

## Pine Knoll Sabbath School Study Notes

### First Quarter 2017: *The Holy Spirit and Spirituality*

### Lesson 5 “The Baptism and Filling of the Holy Spirit”

#### Read for this week’s study

Mark 1:8; Ephesians 5:18; Acts 13:52; Luke 11:8-10; Acts 5:32; Galatians 5:16-26.

#### Memory Text

“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (John 10:10, NIV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Baptism of the Holy Spirit
- III. Being Filled With the Holy Spirit
- IV. Conditions: Part 1
- V. Conditions: Part 2
- VI. Self-centered Living Versus Christ-centered Living
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “This week we will study what the Bible says about the baptism of the Spirit and what it means to be filled with Him. We will also look at some evidence that testifies that we are, indeed, filled with the Spirit.” (Sabbath Afternoon)
2. What is the difference between the baptism of the Holy Spirit and being filled with the Holy Spirit?
3. During the last phase of Jesus’ teaching ministry, just prior to his ascension, he gave the disciples detailed instructions about the coming of the Holy Spirit (Acts 1:4-5).
4. For the first time in his teaching, Jesus referred to the coming of the Spirit as the “baptism with the Holy Spirit,” thus using the same descriptive term that had been coined by John the Baptist (Mark 1:8), who had himself adapted the imagery from Joel’s prediction of the Spirit’s outpouring (Joel 2:28-29).
5. Jesus declared to the disciples that the baptism of the Holy Spirit would be a *specific event* in time.

6. He gave them an indication of the *place* where it would happen: in Jerusalem—the same place, where the great redemptive events of his crucifixion and resurrection had already taken place.
7. He gave them an indication of the *time* when it would happen: in a few days, during which the disciples were to wait without leaving Jerusalem.
8. He also gave them an overview of the three predictions that had been made to announce the baptism of the Spirit: (1) The Father had promised the gift of the Holy Spirit; this was an obvious reference to God’s commitment through the words of Joel, “I will pour out my Spirit” (Joel 2:28-29). (2) John the Baptist had baptized with water in the Jordan and had made his water baptism an illustration of another, greater baptism that would occur when Christ “poured out” the Holy Spirit (Mark 1:8). (3) The disciples had also heard Jesus speak about the coming of the Holy Spirit, as reported in the Gospel of John (7:37-39; 14:16-18, 25-26; 16:7, 13-15). Jesus had also given them an illustration of the complete identification that existed between himself and the Holy Spirit they were about to receive, when Jesus had breathed on the disciples (20:22). They did not need to be afraid of the Holy Spirit—the Holy Spirit and Jesus were alike.
9. He promised that they would *all* receive the Holy Spirit. It would not be a selective experience that would affect some and leave others out. We must note that the expression “baptism of the Holy Spirit” (or its equivalents “baptism by,” “baptism in,” or “baptism with the Holy Spirit”) is always used in Scripture to designate the **one corporate event** of the Day of Pentecost. It is never applied in the Bible to individual, subjective experiences with the Holy Spirit.
10. This is not to deny the validity of our personal encounters with the Holy Spirit, such as “being filled with the Holy Spirit” (see Monday’s lesson). In the Bible, the terminology of the “baptism of the Holy Spirit” pertains to all believers, not just to some. According to Scripture, whoever becomes a member of the body of Christ is, at the same time, baptized by the Spirit into the body (1 Corinthians 12:12-13; Ephesians 1:13-14). At Pentecost, the baptism of the Spirit was given, once for all, to all Christians present and future. By becoming a Christian, one becomes part of the body as a partaker in the baptism of the Holy Spirit at Pentecost. Just as Jesus died once for all to give redemption to all believers, in the same manner, Jesus poured out the Spirit once for all to give Spirit baptism to all believers.
11. For individual, post-conversion experiences with the Holy Spirit, we should use terms other than the “baptism of the Holy Spirit,” for instance, “being filled with the Holy Spirit.” This does not invalidate the legitimacy of deep experiences with the Holy Spirit, but it is a proper use of biblical terminology which helps to clear much of present-day confusion in this regard.
12. Why is it important to talk about the conditions of the Holy Spirit abiding in us (see Tuesday’s and Wednesday’s lesson)? What are the dangers and consequences of getting the balance wrong?

