

“What the Spirit Does For Us”
Selected Texts

- INTRO. - As important as the work of the HS is in the life of every believer, perhaps there is no other area of doctrine that has been misunderstood and misapplied in the modern church than the doctrine of the HS.
- One of the reasons is because of the symbols and metaphors with which the Bible writers communicated the message in regard to the third Person of the Trinity.
- The Bible uses such symbols as water, oil, wind, fire, a dove, and a seal. It uses such figures of speech as being baptized by the Spirit, filled with the Spirit, walking in the Spirit, having the fruit of the Spirit, being sealed by the Spirit, gifts of the Spirit, and many others.
- The entire doctrine of the new covenant ministry of the HS is saturated in figurative language. You say, “Pastor, why are there so many metaphors and other figures of speech in connection with the teaching on the HS?”
- I believe that it is because the writers are attempting to make something clear that is difficult for our finite minds to grasp.
- A figure of speech is a communication technique that is used to communicate something unfamiliar by using something familiar.
- Because we cannot *see* the HS with our physical eyes, and we cannot understand the spiritual realm in which He operates, a figure of speech (like a metaphor) can ultimately help us to overcome our limitations of understanding.
- That’s the *positive* side of the issue. The *negative* side is that figures of speech have to be interpreted, and these figures of speech concerning the HS have *not* always been interpreted the same way in the Christian church.
- We must be extremely careful in how we interpret figures of speech, because *sometimes* it can make all the difference in the world. For example, a “lion” is used as a metaphor for both Christ and Satan. So we’d better be able to tell the difference in how it is being used.
- Sometimes Christians can fall into the trap of thinking that a certain figure of speech (such as the filling of the Spirit) is always used the same way in Scripture -- but that is *not* the case. We must be careful to understand the use of the metaphor in light of its context.
- The idea of “filling” is used differently by Paul than it is by Luke. And Luke by himself has two different uses for the “filling” metaphor. He uses the “pimplemi” and “pleres” word groups to refer to a general filling, and he uses the “pimplemi” word group to refer to a “special filling” (for a unique purpose).

- This word is used to show an event rather than a general state of being filled. And there are examples of special fillings for the purpose of prophesying, confrontational witness, and for ministry consecration.
- Now, I don't have time to fully explain all that tonight, so you'll just have to take my word for it... Dr. Pettegrew has a long section on it in his book *The New Covenant Ministry of the Holy Spirit*.
- But (as we move on into the NT epistles in our study of the HS), we need to be very careful with our study of Scripture, so as *not* to miss the intended meaning.
- Now, (to bring us up to date), we have been doing a study of the new covenant role of the HS. We are seeking to answer the question "What is the role of the HS today?" and we have determined to do a systematic treatment of this important doctrine.
- We started by spending several weeks on what the OT prophets had to say about the new covenant role of the HS. From there, we spent some time on what Jesus Himself had to say about it, and then did a somewhat quick overview of the teaching on the HS in the book of Acts.
- Tonight we are going to move into what the teaching the Apostles is concerning the role of the HS. We are *not* going to be able to examine every single passage that mentions the HS, but we *will* touch on the *main* ones.
- There are literally *hundreds* of verses in the Bible where the HS is mentioned, but we want to (at least) go to the ones where something important is taught about the work of the HS in this dispensation.
- Now, I have broken this part down into four main categories, and (as you might imagine) this will take us several weeks to work through. I want us to focus on four main areas of teaching concerning the HS.
- First of all, there are at least 10 things that the NT says the HS does for us as believers. Secondly, there are two *commands* we are given in regard to the HS. Thirdly, there are a couple of things the Bible tells us the HS does *generally* in the world. And fourthly, there are about four *responses* we can have to the work of the HS.
- We are going to take several weeks to develop all this, but I want to begin tonight looking at the first category, which is what the HS does for believers. And the very first thing He does for us is:
 - I. HE BAPTIZES US INTO THE BODY OF CHRIST
- Turn with me to 1 Cor 12:13 for a moment. 1 Cor. 12:13 says, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."

- The context for 1 Cor. 12 is the subject of spiritual gifts, but the point Paul is making is that no matter what your spiritual gifts may be, we are all baptized by the Spirit into the same body of Christ.
- Christians are immersed into the assembly of the saved by the work of the HS. He is the vehicle through which we are introduced and placed into the body of Christ, the universal church.
- Now, we know that the HS is the One who does the work of regeneration, because Titus 3:5 says, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing *by the Holy Spirit.*”
- When Jesus was talking to Nicodemus in John 3, He equated being “born again” as being “born of the Spirit.” (John 3:5, 8) So we know that the HS is the agent of our salvation.
- But the metaphor of the “baptism of the Spirit” has caused a great deal of misunderstanding (and even abuse) in the modern church.
- Charismatics (in particular) have seen the baptism of the Spirit as a second work of grace, some time *after* salvation. And since this has become such a common misunderstanding in the church today, I want us to spend a little time on this.
- If you and I were living 100 years ago, we could just skip over this part (and go right on to something else) because everyone 100 years ago knew that the baptism of the HS is the same thing as salvation.
- But because we live in the day we live in, we have to address this faulty understanding of this metaphor.
- The metaphor of the baptism of the Spirit is used in two ways in the NT. The *first* way it is used is to refer to the Day of Pentecost, when the HS was first poured out upon the disciples of Christ and the church age began.
- This metaphor was first used by John the Baptist to point forward to the outpouring of the Spirit by Christ. We see this recorded in Mark 1:6-8. Turn with me to Mark 1:6-8, “John was clothed with camel’s hair and *wore* a leather belt around his waist, and his diet was locusts and wild honey. ⁷And he was preaching, and saying, “After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. ⁸“I baptized you with water; but He will baptize you with the Holy Spirit.”
- So John was pointing *ahead* to a day when the Messiah would “baptize” with the HS. When was that day? The Day of Pentecost.
- We read about it in Acts 1:4-5, “Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me; ⁵for John baptized with water, but you will be

