

# Combined Fellowship: The Holy Spirit

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## BPCWA COMBINED FELLOWSHIP (5 Sept 2014) Session III

### Doctrine of The Holy Spirit

#### **PURPOSE**

To understand more clearly from Scriptures:

- I. The Person of the Holy Spirit
- II. The Works of the Holy Spirit
- III. The common questions concerning the Holy Spirit

<b>III The Common Questions Concerning The Holy Spirit (final)</b>
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#### **REVIEW**

In the previous lesson, we established that the Holy Spirit indwelt and infilled both NT and OT believers :

- 1) The NT helps us understand the operation of the Holy Spirit in the NT and OT more clearly :
  - a) The Holy Spirit regenerates (new birth) for salvation.
    - i) The OT believers should know this too (John 3:4-9).
  - b) Indwelling occurs at the moment of salvation and is permanent
    - i) Without the indwelling of the Holy Spirit, a person is not saved (Rom 8:9),
    - ii) Hence, like the NT, the OT believers must also have the indwelling of the Holy Spirit (Rom 8:11)
  - c) Indwelling is not so much about a focus of location, but more about a permanent ongoing relationship (1 Cor 3:16)
- 2) The Bible records for us that OT saints have the Holy Spirit indwelling
  - a) Ex 31:3, Nu 27:18, PS 51:11, Is 63:11, Dan 5:10-18, are just some examples
  - b) 1 Peter 1:10-12 and Heb 9:8 explains and affirms OT indwelling if the Holy Spirit
- 3) Infilling
  - a) After salvation the believer need the filling of the Spirit to live the Christian life and fulfil our responsibilities
  - b) Scriptures clearly records such filling in both OT and NT believers
  - c) Scriptures command us to be filled with the Spirit and it is a repeatable experience
  - d) Our lives and ministry would be far more effective if we yield to the Spirit's conviction of sin and depend upon Him instead of our flesh
  - e) The Holy Spirit always uses God's Word to lead and guide us today
  - f) A Spirit filled life is one that lived under the influence of the Word of God, not self will
  - g) It is noted that Jesus Himself was filled without measure with the Holy Spirit,  
Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,  
Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
  - h) Jesus was full of the Spirit as the Theanthropos (both God and Man in one Unique Person)
  - i) Jesus is impeccable (ie sinless and incapable of sinning), but yet when He was earth He was submissive to His Father and was dependent on the Spirit for His redemptive work He was to accomplish. This is the Trinity working in unison and perfection.

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## THE HOLY SPIRIT IN THE NEW TESTAMENT

### 1) The Ministry of the Holy Spirit after Christ's crucifixion - to point man to Christ

John 16:7-14

(7) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(8) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

(9) Of sin, because they believe not on me;

(10) Of righteousness, because I go to my Father, and ye see me no more;

(11) Of judgment, because the prince of this world is judged.

(12) I have yet many things to say unto you, but ye cannot bear them now.

(13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

(14) He shall glorify me: for he shall receive of mine, and shall shew it unto you.

- a) Jesus was going to depart physically from their midst because of His aim to go to the cross
- b) If Jesus did not die on the cross to die in place of sinners, then all the faith of the OT believers would be in vain
- c) And hence, there were no need for the Holy Spirit to continue to convict man of sin and judgment if Jesus did not go to the cross to finish His redemptive work
- d) Just as in the OT, the Holy Spirit pointed man forward to the Lamb of God when they made sacrifices (1 Peter 1:10-12), so the Holy Spirit's roles in the NT is to point man backwards to Christ's work on the cross and His ministry.
- e) Hence, since the Holy Spirit's key ministry is now to point man to Christ and His finished work, then if Christ did not go to the cross, there is no reason for the Holy Spirit to come and do this ministry.
- f) vv13, 14 : The Holy Spirit will not point us to Himself but will glorify Christ. Any ministry that focuses on the Holy Spirit without Christ is unbiblical.
- g) The Charismatic movement's overemphasis on the Holy Spirit is unbiblical
- h) Hence it is erroneous to think that the Holy Spirit is only operational during the NT and God the Father only operational during the OT, Jesus being only operational during the period of the Gospels.
- i) Rather, we should understand that God the Father and the Son sent the Holy Spirit (John 14:26, 16:7), the Son glorifies the Father (John 15:26, 17:4), and the Holy Spirit speaks about the Son (John 16:3)
- j) Each has His distinct role and function though the working of each may be more prominent at different times.

