

THE HOLY SPIRIT

The Holy Spirit: Syllabus

Notes —

CLASS #1:

- I. Course Introduction.
- II. The Person and Presence of the Holy Spirit:
 - A. The Identity of the Holy Spirit.
 - B. The Nature of the Holy Spirit.

CLASS #2:

- II. The Person and Presence of the Holy Spirit. (cont.)
 - C. The Activity of the Holy Spirit.

CLASS #3:

- II. The Person and Presence of the Holy Spirit. (cont.)
 - C. The Activity of the Holy Spirit.

CLASS #4:

- III. The Power of the Holy Spirit:
 - A. Introduction to the Spirit's Power.
 - B. Where is this Dynamic Power? How can I Experience it?

CLASS #5:

- III. The Power of the Holy Spirit: (cont.)
 - C. What is the Dynamic Power for?
Exam.

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The Holy Spirit: Exam

Possible 20 Point Questions

- 1) Choose three titles for the Holy Spirit which are used to describe Him (pp. 226, 227).
- 2) Defend the fact that the Holy Spirit is a Person, not an impersonal force or influence (p. 232, 233).
- 3) Describe the activity of the Holy Spirit in regeneration (pp. 235, 236).
- 4) Use Lk 11:5-13 to describe some principles concerning the gift of the Holy Spirit (pp. 254-256).
- 5) Where is the dynamite power of the Holy Spirit? How can you receive it (pp. 260-265)?
- 6) What is the purpose of the dynamite power of the Holy Spirit (pp. 266-268)?

Possible 10 Point Questions

- 1) Why is it important to say **the** Holy Spirit (p. 225)?
- 2) List five variations of the name of the Holy Spirit (p. 225).
- 3) List four symbolic descriptions of the Holy Spirit (pp. 228-231).
- 4) Use one Scripture to show that the Holy Spirit is God (p. 231).
- 5) Use one Scripture to show one way in which the Spirit has divine characteristics (p. 232).
- 6) Use one Scripture to show the Spirit's involvement in the resurrection (p.237).
- 7) Describe one special task or function of the Holy Spirit in the Old Testament (pp. 238-241).
- 8) List the six different aspects of the abundant anointing of the Spirit upon the "coming one" (p. 242).
- 9) Show how the anointing of Jesus after His baptism reveals the Trinity (p.247).
- 10) Define the Greek word "**Dunamis**" (p. 259).
- 11) Where is the dynamite not found (pp. 259)?
- 12) Cite one Scripture that connects the power of the Holy Spirit to patience and joy (p. 266).

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I. Course Introduction.

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A. The Importance of the Holy Spirit (see Gen 1:2; Jn 16:7; Rev 22:17).

1. From the time before Creation to the time of the departure of Jesus from this earth to the end of the age, we see the importance of the Holy Spirit in the Bible.
2. The ministry of the Holy Spirit is so important that Jesus actually says that it will be an advantage if He leaves because then the Holy Spirit would come.
3. The Holy Spirit is as important as God because the Holy Spirit is God.

B. The Contents of This Course.

1. The person and presence of the Holy Spirit.
 - a. First we will study the Person of the Trinity known as the Holy Spirit. We will consider His identity and His nature.
 - b. Then, we will study the presence of the Holy Spirit. We will consider the activities of the Spirit.
 - c. Most of the materials from this part of the course are based on the teachings of Dr. J.R. Williams of Regent University.¹ Used by permission.
2. The power of the Holy Spirit.
 - a. Here we will focus on the Greek word in Acts 1:8, **Dunamis** (power).
 - 1) Jesus told His disciples to wait for the Holy Spirit because when He comes they will receive **Dunamis**.
 - 2) From the word **Dunamis** we derive our word “dynamite” (“dynamite” is a chemical explosive often used in construction and destruction).

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- b. This part of the course will be divided into two sections according to two questions about the “dynamic power”.

- 1) Where is the dynamic power?
- 2) What is the dynamic power for?

II. The Person and Presence of the Holy Spirit.

A. The Identity of the Holy Spirit.

- 1. His name.

- a. Spirit.

- 1) A spirit is immaterial, yet it is the essential reality of human existence. It is contrasted with:
 - a) Flesh (Is 31:3).
 - b) Flesh and bones (Lk 24:39).
- 2) The word **Spirit** signifies freedom of movement or action (See 2 Cor 3:17 and Jn 3:8).
- 3) It also represents energy, force, and dynamic movement (See Gen 1:2 and Acts 2:2).

- b. Holy.

- 1) Here we have the idea of sacredness. The holy is separate from the common. There is a sense of awe associated with it.
 - a) We also have the idea of “glory” (Ex 15:11).
 - b) Holiness also indicates purity.

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- c. The.
 - 1) He is **The** Holy Spirit.
 - 2) He is unique. There is no other Holy Spirit.
- 2. Variations of His name.
 - a. In the New Testament, the name **The Holy Spirit** is interchangeable with:
 - 1) The Spirit (Lk 4:1, 2).
 - 2) The Spirit of God (Mt 12:28, 32).
 - 3) The Spirit of Christ (Rom 8:9).
 - 4) The Spirit of your Father (see Mt 10:20 and Lk 12:12).

Discussion Point

What can be said about the Trinity with respect to these variations and interchanges?

- b. In the Old Testament, the name The Holy Spirit is interchangeable with:
 - 1) Your Holy Spirit (see Ps 51:11; Is 63:10, 11).
 - 2) The/My/Your/His Spirit (Gen 1:2; 6:3; Num 11:26; Ps 104:30; Job 34:14).
 - 3) The Spirit of the Lord (most common).

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Discussion Point

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What is the implication regarding the relationship between the Spirit and God?

3. Titles.

- a. The Spirit of truth (see Jn 14:16, 17; 15:26; and 16:13).
 - 1) This truth will focus on Jesus (Jn 14:26; 15:26; and 16:14, 15) who is the Truth (Jn 14:6).
 - 2) This truth is beyond worldly knowledge. It is truth that **cannot be received** by the world (Jn 14:17). Also see 1 Cor 2:14 regarding this point.
- b. The Spirit of holiness (see Rom 1:4 and Rom 8:11).
 - 1) The Spirit of holiness is the Spirit who sanctifies the believer.
 - 2) The Spirit of holiness is also the Spirit who raises him from the dead.
- c. The Spirit of life (see Rom 8:2; 2 Cor 3:6; and Jn 6:63).
 - 1) The believer is freed from the bondage of the law in the sense that he is now able to fulfill “the just requirement of the law” (Rom 8:4). He can do this because he has the one in him (Gal 2:20) who already has fulfilled the law (Mt 5:17).
 - 2) We are set free from the law because we are able to keep the law. We are able to keep the law because we can now walk according to the Spirit (of life) and not according to the flesh (Rom 8:4).

