

The Gift of the Holy Spirit
Luke 11:13 & Selected Scriptures

Introduction

Jesus' teachings on prayer in the Sermon on the Mount is almost the same as in Luke 11. The only significant difference in the model Jesus gave for prayer is the addition in Matthew 6:9-15 of identifying God as "*Our Father who is in heaven*" instead of just as "*Father,*" and the addition of the petition, "*Thy will be done, On earth as it is in heaven.*" Those differences arise out of the fact that in the Luke narrative Jesus is only speaking to His disciples while in the Sermon on the Mount, Jesus was speaking to both His disciples and a much larger group that had gathered to hear Him. Jesus did not need to give the qualifier of identity for God nor the additional petition for God's will to be done to His disciples as He did for the multitudes.

Jesus' teaching about having confidence in prayer in Matthew 7:7-11 compared to Luke 11:5-13 is also almost exactly the same. Both command the believer to be asking so that you will receive, be seeking so that you will find, and be knocking so that the door will be opened to you. Both use the same illustration of a father giving his son the good thing he asked for instead of something dangerous or unclean. The only difference is an egg and not a scorpion is used as an example instead of a loaf instead of a rock. Both end with the same conclusion of comparing the lesser with the greater stating, "*If you then, being evil, know how to give what is good gifts to your children, how much more will your heavenly father give . . .*" But the example of the good the Father gives is different.

In Matthew 7:11 Jesus states *how much more will your heavenly Father give what is good to those who ask Him!* That is a general truth He could proclaim to all the Jews gathered to hear Him. God is good to all those that are asking, seeking and knocking whether they are currently believers or not for He *causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous* (Matthew 5:45). But Jesus gives a different promise to His disciples saying, "*how much more will your heavenly Father give the Holy Spirit to those who ask Him?*"

We can be confident in prayer because God is good and will give what is good to those asking Him. We can be even more confident in prayer as Jesus' disciples because God is good and gives His Holy Spirit to us. This morning I want to talk about the gift of the Holy Spirit and why that is the best gift God can give His children.

Identity

I must start by identifying the Holy Spirit because there are many groups claiming to be Christian that are heretical in their teaching on the Holy Spirit. The first step to standing firm against such heresy is to correctly identify Him and His attributes.

I begin with the fact that the Holy Spirit is the third person of the triune Godhead. He is God. Peter specifically equated Him with God in Acts 5:3-4, and He is also directly called God with titles such as the "*Spirit of God*" (Genesis 1:2), "*Spirit of the living God*" (2 Corinthians 3:3), "*Spirit of the LORD*" (Ezekiel 11:5) and "*Spirit of the LORD God*" (Isaiah 61:1). His deity is also demonstrated by having the attributes of God including being eternal (Hebrews 9:14), omniscient (1 Corinthians 2:10), omnipresent (Psalm 139:7-13), having supernatural power (Luke 1:35; Romans 15:19) and sovereignty (Romans 12:11). The Holy Spirit also does the work of God including creation (Genesis 1:2), creation of life (Job 33:4), regeneration (Titus 3:5) and the resurrection of Jesus (Romans 8:11).

The Holy Spirit is equated with the Father and the Son in several passages including the three-fold baptismal formula of Matthew 28:19-20. He was present at Jesus' baptism when the Father pronounced His blessing upon Him. One of the best Old Testament passages showing the triune nature of God is

Isaiah 48:12-16 in which the One who is the first and the last and founded the earth proclaims that the Lord God sent Him and His Spirit. The inter-relationship between the three persons of the Godhead is such that God the Father works through God the Son by the power of the Holy Spirit.

The next attribute I must stress about the Holy Spirit is His personhood since a common claim of heretics is that He is only a force or power of God. The personhood of the Holy Spirit is seen in His characteristics, His work and the references to Him. Some people are confused by the fact that the Greek word for spirit, *pneu:ma* / *pneuma*, which is the same word for “wind” (see John 3:8), is neuter in gender. Some conclude from this that the Holy Spirit is an “it” rather than a “he.” However, when a pronoun is used to refer to the Holy Spirit, the masculine gender is used (John 15:26; 16:13-14; Ephesians 1:13-14; etc.). The Holy Spirit is a “He,” not an “it.”

