

WALK BY THE SPIRIT

The Doctrine of the Holy Spirit

64 Days of Truth
Days 22-28
Heritage Bible Church

64 Days of Truth is designed to help Christians understand the great doctrines of the Bible. As you spend the rest of your life feasting on the word of God (the Bible), you should forever expand and deepen your knowledge of these things.

During the 64 Days, listen to the weekly messages with an open heart and an open Bible . . . Spend a few minutes each day to study on your own, using the devotional guides in this booklet . . . Spend an hour or so each week with a discussion group, talking about the importance of what you learn.

Most of all, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen" (2 Peter 3:18).

Scripture quotations are from the New American Standard Bible.

DAY 22: Wednesday Message, "Walk By The Spirit"

If you can, take notes, and pay special attention to these key points. (When you get to your discussion group, compare notes to help each other get it all.)

How do we know the Holy Spirit is a person?

How do we know the Holy Spirit is God?

According to John 16:7-11, what is the ministry of the Holy Spirit to unbelievers?

List things the Holy Spirit does for you as a believer:

Memory Item for this week: Galatians 5:16 and 5:22-23: But I say, walk by the Spirit, and you will not carry out the desire of the flesh. . . . But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

DAY 23: Thursday. You Have The Holy Spirit

You might encounter someone who says that you don't have the Holy Spirit. Let's see what the Bible says.

Read Romans 8:9. How many people belong to Jesus Christ but *do not* possess the Holy Spirit?

Read 1 Corinthians 12:13. How many Christians have been baptized into the body of Christ? How many have received the Holy Spirit?

You might also encounter someone who tells you that you don't have the fulness of the Holy Spirit. Think about that. . . Is the Holy Spirit a person? Can you have a relationship with part of a person?

Read John 14:17. Where did Jesus promise the Holy Spirit would live? According to 1 Corinthians 6:19, where is He now?

Fill in: ____ _ ____, ____ _ ____ ____, and you will not carry out the desire of the flesh. . . . But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

DAY 26: Sunday. The Filling Of The Holy Spirit

Read Ephesians 5:18. What happens to a person who chooses to be drunk? By analogy, what happens when a person chooses to be filled with the Spirit? [Hint: Key word is "control"]

Read Ephesians 5:19-21. What phenomena go along with being filled with the Holy Spirit?

Read Colossians 3:16-17. What command begins this sequence? What phenomena result from obeying it?

What does this tell you about how to be filled with the Holy Spirit?

These are "parallel passages," meaning they record the same thing in different words. In light of what you have observed today, what do you need to do in order to be more consistently filled with the Spirit?

Fill in the blanks: _____,
..... _____,
_____ ; against such things there is no law.

DAY 27: Monday. Your Life In The Spirit

Romans 8 is a tremendous chapter which recites many blessings associated with being a Christian and having the Holy Spirit within you. Read the whole chapter, then list the promises and assurances in these verses:

8:5

8:9

8:16-17

8:23

8:26

8:28

Write out Galatians 5:16, 22-23 from memory:

DAY 28: Tuesday. Review/Prepare

1. Write out Galatians 5:16, 22-23 (as many times as you need to, until you know it by heart).
2. Name at least 5 things the Holy Spirit does for you.
3. Tomorrow's message is on the doctrine of Man and Sin. Here are some things to think about:

Can you define "conscience?"

You have a physical part (body) and non-physical part. What are some of the words for the non-physical part?

Can you define "sin?" What is "original sin?"

What is "total depravity?"

DOCTRINE OF THE HOLY SPIRIT
THINGS TO REMEMBER

The Holy Spirit is a person, not merely a "force."

The Holy Spirit is God, an equal member of the Trinity with the Father and the Son.

The Holy Spirit convicts unbelievers of sin, righteousness and judgment.

Every believer possesses the Holy Spirit.

Every believer has a spiritual gift, given and empowered by the Holy Spirit to enable him or her to serve.

The Holy Spirit does many things to enable you to live the Christian life.

Galatians 5:16, 22-23 (Memorized)

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Walk By The Spirit
64 Days of Truth, Days 22-28: Pneumatology
Discussion Guide

Often the Holy Spirit's ministry is ignored. The result is that many believers fail to rely on the resource they have. Read each passage and look for statements or hints about ministries of the Holy Spirit to you. He is the source of many precious things.

Romans 8:26

Ephesians 4:3-4

Romans 9:1

1 Corinthians 2:10-13, 1 John 2:20, 27

Romans 12:3-8, 1 Corinthians 12:11

2 Corinthians 3:17-18

Ephesians 3:16, 20-21

2 Corinthians 13:14, Philippians 2:1

Galatians 5:22-23

1 Corinthians 2:4, 1 Peter 1:12

Philippians 3:3, John 4:23-24

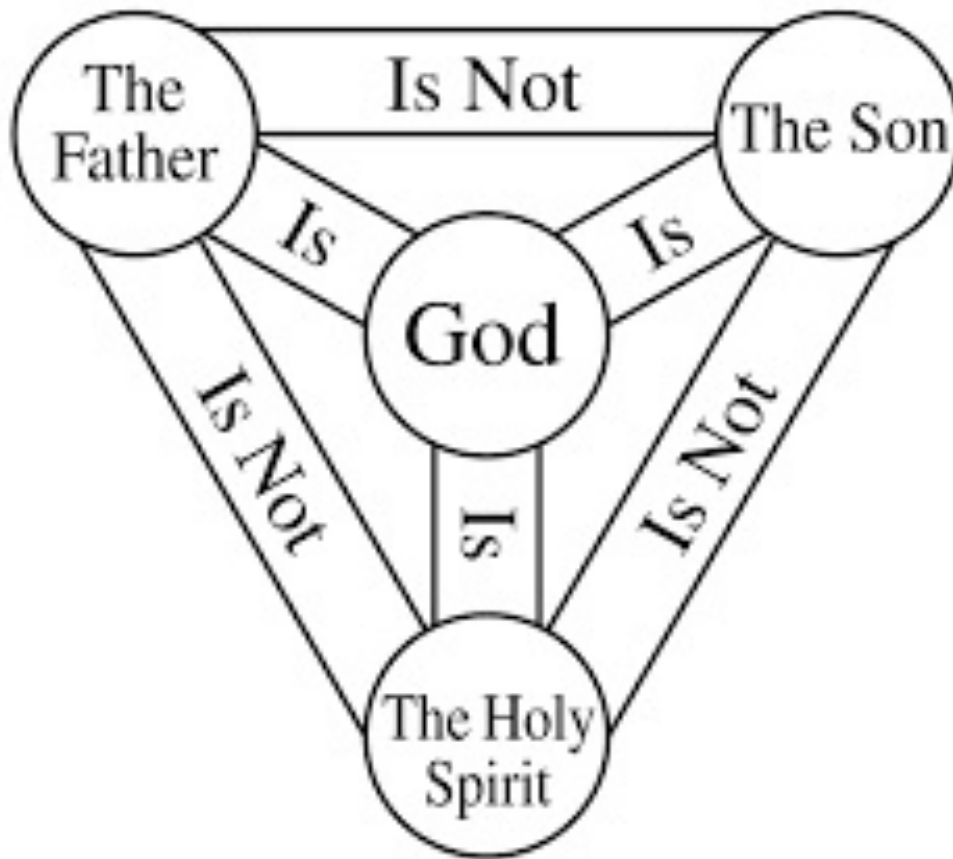
Romans 8:4, 13-14; Galatians 5:16, 18, 25

