**Lesson 5**

**The Advent of the Holy Spirit**

The word **“advent”** means “the arrival of a notable person, event or thing.” In reference to the Holy Spirit, the advent of the Holy Spirit . . . His public arrival . . . occurred at Pentecost, when He ushered in the beginning of the church age.

 Pink begins this section with a quote from the 17th century theologian, Thomas Goodwin (1600-1680).

 “‘***If I go not away, the Comforter will not come***’ **(John 16:7)**; ***He will not do these works while I am here, and I have committed all to Him. As My Father hath visibly ‘committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father’*** **(John 5:22-23)**, so I and my Father will send Him, having committed all these things to Him, that all men might honor the Holy Spirit even as they honor the Father and the Son. Thus wary and careful are every one of the Persons to provide for the honor of each other in our hearts.”

 “The public advent of the Spirit was for the purpose of ushering in and administering **the new covenant** and was **second in importance only unto the incarnation of our Lord**, which was in order to the winding up of the old economy and laying the foundations of the new.”

* When God designed the salvation of His elect, He appointed two great means:

**1.** The gift of His Son for them, and

**2.** The gift of His Spirit to them

Thereby each of the Persons in the Trinity was glorified. Hence, from the first entrance of sin, there were two great heads to the promises that God gave His people: the sending of His Son to obey and die, the sending of His Spirit to make effectual the fruits of the former."

* Without the work of the Holy Spirit in regeneration, no one would be saved.
	+ Jesus Christ was sent to us, to make possible our salvation.
	+ The Holy Spirit was sent for us, to accomplish our salvation.
	+ Without both we could not be saved.

Many Christians regard the advent of the Holy Spirit as a brief event that occurred at Pentecost, but was unexpected and brief. But nothing could be farther from the truth. In fact, the advent of the Spirit was expected, foretold of and His ministry is in full force today.

**Pink lists 18 specific parallels between the advent of Christ and the advent of the Spirit.**

 To show that the advent of the Holy Spirit was an event of great significance, Arthur Pink delineates 18 specific ways in which the advent of the Spirit was similar to the advent of Christ.

**1.** God appointed that there should be **a signal** coming accorded unto the descent of each from heaven to earth for the performance of the work assigned Them.

* God decreed for Jesus a visible and formal advent, which all the world knew of. Likewise, God ordained that the Holy Spirit should come in a solemn manner, accompanied by visible tokens and glorious effects.

**2.** Both the advents of Christ and of the Spirit were the subjects of Old Testament prediction. (Psalm 68:18; Proverbs 1:23; Isaiah 32:15; Ezekiel 36:26, 39:29; Joel 2:28; Haggai 2:9)

***Proverbs 1:23—Turn to my reproof, behold, I will pour out my spirit on you; I will make my words known to you.***

***Isaiah 32:15— Until the Spirit is poured out upon us from on high, and the wilderness becomes a fertile field, and the fertile field is considered as a forest.***

***Ezekiel 36:26— "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.***

***Ezekiel 39:29— "I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel," declares the Lord GOD.***

***Joel 2:28— "It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.***

**3.** Just as Christ had John the Baptist to announce His incarnation and to prepare His way, so the Holy Spirit had Christ Himself to foretell His coming.

* ***John 16:7— "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.***

**4.** Just as it was not until “***the fullness of time had come***” that God sent forth His Son (Gal 4:4), so it was not until “***the day of Pentecost was fully come***” that God sent forth His Spirit (Act 2:1).

**5.** As the Son became incarnate in the holy land, Palestine, so the Spirit descended in Jerusalem.

**6.** Just as the coming of the Son of God into this world was auspiciously signalized by mighty wonders and signs, so the descent of God the Spirit was attended and attested by stirring displays of divine power.

* The advent of each was marked by supernatural phe- nomena: the angel choir (Luk 2:13) found its counterpart in the “sound from heaven” (Act 2:1), and the Shekinah “glory” (Luk 2:9) in the “tongues of fire” (Act 2:3).

**7.** As an extraordinary star marked the “house” where the Christ-child was (Mat 2:9), so a divine shaking marked the “house” to which the Spirit had come (Act 2:2).

**8.** In connection with the advent of Christ, there was both a private and a public aspect to it; in like manner, too, was it in the giving of the Spirit.

