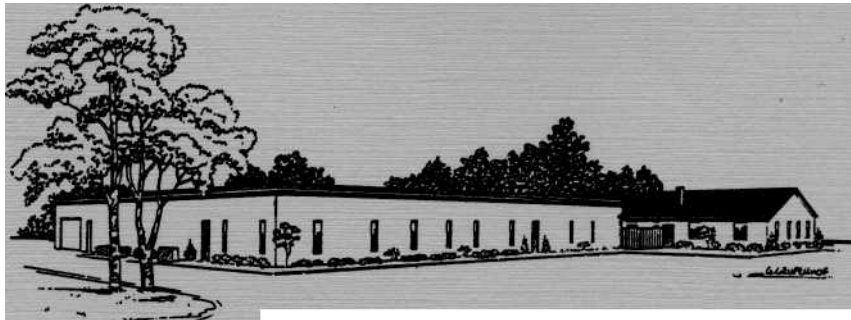


MARVELOUS PERSON OF THE HOLY SPIRIT

by
DR. J. WILLIAM KANOY
Th.B, B.RE., B.D.

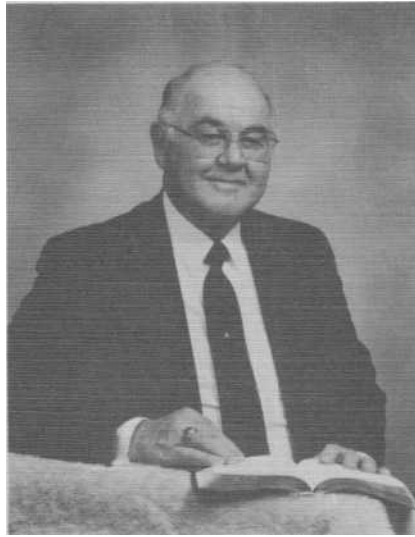


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ABOUT THE AUTHOR

Dr. J. William Kanoy was born on November 26, 1928 in Jamestown, North Carolina. He was converted on June 3, 1945, and called into the ministry of our Lord one year later. Dr. Kanoy graduated from Bible college and did post-graduate work. He held three earned degrees and an honorary Doctor of Divinity degree.



For 28 years, Dr. Kanoy was pastor of Church Street Baptist Church in Greensboro, North Carolina. In addition, he was president of Greensboro Bible College, which he founded 26 years ago. He also conducted meetings in Bible conferences in almost every state in the U.S. as well as some meetings abroad. For 25 years, he preached almost daily. Dr. Kanoy was the author of 25 books.

Dr. Kanoy was married to Betty McMahan Kanoy for 48 years. They have three children: Billy Ray Kanoy, Patricia K. Whitt and Pamela K. Bush. They also have six grandchildren. Mrs. Kanoy resides in Oak Ridge, North Carolina.

Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

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INTRODUCTION

George Whitfield said, "The Holy Spirit was least known, least loved and least worshipped member of the Trinity." The Holy Spirit is a divine Person, equal with the Father and the Son in the Trinity (Godhead). These three are equal in power, wisdom and majesty. All possess the same attributes. The Holy Spirit may be called "The Executive Member of the Godhead". For He is in the world to carry out the plan and purposes of God the Father and God the Son. Let me say that there is no doctrine that has been more misused, abused and dishonored than that of the Holy Spirit of God. Church history will prove that two great truths were lost to the church for a long period of time. They are (1) the ministry of the Holy Spirit, and (2) the Second Coming of Christ.

In the Apostles' creed may recite "I believe in the Holy Ghost" but this is all they know about Him. His name is mentioned 93 times in the New Testament. We **see** His place in this Age of Grace, which is the dispensation of the "ministration of the Spirit" II Corinthians 3:8. He is to have pre-eminence in "church work", "social work", and "mission work".

Someone said, "words that describe the 60's are (1) Riot, (2) Rebellion, (3) Revolution, and (4) Fighting." The words that describe the 70's are (1) Apathy, (2) Indifference, (3) Indolence, (4) Lethargy, (5) Sin, (6) Homosexuality, (7) Perversion, (8) Permissiveness. Before 1960, you never heard of a book written on the subject "Gifts of the Spirit." The 70's was the "Narcissistic Age".

1. A.W. Tozer wrote '-Knowledge of the Holy' in the 60's.
2. J.I. Packer '-Knowing God', written in the 70's.
3. Since then there have been literally thousands of books written on the subject of the Holy Spirit.

One thing we have to thank the Charismatic Movement for is that it has made an honest student of the Word of God to search the scriptures to find out the truth.

We need to keep in mind as we study the ministry of the Holy Spirit that this is a subject that must be approached with much reverence

and fear. I do not claim to know all there is to know nor do I have all the answers within myself, but I am sure the Word of God does have the answers.

We should remember several things as we approach this subject.

1. Jesus was sent by the Father - John 14:27; 17:3; 8,21,23,25.
2. The Holy Spirit was sent by the Father and the Son - John 14:26; John 15.
3. Christ submitted to the Father: Holy Spirit submitted to the Father and the Son.
4. In submission to the Son, His work was the work of illuminating that which the Son had said - John 13:13-15. He was not to speak of Himself - Comp. Genesis 24. Eliezar did not speak of himself, but spoke of Isaac (type of Christ).
5. Always remember the best commentary on the Bible is the Bible itself. We don't usually think of the Book of Ephesians as being a commentary on the Holy Spirit, but notice the following truth about Him.
 - a) Seal of our Inheritance - 1:13-14
 - b) Saturates the Church - 2:14-22
 - c) Source of Spiritual strength - 3:16
 - d) Secret of Unity - 4:4
 - e) Spirit of Fullness - 5:18
 - f) Strength in Warfare - 6:17-18

We see a separate aspect of the Holy Spirit in each chapter of Ephesians says Herbert Lockyer: "Breath of God", Page 221.

1. Spirit of Promise - 1:13
2. Spirit of Wisdom - 1:17
3. Spirit of Access - 2:18
4. Spirit of Indwelling - 2:22
5. Spirit of Revelation - 3:5
6. Spirit of Power - 3:16
7. Spirit of Unity - 4:3
8. Spirit of Feeling and Sealing - 4:30
9. Spirit of Fruitfulness - 5:9
10. Spirit of Fullness - 5:9

11. Spirit of Conquest - 6:17
12. Spirit of Intercession - 6:18

In these notes I shall deal with the subject of the Holy Spirit as follows:

- I. Marvelous Person of the Spirit.
- II. Methods of the Spirit.
- III. Ministry of the Spirit.
- IV. Manifestations of the Spirit.
- V. Marks of the Spirit.
- VI. Mistreatment of the Spirit.
- VII. Misunderstanding of the Spirit.

I. Marvelous Person of the Holy Spirit

A. Personality of the Holy Spirit

The Scriptures declare that God is Triune: Father, Son, Holy Spirit and they are co-equal in every respect. II Corinthians 13:14; Matthew 28:19-20; I John 5:6-7. The unregenerate mind, when thinking about God, centers its thinking in God as one Being or Person. This is not difficult for a man to conceive God as a Person watching over all. Why is the Holy Spirit and His work less known? For two reasons: (1) Because of His own self-subordination to the Father and the Son; see John 16:13 and (2) Because a person must know Christ as Savior to really know the Spirit; I Corinthians 2:14-16 and John 14:17.

The dictionary gives this definition of what constitutes a personality. "That which constitutes a person, the quality of being a person as distinguished from an inanimate being or object." We define the word as "life possessing intellect, will, volition, personal affection." The doctrine of the Holy Spirit is distinctively a doctrine of revelation. It belongs to the Holy Spirit to expound upon His own work.

The Holy Spirit is not an "it" but an "Him". The Holy Spirit is not "something" but "somebody".

