

Holy Spirit

Thesis: to prove that the Holy Spirit of God works through the word of God to bring men unto salvation.

Introduction:

1. There is much discussion concerning the Holy Spirit: Who He is, What He does, and How He operates.
2. So much false teaching is being done on this subject.

Discussion:

- I. **Who Is The Holy Spirit?**
 - A. He is the Holy Spirit of God. (Eph 4:30)
 - B. He is a divine personality, not an influence. (Eph 4:30. Note: He may be grieved!)

Eph 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

1. *"Very few people have learned to think of the Holy Spirit as a divine person. If people would learn to think of the Holy Spirit as they do God and Christ, much of the confusion would clear away."* John Broadus
2. In Jn 16:13, 14, Jesus referred to the Holy Spirit nine times and the Lord uses the personal pronoun, masculine gender, singular number to identify the Holy Spirit.

- C. The Holy Spirit has attributes belonging to personality.
 1. He has a mind.

Rom 8:27 And He that searcheth the hearts knoweth what *is* the mind of the Spirit, because He maketh intercession for the saints according to *the will of God*.

2. He has the ability to know.

1Co 2:10 But God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

3. He has the ability to communicate.

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the

flesh, but quickened by the Spirit: 19 By which also He went and preached unto the spirits in prison;

4. He has the power to love.

Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

II. What The Holy Spirit Does.

A. He reveals the mystery of Christ.

1. The word *mystery* means that which men could not know apart from revelation.
2. The *mystery* was revealed by the Spirit.
3. This revelation was made in the words which could be written by Paul and understood by Christians.
4. The Holy Spirit had revealed God's plan for saving man, and this revelation was made in human language!
5. Of the twenty-two times the word *mystery* is used in the New Testament it deals mostly with bridging the gap between Jew and Gentile through the gospel.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek (*Gentile*).

B. He makes known God's promise.

Eph 3:5 Which in other ages was not made known unto the *sons of men, as it is **now revealed** unto His holy apostles and prophets by the Spirit; 6 That the **Gentiles** should be **fellowheirs**, and of the same body, and partakers of His promise in Christ by the gospel:

* Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the **sons of God** (*owned by God*) saw the **daughters of men** (*women who were not of fathers owned by God-Gentiles according to the New Testament*) that they *were* fair; and they took them wives of all which they chose.

C. He is the One *by Whom* Christians have:

1. Access to God.

Eph 2:18 For through Him (*Christ*) we both (*Jew and Gentile*) have **access by one Spirit** unto the Father.

2. Strength in the "inner man".

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with might **by His Spirit in the inner man;**

D. He is the One through Whom saints become a habitation of God.

Eph 2:22 In Whom ye also are builded together for an **habitation of God through the Spirit.**

God cannot dwell in us but through the Spirit's teaching about Him. Holy Spirit delivered the message to holy men of God who then penned those inspired/God breathed words about Him.

III. How Does The Holy Spirit Accomplish His Purpose?

A. How did He reveal the *mystery*?

1. He provided and guided the revelation of God's will.

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

a. The Lord *promised* that the Holy Spirit would come to: *teach, guide, show, bring to remembrance* to the apostles what the Lord had taught them.

Joh 14:25 These things have I spoken unto you, being *yet* present with you. 26 But the Comforter, *which is* the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 15:26 But when the Comforter is come, Whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, He shall testify of Me:

b. The apostles preached the gospel "with the Holy Ghost (Spirit) sent down from Heaven." (1 Pet 1:12)

1Pe 1:25 But the **word of the Lord** endureth for ever. And this **is** the word which by **the gospel** is preached unto you.

2. The revelation was made in human language subject to an intelligent proclamation...

1Pe 1:22 Seeing ye have purified your souls in **obeying the truth through the Spirit** unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

...in a written statement that is undersatandable.