### 2) The Holy Spirit's Ministry in the Missionary Program for the NT Age

John 7:37-39

(37) In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

(38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

- a) This passage is not about believers receiving the Holy Spirit after Christ went to the cross as some suppose.
- b) To think so would contradict many passages of the OT believers having the indwelling and filling of the Holy Spirit before even Christ's incarnation
- c) Notice v39 once again refers to the Jesus Christ going to the cross where He will be glorified  
John 17:4-5

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- (4) I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- d) After Christ's glorification, the Holy Spirit is then able to commence His ministry. What is it?
- e) The NT age ministry of the Holy Spirit is the world wide missionary program of the NT church beginning at Pentecost when the NT church is founded
- f) Christ taught this:  
**Luke 24:49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.  
and we sawe its fulfillment in **Act 1:8-9**
- (8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- (9) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
- g) Hence this flowing of rivers of living water (which refers to the Holy Spirit which will be given after Christ is glorified) is explained in Acts 1:8-9 to be the Gospel streaming like rivers to the uttermost parts of the earth, flowing out of His witnesses
- h) The context consistently is about the great missionary work that will commence after Christ is glorified
- i) The Holy Spirit being sent, being given, in these context is about Him being sent with a new purpose, new mission, new assignment although He is already present in the believer's life
- j) This particular ministry of missionary program cannot begin until Christ's crucifixion, resurrection, glorification - that is why Christ must go to the cross before the Holy Spirit will have this ministry
- k) And the Holy Spirit will fill them with power to be faithful witnesses to go forth despite great persecutions to stop the outflow of the Gospel from Jerusalem to all the earth.
- l) This is not to say that the Holy Spirit was not involved in salvation of souls up till then but it is speaking of the extensiveness of reaching to the entire world in the NT church growth and church planting never like before
- m) This missionary program was fulfilled from Pentecost onwards, seen clearly in Acts
- n) This passage does not imply that the Holy Spirit was absent in the believers' life before Pentecost
- o) Rather, this passage refers to the infilling activity of the Holy Spirit to empower the believers in the great commission after the glorification of Christ
- p) Hence, you will read the about the filling of the Holy Ghost often mentioned in the book of Acts.

### 3) The Ministry of the Holy Spirit At Pentecost

Act 2:1-6

- (1) And when the day of Pentecost was fully come, they were all with one accord in one place.
- (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- a) Before Christ went to the cross (John 16:7) and after His resurrection, He reminded the disciples of the Holy Spirit that will come to fill them for empowering them for the great missionary program (Acts 1:8,9)
- b) This was specifically fulfilled at Pentecost in Acts 2

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- c) V5. God chose the Pentecost to launch the new missionary program because there were people from different parts of the world.
- d) V6. They could preach the Gospel in LANGUAGES (tongues, like "mother tongue" means dialect) which they never learnt before (more than 10 languages recorded, not ecstatic unintelligible so called "angelic languages")
- e) This resulted in many being saved and the Gospel quickly spread to their own countries in their own language very rapidly and very extensively geographically.
- f) Persecutions also resulted in the Gospel flowing far and wide because Christians had to leave Jerusalem not long after Pentecost
- g) The Holy Spirit coming upon them allowed the Christians to preach the Word in different languages without ramp up time
- h) The reason why God gave the gift was also to confirm to the Jews that the Gentiles are also saved because they too could miraculously speak in languages they did not learn before, thus proving they have the same infilling and hence indwelling which is proof of salvation:

Act 10:45-47

(45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

(46) For they heard them speak with tongues, and magnify God. Then answered Peter,

(47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Act 11:15-18

(15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

(16) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

(17) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

(18) When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

QUESTION: Does it mean that speaking in tongues is something I should seek to prove that I have the Holy Spirit?