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- d. The Spirit of adoption (see Rom 8:15 and Gal 4:5, 6).
 - 1) We are adopted into the family of God. Thus, the Spirit comes to us. In this sense, He is identified as the Spirit of adoption.
 - 2) This identification of the Holy Spirit speaks of the intimate relationship that we now have with God. He is our Daddy (as the Aramaic name should be translated). By the Spirit of God, we not only have a relationship with God, but it is a deep, intimate, personal relationship.
- e. The Spirit of grace (see Heb 10:29).
 - 1) The Spirit of grace is the Spirit who has been graciously working in our salvation.
 - 2) He draws us to the work of Christ (Jn 16:7-15).
- f. The Spirit of glory (see 1 Pt 4:14). This is especially connected with suffering for Christ's sake.
- g. The eternal Spirit (see Heb 9:14).
 - 1) He is without beginning or end.
 - 2) The Holy Spirit is called the eternal Spirit. He is also called the Spirit of life. We could say that He is the Spirit of eternal life. This would be consistent with the emphasis of His identity as the Spirit of adoption since we are told in Jn 17:3 that eternal life is to know God (a deep, intimate, personal type of knowledge).

Discussion Point

Discuss the relationship between the titles of the Holy Spirit and the character of the Holy Spirit. Briefly discuss this same relationship regarding the titles and character of God and Jesus Christ.

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4. Symbolic descriptions of the Holy Spirit.

a. Wind.

- 1) The Hebrew word “ruach” can mean “wind” or “spirit”. Consider the possible translations of Gen 1:2.
- 2) The Greek word “pneuma” can also mean “wind” or “spirit”. Consider the double use of the word in Jn 3:8.
- 3) The Holy Spirit (symbolized by wind) is seen on the day of Pentecost (Acts 2:2).
- 4) The word “ruach” can also mean “breath”.
 - a) Consider the description of the Spirit as breath in Ezek 37:5, 9.
 - b) Also consider the idea in Jn 20:22.
- 5) These types of descriptions of the Holy Spirit focus on Him as a moving force or a divine energy.

b. Fire.

- 1) The close connection between the Spirit and fire is seen in Mt 3:11 and Lk 3:16. The fire is associated with the consuming of evil (Mt 3:12; and Lk 3:17).
- 2) In Is 4:4, 5, note how the fire of judgment becomes the flaming fire of glory.
- 3) Consider the implications of the previous points in the light of Acts 2:3, 4. The tongues of fire represent the cleansing power of the spoken word.

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c. Water.

- 1) A very descriptive symbol of the Holy Spirit is flowing water. Note that it is never still water (see Jn 7:37-39; Jn 4:10, 14; Is 44:2, 3 and Is 32:15).
- 2) In connection with these ideas of the Spirit, we can also consider Ezek 47:1-9; Zech 14:8; and Rev 22:1, 2.

d. Dove.

- 1) The most common image of the dove is seen with the dove descending on Jesus at His baptism (Lk 3:22).
- 2) The symbolism can be of the gentleness and innocence of a dove (Mt 10:16).
- 3) It also can point to the life giving activity of the Spirit.
 - a) In Gen 1:2, we see the Spirit “hovering” like a bird over the waters as God prepares to bring forth life.
 - b) Noah sends out a dove. It represents life returning to earth.
- 4) Also consider the possible symbolism of the dove in terms of sacrifice.
 - a) It was used in Old Testament sacrifices (Gen 15:9).
 - b) We are reminded of the gentleness of a dove and the gentleness of Jesus’ ministry (Mt 12:20) and of His willingness to die (Is 53:7).

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- 5) Another possible symbolism of the dove is related to redemption.
 - a) Jewish tradition interprets the voice of the turtledove in Song of Solomon 2:12 as being the voice of the Holy Spirit of redemption.
 - b) Remember that Jesus' ministry of redemption began after the Holy Spirit descended upon Him in the form of a dove.
- e. Seal.
 - 1) The symbol of the Holy Spirit represents God's ownership and protection (see Eph 1:13, 14 and Eph 4:30).
 - a) A seal indicates that something is owned by someone. The Holy Spirit is given to the believer to show that he belongs to God.
 - b) The Spirit is also given in order to protect the believer. A seal marks someone for protection (see Rev 7:3).
 - 2) The symbol also stands as a guarantee or a pledge.
 - a) A seal can be the proof of ownership of a future possession. It is a pledge.
 - b) Consider this point regarding 2 Cor 1:22.
 - 3) A seal can also represent a mark of confirmation or dedication (see Jn 6:27).
 - 4) In the symbolism of the seal, the Holy Spirit works in the believer in the area of assurance of salvation.

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f. Oil.

- 1) Oil is linked to the Holy Spirit by way of the idea of anointing or unction.
 - a) Soon after the Spirit comes upon Jesus He reports that “The Spirit of the Lord has anointed me” (Lk 4:18).
 - b) Consider 1 Jn 2:20, and 27 in light of Jn 14:26.
- 2) Consider the connection to anointing in 1 Sam 16:12, 13).

Discussion Point

Reflect upon the various symbolic descriptions of the Holy Spirit: wind, breath, fire, water, dove, seal, and oil. Can you see the presence of the Holy Spirit in many biblical passages that otherwise, you might not have recognized? It is possible that we underestimate the dynamic presence of the Holy Spirit in the scriptural text and also in our daily lives.

B. The Nature of the Holy Spirit.

1 The Holy Spirit is God.

- a. There is divine recognition and identification.
 - 1) Throughout the book of Acts the Holy Spirit is recognized as God (see 15:28; 21:11; 28:25).
 - 2) Study Acts 5:3, 4. Note how the Holy Spirit and God are interchanged (see also Mt 12:31, 32).
 - 3) We are the temples of **God** because the **Holy Spirit** dwells in us (see 1 Cor 3:16).
 - 4) It is also important to realize that to be filled with the Holy Spirit is to be filled with God.

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- b. The Spirit has divine characteristics.
 - 1) He is omnipresent, which means all present (see Ps 139:7-10 and Jn 14:16,17).
 - 2) He is omniscient, which means all knowing (see Is 40:13; 1 Cor 2:10; and Jn 16:13).
 - 3) He is omnipotent, which means all powerful (see Job 33:4; and of 1 Cor 12:11).
- c. The Spirit does divine work.
 - 1) We will expand on this point in the next section of study.
 - 2) If the Spirit does the work of God, then He must be God.
- 2. The Holy Spirit is a person.
 - a. He is given personal designations.
 - 1) He is called the Paraclete or Helper (Jn 14:16, 26; 15:26; 16:7). This term in the Greek is in the masculine gender. It is not neuter (which is without gender).
 - 2) In Jn 16:13 the word Spirit is followed by a masculine pronoun.
 - 3) Note the personal pronouns (Me and I) that are used to refer to the Holy Spirit in Acts 13:2.
 - b. He has personal characteristics.
 - 1) He has intelligence.
 - a) He speaks (Acts 13:2).
 - b) He gives guidance and makes decisions (Acts 15:28).
 - c) He has a mind (Rom 8:27).

