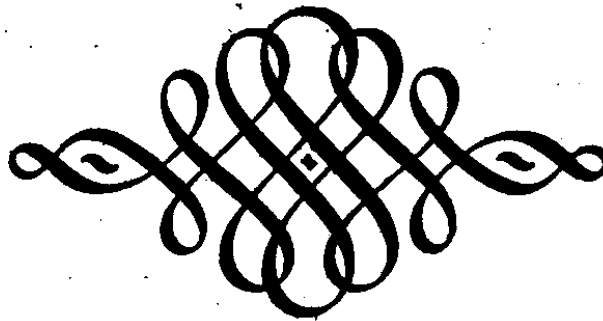


THE HOLY SPIRIT

BRIEF
OUTLINE
STUDY



BRIEF OUTLINE STUDY ON THE HOLY SPIRIT



- **THE FOLLOWING OUTLINE** is intended to be a help in the study of the Person and Work of the Holy Spirit.
- **THE QUESTIONS** at the end of each of the 4 sections are submitted for discussion, as the Lord may lead, in the group study of the subject.
- **IT IS SUGGESTED** that each one go over the outline with his Bible, carefully reading the Scriptures referred to, and come to class with any other questions which may come to mind.

1. THE HOLY SPIRIT IS A DISTINCT PERSON AND MEMBER OF THE GODHEAD.

A. That the Holy Spirit is a Person is clearly indicated by the use of the personal pronoun "He" in the following references: John 14:16, 17; 15:26; 16:13, 14.

B. That the Holy Spirit is not merely an influence (though He most surely does influence), is seen in the following references where He is engaged in acting as only a person can.

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|-----------------------------|-----------------------------|
| 1. He teaches. John 14:26 | 7. He forbids. Acts 16:6 |
| 2. He reminds. John 14:26 | 8. He intercedes. Rom. 8:26 |
| 3. He testifies. John 15:26 | 9. He wills. 1 Cor. 12:11 |
| 4. He reproves. John 16:8 | 10. He speaks. 1 Tim. 4:1 |
| 5. He commands. Acts 11:12 | 11. He is lied to. Acts 5:3 |
| 6. He approves. Acts 15:28 | 12. He strives. Gen. 6:3 |

C. That the Lord Jesus refers to the Holy Spirit whom He promised to send as "Another Comforter," John 14:16 sets before us.

1. "Comforter" is from a word, "Paraclete", composed of two words which together mean "one called along side to help;" the same word is translated "Advocate" in 1 John 2:1, in reference to the Lord Jesus at the right hand of the Father.

2. "Another" implies one of the same kind, not a different kind; thus we have Christ in heaven, and the Spirit on earth as the "Paraclete" (Greek),—Advocate or Comforter of the people of God.

D. That the Holy Spirit is a member of the Godhead, Scripture teaches.

1. Though the word "trinity" is not found in the Bible, we have all three members of the Godhead mentioned together in several places: Isaiah 48:16 and Ephesians 2:18 being one from the Old and New Testaments respectively.

2. There are four characteristics of the Spirit that mark Him out as being God.

- a. Hebrews 9:14 declares Him to be eternal.
 - b. Psalm 139:6-10 declares Him to be omnipresent.
 - c. Job 33:4 & 26:13, 14 declare Him to be omnipotent.
 - d. 1 Cor. 2:10-12 declares Him to be omniscient.
3. In Acts 5:4, He is definitely called God.

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QUESTIONS FOR DISCUSSION

1. Where are the first and last references to the Holy Spirit in the Bible?
2. Is the Holy Spirit merely an influence?
3. What does the title "Another Comforter" imply?
4. Is the Holy Spirit a member of the Godhead?

— N O T E S —

2. THE SPIRIT OF GOD HAS A DEFINITE PART IN THE WORK OF SALVATION.

A. There is, however, what one may call an ineffectual work of the Spirit as is manifested in man's rejecting the Spirit's witness.

1. In Noah's day, the Spirit strove with man (Genesis 6:3), but all save Noah and his family perished in the flood.

2. When the Lord was on earth, men blasphemed the Spirit by attributing the miracles He performed to the Devil and thus sealed their own doom (Matthew 12:31).

3. Stephen, in Acts 7:51, charged the unbelievers in his day with resisting the Holy Ghost, and they were enraged and stoned him.

4. Paul, in Hebrews 10:29, speaks of the punishment in store for those who despise the Spirit of grace.

B. The effectual work of the Holy Spirit can be clearly traced throughout the Word of God, with the distinct features of His work seen in the different periods of time; however, we shall confine our study to His work in the present day of grace.

