

Theology from a Kingdom Perspective II

“The Spiritual Life”

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from

Renewal Theology: Salvation, the Holy Spirit and Christian Living

by

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Theology II

Syllabus

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LESSON ONE

“The Atonement and Regeneration”

Atonement

Introduction

- 1) At the heart of the Christian faith is the doctrine of the Atonement.
- 2) All that has been said about the Incarnation now points in the direction of the Atonement.

Meaning

- 1) Literally, the word atonement is “at-one-ment.”
 - a) It means to be, or cause to be, at one.
 - b) Atonement is related particularly to overcoming a serious breach between two parties.
- 3) Atonement means “reconciliation.”
 - a) For to reconcile is to restore to harmony.
 - b) It is to bring together those who are estranged from each other.
 - c) “God was in Christ reconciling the world to himself” (2 Cor. 5:19).
 - d) “When we were enemies, we were reconciled to God by the death of his Son...not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Rom. 5:10-11).

Problem

- 1) Who God is.
 - a) God is a God of love and mercy.
 - i) He looks with great compassion on His sinful creatures, feels all their weaknesses and infirmities, and takes no delight in their punishment.
 - ii) God demonstrates his love for his people.

(1) For God so loved the world...

(2) "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom. 5:8).

b) God is a God of holiness and righteousness.

i) He finds sin and evil intolerable.

ii) He cannot overlook sin.

(1) "The wrath of God is revealed from heaven against all ungodliness and wickedness of men" (Romans 1:18).

(2) "The wrath of God comes upon the sons of disobedience" (Rom. 5:6).

iii) The holiness of God over against the sinfulness of man has created a vast breach.

c) God is a God of truth and faithfulness.

i) As the God of truth He cannot minimize either love or holiness.

ii) He acts in total integrity and is faithful to maintain every promise.

2) What man has become.

a) Man is a sinner before God.

i) In relation to God, man's thoughts and actions are futile, his heart is insensitive, and he walks in disobedience.

ii) He is prey to innumerable sicknesses and infirmities, to many worldly harassments, and there hangs over him the ever-present threat of death.

b) Man is a guilty sinner meriting punishment.

i) Physical death is a form of punishment for the original sin.

ii) Beyond physical death is the worse punishment of spiritual death.

c) Man as sinful and fallen is man helplessly in bondage.

d) The problem:

- i) God who is loving and gracious, does not desire the punishment and death of any of His creatures.
- ii) Yet in His holiness and righteousness He cannot tolerate their sin and evil.
- iii) Man cannot change his sinful condition, cleanse his guilt, or overcome his bondage.
- iv) The way that God does act to bring about at-one-ment is beyond all human devising.

Method

- 1) The way God worked out the reconciliation of the world was through the death of Jesus Christ.
 - a) The death of Christ is the primary focus of the gospel, the good news of salvation.
 - b) It is through Christ's death that God has brought about our reconciliation to Himself.
 - c) "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29).
 - d) "Worthy is the Lamb who was slain" (Rev. 5:12).
- 2) A look at Christ's sacrifice.
 - a) It was once for all.
 - i) He "appeared once for all at the end of the age to put away sin by the sacrifice of himself" (Heb. 9:26).
 - ii) "The death he died he died to sin, once for all" (Rom. 6:10).
 - b) It was a sacrifice of Himself.
 - c) It was a sacrifice without blemish.
 - i) "...through the eternal Spirit offered himself without blemish to God" (Heb. 9:14).
 - ii) He was "a lamb without blemish or spot" (1 Peter 1:19).
 - iii) The blood of Christ.
 - (1) The "blood of the Lamb" (Rev 7:14).
 - (2) It is "by the blood of the cross" that God has made reconciliation. "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself

all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19-20).