1. Personal Pronouns:
 - a. The pronoun used for the Holy Spirit is masculine, though the noun translated "spirit" is neuter. John 16:14.
 - b. The name "Paracletos" translated "Comforter", "Instructor", "Patron", "Guide", "Advocate", all these terms belong to a person. See the use by Christ in I John 2:1; Comp. John 15:26.

2. Personal Attributes:
 - a. He is Eternal - Psalm 139:7-10.
 - b. He is Omnipresent - Luke 1:35.
 - c. He is Omnipotent - I Corinthians 2:10-11.
 - d. He is Omniscient - John 14:26, John 16:12-13.
 - e. He is Life - Romans 8:2.
 - f. He is Truth - John 16:13.
 - g. He is Eternity - Hebrews 9:14.
 - h. He is Holiness - Ephesians 4:30.
 - i. He is Love - Romans 15:30.

3. Personal Actions Ascribed to Him:
 - a. He Hears - John 16:13.
 He Speaks - Acts 10:19; 13:2, 8; 8:29.
 He Prays - Romans 8:26.
 He Teaches - John 14:26.
 He Guides - John 16:13.
 He Forbids - Acts 16:6-7.
 He Performs Miracles - Acts 2:4.
 He Calls into the Ministry - Acts 13:2.
 He Sets Pastors over churches - Acts 20:28.
 He Commands - Acts 16:6-7.
 He Oversees - Acts 20:28.
 He Testifies - John 15:26.
 - m. He Intercedes - Romans 8:26
 - n. He Cries - Galatians 4:6.
 - o. He can testify - John 15:26-27.
 - p. He Raises the dead - Romans 8:11.

These acts can't be attributed to an influence, efflux, power, or even an attribute to God, but must be attributed to a person.

4. Personal Treatment Ascribed to Him:
 - a. He may be grieved: Ephesians 4:30; Joshua 24:10; Only a person can be grieved; II Timothy 1:7.
 - b. He may be vexed: Isaiah 63:10 - only a person can be vexed.
 - c. He may be resisted: Acts 7:51 - only a person can be resisted.
 - d. He may be blasphemed: Matthew 12:31,32 - this blasphemy must be against a person, not just an influence or power.

5. Personality of the Holy Spirit Expressed in the Trinity:
 - a. He is called God - Acts 5:3-4 - these words refer to the Lord or Jehovah in the Old Testament; are applied to the Holy Spirit in the New Testament. Isaiah 6:8-10; Acts 28:25-27.
 - b. His Name is coupled with that of God - Matthew 28:19; I Corinthians 12:4-6; II Corinthians 13:14.
 - c. Possesses the same attributes: Omnipresence - Psalm 139:7-10; Omniscience - I Corinthians 2:9-11; Omnipotence - John 21:13.
 - d. Separate Manifestations:
 - 1) Sent by the Father - John 14:26.
 - 2) By the Son - John 15:26.
 - 3) Called "another". John 14:16.

6. Personality seen in the Names and Titles of the Holy Spirit.
 - a. There are 90 references in the Old Testament with 18 designations - 264 references in the New Testament with 39 designations - 5 common to both. Over 354 different names given Him in scriptures.
 - b. In John 16 the Holy Spirit is referred to by pronoun "He" or "Him" 13 times.
 - c. Use of pronouns - Greek word for Spirit is a neuter noun. Pronouns, instead of being neuter, are in most cases masculine.
 - d. Mr. G. C. MacGregor has a very good suggestion which I shall relate in the following: There are three groups of

designations; eighteen different ones in the Old Testament:

- 1) The first group contains the relation of the Spirit to the Father;

<i>Designation</i>	<i>Times Used</i>
Spirit of God	13
Spirit of the Lord	23
Spirit of the Lord God	1
The Spirit	14
My Spirit	13
Thy Spirit	4
His Spirit	6

- 2) The second group which express His Character

<i>Designation</i>	<i>Times Used</i>
The Good Spirit	1
A Free Spirit	1
Thy Holy Spirit	1
His Holy Spirit	2
A New Spirit	2

- 3) The third group which express His Operations upon men:

<i>Designation</i>	<i>Times Used</i>
Spirit of Wisdom	3
Spirit of Understanding	1
Spirit of Counsel & Might	1
Spirit of Knowledge & of the Fear of the Lord	1
The Spirit that was on Moses	2
The Spirit of Grace & Supplication	1

e. As is stated there are 264 references to the Holy Spirit in the New Testament. There are 39 different designations.

1) The first group express His relation to God the Father

<i>Designation</i>	<i>Times Used</i>
The Spirit of God	12
The Spirit of the Lord	5
My Spirit	3
His Spirit	3
The Spirit of Your Father	1
The Promise of My Father	1
The Promise of The Father	1
Gift of God	1
The Spirit of Him that raised up Jesus	1
The Spirit which is of God	1
The Spirit of our God	1
The Spirit of the living God	1
The Holy Spirit of God	1
The Spirit which He gave	1

2) The second group which express His Deity:

<i>Designation</i>	<i>Times Used</i>
The Spirit	99
The Same Spirit	6
The One Spirit	5
The Eternal Spirit	1
The Seven Spirits	4

3) The third group which express His relation to the Son:

<i>Designation</i>	<i>Times Used</i>
Spirit of Christ	2
Spirit of Jesus	1
Spirit of Jesus Christ	1

Spirit of His Son	1
Another Comforter	1

4) The fourth group express His character

<i>Designation</i>	<i>Times Used</i>
Holy Ghost	73
Holy Spirit	17

5) The fifth group expresses His relationship to the People of God:

<i>Designation</i>	<i>Times Used</i>
Spirit of Truth	4
Comforter	3
Spirit of Holiness	1
Spirit of Life	1
Spirit of Adoption	1
Spirit of Faith	1
Holy Spirit of Promise	1
Spirit of Wisdom & Revelation	1
Spirit of Power & Discipline	1
Spirit of Grace	1
Spirit whom He made to dwell in us	1
An Anointing	2

B. Deity of the Holy Spirit:

The Holy Spirit is not only a person but a divine person. He is God! Co-equal, co-eternal, co-existent with the Father and the Son. As a being, He is equal with the Father and the Son, but in position, He is subordinate to the Father and gives precedence to the Son. And as I have said many times before, there is no jealousy in the Eternal Godhead.

1. He is seen in His Deity in the Old Testament - Jeremiah 31:33; **Hebrews 10:14,15,16.**

2. He is called God - Acts 5:3-4 - "but unto God"; - I Corinthians 3:16; I Corinthians 6:19; I Corinthians 12:4-6.
3. Divine attributes are ascribed in Him - Romans 8:2; Truth - John 16:13; Love - Romans 15:30; Holiness - Ephesians 4:30; Luke 1:35; Psalm 139:7-10; John 14:26; 16:12.
4. Divine works ascribed to Him -
 - a. Creation - John 33:4; Psalm 104:30
 - b. Bestowal of Life - Genesis 2:7; John 6:63
 - c. Prophecy- II Samuel 23:2,3; II Peter 1:21
 - d. Regeneration - John 3:3-8; Titus 3:5
 - e. Resurrection - Romans 8:11
5. Holy Spirit in the New Testament is identified with Jehovah of Old Testament. Isaiah 6:8-10; Comp. Acts 28:25-27; Jeremiah 31:31-34 with Hebrews 10:15-17; Exodus 16:7 with Hebrews 3:7-9; Genesis 1:27 with John 33:4.
6. Holy Spirit is seen in equality with the names of God and Christ in New Testament.
 - a. Apostolic Commission - Matthew 28:19-20
 - b. Apostolic Benediction - 11 Corinthians 13:14
 - c. In the administration of the Church - I Corinthians 12:4-6
 - d. See - Ephesians 4:4-6 the name Holy Spirit appears first.
 - e. See - Romans 15:30 where the name appears second.
 - f. He can be blasphemed, and this is possible only of God
 - g. Heavenly Witness - I John 5:7-8.
7. Deity of the Holy Spirit is seen at the Cross - Hebrews 9:14.
 - a. Godward Aspect - "Without spot to God".
 - b. Christward Aspect - "The Blood of Christ."
 - c. Spiritward Aspect - "Through the Eternal Spirit".