Eph 3:3 How that by revelation He made known unto me the mystery; (as I **wrote afore** in few words, 4 Whereby, **when ye read, ye may understand** my knowledge in **the mystery of Christ**) 5 Which in

other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

B. **He** strengthens the inner man.

1. In talking to the church at **Ephesus**, Paul said that **God's** word would "build them up"; i.e., strengthen them.
2. The **Holy Spirit** revealed that (**God's**) word whereby men may be strengthened "in the inner man". (*Remember, everyone has that "inner man" that can be influenced to do good over the "outward man" which is that part of a person that is influenced to do evil.*)

2Co 4:16 For which cause we faint not; but **though our outward man perish**, yet the **inward man is renewed day by day**. **17** For our light affliction, **which is but for a moment**, worketh for us a far more exceeding *and* eternal weight of glory; **18** While we **look not** at the things which are seen, **but at the things which are not seen**: for the **things which are seen are temporal**; but the **things which are not seen are eternal**.

2Co 5:1 For we know that if our earthly house of *this* tabernacle (*Gk.4636-human body*) were dissolved, we have a building **of God**, an **house not made with hands** (*Gk.886-unmanufactured*), **eternal in the heavens**. (**Dan 2:45** "...stone cut...**without hands**..." and **Dan 8:25** "...he [**Antiochus IV**] shall be broken without hand." Both of these passages show the intervention of God.) **2** For in this we groan, earnestly desiring to be clothed upon with our house (*Gk.3613-residence*) which is from heaven: **3** If so be that being clothed we shall not be found naked. **4** For we that are in *this* tabernacle do groan, being burdened (*Gk.916-weighed down*): not for that we would be unclothed, but clothed upon, that mortality (*Gk.2349-liable to die*) might be swallowed up of life. **5** Now He that hath wrought us for the selfsame thing *is* God, Who also hath given unto us the **earnest** (*Gk.728-pledge, part of the purchase money...given in advance as security for the rest.*) **of the Spirit**. **6** Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: **7** (For we walk by faith, not by sight:)

3. The "inner man" can be strong in the face of **Satan**, temptation and evil, but only by taking "the sword of the **Spirit**".

Eph 6:17 ...the sword of the Spirit, **which is the word of God**:

C. The **Spirit** "seals" those who obey the gospel of salvation.

Eph 1:13 In Whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were **sealed** (*Gk.4972-to stamp [with a signet...]for security or preservation.*) with that **Holy Spirit of promise**,

1. The **Spirit** had made known the word of truth.

Joh 16:13 Howbeit when He, the **Spirit of truth**, is come, He will guide you into **all truth**: (*Here Jesus was speaking to the apostles.*)

2. He has, in that word, revealed the good news (*gospel*) of salvation.
3. Those who obey this gospel have the promise of salvation.

Tit 1:2 In hope of **eternal life**, which God, that cannot lie, **promised** before the world began;

Heb 6:17 Wherein God, willing more abundantly to shew unto the **heirs of promise** the immutability (*Gk.276-unchangeable*) of His counsel, confirmed *it* by an oath: 18 That by two immutable (*unchangeable*) things (*promise and oath*), in which *it was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Conclusion:

1. The Holy Spirit is not a "glorified it"; nor an "influence".
2. He is a person Who uses means to accomplish His mission. He uses His sword (*the word of God*) to save souls (*James 1:21; 1 Pet 1:22-23*), to furnish the saint for all good works (*2 Tim 3:16-17*) and to judge (*2 Tim 4:1-2*). He does not "dwell in" the Christian in any way that differs from which the other two Persons of the Godhead do. If God and Christ dwell in the saint, then in the same way the Spirit thus dwells.
3. To be born again of water and Spirit:

Joh 3:3 Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.** 4 Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and (of) the Spirit, he cannot enter into the kingdom of God.**

Eph 5:26 That He might sanctify and cleanse it (*her, the church*) with the washing of water **by the word**, 27 That He might present it (*her*) to Himself a glorious **church**, not having spot, or wrinkle, or any such thing; but that it (*she*) should be holy and without blemish.

There is a washing of water whereby people are cleansed and sanctified; this washing of water is by the word- the message of the Holy Spirit.

Eph 6:17 ... the sword of the Spirit, which is the word of God:

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive **the gift of the Holy Ghost**. 39 For **the promise** is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

1Jn 2:25 And this is **the promise that He hath promised us**, *even* eternal life.