Much more important than grammatical gender is the fact that the Holy Spirit has the characteristics of personhood including intelligence, for He searches all things and even knows the thoughts of God (1 Corinthians 2:10-12), emotion, for He can be grieved (Ephesians 4:30), and will, for He commands believers to specific actions (Acts 13:2) and distributes gifts as He desires (1 Corinthians 12:11). He also has self-awareness (Acts 13:2) and moral awareness (Galatians 5:16-17). The Holy Spirit also does things that only a person can do including teach (John 14:26), convict (John 16:8), intercede (Romans 8:26) and bear witness (Romans 8:16). The response people have to Him also shows He is a person. He can be obeyed (Acts 8:29), resisted (Acts 7:51), lied to (Acts 5:3), insulted (Hebrews 20:29) and blasphemed (Matthew 12:31). Something that is just a “force” cannot have these characteristics and actions or be responded to in these ways. The Holy Spirit is the third person of the triune Godhead.

His Work in the Old Testament

Before talking about the blessing that the gift of the Holy Spirit is to believers, it is important to note varied His ministry throughout history. I will begin with His work revealed in the Old Testament.

Creation: The first mention of the Holy Spirit in the Bible is His work in Creation in Genesis 1:2, & 26-27 (see also Job 26:13; Psalm 33:6; 104:29), but as part of the triune Godhead, He would have been at work before that in eternity past in formulating the decrees of God.

Revelation: A large part of His ministry in the Old Testament was revealing God’s nature, will and plans to people. We most often associate this with the prophets such as Isaiah, Ezekiel, Zechariah and such, but the Spirit also came upon others. Numbers 11:17-26 records that the Spirit that was upon Moses was also given to the seventy elders and they prophesied. 1 Samuel 10 gives the account of the Spirit of the Lord coming upon Saul and causing him to prophesy. God also revealed Himself to people that were pagans such as Nebuchadnezzar (Daniel 2 & 4).

The revelation given might come directly such as in His speaking to Moses (Exodus 3:4, etc.), or it might be in a dream (Genesis 41), a vision (Genesis 15:1) or a physical presence (Ezekiel 8:3).

Empowering: The Holy Spirit also enabled people to carry out specific tasks. For example, Exodus 31:3 records that Bezalel was filled with the Spirit of God in wisdom, understanding, knowledge and craftsmanship in order to make the Tabernacle and its furnishings. The book of Judges records that the Spirit of the Lord came upon the various judges at different times empowering them to judge, organize an army, wage war and defeat the oppressors, or perform feats of superhuman strength in the case of Samson. The Spirit of the Lord had a similar ministry to the Kings of Israel and Judah (1 Samuel 16:13) and the priests (2 Chronicles 24:20) in enabling them to perform their God given duties.

A major difference in the ministry of the Holy Spirit in the Old Testament compared to the present age is that it was temporary. He might only come upon a person for a short period of time to enable them to carry out a specific task. The Spirit came upon King Saul when he was chosen to become King, but Saul’s disobedience eventually resulted in the Spirit departing from Him (1 Samuel 16:14). One of King David’s great fears was that the same thing might happen to him, so in his Psalm of confession and repentance he prayed that God would not “*take Thy Holy Spirit from me*” (Psalm 51:11). God’s presence

in a particular place was also temporary. The glory of God filled both the Tabernacle (Exodus 40:34) and the Temple when each was dedicated (1 Kings 8:11), but that glory departed when God judged the nation (Ezekiel 10:18f). In the present age His indwelling of the believer is permanent, and in the future He will permanently fill the New Jerusalem.

His Work in Christ

The Holy Spirit had a special work in Jesus Christ. It was by the power of the Holy Spirit that the virgin Mary conceived and gave birth to Jesus (Luke 1:35). Even during His childhood Jesus' understanding of the things of God made it obvious that the Spirit was upon Him (Luke 2:47f). The Spirit came upon Jesus at His baptism and empowered Him for the ministry that He would carry out over the next three years (Matthew 3:16). John proclaimed that Jesus was the one that would baptize with the Holy Spirit and fire (Matthew 3:11).

It was by the power of the Spirit that Jesus was able to teach the things of God (Isaiah 11:1-4), proclaim the gospel and do His many miracles (Luke 4:18). That is why it was so serious when the Pharisees charged Jesus with casting out demons by the power of Beelzebul (Matthew 12:24). This was blasphemy against the Holy Spirit and His work, and nothing more can be done for a person that rejects the revelation of the Spirit of God and proclaims it to be Satan. They are left in their sins without recourse (Matthew 12:30-32).