II. Methods of the Holy Spirit: Dispensational Aspects:

- A. Before Pentecost: The Holy Spirit has not always indwelt men as He has since Pentecost. Since then, He has resided in the church and in the child of God. John 14:16-17; Acts 1:4. His coming did take place at Pentecost. Acts 2. He took up a new work and a new residence at Pentecost, although before this, as a member of the Godhead, He was omnipresent. God's methods may change from time to time or dispensation to dispensation, but He is unchanging in His Person. In the Old Testament, it seems that the Spirit came upon men as He chose to do so. Yet we read how that some were "anointed" by the Spirit of God to do a certain job that God wanted done. Yet we read in Psalm 51:11

that the Psalmist David cried in that Psalm, "... take not thy Holy Spirit from me." In I Samuel 16:14 it is said that "... the Spirit of the Lord departed from him." Then in Judges 13:16, how that the "Spirit of the Lord came mightily upon him." Judges 14:6.

Note: We see the same principle in the Gospel: There is only one gospel, yet there are different features of the gospel in different ages. Fundamentally they are the same gospel - Salvation by grace through faith - but they show that there are different administrations of the gospel according to God's dispensational plans and purposes.

Four forms of the Gospel:

1. Gospel of the Kingdom: Good news that purposes to set up on the earth, in fulfillment of the Davidic Covenant (II Samuel 7:16) a kingdom, political, spiritual, Israelitish, universal, over which God's Son - David's heir - shall be King, which shall be 1,000 years.
2. Gospel of the Grace of God: Good news that Jesus Christ the rejected King, has died on the cross for sins of this world, that He was raised again for our justification and by Him all that believe are justified from all things.
3. Everlasting Gospel: Good news preached to earth-dwellers at the very end of the tribulation and preceding the judgment of the nations. Revelation 14:6; Matthew 25:31.
4. My Gospel: This is the fullest development of the Gospel of the grace of God. Includes the revelation of the results of that Gospel in the calling out of the Church, her relationships, position, privileges and responsibilities.

B. Examples in the Old Testament:

1. Coming upon men: Judges 6:34; I Chronicles 12:18; the word "came upon" means that the Spirit clothed Himself with them.
2. Coming mightily upon them: Judges 14:6; I Samuel 10:10; 16:13. This phrase means literally forcing them into something.

METHODS OF THE HOLY SPIRIT: DISPENSATIONAL ASPECTS 11

3. Indwelling men: Genesis 41:38; Numbers 27:18. Pharaoh said that in Joseph there dwelt the Spirit of God. Joshua was chosen because in him dwelt the Spirit of God.
4. Fitting and filling men: Exodus 31; 1-7. Here we are told that a man by the name of Bezaleel and other men that worked or built the Tabernacle were "filled with the Spirit of God."
5. He spoke to men: Ezekiel 2:2.
6. He strove with men: Genesis 6:3.
7. The Holy Spirit from creation to Christ came sovereignly as He willed - coming upon whomsoever He wills. Man and beast. Occasional visits. I Samuel 10:6.
8. The Holy Spirit was not revealed in the Old Testament as a separate personality. God was worshipped as "One", (Deuteronomy 6:4) yet the doctrine of the Trinity implied.
9. He is the Co-Creator of the world: Genesis 1:2; John 26:13; Psalm 104:30.
10. He is the Co-Creator of man: Genesis 1:26; John 33:4.
11. He is the Co-Creator of the animal world: Psalm 104:27-30; Psalm 104:25-26; Genesis 1:21.
12. He is the Co-Creator of beauty: Psalm 19:1-6; I Corinthians 15:41.
13. He is the Co-Creator of substance: Isaiah 32:13-16; Psalm 104:27.
14. He is the Co-Creator of rest: Psalm 127:2; Isaiah 63:14.
15. He is the Co-Creator of the church: Acts 20:28; Ephesians 2:19-22.
16. He is the Co-Creator of the scriptures: II Timothy 3:16; II Peter 1:21; II Samuel 23:2-3.
17. He is the Co-Creator of the new creation: Isaiah 65:15; 66:22; II Peter 3:12, 13; Revelation 21:1.
18. He is the Co-Creator of the new nature: John 3:6; I Peter 1:22-23, II Corinthians 5:17.
19. He is the Co-Creator of death: Ecclesiastes 12:6; 7; Genesis 6:3; 7:22; Isaiah 40:7.
20. He is the Co-Creator of Christ's human Body: Matthew 1:20; Luke 1:35; Job 14:4.

C. From Christ to Acts 10:44 (or Cornelius)

1. The Spirit filled John the Baptist, Elizabeth and Zacharias.
2. The Spirit in relation to Christ-conceived by; anointed by; led by; wrought miracles by; Christ taught by means of (Acts 1:2);

Christ offered Himself by (Hebrews 9:14); raised from the dead by (Romans 8:11).

3. The period of transition. Obtained by asking (Luke 11:13). No record that disciples ever asked; Christ asked in their behalf (John 14:16-17).
4. There was a period when the disciples were not indwelt by Holy Spirit (John 7:37-39).
5. Holy Spirit received as life-giving agent (John 19:23). Here is the fulfillment of our Lord's promise to disciple (John 14:18).
6. Pentecost, baptizing the body with Holy Spirit, giving power for service and testimony. Here was the promise of Father fulfilled (Acts 1:4,8; 2:15-21).
 - a. At Pentecost the Holy Spirit took up His abode upon the earth (John 14:23). As definite as was Bethlehem in life of Christ.
 - b. Time of advent of the Holy Spirit by the glorification of the Savior (John 7:39; Acts 2:1).
 - c. Foreshadowed by Old Testament rite (Leviticus 23: 11-16).

D. The Holy Spirit in the Gentile Church - The Present Dispensation: Especially taught in the Epistles.

1. The ministry of the Spirit restraining (II Thessalonians 2:7-8).
2. The ministry of the Spirit reproving (John 16:7-11).
3. The ministry of the Spirit regenerating (John 3:5).
4. The ministry of the Spirit indwelling every believer (John 7:37-39; Romans 5:5; Romans 8:9; I Corinthians 12:13).
5. The ministry of the Spirit sealing (Ephesians 4:30).
6. The ministry of the Spirit filling (Ephesians 5:18). All believers indwelt - not all filled.
7. The ministry of the Spirit witnessing:
 - a. To the Christian as to experience (Romans 8:16; I John 5:6).
 - b. As to service (Acts 1:8; John 14:16). The Holy Spirit takes Christ's place with the disciples (John 14:16; 16:7). Reveals Christ even as Christ revealed the Father. Holy Spirit as Administrator of the affairs of the Church (Acts 13:2,4; 15:28).

E. Holy Spirit in the Coming Tribulation:

1. The Tribulation is the 70th week of Daniel 9. It is a seven-year period between the Age of Grace and the 1,000-year reign called the Millennium. It begins with Christ's coming for the church at the Rapture, and ends with Christ coming in judgment at the Battle of Armageddon.
2. In this period of time Christ will not be formed in the hearts of believers, but there will be many believers. Men will be filled for service by the Spirit just like they were in Old Testament times but they cannot have His abiding presence like the born again person has in the dispensation. In the Tribulation the Holy Spirit will watch over those who take a stand for Christ. As soon as they die He will take watch over those who take a stand for Christ. As soon as they die He will take them (souls) to Heaven. Revelation 14:12-13; Comp. Revelation 7:9.
3. It is interesting to note that the "Restrainer" of II Thessalonians 2:7-8 is to be taken out of the "way" before the "Man of Sin" is revealed, and I believe the "Restrainer" to be the "Holy Spirit". That restrainer is to be more powerful than Satan, is He not?
4. The Baptism, Indwelling, sealing, filling of the Holy Spirit terminate during the Tribulation: I Corinthians 6:19-20; Ephesians 1:13; 4:30; 5:18. Since all the Spirit's ministries to the believer today depend upon His indwelling presence, the tribulation saints will be empowered to witness during this period. Comp. II Thessalonians 2:7 - Revelation 7:3; Matthew 24:14; Revelation 12:6.

