But Jesus didn’t stop there and in reality used a number of other types like hyperbole, irony, and personification. Figures of speech played into Jesus’ communication so much so that it wouldn’t be until His final night on earth that His disciples would exclaim, “*Ah, now you are speaking plainly and not using figurative speech!*”<sup>33</sup>

God saw fit to use figures of speech with all of His messengers. From Moses and the prophets to Jesus and the apostles, the imagery conveyed through figures of speech is how we understand deep spiritual concepts. They were vital in relating a spiritual message to a carnal audience.

There is no more simple or more basic way to demonstrate this than through a Christian’s relationship with the Godhead. God “the Father” is also our spiritual “*father.*” This conveys the intimacy of the relationship as well as the unconditional love He has for each of us to the extent that “*while we were enemies we were reconciled to God by the death of his Son.*”<sup>34</sup>

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<sup>29</sup> 1 Peter 1:1-2

<sup>30</sup> Isaiah 5:1-2

<sup>31</sup> Matthew 21:33-41

<sup>32</sup> John 1:14

<sup>33</sup> John 16:29

<sup>34</sup> Romans 5:10

*In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, You are my beloved Son; with you I am well pleased.*

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MARK 1:9-11

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Jesus “the Son” is also our “**brother**” such that we “*are fellow heirs, members of the same body, and partakers of the promise.*”<sup>35</sup> He is “the door” through which we can have a relationship with our Father. He is also our “husband”, “shepherd”, and “king” — each of those invoking different images of Jesus and how He leads us. They also illustrate different reactions from His followers and how they respond and submit to Him.

Figures also help us understand the third person of the Godhead which is otherwise invisible and somewhat mysterious. Before much at all is shared about this new Spirit age ushered by the Messiah, the Holy Spirit manifests when John “*saw the Spirit descend from heaven like a dove*”<sup>36</sup> at the baptism of Jesus. Aside from the timing, which should also be noted for its significance in displaying the unity of the Godhead, the Holy Spirit demonstrates the peace between God and man.

Another quite graphic instance of imagery regarding the Holy Spirit is Paul’s admonition to “*Put on the whole armor of God.*”<sup>37</sup> Included within the array of implements that God has provisioned for the Christian to “*stand against the schemes of the devil*” is the Spirit’s “*sword*”.

We don’t need to guess its meaning. Paul tells us that the sword is “*the word of God*”. We will pick up more on this image in [Appendix - "Misunderstandings & False Teaching,"](#) but for now it’s worth noting what arms the Christian - both offensively and defensively - in their “*good fight*”<sup>38</sup>. This image also connects with the Holy Spirit portrayed as a dove at the Son’s baptism.

Paul has already prefaced a Christian’s “*taking up the whole armor of God*” with the idea of readiness. We are to wear “*shoes for your feet, having put on the readiness given by the gospel of peace.*”<sup>39</sup> It is only through the manifestation of the Word and the peace that it brought between man and God that anyone can “*stand firm.*”

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*thinking it through*

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1. What is your favorite passage that clearly distinguishes between each “personage” of the Trinity? Be prepared to explain why.

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<sup>35</sup> Ephesians 3:6

<sup>36</sup> John 1:32

<sup>37</sup> Ephesians 6:11-17

<sup>38</sup> 1 Timothy 6:11-12

<sup>39</sup> Ephesians 6:15

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2. *In some of these other “Godhead passages”, what other traits or roles do you find attributed to or with the Holy Spirit?*
  
3. *What are some other topics where the metaphor of the family is used to teach and convey that topic’s meaning for us?*
  
4. *What is Paul arguing or establishing in 1 Corinthians 2 (and really, the first four chapters of 1 Corinthians) as the standard by which the church will deal with its congregational problems and why is this so important?*
  
5. *What other images can you think of that are used to convey the Holy Spirit’s role in making a Christian holy?*



## Lesson 3 - The Spirit Age

**T**he Bible is the totality of what the Father has revealed of His will to mankind. *"The sum of [His] word is truth"*<sup>40</sup> and what the Son embodied during His time here on earth. We often think about it in terms of "Old" and "New" and further might commonly divide it in terms of covenants, or dispensations/ages (e.g. Patriarchal, Mosaic, or Christian), or even topically (e.g. Law, Poetry, Prophecy, Gospels, etc.).

A study on the Holy Spirit introduces yet another way to consider or classify our modern Bible texts. This categorization falls neatly in line with the Godhead as a whole to provide a discrete emphasis on each member. The pages of our Old Testaments emphasize the Father. The first four books of our New Testaments (the "gospels") clearly emphasize the Son — the One about whom the Father said He would *"raise up... and I will put my words in his mouth, and he shall speak to them all that I command him."*<sup>41</sup>

Referring to these as "the Father age" or "the Son age" doesn't mean that the other personalities of the Godhead were not present or active. Paul affirms this for us when he makes clear that *"He (Jesus, the Son) is the image of the invisible God, the firstborn of all creation...before all things..."*<sup>42</sup> Likewise, Peter would echo, *"He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you."*<sup>43</sup>

The Son was very much present and active during "the Father age," but it is the Father that is very much front and center. Nevertheless, just as the Father passed the stage to the Son, the Son, in turn, passed the stage to the Spirit. Jesus made this clear to His disciples in the upper room when He told them, *"it is to your advantage that I go away, for if I do not go away, the Helper (the Holy Spirit) will not come to you. But if I go, I will send him to you."*<sup>44</sup>

Therefore, what follows in the chronology of our Bibles beginning with the book of Acts is what could be called "the Spirit age". In retrospect, the transition into this new age couldn't be made more clear than at the very moment when all appeared lost...

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<sup>40</sup> Psalm 119:160

<sup>41</sup> Deuteronomy 18:18

<sup>42</sup> Colossians 1:15, 17

<sup>43</sup> 1 Peter 1:20

<sup>44</sup> John 16:7

*On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, Out of his heart will flow rivers of living water.'" Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*

JOHN 7:37-39



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*a miracle at calvary*

— Matthew 27

The crucifixion of Jesus is just one more of the great ironies that scripture presents. Along with a call for one to die in order to gain life, the precise time at which Jesus would suffer His greatest shame and humiliation is the same time at which Christ would be “glorified”.

The apostle John repeatedly connects these ideas. In one instance he records Jesus saying that the *“hour has come for the Son of Man to be glorified”* just before He explains that *“when I am lifted up from the earth, will draw all people to myself.”*<sup>45</sup> Ironical, right?

But it’s the apostle Matthew<sup>46</sup> who tells us about the four great miracles that happened when our Lord and Savior was glorified. Two of these miracles might present as naturally occurring temporal events, except for their on-demand timing. The darkness at midday and rock-splitting earthquakes demonstrate God’s miraculous power over nature.

Miracle number three points us to the hope we have in Christ. While the miraculous resurrection of saints that had died actually occurs *after* the resurrection, since it’s told by Matthew in the midst of these Calvary miracles we’ll call it “three”. This teaches us about the nature of our resurrection in Him, and that Saints can look forward to a bodily resurrection at His return.

That brings us to the fourth miracle in our accounting. It has a direct bearing on our study of the Holy Spirit. When the veil of the temple was miraculously *“torn in two, from top to bottom”* we can begin to conceptualize the profound connection between Jesus’ death and the Holy Spirit. It is exactly here where we have the poignant image of the passing from the ‘Son age’ to the ‘Spirit age’.

It was *“the new and living way that he opened for us through the curtain, that is, through his flesh”*<sup>47</sup> that we now have access to the dwelling place of God’s Spirit. As a result, we can “draw near” and “hold fast” having been made holy *“with our hearts sprinkled clean...and our bodies washed with pure water.”*

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*new testament blinders*

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There is a simplicity to the Bible that is sometimes overlooked. In our zeal to “dig in” to God’s word, we can get carried away with activities that parse and dissect every

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<sup>45</sup> John 12:23 & 32

<sup>46</sup> Matthew 27

<sup>47</sup> Hebrews 10:20

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## PART ONE. GROUNDWORK & GUARDRAILS

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thought or phrase. This can be especially challenging with a “big” topic like the Holy Spirit.

Of course, it’s important to balance any thought with any other thought from God’s mind. This is scripture interpreting scripture, or literally, God interpreting God. As we close out our groundwork and guardrails for this overly neglected and frequently misunderstood topic, it might be useful to bookmark some better-known qualities of the Holy Spirit.

If we focus on our New Testament, or even more specifically the Acts-Revelation portion that we’re coining the ‘Spirit age’, there are a number of passages that assign a specific task fulfilled by the Holy Spirit. These statements are worth noting since they can quickly begin to shape our understanding of our New Covenant relationship with the Holy Spirit.

The kingdom, Christ’s church, is established *only through the exit* of the Son in the material sense. *“For a will takes effect only at death.”*<sup>48</sup>. And again, for clarity, the “exit” here is in no way a statement of any marginalization of the Son...or the Father. It is simply an acknowledgment of the “changing of the guard” of the Godhead.

In regards to the Son, we *“know for certain that God has made him both Lord and Christ.”*<sup>49</sup> But it was a direct result of the “Helper” that the Son’s kingdom would be planted and grow. The pages of our Bible that detail this drop spiritual truths - breadcrumbs as it were - about the Holy Spirit’s characteristics and work among the faithful. These include:

- *“you will be **baptized with the Holy Spirit** not many days from now.”*<sup>50</sup>
- *“The **Spirit himself bears witness** with our spirit that we are children of God,”*<sup>51</sup>
- *“If we **live by the Spirit**, let us also **walk by the Spirit**.”*<sup>52</sup>
- *“To each is given **the manifestation of the Spirit** for the common good.”*<sup>53</sup>
- *“For through him (the Son) we both have **access in one Spirit** to the Father.”*<sup>54</sup>
- *“In him you also are being **built together into a dwelling place for God by the Spirit**.”*<sup>55</sup>

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<sup>48</sup> Hebrews 9:17

<sup>49</sup> Acts 2:36

<sup>50</sup> Acts 1:5

<sup>51</sup> Romans 8:16

<sup>52</sup> Galatians 5:25

<sup>53</sup> 1 Corinthians 12:7

<sup>54</sup> Ephesians 2:18

<sup>55</sup> Ephesians 2:22

When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.

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## PART ONE. GROUNDWORK & GUARDRAILS

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- “And do not **grieve the Holy Spirit** of God, **by whom you were sealed for the day of redemption.**”<sup>56</sup>
- “do not get drunk with wine, for that is debauchery, but **be filled with the Spirit,**”<sup>57</sup>
- “Do not **quench the Spirit.**”<sup>58</sup>
- “but whoever **blasphemes against the Holy Spirit** never has forgiveness, but is guilty of eternal sin”<sup>59</sup>
- “saved...by the washing of regeneration and **renewal of the Holy Spirit,**”<sup>60</sup>
- “building yourselves up in your most holy faith and **praying in the Holy Spirit,**”<sup>61</sup>

When we think about any of these, we can go off course in their application if we simply approach them with New Testament blinders. Much like the writings of the prophets, the Holy Spirit as a topic is one that is highly susceptible to “*swerving from the truth*” when not considering the entire context of scripture. It is why these lessons are ordered as they are, and why this time on Part One is being invested.

For example, thinking about how it is that we could “*grieve the Holy Spirit*” becomes much clearer after understanding the Oneness of the Godhead and reading about how the Father was grieved by His people during “the Father age.” We’ll explore this much more in [Part Two. The Mystery Kept Secret](#).

Most of these works/characteristics of the Spirit are included at the end in a “[Holy Spirit Key](#)”. It connects the most recognizable statements about the Holy Spirit with their Scriptural reference and coverage in these lessons. We’ll also come back to all of those works/characteristics of the Spirit listed above before we complete [Part Three. The Holy Spirit & the Church](#), but one is especially relevant while thinking about the Godhead...

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### *a new prayer*

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We’ve already looked at Paul’s instructions to Christians to remain alert and ready, armed with the “*full armor of god*” and how part of that armor includes “*the sword of the Spirit.*” The entire statement by Paul is, “...take the helmet of salvation, and the sword of the Spirit, which is the word of God, **praying at all times in the Spirit**, with all prayer and supplication.”<sup>62</sup>

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<sup>56</sup> Ephesians 4:30

<sup>57</sup> Ephesians 5:18

<sup>58</sup> 1 Thessalonians 5:19

<sup>59</sup> Mark 3:29 (Matthew 12:31, Luke 12:10)

<sup>60</sup> Titus 3:5

<sup>61</sup> Jude 1:20-21

<sup>62</sup> Ephesians 6:17-18

*He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. Whoever receives his testimony sets his seal to this, that God is true. For he whom God has sent utters the words of God, for he gives the Spirit without measure.*

JOHN 3:31-34

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## PART ONE. GROUNDWORK & GUARDRAILS

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This statement about praying in the Spirit is sometimes taken too far. It can be a great example of “going beyond” where scripture leads us and drawing conclusions before considering the sum of God’s word. Some will confuse and conflate this statement to be akin to something miraculous like the first-century churches’ gift of speaking in tongues<sup>63</sup> or the Spirit’s bestowing some ‘additional revelation.’

However, by leveraging yet another ‘Godhead passage’ we can rather quickly qualify and better contextualize at least a baseline for what “*praying the Spirit*” is all about. Jude uses the exact same statement but broadly contrasts those “*praying the Holy Spirit [and keeping] in the love of God*” with those who are “*scoffers, following their own ungodly passions...who cause divisions, worldly people, devoid of the Spirit.*”<sup>64</sup>

Already this demystifies what “*praying in the Spirit*” is all about, don’t you think? We know that it’s *not* following our “*own ungodly passions.*” It’s about staying in fellowship with God through His word (the Spirit’s “*sword*”). But Scripture allows us to go a bit further....

Paul adds a significant next level to “*praying in the Spirit*”. He tells us that the “*Spirit himself intercedes for us with groanings too deep for words.*”<sup>65</sup> The Holy Spirit, as a distinct personality, is contributing to our prayers...in a way that we can’t understand or explain further. Scripture doesn’t elaborate, we simply know that His work “*helps us in our weakness*”. This not only puts a decidedly personal characteristic to the Holy Spirit’s work, but it also adds a dimension well beyond our diligence to stay “*in the love of God*”.

When teaching about how to pray, Jesus said to “*ask of the Father in My name.*”<sup>66</sup> When we combine Jesus’ instruction with Paul and Jude’s admonition, we might better express the construction of our prayers as *in* the Holy Spirit...*to* God the Father... *through* Jesus the Son. Each personage of the Godhead has a distinct role in our prayers! The Father hears and provides “*every good gift and every perfect gift.*”<sup>67</sup> The Son provides the authority by which we can “*with confidence draw near to the throne of grace.*”<sup>68</sup>

In the context of the Godhead, we have a basis to understand in practical terms what it means to “*pray in the Spirit.*” In fact, we can pull in yet another “Godhead passage” from Lesson 2 with Paul’s final plea/prayer to the Christians in Rome where he wrote,

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<sup>63</sup> 1 Corinthians 14:13-14

<sup>64</sup> Jude 1:18-19

<sup>65</sup> Romans 8:26

<sup>66</sup> John 16:23

<sup>67</sup> James 1:17

<sup>68</sup> Hebrews 4:16

*Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.*

ROMANS 8:26-27

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## PART ONE. GROUNDWORK & GUARDRAILS

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*“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”<sup>69</sup>*

A Christian will be one that isn’t *“following their own ungodly passions”* and thus *“devoid of the Spirit.”* Rather, they will be acting in accordance with—or, in *“the fellowship of”*—the Holy Spirit (and the Father and the Son). They will be someone that is constantly approaching the Father in prayer, offered through (or by the authority of) the Son, and in/with the Holy Spirit.

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*language from above*

*— 1 Corinthians 1-4*

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In spite of His short life on earth, He accomplished all that He had come to do for the Father. The Word was the perfect manifestation of the Father’s word. And even though the Son’s short time on earth was not something that we beheld, it was—and is—His testimony that remains with us today.

Paul would want us to know that it is that same word/Word *“by which you are being saved if you hold fast”<sup>70</sup>* to it. Indeed, it was the Word whom *“God [the Father] has sent [to speak] the words of God,”* and was given all authority from Him who gave *“the Spirit without measure.”<sup>71</sup>* This pouring out of the Spirit was, at least in part and for our purposes right now, the same outpouring of *“the revelation of the mystery that was kept secret for long ages”<sup>72</sup>* preached by the apostles.

The eleven were promised *“all truth” in the upper room<sup>73</sup>* and Paul shares that he too *“received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.”<sup>74</sup>* It’s worth exploring further the context in which Paul shares this with the Corinthians.