Content

- 1) Identification.
 - a) Christ was identified with all of sinful mankind in His death.
 - i) "...for our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21).
 - ii) Jesus was always where the sinners were, feeling their sin and shame in Himself.
 - b) It was in His death on the cross that He became totally identified with all the sin of the human race.
- 2) Subjection—He bore our punishment.
 - a) "He was pierced for our iniquities; the punishment that brought us peace was upon him" (Is. 53:5).
 - b) Our wholly deserved judgment and death He has fully borne.
 - c) There is no longer need for anyone to live in fear or anxiety about the judgments of God.
 - i) He is a God of holiness, righteousness, and purity who cannot tolerate even an iota of sin.
 - ii) But now out of His great mercy and love shown through His Son, He has totally received upon Himself the punishment that is our due.
 - d) Expiation sums up this whole divine action.
 - i) In Christ's death there is both the extinguishing of the guilt of sin and the payment of the penalty.
 - ii) There is cleansing in Christ' blood—our guilt and pollution are done away.
 - e) Christ has taken our guilt to Himself; our punishment He has received.
 - f) "There is therefore now no condemnation for those who are in Christ Jesus." (Rom. 8:1).
- 3) Completion—He took away our sin.

- a) In His death, He has freed us from our sin.
- b) Ransom.
 - i) “The Son of man came not to be served but to serve, and to give His life as a ransom for many” (Matt. 20:28).
 - ii) Man is enslaved to the ways of the world, to the power of Satan, and to death itself.
 - iii) There is utterly no way he can liberate himself.
 - iv) We have been bought with a price (1 Cor. 6:20; 7:23).
- c) Redemption.
 - i) Christ by His death on the cross has not only ransomed mankind and paid the price of sin’s captivity but He has also brought about release.
 - ii) “He has sent me to proclaim release to the captives” (Luke 4:18).
 - iii) The death of Christ was a victory over the dominion of Satan.
 - (1) “...that through death He might render powerless him who had the power of death, that is, the devil, and might deliver those who through fear of death were subject to slavery all their lives” (Heb. 2:14-15)
 - (2) Great fear is not death, but the fear about what it means, what may await them “on the other side.”
 - iv) Christ has set us free from the demands of the law.
 - (1) Christ has “cancelled the bond which pledged us to the decrees of the law. It stood against us, but he has set it aside, nailing it to the cross (Col. 2:14 NEB)
- d) Christ has taken away our sin. The price of our captivity to sin has been paid; we have been released from the chains of evil, and have been set free from bondage to Satan, the power of death, and the demands of the law.

Theories of the Atonement

- 1) Ransom to Satan.
 - a) Theory held by many early church fathers.
 - b) Viewed atonement as a victory over Satan through the ransom of Christ.

- c) From this perspective, the death of Christ was a kind of deal worked out between God and the devil, namely, that He would turn over His Son to Satan in exchange for the release of all the souls held captive by him.
 - i) Satan thought he had the prize when Jesus died on the cross.
 - ii) Had he known, he would not have crucified the Lord of glory.
- d) There is no suggestion in the New Testament that Jesus Christ was a ransom paid to Satan.
 - i) Ransom refers more to the costliness of salvation than to view it as a vast price paid to the adversary.
 - ii) Just because men are freed from Satan's bondage does not guarantee our reconciliation to God.

2) Satisfaction to God.

- a) Sin dishonors the majesty of an infinitely great God and brings disorder into the universe. This dishonor of God cannot simply be overlooked or forgiven; it calls for either punishment or satisfaction on the part of the sinner. However, if punishment is not to occur and satisfaction instead is to be made and sin put away, that satisfaction cannot be accomplished by man because his sin against the infinite God is infinite in character. Accordingly, only one who is God can provide this vast satisfaction. But since man owes it, it must also come from within humanity. This is why God became man in Jesus Christ, to make an offering sufficient to satisfy God's honor.
- b) Connects the Atonement with a requirement of God and not Satan; satisfaction to God rather than payment of the devil.

3) Moral influence on man.