F. Holy Spirit in the Millennium:

1. The Holy Spirit will rest upon Christ for the work of reigning over the whole world. Isaiah 11:1-3.
2. The Spirit will be omnipresent over all the earth, centering in Christ at Jerusalem and controlling man and animals until "they shall not hurt nor destroy in all my holy mountain." Isaiah 11:9
3. It is also the work of the Spirit during this period to bring the animals into subjection. Isaiah 11:6-8.

4. The Holy Spirit is responsible for this restoration of a perfect Edenic condition as we find in Amos 9:11-13.
5. The Holy Spirit is present with those who return with Christ to reign with Him. John 14:16; Isaiah 65:21; Isaiah 12:1-2.
6. During this time the Holy Spirit will not have to work in convicting power, because the present ruler of darkness will have no power. Satan will be chained. Revelation 20:1-3.
7. The Holy Spirit will have perfect control over every phase of life. No accidents, no sickness, no floods, no fires, no interference at all with peace. Sin, evil and all degenerate forces will be subdued in Christ's perfect kingdom. Ezekiel 28:26; Psalm 72:7; Isaiah 60:18; Isaiah 65:21.
8. The Holy Spirit is seen "indwelling" is revealed as a part of the glorious restoration of Israel. Ezekiel 36:24.
9. The "filling" of the Spirit will be common in the Millennium. Isaiah 32:15; 44:3; Ezekiel 39:29; Joel 2:28-29.
10. The Spirit now has been given as an earnest, a pledge of the control He will exercise in our eternal bodies. II Corinthians 5:5. In some way He will continue the work in which He has been engaged in this dispensation. See Ephesians 2:7; Ephesians 4:13. He is the Eternal Spirit is He not?

III. Ministry of the Holy Spirit

Mr. John Boyd uses the following outline:

1. The Holy Spirit's work Apart from man. Genesis 1:2; Job 26:13; Job 33:4; Psalm 104:30; Isaiah 32:15; Isaiah 40:7. He was one with the Father (Genesis 1:10,, and with the Son (John 1:3) in the immense of creation.
2. The Holy Spirit's work Toward man. Genesis 6:3; Isaiah 63:10.
3. The Holy Spirit's work Through man. Judges 3:10; Judges 6:34; I Chronicles 12:18; II Chronicles 24:20; Judges 14:6; I Samuel 10:10; I Samuel 16:13; Genesis 41:38; Numbers 27:18; Exodus 31:3; 1 Peter 1:10-12.

A. On behalf of Believers:

1. Reception of the Holy Spirit: There are three ways by which the Holy Spirit was received in the New Testament.
 - a. Jews: Acts 2:38; 1) Faith in Christ; 2) Then water Baptism; 3) Then the reception of the Holy Spirit.
 - b. Samaritans: Acts 8:9-17; 1) Faith in Christ; 2) Water Baptism; 3) Laying on of hands; 4) Reception of the Holy Spirit.
 - c. Gentiles: Acts 10:34-44; 1) Faith in Christ; 2) Reception of Holy Spirit - even before Baptism; 3) Water baptism.
2. Requisite for Reception:
 - a. Only one condition necessary is faith in Christ - John 7:38.
 - b. Paul reminded the Galatians that the reception of the Holy Spirit was not through works but by faith - Galatians 3:2.
 - c. Aaron (type of Christ) could not be anointed with the holy oil without the application of blood. No person could be a fit dwelling place for the Holy Spirit apart from the precious blood of the Lord Jesus. Jesus could receive the Holy Spirit because of His own excellence - (Leviticus 8:12; Luke 3:22; Acts 10:38). Aaron and his sons (type of the Heavenly family) the blood must precede the oil - Leviticus 8:23, 234, 30; Acts 10:44. In the New Testament Cornelius and his household could receive the Holy Spirit but they must receive forgiveness of sins.
3. Nature of Reception: Five words are used in the New Testament to show us the nature of the reception of the Holy Spirit.
 - a. Indwelling - I Corinthians 6:19; I Corinthians 3:16.
 1. Three results of the indwelling.
 - a. He dominates the believer's life.
 - b. He tells the believer that he belongs to Christ.
 - c. Guarantees the believers resurrection.
 2. I Corinthians 6:19 - The believer's body is a temple of the Holy Ghost.
 3. II Timothy 1:14 -The indwelling enables the believer to keep the faith.
 4. Galatians 5:22-23 - He also enables the believer to display the fruit of the Spirit.
 5. How an infinite being can dwell in finite man I cannot understand, except by faith.

B. Sealing of the Holy Spirit: Ephesians 4:30.

1. God is the sealer - II Corinthians 1:22 - God seals us for Himself.
2. This sealing took place at conversion - Ephesians 1:13 - The seal is the Holy Spirit of promise - John 14:17.
3. This sealing is unto the day of redemption - Ephesians 4:30.
4. What is the seal an emblem of:
 - Ownership - II Timothy 2:19
 - Authority - Esther 3:12
 - Security - Matthew 27:66; Revelation 7:4-8
 - Unchanging Purpose - Daniel 6:17; Esther 8:8
 - Authentication of a Fact - John 6:27
 - Identification - Ephesians 1:13-14
 - Finished Transaction - Jeremiah 32:10
 - Genuineness - Esther 3:12; Romans 4:11
 - Value - Deuteronomy 32:34
 - Impression - Job 38:14

C. Earnest of the Holy Spirit: This word "earnest" is found three times in the New Testament. If you will go back to the law of "first mention", Genesis 38:17; Judah had promised Tamar a kid. She asked him for a pledge until the kid be sent, and received a ring. There we see the "earnest" is a guarantee of the fulfillment of a promise.

1. II Corinthians 1:22; Here it is (Earnest) a pledge that God's promise will be fulfilled.
2. II Corinthians 5:5; Here it is (Earnest) a pledge of our enjoyment of eternal life.
3. Ephesians 1:4; Here it is (Earnest) a pledge of our inheriting future blessings. One of the believer's blessings in Christ (V-3) is his inheritance.

D. Anointing with the Holy Spirit: The word "anoint" is found seven times in the New Testament. It is used four times in reference to Christ, and three times in reference to the believer.

- Christ:
1. Anointed of God for the work of preaching the gospel - Luke 4:18.
 2. Anointed with the Holy Spirit - Acts 10:38.

3. Anointed by God as His Holy servant - Acts 4:26-28.
 4. Anointing is thus the induction into an office.
- Believer:
1. He is anointed by God with the Holy Spirit - II Corinthians 1:21.
 2. John is writing of this same anointing - I John 2:20.
 3. Tells us that this anointing comes from the Holy one, that is Christ, who sent the Spirit from the Father - John 15:26.
- E. Baptism in the Spirit: The word "baptism" is used in the New Testament seven times to express the relationship between the Holy Spirit and man. Baptism is not "by", nor "of" but always "in" the Holy Spirit or "with" the Holy Spirit.
1. Every believer has the Holy Spirit - Romans 8:9.
 2. Every believer has the baptism with the Holy Spirit - I Corinthians 12:13.
 3. Baptism with the Holy Spirit is a definite experience of which one will know whether or not he is - Acts 8:15-16; Galatians 3:2; 4:6; Ephesians 1:13.
 4. Baptism with the Spirit is not the same as the filling or indwelling or the anointing of the Spirit. It happens only once in the believer's experience, and does not necessarily affect the emotions of the believer. It is wholly a work of the Spirit as He places a new born child of God into the body of Christ.
 5. Contrast between baptism of the Spirit and the filling of the Spirit:

BAPTISM

1. Has to do with the Body of Christ.
2. Baptism is external
3. Every believer is baptized
4. No command given
5. At the time of salvation
6. No obedience commanded
7. Once for all
8. Not so before Pentecost
9. Essential for union

FILLING

1. Has to do with the individual
2. Filling is internal
3. May or may not be filled
4. Command given
5. Could be years later
6. Obedience commanded
7. Many times
8. Many in Old Testament filled
9. Essential for service

F. Regeneration by the Holy Spirit:

1. Regeneration is the New Birth. It is the act of God by the Holy Spirit giving life to something that was once alive but has become dead - Romans 5:12.
2. Regeneration is not reforming the old creature. Instead it is a new and definite act of creation that produces a new creation - II Corinthians 5:17.
3. Titus 3:4-7; Explains that the work of the new birth is performed by the Spirit - See Romans 8:1-4.