This relatively young congregation of new believers was a melting pot of cultural backgrounds. They were in the midst of a pagan city and faced conflicts from without and within. They were dividing, so Paul spends the first four chapters of his letter writing the recipe by which they would fix their many issues and come together in *“the fellowship of the Holy Spirit.”<sup>75</sup>*

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<sup>69</sup> 2 Corinthians 13:14

<sup>70</sup> 1 Corinthians 15:1-2

<sup>71</sup> John 3:34

<sup>72</sup> Romans 16:25

<sup>73</sup> John 16:12-13

<sup>74</sup> 1 Corinthians 2:12

<sup>75</sup> 2 Corinthians 13:14

*And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God.*

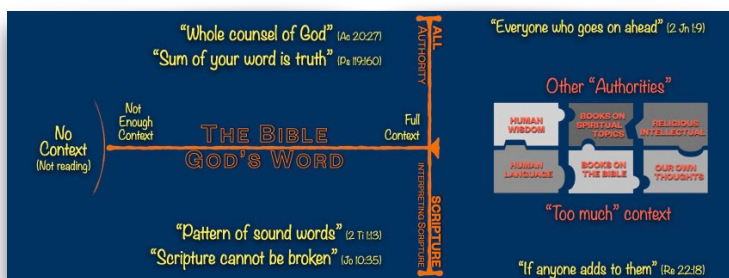
## PART ONE. GROUNDWORK & GUARDRAILS

He starts by marking a contrast against the *"wisdom of the world."*<sup>76</sup> What he had proclaimed to them was the *"secret and hidden wisdom of God"* and it was important for them to remember that so that their *"faith might not rest in the wisdom of men."*<sup>77</sup> Apparently, at least part of their division was caused by a preference in style, speech, or reasoning.

They were putting their trust and confidence in things that Paul unequivocally categorizes as contrary to *"Christ - the power of God and the wisdom of God."*<sup>78</sup> Paul would even go further to distance his own *"style"* and teaching by reminding them that he *"did not come proclaiming...the testimony of God with lofty speech or wisdom."*<sup>79</sup> That's rather remarkable considering Paul's own background! Remember that he had what would be considered the best religious credentials<sup>80</sup>.

Nevertheless, Paul would insist that the Corinthians deal with their issues and challenges so as *"not to go beyond what is written, that none of you may be puffed up in favor of one against another."*<sup>81</sup> Importantly, in the midst of this four-chapter-long admonition by Paul, he reminds them of the Holy Spirit.

*"Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple."*<sup>82</sup> And just a few paragraphs later he will say again, *"Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own."*<sup>83</sup>



We are individually, and therefore collectively, *"a temple of the Holy Spirit."* As such, we are called to operate and conduct ourselves *"in/by the Spirit."* The lens by which we are to judge, evaluate, or interpret conflict or discord, as well as God's will for us, is exclusively by,

through, and with the *"sword of the Spirit, which is the word of God, praying at all times in the Spirit."*

<sup>76</sup> 1 Corinthians 1:20

<sup>77</sup> 1 Corinthians 2:5,7

<sup>78</sup> 1 Corinthians 1:24

<sup>79</sup> 1 Corinthians 2:1

<sup>80</sup> Acts 22:3

<sup>81</sup> 1 Corinthians 4:6

<sup>82</sup> 1 Corinthians 3:16-17

<sup>83</sup> 1 Corinthians 6:19



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## PART ONE. GROUNDWORK & GUARDRAILS

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Paul gives no room for incorporating any carnal reasoning or man-inspired tools from which we make a defense of the gospel. And Paul was the one who of all the disciples could justifiably argue the opposite. Yet he never wavered from his Spirit-inspired position.

As if to put a finer point and by way of a reminder to the Corinthians, he would state it this way in his second letter, *“For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.”*<sup>84</sup>

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### *the four pillars*

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The remainder of this study is organized around four foundational concepts. These “pillars” form the central ideas that are critical to a better understanding of the Holy Spirit and His work.

It all begins with *God’s desire* to have a loving relationship with those created in His image. The result of sin and the introduction of a Law to demonstrate its effect lead us to *God’s promise* that’s largely communicated through His prophets. This will largely be the focus of [\*Part Two. The Mystery Kept Secret\*](#).

In [\*Part Three. The Holy Spirit & the Church\*](#), we will pass into the ‘Spirit age’ to arrive at a point in time when *God’s dwelling* is manifested *“to the Jew first and also to the Greek.”*<sup>85</sup> Its manifestation by *God’s power* was demonstrated super-naturally then...and remains today *“if by the Spirit you put to death the deeds of the body...[and] are led by the Spirit of God.”*<sup>86</sup>



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### *thinking it through*

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1. Explain what Paul might mean by the “fellowship” that exists in the Holy Spirit as it would relate to the church in Corinth (or any local congregation)?

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<sup>84</sup> 2 Corinthians 10:3-4

<sup>85</sup> Romans 1:16

<sup>86</sup> Romans 8:13-14

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## PART ONE. GROUNDWORK & GUARDRAILS

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2. *Of those characteristics listed earlier in '[new testament blinders](#)', which one(s) stand out and for what reason? Are there any other statements about the work of the Holy Spirit not noted that should be?*
  
3. *Is it possible for us to NOT pray in the Spirit? If so, what might that look like?*



## **PART TWO. THE MYSTERY KEPT SECRET**

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*The backdrop necessary to  
better understand the essence of  
God's Holy Spirit.*

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## Lesson 4 - God's Desire

**W**ith the groundwork laid and the guardrails in place, Part Two will turn back into the “Father age” part of God’s revelation. We should readily acknowledge the importance of looking into our Old Testaments to more fully understand the Father and the Son. It should be no different for the Holy Spirit.

If “*the sum of [His] word is truth*,”<sup>1</sup> then this practice should not just be “important” but absolutely essential. It would be a practice that’s required in order to obtain a full and proper understanding of any spiritual topic. With the Holy Spirit specifically, we want to pinpoint the threads that will later connect and weave the fabric of a topic that is otherwise incomplete at best, or at worst incomprehensible. To do that we naturally have to return to the beginning.

When we think about the theme of the Bible, we often think about it in terms of mankind’s salvation. We might phrase or summarize the theme of the Bible to be something like “Man’s Fall and Redemption” or maybe “God’s Plan of Salvation.” Both of these are quite good and accurate.

However, underlying each of those themes is the idea of God’s desire. Our God is a loving God and One who desperately wants a relationship with His creation. Just as the wise woman testified to King David, “*God will not take away life, and he devises means so that the banished one will not remain an outcast.*”<sup>2</sup> It’s His desire that is the basis for any “Redemption” and/or “Salvation” to take place.

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*from beginning to end*

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We are introduced to God’s desire in the first few pages of the Bible. After creating the heavens and the earth, we read about an environment in which literally everything in creation “*was very good.*”<sup>3</sup>

“*God created man in His own image*”<sup>4</sup> and in ways that distinguished mankind from all the rest of the creation. His intellect, reason, creativity, and aptitude for communication all pointed to a higher Creator. He has also bestowed authority and given “*dominion over...every living thing that moves on the earth.*”<sup>5</sup>

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<sup>1</sup> Psalm 119:160

<sup>2</sup> 2 Samuel 14:14

<sup>3</sup> Genesis 1:31

<sup>4</sup> Genesis 1:27

<sup>5</sup> Genesis 1:28

*He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end.*

ECCLESIASTES 3:11

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## PART TWO. THE MYSTERY KEPT SECRET

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The creation of man was the joining of both flesh and spirit. *"The LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature."*<sup>6</sup> Later, a wise ruler would pose a rhetorical question to tease apart the fate of man's body and spirit.

This wise ruler asked, *"Who knows whether the spirit of man goes upward and the spirit of the beast goes down into the earth?"*<sup>7</sup> With his question, he notes that from a purely earthly or human perspective, the fate of all living creatures would appear identical. Yet mankind was created special and his eternal fate is commensurate with this elevated status among all that God had created.

The wise man's question also infers and affirms the curse of sin and the other side of man's nature. While the spirit has an eternal fate, the flesh is destined to *"return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."*<sup>8</sup> This reality is why the Son came and died! *"Since therefore the children [of the Father] share in flesh and blood, he [the Son] himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil."*<sup>9</sup>

The body, with its fleshly and carnal nature, aligns with death and sin. While the spirit, with its Godly imprint, aligns with life and eternity. Disobedience and the introduction of sin would end the harmony and coexistence between these two parts of man. It would also end God's dwelling with them, such that when *"they heard the sound of the LORD God walking in the garden in the cool of the day...the man and his wife hid themselves from the presence of the LORD God among the trees of the garden."*<sup>10</sup>

Not only was God's dwelling with man removed, but mankind would continue to devolve into sin and fleshly desires to a point where *"the LORD said, 'My Spirit shall not abide in man forever, for he is flesh.'"*<sup>11</sup> The ensuing judgment on the world is what Peter recalls to encourage Christians *"to live for the rest of the time in the flesh no longer for human passions but for the will of God."*<sup>12</sup>

The Creation testifies to the *"one flesh"*<sup>13</sup> type of relationship with God that only man enjoys among the created. The deep and intimate capacity to love, care, and sacrifice for another - what we understand as a human relationship - formed the basis of how things

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<sup>6</sup> Genesis 2:7

<sup>7</sup> Ecclesiastes 3:21

<sup>8</sup> Genesis 3:19

<sup>9</sup> Hebrews 2:14

<sup>10</sup> Genesis 3:8

<sup>11</sup> Genesis 6:3

<sup>12</sup> 1 Peter 4:2

<sup>13</sup> 1 Corinthians 6:15-17

*Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him.*

1 CORINTHIANS 6:15-17

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## PART TWO. THE MYSTERY KEPT SECRET

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were between God and man. Man's disobedience would break that relationship, and it would be God's desire to renew that relationship that underpins the remaining 1,186 chapters.

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### *cities and gardens*

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God's desire for us is illustrated throughout the pages of scripture in a fundamental way that's both richly poignant and universally relatable. In the beginning, we get a sense of the security and comfort that man enjoys in fellowship with his Father in the garden. It's a time when *"work"* is fulfilling and the purity of man is demonstrated by the fact that *"the man and his wife were both naked and were not ashamed."*<sup>14</sup>

We know that this is short-lived with the introduction of sin. No sooner is man glorified in one type of *"work"* that we see his condemnation to toil in a new type of *"work"* that's coupled with decay and inevitable death. Maybe it's not accidental that our setting also transitions from a garden to that of a city...upon city.

From Cain to Nero and just about everywhere in between we see the corruption and depravity represented by many different cities in scripture. The first city, Enoch in Nod east of Eden, is founded by a marked murderer. Documentation of the depravity of many more cities continues with Babel, to Sodom, to Babylon.

It's as if man is seeking the fellowship he once had in the garden through the supposed peace, joy, and security of a false god. This *"false god"* is exactly how Lot made his choice and what ultimately destroyed his family. Likewise, the cities themselves could not stand. We know through inspired writers that their destructive fate was brought about by God due to their evil.

Even the actual *"city of God"* was not immune from a horrific fate. This great city bore the Father's name and was His dwelling at different times for both the Spirit (Solomon's Temple) and the Son (first century). Yet it's this same city about which the Son would famously lament, *"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken."*<sup>15</sup>

The city's allure continues today. Yet in the midst of the false security and joy these cities promote, we see man's attempt to replace what God has desired for us all along.

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<sup>14</sup> Genesis 2:25

<sup>15</sup> Luke 13:34-35

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## PART TWO. THE MYSTERY KEPT SECRET

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For those yielding to the city's carnal call, Jude's condemnation yet stands. He wrote, *"Woe to them! For they walked in the way of Cain..."*<sup>16</sup>

After contrasting God's garden with man's cities, it can't help but be noted the gardens man creates within his cities. Nebuchadnezzar had the great Hanging Gardens in his ancient Babylon (or, new archeological evidence might better give credit to Sennacherib building in Nineveh). New York has its Central Park and London has its Hyde Park. Gardens in the midst of cities.

Is it at all ironic that in the great cities of modern times, we still see man groping for what he lost long ago?

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### *emotional suffering*

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It's worth pausing to note what might appear to be a contradiction to some. Why would a God that is all-powerful and all-knowing desire anything? Could He not simply will it be so? Indeed, He could!

So it is here it might be worth pointing out an important characteristic of God not often highlighted. In the context of God's desire for a relationship with man, we see almost constant and extreme emotional anguish in the Father. And it's also here that the familial relationships of a husband and father are poignant figures for us to contemplate.

It's through Isaiah that He declares, *"For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called."*<sup>17</sup> The union between God and His people was, in its purity, not unlike the Garden's institution that *"a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh."*<sup>18</sup>

However, just as mankind did in the days of Noah, God's people *"rebelled and grieved his Holy Spirit;"*<sup>19</sup> Instead of a love story, we find the prophets expressing a pain borne by the Creator that few can imagine. The perfectly loving, compassionate, and caring Husband is left alone saying, *"You only have I known"*<sup>20</sup> — His sole desire has turned to prostitute herself to any and every other man.

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<sup>16</sup> Jude 1:11

<sup>17</sup> Isaiah 54:5

<sup>18</sup> Genesis 2:24

<sup>19</sup> Isaiah 63:10

<sup>20</sup> Amos 3:2

*They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood. Thus they became unclean by their acts, and played the whore in their deeds.*

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## PART TWO. THE MYSTERY KEPT SECRET

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There are few who could imagine such anguish and shame. Maybe that is why there is someone God appointed so that His suffering should be made clear to us.

God instructed the prophet Hosea to, *"take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord."* What ensues through Hosea's obedience<sup>21</sup> is a living testimony to the broken relationship with a Husband's desire. From the taking of a wife - *"Gomer"*, to children conceived presumably with other men - *"No Mercy"* and *"Not My People"*, to the taking back and command to *"love a woman who is loved by another man and is an adulteress."*

It's odd to think that an all-knowing and all-powerful God could feel such deep hurt and anguish. It's also hard to fully understand. Nevertheless, He "shows" us His despair through not one, but two familial relationships. In addition to the Husband/Harlot, we find a Father/Son.

God sets this tone with the opening verses of Isaiah's prophecy. His testimony begins, *"Children have I reared and brought up, but they have rebelled against me."*<sup>22</sup> He goes on to compare His beloved city to the most infamous, *"Hear the word of the Lord, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!"*<sup>23</sup>

The prophet Hosea's oracle draws to a close with a similar lament, *"When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away;"*<sup>24</sup> While the context of Hosea is clearly speaking of the Father's earthly son, it's only through Matthew's inspired gospel that allows us to understand the prefiguring of Hosea's "son" to be the Father's only begotten Son. The infant Jesus was also called out of Egypt.

And maybe it's also here that God once again communicates His anguish. Maybe His feelings of having to look upon the One *"he made...to be sin"*<sup>25</sup> are captured just a few verses later in Hosea. Still speaking of His earthly son He laments, *"How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender."*<sup>26</sup>

For those that hear God and love Him, He won't make like the wicked cities of the valley that have been forgotten by time. It's God's desire to have a relationship with His Son and all that are His children.

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<sup>21</sup> Hosea 1-3

<sup>22</sup> Isaiah 1:2

<sup>23</sup> Isaiah 1:10

<sup>24</sup> Hosea 11:1

<sup>25</sup> 2 Corinthians 5:21

<sup>26</sup> Hosea 11:8

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## PART TWO. THE MYSTERY KEPT SECRET

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### *thinking it through*

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1. *From Genesis 4:8ff, list the noteworthy things surrounding Cain in the aftermath of his sin.*
2. *From Genesis 13, list the noteworthy things surrounding Sodom and Gomorrah.*
3. *In how many different prophets can you find reference to the “broken marriage” illustration? List the prophets. Choose and note 2-3 of the more striking passages.*
4. *Consider and be prepared to discuss the suffering of the lowest life forms (e.g. a fly, a starfish, etc)....compared to a higher life form (e.g. a dog)....compared to us.*
5. *Contextualize Isaiah 63 and the way in which the people “grieved His Holy Spirit” (vs 10). Take special note of other references to the Holy Spirit in the chapter and skim for commentary about the Father’s suffering and/or cities in the chapters surrounding.*
6. *In God’s command to Hosea to take Gomer back, was Gomer willing and repentant?*



## Lesson 5 - The Law

In the Creation, we see the full working of God's desire in His relationship with man. With the subsequent breaking of that relationship, we can almost hear His anguish when He calls rhetorically to Adam and Eve in the Garden, "Where are you?...What is this that you have done?"<sup>27</sup> It's not unlike how a parent would knowingly prompt their child with the hope that they provide the "right" answer.

Our Father painstakingly seeks to guide and restore His children. His desire is to restore and keep us from, as Paul puts it, a time "when we were children...enslaved to the elementary principles of the world...Formerly, when you did not know God, [and] you were enslaved to those that by nature are not gods."<sup>28</sup>

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

GALATIANS 4:4-7

*blood, fire, water*

*— Galatians 3-4*

When we peel back Paul's statements in Galatians 3-4, we can trace them in part to a time when God's desire was for those that were literally "enslaved to those that by nature are not gods." His people were in bondage. And it's just here in the historical timeline that we are re-introduced to a concept that we had not seen since the Creation.