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- 2) He has a will (see Acts 16:6, 7; 1 Cor 12:11; and Gen 6:3).
- 3) He has feelings (see Is 63:10; Eph 4:30; and Rom 8:26).
- c. He has personal relationships.
 - 1) Relationship with Jesus.
 - a) He leads and sends Him (Lk 4:1, 2).
 - b) He takes from Jesus in order to glorify Him (Jn 16:14).
 - 2) Relationship with Christians (see Acts 20:23; and 2 Cor 13:14).
- 3. The Holy Spirit is God, yet He is a distinct Person.
 - a. A study of Gen 1:1, 2 will show that God and the Spirit of God are distinct. It shows that there is a distinction, not a separation, between them.
 - b. Jesus is God and He was with God (Jn 1:1). The Holy Spirit is God and He is from God (see Ps 104:30; Is 44:3; Jn 14:26; 15:26; 16:7).
 - c. The Spirit proceeds from the Father (Jn 15:26).
 - 1) This is different than being sent from the Father. The Father decides when to send the Spirit. However, the Spirit proceeds from the Father eternally (note the continuous nature of the present tense that is used in 15:26). This does not happen by a decision. This happens according to the nature of God.
 - 2) At this point, we begin to enter into the paradoxical discussion of the Trinity. The Trinity is a profound mystery.

Discussion Point

Discuss further the concept that the Holy Spirit is God,
yet is also distinct from God.
What are some of the distinctions between them?

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C. The Activity of the Holy Spirit.

1. Creation.

- a. God is intimately involved with His creation.
- b. Through the presence of the Holy Spirit (Gen 1:2), God brings creative order (Gen 1:2a).
 - 1) The Spirit seemed to be preparing for the Creation. He supplied the energy for Creation to happen. He is very involved in the creation process.
 - a) Later, we see this more clearly in the plural references to the Creator (Gen 1:26).
 - b) Consider Gen 1:1 while remembering that the Hebrew word for “God” here is in the plural (see also Ps 33:6).
 - 2) The Spirit is involved in the creation of life. He was involved in the original moment of Creation and is also involved in the ongoing process of creation activities (see Ps 104:30; Gen 2:7; and Job 33:4).
 - a) All of mankind, in the original Creation, depends on the Spirit of life (Rom 8:2; 2 Cor 3:6).
 - (1) Consider the implication of Acts 17:28.
 - (2) Consider Job 34:14, 15. The idea is that if the Spirit is taken away then all men will instantly disintegrate.
 - b) Consider the fact that in the Old Testament there is a breathing of the Spirit that affects all mankind in the original Creation. There is also a filling of the Spirit within certain individuals (Ex 31:3). With this in mind, how can we explain that in the New Testament there is a breathing of the Spirit (Jn 20:22) and a filling of the Spirit (Acts 2:4)?

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2. Sovereignty.

- a. God not only creates, but He maintains His creation. By His Spirit He remains sovereign over His creation.
 - 1) Review Job 34:14, 15 to see his principle.
 - 2) God's creation is created and maintained by the power of the Holy Spirit (see Heb 1:3; and Acts 1:8).
- b. In His sovereignty, God not only maintains His creation, but He also guides His creation. Through the Spirit of God, Deity is very involved in creation after it has been created (see Ps 139:7-10; Is 63:11-14; and Hag 2:4, 5).

3. Incarnation.

- a. Through the activity of the Holy Spirit, Jesus Christ is conceived in the womb of Mary.
- b. Study Lk 1:35 and Mt 1:20.
 - 1) Compare these verses with Gen 1:2.
 - 2) Someone might say that it is impossible to create something out of nothing. However, we know that with God "nothing will be impossible" (Lk 1:37).

4. Regeneration.

- a. Just as the power of the Spirit was used to create the original creation, it is also the power of the Spirit that creates a new creation in Christ.

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- b. Notice the role of the Spirit in the concept of newness (see Ezek 36:25-27).
 - 1) Be sure to note that the Scriptures do not say that the new creation will not need to do the Law. It does say that the new creation will be able to walk according to the Law.
 - 2) The Spirit is the cause. He is not the effect. The Spirit can not be earned.
- c. In light of the previous passage, also consider Ez 37:9, 10, 14.
- d. Now study Jn 3:5-8.
 - a) Here we can see the water, the Spirit, and the wind that we saw in Ez 36 and 37. Again the idea is one of new life or regeneration.
 - b) To be born again is to be born from above or to be born by the Spirit.
 - c) Note: Jesus was born by the Spirit at His physical birth.
- e. In Jn 20:22, we see the same word (**breathed**) that is in Gen 2:7 and Ez 37:9. Originally, in Gen 2:7 there was creation or generation. Now there is recreation or regeneration.
 - 1) The regeneration includes the fact that the Holy Spirit now dwells within the believer (Jn 14:17).
 - 2) The believer is now a **Temple of the Holy Spirit** (1 Cor 6:19).
 - 3) Thus, Christ lives in us (Col 1:27; Gal 2:20).
 - 4) This provides a check, a test, or a proof for Christianity (Rom 8:9; 2 Cor 13:5).

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5. Sanctification.

- a. As the Spirit of holiness, an important part of the activity of the Holy Spirit is to sanctify believers.
- b. Sanctification is a process (see 2 Cor 7:1; 1 Thes 5:23; Phil 2:12, 13).
- c. There is a step by step victory in the war with the flesh. The process includes a continuous putting to death the **deeds of the body** (Rom 8:13).
 - 1) This is accomplished by the power of the Spirit (Gal 5:16).
 - 2) The fruit of the individual victories comes in the form of the fruits of the Spirit (Gal 5:22).

6. Resurrection.

- a. The climax of the activity of the Holy Spirit will come in the final resurrection.
- b. At the resurrection, we will be **raised with a Spiritual body** (1 Cor 15:44), and we will be raised by the Spirit (Rom 8:11).
 - 1) The Spirit creates.
 - 2) He recreates.
 - 3) He raises the dead (“revives or recreates”).

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D. The Work of the Holy Spirit Within the Community of Faith.

Author's Comment:

Much of the activity of the Holy Spirit is done within the life of the Church. Perhaps, these are the most practical activities of the Spirit. The Holy Spirit enables God's people to do certain tasks and functions.

This aspect of the activity of the Holy Spirit is divided into three sections:

1. Special tasks and functions in the Old Testament.
 - a. The designing of the tabernacle and the temple.
 - 1) The tabernacle (see Ex 31:3-5). Here we see the enabling of the Holy Spirit in order to complete a special task.
 - 2) The temple (see 1 Chron 28:12 in NIV; Ex 40:34; and 2 Chron 5:13, 14). Compare the result of the enabling of the Spirit in these situations.
 - b. The leading of the people.
 - 1) Study Num 11:17.
 - a) Moses led the people through the activity of the Spirit.
 - b) Then, Israel was led by a plurality of leadership when the Spirit was given to 70 others.