G. Filling with the Spirit: Acts 2:4; Ephesians 5:18

1. There are many opinions as to the meaning of the term "filling" of the Spirit. Let me say that there is one "Baptism" but many "fillings". The word "filled" means to be "controlled" by the Spirit. I don't see any passage where anyone prayed for the Baptism of the Spirit but in Acts 4:31 it seems to indicate that they prayed before they were filled with the Holy Ghost.
2. In the Book of Acts there are three things to be noticed about the filling of the Spirit.
 - a. Indicates the state of the believer on receiving the Spirit for the first time. In Acts 2:4 all believers were baptized and filled at the same time. Acts 1:5. This I believe was the birth of the Church. Paul was filled with the Spirit at his conversion. Acts 9:17.
 - b. Second "filling" describes how the Holy Spirit takes control of believers for specific purposes. Peter was filled to speak with boldness - Acts 4:8. So were believers after a prayer meeting - Acts 4:31. Stephen, filled with the Spirit magnified God in his death. Paul was again filled when he pronounced the judgment of God upon Elymas the sorcerer - Acts 13:9-10.
 - c. Third way in which being "filled" denotes the control of the Holy Spirit over a believer's character. Deacons in Acts 6:3 are to be full of wisdom, then in 6:5, Stephen's faith is described. Barnabas produced goodness - Acts 11:24; Joy characterized the disciples of Antioch. To be "filled" is to be Spirit-possessed, Spirit-empowered, Spirit-led and Spirit-controlled.

- 1) Why be filled? Acts 2, Acts 4
 - a. That you might have joy - V 19-20
 - b. For service - Acts 6:3
 - c. For power to be a witness - Acts 1:8
 - d. For the hour of persecution - Acts 7:54
 - e. That you may walk in the Spirit - Galatians 5:16
 - f. That you may be led by the Spirit - Romans 8:14-16
 - g. It is the will of God - Numbers 11-20
 - h. It is the command of God (not optional) Ephesians 5:18
 - i. It is the promise of God - Luke 11:13
- 2) Contrast between a drunk and a man filled with the Holy Spirit.
 - a. The Desire - drink stimulates the physical forces and men are prone to resort to it in the hour of difficulty. So it is with the child of God facing responsibility.
 - b. Controlled from a new center. In drunkenness men are not themselves. In the Spirit's fullness the flesh is set aside.
 - c. Talkativeness - Acts 2:4 (tongues were loosed)
 - d. Boldness - Acts 4:13.
 - e. Recklessness - Revelation 12:11.
 - f. Sociable - Spirit fullness produces fellowship.
 - g. Optimistic - One of the most pleasing effects of drinking is said to be that of buoyancy, owning the world.
 - h. Not easily hurt. Spirit-filled person does not wear his feelings on his shirt sleeves.
 - i. Generosity - A Spirit-filled person is liberal.
 - j. Appears foolish to others, so it is with the Spirit-filled believer.
- 3) There are five expressions that give to us the relationship of the Holy Spirit with the believer:
 1. Indwelling - His presence and power.
 2. Sealing - His unfailing safeguard.
 3. Earnest - His pledge of future blessings.
 4. Unction - His instruction in the truth.
 5. Filling - His control of life and service.

3. Holy Spirit in Relation to the Lord Jesus: It would be well at this point to notice the importance of the Holy Spirit in the life of the Lord Jesus.
 - a. He was begotten by the Spirit - Luke 1:35.
 - b. Anointed by the Spirit - Matthew 3:16; Hebrews 1:9.
 - c. He preached in the power of the Spirit - Luke 4:18.
 - d. He was sealed by the Holy Spirit - John 6:27.
 - e. He was led by the Spirit - Matthew 4:1.
 - f. He worked miracles through the Spirit - Matthew 12:28.
 - g. He was filled with the Holy Spirit - John 3:34; Luke 4:1.
 - h. He sorrowed in the Holy Spirit - John 11:33.
 - i. He rejoiced in the Holy Spirit - Luke 10:21.
 - j. He was justified by the Spirit - I Timothy 3:16; Luke 2:20; 47, 51; Isaiah 11:1-2.
 - k. He was gladdened by the Spirit - Luke 10:21; Hebrews 1:9.
 - l. He gave commandments by the Spirit - Acts 1:2, Matthew 28:19
 - m. He offered Himself at Calvary through the Holy Spirit - Hebrews 9:14.
 - n. He was raised from the dead by the Holy Spirit - Romans 1:4, I Peter 3:18.
 - o. He commanded His disciples through the Holy Spirit - Acts 1:2.
 - p. He will return and raise the dead through the Holy Spirit - Romans 8:11.
4. Holy Spirit in Relation to the World:
 - a. With regard to the Universe - There is a sense in which the creation of the universe may be ascribed to God's Spirit. Indeed Psalm 33:6 - "By the Word of the Lord were the heavens made; and all the host of them by the breath (Spirit) of his mouth," attributes the work of creation to the Trinity, the Lord, the Word of the Lord, and the Spirit of the Lord. The creation of man is attributed to the Spirit. Job 33:4 - "The Spirit of God hath made me, and the breath of the Almighty hath given me life." It would be proper, doubtless, to say that the Father created all things through the agency of the Word and the Spirit. In the Genesis account of creation (1:3) the Spirit is seen actively engaged in the work of creation. Not only is it true that the Spirit's agency is seen in the act of creation, but His power is seen also in the preservation of nature.

- b. With regard to Humanity as a Whole - John 16:8-11 - "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." Here are three great facts of which the Spirit bears witness to the world: the sin of unbelief in Christ; the fact that Christ was righteous and absolutely true in all that He claimed to be; the fact that the power of Satan has been broken. Of sin: the sin in which all other sins are embraced; of righteousness; the righteousness in which all other righteousness is manifested and fulfilled; of judgment; the judgment in which all other judgments are decided and grounded. Of sin, which all other judgments are decided and grounded. Of sin, belonging to man; of righteousness, belonging to Christ; of judgment, belonging to Satan. John 15:26 - "The Spirit of truth... shall testify of me." Acts 5:32 - "And we are his witnesses of these things; and so is also the Holy Ghost." It is the work of the Holy Spirit to constantly bear witness of Christ and His finished work to the world of sinful and sinning men. This He does largely, although hardly exclusively, through the testimony of believers to the saving power and work of Christ; "Ye also shall bear witness". (John 15:27)

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IV. Manifestations of the Holy Spirit

The Holy Spirit has never been seen with the human eye in His bodily form. But He has been manifest at various times in types and symbols.

A. Emblems of the Holy Spirit:

1. Wind: John 3:8; Acts 2:2; Ezekiel 37:9-10; Ecclesiastes 11:5; Acts 16:28 - Wind causes motion. It contains invisible

power. Wind speaks of vibrating, awaking, penetrating, refreshing character of the Spirit.

