

The Promise of the Father: Baptism in the Holy Spirit #2

This study follows what we learned about Pentecost (the “Feast of Weeks”, or the Jewish Shavuot). Before his crucifixion, Jesus told his disciples that he would send “another Comforter” after he had returned to the Father. As we know, this was fulfilled on the day of Pentecost, as described in Ac. 2.

Last time we noted how the Holy Spirit is a personal being – never described as an “it”, but with masculine pronouns (he, him, himself). We also studied how he is the spirit of truth. Now we will learn what we can about the purpose of the coming of the Spirit, mostly from John 14-16.

Relevant passages

Lk. 24:49 – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Jn. 14:16-17 – “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.”

Jn. 14:25-26 – “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Jn. 15:26-27 – “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

Jn. 16:7-14 – “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

Ac. 1:4-5, 8 – “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

What do these verses say of the Holy Spirit?

1. A “he”, not an “it”. (On the personality of the Holy Spirit, covered in the previous lesson)
2. He is the Spirit of truth. (covered in the previous lesson)
3. He is “the promise of the Father”, and is sent to us in response to Jesus’ request.

All the references above, but especially Lk. 24:49 and Ac. 1:4-5, 8

Peter explains it to be the fulfillment of the promise, in Ac. 2:33 – “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

4. To receive the Holy Spirit is called a baptism, which is why we refer to the “Baptism in the Holy Ghost”.

Ac. 1:5 – “ye shall be baptized with the Holy Ghost not many days hence”

Mt. 3:11 – “...he that cometh after me ... shall baptize you with the Holy Ghost, and with fire”

Jn. 1:33 – “... Upon whom thou shalt see the Spirit descending ... the same is he which baptizeth with the Holy Ghost”

Ac. 11:16 – “... John indeed baptizeth with water; but ye shall be baptized with the Holy Ghost.”

Why is the Holy Spirit given unto men? What is the purpose of His indwelling?

The disciples had lived and walked with Christ for three years. They knew the truth, they believed it, and had even experienced some of the signs following as they had gone out in pairs earlier, but Jesus said this wasn't enough⁷

1. **For the enduement of power.** Note the difference in Peter, before and after the Baptism. God wants us to walk in his power so we can be effective witnesses for him.

Lk. 24:49; Ac. 1:4-5, 8

2. **To be “another Comforter”.** Christ was leaving them, but promised the Holy Spirit to come to be with them. In Greek, it is παράκλητος (parakletos), the Paraklete.

Jn. 14:16; 14:26; 15:26; 16:7

In a strictly legal sense, a paraklete is a legal counsel or advocate, representing a defendant before a judge. More generally, it can refer to one who pleads on another's behalf, to intercede for them. So Christ is our great advocate before the Father (1 Jn. 2:1). Even more generally, it can refer to one who gives aid or assistance, help, comfort, or succor. This especially describes the ministry of the Holy Spirit in and to us.

It is significant that in Jn. 14:16, the Holy Spirit is referred to as another Comforter – i.e., Both Christ and the Holy Spirit are Comforters to us.

3. **To abide with us for ever.** Jn. 14:16 Jesus was going away, but the Holy Spirit can be with each one of us, always. He is the earnest (like a down payment) and seal of our inheritance – Eph. 1:13-14, 4:30
4. **To indwell us**, not just to be with us. Jn. 14:17 There is a difference between the Holy Spirit acting upon and in a person to give faith and repentance and regeneration, and the ongoing experience of his indwelling presence, where he is in us. He was with the disciples before Pentecost, but afterwards he was in them.
5. **To teach us all things** (Jn. 14:26), and to guide us into all truth (Jn. 16:13). Anyone today can read the Bible, but without the illumination of the Holy Spirit, they are just words. The Holy Spirit enlightens us by illuminating the Word to our minds and hearts. We have the Spirit of all wisdom.
6. **To bring to our remembrance what Jesus has said.** Jn. 14:26 This is apparent in the writing of the gospels, since I don't believe they were keeping a diary as they went along with Christ. The Holy Spirit brought back to them the words of Christ so they could accurately record them as scripture. But it also describes how the Holy Spirit brings to our memory the things of the Bible, when we need them. This shows the importance of reading, studying, and meditating on the Word. How can we expect him to remind us of what we haven't cared enough to read?
7. **To testify of Christ**, and enable us to bear witness. Jn. 15:26; Ac. 1:8 We need a God-directed and God-empowered witness so the gospel and our testimony will be believed, and people saved.
8. **To reprove the world** of sin, righteousness, and judgment. Jn. 16:8-11
To convict and reprove for sin, “because they believe not on me”
To convince of righteousness, “because I go to my Father, and ye see me no more”. The Holy Spirit is the divine “I told you so”.
As a confirmation of judgment, “because the prince of this world is judged.”
9. Not to speak of himself, but **to speak to us from the Father and the Son.** Jn. 16:13
10. **To show us things to come.** Jn. 16:13-14 (So we can be ready and prepared, not caught off guard)
11. **To glorify Jesus.** Jn. 16:14 The Baptism should engender true and enthusiastic praise of our Lord.
12. But what should be obvious, **to make us as He is, which is HOLY.** Eph. 1:4, 4:22-24, 4:29-32