In the opening pages of Exodus, some 2,500 years after Creation, we find Moses being introduced to the "I AM." He tells Moses that "the place on which you are standing is holy ground."<sup>29</sup> Shortly after, Moses and the rest of God's people learn about certain days/events suited for "a holy assembly." Not the least of these would be to "Remember the Sabbath day, to keep it holy." This weekly, recurring observance was predicated on God's desire that they "shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine."<sup>30</sup>

In preparation for their renewed relationship with God they were prescribed a system by which they would be "made clean." It would be through a Law "added because of transgressions"<sup>31</sup> that they would learn the difference between clean and unclean. They

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<sup>27</sup> Genesis 3:9, 13

<sup>28</sup> Galatians 4:8

<sup>29</sup> Exodus 3:5

<sup>30</sup> Leviticus 20:26

<sup>31</sup> Galatians 3:19

*You are to distinguish between the holy and the common, and between the unclean and the clean, and you are to teach the people of Israel all the statutes that the Lord has spoken to them by Moses.*

LEVITICUS 10:10-11



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## PART TWO. THE MYSTERY KEPT SECRET

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would also learn the ceremonial role that blood, fire, and water would often play in making things clean...so that they might be made holy by God.

Within the pages of Exodus and Leviticus and the genesis of the Mosaic Law we are introduced to the clean/unclean, holy/unholy paradigm. Before anything could be made holy by God, it would have to be made clean by man...and God's Law - *"added because of transgressions"* (e.g. sin) - was the means by which man could be made clean.

God's imperative to the people is repeated over and over with the refrain, *"You shall be holy to Me, for I the Lord am holy and have separated you from the peoples, that you should be mine."*<sup>32</sup> His people needed to be mindful of their state of 'cleanliness' or 'uncleanliness'. And if they found themselves outside of that 'grace,' they were prescribed the necessary animal (blood), sacrifice (fire), or washing (water) to restore their relationship with the Father.

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### *the tabernacle*

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The people's holiness was both an individual and a collective matter. As individuals, they were responsible to remain clean and thus *"holy to God"* and *"separated."* As a people, they were to do the same. There was no greater practical demonstration of this central aspect of God's desire other than the Tabernacle. Indeed, *"even the first covenant had regulations for worship and an earthly place of holiness."*<sup>33</sup>

The content of a book that we mostly associate with the people's deliverance from bondage concentrates more on the building and operation of the Tabernacle than anything else. Twelve chapters in Exodus (and into Leviticus) provide a meticulous "owners manual" to how God's relationship with His people would be managed and maintained.

Gone were the days of a casual relationship with the Father where *"a river flowed out of Eden to water the garden, and there it divided and became four rivers."*<sup>34</sup> Thanks to sin, there was an ever-present

reminder of  
uncleanliness and a  
transactional  
diligence (e.g.  
responsibility) on  
man's part to be

*The Lord spoke to Moses, saying, Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy. The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. Every male among the priests may eat of it; it is most holy. But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.*

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<sup>32</sup> Leviticus 20:26

<sup>33</sup> Hebrews 9:1

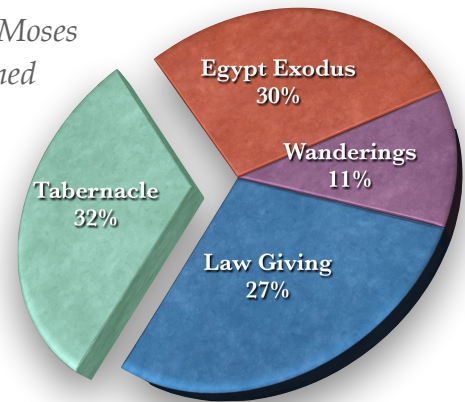
<sup>34</sup> Genesis 2:10

## PART TWO. THE MYSTERY KEPT SECRET

clean...and therefore holy.

God commanded Moses to *“make me a sanctuary, that I may dwell in their midst. Exactly as I show you...”*<sup>35</sup> An elaborate, if temporary, structure that most Israelites would never enter to see for themselves. *“So Moses did; according to all that the Lord commanded him”* and *“finished the work.”*<sup>36</sup>

Previously, *“everyone who sought the Lord would go out to the tent of meeting, which was outside the camp.”*<sup>37</sup> This was a poignant reminder of the broken fellowship between God and His people. But with the completion of the tabernacle and the blood, fire, and water used at its entrance, *“the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.”*<sup>38</sup>



EXODUS CONTENT BY CHAPTER

God once again was able to dwell among mankind. The people chosen before Creation (e.g. the “elect”), were made holy through the grace of a covenant communicated by God’s anointed. A contract that was forged through sacrificial blood and administered by priests cleansed with water and tested by fire.

### notables

Later when Solomon builds a permanent structure in Jerusalem, we again read about the Spirit of God. After Solomon built and dedicated the Temple, *“fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.”*<sup>39</sup>

Outside of these two corporate manifestations with the Tabernacle and Temple dwellings, the activity of the Holy Spirit isn’t as readily obvious during the time of the Law. Maybe it’s for this reason that the circumstances with Balaam and Saul seem so exceptional. Together they mark circumstances where God’s Spirit acted upon individuals. Therefore, they bear noting and acknowledging as workings of the Holy Spirit during that time.

We are introduced to

<sup>35</sup> Exodus 25:8-9

<sup>36</sup> Exodus 40:16, 33

<sup>37</sup> Exodus 33:7

<sup>38</sup> Exodus 40:34

<sup>39</sup> 2 Chronicles 7:1

*There I will meet with the people of Israel, and it shall be sanctified by my glory. I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. I will dwell among the people of Israel and will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them. I am the Lord their God.*

EXODUS 29:43-46

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## PART TWO. THE MYSTERY KEPT SECRET

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Balaam when God's people are winding down their forty years of wilderness wandering. They are moving up the east side of the Jordan and have defeated Sihon, King of the Amorites and Og, King of Bashan. The next up was Balak, King of Moab, and he was looking for some divine intervention.

He summons Balaam to deliver a curse against the people. Apparently, Balaam is well known for his communicating with and speaking on behalf of the God of Abraham, Isaac, and Jacob. The fact that he was a gentile and still a prophet of God may be newsworthy enough. But it is also worth noting the manner by which he would deliver the message.

Balaam is immediately upfront with his employer and offers this disclaimer on his ability, *"Behold, I have come to you! Have I now any power of my own to speak anything? The word that God puts in my mouth, that must I speak."*<sup>40</sup> In spite of Balaam's intention to comply with Balak's objective to curse, he understood that what actually would come out of his mouth would be God's word.

And that's what happened. *"The LORD put a word in Balaam's mouth"*<sup>41</sup> to bless the people two times. And then a third time *"the Spirit of God came upon him"*<sup>42</sup> when he would envision Messiah by speaking, *"Water shall flow from his buckets, and his seed shall be in many waters; his king shall be higher than Agag, and his kingdom shall be exalted."*<sup>43</sup>

Moving forward about five hundred years, Saul didn't share any heritage or association with Balaam but like him, he would personally experience the Spirit of God. He was the people's choice for King, permissively allowed by God. Saul ruled over His people beginning what is typically called the United Kingdom period.

After anointing Saul as King, Samuel shares several signs with him that will essentially confirm God's choice of him as appointed ruler. *"When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day. When they came to Gibeah, behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them."*<sup>44</sup>

Saul received the *"Spirit of God"* in a way that clearly changed him. The text says *"God gave him another heart"*. Earlier, when Samuel is telling him about the signs that will

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<sup>40</sup> Numbers 22:38

<sup>41</sup> Numbers 23:5

<sup>42</sup> Numbers 24:2-3

<sup>43</sup> Numbers 24:7

<sup>44</sup> 1 Samuel 10:9-10

*I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people. I am the Lord your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.*

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## PART TWO. THE MYSTERY KEPT SECRET

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happen he actually says, *“The Spirit of the Lord will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person.”*<sup>45</sup>

Does this mean that God’s Spirit overtook Saul such that he literally became controlled by God? Well, he did prophesy God’s words with the prophets. This seems to be identical to Balaam’s circumstance. However, we also know the rest of the story and how Saul performed his duties as King. He was a failure.

Fast forwarding past the account of his various shortcomings we find that, *“Samuel grieved over Saul. And the LORD regretted that he had made Saul king over Israel.”*<sup>46</sup> And ultimately, *“Now the Spirit of the LORD departed from Saul, and a harmful spirit from the LORD tormented him.”*<sup>47</sup>

The cases of Balaam and Saul are important reference points in the study of the Holy Spirit. They can challenge us in understanding God's power through His Spirit, but also provide an important boundary and context for our subsequent studies in the prophets and applications for today’s Christian.

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### *slaves to something*

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We began this lesson by looking at Galatians. In this letter to the Galatian Christians, both Jew and Gentile, Paul specifically warns that *“if you accept circumcision, Christ will be of no advantage to you.”*<sup>48</sup>

The practice of circumcision went hand in hand with Jewish culture and the Mosaic Law. The early church’s practice of Jews attempting to teach “Jewish conversion” to Gentiles *before and in order to* become Christians is well-documented in the New Testament pages.

This reality and the specific “context” in which Paul writes warnings related to this first-century issue doesn’t mean we disregard it. We don’t delete these passages with the excuse that these things were written to Jews regarding a Jewish issue. That type of foolish reasoning would give grounds to void the entirety of God’s word!

Paul’s larger point is that we are all enslaved to the things of this world before we are called out to be enslaved to righteousness. Yes, *their* imminent threat was falling back to being slaves of the Law. But Paul is clear; all of us are at risk of falling backward into a slavery with which we were formerly comfortable.

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<sup>45</sup> 1 Samuel 10:6

<sup>46</sup> 1 Samuel 15:35

<sup>47</sup> 1 Samuel 16:14

<sup>48</sup> Galatians 5:2

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## PART TWO. THE MYSTERY KEPT SECRET

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*“Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?”<sup>49</sup>*

That’s what Balaam and Saul did. This was in spite of God’s Spirit being upon them and the extraordinary personal testimony He provided to their unique circumstances. We should heed the same warning. *“For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’”<sup>50</sup>*

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### *thinking it through*

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1. *If we assume that Isaiah was a consecrated priest at the time of his calling as a prophet, what’s notable about **holiness** and **fire** when he comes before the Father in Isaiah 6?*
2. *Where could we see the Law’s purification elements (blood, fire, and water) represented for today’s Christian under the New Covenant?*
3. *What other conclusions or observations (or open questions) can be drawn from the examples of Balaam and Saul?*

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<sup>49</sup> Galatians 4:8-9

<sup>50</sup> Romans 8:15

## Lesson 6 - The Prophets

**A** look back to God's promise wouldn't be complete without examining this period of time and portion of our Old Testaments that we often casually refer to as the "The Prophets." We can typically find in their writing of God's words an amplification of many topics. It's no different when studying the Holy Spirit. In fact, it's vital since His revelation builds from the Law and is part of the foundation of the Gospel — what was *"revealed to his holy apostles and prophets by the Spirit."*<sup>51</sup>

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### *pointing toward the land*

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Following the period of designated judges, a new period when God would primarily message His people through prophets is introduced with Samuel, Elijah, and Elisha. During this time God's people coalesce into a nation under appointed Kings beginning with Saul and later David. A city unlike any others to date would be conquered under King David and established as the capital of this new nation.

It was roughly one thousand years before King David's time when God told Abraham, *"Arise, walk through the length and the breadth of the land, for I will give it to you."*<sup>52</sup> And still another two thousand years prior to that is when we visited Cain's first city in [Lesson 4 - God's Desire](#). In all of that time up to God's promise to Abraham man's cities had only multiplied.

However, Abraham wasn't like Cain or all those 'city-folk' that came after. He *"was looking forward to the city that has foundations, whose designer and builder is God."*<sup>53</sup> This attitude caused him to leave a city — two in fact. Ur and Heron were the New York and Chicago of his day. Yet in spite of this, and due to the poor choice of his nephew, he finds himself in the middle of the conflict between nine cities that pitted *"four kings against five."*<sup>54</sup>

In the aftermath of this conflict and the successful redemption of Lot from his captors, we are introduced to a tenth king. *"Melchizedek king of Salem...priest of God Most High"*<sup>55</sup> paid tribute to Abraham's great faith when he said, *"Blessed be Abram by God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!"*

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<sup>51</sup> Ephesians 3:5

<sup>52</sup> Genesis 13:17

<sup>53</sup> Hebrews 11:10

<sup>54</sup> Genesis 14:9

<sup>55</sup> Genesis 14:18-20

*And when the priests came out of the Holy Place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord.*



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## PART TWO. THE MYSTERY KEPT SECRET

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The “king of righteousness, and...king of Salem, that is, king of peace”<sup>56</sup> also honored God. Abraham in turn demonstrated his faith and dependence on God by honoring *that* king. It’s noteworthy since the king of Sodom is also present and Abraham refuses his request, thus dishonoring the carnal king of a wicked city.

David eventually established this same “city of peace” in the land that had been promised to Abraham. A type of what Abraham sought would be settled and within its walls the temporary dwelling of God could become permanent. That was the plan when “the king [David] said to Nathan the prophet, ‘See now, I dwell in a house of cedar, but the ark of God dwells in a tent.’”<sup>57</sup>

Of course, it wouldn’t be David’s to build. Rather, God gave that task to his son Solomon. During Solomon’s forty-year reign, Jerusalem would come as close as it ever would...as close as any city of man ever could...to God’s city on earth. “Thus all the work that King Solomon did on the house of the Lord was finished.”<sup>58</sup>

Solomon dedicated the temple of God in Jerusalem. The once ordinary city that had that extraordinary “king of peace” was now a place where they could sing, “In Judah God is known; his name is great in Israel. His abode has been established in Salem, his dwelling place in Zion.”<sup>59</sup>

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### heaven on earth

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The Psalms, probably more than any other place in Scripture, express the grandeur of Jerusalem. It is what constituted God’s city on earth. Its inhabitants sang, “Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever. As the mountains surround Jerusalem, so the Lord surrounds his people, from this time forth and forevermore.”<sup>60</sup>

God’s presence on earth invoked great pride for the city! Can you imagine? “Out of Zion, the perfection of beauty, God shines forth.”<sup>61</sup> Beyond their boasting and confidence in knowing God dwelt with them, consider the security and peace that telegraphed to other man-made cities.

“Great is the Lord  
and greatly to be

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<sup>56</sup> Hebrews 7:2

<sup>57</sup> 2 Samuel 7:2

<sup>58</sup> 1 Kings 7:51

<sup>59</sup> Psalm 76:1-2

<sup>60</sup> Psalm 125:1-2

<sup>61</sup> Psalm 50:2

For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. The silver is mine, and the gold is mine, declares the Lord of hosts. The latter glory of this house shall be greater than the former, says the Lord of hosts. And in this place I will give peace, declares the Lord of hosts.

HAGGAI 2:6-9

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## PART TWO. THE MYSTERY KEPT SECRET

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*praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. Within her citadels God has made himself known as a fortress.”<sup>62</sup>*

In spite of these great tributes in song, the city’s fate fell far short in human terms. God’s presence couldn’t (or wouldn’t) stem the tide of man’s willful disobedience. *“Jerusalem sinned grievously; therefore she became filthy.”<sup>63</sup> “They wandered, blind, through the streets; they were so defiled with blood that no one was able to touch their garments. Away! Unclean! people cried at them.”<sup>64</sup>*

Yet it was the failure and many shortcomings of this “heaven on earth” city that provided the contrast for the heavenly city that God has prepared for His people. Isaiah’s oracle opens to say, *“How the faithful city has become a whore, she who was full of justice! Righteousness lodged in her, but now murderers.”<sup>65</sup>*

Regardless of declaring her temporal judgment throughout, Isaiah’s oracle doesn’t end that way. It looks forward to the time when God would *“create new heavens and a new earth...for behold, I create Jerusalem to be a joy.”<sup>66</sup>* He continues to say that He *“will extend peace to her like a river, and the glory of the nations like an overflowing stream.”<sup>67</sup>*

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### *the empty house*

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Over and over again, the prophets would call out the inability of the earthly city of Jerusalem to live up to His standard. Its inhabitants and inheritors failed to *be* holy after they had been *made* holy by God.

Solomon’s words at the dedication of the temple proved to be prophetic. He would pray in part, *“If they sin against you...so that they are carried away captive...”<sup>68</sup>*. The city and kingdom would spiritually devolve over the next three hundred years in no small measure due to his own sin(s) and failure in righteous leadership. As a result, the ‘city of God’ is destroyed and the Father *“scorned his altar [and] disowned his sanctuary.”<sup>69</sup>* The earthly city of Jerusalem would (and will) never be the same.

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<sup>62</sup> Psalm 48:1-3

<sup>63</sup> Lamentations 1:8

<sup>64</sup> Lamentations 4:14-15

<sup>65</sup> Isaiah 1:21

<sup>66</sup> Isaiah 65:17-18

<sup>67</sup> Isaiah 66:12

<sup>68</sup> 2 Chronicles 6:36

<sup>69</sup> Lamentations 2:7

*For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, I am the Lord’s, another will call on the name of Jacob, and another will write on his hand, The Lord’s, and name himself by the name of Israel.*

ISAIAH 44:3-5



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## PART TWO. THE MYSTERY KEPT SECRET

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When the people returned from captivity to the ruins of Jerusalem, the Father reassured them through His prophet Haggai, *"I am with you, declares the Lord."* They were stirred up by the Lord and again *"worked on the house of the Lord of hosts, their God."*<sup>70</sup> They would eventually finish rebuilding the temple.