baptized with the Holy Spirit not many days from now.”

- Ten days later, the Day of Pentecost came, and the HS was poured out with all the manifestations we saw earlier (the sound of a mighty rushing wind, tongues of fire and each man hearing the message in his own language).
- And *then*, (in Acts 11), when Cornelius, the Gentile centurion was saved, Peter explained it to the church in Jerusalem this way, “And as I began to speak, the Holy Spirit fell upon them (the Gentiles) just as *He did* upon us at the beginning. ¹⁶“And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ ¹⁷“Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?” ¹⁸When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance *that leads* to life.”
- So the metaphor of the baptism of the Spirit was used of the Day of Pentecost, and later of the inclusion of the Gentiles, who had a similar experience of the outpouring of the HS in an age-inaugurating fashion.

- As one author put it, “Spirit baptism is the broad term among the complex of figures of speech for describing the Spirit’s new covenant ministry.”
- But the concept of the baptism of the Spirit is used in a *different* sense *after* this initial outpouring of the Spirit. *After* Pentecost (and the later inclusion of the Gentiles), the baptism of the Spirit was used as a way of referring to the moment of salvation when a new believer is baptized into the body of Christ.
- Dr. Mayhue gives six observations about the baptism of the Spirit:
 1. Spirit baptism is inseparably linked with salvation.
 2. Spirit baptism, like salvation, occurs only once.
 3. In Spirit baptism, Christ does the baptizing and the HS is the medium into which we are immersed.
 4. The isolated historical instances where tongues speaking was accompanied with Spirit baptism were associated with the apostolic era and are *not* normative for today (Acts 2:4; 10:46; 19:6).
 5. God initiated Spirit baptism; we do *not* have to seek it.
 6. Spirit baptism is the means by which God places us in His church (1 Cor. 12:13).

- But it is important that we understand that being *baptized* in the Spirit is *not* the same thing as being *filled* with the Spirit. We will talk about being filled with the Spirit later on, but being baptized in the Spirit happens only one time (at salvation). Being filled with the Spirit is something that is to be a continuous action in our lives.
- We are never commanded to be baptized in the Spirit, but believers *are* commanded to be filled with the Spirit. Baptism in the Spirit is a once-for-all thing. It is a positional reality. It takes place the moment a person is born again through faith in Christ.
- On the other hand, being filled with the Spirit is to be a repeated, on-going experience in the life of every believer. There is only one baptism but many fillings.
- This can be said in many different ways. One way is to say that through *baptism* the Spirit becomes *resident*, but through *filling* He becomes *President*.
- Another way to say it, is to say that it is one thing for us to have the HS, it is something else for the HS to have us.
- But going back to the issue of Spirit baptism, turn with me to the familiar passage on baptism in Rom. 6:1-4. Notice what it says here, “What shall we say then? Are we to continue in sin so that grace may increase? ²May it never be! How shall we who died to sin still live in it? ³Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? ⁴Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”
- Now, even though this does *not* say anything here about Spirit baptism, it *applies* to it. You see, often times people today assume that every time the Bible talks about baptism it is talking about *water* baptism.
- But even if you interpret this passage as relating to water baptism, you have to admit that what is figured here is *more* than just water baptism. It is a spiritual baptism, or (if you will) a baptism of the Spirit.
- A believer is baptized into Christ Jesus, including His death, burial and resurrection. This is the same thing we read in Gal. 3:27 where it talks about being “baptized into Christ.” And the conclusion in v. 28 is that now we are all “one in Christ Jesus.”
- As Eph. 4:5 says, there is only “one baptism” just as there is only “one Lord” and “one faith.” Unbelievers are referred to in Jude 19 as “having

not the Spirit.” Rom. 8:9 says, “if anyone does not have the Spirit of Christ, he does not belong to Him.”

- So we understand from these passages that having the Spirit is seen in Scripture as equivalent to salvation. And the presence of the Spirit is the confirmation of salvation.
- Paul said in Rom. 8:14-16, “For all who are being led by the Spirit of God, these are sons of God. ¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” ¹⁶The Spirit Himself testifies with our spirit that we are children of God...”
- Let me ask you this evening...have you experienced the baptism of the Spirit? (expound) *Not only* does the HS baptize us into the body of Christ, but secondly:

II. HE SEALS US AS ETERNALLY HIS

- Spurgeon wrote, “In the early times when land was sold, the owner cut a section of turf and cast it into the cap of the purchaser as a token that it was his – or he tore off the branch of a tree and put it into the new owner’s hand to show that he was entitled to all the products of the soil.”