1. John 16:7-11 reveals Him as active in the work of CONVICTION.

a. Because of unbelief, He convicts of sin.

b. Because Christ has gone to the Father, men are convicted of righteousness.

c. Because the prince of this world (age) is judged, men are convicted of judgment and surely cannot expect to escape, being in fact already judged for unbelief (John 3:18).

2. John 3:5, 6 reveals that the Spirit of God is active in the work of NEW BIRTH — the impartation of eternal life.

a. "Water", in verse 3, is the symbol used by the Lord for the Word of God, as the following Scriptures show when compared with each other: Ephesians 5:26, 1 Peter 1:23; Ezekiel 36:25 & Psalm 119:9.

- b. **The Spirit is the Divine Agent—the Power—Who using the Word, imparts eternal life to the believer.**
 - 1) In John 3:6, new birth is said to be “of the Spirit.”
 - 2) John 6:63 declares, “It is the Spirit that quickeneth.”
 - c. John 1:12 teaches that the **believer is the receiver of Christ (Who is the Life); thus faith is the principle whereby one is born of God (John 1:13) and made a child in the family of God (Gal. 3.26).**
 - d. A type of this marvelous work of the Spirit of God and the Word of God is beautifully noticed in Genesis 1:2,3,4—The Spirit is seen moving over the ruin and darkness, and the Word of God is heard, “Let there be light,” with the blessed result, “And there was light.”
3. **The SEALING of the Spirit is mentioned in three New Testament references, and denotes ownership, security and approval.**
- a. The believer is sealed by God, 2 Cor. 1:22.
 - b. The believer is sealed immediately upon believing the Word of Truth, the Gospel of His salvation, Ephesians 1:13.
 - c. The believer is sealed unto the day of redemption, Ephesians 4:30.
 - d. Esther 8:8 and Daniel 6:17 are two Old Testament illustrations of the significance of the seal; also see Matt. 27:66 and Rev. 7:4 in the New Testament.
4. **The EARNEST of the Spirit (also mentioned in three New Testament references) denotes a pledge, foretaste, or downpayment.**
- a. The Earnest is given to the believer in his heart, 2 Corinthians 1:22.
 - b. The Earnest is given by God, 2 Corinthians 5:5.
 - c. The Holy Spirit is the Earnest (downpayment) of our inheritance which is laid up for us in heaven, Ephesians 1:14.

- d. The grapes of Eschol, brought back by the spies for the children of Israel to see and taste (Num. 13:23), beautifully illustrate the "Earnest"—the Spirit of God and His ministry as a foretaste and pledge of what awaits us.
5. The ANOINTING of the Spirit is likewise mentioned three times in the New Testament (3 is the number of the Trinity and speaks of the Third Person of the Godhead), and denotes a setting apart to a specific position or office and purpose.
- a. The believer is anointed by God, 2 Cor. 1:21.
- b. He has the unction (anointing) from the Holy One, and with this the ability to know all things, 1 John 2:20.
- c. The anointing received abides in the believer, and teaches him, 1 John 2:26.
- d. The Old Testament illustrates this truth in connection with the anointing with oil (type of the Holy Spirit, Zechariah 5:1-6) which sets the believer apart for service.
- 1) Aaron was anointed as priest in Ex. 29:7.
 - 2) David was anointed as king in 1 Sam. 16:13.
 - 3) Elisha was anointed as prophet in 1 Kings 19:16.
- e. The Antitype — Christ, which means "Anointed One", is the Prophet, Priest and King anointed at His baptism as He went forth in public ministry for 3½ years, officially owned and designated by His Father, John 1:32 and Matt. 3:17.
- f. The anointing that the believer receives sets him apart as a servant to God and man, and equips him for worship and service as a holy and royal priest, 1 Peter 2:5, 9.
- g. Only where the blood had been first applied (save in the case of Aaron, Exodus 29:17, a type of Christ who needed no redemption) could the oil be applied. See Exodus 30:32.
- 1) In connection with the service of priests see Exodus 29:20, 21, and in connection with the cleansing of the leper, see Leviticus 14:14-18.

2) Only those washed by the blood are anointed
by the Holy Spirit.