- a) A reaction to both the ransom-to-Satan and satisfaction-to-God's-honor theories of the Atonement.
- b) The suffering and death of Christ is the ultimate demonstration of God's love and mercy which intends to evoke from us the response of love.
- c) "Our redemption through Christ's suffering is that deeper affection in us which not only frees us from slavery to sin, but also wins for us the true liberty of sons of God, so that we do all things out of love rather than fear..."

Regeneration

Definition

- 1) Regeneration points to the inward change that occurs in those who come to salvation.
- 2) Regeneration means essentially rebirth; being born again or anew.
 - a) (John 3:7 KJV) Marvel not that I said unto thee, Ye must be born again.
 - b) (1 Pet 1:23 KJV) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
 - c) (Titus 3:5 KJV) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
- 3) Spiritual rebirth.
 - a) (John 3:6 KJV) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
 - b) (Ezek 11:19 KJV) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
 - c) (Psa 51:10 KJV) Create in me a clean heart, O God; and renew a right spirit within me.
 - d) (2 Cor 5:17 KJV) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Means of Regeneration

- 1) The agency of the Holy Spirit.
 - a) "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
 - b) Rebirth comes from God Himself.
 - i) "Born, not of blood nor of the will of the flesh, nor of the will of man, but of God."
John 1:13.
 - ii) (1 John 3:9 KJV) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
 - iii) (1 John 4:7 KJV) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

- iv) (1 John 5:4 KJV) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.
 - v) (1 John 5:18 KJV) We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
- c) The Word Implanted
- i) Peter: “You have been born again, not of seed which is perishable, but imperishable, that is, through the living and abiding word of God...and this is the word which was preached to you.” (1 Peter 1:23, 25).
 - ii) Parable of seed sown. Mark 4:3-9.
 - iii) “Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures” (James 1:18).

Occurrence

Relates to total person in spirit, soul, and body

1) Illumination.

- a) The mind has been darkened by sin and evil.
- b) There is first need for illumination in order to apprehend the gospel of salvation.
 - i) “The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ.” (2 Cor. 4:4).
 - ii) “The God who said, ‘Let light shine out of darkness,’...has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ” (2 Cor. 4:6).
 - iii) “I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God’ (Acts 26:17-18).
 - iv) Eyes must be opened by the word of God through the power of the Spirit so that people may move from darkness into light.
 - v) “He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son.” (Col. 1:13).

2) Conviction.

- a) For regeneration to take place there must also be a conviction of sin.
- b) “Godly sorrow leads to repentance.” (2 Cor 7:10).

3) Repentance.

- a) It is in repentance that a person turns from the old to the new, from darkness to light, from the dominion of Satan to the power of God, from the way of destruction to the way of eternal salvation.
- b) Repentance climaxes in the will; it is a movement of the whole self away from sin to God.
- c) Jesus. “Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel’” (Mark 1:14,15).
- d) Repentance and forgiveness are closely related in the gospel message.
- e) Repentance is a turning from the old to the new; while it includes the mind and heart, it is an action of the will.
- f) Repentance is an act of human beings, but can occur only through God’s gracious enabling.
- g) Repentance is not doing penance; we can never do enough.

A New Creature

1) A new being.

- a) A changed heart.
- b) A renewed mind.
- c) A liberated will.

2) A new nature.

- a) Holiness.
 - i) “Put on the new nature, created after the likeness of God in true righteousness and holiness” (Eph. 4:24).

ii) A regenerate person is one whose inmost being is now inclined to righteousness and holiness.

b) Love.

i) Love is a vital element in the life of the reborn person.

(1) “He who loves is born of God and knows God. He who does not love does not know God; for God is love” (1 John 4:7-8).

(2) “We know we have passed from death unto life because we love the brethren.”

ii) Since love is the very nature of God—“God is love”—and God’s nature abides in one born of God, then to exhibit love is a natural expression.

c) Truth.

i) The person born of God has knowledge of truth of which the world knows nothing.

ii) He knows the truth about God, about Christ, about salvation, about life and death, and about the world to come.