2 Timothy 1:14

2 Corinthians 1:22, Ephesians 1:13, 4:30

1 John 5:7-8

2 Peter 1:20-21



Memory Item for this week: Galatians 5:16 and 5:22-23: ***But I say, walk by the Spirit, and you will not carry out the desire of the flesh. . . . But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.***

Our Great Savior
64 Days of Truth, Days 15-21: Christology
Discussion Guide

If a person doesn't believe the correct doctrine of Jesus Christ, he or she cannot be saved! See 1 John 5:10-12, 2 John 7-11, Galatians 1:6-9. There are many important details concerning the doctrine of Christ, but don't let the details scare you. Most important is that you understand that Jesus is fully human and fully divine.

1. Give at least three evidences that Jesus is human.

Human genealogy; natural growth and development; human names; natural appearance; depended on the Holy Spirit; human limitations (fatigue, sleep, hunger, thirst, pain, death).

2. Give at least three evidences that Jesus is God.

Has Divine names; exhibits attributes of God; does things only God does (creates, sustains, forgives sin, judges).

3. What is the ***hypostatic union***?

This is the fancy term used by theologians to describe the fact that Jesus Christ is fully God and fully man, always and at the same time. He is not two persons; He is not sometimes God and sometimes man. He does not do some things in His human nature and some things in His divine nature.

4. What passage best describes the concept of ***kenosis***? Define kenosis.

Philippians 2:5-8. In becoming a man, Jesus Christ gave up the ***independent exercise*** of His divine attributes and veiled His glory in order to fulfill the plan of God to redeem men by dying in their place on the cross. He did ***not cease to be God***, but He voluntarily subjected Himself to the Father. He is not inferior to the Father; He chose to submit Himself to the Father in order to accomplish their plan for redemption.

5. According to Romans 10:9-10, Luke 6:46, Matthew 7:21-23 and Philippians 2:10-11, what is the most important evidence that a person is a Christian?

Declares Jesus is Lord (having believed in Him), then does the will of God by obeying Scripture. (Obedience is never perfect in this life, but when a person becomes a Christian he or she from that time on desires to obey Him.) To become a Christian is to love the Lord and hate your sin.

6. How would someone who watched everything you did and heard everything you said for a week be able to tell if Jesus is your Lord?

Leader: You will need to "read" your group to see how far you can go with this. It will be a healthy discussion even it remains theoretical, but if people decide to talk about personal struggles, it will be an opportunity for encouragement and bonding in the group.

Memory Item for this week: Philippians 2:10-11: . . . ***that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.***

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64 Days of Truth # 4 of 10

Scripture Text: Various

Date: 3-13-19

In the last generation—I don't know exactly what a generation is...30 years, 35 years, 40 years, however you want to describe it—there has been an explosion of interest in the Doctrine of the Holy Spirit; but most of the interest is because of an explosion of bizarre teaching about the Holy Spirit and His ministry. About 50 years ago, the "Charismatic Movement" became a very powerful force in evangelicalism in the United States.

And generally speaking, there have been two reactions to the Charismatic Movement which are unfortunate. One reaction is that many, because of the Charismatic Movement, have embraced doctrine that is contrary to the Scriptures, and embraced things that lead to *emotionalism* rather than sound faith—things that lead to very weak doctrine, and sometimes becoming outright *false* doctrine. That's been the source of what I have labeled the "Truth-By-Experience Syndrome," where what I have experienced—that determines the truth, rather than the objective Word of God. A whole lot of churches, and whole denominations, split in the 1960s and '70s because of these things.

The other reaction is mainly among people who have not been *swept along* with the Charismatic Movement's doctrines and practices; but it's just as unfortunate of a response, because a lot of people seem to go out of their way to *avoid talking about* the Holy Spirit—maybe for fear that if you talk about the Holy Spirit, you're going to be perceived as "Charismatic," and somebody's going to not like you (but maybe somebody else *would* like you, you never know that); maybe for fear of encouraging people to experiment with Charismatic phenomena. Well, when you think like that, that was the baby that you just saw go out with the bathwater. The Doctrine of the Holy Spirit is very important. So today, I want you to go home with a clean, healthy baby in the form of sound Doctrine of the Holy Spirit.

Now, with the Holy Spirit, I'm going to just wash over you a whole bunch of Scriptures. I don't expect you to get every one—when there's something that I want you to really settle on, I'll point it out to you—but the main issues for you to begin to grasp are that, the Holy Spirit is a *Person*, not a force, not just an impersonal force like gravity; the Holy Spirit is God; and the Holy Spirit is at work in your life. If you can at least remember those three things, you'll do well with the basics of what the Holy Spirit is revealed to us in Scripture to be.

The Holy Spirit may not be quite as easy to comprehend as the Father and the Son. We can think of "Father"—we've all had one. We can think of "Son"—we know what a son is; Jesus was a man. But just because the Holy Spirit is a little more ethereal—I guess that would be true; He *is* a spirit—that doesn't mean that the Bible isn't clear about Him.