The Holy Spirit was at work in Jesus' death and resurrection. Hebrews 9:14 tells us that it was through the eternal Spirit that Jesus offered Himself without blemish to God. All three persons of the Godhead are also at work in Jesus' resurrection from the dead. Galatians 6:1 tells us that God the Father raised Him from the dead (See also Romans 10:9; Ephesians 1:20; 1 Peter 1:21). John 2:19-22 and 10:18 record that Jesus claimed the authority to take up His own life again and would raise it up three days after He was put to death. Romans 1:4; 8:11 and 1 Peter 3:18 tell us that it was the Holy Spirit that raised Jesus from the dead.

Jesus is currently in heaven preparing a place for His followers (John 14:1-3) seated at the right hand of the Father (Colossians 3:1) and making intercession for us (Hebrews 7:25). When Jesus does return to set up His millennial kingdom, it will be by the power of the Spirit that He will rule the nations in justice (Isaiah 11:2-5; 42:1-4).

While the Trinity is beyond our comprehension, the Scriptures do give us some explanation about the relationship between each of the persons of the Godhead. First, though each person within the Trinity is equal in nature and attributes, there is a hierarchy of order with the Father being the head of Christ (1 Corinthians 11:3). Jesus' purpose was to glorify the Father (John 17:4) and please Him (John 8:29), and so did the Father's will and accomplished His work (John 4:34) speaking only what the Father gave Him commandment to say (John 12:49). That is why He kept the Father's commandments (John 15:10).

John 15:26 tells us that Jesus sends the Spirit and that the Spirit proceeds from the Father. The designations of the Holy Spirit as the Spirit of God, the Spirit of the Lord and the Spirit of Christ further strengthen this idea of the Spirit's purpose is coming from the Father and the Son. An examination of the ministry of the Spirit shows that He glorifies the Father and the Son (John 16:14-15) without ever seeking glory for Himself. There are no commands to worship Him or even pray to Him, though it would be impossible to worship God or to pray without Him.

His Work in the Revelation of God

I already mentioned that the Holy Spirit revealed the will and message of God to the prophets (Hebrews 1:1). Many of those revelations were written down as the record of the Old Testament. God then revealed Himself through the incarnation of Jesus Christ with His life and teachings recorded in the gospel accounts. The revelation of God then continued through the Holy Spirit's ministry moving upon the apostles and inspiring them to write the books of the New Testament (2 Peter 1:21; 2 Timothy 3:16).

The Holy Spirit worked through the apostles to receive the divine message and record exactly what God wanted while still enabling the writer to produce it according to his own personality and writing style. We call this infallible, inerrant, verbal, plenary inspiration. It is true in all it speaks about, it does not lead astray, it is inspired in specific and in whole. We can be confident that the Bible in its original autographs is the word of God. Our translations will vary in their ability to communicate that message to us, which is why we must be diligent in our own study (2 Timothy 2:15) and rely on the Holy Spirit to help us understand it.

His Work in Non-Believers

The ministry of the Holy Spirit begins in people before they become believers, and in fact, a person cannot become a believer apart from that ministry, so it is important to understand it. His key work among non-Christians is to convict them concerning sin, righteousness and judgment (John 16:8-11) and bear witness of Jesus (John 15:26). Without that ministry the non-believer will never turn from their sin and believe in Jesus for none understand or seek God on their own (Romans 3:11), and the things of God are foolishness to him (1 Corinthians 2:14). The Holy Spirit is the one that brings the sinner to conviction of guilt and need for a savior, that righteousness will only be found in Jesus Christ and warns them of the coming judgment. If a non-Christian wants the Holy Spirit, then they need to repent - have a change of mind about themselves, sin and God - and be asking God for Him. That very act demonstrates the Holy Spirit is already at work to bring them to salvation. If a non-Christian will not ask, it only confirms that they are remaining in their natural state and rejecting the Holy Spirit's work of conviction.

From 2 Thessalonians 2:7 we learn that the Holy Spirit is currently restraining lawlessness and sin in the world. Through various means He keeps Satan and sin in check from their full expression. As bad as we think things are at times, they are not as bad as they have been in the past or will be in the future. The world was so wicked in the days of Noah that God destroyed it with a worldwide flood. This restraining work will be removed in the future resulting in sin and evil rising exponentially. The man of sin, the anti-Christ, who works in accord with the activity of Satan, will be revealed. Those who follow him will be judged because they did not receive the love of the truth so as to be saved (2 Thessalonians 2:8-12).