13. What does it mean to be filled with the **power** of the Holy Spirit (see Zechariah 4:6)? To what extent does the self-centered living versus Christ-centered living illustration (see the table in Thursday's lesson) provide the answer to what God wants to accomplish in us?
14. "This is the work of a lifetime, a work that will have its up and downs, but a work that God promises to do in us if we surrender to Him. '[I am] confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ'" (Philippians 1:6, NKJV).

### Thoughts from Graham Maxwell

Lou: What about the Holy Spirit?

Graham: The same way there. I think the devil has perverted that, that the Holy Spirit is a shortcut. You don't need the truth; you just need the Spirit. And when you have this indwelling, this feeling that comes up through your body—and unfortunately, it is often described as starting with the feet and ending with the head. If it would only go down the other way, it might filter out some things on the way! And that if the Holy Spirit comes, he will take over, and he will take charge, and God will run you. It sounds so good. It's a devilish perversion.

The Bible says, "When the Holy Spirit comes, he will guide you into truth." He will help you investigate, and he will give you the gift of self-control. So, all of these doctrines can be used both ways. We've got to present the Spirit as bringing independence, teaching us self-control, things like that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18 with Lou Venden, "God Waits for His Children to Grow Up" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/18MMCAG>

When do you think the prodigal son really came to know his father, and the kindness of his father led him to real repentance? Don't you think it's after he discovered he'd been forgiven? Which comes first, forgiveness or repentance? In a sense, the forgiveness is offered, and some of us are won by that to repentance. If we're legalists, you have to do it all in the right order, you know, or God can't do it. He's not that kind of a God. He wants us to come home all the time, not willing that any of his children should be lost, but that all should come to repentance. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

In the introduction to his letter to the believers in Rome, Paul states his conviction that he had been specially commissioned to bring about a new kind of obedience. It was to be different from the kind of obedience he himself had offered before he met Jesus on the Damascus road. It was to be what he calls literally “obedience of faith,” “obedience of trust.”

“Law-obedience” is what Paul used to practice with such zeal, and he was not at all pleased with the results. It had made him intolerant toward other people, even cruel. “Law-obedience” had actually led him to violate the whole spirit of God’s law, the law of love.

By now urging “faith-obedience” or “trust-obedience,” is Paul doing away with the law? “By no means!” Paul exclaims. “On the contrary, we uphold the law.” (Romans 3:31, NRSV) Phillips interprets, “We put the Law in its proper place.”

One proper place for the law has been to serve as “our attendant on the way to Christ.” But the ultimate place is the one Jeremiah described. Paul agrees with the prophet. What the law requires may be written on the heart—the place, Paul explains to the Romans, where the conscience is active and people do their thinking. (See Romans 2:15)

“Trust-obedience” is the kind that results from “knowing” God, in the full meaning of that word. It comes from learning the truth about him and his use of law. It is the result of being won back to trust him as a Friend, to admire him for his wise and gracious ways.

This means that the Spirit of Truth has succeeded in writing the law “on our hearts.” Now we freely do what the law requires, not because we’ve been ordered to, but because we’re convinced in our own minds that what the law requires is right. {Maxwell, Graham. *Servants or Friends*, 103-104. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter8.html>

Rote, mechanical, legalistic, unthinking obedience implies a rote, mechanical, unthinking, legalistic, arbitrary God. And those who God chose to be his spokesmen to the world turned out to be the most serious perverters of the truth. To the extent that, when Christ came to set them right and give them a correct picture of God, it was his family, his Sabbath-keeping saints in the Promised Land, who killed him rather than accept the truth. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/3MMGALATIANS66>

## Further Study with Ellen White

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour. {COL 419.6}

The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. (RH April 12, 1892). {6BC 1101.1}

Provision is made by God Himself for every soul that turns to the Lord, to receive His immediate cooperation. The Holy Spirit becomes His efficiency. {ML 47.4}

It was taught by the Jews that before God's love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. "This man receiveth sinners." According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The

essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together” is the Creator’s invitation to the beings He has made. Isaiah 1:18. God’s ideal for His children is higher than the highest human thought can reach. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. {DA 311.2}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. {MB 109.2}

A sullen submission to the will of the Father will develop the character of a rebel. By such a one service is looked upon as drudgery. It is not rendered cheerfully, and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. {ST, July 22, 1897 par. 11}