He is called the "Holy Spirit." In the King James, He's called the "Holy Ghost." Okay, that doesn't mean, because He's like "Casper the Friendly Ghost"; it's because, that was a culturally appropriate way to describe a non-corporeal being—one who doesn't have a physical manifestation. He is called "breath," "wind," "power"—"Spirit" is the word for "breath" or "wind". There are symbols in the Bible for the Holy Spirit, including oil, fire, and water; so that's describing Him *metaphorically* by using terms that are similar to some of the phenomena that we see.

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The Greek word is *pneuma*, with a silent "p" on the front of it; and that can be translated "spirit" or "breath" or "wind". It's grammatically neuter. Now, in grammar—we don't have it so much in English, but we have masculine, feminine, and neuter nouns; like we always refer to ships as "her," in the feminine. We don't do that much in English, but in Greek it's very specific. That word is grammatically neuter, and that confuses some people who have a superficial knowledge of New Testament Greek. And I'll show you some *really cool* stuff about the gender of the word *pneuma*.

For those reasons, the Holy Spirit has, in some circles, *not* been identified as a Person who possesses the attributes of personality. And too many people—including some Christians—think of the Holy Spirit, not as a Person with whom to have a relationship, but just more like "the Force." When Star Wars first came out in 1977—and I confess: I'm a Star Wars fan—there was actually an *allegedly* "gospel" tract that was titled: "The Holy Spirit is the Force." No, no, no, no! "The Force" is based on a very theological *concept*, but it's a hodgepodge of a bunch of mystical ideas, Buddhist ideas, and New Age kind of stuff.

Well, let's dive in. The Doctrine of the Holy Spirit. If you want to "wow" your friends with a word, you can say, "Well, I was at church tonight; we studied 'Pneumatology.'" "*Pneuma*" is the word for "Spirit"; "ology" is "the word about." So, what are we going to say? I just kind of gave you the outline a minute ago: Number 1—He Is a Person. Number 2—He Is God. Number 3—He Is At Work in Your Life. And our final point will be the same final point for every one of these doctrines: What Can Go Wrong if you mess up on this.

So let's talk about the personhood of the Holy Spirit. How do we know that He is a Person? Well, He has names which imply or require personality. In John Chapter 14, Verse 16, and Chapter 16, Verse 7, Jesus, sitting around the table with His men after the Passover meal, He is giving them a lot of instruction about things to come. And He refers to the Holy Spirit as "the comforter" (KJV), and He says, I'm going to send you "*another* comforter"; the word that He used for "another" is a very specific Greek word; there are two Greek words that would be translated "other" or "another"—one of them means "another one that *isn't* the same," and this one means "another one that *is exactly* the same."

So I could say, "Give me another cup," and you could bring me a Styrofoam cup like this one; you could bring me a beautiful mug; you could bring me a chalice; you could bring me a glass. Anything that would hold liquid would be a *heteros* cup; it's still a cup, but a different cup. If I said, "Bring me another cup," and I use the Greek word Jesus used—*allos*—"allos cup," you'd better give me a Styrofoam cup *exactly* this size and shape, made by this manufacture; it's got to be exactly the same. So, Jesus was a Person; He was the comfort to the disciples (see Jn. 16:4; 17:12); and He says, "I'm going to send you another one exactly like Me." Well, the Holy Spirit, then, has to be a Person (see Is. 48:16; Lk. 4:18; cf. Lk. 1:35).

Now, going along with that: Personal pronouns are used for the Holy Spirit. If you look at just four verses—John Chapter 16, Verses 7, 8, 13, and 15—if you look carefully through there, in a good translation, or if you resort to the Greek, you will find that 12 times in those four verses,

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the personal pronouns "Him" and "He" are used to refer to the Holy Spirit. Now, that's remarkable because, like a friend just told you, the word for "spirit" is grammatically neuter, and it's a grammatical no-no to use pronouns that do not match, in gender, with the noun to which they refer. So, this is bad grammar and great theology! This *Pneuma* is a "He," it's a "Him"—another just like Jesus (see Rom. 8:9; 15:30).

Now, maybe even more significantly than His names and the personal pronouns: Deeds that only a person can do are ascribed to the Holy Spirit. For example: in Isaiah 63, Verse 10, and in Ephesians Chapter 4, Verse 30, the Holy Spirit can be "grieved" (NASB, and throughout, unless otherwise noted). You can't grieve a chair or a pencil or a tree—only a person can be grieved. In Matthew 12:31 and 32, the Holy Spirit can be sinned against. Well, the idea of "sinning against" is very much an interpersonal sort of thing (see Ps. 106:33). In John Chapter 14, Verse 26, Jesus says "the Holy Spirit...will teach you" and lead you (see Jn. 16:13; cf. Neh. 9:20, 30; 143:10; Ezek. 11:24; Jn. 15:26; 1 Cor. 2:13). Well, those are things that can only be done by a person.

Acts Chapter 5, Verse 3—Ananias lied "to the Holy Spirit," and Peter said, "You have not lied to men but to God" (vs. 4; cf. Jb. 33:4). Well, that's pretty straightforward—you can lie to Him. Acts 13, Verse 2 says the Holy Spirit spoke (cf. Acts 8:29; 10:19-20; 20:23; 21:11; 1 Tim. 4:1; see also 2 Sam. 23:2; Zech. 7:12; Mk. 12:36; 13:11; Acts 1:16; 28:25; Heb. 9:8; 10:15-17; 2 Pet. 1:21). Romans Chapter 8, Verse 14 says that the Holy Spirit leads. Romans 8:26 says that the Holy Spirit "helps." First Corinthians 2:10—the Holy Spirit "searches." And First Corinthians 12:11—the Holy Spirit has a will (cf. Acts 16:6-7; 20:28).

Now, those things cannot be true of impersonal "forces" or "things." Personal pronouns, personal associations, personal characteristics, personal actions—both given and received—all mean: the Scriptures reveal that the Holy Spirit is a Person.