- i) There is no more need after that to prove that Gentiles can be saved too. It was a sign to the unbelieving Jews (1 Cor 14:22).
- j) This gift was temporary and has ceased (1 Cor 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.)
- k) Pentacostalists teach that believers must ask for the Holy Spirit based upon Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? This verse is not about asking God for the gift of tongue speaking. The context has nothing to do with Pentecost. Instead it is about praying for infilling to empower and to help. God, our Father, will not refuse such a request for help.

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## 4) MODERN DAY ERRORS

### a) The Spirit Baptism as second experience after salvation

- i) Holiness movement (traced to John Wesley in the 18th century) taught that the believer can know complete sanctification ie sinless perfection concept
- ii) This movement influenced the Keswick and Pentecostal "revivals"
- iii) The Keswick revival in 1875 where the emphasis of a crisis experience of Spirit baptism will free the person to a Higher Life of living above sin<sup>1</sup>, "let go and let God" (inner passivity to let power of God take us along), "rest in faith"
- iv) This led to the later Pentecostal movement in 1901 which also believed that man can be freed from committing sin after experiencing a second crisis experience after salvation – the experience of the "baptism of the Holy Ghost"
- v) This Pentecostal movement led to present day Charismatic tongues speaking in early 1900s where "speaking in tongues" was the proof of this second baptism of the Spirit.
- vi) In 1836 Charles Finney and Asa Mahan experienced what they called "baptisms of the Holy Ghost" which they believed not only freed them from committing sin but also removed their tendency toward sin.
- vii) Mysticism and New Ageism began to infiltrate Christianity, being wrongly called Spirit led and Spirit filled experiences
- viii) Watchman Nee is an example of one who was influenced by Roman Catholic mystic Madam Guyon (Quietism which emphasizes passivity not activity)
- ix) In this movement, a spiritual man is one who has a deeper experience with God and understands truths that others cannot discern – even if his concepts contradict Scriptures
- x) Sinless perfection is possible after this second baptism

### b) Sola Scriptura (Scriptures only as rule of faith and life) is rejected for "Word and Experience"

- i) A common verse quoted out of context is **2Cor 3:6** Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
- ii) Some teach that the Word (letter) eg commandments, theology and doctrines kills, and are undesirable.
- iii) "Since we all have the Holy Spirit, That is your interpretation, I see it differently" become the rule of thumb instead of sound interpretation.
- iv) Hence we should depend on the individual being led and guided by the Spirit in his heart instead of doctrinal soundness - The Spirit is all we need today is the idea.
- v) Correctness is based on individual's "leading by the Spirit" - ie there is not absoluteness but subjectivism instead. This is existential philosophy creeping into Christianity. The study of God's Word is relegated below the experiential, personal, "Spirit led" knowledge and insights to "deeper" truths because of personal "Spirit revelations"
- vi) Charismatism is a typical example where experience is held above what is in Scriptures

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<sup>1</sup> People who influenced Keswick theology include John Wesley, Charles Finney, and Hannah Whitall Smith. Significant proponents of Keswick theology include Evan H. Hopkins (Keswick's formative theologian), H. Moule (Keswick's scholar and best theologian), F. B. Meyer (Keswick's international ambassador), Andrew Murray (Keswick's foremost devotional author), J. Hudson Taylor and Amy Carmichael (Keswick's foremost missionaries), Frances Havergal (Keswick's hymnist), and W. H. Griffith Thomas, and Robert C. McQuilkin (leaders of the victorious life movement). People who were influenced by Keswick theology include leaders of the Christian and Missionary Alliance (A. B. Simpson), Moody Bible Institute (D. L. Moody and R. A. Torrey), and Dallas Seminary (Lewis Chafer and Charles Ryrie). <http://www.ligonier.org/learn/articles/why-let-go-and-let-god-bad-idea/>