2. Dove: John 1:29-34 - The dove is suggestive of peace, purity, gentleness. Also symbolizes the groanings of the Spirit - Romans 8:26-27, Comp. Isaiah 59:11.
 - a. It is swift in flight - "timings of doves" - Psalm 55:6
 - b. It is beautiful in plumage - "timings of a dove covered with silver" - Psalm 68:13.
 - c. It is constant in love - "the eyes of a dove" - Song of Solomon 5:12.
 - d. It is mournful in note - "mourn sore like doves" - Isaiah 59:11.
 - e. It is gentle in manner- "Harmless as doves" - Matthew 10:16.
 - f. It is particular in food - "The dove found no rest for the sole of her foot" - Genesis 8:9.
3. Breath: Genesis 2:7; John 20:22; This is a symbol of the life of deity communicated to man. The Holy Spirit is present not only as the author of life but of mind and soul. In John 20:22 here again breath symbolizes the Spirit of life.
4. Shekinah Glory: Manifesting itself as a cloud by day and fire by night in its leading of Israel through the wilderness is another symbol of the Holy Spirit. It was a source of sight to Israel. The Holy Spirit is a guide to God's children. It led them to the Land of Promise. I Corinthians 10:1-2.
5. Fire: Hebrews 12:29; Acts 2:1-4; Matthew 3:11 - Fire is known for its cleansing, refining power and in destructiveness of worthless material. Fire transforms, purifies, reveals, softens, warms and spreads.
6. Water John 7:37-38 - The word for water here is the word "hudatos". It is exactly the same word that Christ used in John 3:5 as the living water of the new birth. Water is refreshing, fertilizing and enriching. Water is natural and powerful.
7. Oil: II Corinthians 1:21 - Anointing here refers to the soul being anointed with the life and power of the Holy Spirit. This oil was especially prepared. Exodus 30:23-33. The oil was sweet and fragrant. The oil was not to be counterfeited or imitated. The Holy Spirit must not be impersonated. The oil must not be poured on man's flesh. He will not dwell in an unclean, unregenerated heart. It was a badge of separation. It was used to anoint the priests - Exodus 19:7-21; to anoint

the Tabernacle - Exodus 40:9-16; to anoint the prophets; to anoint Kings; oil soothes and comforts; prevents friction; illuminates; speaks of rulership and service; speaks of death - Mark 14:3-9.

8. Salt: Matthew 3:13; Mark 9:49-50 - The Holy Spirit alone can preserve our character. How tragic it is when we lose our power to arrest the decay around us.
9. Wine: Psalm 104:15; Ecclesiastes 10:14; - Wine represents the refreshing, stimulating, gladdening influence produced by the Holy Spirit.
10. Seal: Ephesians 1:13; Ephesians 4:30 - Ephesus was a great lumber city, logs were brought in and burnt in marks, indicating ownership.
11. Clothing: Judges 6:34; - "came upon" means to clothe.
12. Seven: is the number of perfection and deity. "Seven eyes" - Zechariah 3:9; 4:10; Revelation 5:6 - He possesses perfect insight. "Seven Horns" - Revelation 5:6; perfect power. "Seven Spirits" - 1:4; perfect obedience. "Seven Lamps of Fire" - 4:5; perfect holiness.
13. Finger: Luke 11:20; Matthew 12:28 - The finger describes him as the indispensable agent accomplishing the purpose of the Divine will. The Church Fathers spoke of the "Holy Spirit" as the Finger of the Hand Divine - Exodus 31;18; Deuteronomy 9:10.
14. Dew: Psalm 133:3 - Is divine in its source; refreshing, beneficial in its service; precious in its benefits; produced according to law; silent in its coming; saturating in its contact. See Proverbs 19:12; Genesis 27:28; Deuteronomy 33:13; Judges 6:37; Job 38:28; II Samuel 17:12.

B. Types of the Holy Spirit:

1. Joseph's Stewart: Brought the brethren of Joseph to see their awful wickedness in their rejection of Him - Genesis 44.
2. Woman: Luke 15:8.
3. Host: Luke 10:35.
4. Porter: John 10:3; Psalm 84:10.
5. Oil in the Golden Candlestick: Numbers 8:1-4.
6. Methuselah: Genesis 5:21 - "shall be sent".
7. Ziba: II Samuel 9:9-11 - Introduced Mephibosheth to the greatest King of Israel - V-11 - carried out the commands of the King.

8. Urim and Thummin: Numbers 27:21; Ezra 2:63.
9. Eliezar: Abraham's servant - Genesis 24.
10. Feast of Pentecost: Leviticus 23.

V. Marks of the Holy Spirit

- A. Fruit of the Spirit: Galatians 5:22-23. We notice here it is "fruit of the Spirit" not "fruits" it is in the singular. What is Fruit? In the Christian life it is an outward manifestation that we are alive and yielded to Christ. Here it is a product of a new and divine life which is implanted by the Holy Spirit in the life of a Christian. The root of this fruit is the Holy Spirit. These different elements of character are a unit. No Christian life would be complete without it. Apples are always apples, so cherries are always cherries, or grapes or oranges. Apples are not cherries, etc. The fruit is all one fruit.
1. There are five lessons in the scripture concerning fruit.
 1. Fruit is the outward expression of a hidden life - Isaiah 37:31.
 2. Fruit indicates the nature of the tree - Matthew 7:16.
 3. Fruit is sweet tasting - Song of Solomon 2:3; John 15:8.
 4. Fruit was given for food, for the benefit of man - Genesis 1:29.
 5. Fruit is self propagating - Genesis 1:12.
 2. The nature of the fruit of the Spirit is love, and the remaining eight virtues describe the outcome of love in the life of the believer - I Corinthians 13:4-6.
 3. Some see in this description a nine-fold cluster of fruit arranged in three groups - first three - Godward; 2nd three - Manward; 3rd three - Selfward.
 4. Others think the first three has to do with our conversion - 2nd three with our conduct - 3rd three with our character.
 5. The Holy Spirit is seeking to reproduce fruit in the believer. This is a portrait of Christ - Galatians 2:20; Ephesians 4:13-16.
 6. The responsibility of the child of God is that of submission and surrender, confidently expecting the inflow of a divine energy for both "willing and doing His good pleasure" - Philippians 2:13.
 7. Since Christian graces are the work of the Spirit within us, all can produce them. God expects this - John 15:1-14.

8. Keeping the law cannot produce this fruit. Law brings condemnation. But no law condemns the believer who is Spirit controlled.
9. Works of the flesh vs Fruit of the Spirit: A machine in a factory works and turns out a product, but a machine could never produce fruit. Fruit grows out of life - Galatians 5:25. When you think of "works" you think of effort and labor, strain and toil. When you think of fruit you think of beauty and quietness.
 - a. The flesh produced "Deadworks" - Hebrews 9:14.
 - b. The Spirit produces "Living fruit" - John 15.
 - c. New Testament speaks of Different
 1. People won to Christ - Romans 1:13.
 2. Holy living - Romans 6:22.
 3. Gifts brought to God - Romans 15:26-28.
 4. Good works - Colossians 1:10.
 5. Praise - Hebrews 13:15.
 - d. The fruit of the Spirit then has to do with character.
 1. Gifts of the Spirit - (Salvation)
 2. Gifts of the Spirit - (Service) all three are different
 3. Graces of the Spirit - (Character)
10. Let us examine this fruit.
 - a. Love: Indicates the indwelling of the Holy Spirit - Romans 5:5. It is proof of being born again - I John 4:7. It is a mark of discipleship - John 13:55. Love can be defined as doing good to another regardless of any merit - John 3:16. Love is an outflowing process. Love, to be love, must be directed toward others.
 - b. Joy: Is gladness from a full heart. It is independent of circumstances. Gk. "charis" - meaning gladness, rejoicing or triumphing - John 15:11.
 - c. Peace: Gk. "eirana" - in verb form means to bind together. This is not peace with God - but peace of God. Peace is love reposing.
 - d. Longsuffering: Gk. "makrothumia" which speaks of the steadfastness of the soul under provocation. Slow to anger. Leaves his vindication to God. It is patient endurance or wrong under ill treatment.
 - e. Gentleness: Gk. "chrastotos"; using oneself for another's good - Philippians 2:4.