Now this is the fourth of our series; it's the third on a Member of the Trinity. Remember that definition of the Trinity: that God exists eternally as one Essence in three Persons—the Father, the Son, and the Holy Spirit. God is the Father; the Father is God. God is the Son; the Son is God. God is the Spirit; the Holy Spirit is God. But the Father is not the Son; the Father is not the Holy Spirit. The Holy Spirit is not the Father or the Son. And the Son is not the Father or the Spirit. (see Gen. 1:26; 3:22; 11:6-7; Is. 45:6-7; Is. 6:8; 48:16; Matt. 3:16-17; 28:19; Lk. 1:35; 10:21; Acts 2:32-33; Rom. 8:9; 15:30; 1 Cor. 6:11; 2 Cor. 13:14; Eph. 2:13, 18; Heb. 9:14; 1 Pet. 1:2)

The Holy Spirit—He Is a Person. Secondly—He is God. Now I want to give you five proofs that the Holy Spirit is God. Call them "proofs"; call them "Biblical evidences"—whatever you want. Now I just alluded to one of these, but Number 1 is that the Holy Spirit is called God. When Ananias and Sapphira lied about their offering, Peter said to him, in Acts 5:3 and 4, "Ananias, why has Satan filled your heart to lie to the Holy Spirit...You have not lied to men but to God." Equation—you lied to the Holy Spirit; you lied to God. (see 2 Cor. 3:17-18; cf. 1 Cor. 3:16; 6:19; 12:4-6)

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Secondly—the Holy Spirit possesses attributes of God. For example: Hebrews Chapter 9, Verse 14 says that He is "the eternal Spirit." Have you ever heard anything like, "God is a spirit; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, truth, love, and sovereignty"? The Holy Spirit is those things! (e.g. Acts 10:38; Rom. 1:4) Psalm 139, Verse 7—"Where can I go from Your Spirit? Or where can I flee from Your presence?"—Rhetorical questions meaning: "I can't get away from You!" So the Holy Spirit is "omnipresent." Luke Chapter 1, Verse 35—this is Gabriel speaking to Mary; he says: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God." Well, the Holy Spirit can do a miracle by His "power"—God is a spirit; infinite, eternal, and unchangeable in His being, wisdom, *power*—that is an attribute of God that is possessed by the Holy Spirit. First Corinthians Chapter 2, Verse 11—"Even so the thoughts of God no one knows except the Spirit of God." Well, the "Spirit of God" knows "the thoughts of God"; the "thoughts of God" are "infinite, eternal, and unchangeable"—that means the Holy Spirit is also "omniscient"—"knows all"—He is God (see Ezek. 11:5). So, One who is eternal, omnipresent, omnipotent, and omniscient *must be* God, because those are the attributes of God.

Thirdly—the Holy Spirit does things that only God does. Before I show you the next Scripture—can anybody think of what the first mention of the Holy Spirit is in the Bible? The second verse of Genesis. Genesis 1:1 and 2—"In the beginning God created the heavens and the earth...and the Spirit of God was moving over the surface of the waters." There, the reference to God is *Elohim*; you wouldn't have known it, only reading Genesis, but we've read the whole story, right?—we know that, that refers to the Father. And He spoke things into existence by His Word—the Word is His Son, who "was made flesh" (Jn. 1:1, 14), and the Holy Spirit was there from the very beginning. So the Holy Spirit was involved in Creation. Job Chapter 33, Verse 4—"The Spirit of God has made me, and the breath"—remember the word "breath," "spirit"; that's true in both Hebrew and Greek—"the breath of the Almighty gives me life." So the Holy Spirit is the source of life (cf. Rom. 8:11). But, *God* is the source of life! (see 1 Tim. 6:3; cf. Gen. 2:7; Rom. 4:17; Rev. 11:11) So, the Holy Spirit is God.

John Chapter 3, Verse 5—this is Jesus speaking with Nicodemus, and He says: "Truly, truly, I say to you, unless one is born of water and the Spirit"—and that's a reference to terminology from Ezekiel 36, which is about the New Covenant, when God would take away sin—"unless one is born of water and the Spirit he cannot enter into the kingdom of God." So the Holy Spirit regenerates; the Holy Spirit is the agent by which you are born again. You say, "Wait a minute! But, it's God!" (see 1 Pet. 1:3; cf. Deut. 30:6; Jer. 24:7; 31:33; Eph. 2:4-5; Col. 3:10) Yes!—because God is the Holy Spirit, and the Holy Spirit is God.

The fourth of the five—the Holy Spirit is associated *very closely* with the Father and the Son. Matthew Chapter 28, Verse 19—the Great Commission: You should be "baptizing them in the name of the Father and the Son and the Holy Spirit." Now, here's another really cool grammatical insight: It doesn't say "in the *names* of," it's singular "name"—one name, three Persons...kind of like a "Trinity." So it's a singular in three parts. It's a grammatical oxymoron—but it's good theology.

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And then, we read this every single Sunday at Heritage Bible Church: Second Corinthians 13:14—"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." That's a benediction that includes all three Persons of the Trinity. Or, you might go to Jude Verses 20 and 21, which mentions "praying in the Holy Spirit"—we'll talk later about being in the Holy Spirit, and the Holy Spirit being in you. "Praying in the Holy Spirit, keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life"—Spirit, God (referring to the Father), Jesus. So, again, the Christian life, then, is connected to all three Persons of the Godhead. (see also Is. 48:16; Matt. 3:16-17; Heb. 9:14; 1 Pet. 1:2)

Number 5 among the proofs of the deity of the Holy Spirit—this one is very powerful...as if the other ones aren't: Old Testament passages referring to God—either Elohim or Yahweh, either of His main names—are quoted in the New Testament referring to the Holy Spirit. Here are some examples: In Isaiah Chapter 6, Verses 8 through 10, it says: "The voice of the Lord"—and then it quotes something that He says; and that is quoted in Acts 28:25 through 27, and it says, in quoting that: "the Holy Spirit...spoke..." So when God says something, the Holy Spirit says it—that's because, the Holy Spirit is God. Psalm 95, Verses 6 through 11 speaks of "the Lord our Maker" and "our God," and again, quotes things from "the Lord our Maker" and "our God"—those are cited in Hebrews 3:7 through 9, where it says: "the Holy Spirit says." So when God says something, the Holy Spirit says it. The evidence is really pretty clear that the Holy Spirit is God—one of the three Persons of the Trinity.

So, He Is a Person. He Is God. Thirdly—He Is At Work in Your Life. And this is definitely the biggest portion of this part of the study. The Holy Spirit works in the lives of people all the time. It's legitimate to break down His work into two categories, because there are two kinds of people: there are people who are believers, and people who are unbelievers (see Jn. 3:18; cf. Prov. 1:7; Matt. 25:32-33; Rom. 9:22-23; 2 Cor. 2:15; Eph. 2:1-5; Titus 3:3-5; 1 Jn. 3:10).