* The birth of the Savior was made known unto a few, but when He was to “be made manifest to Israel” (Joh 1:31) He was publicly identified at His baptism.
* Correspondingly, the Spirit was communicated to the Apostles **privately** when the risen Savior “***breathed on, and said unto them, Receive ye the Holy Spirit***” (John 20:22); and later He came **publicly on the day of Pentecost**, when all the great throng then in Jerusalem were made aware of His descent (Act 2:32-36).

**9.** The advent of the Son was a result of His becoming incarnate, when the eternal Word was made flesh (Joh 1:14). So, too, the advent of the Spirit was a result of His becoming incarnate in Christ’s redeemed.

**10.** When Christ was born into this world, we are told that Herod “was *troubled* and all Jerusalem with him” (Mat 2:3); in like manner, when the Holy Spirit was given we read, “And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were *troubled* in mind” (Act 2:5-6).

**11.** It had been predicted that when Christ should appear, He would be unrecognized and unappreciated (Isa 53), and so it came to pass. In like manner, the Lord Jesus declared, *“The Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.” (Joh 14:17).*

**12.** As the Messianic claims of Christ were called into question, so the advent of the Spirit was at once challenged.

* ***Acts 2:12— And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"***

**13.** The analogy is yet closer: as Christ was termed “a winebibber” (Mat 11:19), so of those filled with the Spirit it was said, “These men are full of new wine” (Act 2:13)!

**14.** As the public advent of Christ was heralded by John the Baptist (Joh 1:29), so the meaning of the public descent of the Spirit was interpreted by Peter (Act 2:15-36) during His sermon at Pentecost.

* ***Acts 2:15-21— 15 'And it shall be in the last days,' god says, 'that I will pour forth of My Spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 even on My bondslaves, both men and women, I will in those days pour forth of My Spirit and they shall prophesy. 19 And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. 20 The sun will be turned into darkness and the moon into blood, before the great and glorious day of the LORD shall come. 21 And it shall be that everyone who calls on the name of the LORD will be saved.'***

**15.** God appointed unto Christ the executing of a stupendous work, even that of purchasing the redemption of His people; even so to the Spirit has been assigned the momentous task of effectually applying to His elect the virtues and benefits of the atonement.

**16.** As the Son honored the Father in the discharge of His work (John 14:10), so the Spirit glorifies the Son in the fulfillment of His mission (John 16:13-14).

**17.** As the Father paid holy deference to the Son by bidding the disciples, “This is My beloved Son, with whom I am well-pleased; listen to Him!” (Mat 17:5), in like manner the Son shows respect for His Paraclete by saying, “'He who has an ear, let him hear what the Spirit says to the churches.” (Rev 2:7).

**18.** As Christ committed His saints into the safe-keeping of the Holy Spirit (Joh 16:7; 14:16), so the Spirit will yet deliver up those saints unto Christ, as the word “receive” in John 14:3 plainly implies.

**Discussion Question:** Arthur Pink has compiled and points out a significant number of parallel events in the advent of the Son and the advent of the Spirit. What do you take away from the parallels that Pink points out?

**The Meaning of the Advent of the Spirit**

 “At Pentecost the Holy Spirit came as He had never come before. On that day more souls seem to have been truly regenerated than during all the three and one half years of Christ’s public ministry. What had happened? It is not enough to say that the Spirit of God was given, for He had been given long before, both to individuals and to the nation of Israel.” Pink then lists the four **meanings for the advent of the Spirit**.

**1.** **It was the fulfillment of the divine promise**.

* The divine promise of the Father (Prov. 1:23; Isaiah 32:15; Joel 2:28)
* The promise of John the Baptist

***Luke 3:15-16— 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, 16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.***

* The promise of Christ. Jesus promised that after He left that He would send the Helper.

**2. It was the fulfillment of an important Old Testament type.**

* Just as the crucifixion and resurrection were a type of the Passover, so the coming of the Spirit was a type of the Feast of Pentecost.
* It is exceedingly striking to notice that **fifty days** elapsed from the time when the Hebrews emerged from the house of bondage till they received the Law from the mouth of Moses. And just as there was a period of fifty days from Israel’s deliverance from Egypt until the beginning of the Mosaic economy, so **the same length of time followed the resurrection of Christ** (when His people were delivered from hell) **to the beginning of the Christian economy**.