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- 2) Study Num 27:16-19 and Duet 34:9. Here again we see leadership linked with the Holy Spirit.

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c. Judging.

- 1) After the period of leadership of Moses and Joshua, the Israelites were led by “judges”. These judges were enabled by the Holy Spirit to fight the enemies of Israel and to judge and rule over Israel.
- 2) See the following examples:
 - a) Othniel (Jud 3:10).
 - b) Gideon (Jud 6:34).
 - c) Jephthah (Jud 11:29).
 - d) Samson (Jud 13:25; 14:6; 14:19; 15:14).

d. Ruling.

- 1) As we follow the history of Israel, we come to the period of the Kings. We can see the activity of the Holy Spirit in the ruling of the kings.
 - a) Saul (1 Sam 11:6 and 1 Sam 16:14).
 - b) David (1 Sam 16:13).
 - (1) The difference between Saul and David was that David never lost the Spirit.
 - (2) However, in Ps 51:11 we can feel the desperation of the thought that this was possible.
- 2) After David, there was no other mention of the activity of the Spirit being related to the ruling of the kings.

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e. Prophesying.

- 1) The case of the 70 elders (see Num 11:25).
- 2) The case of Eldad and Medad.
 - a) The Spirit is connected with prophecy in Num 11:26-29.
 - b) Note that the Spirit can not be limited to a particular group of people or to a particular place.
 - (1) Eldad and Medad were not part of the group of 70 elders.
 - (2) They did not prophesy at the tabernacle.
- 3) The case of Balaam (see Num 24:2, 3, 9).
- 4) The case of Saul (see I Sam 10:5, 6, 12; and 1 Sam 19:21-24).
- 5) The case of David (see 2 Sam 23:1, 2). See the connection of the Spirit in the life of David with his prophesying.
- 6) Other cases.
 - a) Amasai (1 Chron 12:18).
 - b) Micaiah (1 Kgs 22:24; 2 Chron 18:23).
 - c) Jahaziel (2 Chron 20:14, 15).
 - d) Zechariah (2 Chron 24:20).
 - e) Micah (Mic 3:8).
 - f) Prophets, in general (Zech 7:12).

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f. Empowering.

- 1) The ability of Zerubbabel to rebuild the temple was according to the empowering of the Holy Spirit (see Zech 4:6, 7; and Zech 2:4-7).
- 2) Elijah was taken up by the power of the Spirit (see 1 Kgs 18:12 and 2 Kgs 2:16).
 - a) Ezekiel seems to have been “taken away” at times by the power of the Spirit (see Ez 3:14; 8:3; 11:1, 24; 43:5).
 - b) Compare this idea to the New Testament event found in Acts 8:39, 40.

g. Summary.

- 1) The Spirit of God is often seen in the Old Testament as the Spirit who enables.
 - a) He enabled someone to a specific task that he would not have been able to do.
 - b) He added something to what was natural. He worked in the supernatural.
- 2) In general, the activity of the Holy Spirit was temporary and occasional.
 - a) The Spirit came upon Samson from time to time.
 - b) The Spirit came upon Saul, but later departed from him.
 - c) The Spirit came upon a prophet at the moment of his prophesying.
- 3) The activity of the Spirit always had to do with the people of God (community of faith). Even in the case of Balaam who was not an Israelite, Israel and her cause were the focus.

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Discussion Point

Discuss how the Old Testament activity of the Holy Spirit among God's people was consistently demonstrated by a temporary empowering for a specific task.

Why do you think the Spirit's empowering was temporary?

How does this contrast with the Spirit's empowering in the New Testament?

2. Messianic tasks.

a. The coming one.

1) Study Is 11:1, 2.

a) The coming One would be from the line of David.

(1) David was permanently anointed with the Spirit.

(2) So too, the Spirit would rest or remain on the coming One.

b) The coming One would receive the Spirit of the Lord in a more profound way than ever before. It would be an abundant anointing that would contain six different aspects.

(1) The spirit of wisdom.

(2) The spirit of understanding.

(3) The spirit of counsel.

(4) The spirit of might.

(5) The spirit of knowledge.

(6) The spirit of the fear of the Lord.

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- c) These six aspects of the Spirit could be said to form the ideal qualities.

(1) Intellectual (wisdom and understanding).

(2) Practical (counsel and might).

(3) Religious (knowledge and the fear of the Lord).

Discussion Point

Can you see a connection between the previous verses and Is 11:3, 5, 9?

2) Study Is 42:1-4.

- a) The Spirit is put upon the Messiah.
- b) The results are that justice, humility, tenderness, steadfastness, and patience would be identified with His ministry.

Discussion Point

Discuss this type of ministry using Mt 12:18-21.

3) Study Is 61:1-3.

- a) Here, we can clearly see the idea of anointing as it is connected with the activity of the Spirit.
- b) The coming One would complete His mission by the anointing of the Spirit.
- 4) The quantity and the quality of the Spirit that would be upon the coming One goes beyond that of any other person before Him. It includes the particular anointing of judges, prophets, priests, and kings. The anointing is complete because the ministry would be complete. Moreover, the results of the ministry would be complete (see Jn 17:4; 19:30).

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b. Forerunners to the Messiah.

1) John the Baptist (see Lk 1:15-17).

- a) John the Baptist was a climactic representative of the Old Testament prophets (see Mal 4:5, 6; and Mt 11:14).
- b) At the same time he represented more than any Old Testament prophet.
 - (1) He was filled with the Holy Spirit while he is still in the womb.
 - (2) He was a unique person with a unique anointing that was sent to do a unique ministry for a unique purpose.

2) Mary the mother of Jesus (see Lk 1:35).

- a) The enabling work of the Holy Spirit in human beings reaches to its greatest height when a virgin is enabled to give birth to God's Son.
- b) The enabling of the Spirit was for a specific purpose. It was to enable Mary to become the mother of Jesus. It had nothing to do with Mary's own salvation or sanctification.
 - (1) She still needed a Saviour (Lk 1:47).
 - (2) She still needed to be filled with the Spirit (Acts 1:14).

3) Elizabeth the mother of John the Baptist (see Lk 1:41, 42).

- a) Compare the rejoicing of Elizabeth with the rejoicing of Mary in Lk 1:47 and the rejoicing of Jesus in Lk 10:21.
- b) Note that Elizabeth was filled with the Spirit as the Spirit-filled baby in her womb leaped when the Spirit-anointed baby in Mary's womb was present.

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4) Zacharias the father of John the Baptist (see Lk 1:67, 68, 76).

- a) What was the background of Zacharias being filled with the Spirit? (See Lk 1:5-23, 57-66. Especially focus on 1:7, 18 and 1:13, 60).
- b) Zacharias struggled with faith and obedience.
- c) He was filled with the Spirit after his faith and obedience were revived. This happened when he obeyed the instruction to name the boy John even though it was not a family name and therefore against the customs of his culture.