But, there is a conspicuous difference.

We have no record of God's Spirit filling the *"house of the Lord"* like we dramatically read about with Moses' Tabernacle and Solomon's temple.

There are three requisite accounts during this time by Ezra, Haggai, and Zechariah. Ezra records the stages of the build and that the *"house was finished...and the people...celebrated the dedication of the house of God with joy."*<sup>71</sup> But there's no record of God actually moving into Zerubbabel's temple.

Instead, sometime after the *"old men who had seen the first house wept with a loud voice when they saw the foundation of this house being laid,"*<sup>72</sup> Haggai records the encouragement given to Zerubbabel and the other leaders from God when He said, *"Work, for I am with you...My Spirit remains in your midst."*<sup>73</sup>

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### *flowing waters*

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When the greatest of the prophets was traveling through Samaria, He stopped for water at Jacob's well. When a woman objected to providing Him a drink He responded, *"If you knew the **gift of God** and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you **living water**."*<sup>74</sup>

Of course, we recognize this as Jesus' encounter with the Samaritan woman at the well. It's an account that only John's gospel records and the well provides the perfect backdrop for Jesus. It not only introduces a theme that John will further develop but it also brings forward a frequent image spoken of by the prophets that came before.

As the dialog between Jesus and the woman evolves, we eventually learn about the woman's messy life. However, the commendation from her Savior rested in her spiritual acuity and desire to share what she discovered. She had enough spiritual insight to 'poke' at what Jesus was presenting.

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<sup>70</sup> Haggai 1:13-15

<sup>71</sup> Ezra 6:15-16

<sup>72</sup> Ezra 3:12

<sup>73</sup> Haggai 2:4-5

<sup>74</sup> John 4:10

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## PART TWO. THE MYSTERY KEPT SECRET

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It began with His comment about *“living water.”* Her curiosity really must have taken hold when He expounded with, *“Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a **spring of water** welling up to eternal life.”*<sup>75</sup>

Maybe Jesus knew the woman was familiar with this metaphor? It definitely wasn't new. God had repeatedly communicated this idea throughout the centuries with His prophets. Isaiah said, *“With joy you will **draw water from the wells of salvation.**”*<sup>76</sup>

Joel said, *“And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall **flow with water**; and **a fountain shall come forth** from the house of the Lord and water the Valley of Shittim.”*<sup>77</sup>

Zechariah said, *“On that day there shall be **a fountain opened** for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.”*<sup>78</sup>

Now contrast those hopeful, forward-looking statements with what God said through Jeremiah. When describing God's chosen people of his day He said, *“for my people have committed two evils: they have forsaken me, the **fountain of living waters**, and hewed out cisterns for themselves, broken cisterns that can hold no water.”*<sup>79</sup>

This condemnation of the people during that time sounds a little like a scene in Revelation. John writes about seeing, *“The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood.”*<sup>80</sup> Then at the end of his vision, John is shown *“the **river of the water of life**, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city.”*<sup>81</sup>

The invitation is open to all: *“The Spirit and the Bride say, Come. And let the one who hears say, Come. And let the one who is thirsty come; let the one who desires take the **water of life** without price.”*<sup>82</sup>

It's clear that God's word is at least part of what is under discussion in all of these prophetic statements. Jesus all but confirms this when we return to John's gospel. Shortly after His encounter with the woman at the well, *“On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink.*

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<sup>75</sup> John 4:13-14

<sup>76</sup> Isaiah 12:3

<sup>77</sup> Joel 3:18

<sup>78</sup> Zechariah 13:1

<sup>79</sup> Jeremiah 2:13

<sup>80</sup> Revelation 12:15

<sup>81</sup> Revelation 22:2-3

<sup>82</sup> Revelation 22:17

*On the holy mount stands the city he founded; the Lord loves the gates of Zion more than all the dwelling places of Jacob. Glorious things of you are spoken, O city of God. Among those who know me I mention Rahab and Babylon; behold, Philistia and Tyre, with Cush—This one was born there, they say. And of Zion it shall be said, This one and that one were born in her; for the Most High himself will establish her. The Lord records as he registers the peoples, This one was born there. Singers and dancers alike say, All my springs are in you.*

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## PART TWO. THE MYSTERY KEPT SECRET

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*Whoever believes in me, as the Scripture has said, Out of his heart will flow rivers of living water.”<sup>83</sup>*

Scripture has indeed said it! But there is an important footnote to add here. John, as he is apt to do, appends Jesus’ statement with his own inspired commentary. He makes the metaphor unequivocally clear. *“Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.”<sup>84</sup>*

John’s commentary necessitates some broader conclusions about the “living water”. We are left looking forward to a time when the Holy Spirit would be given to all “who believed in Him”...which appropriately leads us to Part Three of our study...

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*flowing waters (addendum)*

*— Ezekiel*

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...Before moving on, this metaphor particularly connected to our topic more generally warrants hearing from one more prophet. No study on the Holy Spirit could be complete without mentioning Ezekiel, which after over one-hundred-fifty passages to this point we have not done.

The amount that Ezekiel speaks to the Holy Spirit is significant. This small section still won’t do this prophet justice, but it will serve as the ideal summary of Parts One and Two of this study.

Ezekiel was a contemporary of Daniel. He preached to the exiles of Judah during their siege and captivity by the Babylonians. He was a priest who, like Daniel, was taken away to Babylon as a captive. His book includes insights into the prophet’s call, the only detailed description of cherubim, and the vision of dry bones.

Ezekiel not only spoke about flowing waters, he actually experienced it. *“Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east).”* As he moves through the temple the water becomes *“deep enough to swim in, a river that could not be passed through”* until finally he’s told, *“everything will live where the river goes.”<sup>85</sup>*

If we review some of the lessons from Parts One and Two while widening the lens on Ezekiel we find several more topics and paradigms related to the Holy Spirit:

- Lesson 2  
‘manifest

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<sup>83</sup> John 7:37-38

<sup>84</sup> John 7:39

<sup>85</sup> Ezekiel 47:1-9

*For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.*

1 CORINTHIANS 12:12-13

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## PART TWO. THE MYSTERY KEPT SECRET

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destiny: He points to a land where, *“They and their children and their children’s children shall dwell there forever, and David my servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people.”*<sup>86</sup>

- Lesson 3 'language from above': As a spokesman for God, Ezekiel was commanded *“to speak my words to them, whether they hear or refuse to hear...So I opened my mouth, and he gave me this scroll to eat. And he said to me, Son of man, feed your belly with this scroll that I give you and fill your stomach with it. Then I ate it, and it was in my mouth as sweet as honey.”*<sup>87</sup>
- Lesson 4 'cities and gardens': In the aftermath of God’s judgment, there would be a time when *“they will say, ‘This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.’...so shall the waste cities be filled with flocks of people.”*<sup>88</sup>
- Lesson 5 'blood, fire, water': Ezekiel was instructed by God to eat what was unclean for 390 days as a public demonstration for the people. *“Thus shall the people eat their bread unclean, among the nations where I will drive them.”*<sup>89</sup> This, no doubt, led witnesses to scoff and be offended by this blatant offense. Yet, from God’s perspective, *“Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the unclean and the clean.”*<sup>90</sup> Later, God would show him the contrast of what the priests in His restored temple would do. *“They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean.”*<sup>91</sup>

He doesn’t present anything new or different than what the “Law and Prophets” taught — it’s all from the same source. But he does go deeper on some of these, and it’s Ezekiel more than any of the other prophets who points us forward into the 'Spirit age' that we’ll explore in Part Three.

On the eve of the destruction of God’s city on earth and His dwelling place, Ezekiel tells us of God’s promise to [once again] be with His people. What began in the Garden and was modeled through the Temple would become a reality through His Son.

Through Ezekiel, God assures His remnant of the promise that *“I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”*<sup>92</sup>

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<sup>86</sup> Ezekiel 37:25-27

<sup>87</sup> Ezekiel 2:7, 3:2-3

<sup>88</sup> Ezekiel 36:35, 38

<sup>89</sup> Ezekiel 4:13

<sup>90</sup> Ezekiel 22:26

<sup>91</sup> Ezekiel 44:23

<sup>92</sup> Ezekiel 36:25-27

Son of man, there were two women, the daughters of one mother. They played the whore in Egypt; they played the whore in their youth; there their breasts were pressed and their virgin bosoms handled. Oholah was the name of the elder and Oholibah the name of her sister. They became mine, and they bore sons and daughters. As for their names, Oholah is Samaria, and Oholibah is Jerusalem.

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## PART TWO. THE MYSTERY KEPT SECRET

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### *thinking it through*

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1. *What is found in Isaiah 66 about the people's apparent reaction to God "creating Jerusalem to be a joy"<sup>93</sup>?*
2. *What do we see in Solomon's prayer<sup>94</sup> that indicates the difference between the dwelling of the Father and the Holy Spirit?*
3. *Where does Jesus say, "something greater than the temple is here" and what is He pointing out in that context?*
4. *What do you think Jesus is referring to when He speaks to the woman at the well about the "gift of God"<sup>95</sup>?*

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<sup>93</sup> *Isaiah 65:18*

<sup>94</sup> *1 Kings 8:22-53*

<sup>95</sup> *John 4:10*

## **PART THREE. THE HOLY SPIRIT & THE CHURCH**

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*The application of God's Holy Spirit for the Christian today.*

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## Lesson 7 - God's Promise

**P**aul testifies that *"all the promises of God find their 'Yes' in Him [Jesus]."*<sup>1</sup> There is a wealth of blessing and reassurance from the fact that an all-knowing, all-powerful, unchanging Creator of the universe has entered into *"covenants of promise"*<sup>2</sup> with us.

God's promises can be quantified and contextualized in many different ways. We can look back as Paul does in Romans when he argues the Gentiles' inclusion in Christ's sacrifice *"to confirm the promises given to the patriarchs."*<sup>3</sup> We can also - and maybe most often do - look forward to *"the promise that he made to us—eternal life."*<sup>4</sup> The tent under which God's promises rest is indeed large, and its canopy is the Holy Spirit.

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### *spirit age overview*

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For the Christian, there is arguably no other more fundamental aspect to a "promises of God" conversation than God's Holy Spirit. If all of the promises of the Father find their "Yes" in the Son, then the intersection or agent through which all of those promises are possible is the Holy Spirit.

Nicodemus was one of the first to get a glimpse of this when Jesus told him, *"Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."*<sup>5</sup> This is exactly what we see unfold on the day of Pentecost when Peter preached the Christian's conversion.

Those first believers on the day of Pentecost were baptized in water not only *"for the forgiveness of your sins,"* but also for the right to *"receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."*<sup>6</sup> It's by or through this *"washing of regeneration and renewal of the Holy Spirit"*<sup>7</sup> that a Christian is saved.

Paul would phrase it as *"saved through sanctification by the Spirit and belief in the truth."*<sup>8</sup> Having been added by the Lord to His body, it is in eagerness *"to maintain the unity of the Spirit in the bond of peace"* that Paul goes on to remind the Ephesians of the

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<sup>1</sup> 1 Corinthians 1:20

<sup>2</sup> Ephesians 2:12

<sup>3</sup> Romans 15:8

<sup>4</sup> 1 John 2:25

<sup>5</sup> John 3:5

<sup>6</sup> Acts 2:38-39

<sup>7</sup> Titus 3:5

<sup>8</sup> 2 Thessalonians 2:13

*What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.*

2 CORINTHIANS 6:16-7:1



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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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foundation of their calling, *“There is one body and one Spirit—just as you were called to the one hope that belongs to your call.”*<sup>9</sup> It’s in the same vein that Paul would exhort the Galatians that those who *“live by the Spirit, [should] also walk by the Spirit.”*<sup>10</sup>

God *“has also put his seal on us and given us his Spirit in our hearts as a guarantee.”*<sup>11</sup> This is not a guarantee of salvation, nor is it a firewall against sin and its allure. It is, however, a down payment that warrants what the Son testified about the Father, *“I should lose nothing of all that he has given me, but raise it up on the last day.”*<sup>12</sup> Indeed, Satan is still an adversary.

The Christian’s advantage is that he/she is armed *“with the sword of the Spirit, which is the word of God.”*<sup>13</sup> They are a people *“who worship by the Spirit of God.”*<sup>14</sup> Even though still subject to the evil desires of the flesh, the Christian will *“walk by the Spirit [and] will not gratify the desires of the flesh”* striving to produce *“the fruit of the Spirit.”*<sup>15</sup> It is *“by the Spirit you put to death the deeds of the body”* and in so doing *“the Spirit himself bears witness with our spirit that we are children of God.”*<sup>16</sup>

But how does one really know that they have the Spirit of God? How can we be certain of our salvation?

It starts the same way we saw it start for those three thousand on the day of Pentecost. By *“draw[ing] near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.”*<sup>17</sup> Baptism could be described as an outward showing of an inward faith. It could also be described as an initial [good] work of obedience.

However its described, baptism is how we can be certain of our salvation. And it continues with what the apostle John would say, *“Whoever keeps his commandments abides in God, and God in him. And by this, we know that he abides in us, by the Spirit whom he has given us.”*<sup>18</sup> Day to day, Christians **know** because of what they **do**. Our actions and behaviors, measured against *“words not taught by human wisdom but taught by the*

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<sup>9</sup> Ephesians 4:4

<sup>10</sup> Galatians 5:25

<sup>11</sup> 2 Corinthians 1:22

<sup>12</sup> John 6:39

<sup>13</sup> Ephesians 6:17

<sup>14</sup> Philippians 3:3

<sup>15</sup> Galatians 5:16-23

<sup>16</sup> Romans 8:13, 16

<sup>17</sup> Hebrews 10:22

<sup>18</sup> 1 John 3:24

*In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*

EPHESIANS 1:13-14

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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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Spirit,”<sup>19</sup> (the *language from above*) are the essence of how “disciples [are] filled with joy and with the Holy Spirit.”<sup>20</sup>

When they sin and “grieve the Holy Spirit of God,”<sup>21</sup> they will repent. They will turn back to God, “praying at all times in the Spirit.”<sup>22</sup> Their prayers will echo the same prayer that David prayed, “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit.”<sup>23</sup>

*“all truth”*

*— John 14, 16*

God’s promise of the Holy Spirit can be traced by many threads. If the “Spirit age” is marked by when the called are those that are “born of the Spirit [can] see the kingdom of God,”<sup>24</sup> then the same promise would have to include the promise Jesus made to His disciples in the upper room. It was the mystery “revealed to his holy apostles and prophets by the Spirit.”<sup>25</sup>

The literal incarnation of God’s word dwelt with man for the briefest of time; His public ministry was less than “a mist that appears for a little time and then vanishes.”<sup>26</sup> Jesus was the “cornerstone” of an entire “foundation of the apostles and prophets.”<sup>27</sup> Thus it was “after he had given commands through the Holy Spirit to the apostles whom he had chosen”<sup>28</sup> that the Spirit age of “the last days” would arrive.

On the night of His betrayal, Jesus told the apostles that He would, “ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth.”<sup>29</sup> After His resurrection and before His ascension, John later records that Jesus “breathed on them and said ‘Receive the Holy Spirit.’”<sup>30</sup> On what seems to be different accounts of the same event, Luke records that “He opened their minds to understand all the Scriptures and said to them, ‘I am sending the promise of My Father upon you.’”<sup>31</sup>

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<sup>19</sup> 1 Corinthians 2:13

<sup>20</sup> Acts 13:52

<sup>21</sup> Ephesians 4:30

<sup>22</sup> Ephesians 6:18

<sup>23</sup> Psalm 51:10-12

<sup>24</sup> John 3:6

<sup>25</sup> Ephesians 3:5

<sup>26</sup> James 4:14

<sup>27</sup> Ephesians 2:20

<sup>28</sup> Acts 1:2

<sup>29</sup> John 14:16-17

<sup>30</sup> John 20:22

<sup>31</sup> Luke 24:45,49

*When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.*

**JOHN 16:13-14**

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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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Paul was one of those who was counted among the *"foundation of the apostles."* He often spoke about the *"all truth"* that he preached. Paul confirms for us that it was *"these things God has revealed to us through the Spirit."*<sup>32</sup> It was *"the mystery made known to me [Paul] by revelation...the mystery of Christ."*<sup>33</sup>

This wasn't an *"all truth"* in terms of knowledge that the *"all-knowing"* Father possessed. In other words, the Holy Spirit had not given them all knowledge of all things to be on par with all that the Father knew. Rather, it was *"the revelation of the mystery that was kept secret for long ages...made known to all nations...to bring about the obedience of faith."*<sup>34</sup> By the time John writes to his *"little children,"* it was *"an old commandment that [they] had from the beginning...the word that [they] have heard."*<sup>35</sup>

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#### *new vs old*

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The 'Spirit age' had been promised by God to bring something new. It was to be an entirely new age or period that one could not enter casually or even readily see. John draws on this thread more than any of the other gospel writers. Instead of beginning with a genealogy to introduce Messiah, he begins at the beginning...[\*pointing back to the Garden.\*](#)

John wastes no time turning to his main objective for writing. He makes a rather shocking statement concerning *"all who did [or would] receive him"* when he points out they would be *"born, not of blood nor of the will of the flesh nor of the will of man, but of God."*<sup>36</sup>

"People that would be *'born...of God'*?! Impossible!"