His Work in Believers:

For the rest of the sermon I want to point out the ministry that the Holy Spirit has to believers. Each of these ministries reveal why the Holy Spirit is the best gift that God can give to man, and therefore why Jesus used God's gift of Him to those asking as the supreme example of God's goodness. We can pray with confidence because God is good, and the Holy Spirit proves it.

Regeneration is the first critical ministry of the Holy Spirit to those who will be saved. Regeneration is what Jesus was talking about to Nicodemus when He told him that he had to be born again by the Spirit (John 3). Regeneration is the spiritual birth that comes by God's grace that makes alive a person who was dead in their transgressions (Ephesians 2:5). Titus 3:5-7 states, ⁵ *"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ so that being justified by His grace we would be made heirs according to the hope of eternal life."* Without the Holy Spirit's ministry to quicken the mind to believe and regenerate the soul to new life, no individual can be saved.

I read a paper this week by a fellow arguing that faith precedes regeneration instead of regeneration preceding faith. Not only did I find his arguments inadequate, I find such arguments by philosophical theologians to be silly. The Scriptures are clear that salvation comes by God's grace through the instrument of faith (Ephesians 2:8-9). You cannot have faith without being regenerated, and you cannot be regenerated without having faith. It is a work of the Holy Spirit that brings salvation to man, and any interjection that man has or does any deed, including having faith, prior to or apart from the work of the

Holy Spirit is a heretical elevation of man and attack on the Holy Spirit and His ministry. Salvation comes as a gift from God or not at all. It also comes as a package deal or not at all. Dispense with the logical musings of men and simply declare the revelation of God in the Scriptures!

There are many other things that come in the package deal of salvation. Titus 3:5 and 1 Corinthians 6:11 point out that regeneration results in being cleansed from sin by the Spirit, and 2 Thessalonians 2:13 adds that initial sanctification - being set apart to God - takes place at that time. Romans 3:24 adds justification - God's judicial action in declaring the believer to be absolved from sin - occurs at salvation. Related to this the individual is made righteous before God (Romans 10:10).

Baptism by the Spirit also occurs at salvation, though that is commonly misunderstood by our Charismatic friends. Jesus told His disciples to wait in Jerusalem to be baptized by the Holy Spirit (Acts 1:5), and it is evident that occurred on the day of Pentecost though the text specifically states they were filled with the Spirit (Acts 2:4). That was the beginning of this aspect of the Spirit's ministry as a new dispensation began. Paul tells us in 1 Corinthians 12:13, *"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit."* That is the only verse in the New Testament epistles and specifically mentions baptism in the Spirit. Galatians 3:26-27 states, *"For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ."* These passages make it clear that every believer is baptized by the Spirit at salvation which brings them into Christ and makes them part of His church. The very concept of baptism is best seen in the usage of the term in immersing a cloth into a dye by which it takes on the characteristics of the dye. We are baptized with the Spirit so that we are identified with and take on the characteristics of Jesus Christ. There is not command for believers to seek this baptism because it comes as part of salvation.

The Indwelling of the Spirit begins with this baptism. As already mentioned, this differs in this dispensation because His indwelling is continual in the Christian as compared to His coming and going in the Old Testament. In Romans 8:9 Paul states, *"However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him."* He adds in verse 11, *"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give you life to your mortal bodies through His Spirit who dwells in you."* This is the fulfilment of Jesus promises in John 14:16-20 to send another helper, a paraclete (paravklatov), to abide in His followers forever resulting in Him being in them, and them in Him. The Spirit's indwelling is the basis for several more ministries.

The Sealing of the Spirit is revealed in 2 Corinthians 1:22; Ephesians 1:13 and 4:30. A seal was simply a device used to secure the contents of something with the authority of the one that set the seal. Usually wax was dripped across the enclosure and then impressed with an image signifying the authority of the one who sealed it. To break a seal without proper permission was to subject yourself to severe punishment. A seal could be used to signify ownership, authenticity, approval and security.

The Holy Spirit is all those things to a believer. We are purchased and owned by God. We are authentic children by His adoption. We have His approval as those made righteous by faith in Christ. We are secure in His promises for the Holy Spirit is God's pledge to keep them. He has redeemed us, and at the proper time He will bring about the fulness of all that means.