5) Simeon (see Lk 2:25-27, 30-32, 34, 35).

- a) The Holy Spirit came upon Simeon to prepare him for the arrival of Joseph, Mary, and the baby Jesus.
- b) Simeon blessed God and then rejoiced in the Spirit.
- c) He was used to prophesy concerning the nature of salvation and the nature of the ministry of Jesus.

6) Summary of the forerunners to the Messiah.

- a) The activity of the Holy Spirit in each of these accounts had to do with the supernatural enabling for a particular purpose.
 - (1) For prophecy concerning the Messiah.
 - (2) For preparing the way for Christ.
 - (3) For giving birth to the Son of God.
- b) The activity of the Holy Spirit in each of these accounts focused on Jesus Christ. All references to the Holy Spirit pointed directly to the coming of Jesus.

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- c) There was a strong religious character of those who are activated by the Holy Spirit.
 - (1) Righteousness, humility, and commitment are some of the character traits of those who are used by the Spirit.
 - (2) Consider Lk 1:6, 15, 30, 38; 2:25.
- d) The activity of the Holy Spirit (except for the case of John the Baptist) was temporary and occasional.
 - (1) Elizabeth, Zacharias, and Simeon spoke by the Spirit temporarily.
 - (2) The Holy Spirit came upon Mary for one great occasion.
- e) The activity of the Holy Spirit was done in a context of faith, expectancy, and obedience.
 - (1) Review the points given previously about Mary (see Lk 1:38 and 1:45).
 - (2) Simeon waited in faith until the day that He saw the salvation of God.
- f) The atmosphere of the activity of the Holy Spirit was that of joy and blessing (see Lk 1:41-47; 1:64, 68; and Lk 2:27, 28, 34).
- (g) The activity of the Holy Spirit was done among the people of God.
 - (1) Consider the priestly line of Zacharias, Elizabeth, and John the Baptist (Lk 1:5).
 - (2) Consider 1:27 and 2:25.

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c. The ministry of Jesus.

Notes —

- 1) All four gospels have the baptism of Jesus and the descent of the Spirit upon Him as the background of the ministry of Jesus (see Mt 3:13-17; Mk 1:9, 10; Lk 3:21, 22; Jn 1:32, 33; and especially Lk 3:23).
 - a) The coming of the Spirit upon Jesus was for the whole of His ministry.
 - b) It was a permanent anointing (Jn 1:32).
 - c) It was an unlimited anointing (Jn 3:34).
 - d) This was the second major work of the Holy Spirit in the life of Jesus.
 - (1) First, He was born from above by the Spirit.
 - (2) Second, He was empowered by the Spirit for ministry.
 - e) The anointing of Jesus with the Holy Spirit was unique.
 - (1) The heavens were opened (literally “split in two”).
 - (2) The Spirit descended as a dove.
 - f) The anointing of Jesus revealed the Trinity.
 - (1) The Father spoke.
 - (2) The Son was proclaimed.
 - (3) The Spirit descended.
 - g) The anointing of Jesus was used as an opportunity to confirm the identity and ministry of Jesus (see Jn 6:27 regarding this point).

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- 2) How did the baptism of Jesus relate to the anointing of Jesus with the Spirit?
 - a) Jesus was baptized (even though He had no sins) in order to **Fulfill all righteousness** (Mt 3:15).
 - (1) He did that in order to identify with sinful humanity. He showed the need for repentance and forgiveness.
 - (2) This identification was the background for the coming of the Holy Spirit and the beginning of Jesus' ministry.
 - (3) However, the baptism did not cause the Spirit to descend. The descent of the Spirit was not the spiritual side of water baptism. The spiritual side of water baptism was the righteousness that Jesus fulfilled.
 - (4) The baptism and the descent of the Spirit were really two different events. There was a sense of separation of the two events in Lk 3:21, 22. He was baptized. He began to pray. Then the Spirit descended upon Him.
 - b) Baptism is essential preparation for the coming of the Spirit. However, the purpose of Jesus' baptism and the purpose of His anointing were completely different.
 - (1) The purpose of Jesus baptism was to fulfill all righteousness.
 - (2) The purpose of Jesus anointing was that He would have power for ministry (see Acts 10:38).

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3) How did the anointing of Jesus with the Spirit relate to Jesus as the One who baptized others with the Spirit (see Jn 1:33)?

- a) The suggestion is that since the Spirit came and remained upon Jesus, He would also anoint others for the ministry with the same Spirit.
- b) He was anointed with the Holy Spirit without measure (Jn 3:34). The word baptize means to “immerse or overwhelm”. He would also anoint others without measure.
- c) Again, we must make the distinction between the baptism in water and the baptism in the Spirit.
 - (1) The baptism in water was related to repentance and righteousness.
 - (2) It signified the main role of Jesus. He is the Saviour (Jn 1:29)
 - (3) The baptism in the Spirit was related to power in ministry.
 - (4) It signified Jesus’ role as the One who baptizes others in the Holy Spirit (Jn 1:32, 33).

4) The commencement of Jesus’ ministry.

- a) Study Lk 4:1.
 - (1) Jesus started His ministry as the One **upon whom** the Spirit had come in totality (full).
 - (2) Jesus started His ministry as the One **in whom** the Spirit was fully at work.

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b) Now consider Lk 4:1 together with Lk 4:2.

- (1) It was the Spirit who lead Jesus into the wilderness to be tempted by the devil. In the beginning of His ministry Jesus had to be tempted by Satan.
- (2) He had to overcome every device of the evil one. The Spirit was He who initiated that process.

Discussion Point

If Jesus was lead by the Spirit into the wilderness and His leading resulted in Jesus being tempted by the devil, should we see these events as a possibility in our own lives?

Could it be that the wilderness and temptation period will actually be God's way of preparing us for lengthy service?

c) Study Lk 4:14, 15.

- (1) The victory over temptation resulted in a manifestation of the Spirit in the life of Jesus. He "returned in the power of the Spirit."
- (2) Note the order of events in these two verses. **A report** went out about Jesus even before He began to teach. The power of the Spirit upon Jesus was obvious.

d) Study Lk 4:18, 19.

- (1) We can see the connection between the activity of the Spirit and the purposes of Jesus' ministry.
- (2) This ministry is complete. It would include preaching, teaching, healing, and deliverance.
- (3) The activity of the Spirit is equally complete. As we have seen in other Scriptures, Jesus was **full** of the Spirit, **led** by the Spirit, **empowered** by the Spirit, and **anointed** by Him.

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5) The continuation of ministry.