Let's start with the unbelievers. Genesis Chapter 6, Verse 3. What is about to happen, when you're in Genesis Chapter 6? The Flood is coming! And who is building a big boat? Noah. While God is using Noah to build the Ark, this is written: Genesis 6:3—"Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.'" So the Holy Spirit is described as striving with men (see also Ps. 103:9). What's going on when we say that there's strife? There's a tug-of-war, there's a battle, there's an interaction. The Holy Spirit "striving with men" describes the work of the Spirit of God during those years that Noah build the Ark, and he was called "a preacher of righteousness" (2 Pet. 2:5).

Now, there's a similar reference, talking about the Holy Spirit having an impact on unbelievers—maybe not quite as crystal-clear at first sight—in Second Thessalonians Chapter 2, Verses 6 and 7. Second Thessalonians is talking about "the man of sin" (NKJV)—"the man of lawlessness" (NASB)—who is coming; that would be the Antichrist (see Rev. 13:1-5). And there's a reason why it has not been possible for anyone to achieve the position necessary to fulfill the prophecies of the Antichrist—because something is holding that influence back.

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Second Thessalonians 2:6 and 7—"And you know what restrains him now"—when something is being restrained, it's being held back—"you know what restrains him now, so that in his time he will be revealed." Now, that implies, there's going to be a time when whatever is restraining him will no longer restrain him. Here's the explanation: "For the mystery of lawlessness is already at work..." Now, if you wanted to put a parallel passage to that, go over to First John Chapter 2—"Just as you heard that antichrist is coming, even now many antichrists have appeared" (vs. 18; cf. 4:3; 2 Jn. 7); so there's a lot of influence that is "antichrist," but *the* man who is the "Antichrist" isn't here yet. Why? "The mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way" (NKJV).

Now, you could go a long time talking about various interpretations of Second Thessalonians 2, but the best one is: The "him" who is being restrained is the Antichrist; and this passage, though it doesn't mention the Holy Spirit by name, is best interpreted to say that, the Holy Spirit—at work on Earth now, through the influence of believers in which He lives (see Rom. 8:9; 1 Cor. 3:16; 6:19)—will one day be "taken out of the way" when those believers are removed at the moment of the Rapture of the Church. We—with the Holy Spirit living in us, which we'll get to tonight—we actually are restraining the Antichrist forces of the world. Take all the *believers* out of the world, and suddenly, the Antichrist is free to swoop[into power, bring his one-world government, and then set himself up as the object of worship for the whole world (see Rev. 3:10; cf. Gen. 18:23-32). So that's the Holy Spirit interacting with unbelievers—now, "restraining"; and before the Flood, mentioned as "striving."

John 15:26—also on that night, when Jesus is talking to the men before He goes to the Cross, He says this: "When the Helper comes"—there's a personal word for the Holy Spirit—"whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me." The work of the Holy Spirit always points people toward Jesus Christ. When someone comes to Christ, that's because the Holy Spirit has brought that person (1 Cor. 12:3b; cf. Jn. 3:5; Acts 16:14; 1 Cor. 1:12; Titus 3:5). We'll need to remember that when we get to the "What Can Go Wrong" section. But, that's always the work of the Holy Spirit—bearing witness of Christ.

We get a more thorough description of the kind of thing that Moses wrote about in Genesis 6—about striving with man—when we think about the words of Jesus, also on that night: John 16 this time. John 14, 15, and 16 have a tremendous amount about the Holy Spirit, because Jesus was going away, and He was going to send the Holy Spirit; there's a lot of explaining in those three chapters; I wish we could look at them all, but we can't. But let me read the longest section I'll read to you tonight: John 16, starting at Verse 7—Jesus says: "But I tell you the truth, it is to your advantage that I go away"—now, I just need to say: they didn't buy that; they *did not think*, "We're going to be better off without You," but He says: "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment." What does it mean when you "convict" somebody? "You're guilty!" That's what conviction is. Then He says: "Concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father"—I will have done

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what can make you righteous—"and you no longer see Me; and concerning judgment, because the ruler of this world has been judged." Again, there's a lot we could unpack there, but, get the point: The Holy Spirit convicts people of sin and righteousness and judgment. That's His work: to show people the truth about Jesus Christ; to show them about the judgment that they will face; to help them understand the guilt that they bear in their sin.

The Holy Spirit *also* works with believers; and, not surprisingly, there's a lot more to say about the Holy Spirit with believers. And we will march through here, because I want to get to some of the bigger-picture stuff, but you've got to see the details. First of all: He is in you. That same night, around that same table, that same Jesus also said this: John 14:16 and 17—He says: "I will ask the Father, and He will give you another Helper"—another of exactly the same kind—"that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because"—now, this is a really interesting statement—"He abides with you and will be in you."

The Holy Spirit abides "with" everyone because, "Where can I go" to get away "from Your Spirit?"—Psalm 139 (cf. Jer. 23:24; Acts 17:27-28). I can't do it—He's omnipresent. So, "He abides with you"—and they had seen a lot of the works of the Holy Spirit through Jesus, and all the miracles that He had done (Matt. 12:28; Acts 10:38)—"He abides with you *and will be in you*"—that's the prediction of a profound change in the relationship between those men and the Holy Spirit.

When did that happen? That promise was fulfilled when the Holy Spirit came to live in every believer; that began on the day of Pentecost, recorded in Acts Chapter 2. Before that, it would mention sometimes, someone being "filled with the Spirit," but in the Old Testament, it was always for a specific person, for a specific period of time, for a specific job (e.g. Ex. 31:3; Num. 11:25; Jdg. 3:9-10). He says He's going to be in *all of you*, and that changed to that situation in Acts Chapter 2.

So, let me give you a summary of the ministries of the Holy Spirit to you as a Christian. When you get done seeing what all He does, I don't think you'll ever again be able to disregard the presence of the Holy Spirit and His work in your life. A quick rundown: He regenerates you. "Regenerates" means: He gives you new life (Jn. 6:63; 2 Cor. 3:6b; Eph. 2:5)—or, causes you to be "born again" (Jn. 3:3). Titus 3:5 and 6—"He saved us, not on the basis of deeds which we have done in righteousness"—because we *can't*—"but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior" (cf. Ezek. 36:25-27).