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- vii) In 1906, the Azusa Street Revival sparked the tongues speaking experience began in 1906 in LA, California and the Pentecostal movement grew despite many contractions with known Scriptures

## 5) ANALYSIS OF MODERN DAY ERRORS

### a) Analysis of concept that Spirit is more important than Theology

- i) Analysis of 2 Cor 3:6. Paul is stating that the law can only make us know sin. Knowing sin through the law reveals that man is dead in sin. The Spirit uses the law to condemn man and then regenerate the man
- ii) The Judaizers were depending upon their obedience of the law for salvation instead of regeneration by the Holy Spirit. They reject the regenerating work of the Spirit
- iii) So Paul is stating that the Judaizers need the regeneration of the Spirit which gives life
- iv) Hence Paul is not putting the Spirit above the law but asserting that those who are regenerated by the Spirit die to the law as a means of salvation.
- v) Paul affirms the usefulness of the moral law :  
Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.
  
- vi) The believer loves the law after salvation : Psalm 119:97 MEM. O how love I thy law! it is my meditation all the day, Psalm 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
- vii) The Holy Spirit only works through the Word and will never contradict His own Word which He inspired.
- viii) He takes His Word to lead, guide, convict, and teach us. There is nothing mystical in such an experience.
- ix) That is why the believer must constantly read His Word and seek guidance through His leading by it

### b) Analysis of the Experience based "second baptism of the Spirit to prove spirituality"

- i) We have seen in previous lessons that the Bible does not teach that the Holy Spirit does any baptizing ie not baptism of the Spirit
- ii) We also saw that it is the Lord Jesus who baptizes us with the Holy Spirit
- iii) The second baptism and crisis experience of this baptism espouse some to have an superior attitude (2 categories of Christians: have and have nots), and causes others to seek such an experience in order to be more spiritual
- iv) The second baptism experience is not in Scriptures, especially the tongues gift as proof of such an experience – no one in the NT was asked to seek a second baptism after salvation for higher spirituality
- v) Tongues speaking in the Bible involved languages, not mystical utterings
- vi) People were rebuked for using the language gift of tongues to show off that they were more spiritual.
- vii) If Paul said that not all are given the gift of tongues (1 Cor 12:30), then how can not being able to speak with tongues be less spiritual?
- viii) Inner passivity to let go and let God contradicts Paul's teaching of fighting the good fight of faith ( 1 Tim 6:12) , keeping the body under subjection (1 Cor 9:27), pressing towards the mark (Phil 3:14). Of course we do so in dependence upon the Holy Spirit but it is different from a "let go and let God" passivity.

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## 6) CONCLUSION

In summary, we have learnt that :

- a) The Holy Spirit is God, the third Person in the Holy Trinity
- b) In both the NT and OT, He dwells in every believer permanently after regenerating them in new birth
- c) After salvation, the Holy Spirit fills the believer to empower and enable him to live the Christian life
- d) Indwelling is not an emphasis of location but rather a permanent relationship with the believer
- e) The Holy Spirit enables a believer to understand and recall Scriptures, pray according to God's will, and overcome the power of sin. Hence the believer must depend upon Him and not on his own flesh.
- f) The Holy Spirit always points man to Christ, not draw attention to Himself.
- g) When the Bible states the the Holy Spirit is sent, it does not mean He was absent before in the believers.
- h) In the NT Church age, the Holy Spirit is sent and came with an expanded ministry at Pentecost - the world wide missionary program in the NT age began then. Again, this does not mean He did not indwell, infill, enable believers before Pentecost.
- i) Spirit above the Word, second baptism, unintelligible tongues speaking today to increase spirituality are unbiblical teachings that put experience above the Word of God.
- j) Believers have the great comfort and encouragement in the Holy Spirit doctrine because it informs us that we can live the Christian life with direct help from this permanent indwelling and ongoing infilling of the Holy Spirit.

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**Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.  
(Zech 4:6)**

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