That is exactly the sentiment that Nicodemus voices. John continues his thread when he records Jesus' statement to a curious Nicodemus — *"unless one is born again he cannot see the kingdom of God."* After asking *"How?,"* Jesus doubled down with, *"unless one is born of water and the Spirit, he cannot enter the kingdom of God."*<sup>37</sup>

We already considered a few ways in which this new 'Spirit age' was hinted at by God in [\*Lesson 6 - The Prophets.\*](#) They would often recall the beginning in order to shape what was to come during the *"last days"*. God through Isaiah told the people that He was *"the Creator of Israel...who makes a way in the sea"* and then announces to them, *"Behold, I am*

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<sup>32</sup> 1 Corinthians 2:10

<sup>33</sup> Ephesians 3:3-4

<sup>34</sup> Romans 16:25-26

<sup>35</sup> 1 John 2:7

<sup>36</sup> John 1:12-13

<sup>37</sup> John 3:3-5

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doing a *new thing*.”<sup>38</sup> The same God that had power over a creation spoken into existence had the power to do something altogether new.

He made the people of Isaiah’s day know that *“they rebelled and grieved His Holy Spirit.”*<sup>39</sup> He knew they would not repent in order to assuage the Babylonian judgment that was before them. But He also knew that there were a righteous few to whom He said, *“Fear not...for I will pour water on the thirsty land...my Spirit upon your offspring, and my blessing on your descendants.”*<sup>40</sup>

God would later use even more poignant imagery. He said, *“You shall be called by a new name that the mouth of the Lord will give.”* No longer would they be called *“Forsaken”* or their land be called *“Desolate.”* Rather, they would be called *“My Delight is in Her”* and the land *“Married.”*

These unmistakable images would recall and correct the loss of innocence in the Garden (*cities and gardens*) and the abandonment through the harlotry of a chosen people (*the empty house*). The *emotional suffering of the Father* would be assuaged! This new Spirit age would be a people *“called The Holy People, The Redeemed of the Lord...Sought Out, A City Not Forsaken.”*<sup>41</sup>

While all of the preceding is pieced together through Isaiah, there is probably no more foundational prophetic passage to summarize this other than a compact section from the prophet Jeremiah (chapters 30-34). Its capstone is 31:31-33 and is most familiar through the writers of the New Testament. They carried this text forward by way of inspiration and applied it to this new Spirit age.

The apostle Paul seems to be hearkening back to Jeremiah’s text when he commends the church at Corinth. He would describe them as *“a letter from Christ...written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”* And just a few verses later he would describe the apostles as *“ministers of a new covenant, not of the letter but of the Spirit.”*<sup>42</sup>

But this text from Jeremiah might be most familiar from the Hebrews writer who directly quotes it twice. Hebrews is the New Testament book that is dedicated to all that is *“better”* in this new

Spirit age. The first point he wants to

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

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<sup>38</sup> Isaiah 43:15-19

<sup>39</sup> Isaiah 63:10

<sup>40</sup> Isaiah 44:2-3

<sup>41</sup> Isaiah 62:2, 4, 12

<sup>42</sup> 2 Corinthians 3:3, 6

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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prove with Jeremiah's text is that *"Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises."*<sup>43</sup> This new covenant - the *"all truth"* given to the apostles from the Spirit - is better than the old because of its promises — not the least of which was His Spirit.

The Hebrews writer's second point with the Jeremiah proof text is even more personal and relevant for the Christian. It also elevates the promise of the Holy Spirit to be central for the Christian since, *"by a single offering he has perfected for all time those who are being sanctified."*<sup>44</sup>

Only through the promised Spirit can we be sanctified so that *"we have confidence to enter the holy places...by the new and living way"*<sup>45</sup> opened by Jesus' sacrifice.

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### *the new names*

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God's declaration that His people *"shall be called by a new name"* is often connected with and ascribed to Luke's statement that *"in Antioch the disciples were first called Christians."*<sup>46</sup>

However, Luke makes no such assertion himself, nor does any other inspired writer connect the passage in Isaiah to some specific 'New Covenant name'. We do read elsewhere that, *"To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it."*<sup>47</sup> This comes closer but it's still not explicitly related to Isaiah.

Regardless, since God already stated the names (*"My Delight is in Her"* and the land *"Married"*), maybe it was intended to be left there? Since there are several 'new' things that are made explicit by inspired writers that relate specifically to the 'Spirit age', it might be more appropriate and useful for us to simply identify some of these:

- Jesus was *"the mediator of a new covenant."*<sup>48</sup>
- Jesus doesn't use the word new, but the Son is certainly describing *a new prayer* to His disciples in the upper room. He tells them, *"In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my*

*On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation."*

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<sup>43</sup> Hebrews 8:6

<sup>44</sup> Hebrews 10:14

<sup>45</sup> Hebrews 10:19

<sup>46</sup> Acts 11:26

<sup>47</sup> Revelation 2:17

<sup>48</sup> Hebrews 12:24

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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name, he will give it to you.”<sup>49</sup> Jesus describes a time in the “Spirit age” when prayer would be offered in a way (e.g. “in my name”) that didn’t exist in the ages of the Father or the Son.

- “If anyone is in Christ, he is a **new creation**. The old has passed away; behold, the new has come.”<sup>50</sup> Furthermore, those “in Christ” are warned, “not lie to one another, seeing that you have put off the old self with its practices and have put on the **new self**, which is being renewed in knowledge after the image of its creator.”<sup>51</sup> The “knowledge” takes us back to the language from above “and the sword of the Spirit, which is the word of God.”<sup>52</sup>
- “But according to his promise we are waiting for **new heavens and a new earth** in which righteousness dwells.”<sup>53</sup> Even though we wait, because of the gift of God’s Spirit we already enjoy the spiritual kingdom of the Son. As the writer of Hebrews puts it, “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.”<sup>54</sup>

Ultimately, we look for what John testified to, “I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, **new Jerusalem**, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, ‘Behold, **the dwelling place of God is with man**. He will dwell with them, and they will be his people, and God **himself** will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.’ And he who was seated on the throne said, ‘Behold, I am making all things new.’”<sup>55</sup>

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### thinking it through

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1. What is the “anointing” that John says his audience received in 1 John 2:26-27?
2. List all of the “new” things Jeremiah describes in chapters 30-34.

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<sup>49</sup> John 16:23

<sup>50</sup> 2 Corinthians 5:17

<sup>51</sup> Colossians 3:9-10

<sup>52</sup> Ephesians 6:17

<sup>53</sup> 2 Peter 3:13

<sup>54</sup> Hebrews 12:22

<sup>55</sup> Revelation 21:1-5

For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God. For a brief moment I deserted you, but with great compassion I will gather you. In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.

ISAIAH 54:5-8

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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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3. *When Paul speaks about “the unity of the Spirit in the bond of peace”<sup>56</sup>, how might we understand the word “peace” in the broader context of the Spirit’s definition of that word?*
  
4. *How could Jesus’ statement in Matthew 12:31-32 relate to a ‘Spirit age’ and how can a “blasphemy against the Spirit not be forgiven” in either age?*

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<sup>56</sup> *Ephesians 4:3*



## Lesson 8 - God's Dwelling

It was centuries before the 'Spirit age' when God's desire to dwell with His people had been squelched. Sin separated God and man in the Garden and an adversary was given limited domain to "prowl around like a roaring lion, seeking someone to devour."<sup>57</sup> Man would grope about in cities made with hands for the peace and security that only a Father could provide.

The perfect Husband endured the agony and turmoil associated with adorning a bride that turned like a harlot to others. "Now these things happened...as an example, but they were written down for our instruction"<sup>58</sup>

We've reasoned that if all of the promises of the Father find their "Yes" in the Son, then the intersection or agent through which all of those promises are possible is the Holy Spirit. Central to all of these is His promise of a time when "you shall be my people, and I will be your God."<sup>59</sup> Even if it's not those words exactly, the sentiment is repeated dozens of times as a constant refrain throughout the prophets.

While the Father's promise of His Holy Spirit itself has several aspects, there are two in particular that require calling out. They form the basis by which the prophets' refrain becomes reality. The first is "God's Dwelling" and in the next lesson we will examine "God's Power".

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*here and there*

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In Lesson 2 we looked at several passages that drew a distinction between the Father, Son, and Holy Spirit. They typically emphasized the fact that they are separate but equal; unified in all things. In other words, while their purpose is the same they are unique or distinct personalities. One way to quantify this and distinguish between them is in each's role or function, and one very clear example that we considered is how our prayers are offered.

Another way to distinguish between each entity of the Godhead is through their location. They are logistically unique and distinct. This can seem murky when Jesus makes statements like, "Believe me that I am in the Father and the Father is in me."<sup>60</sup> But fortunately there are many other passages that we can consider to clarify such

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<sup>57</sup> 1 Peter 5:8

<sup>58</sup> 1 Corinthians 10:11

<sup>59</sup> Jeremiah 24:7, 30:22, Ezekiel 36:28, Zechariah 8:8

<sup>60</sup> John 14:11

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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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statements. In fact, we can pinpoint precisely from where the Father, the Son, and the Holy Spirit do their work and have their dwelling.

The Father is in heaven. Throughout all of Scripture, it's well-established that *"The heavens are the Lord's heavens, but the earth he has given to the children of man."*<sup>61</sup> The wise man would counsel, *"Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few."*<sup>62</sup>

The Son is in heaven. *"[The Father] made him for a little while lower than the angels,"* but now *"Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf."*<sup>63</sup> The Hebrews writer records what at least two others witnessed firsthand.

When Stephen was stoned and about to die he said, *"Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."*<sup>64</sup> Likewise, John repeatedly testifies in his Revelation vision(s) that he sees Jesus in heaven at the right hand of God (the Father). *"And between the throne and the four living creatures and among the elders I saw a Lamb standing."*<sup>65</sup>

While we await His triumphant and final return, the Son rules in heaven at the right hand of the Father. Before He fulfilled His mission on earth and was seated there He would confirm that, *"If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."*<sup>66</sup>

Does Jesus' comment mean that the Father and Son are leaving their stations in heaven?

Sometimes it's said that to understand how the Holy Spirit indwells us, we must first understand how the Father and the Son dwell in us. But Scripture really emphasizes just the opposite. In order to understand how the Father and Son dwell in us, we must first understand that the Holy Spirit dwells in every believer.

This is made plain by Peter and the apostles when they answer their accusers, *"The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."*<sup>67</sup> This 'Godhead passage' not only demonstrates the three-in-one nature of the

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<sup>61</sup> Psalm 115:16

<sup>62</sup> Ecclesiastes 5:2

<sup>63</sup> Hebrews 1:7, 9:24

<sup>64</sup> Acts 7:56

<sup>65</sup> Revelation 5:6

<sup>66</sup> John 14:23

<sup>67</sup> Acts 5:30-32

*You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 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.*

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Godhead, but it is the first of many statements regarding the residence of the Holy Spirit in this ‘Spirit age’.

By acknowledging the Holy Spirit’s presence, we begin to understand what Jesus meant that He was in the Father and the Father was in Him. It explains the logistics while illustrating the perfect harmony and unity between all three. It also crystallizes exactly how God’s desire to dwell with us manifests.

It’s just as Paul eloquently summarizes in his prayer, *“that according to the riches of his glory he [the Father] may grant you **to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith**—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, **that you may be filled with all the fullness of God.**”*<sup>68</sup>

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### *another comforter*

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After Jesus completed His mission He left this earth and *“was taken up into heaven and sat down at the right hand of God.”*<sup>69</sup> Just before this He told His apostles, *“I will ask the Father, and he will give you another Helper [e.g. Comforter], to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.”*<sup>70</sup>

John gives a very unique account within the upper room on the eve of Jesus’ betrayal and trial. It is extensive and covers several details left out by the other gospel writers. This is an intimate setting between Jesus and His appointed apostles that covers five chapters of John (13-17) concluding with Jesus’ extraordinary prayer to His Father.

The bulk of this section includes dialog and specific instruction to the eleven (from 13:31 after Judas departed up to 17:1 when Jesus prays). This fact is often noted as some of what Jesus instructed them was specifically for those specially appointed as apostles. For example, *His promise to give them “all truth”* was something that was just for them (and later Paul as we looked at in the last lesson).

However, just as with all the rest of Scripture that was initially recorded *for* some person(s) *in* some particular circumstance or culture, we can (and should) yield those things that are  
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<sup>68</sup> Ephesians 3:16-19

<sup>69</sup> Mark 16:19

<sup>70</sup> John 14:16-17

*And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.*

REVELATION 21:2-3

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applicable. For example, every single epistle was written *for* some person(s) *in* some particular circumstance. We don't throw them out because of that fact.

Instead, we readily distinguish the particular from the universal by common sense and an applied context framed exclusively by *"things God has revealed to us through the Spirit."*<sup>71</sup> The Helper / Comforter / Spirit of Truth was promised to the apostles...but also for all *"those who obey Him."*

There is no question — thanks to the clarification and confirmation we have through what *"God has revealed to us through the Spirit"* (e.g. our Bibles) — that some of the "comfort" and "help" through the Holy Spirit was exclusively for the apostles' special work. We'll look at this further in [Lesson 9 - God's Power](#). But if anyone who obeys is given the Holy Spirit, then it must follow that this same Holy Spirit is Comforter, Helper, and Spirit of Truth for them as well.

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*becoming God's temple*

*— Acts 2*

We have spent some time reviewing [God's desire and His promise](#) to dwell with His people in Part Two. It is a central theme throughout the Law and Prophets and is simply an alternative expression to man's redemption. The Son fulfilled that promise literally and physically when He *"came from the Father and hav[ing] come into the world...[returned] to the Father."*<sup>72</sup>

Two great misconceptions exist today regarding man's redemption (e.g. one's salvation). One is the notion that there is nothing that one does for his/her salvation — namely, being immersed in water. The other is that if one is to be baptized, it is only "an outward showing of an inward grace" — a demonstration to *others* of one's commitment to God.

Acts chapter two dispels both of these misconceptions. This chapter is also arguably the fulcrum on which the entirety of God's revelation rests. The events on that day on Pentecost unveil what the Father long promised, what the Son came to accomplish, and so marks the beginning of the 'Spirit age' in our Bibles.

We noted in the ['spirit age overview'](#) how water baptism is not only a cleansing of one's sins, but it is the very point at which one receives the gift of the Holy Spirit. There are many things that could be emphasized in this chapter, not the least of which is that

*This is he who came by water and blood — Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. For there are three that testify: the Spirit and the water and the blood; and these three agree.*

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<sup>71</sup> 1 Corinthians 2:10

<sup>72</sup> John 16:28

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the “*Lord added to their number day by day those who were being saved.*”<sup>73</sup> However, because of at least the first of the misconceptions, the emphasis in this chapter is often placed on what Peter told the people to *do*.

This is justifiable since so many today reject the notion that man has any responsibility for his/her salvation. Yet it’s plain in this chapter that when the people were convicted they “*said to Peter and the rest of the apostles, Brothers, what shall we **do** [to be saved]?*”<sup>74</sup>

Just think of how many evangelical ‘pastors’ might scoff at such a phrasing today. “How dare you suggest that you might *do* something for your salvation!” Yet Peter doesn’t scoff. Far from it! Peter tells them what they should do — be immersed in water — and he further explains what would be the result of their doing...

...This act of obedience by the individual would first result in the Father’s forgiveness that was made possible by “*the blood of Jesus his Son [that] cleanses us from all sin.*”<sup>75</sup> It makes the convicted believer clean. Peter would later define this as a cleansing “*not as a removal of dirt from the body but as an appeal to God for a good conscience.*”<sup>76</sup>

This is exactly as we saw with God’s people under the Old Covenant, is it not? Different covenants, same fundamental requirement. They had to be made clean in order to be holy and have God dwell in their midst. It is the same holy God that we serve today, even if under a different system. This “*appeal to God for a good conscience*” leads to the second result...