**3. It was the beginning of a new dispensation.**

* That a new dispensation commenced at Pentecost further appears from the “***tongues like as of fire”*** **(Acts 2:1)**. When John the Baptist announced that Christ would baptize “***with the Holy Ghost, and with fire”* (Mat 3:11)**, the last words might have suggested material burning to any people except Jews, but in their minds far other thoughts would be awakened. To them it would recall the scene when their great progenitor asked God, Who promised he should inherit that land wherein he was a stranger, “***Lord, whereby shall I know that I shall inherit it?***” The answer was “***Behold a smoking furnace and a burning lamp...”*** **(Gen 15:17).** It would recall the fire that Moses saw in the burning bush. It would recall the “***pillar of fire***” that guided by night, and the Shekinah that descended and filled the tabernacle. **Thus, in the promise of baptism by fire they would at once recognize the approach of a *new manifestation* of the presence and power of God!**
* Again, when we read that “***there appeared unto them cloven tongues like as of fire, and it sat upon each of them”* (Act 2:2),** further evidence is found that a new dispensation had now commenced.
	+ “The word ‘***sat’*** in Scripture marks **an *ending* and a *beginning****.* The process of preparation is ended and the established order has begun. It marks the end of creation and the beginning of normal forces. ***‘In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day’*** **(Exo 20:11).** There is no weariness in God. He did not rest from fatigue: what it means is that **all creative work was accomplished**. The same figure is used of the Redeemer: of Him it is said ***‘when he had made purification for sins [He] sat down on the right hand of the Majesty on high’ (Heb 1:3).***

**4. It was the grace of God flowing unto the Gentiles.**

* The gospel was to be restricted to the Jews no longer. Though the Apostles were to commence their testimony in Jerusalem, yet Christ’s glorious and all-efficacious Name was to be proclaimed “among all nations.”
* What occurred in Acts 2 was a part reversal and in blessed contrast from what is recorded in Genesis 11. In Genesis 11 we find God’s judgment— “tongues were divided and confused to destroy an evil unity, and to show God’s holy hatred of Babel’s iniquity.
* By contrast, in Acts 2 we have grace at Jerusalem, and a new and precious unity, suggestive of another building (Matt. 16:18), with living stones, in contrast to the ‘bricks’ of Genesis 11:3 and its tower.

**The Purpose of the Advent of the Spirit**

 Pink then lists 4 purposes for the advent of the Spirit

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

* 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 (Act 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 (Exo 28:33-34). The sound of the bells (and that which gave them sound) was their tongues, which furnished evidence that the high priest was alive while serving in the sanctuary. The high priest was a type of Christ (Heb 8:1); the holy place was a figure of heaven (Heb 9:24); the “sound from heaven” and the speaking “in tongues” (Act 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 for ever”*** (Joh 14:16).

 **3.** **To further Christ’s cause***.*

* 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.

 **4.** **To endue Christ’s servants***.*

* 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.

**The Outward Marks of the Spirit’s Advent**

Pink then lists three outward marks of the Spirit’s advent

**First**, the ***“rushing mighty wind”*** that filled all the house was the *collective* sign, in which, apparently, all the 120 of Acts 1:15 shared. This was an emblem of the invincible energy with which the Third Person of the Trinity works upon the hearts of men, bearing down all opposition before Him in a manner that cannot be explained (Joh 3:8), but that is at once apparent by the effects produced.

**Second**, “***there appeared unto them cloven tongues like as of fire, and it sat upon each of them***” (Act 2:3), that is, upon the Twelve, and upon them alone. The proof of this is conclusive.

* First, it was to the Apostles only that the Lord spoke in Luke 24:49.
* Second, to them only did He, by the Spirit, give commandments after His resurrection (Act 1:2).
* Third, to them only did He give the promise of Acts 1:8.
* Fourth, at the end of Acts 1 we read, ***“he [Matthias] was numbered with the eleven Apostles.”***
* Fifth, when the astonished multitude came together, they exclaimed, “***Are not all these which speak Galileans?”*** (Act 2:7), namely, the ***“men [Greek, “males”] of Galilee”*** of 1:11!
* Sixth, in Acts 2:14-15 we read, ***“But Peter standing up with the eleven lifted up his voice and said unto them . . . .***

**Third**, the Apostles’ ***“speaking with other tongues”*** was the **public**sign.

* 1 Corinthians 14:22 declares ***“tongues are for a sign, not to them that believe, but to them that believe not,”*** and as Isaiah 28:11 plainly shows, they were a sign unto *unbelieving Israel.*
* ***Isaiah 28:11— Indeed, He will speak to this people through stammering lips and a foreign tongue,***

**Question:** What has this lesson on the advent of the Holy Spirit taught or revealed to you that you did not previously know or understand? Has this lesson changed the way you view the advent of the Spirit?