3) A new life.

a) “Walk in newness of life” (Rom. 6:4).

b) “And you he made alive, when you were dead through...trespasses and sins” (Eph. 2:1).

i) Alive to God.

ii) Aware of God’s presence.

LESSON TWO

Justification and Sanctification

Justification

Meaning

- 1) Acquittal.
- 2) “To pronounce or declare righteous.
- 3) God justifies the unrighteous, not the righteous.
 - a) There is nothing in sinful man that merits God’s approbation.
 - i) Man cannot justify himself.
 - ii) We do not have to prove ourselves before God; we do not have to be anxious about His final judgment against us; we do not need to struggle to achieve something God will somehow find acceptable.
 - b) Not we who have climbed the mountain heights of righteous living, but we who are struggling on the plains, and sometimes in the muck and mire of unrighteous living.
 - c) God pronounces us righteous, though we are not; this is the glory and wonder of the gospel message.

Aspects of Justification

- 1) The non-imputation of sin.
 - a) Scriptures.
 - i) (Psa 32:2 KJV) Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
 - ii) (Rom 4:8 KJV) Blessed is the man to whom the Lord will not impute sin.
 - iii) (2 Cor 5:19 KJV) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

- b) The non-reckoning of sin or the non-accounting of sin.
 - i) This means that although sins are still there, God does not hold them against us.
 - ii) They are not charged to our account.
 - iii) The record has been cleared.
 - iv) Who shall lay anything against God's elect? Rom. 8:33-34.
 - v) The devil is the accuser of the believers. Rev. 12:10.
- c) The non-imputation of sins also means the forgiveness of sins.
 - i) (Rom 4:7 KJV) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
 - ii) (Psa 130:3 KJV) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?
(Psa 130:4 KJV) But there is forgiveness with thee, that thou mayest be feared.
 - iii) (Isa 43:25 KJV) I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.
 - iv) (Micah 7:18 KJV) Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. (Micah 7:19 KJV) He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
 - v) (Jer 31:31 KJV) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
- d) The heart of the gospel: however great the sin, however deep the sense of guilt, however heavy the condemnation that may be felt, there is total forgiveness.

2) Imputation of the righteousness of Jesus Christ.

- a) Our righteousness is found in Jesus Christ.
 - i) The Lord is our righteousness. (Jer. 33:14-16).
 - ii) (1 Cor 1:30 KJV) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

- iii) (2 Cor 5:21 KJV) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- b) This means perfect righteousness, nothing lacking; all complete: His purity, His obedience, His integrity, His humility, His love.
- c) When God looks at us, He beholds us clothed in the righteousness of His Son and each of us is complete in Him.
- d) It is as if I had never sinned.
- e) We do not have to achieve righteousness to be acceptable to God.

How Are We Justified?

- 1) Justification is an act of God's grace (Rom 3:23-24).
- 2) The Lord is our righteousness. (Jer. 33:14-16).
- 3) (1 Cor 1:30 KJV) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- 4) (2 Cor 5:21 KJV) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- 5) Justification is based on Christ's redemption.
- 6) Redemption has occurred through "an expiation by his blood."
 - a) Rom 4:25. He was put to death for our trespasses and raised for our justification."
 - b) It is the righteousness of a triumphant Christ, a living Christ.
 - c) Adam's sin led to condemnation for all men, but Christ's act of righteousness leads to acquittal and life for all men. (Rom 5:18 KJV) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
- 7) We are justified by faith.
 - a) (Rom 3:26 KJV) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

b) Gal. 2:16. (Gal 2:16 KJV) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

c) Faith is essential, but it is not placed above grace.

i) Overemphasis on faith can become a kind of work to be accomplished.

ii) Have I believed enough to be justified?

iii) Faith is total reliance on God.

(1) The only hope is to cleave to the mercy of God and trust Him for entire salvation.

(2) We accept what He has wrought in Jesus Christ.