...After the convicted believer acts on their obedience in water baptism and has their sins washed away they “*will receive the gift of the Holy Spirit.*” It is the manifestation of the pronouncement by Jesus to Nicodemus, “*Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.*”<sup>77</sup>

### WHAT THIS “GIFT OF THE HOLY SPIRIT” WASN’T:

- It wasn’t the “baptism of the Holy Spirit” witnessed earlier in Acts chapter two and again in chapter ten.
- It wasn’t the miraculous “gifts of the Holy Spirit” that were imparted by the laying on of the apostles’ hands.
- It wasn’t the word of God or one of the other discrete “*gifts [of service] that differ according to the grace given to us.*”<sup>78</sup>

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<sup>73</sup> Acts 2:47

<sup>74</sup> Acts 2:37

<sup>75</sup> 1 John 1:7

<sup>76</sup> 1 Peter 3:21

<sup>77</sup> John 3:5

<sup>78</sup> Romans 12:6

*And Peter said to them, Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.*

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By the way, do you notice what all of these “wasn’ts” have in common? They all share a purpose of confirming the work of the Spirit *for others*. They were demonstrations of power for an observer's benefit, at least primarily. Instead, this “*gift of the Holy Spirit*” was deeply personal to and for the convicted believer. (Ironically, the opposite of the popular notion that water baptism is to show others your conviction.)

### WHAT THIS “GIFT OF THE HOLY SPIRIT” WAS:

This was the gift of God’s “*Spirit Himself [who] intercedes for us with groanings too deep for words.*”<sup>79</sup> It was the gift that was *promised by God through Ezekiel.* It’s the exact sense in which Paul addresses the Christians in Ephesus when he writes, “*In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*”<sup>80</sup>

It is also the exact sense in which Paul would rhetorically admonish in a different letter, “*Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?*”<sup>81</sup>

This gift of the Comforter / Helper / Spirit of Truth was the promise, or at least part of the redemptive promise, for “*everyone whom the Lord our God calls to Himself.*”<sup>82</sup> It was the culmination of the Father’s grace that included the sending of His Son. Combined with the removal/forgiveness of sin, this gift of the Holy Spirit is essential before one can “*with confidence draw near to the throne of grace.*”<sup>83</sup>

“*Draw near to God, and he will draw near to you.*”<sup>84</sup> Notice that James places a condition on us to draw near *before* God will draw near to us? This affirms what Peter told the crowd to *do* on that Day of Pentecost. It also captures the process that begins after that initial “doing” of obedience — one’s responsibility to be holy after being made holy.

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### *sanctification*

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There are a number of good definitions for the English word “sanctify”. We can find things like “to consecrate” or “to entitle or respect”. “Set apart” is a good one as well as “to make holy”. These are words that often appear in Scripture. However, in order to

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<sup>79</sup> Romans 8:26

<sup>80</sup> Ephesians 1:13-14

<sup>81</sup> Galatians 3:2-3

<sup>82</sup> Acts 2:38-39

<sup>83</sup> Hebrews 4:16

<sup>84</sup> James 4:8

*Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.*

ROMANS 12:6-8



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fully comprehend their meaning, we want to adhere to what Paul counseled for understanding these *“words not taught by human wisdom but taught by the Spirit.”*<sup>85</sup>

The definitions of words change. There is denotation as well as connotation. There are various language translations and sense and figures. A word’s definition(s) is only the first rung of a ladder that reaches meaning. They are vessels that have meaning but don’t necessarily hold meaning. Just look up any definition for “resurrection” and compare that to what it actually means for the Christian.

After receiving the mantle of leadership from Moses, Joshua led the people into the promised land. But he was far more than simply a military and civic leader. He led his family spiritually and convicted God’s family to do the same when he testified before them, *“for me and my house, we will serve the Lord.”*<sup>86</sup>

Joshua’s secular “day job” had been to lead God’s people into the land that God had promised them. In this pursuit, he was encouraged by none other than one who would seem to be the pre-incarnate Christ. The leader of the twelve tribes wasn’t rebuffed when he bowed down to worship the *“commander of the Lord’s army.”*<sup>87</sup> This is unlike any other time in Scripture when someone attempted worship to one of God’s messengers.

At that time, he was told that *“the place where you are standing is holy.”* That ground, as well as *“all silver and gold, and every vessel of bronze and iron”*<sup>88</sup> to be taken in the ensuing conquest of Jericho, was set apart (e.g. sanctified) by God. They were made holy not for any intrinsic value or quality of said ground, gold, or vessel, but *solely by God’s decree* and *exclusively for His purpose*.

In spite of whatever secular success Joshua enjoyed in leading the people in the conquest of the land, Joshua proved at the end of his life that he was above all a spiritual leader. Nevertheless, there were some who still chose not to sanctify the articles that were captured. Furthermore, not all unholy people were driven out. As a result, there were negative consequences — sometimes immediate (e.g. Achan’s sin<sup>89</sup>) and other times generational.

The exploits of the conquest and the example of Joshua recorded in the book by his name is a case study on “sanctification”. At a time when God dwelt among His people through the Tabernacle

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<sup>85</sup> 1 Corinthians 2:13

<sup>86</sup> Joshua 24:15

<sup>87</sup> Joshua 5:15

<sup>88</sup> Joshua 6:19

<sup>89</sup> Joshua 7:10-26

*Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

1 CORINTHIANS 6:9-11



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in their midst, we can set aside our dictionaries and understand everything we need to about the spiritual concept of sanctification — to be *made holy* by God and then continue to *be holy*.

This is most concise in Joshua's final address to the people when he encourages them to *"be very strong to keep and to do all that is written...turning aside...neither to the right...or the left...very careful...to love the Lord your God."* He also warned about the consequence of their failure to do this, *"the anger of the Lord will be kindled against you, and you shall perish quickly from off the good land that he has given to you."*<sup>90</sup>

The commandment to *be holy* for the people that God *made holy* under the Old Covenant is no different from God's people under the New Covenant. While the standard may have changed, the requirement did not. Paul's appeal echoes Joshua's, *"And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified."*<sup>91</sup>

*"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."*<sup>92</sup>

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### *thinking it through*

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1. Identify the other single-verse 'Godhead passage' at Stephen's stoning (Acts 7). What inference is made about the Holy Spirit's dwelling?
2. What are some other notable passages testifying to the indwelling of the Holy Spirit for every Christian after Acts 5:32?
3. When Paul says that we are "being justified by his grace" in Titus 3:7, is the "grace" the Son or the Spirit?

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<sup>90</sup> Joshua 23:6, 11, 16

<sup>91</sup> Acts 20:32

<sup>92</sup> Hebrews 13:20-21

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4. *In the context of this lesson, explain Paul's statement to "work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."*<sup>93</sup>
  
5. *From this lesson, what does Peter say are the three results of water baptism that collectively add up to "being saved"?*
  
6. *Jesus says, "Destroy this temple, and in three days I will raise it up." Explain the Holy Spirit's relation to the fact that "he was speaking about the temple of his body."*<sup>94</sup>
  
7. *How does a dwelling by God in the Spirit affect one's attitude toward temptation?*

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<sup>93</sup> *Philippians 2:12-13*

<sup>94</sup> *John 2:19, 21*

## Lesson 9 - God's Power

**T**he God of the universe possesses all knowledge and power. He is sovereign. From the very beginning when *"the Spirit of God was hovering over the face of the waters,"*<sup>95</sup> He has demonstrated His power above and over all things created.

There's no shortage of instances we might recall. For example, not once but ten times when nature was disrupted in order to harden the heart of a ruler of Egypt. Or when *"the angel of the Lord went out and struck down 185,000 in the camp of the Assyrians."*<sup>96</sup> Or when the rotation of the earth was disrupted not once but twice.<sup>97</sup>

These were times when God demonstrated His sovereignty and intervened in the natural world. He did this on behalf of His foreordained plan and it wasn't only in the 'Father's age.' We already looked at some of these in the transition into the 'Spirit age' with *the miracles at Calvary*. The transition into the 'Son's age' would likewise include numerous instances of Divine intervention and disruption of the natural order set in place at Creation...

Procreation would be the theme when two couples were affected by God's power. The first case would bear a striking similarity to what we know about *"the father of all who believe."*<sup>98</sup> Much like the circumstances surrounding Issac's conception, a husband doubted the couple's ability due to advanced age. Nevertheless, the implication is that they still acted in faith in order to conceive a son that *"will be filled with the Holy Spirit, even from his mother's womb."*<sup>99</sup>

In the second case, a wife would be instructed that *"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."*<sup>100</sup> Here we know for certain that the conception wasn't through the actions of the couple but rather when *"Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit."*<sup>101</sup>

That "Son of God" would go on to command the demons and spirits that held some material sway at that time. We are reminded of just one such instance when *"Legion...*

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<sup>95</sup> Genesis 1:2

<sup>96</sup> Isaiah 37:36

<sup>97</sup> Joshua 10:12-14, 2 Kings 20:8-11

<sup>98</sup> Romans 4:11

<sup>99</sup> Luke 1:15

<sup>100</sup> Luke 1:35

<sup>101</sup> Matthew 1:18

*The sun and moon stood still in their place at the light of your arrows as they sped, at the flash of your glittering spear. You marched through the earth in fury; you threshed the nations in anger. You went out for the salvation of your people, for the salvation of your anointed.*

HABAKKUK 3:11-13

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*begged him, saying, ‘Send us to the pigs; let us enter them.’ So he gave them permission. And the unclean spirits came out, and entered the pigs...and were drowned in the sea.”<sup>102</sup>*

These same demonstrations of power from God would continue into the ‘Spirit age.’ They were for the manifestation of God’s promise and are most commonly referred to as miracles, “the baptism of the Holy Spirit,” and “gifts of the Holy Spirit.”

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### *confirming the word*

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Any discussion of the manifestation of God’s supernatural power — e.g. miracles — warrants its own groundwork and guardrails. We should understand why God intervened in this way. And even before we do that, remembering that we are dealing with Spirit words, we should be clear about what a miracle actually is...at least according to Scripture.

Webster provides two definitions for “miracle”. The first is actually a pretty description of what we read about God’s power in the Bible. “An extraordinary event manifesting divine intervention in human affairs.” The second definition is, “An extremely outstanding or unusual event, thing, or accomplishment.” This may be the more commonly used understanding today and should be noted here for precisely what God’s power is *not*.

Understanding the purpose for miracles, or what Scripture would more commonly refer to as “*signs and wonders*,”<sup>103</sup> has a profound bearing on modern held beliefs and doctrines. Jesus said, “*the very works that I am doing bear witness about Me that the Father has sent Me.*”<sup>104</sup> The Hebrews writer confirms this is true for any messenger of God.<sup>105</sup>

Establishing the authority that a person and their words were from God was the reason for miracles. Nicodemus said, “*we know that you [Jesus] are a teacher who has come from God. For no one could perform the miraculous signs that you do unless God is with him.*”<sup>106</sup> Jesus also confirms this when He explains to the paralytic that his healing was “*that you may know that the Son of Man has authority on earth to forgive sins.*”<sup>107</sup>

John explains why he recorded the “signs” that he did — “*so that you may believe that Jesus is the Christ, the*

*Therefore we must pay much closer attention to what we have heard, lest we drift away from it. For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.*

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<sup>102</sup> Mark 5:9-13

<sup>103</sup> Acts 4:30, Romans 15:18, 2 Corinthians 12:12

<sup>104</sup> John 5:36

<sup>105</sup> Hebrews 2:1-4

<sup>106</sup> John 3:1-2

<sup>107</sup> Mark 2:9-11

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*Son of God.*"<sup>108</sup> But it wasn't just Jesus. The purpose for miraculous signs and wonders was the same for those that came before the Son as well as for those that came after. The immutable fact of God's unchanging nature is shown by this constant.

Moses was confirmed before Pharaoh and the people through supernatural acts. God told him, *"Put out your hand and catch it by the tail...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>109</sup> And when Elijah raised the widow's son she testified, *"Now I know that you are a man of God, and that the word of the Lord in your mouth is truth."*<sup>110</sup>

Much like God's messengers that came before the Son, those coming after His ascension *"went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs."*<sup>111</sup> These miracles would continue, as Paul described in his close to the church in Rome, *"by word and deed, by the power of signs and wonders, by the power of the Spirit of God."*<sup>112</sup>

Their end came in the first century when the need for God's special messengers ended and the gospel foundation had been laid (past tense). Authority was established! The completion and finality of God's power for this purpose is well stated by Paul in his defense against other false messengers when he says, *"The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works."*<sup>113</sup>

*"It was declared at first by the Lord [the Son], and it was attested to us by those who heard [those who came after], while God [the Father] also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will."*<sup>114</sup>

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*gospel for all*

*— Acts 10*

Order and sequence matter. *"But the wisdom from above is first pure [complete, unstained], then peaceable, gentle, open to reason [logical], full of mercy and good fruits, impartial [unwavering] and sincere [not contradicting]."*<sup>115</sup> If we believe what James tells us, then God's word **must** be relied upon for its order and sequence.

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<sup>108</sup> John 20:30-31

<sup>109</sup> Exodus 4:4-5

<sup>110</sup> 1 Kings 17:24

<sup>111</sup> Mark 16:20

<sup>112</sup> Romans 15:18-19

<sup>113</sup> 2 Corinthians 12:12

<sup>114</sup> Hebrews 2:3-4

<sup>115</sup> James 3:17

*For in Christ Jesus you are all sons of God through faith. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to the promise.*

**GALATIANS 3:26-29**

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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The *indwelling of the Holy Spirit* is not given by God before one is baptized with water and cleansed of their sins. God will not and has not ever dwelt with or among those who are unclean...and thus, unholy. The sequence begins with one's belief, followed by their obedience, allowing them to be then made clean and holy [by God] while maintaining that state of cleanliness/holiness is, as James would put it, "*pure...open to reason...impartial...and sincere.*"

We could apply, and for much of this study have attempted to apply, the entirety of God's word in illustration of this sequence. For example, if we are considering the New Covenant, we might apply the gospels to a focus on belief [in the Son]. We could go a step further with Acts demonstrating the individual's obedience and God's promised response to their obedience (e.g. *becoming God's temple*). Finally, the epistles would constitute the admonitions for "maintenance" in the pursuit to remain clean and holy.

These are broad strokes to be sure. There is overlap as well as many types and shadows within each step's loose correlation to scripture (e.g. the gospels' foreshadowing of God's eventual dwelling with mankind). Nevertheless, the sequence is there and repeated across Creation, Old Covenant, and New Covenant.

The "baptism of the Holy Spirit" is one topic very much within this sequencing construct. It can seem confusing and often is confused when we consider the other "baptisms" in the New Testament. The gospels introduce John the Baptist, Jesus' cousin, as one who is actively baptizing where there is much water. Later we find Peter and the apostles preaching another water baptism beginning in Acts 2.

In order to define this miraculous "baptism of the Holy Spirit" and distinguish it from all of the rest, we'll start in the middle with two of Jesus' statements.



Luke shares a fitting anchor at the beginning of his second volume titled Acts. He records this statement just before Jesus ascended to heaven, "*He [Jesus] commanded them [the eleven] not to leave Jerusalem, but to wait for what the Father had promised, 'Which,' He said, 'you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.'*"<sup>116</sup>

This is a pivotal statement for Luke's two volumes since he repeats essentially the same statement from Jesus but in what seems to be a slightly different setting. It's at the end of his first volume and still just before Jesus' ascension when Luke records Jesus saying,

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<sup>116</sup> Acts 1:4-5

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*"And behold, I am sending forth **the promise of My Father** upon you; but you are to stay in the city until you are **clothed with power from on high**."*<sup>117</sup>

"Clothed" is a notable descriptor. To be "clothed" or "baptized" is really saying the same thing, aren't they? We can readily understand this to mean "consumed with" or "covered". The words "immersed" or "engulfed" also work. Any of these would fit; we get the point. In fact, as a place marker for later, another close relation to this but used in/for different contexts would be the encouragement for Christians to be "full of" or "filled with the Holy Spirit."

Putting Luke's recording of Jesus' two statements together gives us fairly definitive parameters around this "baptism of the Holy Spirit." It covers "Who?" (the apostles), "When?" (*"not many days"*), and "Where?" (*"in Jerusalem"*). Furthermore, it includes more details about the "What?". It would be connected to the Father's promise and would in some way involve *"power from on high"*.

There is another statement about being "baptized with the Holy Spirit" before Luke's recordings of Jesus' statements. It was by John the Baptist early in his ministry. He foretold, *"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."*

While John's statement seems to correlate to what Jesus said about being "baptized with the Holy Spirit," we'll explore more in Lesson 10's "baptized with the Holy Spirit and fire" about why this is not the same type of "baptism" that Jesus was talking about.

We should already see the build-up to this in scripture from past lessons. Much of this was covered in Part Two, especially with The Prophets. Jesus also notes that this was something that they had already heard from Him and He told them about sending the "Comforter" after His departure.

What preceded Jesus' statements at the end of Luke and the beginning of Acts were all of those broad statements by the Father and the Son about the coming of the Holy Spirit. A promise of a time - a 'Spirit age' as we've called it - when God would dwell with his people forever. And what follows Jesus' statements to the apostles about being *"clothed with power from on high"* is exactly what we read about occurring *"not many days"* later.

With the apostles still in Jerusalem, *"they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And **they were all filled with the Holy Spirit** and began to speak in other tongues as the Spirit gave them utterance."*<sup>118</sup>

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<sup>117</sup> Luke 24:49

<sup>118</sup> Acts 2:1-4



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### PART THREE. THE HOLY SPIRIT & THE CHURCH

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The apostles received “*power from on high.*” This gave them the ability to speak in other languages that they could not naturally speak. Specifically, this allowed the apostles to preach and teach the gospel message to people with whom they otherwise would not be able to communicate.

