

The Holy Spirit

Reading: Boles, The Holy Spirit, 11-33

Introduction: Preliminary Considerations

- A. A special class on the Holy Spirit, vs. the Godhead, or the Father, or the Son reflects the “times”; it is not a biblical focus.
 1. The dove – new symbol of Christianity (vs. the cross)?
 2. The “Dispensation of the Holy Spirit” error
 - a. Adam to the Birth of Christ = Age of the Father
 - b. Birth of Christ to Pentecost = Age of the Son
 - c. Pentecost to Second Coming = Age of the Holy Spirit
 3. It is the Son Who has preeminence in the Last Days
 - a. Col. 1:13-18
 - b. The Holy Spirit’s testimony is of the Son, not Himself: John 16:14
- B. The source of our understanding of the Holy Spirit is objective (the Bible), not subjective (human experience).
 1. The Bible offers itself as the only absolute source of truth.
 - a. Romans 10:13-17
 - b. I John 2:1-5
 2. The unreliability of subjective experience as a source of absolute truth
 - a. In the area of sense perception
 - b. In the area of the ethical: John 16:2
 - c. In the area of doctrine: I John 4:1-3
- C. The difficulty created by the Calvinian-Augustinian bias of modern translations
 1. The error interpretation by capitalization (pneuma)
 2. There are 264 appearance of spirit in the New Testament.

Possible renderings:

 - a. the Holy Spirit of God: Matt. 28:19
 - b. the attitude of God: Romans 8:14
 - c. a holy spirit or a spirit of holiness: I Thess. 1:5
 - d. spirituality (vs. worldliness): Gal. 5:16
 - e. the human spirit: Eph. 5:18 (Col. 3:16, 17)
- D. The difficulty created by the anachronistic imposition of Augustinian mysticism on the text.
- E. The essential unity of the Godhead
 1. John 14:10-18
 2. I Peter 1:11 – II Peter 1:21

F. The overarching principle of faith

1. Faith vs. experience
2. We do not know the Father and the Son by faith and the Holy Spirit by experience.

G. The Holy Spirit is often presented in Scripture in terms of ministry or function.

1. John 14:17
2. John 15:26
3. I Peter 1:11
4. Titus 3:5, i.e., the intent of the Spirit of God to move us toward holiness. Also Ro. 1:4.
5. Gal. 4:6

I. The Holy Spirit in Creation

- A. Gen. 1:2
- B. Jo. 1:1-3; I Cor. 8:6; Col. 1:16, 17.
- C. The essential unity of the Godhead.

II. The Holy Spirit in Old Testament Revelation

- A. II Peter 1:21; I Peter 1:10-12
- B. The concept of revelation through angels
 - 1. Heb. 2:2; Acts 7:53
 - 2. Promise & Law: Gal. 3:15-19; Gen. 18:1-19

III. The Image of the Holy Spirit in the New Testament

- A. Dove: Matt. 3:16
- B. Water: Jo. 4:11-14; 7:37-39
- C. Seal: Eph. 1:13, 14
- D. Oil: I Jo. 2:20, 21

IV. The Holy Spirit in the New Testament Revelation

- A. The Promise: Jo. 14-16
- B. The empowerment: Jo. 20:21-23
- C. The claim:
 - 1. Paul: I Cor. 2
 - 2. John I Jo. 2:18-29

V. The Holy Spirit and the Incarnation

- A. Immanuel, Matt. 1:23
- B. The Holy Spirit overshadowed Mary: Luke 1:35; Matt. 1:18-20.
- C. The fullness of the Godhead in the Son: Col. 2:9; II Cor. 5:19.
- D. Jesus begotten of the Father: John 1:18; Acts 13:33.
- E. Jesus came of His own free will: Phil. 2:6, 7.
- F. The futility of analogies.

VI. The Holy Spirit and Pentecost (Acts 2)

A. Common theories of the purpose of Pentecost

1. Creation and credentialing of the Apostolate.
2. Empowerment of the discouraged disciples, sometimes extended to a general promise.
3. Equipping of the disciples, i.e., tongues for communication

B. The promise by John the Baptist: Matt. 3:1-12.

1. The judgmental context (cf. Isa. 10:15; Matt. 21:18-22?)
2. The emphasis in the Gospels on the crucifixion as the consummating national sin.