8) Place of works.

a) Eph 2:8-10. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast."

b) James deals with living faith, not saving faith.

c) Works is the evidence of faith.

Results of Justification

The primary result of justification is that we become sons of God.

1) Freedom.

a) Delivered from slavery of the past.

b) Delivered from elements of the world. (Gal 4:3 KJV) Even so we, when we were children, were in bondage under the elements of the world:

c) Delivered from bondage of sin.

d) Freedom from anxiety.

2) Peace.

a) Peace with God. (Gal 5:1 KJV) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

b) Peace with others

- i) (Eph 2:14 KJV) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
- ii) (Gal 3:28 KJV) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
- iii) Peace within. (John 14:27 KJV) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

3) Inheritance

- a) Heirs of God's promise (Gal 3:26 KJV) For ye are all the children of God by faith in Christ Jesus.
- b) (Rom 8:17 KJV) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Sanctification

Meaning

1) Definition.

- a) To sanctify means to make holy or be made holy.
- b) Refers both to an action—sanctifying or making holy, and to a condition or state—being sanctified or made holy.

2) Three aspects of sanctification.

- a) Holiness refers to separation or apartness.
 - i) God is holy refers primarily to His otherness from everything else.
 - ii) We are a people separated to Him and set apart from the rest of mankind; we belong solely and uniquely to God.

- (1) Deuteronomy 7:6 (NKJV) 6“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.
 - (2) 1 Peter 2:9 (NKJV) 9But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;
- b) Holiness refers to purity and cleanness.
- i) Increasing emphasis on holiness as inward purity.
 - (1) Matthew 23:25 (NKJV) 25“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.
 - (2) Luke 11:39 (NKJV) 39Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.
 - (3) Mark 7:18 - 19 (NKJV) 18So He said to them, “Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, 19because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?”
 - (4) Titus 2:14 (NKJV) 14who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.
 - ii) A central feature of the Day of Atonement is that of inner cleansing. Lev. 16:30.
 - iii) Blessed are the pure in heart. (Mat. 5:8).
- c) Holiness refers to moral perfection.
- i) According to Jesus, this perfection finds its fulfillment in terms of self-sacrificing love.
 - (1) The rich young ruler (Mat. 19:21).
 - (2) “If we love one another, God abides in us and his love is perfected in us.” (1 John 4:12).

Occurrence

- 1) Sanctification relates to the beginning, the continuation, and the goal of the Christian life.
- 2) The beginning.
 - a) Sanctification or holiness in a primary sense already belongs to those who are the people of God.
 - i) Because of separation and purification from sin.
 - ii) 1 Corinthians 6:9 - 11 (NKJV) 9Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 11And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.
 - iii) Christ is “our wisdom, our righteousness and sanctification and redemption.” (1 Cor 1:30).
 - iv) “We have been sanctified through the offering of the body of Jesus Christ once for all” (Heb 10:10).
 - v) An accomplished reality because of what He has done.
 - vi) In Christ Jesus we are all holy ones, sanctified and, as such, saints of God.
- 3) The continuation.
 - a) To be a holy people is to walk according to God’s command.
 - b) “Beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.”
 - c) Sanctification in this sense refers to progressive transformation.
 - i) “...be transformed by the renewal of your mind” (Heb. 12:1-2).
 - ii) Not necessarily a movement toward sanctification but a growth in it—a process of transformation.

- iii) "We all with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (2 Cor. 3:18).
- iv) "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us" (Heb. 12:1)

4) The goal.

a) Sanctification is the goal of the Christian life.

- i) 1 Thessalonians 5:23 (NKJV) 23 Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.
- ii) "let steadfastness have its full effect that you may be perfect and complete, lacking in nothing" (James 1:4).

Scope

1) Sanctification refers to the renewal of the whole person according to the likeness of God.

2) The whole person.

a) The spirit.