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QUESTIONS FOR DISCUSSION

1. **Is it possible to resist the Holy Spirit?**
2. **What is the unpardonable sin?**
3. **Can a true believer blaspheme against the Holy Ghost?**
4. **Why is the Holy Spirit in the world?**
5. **What part does the Holy Spirit have in New Birth?**
6. **What is meant by the sealing of the Spirit?**
7. **What is meant by the earnest of the Spirit?**
8. **What is meant by the anointing of the Spirit?**

— N O T E S —

- NOTES -

3. THE SPIRIT OF GOD INDWELLS THE BELIEVER, PLACING UPON HIM MANY RESPONSIBILITIES.

- A. Our bodies are temples of the Holy Spirit, 1 Corinthians 6:18-20.**
- 1. He indwells us forever, John 14:16.**
 - 2. He indwells us to strengthen us in the inner man, Ephesians 3:16.**
- B. That we may not grieve the Spirit of God is the injunction given to us in Ephesians 4:30.**
- 1. A number of evils are listed in Ephesians 4:17-32 that grieve Him.**
 - 2. Any sin, unconfessed, grieves the Spirit of God and snaps the cord of communion with God; confession of the sin restores communion and the joy of salvation. See Psalm 51.**
 - 3. It does not say that the Spirit of God can be grieved "away"; John 14:16 settles that, also Ephesians 1:13 and 4:30 where we read that we are sealed unto the day of redemption — the day of the Lord's second coming for His own.**
- C. We are exhorted in Ephesians 5:18 to "be filled with the Spirit."**
- 1. It is not that we are to have more of the Holy Spirit (this would be an impossibility, for God has given to us the Spirit in all His fullness, and not by measure, John 3:34), but it is rather the thought that the Spirit Who indwells us may have more, yes, all of us.**
 - 2. As well as Resident, He desires to be President of our lives.**
 - 3. The "wine," mentioned in Ephesians 5:18, as well as having a literal meaning, is symbolical of mere earthly joys with which we are not to be occupied and carried away.**
- D. In Galatians 5:16, we are told to walk in the Spirit and not fulfill the lusts of the flesh; this involves submission to Him, a surrendering of our wills.**
- 1. The power for this lies in our being occupied by the Spirit with our risen, glorified Lord (Col. 3:1-4),**

reckoning ourselves to have died indeed unto sin and to be alive unto God through (or, in) our Lord Jesus Christ (Romans 6:11).

2. The object of walking in the Spirit is to please the One of whom we read, "Even Christ pleased not Himself" (See 2 Timothy 2:4 & Romans 15:3).

E. "Quench not the Spirit," we are told in 1 Thess. 5:19.

1. When the Spirit came on the day of Pentecost, cloven tongues of fire appeared and sat upon the disciples, Acts 2:3, 4; this speaks of the Light and Testimony the Spirit came to bear.
2. As seen in John 15:26, the Spirit testifies of Christ; For us to hinder His working through us (whether it be by our backwardness on the one hand, or forwardness on the other; by cowardliness or simply carelessness) is to quench the Spirit, as water quenches fires.

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QUESTIONS FOR DISCUSSION

1. Are you indwelt by the Holy Spirit?
2. Can we grieve the Holy Spirit of God away?
3. What does it mean to walk in the Spirit?
4. What does it mean to be filled with the Spirit?
5. What does it mean to quench the Spirit?

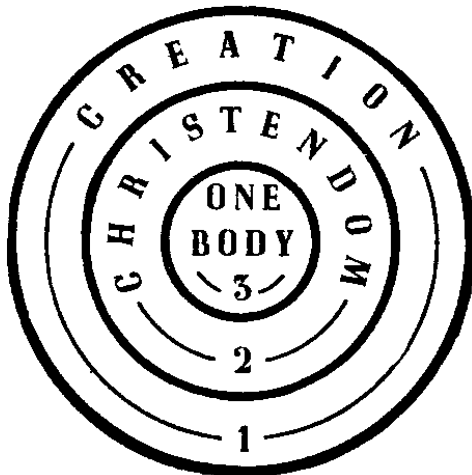
— N O T E S —

- NOTES -

4. THE SPIRIT OF GOD INDWELLS THE CHURCH, INVOLVING CORPORATE RESPONSIBILITIES & PRIVILEGES.

A. The Church (Assembly) is spoken of in several ways. We shall consider two of them:

1. In Ephesians 2:20-22, believers are seen builded together, a holy temple, for a habitation of God through the Spirit.
2. In 1 Corinthians 12, where the Church is likened to a body, we see the Holy Spirit baptizing believers into one body, verse 13, and directing the many members in service to all; the baptism of the Spirit initiates the believer into the one body, the Church. Water baptism initiates into the kingdom of heaven—the sphere of Christian profession on earth.
 - a. The three circles of Ephesians 4:4-6, clearly reveal this distinction.