It definitely got everyone’s attention since “*all were **amazed** and perplexed, saying to one another, What does this mean?*”<sup>119</sup>

What it meant was that Jews from all over the world “*received [Peter’s] word [and] were baptized, and there were added that day about three thousand souls.*”<sup>120</sup> Jews were hearing the word preached and receiving “*the forgiveness of [their] sins and...the gift of the Holy Spirit.*”<sup>121</sup> through a water baptism. Unlike John the Baptist’s baptism, this was a baptism “*in the name of the Father and of the Son and of the Holy Spirit.*”<sup>122</sup>

This was happening just as Jesus had said! He had told them, “*you will receive power when the Holy Spirit has come upon you.*” It resulted in the salvation of certain Jews that had gathered in Jerusalem. This was BIG! It was the **first** Jewish conversions into the new covenant!

But before He departed, there was more that Jesus shared with His apostles about the result of their special anointing. He also said, “*you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*”<sup>123</sup> That obviously meant beyond the city of Jerusalem, but it also implies that it’s not just for the Jews. That leads us to the next time we read about this special anointing in Acts 10.

There we see the gospel coming to the first Gentiles. Another first! When we read that chapter, we see that it took quite a bit of doing on God’s part to bring Peter around to the idea of even preaching to the Gentiles. After preaching to them, it wasn’t until “*the Holy Spirit fell on*” the Gentiles that Scripture tells us, “*the believers from among the circumcised who had come with Peter were **amazed**, because the gift of the Holy Spirit was poured out even on the Gentiles.*”<sup>124</sup>

We know for certain this is the same “*falling on*” or “*baptism*” as what happened to the apostles in Acts 2 because Peter tells us it was the same. “*As I began to speak, the Holy Spirit fell on them **just as on us at the beginning.** And I remembered the word of the Lord, how he said, John baptized*

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<sup>119</sup> Acts 2:12

<sup>120</sup> Acts 2:41

<sup>121</sup> Acts 2:38

<sup>122</sup> Matthew 28:19

<sup>123</sup> Acts 1:8

<sup>124</sup> Acts 10:45

*As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but you will be baptized with the Holy Spirit.’ If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God’s way?” When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”*

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*with water, but you will be baptized with the Holy Spirit.”<sup>125</sup>*

That’s an important confirmation from an inspired writer. What happened to the apostles in Acts 2 was the same that happened to the Gentiles in Acts 10. Furthermore, the two instances were what Luke had recorded about Jesus. Peter confirms all of these for us.

With the inspired confirmation connecting these, let’s summarize some differences:

	...in Acts 2...	...in Acts 10...
<b>Who the Holy Spirit acted upon?</b>	Apostles	Cornelius’ household
	Jews	Gentiles
	those already in a saved state	those not yet in a saved state
<b>How the Holy Spirit manifested?</b>	<i>“rushing wind...and divided tongues as of fire”</i>	<i>“speaking in tongues and extolling God”</i>
<b>Who was impacted? On behalf of whom? Who this “gift” was for?</b>	Jewish crowd gathered for Pentecost	Peter and companions...and eventually all those back in Jerusalem to whom they reported

These differences are noteworthy. In particular, we have God’s miraculous power falling on two very different sets of people. Noting these differences makes the two similarities even more profound. First, these were both “firsts”. It was the first time that Jews or Gentiles would hear and respond to the gospel message.

Second, in both cases, those observing this “baptism” were remarkably impacted. In fact, both sets of onlookers were “amazed” - the word used both times to describe their reaction. In neither case were the ones actually “baptized” the ones who benefited from it! This baptism wasn’t God saving an individual but God testifying through His supernatural power for others.

And once again, Peter concludes this for us when he proclaims, “*And God [the Father], who knows the heart, bore witness to them [Cornelius’ household, e.g. Gentiles], by giving them the Holy Spirit just as he did to us [apostles, e.g. Jews], and he made no distinction between us [Jews] and them [Gentiles], having cleansed their hearts by faith.*”<sup>126</sup>

Having now established that “*the living God...is the Savior of all people,*”<sup>127</sup> this clothing of the Holy Spirit had served its purpose. The gospel had been announced and inaugurated “*to the Jew first and also to the Greek.*”<sup>128</sup>

<sup>125</sup> Acts 11:15-16

<sup>126</sup> Acts 15:8-9

<sup>127</sup> 1 Timothy 4:10

<sup>128</sup> Romans 1:16

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*gifts from the gift*

*— 1 Corinthians 12-14*

The word apostle simply means to be a messenger, but there is no denying the Spirit's use of that word in a special way for a certain twelve plus one. They were witnesses of the Son; able to testify to His mission and fate. They were appointed by Him to receive *"all truth"* and commanded to go *"into all the world and proclaim the gospel to the whole creation."*<sup>129</sup>

This was a clear transition in God's appointed messenger(s); a delegation from Teacher to students. These Apostles would carry on the laying of the foundation with no less significance in the words they preached and recorded. The Son and His Apostles would speak the same *"truth"* imparted *"in words not taught by human wisdom but taught by the [same] Spirit."*<sup>130</sup>

And as long as that *"truth"* was primarily conveyed orally, its need to be confirmed as having the authority of *"words taught by the Spirit"* was still required. As such, we see that God's nature-intervening power was also delegated to His Apostles. In the first days of the kingdom, *"with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all."*<sup>131</sup> We also see their ability to give this *"grace"* (e.g. gift) of the Spirit to others *"through the laying on of the apostles' hands."*<sup>132</sup>

In his letter to a young group of Christians in Corinth, Paul includes guidance *"concerning spiritual gifts"*<sup>133</sup> that they had received in this way. He devotes a generous portion of his first letter to this topic — three chapters in our modern Bibles. This is only slightly less than he devoted to his opening...In fact, we should recall again how Paul started his letter.

Remember that this congregation's core issue was with the divisions that existed among them. And apparently, in their own attempts to resolve these divisions — or likely in their cause altogether — they were relying on their own *"human wisdom"*. Paul would remind them to depend solely on the *language from above* that he had originally preached and in what they had been established.

Paul starts his discussion about the gifts of the

*Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.*

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<sup>129</sup> Mark 16:15

<sup>130</sup> 1 Corinthians 2:13

<sup>131</sup> Acts 4:33

<sup>132</sup> Acts 8:18

<sup>133</sup> 1 Corinthians 12:1

ACTS 8:14-19

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Spirit with a very similar theme and related tone to the first four chapters. These spiritual gifts had become a source of pride for the one on whom it had been bestowed. They were comparing, 'one-upping', and dividing over these gifts. Essentially, they were failing to recognize:

- (a) All of the gifts were *"empowered by one and the same Spirit, who apportions to each one individually as he wills...For in one Spirit we were all baptized into one body...and all were made to drink of one Spirit."*<sup>134</sup>
- (b) Each member *"is given the manifestation of the Spirit for the common good."*<sup>135</sup>

Interestingly, it's these same two points - 'unity in the Spirit' and 'gifts are for others' - that we saw when we analyzed the two special instances of *the baptism of the Spirit*. The unity was for Jews and Gentiles in those instances. Now the manifestations (e.g. graces, gifts) are for the benefit of unifying local assemblies of Christians.

The first third of Paul's instruction (chapter 12) is dedicated to unity. The remaining two-thirds focus on *"the common good"* where Paul offers not one but two supporting points. First, he will challenge their motive by providing a beautiful and often quoted exegesis on love. Then he will give an example using two gifts. In particular, he calls out the gift of *"tongues"* (e.g. speaking another language) and *"prophesy"* (e.g. *"interpreting"* or sharing a truth *"so that all may learn and...be encouraged"*<sup>136</sup>).

Finally, he concludes in much the same way that he started. Three statements are worth highlighting. They reinforce the emphasis of his Spirit-inspired argument. They also reinforce the purpose and time-specific use of God's power through the Spirit:

- *"For God is not a God of confusion but of peace."*<sup>137</sup> The Holy Spirit works together with the Father and the Son in perfect harmony. They are unified and as such any Spirit-led activity should fall in line.
- *"Or was it from you that the word of God came? Or are you the only ones it has reached?"*<sup>138</sup> They received God's word from someone else who in turn received it from God. It is God's! They don't 'own it' or control it or have any special right to it. It is there for everyone/ anyone to hear, read, and understand.
- *"But all things should be done decently and in order."*<sup>139</sup> Their dependence on God's word and its Divine source should result in a logical, predictable, reverent order to their assembly... or any spiritual activity in which they engage.

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<sup>134</sup> 1 Corinthians 12:11, 13

<sup>135</sup> 1 Corinthians 12:7

<sup>136</sup> 1 Corinthians 14:31

<sup>137</sup> 1 Corinthians 14:33

<sup>138</sup> 1 Corinthians 14:36

<sup>139</sup> 1 Corinthians 14:40

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*more gifts from the gift*

*—Romans 12, 1 Peter 4*

While the letter to the Corinthians is often the go-to passage for any discussion of gifts of the Spirit, we should remember that *“the sum of [God’s] word is truth.”*<sup>140</sup> Specifically, there are two other passages that are essentially parallel passages to 1 Corinthians 12-14. Therefore, they also warrant consideration.

Paul writes about spiritual gifts in his letter to the Roman church as well (chapter twelve). Peter also includes instructions regarding gifts of the Holy Spirit to the Christians to whom he writes. While both of these are much shorter than the instruction in 1 Corinthians, all three share key similarities and at least one very interesting difference.

All three of these are crystal clear in their main points — ‘unity in the Spirit’ and ‘gifts are for others’. Just as he did with those in Corinth, Paul points out the unity through diversity that Rome should strive for when he says, *“so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them.”*<sup>141</sup>

Peter writes, *“As each has received a gift, use it to **serve one another**, as good stewards of God’s varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ.”*<sup>142</sup>

The other theme that really jumps out across all three of these accounts is love. It acts as the glue to each of the arguments. The so-called ‘love chapter’ forms the entire gifts midsection in Paul’s Corinthian letter. It may seem unrelated, but it is very much a part of his instruction on spiritual gifts and is key to a better understanding of the topic more broadly.

This becomes especially obvious after noting its prominence in all three passages. Each one points to love as the key ingredient in the proper administration of spiritual gifts. Ironically, it’s this same commonality between passages that also serves to introduce the main difference between them, especially 1 Corinthians from the other two...

Paul’s focus with the Corinthians is on gifts that are miraculous - tongues and prophesy. This would make sense since it would be the supernatural manifestations that would elicit a puffing up of egos (e.g. “Look at what God has given me...and not you.”). It’s unfortunately not hard to envision how divisions and bitterness might arise!

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<sup>140</sup> Psalm 119:160

<sup>141</sup> Romans 12:5-6

<sup>142</sup> 1 Peter 4:10-11

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It is this same miraculous ‘sub-set’ of gifts that serve as Paul’s main thrust when he broaches the topic with the Galatians. To them, he would rhetorically ask, *“Does he [the Father] who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?”*<sup>143</sup> Although he’s making an entirely different point, something we examined in [Lesson 5 - The Law](#), he’s calling out those gifts that are readily visible and obviously extraordinary.

But to the Romans, it’s a little different. In this case, Paul still encourages them to use the *“gifts that differ according to the grace given to us.”* However, his examples are *“service...teaching...exhortation...generosity...leadership...acts of mercy.”*<sup>144</sup> Similarly, Peter will highlight *“hospitality”* as he encourages his readers to be *“good stewards of God’s varied grace.”*<sup>145</sup>

In each of these other instances, we see very non-miraculous - dare we say ordinary - gifts of the Spirit. Nevertheless, regardless of the particular spiritual gift’s supernatural status, all *“manifestations of the Spirit”* are given by the Father who *“gives the Spirit without measure.”*<sup>146</sup> They are varied *gifts* that manifest from the *one gift* of the Holy Spirit.

A few were miraculous in order to [confirm God’s authority and word](#) when that was needed. The majority that remain are for the universal body’s continued sanctification, edification, and glorification of God. May all those that have received *“the gift of the Holy Spirit”* be *“filled with the Spirit”* through their exercise of the *“varied gifts of the Spirit”*.

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*notables (addendum)*

*— Hebrews 6:4-6*

When we turn from ‘the Father age’ to ‘the Spirit age’ - transitioned by and through ‘the Son age’ - we can be challenged by certain inspired statements. The tendency is to seek answers from “external experts”.

It’s a quick fix — an immediate remedy to an open question. This quintessential human trait, combined with the explosion and easy access to online resources and commentaries can all combine to form a tenuous situation for someone young in their search for God.

One such statement ripe for extracurricular assistance is made by the Hebrews writer. In his letter, he describes an almost unimaginable situation that many find hard to accept.

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<sup>143</sup> Galatians 3:5

<sup>144</sup> Romans 12:6-8

<sup>145</sup> 1 Peter 4:9-10

<sup>146</sup> John 3:34



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In the midst of pages describing God's love and compassion, he warns of a circumstance in which it may be *"impossible...for those who have once...shared in the Holy Spirit...and then have fallen away, to restore them again to repentance."*<sup>147</sup>

For the purposes of this study, there are two questions that might arise from this passage. First, what does it mean for someone to have *"shared in the Holy Spirit"*? Hopefully, at this point in our study a couple of ways this would happen immediately spring forward.

When one is baptized, one is given the gift of the Holy Spirit and in that sense share in the dwelling of God with all others, including the Son, that have been made holy by God. Furthermore, *"so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us."*<sup>148</sup>

In Lesson 5 - The Law, we noted a couple of individuals who were part of that time period and on whom the Holy Spirit acted in a very special and extraordinary way. Balaam and Saul were respectively God's prophet and king. They were God's representative on earth for a time and were proven to others through the Holy Spirit's demonstration of power. Didn't they *"share in the Holy Spirit"*?

Yet, in spite of this special anointing, they individually chose to disobey and ultimately were rejected by the Father.

A second question that might arise from the passage is how can someone resist God's Spirit. Isn't the God that we serve all-powerful? Paul said, *"God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work."*<sup>149</sup> Isn't God able to finish His work in us?

Yes, of course He can. God 'struggled' with Balaam and Saul for a time. He worked through Samuel and even a talking donkey to try to bring them around. But just like Balaam and Saul, we too can be anointed with God's grace as servants of His, only to be willfully disobedient and ultimately rejected by God.

This makes Paul's heartfelt admonition to the younger preacher all the more poignant. Timothy was by all accounts a strong and zealous disciple. He was a leader in the faith and the renowned apostle Paul's right hand. Yet Paul would pleadingly write to Timothy, *"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave*

*For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.*

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<sup>147</sup> Hebrews 6:4-5

<sup>148</sup> Romans 12:5-6

<sup>149</sup> 2 Corinthians 9:8



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*us a spirit not of fear but of power and love and self-control.”<sup>150</sup>*

We don’t know which gift of the Spirit Timothy possessed. Given that Paul connects to *“the laying on of my hands,”* it would seem to be one of the miraculous gifts. Nevertheless, Paul was concerned that Timothy could become negligent in his faith and thus *“quench the Spirit.”<sup>151</sup>*

We should all take heed.

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### *thinking it through*

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1. When concluding his instruction regarding gifts of the Holy Spirit to the Corinthians, Paul makes the statement, *“and the spirits of prophets are subject to prophets.”<sup>152</sup>* What do you think is his point based on the broader context that includes (a) the entire sentence, (b) the three chapters, (c) the Corinthian letters, and finally (d) the sum of God’s word? (Hint: It’s not four answers, rather it’s just one answer concluded through your understanding of the full context of God’s word and not a Bible publisher’s “study notes” or a commentary.)
2. What other similarities or differences can you note when comparing the three parallel passages regarding gifts of the Holy Spirit? (1 Corinthians 12-14, Romans 12, 1 Peter 4:1-11)
3. In Peter’s discourse on spiritual gifts, how does he make the same point that Paul made in Paul’s first four chapters of 1 Corinthians and what is that point?
4. In addition to Balaam and Saul, consider also Bezalel. In Exodus 31:3, God tells Moses that He *“filled him with the Spirit of God”* for the work of constructing the Tabernacle. Note how

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<sup>150</sup> 2 Timothy 1:6-7

<sup>151</sup> 1 Thessalonians 5:19

<sup>152</sup> 1 Corinthians 14:32

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*he was “filled”. Furthermore, explain how this was this was not an overtaking of Bezalel’s will (hint: Exodus 36:2).*

5. *For what reasons might the “spirit”<sup>153</sup> (more popularly rendered lowercase, as in man’s spirit, in many translations) be more accurately translated as “Spirit” (uppercase, as in God’s Holy Spirit)?*

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<sup>153</sup> 2 Timothy 1:7

## Lesson 10 - Born of God

It is time to bring this study to a close. We have worked our way through *the four pillars* to better understand the Holy Spirit and His work. God's *desire* and *promise* took us back to the beginning, through the time of the Law and prophets, and into the 'Son age'.