- f. **Meekness:** Gk. "prautos"; a mind under proper control. It is not weakness. Greek word used for a colt just broken into harness. Mind under proper control.
- g. **Goodness:** Gk. "anathosuna"; goodness is love in action. Love that is doing for others - Romans 2:4; Ephesians 2:9.
- h. **Faith:** Gk. "pistis"; does not refer to the faith of the child of God but to the faithfulness and fidelity as produced in the life of the yielded believer. Faith is love confiding.
- i. **Temperance:** Gk. "egrateia"; which means self-control. It is the mastery of the flesh by the Holy Spirit. It includes control of desires, appetites, affections, the tongue and the temper.

Note: The Holy Spirit will bring forth this fruit in the believer's life according as His leading is sought, and the flesh kept in subjection. The seed of the fruit is sown by constant reading of the Word of God. It is watered with prayer. But the Holy Spirit of God alone gives the increase that produces fruit.

B. Gifts of the Spirit: The passages in the scripture that deal with the gifts of the Spirit are - Romans 12:3-8; I Corinthians 12-13-14; Ephesians 4:7-11.

- 1. Gifts are divinely bestowed - Ephesians 4:8.
- 2. They are individually possessed - I Corinthians 12:7.
- 3. They are scripturally defined - Romans 12; Ephesians 4; I Corinthians 12.
 - a. In Ephesians 4:8 these spiritual gifts are imparted to men by God, a God given endowment enabling the believer to function within the framework of the body of Christ.
 - b. Gifts were given so Christ can work through His Church. I Corinthians 12:8-10.
 - c. Gift of the Spirit occurred at Pentecost when the Spirit was sent by the Father - Acts 1:4-8.
 - d. Gifts of the Spirit are given today - I Corinthians 12:7.
 - e. Gifts are supernaturally given at the Second Birth. Gifts are not a mark of spirituality but do accompany salvation as in the natural so in the spiritual. 1st and 2nd birth.
 - f. Talent is a human natural ability given him at his 1st birth.

- g. Every believer possesses at least one gift - I Corinthians 7:7; 12:7; Ephesians 4:7.
- h. No believer possess all the gifts - I Corinthians 12:29-30.
- i. There are 6 sign gifts: 1) Apostleship 2) Prophecy (prophets) 3) Healings 4) Miracles 5) Tongues 6) Knowledge and Interpretation of tongues. Sign gifts were given to validate the authority of the Apostles, Jesus and other Christian. Sign gifts were given for Revelation and Divine Information. (Cannon completed - 95 A.D.). These sign gifts have ceased.
- j. There are 12 stationary gifts: 1) Wisdom 2) Faith 3) Discerning of Spirits 4) Helps 5) Teachings 6) Exhortation 7) Giving 8) Ruling 9) Showing Mercy 10) Evangelism (Evangelist) 11) Pastor 12) Teacher. These stationary gifts have not ceased but are in operation within the body all through the dispensation.
- k. Let us take heed to the words of the late A.T. Pierson concerning the gifts of the Spirit:
 - 1. Everyone has a gift; therefore he should be encouraged.
 - 2. No one has all the gifts; therefore all should be humble.
 - 3. All gifts are for one Body; therefore all should be harmonious.
 - 4. All gifts are from the Lord; therefore all should be content.
 - 5. All gifts are mutually helpful and needful; therefore all should be studiously faithful.
 - 6. All gifts promote the health and strength of the whole body, therefore none can be safely dispensed with.
 - 7. All gifts depend on His fullness of power; therefore all should keep in touch with Him.

VI. Mistreatment of the Holy Spirit

Mr. Hubert Lockyer talks about the sufferings of the Spirit in four ways:

- A. Sufferings - Self Imposed. Like the Savior, the Spirit also had self-imposed sufferings. Groaning are His. Romans 8:26; Hebrews 9:14. He has suffered much at the hands of both saints and sinners.

B. Sufferings - Caused by Sinners.

1. He is blasphemed - Matthew 12:31.
2. He is spurned - Hebrews 3:7; Revelation 2:7; John 16:8.
3. He is insulted - Hebrews 10:29; Acts 8:20 (means shamefully treated)

C. Sufferings - Caused by Sinners and Saints.

1. He can be angered - Psalm 78:40; I Samuel 14:6; Isaiah 63:10. There is the wrath of the Spirit as well as the wrath of the Lamb.
2. He can be resisted - Acts 7:51.
3. He can be lied against - Acts 5:3,4.
4. He can be tempted - Acts 5:9.

D. Sufferings - Caused by Saints.

1. He can be ignored - Acts 19:2.
2. He can be grieved- Ephesians 4:30; Isaiah 63:10.
3. He can be quenched- I Thessalonians 5:19.

Note: It seems from reviewing the sins that are committed against the Holy Spirit as William Evans says on page 122 in Great Doctrines of the Bible

1. Resisting - has to do with the regenerating work of the Spirit.
2. Grieving - has to do with the indwelling Spirit.
3. Quenching - has to do with the enduement of the Spirit for service.

VII. Misunderstanding of the Holy Spirit

- A. Baptism (In) With the Spirit: The Bible nowhere speaks of "the baptism of the Holy Spirit." It is always "with" or "in" the Spirit, for He is not the Baptizer, but the Element in which we are baptized. There are seven passages in all talking or referring to this Baptism, five pointing to Pentecost, and two passages going back to Pentecost. Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-8; Acts 11:15-17; and I Corinthians 12:12-13.

The baptism "in" or "with" the Spirit is a term applied to one new thing that happened at Pentecost. It is reserved for the initial coming of the Holy Spirit from the Father - for the purpose of indwelling for the first time. This descent and this alone called the baptism in the Spirit. The sending of the Holy Spirit at Pentecost (John 15:26) constituted the baptism in the Spirit. It has never been repeated.

1. We do not seek this Baptism.
 2. We do not pray for this Baptism.
 3. Baptism in the Spirit, indwelling, sealing are all once for all transactions. These can never be repeated or will never be annulled.
- B. Tongues: "Whether there be tongues they shall cease" (I Corinthians 13:8). All will have to agree that this statement means what it says, but the question is when did tongues cease? The scripture has the answer, 'When that which is perfect is come' - (V-10). What about the word "perfect"? What is to be perfected? It is knowledge and prophecy (V-9-10). Paul is looking forward to the time when knowledge and prophecy will be complete. The perfect has now come. The revelation of God in Christ has not only been given, but the complete revelation has been known and recorded. The spiritual gifts of knowledge and prophecy have completed their work, now cease to operate. The sign gifts of tongues passed away with them. I Corinthians 13:8. The gift of tongues was a sign gift to the stubborn Jews that God would speak His salvation to other nations. Isaiah 28:11-12; Acts 2:5-12.

But you say what about I Corinthians 14:39? Does God or the Apostle forbid the suppression of the gift of tongues? In deed he does. Exodus 12:3 says take to them every man a lamb, do we do this today? Indeed we do not. Some commands are for their own dispensation. We do not seek or pray for the gifts of the Spirit (I Corinthians 12:11). It is also interesting to know that over one quarter of Pentecostals are members of the United Pentecostal Church which denies the doctrine of the Trinity and embraces the heresy of Sabellianism. See Bright Wind of the Spirit, by Steve Durasoff - Page 81. Is this the result of being baptized with the Spirit of Truth? Do you covet the gift of tongues? If you do there must be a reason, is it because you

believe it is a mark of spirituality? The scripture says, "Behold, believe not every spirit, but try the spirits whether they are of God." Is it because you desire a sign to assure you of your salvation? A wicked and adulterous generation requireth a sign. Our sign is Christ's death, burial and resurrection (John 5:24). Can anything be more certain than God's own Word?

