

# **JESUS CHRIST, THE HOLY SPIRIT AND THE APOSTLES**

## **Ed Dye**

### **1. INTRODUCTION**

1. A gross misconception of the Holy Spirit and his work leads to all kinds of religious error. In fact, it may ultimately be the fundamental error underlying all other errors.
2. This is especially true of the almost universal failure to comprehend the Biblical teaching concerning the work of the Holy Spirit through the Apostles of Christ.
3. No one can properly understand the new covenant of Jesus Christ without at least a working knowledge of the apostle's role in its revelation, delivery, and confirmation.
4. Therefore, in our introduction to the study of "Jesus Christ, The Holy Spirit And The Apostles Of Christ" we offer a summary of the subject to be discussed.
5. During his early ministry Jesus chose 12 men to represent him on earth (to be his ambassadors) after he ascended back to heaven. Then after his ascension another man was selected for the same purpose and work.
6. These chosen men, known as Apostles of Jesus Christ, were to be "baptized with the Holy Spirit," by which means they would reveal the truth, all the truth, and speak for the Lord of all matters pertaining to "the faith" and its practice.
7. As his chosen ambassadors what they bound or loosed on earth was to be (in fact, was already) bound or loosed in heaven, Mt.18:18.
8. In short, the Holy Spirit revealed God's will to man through the apostles of Christ and through no others.
9. But in order to fully understand this process, we need to get a broader, fuller Biblical perspective of the function of the apostles under the direction and guidance of the Holy Spirit, which is the burden of this study of "Jesus Christ, The Holy Spirit And The Apostles Of Christ."

### **II. DISCUSSION**

#### **A. FIRST, THERE WAS JOHN, THE BAPTIST, AND THE PROMISE OF HOLY SPIRIT BAPTISM, Mt.3:7-11.**

1. John, of course, was the harbinger of Jesus Christ – he came before the time of Jesus and his apostles. They identified and introduced Jesus to the Jews as the Christ. Jno.1.
2. John preached only to the Jews – to the “lost sheep of the house of Israel.”
3. John was the first one in the N.T. to declare that the coming Savior would be the one to baptize with the Holy Spirit when he said: the one “that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit...”, 3:11.

**B. LATER, THE FOUR-FOLD PROMISE JESUS MADE TO HIS CHOSEN APOSTLES.**

1. The promise of Holy Spirit baptism to them (the Apostles).
  - a. Lk.24:48,49.
  - b. Ac.1:1-5.
2. The promise of the keys to the kingdom of heaven.
  - a. In Mt.16:19 the promise was made to Peter alone.
  - b. But in Mt.18:18 what had been promised to Peter alone in Mt.16:19 is here promised to all the apostles.
  - c. The keys were symbols of authority, the authority delegated to the apostles of Christ, and to them alone.
    - (1) No one else, then or now, was or is given this authority.
    - (2) It was something peculiar to the apostles and their work.
    - (3) Their mission, the reason they were chosen, called, and sent, was to authoritatively represent Jesus Christ on earth after his ascension to heaven.
    - (4) They were his authoritative spokesmen, his ambassadors, in the establishment and propagation of Christianity, the faith of Christ. See 2Cor.5:17-20.
3. The promise to act as judges, Mt.19:27,28.
  - a. The context shows that the “ye which have followed me” refers to his chosen apostles, Vv.27,28a.
  - b. These chosen apostles were to act as judges: “ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,” V.28b.

- (1) The 12 tribes of Israel here referred to obviously means the spiritual Israel of God or Christians, not the literal 12 tribes of ancient and fleshly Israel. See Jas.1:1-3; Gal.6:15,16.
  - (2) The thrones are simply symbols of authority.
  - (3) The apostles were thus to be the judges (exercising the authority delegated to them by Christ) of spiritual matters.
  - (4) They were to reveal and bind heaven's decisions on all matters of faith.
- c. The time during which they were to do this is identified by Jesus in V.28: "And Jesus said unto them, verily I say unto you That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon thrones, judging the twelve tribes of Israel." See Lk.22:29,30.
- (1) It was during the **period** of regeneration.
  - (2) "In the regeneration," or the period of regeneration can hardly bear any meaning but the period of time (the Christian age) when men could be, and would be, regenerated or born again, be saved and become Christians.
  - (3) See especially Tit.3:4-7; Jno.3:3-7; Ac.2:21-42 for the **process** of regeneration, or being born again.
  - (4) During the period of "the regeneration" is the exact time "when the Son of man shall sit in the throne of his glory."
  - (5) Jesus took his seat on the right hand of God when he ascended back to heaven after his earthly ministry, from which he will rule till his 2<sup>nd</sup> Coming, Lk.24:50,51; Ac.1:1,2; 2:29-35; 7:56; Heb.1:1-3; 1Cor.15:23-26.
  - (6) Thus "the regeneration" is the **period** between Christ's ascension to heaven and his 2<sup>nd</sup> Coming, wherein the **process** of regeneration is in force.
4. The promise to reveal all truth to the apostles.
- a. Jno.14:25,26.
  - b. Jno.15:26,27.
  - c. Jno.16:12,13.