God's *dwelling* brought us into "the last days...[when] I [God] will pour out my Spirit on all flesh...[and when] everyone who calls upon the name of the Lord shall be saved."<sup>154</sup> Together with God's *power*, we are told that "if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work."<sup>155</sup>

Three 'Spirit age' expressions will serve as the perfect summary of this study. The phrases "baptized with the Holy Spirit", "filled with the Spirit", and "blasphemy against the Spirit" document the spiritual journey of the individual who is diligently seeking to dwell with the Father and striving to be like His Son.

*"baptized with the Holy Spirit and fire"*

*— Luke 3:16*

Each of the synoptic gospels records John the Baptist's declaration of a person and a baptism that would supersede his own.

Matthew 3:11	Mark 1:7-8	Luke 3:16
"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. <b>He will baptize you with the Holy Spirit and fire.</b> "	"And he preached, saying, 'After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. I have baptized you with water, but <b>he will baptize you with the Holy Spirit.</b> '"	"John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. <b>He will baptize you with the Holy Spirit and fire.</b> "

John taught "a baptism of repentance for the forgiveness of sins."<sup>156</sup> Multitudes came to hear and be baptized by him even though his message wasn't exactly heartwarming. In fact, it was "with many other exhortations [e.g. warnings] he preached good news to the people." He refers to his audience as a "brood of vipers" and warns them to not even think about garnering any pride or confidence from being descendants of Abraham.

John's approach in and of itself could be a lesson regarding how the "good news" is proclaimed today! According to Luke, who records the most for us about what was the

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<sup>154</sup> Acts 2:17, 21

<sup>155</sup> 2 Timothy 2:21

<sup>156</sup> Luke 3:3-18

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substance of his sermons, John would have passed one of the tests for determining a true prophet of God. Jeremiah warned the people of his day to be at least leery of *“the prophet who prophesies peace (e.g. everything’s going to be okay)”*.<sup>157</sup>

This nature of John’s message — a heavy dose of “everything’s *not* going to be okay” — and the fact that he was preaching to *“crowds that came out to be baptized by him”* are important clues. They help to qualify and define what he meant when he foretold of Jesus’ coming to baptize *“with the Holy Spirit and fire”*.

First, it wasn’t the same “baptism” as when Jesus was addressing His apostles about their pending baptism that would appear as *“divided tongues as of fire.”*<sup>158</sup> That *“baptism of the Holy Spirit”* was an *external* manifestation for *others’ benefit*. John spoke regarding salvation and a “baptism of the Holy Spirit” that was coming for the *individual’s benefit* — an *internal* dwelling.

It also doesn’t appear that the “fire” he’s referring to is the persecution that all Christians are promised. Peter would later write to Christians to *“not be surprised at the fiery trial when it comes upon you to test you”* — it wasn’t an “if” but a “when”. He also connects that to their anointing when he instructs them about their reaction to it. *“If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God [the Holy Spirit] rests upon you.”*<sup>159</sup>

Rather, John is speaking in eternal terms. He’s also addressing all mankind with his words — those who might yield their will as well as those that would harden. The *“Holy Spirit and fire”* was not additive but a contrast.

This is made clear by what he says immediately following, *“His [Jesus’] winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”* Jesus would be bringing two things: eternal salvation that involved a baptism (e.g. the dwelling) of the Holy Spirit as well as eternal damnation and judgment (e.g. “fire”). All mankind would be subject to one or the other.

John’s language also matched that of the prophets that came before him. We’ve already noted that it wasn’t very “peaceful” to Jeremiah’s point. In other words, he was bringing the “fire and brimstone” that was more typical of God’s messengers. But there are other, more specific similarities...

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<sup>157</sup> Jeremiah 28:9

<sup>158</sup> Acts 2:3

<sup>159</sup> 1 Peter 4:12, 14

*As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, John answered them all, saying, I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.*

LUKE 3:15-17

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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Malachi foretold that *“the messenger of the covenant”* would *“sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver [requiring fire]”*. The completeness and all-encompassing nature of His judgment is captured when he rhetorically questions, *“But who can endure the day of his coming, and who can stand when he appears?”*<sup>160</sup>

Fire is similarly used by Isaiah when he describes *“that day”* and *“the branch of the Lord”*. Pointing to the same time that John and Malachi described, God through Isaiah says, *“he who is left in Zion and remains in Jerusalem will be called holy...when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning.”*<sup>161</sup>

The person coming after, *“the strap of whose sandals [John was] not worthy to untie”*, would bring a baptism that distinguished between those abiding in the Spirit and those doomed to everlasting destruction.

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*“filled for fruit”*

*— Galatians 5:16-25*

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*“For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.”*<sup>162</sup> This is a fitting summary of the state that those yielding to the greater baptism of the Messiah would bring. Having been called to be *“baptized in the Spirit”*, we are further called to be *“filled with the Spirit”*.

What does it mean to be *filled with* or *full of* the Holy Spirit?

The answer is illustrated in no greater or more appropriate way than with the Son. He shows us the way toward yielding our will over to the Spirit. The Father *“made him for a little while lower than the angels”* and *“one who in every respect has been tempted as we are, yet without sin.”*<sup>163</sup> God became man.

The Son *“emptied Himself, taking the form of a bond-servant...made in the likeness of men.”*<sup>164</sup> Being empty, He filled Himself with the Spirit. Or, as Paul continues the thought in his letter to the Philippians, *“And being found in human form, he humbled himself by becoming obedient to the point of death.”*

A fully human

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<sup>160</sup> Malachi 3:1-3

<sup>161</sup> Isaiah 4:2-5

<sup>162</sup> 1 Corinthians 12:13

<sup>163</sup> Hebrews 2:7 & 4:15

<sup>164</sup> Philippians 2:7 (NASB)

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

GALATIANS 5:19-25

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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man yielded his will and conformed it to the Father's. His body was a temple<sup>165</sup> of the Spirit which He allowed to be filled with or full of the Spirit. *"He was manifested in the flesh, vindicated by the Spirit."*<sup>166</sup>

Once we have been given God's Spirit through baptism, the responsibility turns to us to allow the Spirit to lead us. *"What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?"*<sup>167</sup> Or as Paul would tell the Thessalonians, *"God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth."*<sup>168</sup>

*"If we live by [or, been born anew in] the Spirit, let us also walk by the Spirit."*<sup>169</sup>

This is the sanctifying work of the Spirit. It is evident to others through our behavior. When the apostles required assistance, the congregation at Jerusalem was asked to *"pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty."*<sup>170</sup>

Men weren't chosen based on their God-given supernatural gifts — the demonstration of God's power for others — but rather on their character and the evidence of their *"inner self...being renewed day by day."*<sup>171</sup> They were apparently abounding in *"the fruit of the Spirit"* by demonstrating *"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."*<sup>172</sup>

But the call by God to be "filled for fruit" doesn't stop there. Beyond the individual's renewal and their daily demonstration of compounding conformance to God's will is the *"participation in the Spirit...being of the same mind, having the same love, being in full accord and of one mind"*<sup>173</sup> with others.

It's a culmination of a collection of like-minded individuals — the church — just as it's described by Luke, *"And the disciples were filled with joy and with the Holy Spirit."*<sup>174</sup> Or as Paul instructs those at Ephesus to *"not get drunk with wine, for that is debauchery, but be filled with the Spirit."*<sup>175</sup>

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<sup>165</sup> John 2:21

<sup>166</sup> 1 Timothy 3:16

<sup>167</sup> James 2:14

<sup>168</sup> 2 Thessalonians 2:13

<sup>169</sup> Galatians 5:25

<sup>170</sup> Acts 6:3

<sup>171</sup> 2 Corinthians 4:16

<sup>172</sup> Galatians 5:22-23

<sup>173</sup> Philippians 2:1-2

<sup>174</sup> Acts 13:52

<sup>175</sup> Ephesians 5:18

*I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—*

EPHESIANS 4:1-4

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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It is precisely the point made by Paul when he writes, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.”<sup>176</sup>

*“blasphemy against the Spirit”*

*— Matthew 12:30-32*

The third and final ‘Spirit age’ expression was first introduced by the Son. It applies to all mankind regardless of one’s state before God and it’s repeated often in various forms by other messengers of the Father’s word. It connects with a hardened heart condition — something that’s also often mentioned in Scripture. It’s a fitting expression to end with as it represents a grave warning for all of us.

Matthew 12:30-32	Mark 3:28-30
<i>Therefore I tell you, every sin and blasphemy will be forgiven people, but the <b>blasphemy against the Spirit will not be forgiven</b>. And whoever speaks a word against the Son of Man will be forgiven, but <b>whoever speaks against the Holy Spirit will not be forgiven</b>, either in this age or in the age to come.</i>	<i>Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but <b>whoever blasphemes against the Holy Spirit never has forgiveness</b>, but is guilty of an eternal sin — for they were saying, “He has an unclean spirit.”</i>

Two gospel writers document Jesus speaking about the blasphemy of the Holy Spirit. In this case, Matthew provides the most context around it while providing a couple of layers to consider. Like John’s comparison of baptisms, Jesus offers a contrast with His teaching about blasphemies against the Spirit.

Jesus said that there could be a type of railing against the Spirit that “*will not/never be forgiven*”. When He makes this somewhat shocking statement, He contrasts it with speaking “*against the Son of Man*” (Matthew) or “*all sins*” (Mark) that “*will be forgiven*”. This can seem a little perplexing until we look at how the apostle John put it in his epistle.

### JOHN’S EXPOSITION

John is wrapping up his first letter when he writes about “*sins that do not lead to death*” versus “*sin that leads to death*”. Almost as if to make sure he’s clear, John concludes by stating, “*All wrongdoing is sin, but there is sin that does not lead to death.*” The death here should be understood as a spiritual death since he goes on to say, “*everyone who has been born of God does not keep on sinning.*”<sup>177</sup>

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<sup>176</sup> Ephesians 2:19-21

<sup>177</sup> 1 John 5:16-18



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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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In fact, much if not all of John's first letter to Christians is a bit of an exposition of Jesus' statement recorded by Matthew and Mark. In his gospel, John began by introducing this new *"baptism of the Holy Spirit"* that was coming for all mankind and he refers to it as being *"born of God"*.<sup>178</sup>

He'll use this same phrase seven times in his first epistle to address his audience. They were Christians who had been baptized and thus had received God's gift — the indwelling of His Spirit. They were individuals who had been *"born of water and the Spirit"* and therefore eligible to *"enter the kingdom of God"*.<sup>179</sup>

John pleads with them throughout his letter to *"believe in the name of His Son Jesus Christ and love one another."*<sup>180</sup> He warns them to *"not believe every spirit, but test the spirits to see whether they are from God."*<sup>181</sup> Finally, he reminds them of the greater testimony of the One they serve and the *"three that testify: the Spirit and the water and the blood."*<sup>182</sup>

Jesus included all mankind being susceptible to blasphemy against the Spirit. John wrote to born-again believers, instructing them to pray for repentance for *"those who commit sins that do not lead to death."*<sup>183</sup> Both were warning of the danger of a hardening from which one can't return.

An individual guilty of *"blasphemy against the Spirit"* is the *"antichrist"* in John and akin to the state that Paul would write about regarding those who *"did not see fit to acknowledge God [and so] God gave them up to a debased mind to do what ought not to be done."*<sup>184</sup>

### MATTHEW'S CONTEXT

While John does a great job elaborating on something Jesus introduced, Matthew does record more of Jesus' comments. This broader context also helps clarify. In fact, Jesus tells us two ways in which one manifests their blasphemy of the Spirit. He goes on to say, *"Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit."*

He also speaks about one's heart and the language from above. *"For out of the abundance of the heart the mouth speaks...for by your words you will be justified, and by your words you will*

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<sup>178</sup> John 1:13

<sup>179</sup> John 3:5

<sup>180</sup> 1 John 3:23

<sup>181</sup> 1 John 4:1

<sup>182</sup> 1 John 5:7-8

<sup>183</sup> 1 John 5:16

<sup>184</sup> Romans 1:28

*But you have been anointed by the Holy One, and you all have knowledge. I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.*

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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*be condemned.*"<sup>185</sup> Each of these manifestations is directly related to the degree to which one is *"filled with the Spirit"*.

Jesus also made a point about the 'age-to-age' or everlasting nature of this irredeemable sin. It wasn't something new. Under the Law, we can find what would seem to be a similar condition and fate to blaspheming the Spirit.

God would instruct Moses that *"the person who does anything with a high hand, whether he is **native** or a **sojourner**, reviles the LORD...Because he has despised the word of the LORD... that person shall be utterly cut off; his iniquity shall be on him."*<sup>186</sup> And we know the rest of this story. Most of God's chosen — those referred to as *"native(s)"* when instructing Moses — would *"despise the word of the Lord"*. They would also be *"utterly cut off"* just as God promised.

When God details this aftermath through His prophet Zechariah He says, *"But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets."*<sup>187</sup>

And it still holds for us today - saved (e.g. *"native"*) and unsaved (e.g. *"sojourner"*) alike. Like John, the Hebrews writer directly addresses Christians who have received the gift of the Holy Spirit when he warns, *"For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries."*<sup>188</sup>

He concludes his thought by stating an eternal truth. He pronounces, *"It is a fearful thing to fall into the hands of the living God."*<sup>189</sup> This applies to all mankind, whether one has accepted and received the gift of God or not.

Where do you stand?

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### *thinking it through*

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1. *When do you think Jesus, the son of Joseph and Mary, may have received the Holy Spirit? How might John's statement in John 2:21 relate? Additionally, how might it relate to the reason that Mark uniquely provides in his account about why Jesus made the statement "whoever blasphemes against the Holy Spirit"?*

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<sup>185</sup> Matthew 12:33-37

<sup>186</sup> Numbers 15:30-31

<sup>187</sup> Zechariah 7:11-12

<sup>188</sup> Hebrews 10:26-27

<sup>189</sup> Hebrews 10:31

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## PART THREE. THE HOLY SPIRIT & THE CHURCH

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2. *When Paul encourages the Colossians to “walk in a manner worthy of the Lord,”<sup>190</sup> what three works of the Spirit does he admonish them in (hint: we’ve studied all three)?*
  
3. *Jesus’ statement about blaspheming against the Holy Spirit draws on a second contrast besides what’s forgiven and what’s never forgiven. What is it (hint: it has to do with the godhead) and what do you think it means or implies?*
  
4. *How does a dwelling by God in the Spirit affect one’s attitude toward temptation?*
  
5. *What does it mean to be “filled/full of the Holy Spirit”?*

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<sup>190</sup> Colossians 1:10-11

# "HOLY SPIRIT" KEY

*A cross-reference of phrases or attributes  
concerning the **Holy Spirit***

- |   |   |
|---|---|
| (1) "baptize you with the Holy Spirit and fire" .....   | <u>Lesson 10 - 'baptized with the Holy Spirit and fire'</u> |
| (2) "baptized with the Holy Spirit" .....               | <u>Lesson 9 - God's Power 'gospel for all'</u>              |
| (3) "blasphemy against the Spirit" .....                | <u>Lesson 10 - 'blasphemy of the Holy Spirit'</u>           |
| (4) "born of water and the Spirit" .....                | <u>Lesson 8 - God's Dwelling 'becoming God's temple'</u>    |
| (5) "filled with the Spirit" .....                      | <u>Lesson 10 - Born of God 'filled for fruit'</u>           |
| (6) "fruit of the Spirit" .....                         | <u>Lesson 10 - Born of God 'filled for fruit'</u>           |
| (7) "gifts of the Holy Spirit" .....                    | <u>Lesson 9 - God's Power 'gifts from the gift'</u>         |
| (8) "grieve the Holy Spirit of God" .....               | <u>Lesson 4 - God's Desire - 'emotional suffering'</u>      |
| (9) "led by the Spirit" .....                           | <u>Lesson 10 - Born of God 'filled for fruit'</u>           |
| (10) "praying at all times in the Spirit" .....         | <u>Lesson 3 - The Spirit Age 'a new prayer'</u>             |
| (11) "quench the Spirit" .....                          | <u>Lesson 9 - God's Power 'notables (addendum)'</u>         |
| (12) "renewal of the Holy Spirit" .....                 | <u>Lesson 8 - God's Dwelling 'sanctification'</u>           |
| (13) "strengthened with power through his Spirit" ..... | <u>Lesson 8 - God's Dwelling 'here and there'</u>           |
| (14) "words...taught by the Spirit" .....               | <u>Lesson 3 - The Spirit Age 'language from above'</u>      |

- (1) *Matthew 3:11*
- (2) *Acts 1:5*
- (3) *Matthew 12:31*
- (4) *John 3:5*
- (5) *Ephesians 5:18*

- (6) *Galatians 5:22-23*
- (7) *Hebrews 2:4*
- (8) *Ephesians 4:30*
- (9) *Galatians 5:18*
- (10) *Ephesians 6:18*

- (11) *1 Thessalonians 5:19*
- (12) *Titus 3:5*
- (13) *Ephesians 3:16*
- (14) *1 Corinthians 2:13*

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## “Holy Spirit” Key