Notes —

- a) In the following verses, consider the implications regarding the activity of the Spirit in the speaking ministry of Jesus: Mk 1:21; Mt 7:28; Lk 4:32; Jn 6:63.
- b) In the following verses, consider the implications with respect to the activity of the Spirit in the healing and deliverance ministry of Jesus: Lk 5:17; Mt 12:28; Acts 10:38.
- c) The powerful ministry of Jesus was a continuous attack against evil forces. In Mt 12:29 Jesus states that the strong man (the devil) must first be bound before his goods can be plundered (deliverance of people under his control).
 - (1) The strong man is bound by the power of the Spirit. Recall the event in the wilderness. Jesus' victory over the devil led to the devil being bound. He had to depart from Jesus (Lk 4:13). Jesus returned in the power of the Spirit.
 - (2) There is the sense here that Jesus had to first overcome the attacks of the devil against Him. Then He would be strengthened to help others.
- d) A great part of Jesus ministry was the multiplication of that ministry (see Lk 10: 17-19).
 - (1) The Spirit that was upon Jesus enabled Him to delegate spiritual authority to others. Now they were able to minister in the power of the Spirit. The Spirit is continually at work.
 - (2) Indeed, "at that very time He rejoiced greatly" (Lk 10:21). The words "rejoiced greatly" are a translation of a unique Greek term that goes beyond regular rejoicing and indicates a rejoicing in the Holy Spirit.

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Discussion Point

Notes —

It is apparent that Jesus needed the anointing of the Spirit upon Him (which occurred when the dove descended), to be able to minister in the fullness of God's power. Should we also conclude that we too need this same anointing? Take time to pray for the Holy Spirit to anoint the class for ministry and to receive a fresh empowering by the Spirit.

3. Tasks within the Church (The Spirit to come).

- a. The Paraclete or the Helper (see Jn 14:16, 17; Jn 14:26; Jn 15:26; Jn 16:7).
 - 1) Jesus would send the Spirit to His disciples.
 - 2) The Spirit would continue the ministry of Jesus (Jn 16:8).
 - 3) The disciples would extend the ministry of Jesus through the activity of the Holy Spirit.
 - 4) As discussed earlier, the Spirit had already come to the disciples for the purposes of regeneration (Jn 14:17; 20:22). However, it would not be until He has ascended to heaven that the Spirit would come upon them for the purposes of ministering the gospel (Jn 16:7).
 - 5) Jesus was anointed by the Spirit as the heavens were opened and the Spirit descended. Now the Spirit is sent (descend) from heaven (1 Pt 1:12).
 - 6) In both cases, the recipients of the empowering of the Holy Spirit were already born of the Spirit. Jesus was born of the Spirit in Mary's womb. The disciples were born of the Spirit when Jesus breathed upon them in Jn 20:22.

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- 7) The recipients of the empowering of the Holy Spirit at Pentecost were people of faith.
- a) Before the resurrection (thus, before Jn 20:22 and their regeneration), there was little faith (see Mt 6:30; 8:26; 14:31; 16:18; 17:20; Mk 14:50; Lk 24:12).
 - b) After the conversion event of Jn 20:22 (indicated by the idea of “turning again” as Peter did earlier that day) the community of faith was born. This community would then wait to receive power for ministry. This power is a gift.
 - c) The idea of the coming of the Holy Spirit on the day of Pentecost as a gift to those who have already been converted is seen clearly in the words of Peter in Acts 11:17 (also consider Acts 2:38, 39).
 - d) We must realize that the breathing of the Spirit in Jn 20:22 can not be the coming of the Spirit as promised in Jn 16:7, because Jesus had not yet gone away to heaven to be glorified (see Jn 16:7 with Jn 20:17; Jn 7:39; Phil 2:9-11; Eph 1:20, 21).
- 8) The disciples experienced two separate events with the Holy Spirit. These events occurred for two different purposes.
- a) The first event in Jn 20:22 was for the purpose of regeneration.
 - b) The second event was for the purpose of ministry to others.

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c) Another way to see this is to study Jn 4:10-14 along with Jn 7:37-39.

(1) There was a drinking of the Spirit. This is directly related to salvation (**A spring of water welling up to eternal life**).

(2) There was also an overflowing. This comes from those who believe and would be manifested after Jesus was glorified. The blessings of believers would overflow to others through the empowered ministry of believers (consider the connection that exists between the empowering of the Spirit and the work of ministry in Acts 1:8).

(3) The Spirit that came at Pentecost was only available for those who were already believers because its purpose was not to regenerate but to empower for ministry (consider the implications of such Scriptures as Jn 14:17, Acts 2:38, Acts 5:32, Acts 8:12-16).

Discussion Point

Discuss further the difference between receiving the Spirit at salvation and the empowering of the Spirit for ministry.

Can you see our need for both? Have you experienced both?

If not, take time once again to pray for God's empowering by His Spirit.

b. The gift of the Holy Spirit (see Lk 11:5-13).

1) The context of this passage is the idea of giving a gift (vs. 13) The Holy Spirit is defined as being a gift.

2) This gift of the Holy Spirit is given to those who already are God's children (vs. 11-13).

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- 3) The gift is given for the purpose of ministry. Note the context of the story.
 - a) A friend wants to “minister” to his friend who comes to him late at night.
 - b) However, he has nothing with which to minister with (see Acts 3:6).
 - c) So he goes to another friend and asks him to give him a gift that he can “minister” with. The gift that is given is for ministry.
- 4) The giving of the Holy Spirit is closely related to dependence and desire.
 - a) The immediate context is the idea of persistent prayer (vs. 8-10).
 - b) The larger context is that of prayer and relationship with Jesus.
 - (1) The teaching of Lk 10:38-42 is that relationship with Jesus is most important.
 - (2) In Lk 11:1 we see Jesus praying. We are reminded of another connection between the coming of the Holy Spirit and the praying of Jesus (review Lk 3:21). As we look ahead, we also realize that the disciples were waiting and persevering in prayer (Acts 1:4, 14) when the Holy Spirit came upon them at Pentecost.

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- (3) The disciples ask for instruction on prayer (Lk 11:1). Jesus gives instructions (vs. 2, 3).
 - (a) These instructions include the request that the kingdom come. We are reminded here of the idea of the coming of the Holy Spirit.
 - (b) The instructions also include a request for daily bread. We are reminded here of the bread in the story to come that represents ministry to others.
- 5) Finally, we must emphasize that the gift is the Holy Spirit Himself. It is not simply something that the Spirit does or brings (like enabling us to speak in other tongues). It is the Spirit Himself that comes as the gift. Moreover, we might remind ourselves that the Holy Spirit is not tongues (although He does provide that gift). The Holy Spirit is God. And so the gift of the Holy Spirit is the gift of God Himself.
- c. Final words of Jesus (see Acts 1:4, 5).
 - 1) The coming of the Spirit is the promise of the father (see Acts 2:33; Lk 24:47-49). For this to be a promise of their Father they must already be sons.
 - 2) As discussed earlier the concept of the baptism of the Holy Spirit is separate from the concept of salvation. There is an order to be recognized. Salvation precedes the baptism of the Spirit.

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3) Review Mk 1:8; Lk 3:16; Mt 3:11.