- a. Matt. 21:33-45
- b. Matt. 22:1-14 (see v. 7)
- c. Matt. 23:29-39
- d. Matt. 24 (A reminder to the Jewish Christians of what was to come upon Jerusalem?)
- e. Matt. 7:24-27

3. Peter's sermon (Acts 2), and exegesis of Joel's prophecy.

- a. The "New Sinai" (Ex. 19:16-19, cf. Acts 2:1-3)
- b. Acts 2:16-18, a statement of universality vs. national religion.
- c. Acts 2:19, 20 (cf. Matt.24:29, 30), the prophetic formula for the condemnation of a city or nation.
- d. Acts 2:22; 36, a national indictment for the consummating sin.
- e. Acts 2:37-40, Acceptance of the Gospel embraced the rejection of Jewish national religion (vs. 40, cf. Matt. 23:36; 24:34).

C. The Spirit coming in judgment: Isa. 11:1-5.

D. The Jewish concept of Hebrew as a "holy language."

VII. Blasphemy against the Holy Spirit

- A. Matt. 12:22-37
- B. Definition: To admit the supernatural character of Jesus and His Kingdom (the Church), but to attribute the Christian system to Satan and the demons; I.e., a “Jewish” sin connected to the consummating sin of national Israel.
- C. Not connected to the “sin unto death” (I Jo. 5:13-17).

VIII. Sin against the Holy Spirit

- A. Acts 5:3; Heb. 6:4-6; 10:21-29; I Thess. 5:19.
- B. Emphasizes the Holy Spirit as the personal God.
- C. Emphasizes the Christian system as a presentation to man by the Holy Spirit.

IX. Gifts of the Holy Spirit

A. The Apostolic connection

1. The hands of the Apostles: Acts 2:43; 3:3-6; 5:12; 19:11, 12.
2. The laying on of the hands of the Apostles: Acts 6:1-8 and 8:6, 7; 8:18, 19; 19:6; Romans 1:11; II Tim. 1:6; I Tim. 4:14.
3. The coming of the Holy Spirit on the household of Cornelius a special visitation of the Holy Spirit, connected to Pentecost.
 - a. Acts 10:44-48
 - b. Acts 11:15-18
 - c. It’s character as a rebuke.
4. The purpose of the gifts of the Holy Spirit
 - a. Acts 8:6; 14:1-3; Heb. 2:1-4; I Cor. 14:22; i.e., sign gifts.
 - b. The connection between apostolic authority and apostolic power: Romans 14:18, 19; II Cor. 12:12.
5. The “ordinary” gifts of the Holy Spirit
 - a. Eph. 4:11-13; II Cor. 8:7
 - b. The question of every member special gifts (infused) vs. the giving of the opportunity.

X. The Holy Spirit and Conversion

Reading for X: Boles, Holy Spirit, pp. 186-202.

- A. The promise: John 16:7-15
- B. Calvinism and the theory of infused grace; faith before understanding; the “dead letter.”
- C. The historical results of the Calvinistic concept of conversion
 - 1. Delayed missions
 - 2. Substitutes devotion for study; prayer for preaching
 - 3. Makes the converted sinner insecure and unsure of the quality of his faith and understanding.
 - 4. Makes God responsible when a sinner rejects the Gospel.
 - 5. Substitutes the altar for the baptistery.
 - 6. Demotes preaching, elevates emotionalism
- D. The mystical character of Calvinistic-Augustinian theory of conversion.
- E. The Bible on conversion
 - 1. The Parable of the Sower: Matt. 13:1-9; 18-23.
 - a. The fault not in deficiency in the seed.
 - b. Fault in man, Satan, and the world.
 - 2. The dynamic of change
 - a. I Peter 1:22-25
 - b. Hebrews 4:12
 - c. Romans 1:16
 - d. I Cor. 1:21
 - e. James 1:18
 - f. Ephesians 6:17
 - g. Romans 10:17
- F. How God draws man into “listening range”
 - 1. Nature: Romans 1:18-20
 - 2. Conscience: Romans 2:14, 15
 - 3. Law: Romans 3:14, 15
 - 4. Circumstance