- C. Laying on of Hands: The laying on of hands is for the purpose of identifying a substitute. In the offering of a sacrifice, the offerer's hands were laid upon the head of the sacrifice. This identified the offering as the sinner's substitute. Leviticus 1:4. The Levites were brought before the Tabernacle and the children of Israel placed their hands upon them identifying them as their representatives before the Lord. Leviticus 8:9-11. Moses laid his hands upon Joshua, signifying that he should take his place as their leader after his death. Numbers 27:18; Deuteronomy 34:9. The laying on of hands by the apostles in the New Testament was for the same reason.

Laying on of hands was not necessary for either the receiving or the infilling of the Holy Spirit. No hands were laid on the apostles at Pentecost, neither upon Cornelius and this house; both are examples of the Spirit's indwelling and infilling. Laying on of hands has and will be used, to identify born again believers as worthy of bearing the same responsibility that the one possesses who laid his hands upon them.

The Samaritans were mixed bloods: Jewish and part Chaldean. They were the result of the intermarriage with the foreigners that Nebuchadnezzar had brought in to fill the land. Nehemiah demanded that all mixed blooded wives and children be put away. When this was done, Samaria was rebuilt, and the generations that followed were despised by the leaders among the Jews. It was only natural for these Samaritans not to consider themselves on the same level with the Jews. Philip preached to them and they be believed in the risen Lord; but they were not identified with the same responsibility as the other Christian Jews until Peter and John, the leaders of the Church, came to lay their hands upon them.

Paul found a group of John the Baptist's disciples at Ephesus. They knew nothing about the risen Lord or the Holy Spirit. Paul

taught them, he laid his hands upon them, thus signifying that they were endowed with the same responsibility as was his.

The laying on of hands is still used for this purpose. A young man who feels the call of God to preach the gospel is trained, then examined and then ordained by appropriate exercises which includes the laying on of hands by other ministries - II Timothy 1:6.

- D. Divine Healing: The term "divine healing" is used to show that healing of the physical body is possible in this present age upon request. Hebrews 13:8 is used by the so called divine healer as proof of the above statement. It is said that Jesus Christ healed before the Cross, He is able to heal today also and must do so when one asks for it.

In Exodus 15:26 that none of these diseases would come upon them which had been brought upon the Egyptians. These diseases were used as punishments. In Job Chapter 1 and 2, Satan was permitted to bring upon Job any kind of sickness or disease that he might wish in order to bring Job down. This was not brought upon Job for punishment, for God said Job was perfect and upright. Job was not broken down and the Lord was the Victor. In Luke 13:10-17, we find a woman bound by Satan for 18 years. This was a plain case of Satan bringing this infirmity upon this woman. In John 9, we read of a man born blind and Jesus gave him sight. This was done as a type of the great New Testament spiritual truth that grace is to be received by faith. In Acts we see the Apostles being used of God to heal people at various times and places. In those places it was God authenticating the preaching of his men. This is pointed out in Hebrews 2:3-4.

In Acts 2:22, Peter on the day of Pentecost, points to the miracles which Christ did were proof of His deity. In John 12:37 the gospel points to the fact that Christ had done so many miracles, yet they did not believe on Him. In other words, they could not be convinced even though He did all these miracles before them.

In Matthew 8, we see the healing of many people, but in V-17, we read that this was done in order to fulfill the prophecy of Isaiah 53:4.

Before the scriptures were written, God proved Himself. His Deity and He authenticated His servants' message by miracles and healings. After the scriptures were written, the Bible itself is God's proof of His Deity and of the authenticity of the message when it is based upon the Word of God. Now God insists that people must answer Him upon the record of His own blood not upon any miracles or healings of any other manifestations of His omnipotence among them. See Luke 16:19-31; V-29 "Let them hear them" - scriptures.

Let me say that all healing is divine. God has healed. God can heal. He heals in answer to prayer. He has often healed in answer to prayer of another individual. He heals where there is no prayer at all by the recuperative power of nature. (Write for my book on Suffering and Divine Healing for further study.)

There were three great outpouring of miracles:

1. Law - Moses and Joshua
2. Prophets - Elijah and Elisha
3. Christ - Christ and the Apostles

- E. Sanctification: This word means to "set apart" for a definite purpose. God sanctified (set apart) the 7th day to be a rest day - Genesis 2:3. Moses sanctified (set apart) the Tabernacle to be a Place of Worship - Leviticus 8:11. The Aaronic priesthood was sanctified (set apart) for service unto the Lord - Leviticus 8:30. Jewish people (nation) were sanctified (set apart) to be God's own people - Exodus 19:10.

Sanctification of objects is very simple. The Tabernacle was sanctified (set apart) by one dedication service. That is all there was to it. Sanctification of the people was different. There was the same kind of service but the people were commanded to 'Wash their clothes'.

Every believer in the Age of Grace is sanctified after the order of the people of the Exodus. God has sanctified us in Christ. I Corinthians 1:30. Now we are to wash our clothes; clean up our

lives and live like people should who have been set apart as the peculiar people of God.

There are three stages of sanctification: Initial, Progressive and Final. The Christian is a new creation in the likeness of Christ. Therefore because Christ was sanctified, every person is sanctified with Christ's sanctification. John 17:19. It is not a 2nd blessing or a 2nd work of grace as R. A. Tony taught. It is one of the blessing we receive when the Blessed Spirit of God makes us children of God.

The clothes washing is the 2nd or progressive stage of sanctification. It is the believer's responsibility. It requires as much attention as our physical bodies require. Keeping clean before the world necessitates a continual cleansing process. II Peter 3:18; II Corinthians 7:1; Hebrews 12:1-2.

The third and last stage is when the believer leaves the body and is changed into the likeness of the Lord - Philippians 1:20-21; I Thessalonians 5:23.

Note: These notes are compiled as a result of gleaning through about seventy-five books on the subject of the Holy Spirit. I have tried to leave off what has already been said and at the same time say what needs to be said in order to better understand this subject for our day.

OTHER SUGGESTED OUTLINES

- I. Pattern - Dependence
- II. Power - Witnessing
- III. Protector - Of the Church
- IV. Provider - Of the Gifts
- V. Possessor - Of the Body Members

- I. Personality of the Holy Spirit
- II. Partnership of the Holy Spirit
- III. Program of the Holy Spirit
- IV. Position of the Holy Spirit
- V. Petition of the Holy Spirit

- I. He Inaugurates
- II. He Informs
- III. He Investigates
- IV. He Insures
- V. He Indwells
- VI. He Infills
- VII. He Indoctrinates
- VIII. He Intercedes
- IX. He Invests
- X. He Influences
- XI. He Invites
- XII. He Introduces
- XIII. He Interrogates
- XIV. He Interprets
- XV. He Incriminates
- XVI. He Impregnates
- XVII. He Incorporates
- XVIII. He Invigorates
- XIX. He Infiltrates
- XX. He Inoculates
- XXI. He Instigates
- XXII. He Intoxicates

- I. His Incoming - Our Salvation
- II. His Indwelling - Our Sanctification

- III. His Inworking - Our Service
- IV. His Infilling - Our Satisfaction

- I. Who is He?
- II. Where Is He?
- III. Why Is He?

- I. Lordship of the Spirit
- II. Life of the Spirit
- III. Love of the Spirit
- IV. Limiting of the Spirit
- V. Leading of the Spirit

- I. Great Indweller In the Believer-John 14:17
- II. Glorious Instructor of the Believer - John 14:26
- III. Groaning Intercessor for the Believer - Romans 8:26

- I. Spirit of Truth to Sanctify - John 14:17
- II. Spirit of Grace to Beautify - Acts 6:5-8
- III. Spirit of Love to Intensify - Colossians 1
- IV. Spirit of Life to Fructify Galatians 5:22
- V. Spirit of Christ to Qualify - I Peter 1:11
- VI. Spirit of Holiness to Testify - Romans 1:4
- VII. Spirit of Light to Clarify - Ephesians 1:17

This outline taken from:

F. E. Marsh, Emblem of the Spirit - P. 15

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