Though this sealing occurs at salvation and is a truth that is not something that is felt, what is experiential is His ministry spoken of in Romans 8:16, *"The Spirit Himself testifies with our spirit that we are children of God."* This is the mystical sense that we know we belong to God.

The Anointing of the Spirit comes at salvation and is also related to His indwelling. Anointing with oil in the Old Testament was used to signify a person had been set apart as a priest or king. The anointing of the Spirit comes from God (2 Corinthians 1:17) and signifies His appointing us and helping us serve the Lord. Our spiritual gifts are related to this (1 Corinthians 12). According to 1 John 2:20, 27 this anointing is also related to His illumination of believers to know and understand the things of God.

All of these ministries of the Spirit which occur or begin at Salvation enable a multiplicity of addition ministries by the Spirit in the life of believer.

The Spirit will continue to convict the believer of sin and righteousness so that sins are confessed and holiness is pursued. **His work of sanctification** removes the Christian from previous sinful ways of life (1 Corinthians 6:11) transforming him into the image of the Lord's glory. That is important, and related to it is the fact that even when our sins grieve the Holy Spirit (Ephesians 4:30) and hinder His work in your life, He still remains. But beware, He will bring about an escalation of consequences to a believer that results in God's chastening (Hebrews 12).

The Holy Spirit will continue to teach the believer. This is often referred to as **His illumination** by which He gives wisdom and discernment about the things of God establishing in the Christian in the mind of Christ (1 Corinthians 2:6-16). Even so, our constant prayer should be like that of Psalm 119:18, *"Open my eyes, that I may behold Wonderful things from Thy law."*

The Spirit leads the believer (Romans 8:14) into a closer walk with Him so that the deeds of the flesh are replaced with His fruit (Galatians 5:16-26). Since followers of Christ live in a constant state of spiritual warfare (Ephesians 6:10-17), walking in the Spirit is critical in being able to stand firm against the adversary.

His leading also us to give proper and acceptable worship to God in spirit and truth (Philippians 3:3; John 4:24). Those who claim to have "spirit led worship" but are loose with the truth have a spirit other than the Holy Spirit for He never sets aside truth or contradicts the Word of God.

The Spirit enables ministry by giving spiritual gifts and empowering it. The Apostles received the needed power to proclaim Christ only after the Holy Spirit came upon them. Prior to that they cowered in fear in the Upper Room. Over time, the Holy Spirit will also reveal the spiritual gifts given as the individual steps out in faith to serve the Lord and discover where he fits within the ministries of the body of Christ.

The command to be **filled with the Spirit** in Ephesians 5:18 is often misunderstood. It is understood when set back in its context of being contrasted with being drunk with wine. To be filled is to be controlled by the Spirit and it occurs as you yield to His influence. The actions in this passage taken as a result of being filled and those in every other example of being filled are that of being controlled by the Spirit to live and act as He directs. It is a command that done continually and not something that happens just once like His baptism.

You obey the command to be filled by praying that He would do so knowing He will fulfill His part, then live according to your new nature as a believer which is explained through Ephesians. In short, to be filled with the Spirit is to submit yourself to the Lord and obey His commandments.

The Intercession of the Spirit is the final blessing I want to mention this morning. Romans 8:26-27 says, *"And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for [us] with groanings too deep for words; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to [the will of] God."* There is much comfort in knowing that the Holy Spirit is interceding for us with the Father, and even more so during those times when we do not know how to pray. We often do not know what the Lord's specific will might be in a particular situation or we may be overwhelmed emotionally so that we do not know how to pray other than perhaps plead for His mercy. We can take comfort that the Holy Spirit always knows exactly how to pray on our behalf.

Conclusion

The Holy Spirit convicts, regenerates, baptizes, indwells, seals, anoints, sanctifies, illumines, leads, empowers, fills and makes intercession. There is nothing God could give us that is better than the gift of the Holy Spirit. His multiple ministries prove that God is good. We can be confident that goodness will extend to us as we persevere in prayer.