4. Are you, in your life, bearing the fruit of the Spirit?

Eph 5:9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **23** Meekness, temperance: against such there is no law.

This lesson was adapted from the book: Sermon Design and Delivery
by Thomas H. Holland
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The following should help in understanding the:

Indwelling of the Holy Spirit

Rom 8:9 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.

It may be concluded from Paul's words that the Holy Spirit dwells in God's children. If the Spirit is not present in people who are accountable for their actions, they are unsaved.

In the middle of verse 9 Paul spoke about the Holy Spirit "dwelling" (oikeo) in those who are saved. Dwell is a present tense verb that is also used of a woman dwelling with her husband (1Co 7:12); God dwelling in light (1Ti 6:16); and sin dwelling in the body (Rom 7:17). Here the Exegetical Dictionary of the New Testament (2:495) says it means the Holy Spirit "lives" in a person. This same definition is also applied to verse 11.

Most agree that the Spirit dwells in God's people, but there is a lot of disagreement as to how He dwells in Christians. Is the Spirit's dwelling literal or is His dwelling figurative?

Owen offers this comment: "This 'Spirit of God' dwells in our physical bodies as his temple (1Co 6:19). He is grieved when we sin (Eph 4:30). He 'lusts against the flesh', that is, he wants us to do things other than that which the flesh dictates (Gal 5:17). He strengthens us with power in the 'inner man' (Eph 3:16; Rom 7:22; Gal 5:22). The Spirit 'leads' us (Rom 8:14; Gal 5:18). The things taught by the apostle Paul are words 'which the Holy Spirit teaches' (1Co 2:13). Thus, the one in whom the Spirit dwells is led about in life by that which the Spirit has revealed (Eph 3:5)."

Brad Price

Rom 8:10 But if **Christ** is **in you**, although the body is dead because of sin, the **Spirit** is life because of righteousness.

In the 10th verse, Paul spoke of Christ being “in” us. The Spirit actually dwells within a Christian and Christ dwells in our hearts by faith ([Eph 3:17](#)). Deity is willing to be in fellowship with anyone who is saved because the “body is dead” to sin (6:11). We have been buried with Christ (6:4), and we have died to sin (6:2). We no longer live after and obey the lusts of the flesh (6:12). In 7:25, it was noted that we serve God with our minds. Instead of sin and death, we have “life.” We have presented ourselves to God as servants of righteousness, our sins have been forgiven, and we are headed towards heaven. Thus, God dwells with and in His people. Though our bodies are decaying ([2Co 4:16](#)), the Holy Spirit is God’s guarantee ([Eph 1:13-14](#)) that we will be raised and will spend eternity with God.

The information in verse 10 is difficult and explained differently by commentators. What is said toward the end of this verse is especially difficult, though commentators such as Vine (1:382) seem to offer the correct explanation. Concerning the body being dead because of sin he said, “The body, the human frame, contains the seeds of decay and is mortal, i.e., doomed to death, in the ordinary course of events, on account of sin.” Also, “The body of the believer is said to be dead (albeit he is living in the body), so as to set forth the inevitableness of the fact.” When people obey the gospel ([2Th 1:7-8](#)), they have found “righteousness” (9b). Sin kills both man’s body and spirit. The opposite is also true: obedience to the gospel brings life on earth and in eternity (compare [Joh 10:10](#)).

In the first century, the Spirit’s dwelling in Christians included the power to perform miracles. Now He exercises His power through the Scriptures ([Eph 6:17](#)).
Brad Price

Rom 8:11 If the **Spirit of Him (God the Father) 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**.

In verse 11, Paul resumed his discussion of the Spirit’s dwelling place. The Spirit is “in” us, and this is described with the present tense (“dwells”).

The power of the Father will be used to raise all people ([Joh 5:28-29](#)), but the Spirit will have a special role that will be limited to the saved.
Brad Price

Eph 1:13 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, 14 Who** is the **guarantee** of our inheritance until we acquire possession of it, to the praise of **His** glory.