- i) May be pride or haughtiness of spirit that needs reduction to humility.
- ii) Bitterness of spirit that needs a sweetening by God's Spirit.
- iii) A judgmental spirit that needs to be refined by love.
- iv) A fretful spirit that needs to be renewed in calmness and peace.
- v) An unforgiving spirit that needs to be released from harness and ingratitude.

b) The soul.

i) The mind.

(1) Sanctification has to do with an ongoing renewal of the mind.

(2) "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

- (3) Bringing every thought into captivity. (2 Cor. 10:5)
- ii) Emotions (feelings, desires, passions).
 - (1) Shun youthful passions (2 Tim. 2:21-22).
 - (2) “The grace of God has appeared, bringing salvation to all men instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age” (Titus 2:11-12).
- iii) The will.
- c) The body.
 - i) “Let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (2 Cor. 7:1)
 - ii) Our bodies are the temple of the Holy Ghost.
- 3) The likeness of God

Method

- 1) The work of God.
 - a) Sanctification is primarily the work of God.
 - b) While man’s role is an important one, sanctification is not basically his work.
 - i) “I the Lord sanctify you” (Ex. 31:13)
 - ii) “Sanctify them in the truth” (John 17:17).
 - iii) “We have been sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:10).
- 4) The human task.
 - a) Renunciation of sin.
 - b) “If anyone would come after me, he must deny himself and take up his cross daily and follow me” (Luke 9:23).
 - c) Living for righteousness.

- i) Obeying God's Word.
- ii) Following Jesus.
- iii) Abiding in Him.
- iv) Walking in the Spirit.

LESSON THREE

The Holy Spirit

Name

- 1) Spirit.
 - a) Conveys the note of intangibility, incorporeality; immateriality.
 - i) Spirit in a person is other than body and has no substantial existence.
 - ii) Represents the essential reality of human existence.
 - iii) Spirit cannot, like an object, be located, perceived, weighed, dissected; it is immaterial.
 - iv) Contrasted with flesh. Isaiah 31:3 (NKJV) 3 Now the Egyptians are men, and not God; And their horses are flesh, and not spirit. When the Lord stretches out His hand, Both he who helps will fall, And he who is helped will fall down; They all will perish together.
 - v) Contrasted with flesh and bones. Luke 24:39 (NKJV) 39Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”
 - b) Spirit signifies freedom of movement.
 - i) John 3:8 (NKJV) 8The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”
 - i) There is spontaneity and freedom in the Spirit.
 - b) Spirit represents energy, drive, and dynamic movement.
 - i) At creation, a force (spirit) moved over the waters.
 - ii) Has power.
 - (1) By the power of the Holy Spirit, Jesus cast out demons.

(2) On the Day of Pentecost the Holy Spirit comes in hurricane-like force.

(3) The Spirit brings power. “You shall receive power after that the Holy Ghost is come upon you.”

2) Holy.

- a) Set apart from the common and ordinary.
- b) Expresses the high note of majesty and glory.
- c) The Holy Spirit is the “spirit of glory.”

Titles

1) The Spirit of Truth

- a) John 14:16 - 17 (NKJV) 16And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.
- b) John 15:26 (NKJV) 26“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.
- d) John 16:13 (NKJV) 13However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.
- e) John 14:26 (NKJV) 26But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

3) The Spirit of Holiness.

- a) Romans 1:4 (NKJV) 4and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.
- b) The Spirit of holiness is both the Spirit that makes holy and the Spirit of resurrection.

4) The Spirit of life.

- a) The law of the Spirit of life has set us free from the law of sin and death. (Rom 8:2).

b) The spirit gives life. John 6:63 (NKJV) 63It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

5) The Spirit of adoption.

a) Romans 8:15 (NKJV) 15For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

b) Galatians 4:5 (NKJV) 5to redeem those who were under the law, that we might receive the adoption as sons.

6) The Spirit of grace.

a) Hebrews 10:29 (NKJV) 29Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

7) The Spirit of glory.

a) "If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you" (1 Peter 4:14).

b) Solomon's temple filled with glory.

c) The Holy Spirit is the Spirit of glory.