- d. This was the Lord's method of making his will and way known to all men. See Mt.28:18-20.
- e. The apostles were the Lord's human instruments in the revelation of God's will to man.
- f. They were to make known what the Holy Spirit revealed unto them, which was all of the truth. See 1Cor.2:9-13.
- g. To prepare for the time when no apostle would be living on the earth, and the end of miraculous intervention by God, the Holy Spirit guided the apostles to write down the message they had received by revelation, Eph.3:3,4.
- h. What they wrote became the N.T., at which time the message ceased to be in living men but was contained in an inspired Book.
- i. Yet it is the same message as before, spoken by the same authority, and having the same power. See Heb.4:12; Jas.1:18,21; Rom.1:16,17.
- j. The only difference is that it was in the men while they lived, now it is the Book after they died.
  - (1) It is still the apostle's doctrine (Mt.18:18; Ac.2:42) and/or the "doctrine of Christ" (2Jno9,10).
  - (2) This word of God is still living and active, Heb.4:12.

**C. THE PROMISE OF CHRIST RECEIVED: TIME AND PLACE.**

- 1. Lk.24:48,49.
  - a. What they were to be to Jesus: his "witnesses of these things."
  - b. What they were to receive: "the promise of my Father," and "be endued with power from on high."
  - c. The place where they were to receive this promise: "in the city of Jerusalem."
- 2. Ac.1:1-5,8.
  - a. Shortly before "he was taken up...he through the Holy Spirit" gave commandments to his chosen apostles, V.2.
  - b. He had also "showed himself alive (to them) after his passion by many infallible proofs (positive proofs).
  - c. V.4 identifies the place they were to receive what.
    - (1) The place: Jerusalem.
    - (2) The what: "the promise of the Father," as mentioned in Lk.24.

- d. V.5 identifies “the promise of the Father” as being “baptized with the Holy Spirit.”
  - e. See V.8. Cf. Mk.9:1.
3. Ac.2:1-4 tells us when they received the promise of the **power** of the Holy Spirit.

#### **D. THE RESULTS OF THE PROMISE RECEIVED.**

1. They were enabled to “speak with other tongues, as the Spirit gave them utterance,” V.4.
  - a. These “tongues” were “languages,” V.6.
  - b. They were the tongues of the people they addressed, or as the people said: “and how hear we every man in our tongue, wherein we were born?” V.8.
    - (1) They were not born speaking.
    - (2) “Wherein we were born” simply means our native tongue or language.
  - c. Thus these were not ecstatic utterances, such as characterizes the modern Pentecostal movement.
  - d. The Spirit gave them the power to speak languages which they had not studied to learn the normal way.
  - e. This power of the Spirit was necessary in order for them to preach the gospel in all the world to people of different languages.
  - f. See 1Cor.14:37; 1Cor.12,13.
2. The apostles were given the power of the Holy Spirit to work miracles to confirm their message; not the personal indwelling of the Holy Spirit, but the power of the Holy Spirit.
  - a. Mk.16:19,20
  - b. 2Cor.12:12.
  - c. Heb.2:1-4.
  - d. See Lk.24:49; Ac.1:8 Mk.9:1 the power of the Holy Spirit.
3. The apostles, and only the apostles, had the extraordinary power of the Spirit of passing on to others different miraculous gifts by the laying on of their hands.
  - a. Ac.8:12-19
    - (1) They did not receive the Holy Spirit, but the power of the Holy Spirit to perform or use the spiritual gifts by the laying on of the apostles’ hands.
  - b. Compare Ac.19:5,6 with Ac.8:17. See 1Cor.12:7-11.

- c. Rom.1:11; 2Tim.1:6.
  - d. See Ac.2:16-18,21,37,38 (Joel 2:28-30; Mk.16:17,18; Rom.12:6. Cf. Rom.1:11.
4. They, then being the recipients of the revealed word of God, began to be witnesses and ambassador of Jesus Christ to the world.
- a. Lk.24:44-49; Ac.1:8.
  - b. Ac.2:42; 2Cor.5:17-20.
  - c. Mt.28:18-20; Jno.20:21-223; Ac.2:36-38.

### III. CONCLUSION

1. Thus we have Scriptural proof of and can now see that the work of the Holy Spirit through the apostles of Christ is an integral part of God's scheme of human redemption.
2. In fact, its clear that the scheme of human redemption was revealed by the Holy Spirit through the apostles.
3. Which means it was from God the Father to Jesus Christ, the Son, then to the apostles by means of the Holy Spirit, by which it was revealed to all men, all nations – both Jew and Gentile.

*(Credit to Howard Winters – from his book: “The Work of the Holy Spirit,” pp.18-32.)*