

The Advent of the Spirit

March 3, 2024 @ Concord Church

(New Series-Part Three)

Introduction:

We will continue our study of the book “The Acts of the Apostles”. Our topic is The Advent of the Holy Spirit and today is the Part three of our study. Just to recap, let's look at what we studied in part-one & part-two:

We next consider *the purpose* of the Spirit's descent.

1. *To witness unto Christ's exaltation.*

Pentecost was God's seal upon the Messiahship of Jesus. In proof of His pleasure in and acceptance of the sacrificial work of His Son, God raised Him from the dead, exalted Him to His own right hand, and gave Him the Spirit to bestow upon His Church ([Acts 2:33](#)). It has been beautifully pointed out by another, that, on the hem of the ephod worn by the high priest of Israel were golden bells and pomegranates ([Exodus 28:33, 34](#)). The sound of the bells (and that which gave them sound was their *tongues*) furnished evidence that he was alive while serving in the sanctuary. **The high priest was a type of Christ** ([Hebrews 8:1](#)); the holy place was a figure of Heaven ([Hebrews 9:24](#)); the "sound from Heaven" and the speaking "in tongues" ([Acts 2:2, 4](#)) were a witness that our Lord was alive in Heaven, ministering there as the High Priest of His people.

2. *To take Christ's place.*

This is clear from His own words to the Apostles, "And I will pray the Father, and He shall give you another **Comforter**, that He may abide with you forever" ([John 14:16](#)). Until then, **Christ had been their "Comforter,"** but He was soon to return to Heaven; nevertheless, as He went on to assure them, "I will not leave you orphans, I will come to you" (marginal rendering of [John 14:18](#)); He did "come" to them corporately after His resurrection, but He "came" to them spiritually and abidingly in the Person of His Deputy on the day of Pentecost. The Spirit, then, fills the place on earth of our absent Lord in Heaven, with this additional advantage, that, during the days of His flesh the Savior's body confined Him unto one location, whereas the Holy Spirit—not having assumed

a body as the mode of His incarnation—is equally and everywhere resident in and abiding with every believer.

3. To further Christ's cause.

This is plain from His declaration concerning the Comforter: "He shall glorify Me" ([John 16:14](#)). The word "**Paraclete**" (translated "**Comforter**" all through the Gospel) is also rendered "**Advocate**" in [1 John 2:1](#), and an "advocate" is one who appears as **the representative** of another. The Holy Spirit is here to interpret and vindicate Christ, to administer for Christ in His Church and Kingdom. He is here to accomplish His redeeming purpose in the world. He fills the mystical Body of Christ, directing its movements, controlling its members, inspiring its wisdom, supplying its strength. The Holy spirit becomes to the believer individually and the church collectively all that Christ would have been had He remained on earth. Moreover, He seeks out each one of those for whom Christ died, quickens them into newness of life, convicts them of sin, gives them faith to lay hold of Christ, and causes them to grow in grace and become fruitful.

It is important to see that the mission of the Spirit is for the purpose of continuing and completing that of Christ's. The Lord Jesus declared, "I am come to send fire on the earth: and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" ([Luke 12:49-50](#)). The preaching of the Gospel was to be like "fire on the earth," giving light and warmth to human hearts; it was "kindled" then but would spread much more rapidly later. Until His death Christ was "straitened": it did not consist with God's purpose for the Gospel to be preached more openly and extensively; but after Christ's resurrection, it went forth unto all nations. Following the ascension, Christ was no longer "straitened", and the Spirit was poured forth in the plenitude of His power.

4. To endue Christ's servants.

"Tarry ye in Jerusalem until ye be endued with power from on high" ([Luke 24:49](#)) had been the word of Christ to His Apostles. Sufficient for the disciple to be as his Master. He had waited, waited till He was 30, ere He was "anointed to preach good tidings" ([Isaiah 61:1](#)). The servant is not above his Lord: if He was indebted to the Spirit for the power of His ministry, the Apostles must not attempt their work without the Spirit's unction. Accordingly, they waited, and the Spirit came upon them. All was changed: boldness supplanted fear, strength came instead of weakness, ignorance gave place to wisdom, and mighty wonders were wrought through them.

Unto the Apostles whom He had chosen, the risen Savior "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," assuring them that "Ye shall receive power after that the Holy Spirit is come unto you; and ye shall be witnesses unto Me both in Jerusalem, and in all Samaria, and unto the uttermost part of the earth" ([Acts 1:2, 4, 8](#)). Accordingly, we read that, "And when the day of Pentecost was fully come, they were all with one accord in one place" ([Acts 2:1](#)): their unity of mind evidently looked back to the Lord's command and promise, and their trustful expectancy of the fulfilment thereof. The Jewish "day" was from sunset unto the following sunset, and as what took place here in [Acts 2](#) occurred during the early hours of the morning—probably soon after sunrise—we are told that the day of Pentecost was "fully come." The Outward Marks of the Spirit's Advent

The outward marks of the Spirit's advent were three in number: the "sound from Heaven as of a rushing mighty wind," the "cloven tongues as of fire," and the speaking "with other tongues as the Spirit gave them utterance." Concerning the precise signification of these phenomena, and the practical bearing of them on us today, there has been wide difference of opinion, especially during the past 30 years. Inasmuch as God Himself has not seen fit to furnish us with a full and detailed explanation of them, it behoves all interpreters to speak with reserve and reverence. According to our own measure of light, we shall endeavour briefly to point out some of those things which appear to be most obvious.