- a) John's baptism in water was for repentance and the forgiveness of sins (Mk 1:4; Lk 3:3).
 - b) It was done in preparation for the ministry of the one who could actually take away the sins (Jn 1:29).
 - c) Later, the same message of repentance was preached. The same method of water baptism used. However, **the change** was that the baptism was done **in the name of Jesus Christ** (Acts 2:38). Salvation became available. The preparation of John's baptism had become the realization of salvation through the work of Jesus on the cross.
 - d) The fact that Jesus baptizes in the Holy Spirit is a different matter. Indeed, it is not mentioned again (after Lk 3:16) until Acts 1:5. Then it is directly related to the purpose of having power to be witnesses (Acts 1:8), and occurs after the Spirit does His regenerative work in Jn 20:22.
- (1) Salvation must precede baptism in the Spirit.
 - (2) Salvation without the baptism in the Spirit is a salvation that is incomplete in the sense that it is still waiting to be empowered for ministry.

Notes —

Author's Comment:

This issue of how and when a person is empowered by the Holy Spirit has been debated for many generations. Do not let doctrinal differences or theological background be a stumbling block to this extremely critical issue. We need the anointing of the Holy Spirit for ministry. Regardless of different terminology and methods used to describe and experience the reception of the Spirit, seek the full anointing of the Holy Spirit that enables us to be effective ministers of the Gospel!

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III. The Power of the Holy Spirit.

A. Introduction to the Spirit's Power.

Author's Illustration:

Two men went on a trip to visit Niagara Falls (one of the world's largest waterfalls). On the way they noticed and were amazed at the size and power of the Niagara River. Especially awesome were the rapids that began to form immediately before the Falls.

The one man said to the other, "Come with Me and I will show you the greatest unused power in the world." He took him to the bottom of the Falls where the water crashes down from hundreds of feet above. He said, "There is the greatest unused power in the world."

The other man disagreed. He said, "That is not quite true. The greatest unused power in the world is the dynamite of the Holy Spirit of God."

Unfortunately, this is true. The Holy Spirit offers to give Christians dynamite. However, it is not used as often as it should be.

Insert Your Illustration:

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1. From Acts 1:8, the word **power** is from the Greek word “**Dunamis**”. It is a word that means “explosive power”. From this Greek word we get our word “dynamite”.
2. Where is this explosive power? How do I get it? What is the dynamic power used for?
3. Through an exhaustive study of the Greek word “**Dunamis**” (often translated “power”) we will seek to answer these questions in an organized way.

Notes —

B. Where is this Dynamic Power? How Can I Get It?

1. The place this dynamic power **will not** be found.
 - a. It is not in Satan.
 - 1) The word **Dunamis** does appear in reference to the coming of the man of lawlessness (2 Thes 2:9).
 - 2) However, it is a fake **Dunamis** in the sense that it is manifested in the context of deception (note the reference to “false wonders”). It is a **Dunamis** that tries to replace the real **Dunamis**.
 - 3) The **Dunamis** of Satan is an inferior .
 - a) It is inferior to the **Dunamis** of Jesus (Eph 1:21).
 - b) It is inferior to the **Dunamis** of those sent by Jesus (Lk 10:19).
 - b. It is not in outward religion. Those who **hold to a form of Godliness** or religion deny the **Dunamis** of God (2 Tim 3:5).

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2. The place to find this dynamic power.

a. It is in the Church: the Head.

1) First, we must say that the dynamic power is found in God.

a) It is not resident in us to use at will. After a great manifestation of the dynamic power of God in which a lame man began to walk, Peter explained once and for all that the **Dunamis** is not our own (Acts 3:12).

b) It is found in God.

(1) Peter goes on to explain that it is from **The God of Abraham, Isaac, and Jacob** (Acts 3:13).

(2) Peter was simply used as a vessel for the dynamic power to flow through. Thus, Paul says in 2 Cor 4:7 with respect to the **Dunamis, that we have this treasure in earthen vessels.**

Author's Illustration:

A story is told of a man who was walking down the street when he saw a very strange sight. There was a man pumping a hand pump at an incredible rate of speed. He went on for quite a long time and did not seem to get tired. The man who saw this decided to take a closer look. When he got closer he realized that what he thought was a man was only a wooden figure that was painted to look like a man. The wooden man was connected to the handle of the pump in a way that made it look like he was pumping. The water was pouring forth. But it was not because the wooden man was pumping. In fact, it was an artesian well and the water was actually pumping the man.

It is the same way with the power of God. A man who works for God and gets results is a man who the Holy Spirit is working through. The only thing the man has to do is to keep his hand on the handle.

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Insert Your Illustration:

Notes —

- 2) More specifically, the dynamic power is found in the Holy Spirit (Acts 1:8) and in or by the name of Jesus (consider Acts 4:7-10 and 1 Cor 1:24).

Author's Comment:

I remember praying over a crippled boy whose body was twisted and deformed. Another man was leading the prayer. He prayed for healing. At the moment he said the words **in the name of Jesus** the boy who was deformed instantly looked normal. His mangled legs straightened and he began to dance. Yes, there is dynamic power in the name of Jesus.

- 3) Finally, it must be remembered that the dynamite is governed by the sovereignty of God. **Dunamis** is found in God's sovereignty.
- a) God chooses who gets the **Dunamis** and why he gets it (Rom 9:17).
 - b) God chooses to what degree the **Dunamis** is given (study Mt 25:15). Note that the difference of allotment was **according to his own Dunamis** (ability).
 - c) God chooses when to manifest the **Dunamis** (note the implication of Lk 5:17).

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- b. The dynamic power is in the church: the Body (the ministry of the Church).
 - 1) **Dunamis** is found in the unity, fellowship, and sharing that is within the Church (see Acts 4:33).
 - a) **Dunamis** is manifested in the context of verse 32.
 - b) What are the implications for our churches today?
 - 2) **Dunamis** is found in preaching.
 - a) Preaching the cross (1 Cor 1:18).
 - b) Preaching the gospel (see Rom 1:16; Acts 8:13; Rom 15:19; Mk 16:20).
 - 3) **Dunamis** is found in effective spiritual warfare.
 - a) Consider the implication of Rev 12:10.
 - b) Carlos Annacondia, an Argentinean evangelist, claims that his success in having such a powerful ministry is based on successful spiritual warfare. He breaks the strongholds of demonic forces before he begins his meetings. After that the dynamite explodes.
 - 4) **Dunamis** is found in the multiplication of ministry.
 - a) **Dunamis** is manifested in the context of the multiplication of Jesus ministry.
 - b) Consider the progression from Lk 6:12,13 to 6:19 to 9:1.

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c. The dynamic power is found in the church: the individual member.

- 1) **Dunamis** is found in humility and weakness (see 1 Cor 2:3-5 and 2 Cor 12:9).
- 2) **Dunamis** is found in words.
 - a) Study 1 Cor 14:11. Note that the **meaning of the language** is the **Dunamis of the language**.
 - b) Words have power (1 Cor 2:4; Prov 15:1; Prov 26:22; Is 50:4; Mt 12:36, 37; Jms 3:1-12).