Remember, Jesus said: "He abides with you and will be in you" (Jn. 14:17). The next one is: He indwells you. That means: He lives within you. That's what Jesus referred to about, "He...will be in you." First Corinthians Chapter 6, Verse 19 says this: "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price"—He possesses you now (cf. Titus 2:14; 1 Pet. 2:9). No matter how weak your faith is, no matter how immature you might be in

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your faith, you have—and you always *will* have—if Jesus Christ is your Lord, you have the Holy Spirit indwelling you (Rom. 8:9; cf. Ezek. 36:27; 1 Cor. 12:3b). You don't need to ask the Spirit to come to you; He's there. He needs to get more of you, not you more of Him (Gal. 5:16, 25). That also means, by the way, that every act of sin we commit, we drag the Lord through it with us, because His Holy Spirit is in us. Go ahead and read before that, in First Corinthians Chapter 6; if you commit adultery, you've taken the Holy Spirit with you.

Here's something else He does for you: He seals you. In other words, He is the guarantee of the final stage of your salvation (Phil. 1:6); He wraps you up as a gift to the Father. It's yet to come when you die physically, but Ephesians 1:13 and 14 says this: "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, who 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." Have you ever made an offer on a house? You say, "I'd like to buy your house." I say, "Okay. Write the papers, write a check, and hand it to me." That's your pledge—that's your earnest money. It says, "If you accept my offer, I will make good on the deal." Well, the Holy Spirit is the guarantee to you that God is going to finish the process of your salvation when He brings you to glory at the Resurrection (see Rom. 8:11).

Something else He does: He fills you. What that means is: that you can be fully under the control of the Holy Spirit. Whenever you choose to manifest the fruit of the Spirit—whenever you choose to obey what God says in His Word—you put yourself under the control of the Holy Spirit. The command is stated this way in Ephesians 5:18—"And do not get drunk with wine, for that is dissipation"—that's a waste of time; nobody's *ever* been better for getting drunk—"but be filled with the Spirit." And notice, he uses the contrast: When somebody is drunk, you say they are "under the *influence*"—they've abdicated control to a substance of some kind. Well, what he's saying here is: "Put yourself under the control of the Holy Spirit." If I said to you, like I did when I prayed tonight for somebody in the hospital, "She is *filled* with pain"—what does that mean? Pain is dominating her! "Filled with grief"—grief is dominating him. "Filled with joy"—joy is just overflowing. "Filled with the Holy Spirit"—you're putting the Holy Spirit in control; you're letting the Holy Spirit be in control. That's when you yield control of your life to the Spirit of God (cf. Rom. 8:13).

Next one: He sets you free from the law of sin and death. This is a really interesting one. Things like this in Romans are absolutely profound. Romans 8:2 through 4—"For the law of the Spirit of life in Christ Jesus"—just let those words sink in! "The Spirit of life in Christ Jesus"—we have eternal life in Christ Jesus, embodied in the Spirit! "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." The Old Testament Law identifies your sin, exposes your sin (Rom. 3:20); the Holy Spirit convicts you of your sin, regenerates you, gives you new life (see 2 Cor. 3:6). He goes on to say: "so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit." I'm not letting my natural inclinations have control of me (Gal. 5:24); I'm choosing to have the Spirit in control (cf. Lk. 9:23; Titus 2:11-12). So in this new era of the ministry of the Holy Spirit, that's how we're free from the Law.

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Something else the Holy Spirit does: He leads you. Romans 8:14—"All who are being led by the Spirit of God, these are sons of God." The *big* question is: How does the Holy Spirit lead an individual? And you can get *all kinds* of wackadoodle answers. I think that's the Hebrew word—"wackadoodle"; I think the Greek word is "poppycock." You can get a whole bunch of stuff that's the "Truth-By-Experience Syndrome"—"This is how I feel, so this is what I want to do, so that's what I want! The Holy Spirit spoke to me, and said..." How?

He leads you. How does He lead you? He leads you through the Bible. He leads you through working with your conscience to convict you of sin, in order to keep you on the path of obedience (Phil. 2:13). The Bible tells you "everything" you need for "life and godliness, through the true knowledge of Him who called us" (2 Pet. 1:3; cf. 2 Tim. 3:16). And with the Holy Spirit living within you (1 Jn. 2:20, 27), and the Word of God given to you (Matt. 4:4; Acts 20:32; Jas. 1:21; 1 Pet. 2:2), you can have complete confidence that God is directing your life (Ps. 48:14; 73:24; 119:9, 24, 98-100, 104-105, 130; Prov. 3:5-7; Eph. 1:17; Col. 1:9-10).

Have you ever looked at Ephesians 5:22 to 6:9, or Colossians 3:18 to 4:1? They are parallel to each other, talking about how the Holy Spirit leads us and fills us and controls us. And he talks to wives and then husbands, children and then parents, slaves and masters—or, we could say "employees and employers"—and it tells us: Here's how you can serve the Lord: "Do your work heartily, as for the Lord" (Col. 3:23), "not by way of eyeservice, as men-pleasers" (Eph. 6:6), but "whatever you do, do all to the glory of God" (1 Cor. 10:31).

How is God leading you? Do you have a job? Go to work tomorrow! Do your job as if Jesus is your boss. He's leading you that way (cf. Ecc. 9:10). "Well, how would He lead me differently?" You could get fired. Somebody could come up and say, "I'd really like to have you work for *me*, and I would prefer to pay you twice as much as what you're getting now." You'd have a decision to make; how might the Lord lead you? "Well, could I use twice as much money? Yeah." And then, if you find out that the guy is a crook, don't go to work for him! *All of that* is the Lord leading you by giving you wisdom through His Word, and His Spirit is part of that process (Mic. 2:7b).

Next: the Holy Spirit assures you that you belong to God. Have you noticed, I've quoted several from Romans 8 here? Just like John 14, 15, and 16 tells you a lot about the Holy Spirit, Romans 8 tells you a whole lot about the Holy Spirit. Romans 8:16—"The Spirit Himself testifies with our spirit that we are children of God." How does *that* manifest itself? I'm not exactly sure. I can tell you this, though: I heard the gospel for the very first time on June 5, 1967. I repented and gave my life to Christ that night, on June 5 1967. I didn't know *diddly* about the Bible. And on the morning of June 6, 1967—like all other mornings for a high school student—I woke up, put my feet off the side of the bed, I sat on the edge my bed, and I said, "Good morning, Lord!" That, to me, was one of the most *profound* experiences I've ever had. Now, I've met my wife, I've gotten married, I've become a father, I've done *a lot of things* that were profound experiences; but *just to have it within me* to say "Good morning, Lord"—there's definitely childlike faith, but if that's not the witness of the Holy Spirit bearing witness that I belong to Him...That was pretty cool, to me.