XI. The Indwelling Gift of the Holy Spirit

Reading for XI-XII: Boles, Holy Spirit, pp. 203-217

A. Preliminary considerations

1. Our relationship to God the Holy Spirit is one of faith; the Holy Spirit is not available to our senses.
2. Our relationship is to a person, not an impersonal power nor a quantifiable force.
3. We must understand whether we are speaking of “indwelling” as an immediate (Spirit on spirit) relationship or a moral and intellectual relationship.
4. We must not confuse metaphorical language, i.e., “dwell in,” “filled with,” “poured out,” et al. with the reality represented in this language.
5. We must carefully distinguish between indwelling and incarnation.
6. We must understand our relationship to the Holy Spirit in harmony with clear principles governing the God-man relationship.
 - a. Freedom of the will.
 - b. Moral vs. miraculous conversion.
 - c. Human ability and responsibility.

B. The statement of the indwelling presence of the Holy Spirit

1. Acts 2:38
2. Acts 5:32
3. I Cor. 3:16
4. Gal. 4:6

C. The character of the indwelling presence of the Holy Spirit

1. Not a restatement of the doctrine of omnipresence.
2. Not the same as the miraculous or sign gifts: Acts 8:16.
3. Not the same as the ministry of the Holy Spirit consisting in the Spirit-inspired word revelation, the Bible; not merely the presence of the Word in the mind of the Christian.
4. We cannot know from experience how the Holy Spirit indwells us, just as we cannot perceive how our own spirit attaches to or exists in our body.

D. The purpose of the indwelling Holy Spirit

1. We are filled (Acts 6:5) as in a mature and substantive relationship with a person.
2. We are given aid (Ro. 8:26) in terms of God’s primary purpose in giving the Spirit, sanctification.

XII. The Holy Spirit in Sanctification

A. The focus of the ministry of the indwelling Spirit is on the progressive and uninterrupted conformation of our character to the character of Jesus, i.e., sanctification.

1. This in harmony with God's ultimate and eternal purpose: Romans 8:29; Eph. 4:22-24.
2. Titus 3:5
3. Romans 15:16

B. The implication of the indwelling Spirit is that we are a part of the family of God, and as such in the process of being saved.

1. II Cor. 1:21, 22
2. Eph. 1:13, 14
3. Eph. 4:30
4. II Cor. 5:5

C. The means of sanctification

1. The Word of God: Eph. 1:13, 14.
2. Prayer: Romans 8:2, 27.
3. The ministry of the indwelling Spirit is providential, it is not the miraculous overpowering of our will.
4. Sanctification is a moral, not a miraculous process.
5. Sanctification is not always explainable, i.e., we are helped in ways we cannot always define, but it is ours on the condition of obedience. Sanctification is a Word to be obeyed and a prayer to be prayed; it is neither a mystery to be solved or a hidden treasure to be discovered.

D. Sanctification must be understood in harmony with the Biblical concept of the leading of the Holy Spirit (to be discussed subsequently).

XIII. The Holy Spirit and the New Birth

Reading for XIII & XIV: Boles, <u>Holy Spirit</u> , pp. 219-306.
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- A. John 3:1-12
- B. The context: first-century Jewish nationalistic expectations.
- C. The Calvinistic bias for miraculous regeneration, which makes it impossible for physical water to be involved.
- D. The objection that Jesus would not introduce baptism at this early stage in His ministry.
- E. The confusion of “spiritual” interpretations of water.
 - 1. The Word
 - 2. The Spirit
- F. The relation of this doctrine to that of the Holy Spirit and Conversion (X).
- G. The error of argument by analogy.
 - 1. Calvinists who argue for miraculous regeneration on the basis of the fact that a baby does not choose to be born.
 - 2. Those who would soften the doctrine by pointing to the fetal stage; the “unborn brother.”
 - 3. The fundamental error of argument by analogy.
 - a. The metaphor of creation
 - b. The life-death metaphor

XIV. The Leading of the Holy Spirit

- A. Romans 8:14 (Spirit or spirit?)
- B. The miraculous leading of the Holy Spirit
 - 1. Matt. 4:1
 - 2. Acts 16:6, 7
- C. The emphasis upon sanctification vs. situations (XII).
- D. The sufficiency of the Word; II Tim. 3:16, 17.
- E. The care to be exercised in regard to intuitional leading.

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