Author's Comment:

A notorious political leader once said, "Give me 26 lead soldiers and I will conquer the world." The soldiers he was referring to were the 26 letters of the English alphabet used on printing presses that are used to form English words.

- 3) **Dunamis** is found in suffering. Note the connection in 2 Tim 1:8.
- 4) **Dunamis** is found in relationship with Jesus (see Lk 8:46 and Lk 6:19).
 - a) **Dunamis** is manifested because someone **touched** Jesus.
 - b) We can still **touch** Jesus today through a personal and intimate relationship with Him.

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5) **Dunamis** is found in faith.

- a) See Gal 3:5 (**Dunamis** is translated as **miracles**).
- b) See Heb 11:11 (**Dunamis** is translated as **ability**).
- c) See Mk 5:30, 34.
- d) See Mt 13:54-58 (**Dunamis** is translated as **miracles** in vs. 58).

6) **Dunamis** is found in obedience.

- a) See the relationship between **Dunamis** and obedience in Rev 3:8.
- b) See how the obedience of Jesus in the wilderness relates to the **Dunamis** seen in Lk 4:14 (see also Acts 5:32).

3. So where is the dynamic power? How do I get it?

a. There is one word that summarizes the answer. The word is **death**.

- 1) You can get it by dying to yourself. Dynamic power begins to be released when we begin to release our lives to God.
- 2) All of the previous points have to do with dying to yourself and taking up your cross.
 - a) Dying to the desire to say that the power is in you.
 - b) Dying to possessions so that you can share.
 - c) Preaching the death of Jesus on the cross.
 - d) Dying to your desire to build your own kingdom and instead being willing to multiply ministry.

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- e) Dying to your pride.
 - f) Dying to your desire to be comfortable and instead being willing to suffer.
 - g) Dying to the desires of the flesh and instead being obedient.
- b. Actually, the question should not be: **Where is the dynamic power?** The question is: **Are you willing to die?**
- 1) In Acts 1:8 we have the Greek word **Dunamis** linked to the Greek word **matir** (translated **witnesses** - one who testifies to what has been seen or experienced).
 - 2) From this Greek word we get our word “martyr”, which means one who has been so convinced by what has been seen or experienced that they would risk death to assert the reality of that testimony. Yes, **death** and **Dunamis** are inseparable.
 - 3) See this same type of connection in Phil 3:10; Rev 5:12; Jn 12:24 (also Jn 15:2).
3. So where is the dynamic power?
- a. The source is God.
 - b. The vessel is the Church (Eph 1:19; 3:20).
 - 1) Note how in the previous two verses the **Dunamis** is **toward us** and **works within us**.
 - 2) It does not say that it only works in a few gifted evangelists. The Church is a body. The dynamite is available for each member.

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C. What Is the Dynamic Power For?

1. Introduction.

- a. We must always remember that **Dunamis** is always manifested for the purpose of giving glory to Jesus (2 Thes 1:11, 12).
- b. Therefore this final study of the Greek word **Dunamis** will actually be a study of ways in which to give glory to Jesus.

2. The uses of **Dunamis**.

a. Dynamic power for the end times.

- 1) Jesus will return with **Dunamis** (Mt 24:29, 30).
- 2) We will be raised by **Dunamis** (1 Cor 6:14).
- 3) There is **Dunamis** (mighty angels in flaming fire) for judgment (2 Thes 1:7, 8).
- 4) **Dunamis** will be associated with the full reign of God (Rev 11:17).
- 5) A false **Dunamis** will be used by the enemy to deceive unbelievers (2 Thes 2:9).

b. Dynamic power for blessings for mankind in general.

- 1) There is **Dunamis** in general revelation (Rom 1:20).
- 2) **Dunamis** maintains, supports, and moves the world (Heb 1:3).

c. Dynamic power for practical blessings for the believer.

- 1) To have **steadfastness, patience and joy** (Col 1:11).
- 2) To be protected (1 Pt 1:5).
- 3) To have hope (Rom 15:13).

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d. Dynamic power for spreading the gospel.

- 1) There is **Dunamis** for preaching (Acts 4:33).
- 2) There is **Dunamis** to turn people from their sins (Lk 1:17).
- 3) There is **Dunamis** to turn people to God (Rom 1:15, 16).
- 4) There is **Dunamis** for missions.
 - a) In the Old Testament (see the missiological implications of Rom 9:17).
 - b) In the New Testament (see the missiological implications of Rom 15:19).
 - c) For all believers (Acts 1:8).
- 5) There is **Dunamis (miracles and wonders)** to confirm the identity and the gospel of Jesus (Acts 2:22 and Mk 16:20).

e. Dynamic power to build the Church.

- 1) **Dunamis** to equip the Church.
 - a) Consider the implications for the Church found in the parable of the talents.
 - b) **Dunamis** is translated as **ability** in Mt 25:15.
 - c) The parable is about the use and multiplication of gifts.

Discussion Point

Discuss this point in light of the principle of multiplication found in Eph 4: 11, 12.

- 2) **Dunamis** to mature the Church and each believer (see Col 1:28, 29).

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Discussion Point

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Discuss this point in light of the principle found in Eph 4:11-13.

f. Dynamic power to do ministry.

1) **Dunamis** to discipline (1 Cor 5:4).

2) **Dunamis** (**ability**) to give (2 Cor 8:3).

3) **Dunamis** for miracles.

a) In Jesus ministry (Lk 19:37). Note that **Dunamis** is translated as **miracles**.

b) In Stephen's ministry (Acts 6:8).

c) In general (1 Cor 12:10). Note that **Dunamis** is translated as **miracles**.

4) **Dunamis** for casting out demons.

a) In Jesus ministry (Lk 4:36).

b) In the ministry of His disciples (Lk 10:19; 9:1; Acts 19:11,12).

3. Conclusion.

a. What is the dynamic power for?

1) It is for all of the above purposes and much more (2 Pt 1:2, 3). All of which is ultimately for the glory of Jesus (2 Thes 1:11, 12).

2) The dynamic power must be like a sign that always points to Jesus. This is true because the dynamite is associated with the Holy Spirit and the Holy Spirit always points to Jesus.

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b. Where is the dynamic power?

- 1) It is in the name of Jesus (Mk 16:17, 18).
- 2) Thus, it is in our death because to be in Jesus you must die to yourself.

c. We must allow the Holy Spirit to fill us with **Dunamis** again and again and again!

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The Holy Spirit: Endnotes

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¹J. Rodman Williams, The Holy Spirit: Presence and Power - class notes from Regent University course (Virginia Beach, VA: CBN University Media Center, 1986). The flow of the major points of the outline of this part of the course are adapted directly from the teachings of Dr. Williams. Used by permission.