“And when the purchaser of a house received possession, the key of the door or a bundle of thatch from the roof signified that the building was yielded up to him.”

(Then he makes the application – he says) “The God of all grace has given to his people all the perfections of heaven to be their heritage forever, and the down-payment of his Spirit is to them the blessed token that all things are theirs.”

(He explains) “The Spirit’s work of comfort and sanctification is a part of heaven’s covenant blessings – a turf from the soil of Canaan, a twig from the tree of life, the key to the mansions in the (heavenlies). Possessing the down-payment of the Spirit we have received possession of heaven (itself).”

- Turn with me (for a moment) to Eph. 1:13-14. Notice what it says, “In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, ¹⁴who is given as a pledge of our inheritance, with a view to the redemption of *God’s own* possession, to the praise of His glory.”
- Eph. 4:30 says, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” As we see in Rom. 8, the presence of

the Spirit in our lives gives us assurance that we are the children of God.

- But here in Ephesians we see the *guarantee* the God gives to us. His presence in us constitutes the evidence that we are sealed unto the day of redemption.
- One author writes, “When my mother used to make jam, I would watch her pour wax over the top of the preserves until it was at the brim of the jar. She would then carefully wipe some wax around the rim itself, and place the rubber lined lid on tight.”

“The wax and the vacuum caused by the cooling preserves would seal that jar so tight that it could have sat on a basement shelf for years, and the jam would have been good when finally opened. Sealed, preserved, protected.”

(Then he said) “In our house, the dust didn’t have time to gather on those jars; but they could have lasted a long time if necessary.”

(He explains that) “Paul, under the inspiration of the same HS of God, has written to us that after listening to the message of truth, the good news of our salvation – HAVING ALSO BELIEVED, we were sealed in Him (Christ) by the HS of promise.”

(Then he writes) “A seal of God’s ownership was placed over our lives, and unlike Pilate’s seal, no power in heaven or earth can break that seal...(we are sealed) preserved (and) protected until the day of the redemption of our bodies...”

- Just as a young man gives a young lady an engagement ring to validate his promise to marry her, so God gives every believer the HS as a salvation down payment. This assures us of His promise to complete what He began with regard to our marriage to Christ resulting in eternal life.
- 2 Cor. 1:21 says, “Now He who establishes us with you in Christ and anointed us is God, ²²who also sealed us and gave *us* the Spirit in our hearts as a pledge.”
- 2 Cor. 5:5 says, “Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.” Over and over again we see the HS being referred to as a “pledge.”
- Now, the *sealing* of the Spirit is *not* something that the HS does in our hearts, or some gift the Spirit gives to us -- the seal is the HS *Himself*. The very presence of the HS in our hearts is the evidence of the divine seal and pledge.
- Someone may ask, “How do I know for sure that I am saved?” The answer is, “Do you see evidence

of the presence of the HS in your life?” That’s how you know you are secure in Him.

- Do you see evidence of the *fruit* of the Spirit in your life? Do you have a desire to be free from the influence of sin in your life? Does the love of God flow through your heart? Do you long for closer communion with God and with your fellow believers? Then you have solid, biblical reasons for being assured of salvation. You have the evidence of that down payment.
- ILL. - How many of you have ever shopped for a car? (Don’t you just love that wonderful experience?) After browsing through several lots, you finally find a car you like. You have decided you want to buy this car, but you don’t have your financing ready to purchase it.

So the salesman says, “You know, I have several other people who are interested in this car. If you walk away right now, this car probably won’t be here when you come back. If you really want this car, you are going to need to put a \$500 down payment on it to hold it.”

- A down payment means that you are guaranteeing the rest of the payment later. It means that you are serious enough about it that you are committed to buying it and you are *not* going to back out.

- By the way, unlike men, God never “backs out” once He has given His pledge. Once He has given us the earnest of His Spirit we can be absolutely assured of our salvation.
- A seal means that the transaction is complete. The seal means the deal is done. Heaven is a guaranteed promise. It is just as much ours today as it will be when we experience it in the future.
- ILL. - One day a man heard a knock on his door. When he opened the door, a messenger was there to tell him that he had become heir to an unbelievable fortune. The messenger said, “And just so you will know that this is real, here is a check for fifty million dollars!” (apply)
- Listen my friend, every blessing you and I receive from God, every time the HS works in our lives, is just a drop in the bucket compared to all He has prepared for us.
- ILL. - Jerry Vines asks, “how long will this seal last? Eph. 4:30 tells us we are sealed ‘for the day of redemption.’ Rev. 7 tells us of the 144,000 who are sealed by God. In Rev. 14:1 they appear again.”

(Then Vines asks) “How many made it from Rev. 7 to Rev. 14? Not 143,990, but all 144,000! Not one

is missing. When God seals a person by the HS, he says, 'This one is eternally mine!'"

- PRAYER