- 1) Verse 6 includes all Creation.
- 2) Verse 5 includes all Christendom; thus we note that naming the one Lord, the one faith (Christianity), and the one baptism (water) are all connected with the profession of discipleship.
- 3) Verse 4, the innermost circle, includes only those put into the one body by the one Spirit, and have the one hope.

b. The parable of the Ten Virgins in Matthew 25 depicts Christendom (the kingdom of heaven) with its profession, showing that only the five who had oil (type of the Spirit) were ready when the Bridegroom (type of Christ) came and went in with Him to the marriage.

B. The Spirit of God is in the Church to direct in gathering, worship and ministry.

1. Matt. 18:20 gives us the simple form of the assembly.
 - a. "Two or three" is the least possible company.
 - b. "Are gathered together" implies the energy of the Spirit who would have all believers gathered in this way.

- c. "Unto (JND, translation) My Name"—the Lord's Name alone—is the center of gathering, as well as the authority for gathering.
 - d. "There Am I in the midst" is the promised Object—the Lord Himself—to Whom the Holy Spirit draws the believer.
2. In the gatherings of the early assembly in Acts 2: 41-47, the guidance and energy of the Holy Spirit can be traced.
- a. They continued in the apostle's doctrine (teaching), thus suggesting to us the Bible Study with the Spirit of God as the Divine Teacher (John 14:26 and John 16:13, 14).
 - b. "Fellowship" which they enjoyed — the sharing together a common object—is the precious privilege of believers today, made possible by the power of the Spirit (2 Cor. 13:14), and based upon the teaching of the Word of God. The impossibility of enjoying this while linked with the world in any of its forms is revealed in 2 Corinthians 6: 14-18, with the exhortation to be separated unto God. Also, in 2 Timothy 2:19-22, we are instructed to separate from the unscriptural mixture in the "great house"—professing Christendom, and follow "righteousness, faith, love, and peace, with them that call upon the Name of the Lord with a pure (unmixed) heart."
 - c. From Acts 20:7 we learn that the disciples gathered for the "breaking of bread" to remember the Lord on the first day of the week; the Spirit of God today is the power to bring to remembrance (John 14:26) our suffering Lord, and to bring forth praise and worship acceptable to God.
 - 1) The ten lepers who were cleansed are illustrative of the many saved today, whereas the one who alone returned to give thanks pictures the few (in comparison) who remember the Lord according to His Word.
 - d. They also gathered for "prayer," — the meeting where needs are made known to God at the throne

of grace, and mercy is obtained for the path.

- 1) Jude exhorts us to pray in the Holy Ghost, that is, according to His dictates.
 - 2) Paul, in Ephesians 6:18, says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."
 - 3) The effectual intercession of the Spirit is disclosed in Romans 8:26 as to how He intercedes for us, when we know not what to pray for as we ought.
- e. The above instructions, if followed, would produce "The Unity of the Spirit," as we are exhorted to endeavor to keep in Ephesians 4:3. This will be a practical unity of believers based upon the truth of God. It will necessitate separation from all that is not truth, and enjoyed in fellowship with even "two or three" gathered unto the Name of the Lord alone, with His promised Presence in the midst. See Matthew 18:20. This will be realized in a unity of saints and assemblies with a common discipline under the Lordship and Headship of Christ, and under the authority of His Word. This is often referred to as a "circle of fellowship", meaning that it excludes all that is not Scriptural, and would include all who walk according to the principles of the Word of God. The "Unity of the Body" is not what we are called to keep. That is God's responsibility, and He keeps that.

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QUESTIONS FOR DISCUSSION

1. **What is the Holy Spirit's part in forming the One Body?**
2. **To whom does the Spirit of God gather believers?**
3. **Is the Spirit of God given His place in Christendom today? If not, in what way is He set aside?**
4. **What does it mean to worship by God's Spirit?**
5. **What does it mean to pray in the Spirit?**
6. **When will the dispensation of the Holy Spirit end?**
7. **What is the "Unity of the Spirit?"**

- NOTES -

— NOTES —

JUST TO THINK . . .

That He Dwells in Me!

THERE'S a wonderful truth in the Bible.

I turn to its pages to see

That the Spirit was sent from the Saviour above—

And to think that He dwells in me!

CHORUS

Oh, the wonder of it all,

The wonder of it all,

Just to think that He dwells in me!

Oh, the wonder of it all,

The wonder of it all,

Just to think that He dwells in me!

And the Spirit would lead me to worship,

To serve, as from self I'm set free;

But the wonder of wonders that thrills my soul

Is the wonder that He dwells in me!

Oh, to walk day by day in the Spirit—

Be filled and completely controlled—

Not to grieve nor to quench Him is my desire,

As the more of my Lord I behold!

Tune: "The Wonder of it All."