He is the “earnest” (down payment) to show that God will fulfill His word. He is our guarantee that we will be raised and saved.
Brad Price

1Co 3:16 Do you not know that you are **God's temple** and that **God's Spirit dwells in you?**

About 500 years before Jesus entered into the world Zechariah spoke of a “temple” being built. When the first century came, this prophecy was fulfilled. Jesus arrived in the world and He built the promised temple. Temple, like kingdom, body, house, bride or true tabernacle all describe this same institution (those who are saved). Paul also used the temple imagery in [2Co 6:16](#) and [Eph 2:19-22](#) to represent the church.

In the New Testament there are two words for “temple.” One word (hieron) described a sacred enclosure. The second term (naos) described a temple’s inner area, the place considered to be God’s dwelling place. In verses 16 and 17 Paul used the word naos. This tells us the church is God’s sanctuary and it is a “holy” place.

Brad Price

2Ti 1:13 Follow the pattern of the sound words that you have heard from me, in the faith and love that are in **Christ Jesus**. **14** By the **Holy Spirit Who dwells within us**, guard the good **deposit entrusted** to you.

Rom 8:13 For if you live according to the flesh you will die, but if by the **Spirit** you put to death the deeds of the body, you will live.**14** For all who are **led by the Spirit of God** are sons of **God**.

While most agree that the Spirit leads Christians, many disagree on how this is done. Some claim the Holy Spirit provides the saved with special feelings, dreams, or revelations. Others believe the Spirit leads them only through His word. This matter should not be complicated because God is a God of peace, not confusion ([1Co 14:33](#)).

In order to understand how the Spirit leads people, we may use a comparison. People walk either according to the flesh or according to the Spirit. If someone is living after the flesh, how are they led? Is Satan (who is the center of the fleshly life) actively appearing to people and speaking to them? Does he send the unsaved visions and dreams? Is he whispering in the ears of those who are lost?

There is nothing miraculous about being led by the flesh. People see sin, it is attractive, and they succumb to it. A similar thing is true for the Spirit. People have God’s word, it is attractive to them, and they follow it. Because Paul used the present tense, Christians continuously use its direction and guidance. Paul also applied the present tense in both parts of verse 14: If we are continuously led by the Holy Spirit (through His word), we are continuously (present tense) “sons of God.” Since this is true the opposite is implied: those who do not continually abide by what is stated in the Word of God are not God’s people. We must be led by the Holy Spirit through His word because the Spirit’s sword (power) is the word of God ([Eph 6:17](#)).

For those who look at this verse and see some type of “special sign” coming from the Holy Spirit, it is helpful to share with them some parallel passages. In [Rom 2:4](#) Paul used the same term here rendered led (ago). He said God’s goodness “leads people to repentance.” Is God’s goodness in the lives of non-Christians miraculous or non-miraculous? It is the latter, and this additional reference further demonstrates that just because a text speaks of God’s leading someone does not

mean it is supernatural. When writing to the Corinthians Paul said these Christians had previously been led away (same word) to “dumb idols” ([1Co 12:2](#)). Certainly this leading was not from God. People saw things in idolatry that appealed to them and it was personal lust (desire) that led them into false religion.

The Holy Spirit did offer direct guidance and leading to prophets, apostles, and inspired teachers in the first century. This direct influence no longer exists. God insured that His word was written down and now this word makes us complete ([2Ti 3:16-17](#)). The Word of God is powerful enough ([Heb 4:12](#)) to give us all that we need in every area of life ([2Pe 1:3](#)). We can be led by the Spirit through the word of God or we can be led by fleshly desires.

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Wayne Jackson (Christian Courier, January, 2002, Volume XXXVII, Number 9, p. 34) offered some thoughtful comments about those who claim to be directly led by the Holy Spirit. He said, “If the Spirit does ‘illuminate’ with a refinement of understanding, when does one know that he has reached the ultimate comprehension of a particular passage of Scripture? If he is convinced that his understanding of a passage is the result of illumination, may he write it down and declare it as ‘scripture’? Would it be possible for him to ever come to a different ‘understanding’ of that text? If two Christian brothers, both of whom believe that the Holy Spirit is illuminating them, reach a different conclusion regarding a passage, how would one know which of the two is correct? Ideas have consequences, and the concept of ‘personal illumination’ has serious consequences.”

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