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The next one: The Holy Spirit helps you and intercedes for you. Romans 8:26—"In the same way"—you're going to have to go study Romans 8 to find out what the "in the same way" means; we don't have time to look at it but, you can pluck this from there: "In the same way the Spirit also helps our weakness"—I don't need Him to help my strength, I need Him to help my weakness, right?—"for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words."

I used to misread that; I used to think it said: "*when* we don't know how to pray as we should, the Holy Spirit helps us..." It doesn't say that. It says: "We do not know how to pray as we should." You say, "Well, then, *why would I ever pray?!?*" Well, it doesn't say you don't have a clue; we're told many ways to pray, many things to pray for, but we don't pray with omniscience. We don't pray with a totally pure heart, completely free of self-interest. "We do not know how to pray as we should," but every single time you pray, "the Spirit Himself intercedes for us with groanings too deep for words."

What are "groanings too deep for words"? I don't know—I've never heard them! There are people who say that, that has to do with "speaking in tongues" as a prayer-language; the only problem with that is, that's *the opposite* of what the text says! If you can *hear it*, it aint *that!* Crystal-clear!

In a mysterious sort of way, the Spirit intercedes for us. Have you ever been trying to explain to somebody, and you're stumbling all over your words, and you finally come up with something profound, like: "Well...*you know!*"—and you hope they do. Do you know that God is the only one in the universe to whom you can say, "You know"—and He *does!* (Ps. 147:5b) And His Spirit even *prays for you!* *That* is astounding. And, by the way, He knew what you needed before you asked (Matt. 6:8; cf. Ps. 139:4). That's awesome!

Here's another thing: He anoints you. Back when we studied Bibliology, you learned about the ministry of the Holy Spirit called "illumination"—shining the light on the Word to help you understand the Word of God (Ps. 119:18; Lk. 24:45; Acts 16:14; 1 Cor. 2:9-14). Another way to describe that is, that you have received this "anointing." What does "anoint" mean? It means: "to pour on, rub on, smear on" (see Jas. 5:14)—like you would "anoint" yourself with sunscreen before you go out; you might "anoint" yourself with medicine (Is. 1:6; cf. Lk. 10:34); washing your face, and then maybe applying makeup—that's an "anointing." So, this is something that you receive.

This same ministry of illumination is described this way in First John 2:27—"As for you, the anointing which you received from Him abides in you"—now, we're not sorting out that whole passage, but, who has given you something that abides in you? The Son has gone to the Father and sent the Spirit (Jn. 14:16, 26; 15:26)—"and you have no need for anyone to teach you"—so, what am I doing? What he means is, you're going to know the truth when you hear it (Jn. 10:4-6, 27; cf. Prov. 28:5b; Jn. 7:17; 8:47; 1 Jn. 4:6)—"but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him." That's describing the ministry of illumination.

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Next: He gives you gifts to enable you to serve in the Church. First Corinthians 12, Verses 4 through 6—"Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects"—or, manifestations—"but the same God who works all things in all persons." We don't have time to expand on it, but the point is: Every single child of God has a spiritual gift that enables you to serve the Lord by serving other people (see 1 Pet. 4:10). That's how you serve the Lord; how you treat other people is how you would treat the Lord (Matt. 25:34-45).

One more really intriguing concept about the work of the Holy Spirit: Not only does He give you this gift so that He can use you to serve other people for His glory, but He also uses you to make Himself known. The next verse after what we just read—First Corinthians 12:7—it says: "To each one"—how many in the Body of Christ have a gift? "Each one," every single one—"To each one is given the manifestation of the Spirit for the common good."

Now look: The Holy Spirit is invisible. Remember how Jesus was describing this "new birth" to Nicodemus, and He said this is something you can't do; it's as hard as being "born again"—you can't do it. In John 3, He said to Nicodemus: "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit" (vs. 8). His point is that, here's an analogy: you can't see the wind; you can't see the air. "Oh, but there's fog"—No, that's condensation *in* the air. You can't see the wind, but you *know* it because you can step outside and, "Whoosh!"—it hits you! "Wow, that's cold!" Or, the leaves are blowing around. Or, the tornado is ripping the roof off of the barn next door. You can't see the wind, but you can see the *effects* of the wind through sound, motion, and feeling it on your skin.

So the analogy is this: You can't see the Holy Spirit, but He manifests Himself on Earth every single day. How? Through the spiritual gifts that He has given to people, whereby they serve others. You know of His presence through the things that people whom He indwells say to you and do for you. The link between God and the world is primarily made by you and me choosing to allow Him to work through us by the power of His Holy Spirit (Matt. 5:16; 2 Cor. 2:14; Phil. 2:15; Titus 2:10). When it comes to the gospel being spread, we're it! If this generation does not pass on the gospel, the Church dies—period. That's how God works on Earth to spread the gospel—through His people (see Matt. 28:19; Acts 8:4; Rom. 10:13-15).

This might sound a little esoteric to you. Maybe you're saying, "Okay! I'm glad I have the Holy Spirit! I'm glad I have a gift. Now, what do I *do*? How do I make this work? Let me give you a key passage: Galatians Chapter 5, Verses 14 through 16—"For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'" Do you want to do what pleases God? "Love your neighbor as yourself" (Lev. 19:18). As much effort as you would go to, to feed yourself, clothe yourself, care for yourself, make yourself comfortable (Eph. 5:29)—do that for somebody else. He says, "But if you bite and devour one another, take care that you are not consumed by one another" (Gal. 5:15). So, you're either going to serve people, or go to the other extreme: "bite and devour"—that's pretty vivid, isn't it?

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Then he says this; Verse 16 of Galatians Chapter 5: "But I say, walk by the Spirit, and you will not carry out the desire of the flesh." This is one of several passages that describe this conflict between your "flesh"—that's your natural inclinations as a fallen child of Adam (1 Cor. 15:22; cf. Rom. 7:18; 8:6-7)—and the contrast is between the "flesh" and the Holy Spirit. Just follow your instincts and you will love yourself (2 Tim. 3:2), you'll serve yourself, and you'll take advantage of other people (Prov. 1:10-13; 12:22; 21:10). You'll be critical of other people (e.g. Ps. 101:5; Is. 65:5; Lk. 18:9-11; Rom. 14:3). You will, generally, "bite and devour" one another (Jas. 4:1-2). The way to overcome the flesh is to "walk by the Spirit."