Sermon Notes - 1/8/2016
THE GIFT OF THE HOLY SPIRIT- Luke 11:13

Introduction

Jesus' teachings on _____ in Matthew 6:9-15; 7:7-11 and Luke 11:1-13 are nearly the same

The difference in Luke 11:13 is that the _____ thing given is specifically the Holy Spirit

We can be _____ in prayer because God is good and will give what is good to those asking Him

Identity

The Holy Spirit is the third person of the _____. He has the titles & attributes of God

God is _____ - One God existing in Three persons - Matthew 28:1-20; Isaiah 48:12-16

The Holy Spirit is a _____ - He has the characteristics and work of a person and is referred to as a person

His Work in the Old Testament

Creation: Genesis 1:2, & 26-27; Job 26:13; Psalm 33:6; 104:29

Revelation: He _____ God's nature, will and plans to the prophets and others

Empowering: He enabled individuals with special _____ to build the Tabernacle and the Temple

He enabled judges, prophets and kings to _____ their responsibilities

The Holy Spirit's presence in a person was _____ in that dispensation

His Work in Christ

The Holy Spirit enabled Jesus' _____, growth, wisdom, ministry and teaching

The Holy Spirit took part in Jesus' _____ (as also did the Father and Jesus Himself)

The Trinity is incomprehensible, but each person of the one Godhead is _____ in nature and attributes

The Holy Spirit is sent by the Father and the Son and He _____ both of them

The Holy Spirit's Work in the Revelation of God

The Holy Spirit revealed the will and _____ of God to the prophets and the apostles

Because of the Holy Spirit's work, we believe the infallible, inerrant, verbal, plenary _____ of the Bible

The Holy Spirit's Work in Non-Believers

His key work is to _____ them concerning sin, righteousness & judgment (John 16:8-11)

A non-Christian wanting the Holy Spirit must _____ and ask for Him - which shows He is already at work

2 Thessalonians 2:7 implies the Holy Spirit currently _____ lawlessness and sin in the world

The Holy Spirit's Work in Believers

Regeneration: He gives _____ to those dead in their trespasses. Eph. 2:5; Titus 3:5-7; John 3

Salvation comes as a work of the Holy Spirit and a complete _____ package of God or not at all

Regeneration brings cleansing from sin, sanctification, _____ and righteousness

Baptism by the Spirit - occurs at salvation (Gal. 3:26-27; 1 Cor. 12:13) for _____ believers

The Spirit's baptism brings the believer _____ Christ and makes them part of His church

The Indwelling of the Spirit begins at salvation and continues to _____ forever. John 14:16-20; Rom. 8:9f

The Sealing of the Spirit occurs at salvation and signifies ownership, authenticity, approval and _____

This sealing is a truth that is not felt, but we do sense the Spirit's _____ to our spirit that we belong to God

The Anointing of the Spirit occurs at salvation and is related to our spiritual gifts and abilities to _____ God

Sanctification continues as the Spirit convicts of sin and righteousness, moving you to greater _____

His Illumination gives the believer _____ of God's word and wisdom to apply it

The Spirit leads the believer into a closer walk with Him, replacing the deeds of the flesh with His _____

His leading enables worship in spirit and _____ - and worship loose with truth is not lead by the Holy Spirit

The Spirit enables ministry by giving spiritual gifts and _____ it.

Being filled with the Spirit is a command (Eph. 5:18) and signifies being _____ by Him

You are filled as you pray for it and live according to your new nature as a believer in _____ to Him

The Intercession of the Spirit is His ministry with the _____ on our behalf

The Holy Spirit convicts, regenerates, baptizes, indwells, seals, anoints, sanctifies, illumines, leads,

empowers, fills and makes intercession - there is no better _____ to prove God's goodness to those who ask

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

Older Children - Do one or more of the following: 1) Count how many times the word "Spirit" is said. 2) Discuss with your parents who the Holy Spirit is and His ministries to people.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What and why are their differences between Jesus' teaching on prayer in Matthew 6 & 7 and Luke 11? What is the significance of Jesus using the Holy Spirit as the example of God's goodness? What proves that the Holy Spirit is a person and a part of the triune Godhead? What was the Holy Spirit's work in the Old Testament with reference to Creation, Revelation of God and empowering people to serve God? What was the Spirit's work in Jesus during His earthly ministry? Why was this necessary? What is the relationship of the Holy Spirit to God the Father and to God the Son? What is the significance of the inspiration of the Bible being infallible, inerrant, verbal and plenary? What is the Spirit's work in the non-believer? How can a non-Christian get the Holy Spirit? Explain each of the following ministries of the Holy Spirit that occur or begin at salvation and their importance: Regeneration; Baptism, Indwelling, Sealing, and Anointing. Explain each of the ongoing ministries of the Holy Spirit in the life of a believer and their importance: Sanctification, Illumination, Leading, Enabling / Empowerment, Filling, Intercession.