So, *how* do I "walk by the Spirit"? Well, how did you walk into the building tonight? You probably came by car. You got out of the car. You stood up. You picked up one foot; you put it down. You picked up the other one and you put down in front—you know what *walking* means! "Walking" means: I've got a target; I'm expending energy; I'm making progress; and I have a purpose to do it all. "Walk" is a great metaphor. It's how you live. It's what you choose to do. It's the actions that you take. It's the things that you choose to say, the things that you choose to do. Now, if you keep reading *after* Galatians 5:16, where he says "I say, walk by the Spirit," you'll see a further description of the battle between the flesh and the Spirit; you will see an ugly grocery lists of things that the flesh produces, and then you see this: Do you want to "walk by the Spirit"? I said you've got to expend effort to go someplace with a purpose. If you're going to "walk by the Spirit," look at Galatians Chapter 5, Verses 22 and 23—"But"—this is right after the contrast; "the deeds of the flesh are evident," and they're all ugly—"But the fruit of the Spirit is"—and there are nine listed here—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." So, you want to "walk by the Spirit"? Choose to spend effort with the purpose to make progress toward doing those things, which are the fruit that the Holy Spirit will want to bear through you (see Ezek. 36:27; cf. Ps. 119:32; Lk. 9:23; 10:27; Phil. 1:9-11; 2:12-13; 1 Tim. 4:7; Heb. 13:21).

Most of the time, you don't know God's will in terms of specific, exact places to go or actions to do. You know your routine; you trust that God is in charge of that (Prov. 20:24). But you *always* know the will of God in *perfect detail* when it comes to what kind of a person He wants you to be in relationship to people around you (e.g. Col. 1:10; 4:5-6; 1 Thess. 2:12; 4:1-12). That's walking by the Spirit—choosing to be the kind of person that God wants you to be.

Now, What Can Go Wrong? If you mess up on the Doctrine of the Holy Spirit, what can go wrong? Well, we talked about Him being a Person. If you ignore His personhood—that's common to many cults; they don't see three Persons in the Godhead. New Age doctrines are that way, some groups on the fringes of Christianity. As I mentioned, even "Star Wars" doesn't have good theology in it.

You can ignore His existence by perverting the Trinity. And you say, "Why would you mention that? We're Christians—how do we pervert the Trinity?" Well, there are people who claim to preach Christ, but they don't believe in the Trinity. There's a term: "Jesus-Only Pentecostals" (a.k.a. "Oneness Pentecostals"). They say there's one Person; His name is Jesus—but He's really quick, and He's really good; sometimes He manifests itself as the Son, sometimes He

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manifests Himself as the Father, sometimes He manifests Himself as the Spirit, and He is so quick, He can go from one mode to the other so fast, you might not even catch it. That was a heresy that was condemned in the fourth century, called "Modalism"—He operates in this mode, this mode, and this mode. It's ironic that a number of the preachers who broadcast on the television network known as "TBN" are among the "Jesus-Only Pentecostals"—the ones who deny the Trinity—and do you know what "TBN" stands for? "Trinity Broadcast Network." One of the best-known of them is T. D. Jakes; there's a whole bunch of other ones, though.

What else can go wrong? Ignoring or misunderstanding the *gifts* of the Holy Spirit. Boy, there's tons that could be said there. Some people have taught people to try to take these "inventory tests" to figure out what their gifts are; that's *always* a disaster. Just "walk by the Spirit"! Do you want to know what you're gifted at? Keep walking by the Spirit, keep being that kind of person, keep seizing the opportunities that come to you, and you're going to find that God leads you by guiding you to the opportunities, and giving you the strength to do the things that He wants you to do (see Ps. 37:4).

There is also the problem of misrepresenting the benefits of having the Holy Spirit, by people that are preaching that God wants everybody to be healthy and wealthy (1 Tim. 6:5)—that's rampant in our world on so-called "Christian TV"; the "Word-Faith" movement, the "Prosperity Gospel," all fall into that category, promoting the false idea that you can create reality by the words that you speak; that's mystical, that's not the Holy Spirit. The whole modern "Charismatic Movement" is fraught with many problems. Now, there are a lot of brothers and sisters who preach the true gospel, who are part of the Charismatic Movement. Are there cultic groups that practice some of the Charismatic phenomenon? Yes, but I'm not saying that [it's all cultic]. But there are many people that go *way too far*—like the health-and-wealth preachers. They've brought a lot of confusion on who the Holy Spirit is, and what He is.

Any movement that called attention to the Holy Spirit is the opposite of what the Spirit does. "When the Helper comes, whom I will send to you from the Father...He will testify about Me" (Jn. 15:26). "When the Holy Spirit has come upon you...you shall be My witnesses" (Acts 1:8). When the Holy Spirit is at work, Christ is exalted (Jn. 16:14). Even when the miraculous gifts were in operation, it has never been true that, for example, speaking in tongues is required as proof of possessing the Holy Spirit (1 Cor. 12:30). It's never been true that the Holy Spirit has drawn attention to the Holy Spirit.

I'll finish with this: Jonathan Edwards, 18th century theologian and pastor, who preached and did a lot of evangelism—we would call it "Revivalism," "Revival Preaching"; God used him in a remarkable way. He had various phenomena happening; and he said, Here are five distinguishing marks of the work of the Holy Spirit: If it is a *true* work of the Holy Spirit, it will exalt the true Christ; if it's a true work of the Holy Spirit, it will oppose Satan's interests; if it's a true work of the Holy Spirit, it will point people to the Scriptures; if it's a true work of the Holy Spirit, it will elevate truth; and if it's a true work of the Holy Spirit, it will result in love for God and love for other people. Isn't that a good way to walk by the Spirit? Point people to Christ, oppose lies, point people to Scripture, elevate truth, love God, love His people.

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Let's pray:

Father, we want—above all—to honor You. Teach us to walk by the Spirit. Teach us to hate, and to battle against, the desires of our own flesh. Teach us to be the kind of people who, wherever we go and whatever we say and do, we are agents of love and joy and peace. Give us patience, kindness, goodness, faithfulness, gentleness, self-control—that You might be the One who is glorified in all things. For we pray in Jesus' name. Amen.