8) The Eternal Spirit.

a) Hebrews 9:14 (NKJV) 14how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

b) The Holy Spirit is without beginning or ending.

Symbols

1) Wind.

a) Acts 2:2 (NKJV) 2And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

b) Ezekiel 37:5 (NKJV) 5Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live.

- c) Wind or breath is a vivid figure of speech that depicts the Spirit of God as a moving force and divine kind of energy.
- 2) Fire.
- a) "He will baptize you with the Holy Spirit and with fire" (Mat 3:11).
 - b) Deals with the consuming of evil (Mat. 3:12; Luke 3:17).
- 3) Water.
- a) "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' Now this he said about the Spirit" (John 7:37-39).
 - b) "The water that I shall give him will become in him a spring of water welling up to eternal life" (John 4:14).
- 4) Dove.
- a) Luke 3:22 (NKJV) 22And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."
 - b) John 1:32 (NKJV) 32And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.
- 5) Seal.
- a) Ephesians 1:13 - 14 (NKJV) 13In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
 - b) Ephesians 4:30 (NKJV) 30And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
 - c) 2 Corinthians 1:22 (NKJV) 22who also has sealed us and given us the Spirit in our hearts as a guarantee.
 - d) John 6:27 (NKJV) 27Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

6) Oil.

- a) The Holy Spirit may be viewed as a heavenly anointing, an unction from on high, the oil of God.
- b) "...for he has anointed me..." Luke 4:18.
- c) You have an unction from the Holy One. 1 John 2:20.

The Nature of the Holy Spirit

1) The Holy Spirit is God

- a) Divine recognition and identification.
 - i) Acts 5:3 - 4 (NKJV) 3But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? 4While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."
 - ii) Agabus the prophet: "Thus says the Holy Spirit" (Acts 21:11).
 - iii) Paul speaks of believers as "being built together into a dwelling of God in the Spirit" (Eph. 2:22).
- b) Divine Perfections.
 - i) Omnipresent.
 - (1) If I make my bed in hell, you are there.
 - (2) "I will never leave you nor forsake."
 - (3) "Lo, I am with you, even to the end of the world."
 - ii) Omniscient.
 - (1) Is. 40:13. "Who has directed the Spirit of the Lord, or as his counselor has instructed him?"
 - (2) "The Spirit searches all things, even the deep things of God" (1 Cor. 2:10).
 - iii) Omnipotent.

(1) "The Spirit of God has made me; the breath of the Almighty gives me life" (Job 33:4).

c) Divine Work.

2) The Person of the Holy Spirit.

a) Personal designations.

i) When the Spirit of truth comes, He...

ii) I will come to you.

b) Personal characteristics.

i) Intelligence.

(1) "The Holy Spirit said..."

(2) "It has seemed good to the Holy Ghost and us..." (Acts 15:28)

(3) Paul spoke of "the mind of the Spirit..." "The Spirit intercedes for the saints according to the will of God" (Rom 8:27).

ii) Will.

(1) The will of the Holy Spirit is shown in Paul's discussion about the spiritual gifts: "the same Spirit apportions to each one individually as he wills" (1 Cor. 12:11).

iii) Feelings.

(1) The Holy Spirit is said to grieve.

(2) "Do not grieve the Holy Spirit of God, in whom you were sealed" (Eph. 4:30).

(3) "The Spirit intercedes with groanings..." (Rom. 8:26).

c) Personal relationships.

i) With Jesus. "He will glorify me..." (John 16:14).

ii) "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:14).

iii) The Holy Spirit is a counselor, comforter, and guide.

The Coming of the Holy Spirit

- 1) Invasion from without.
 - a) The Holy Spirit poured out, falling on, coming on.
 - b) Expresses the movement of the Holy Spirit from “on high,” coming from heaven to earth, powerfully coming on people.
- 2) An immersion.
 - a) Baptism of the Holy Spirit.
 - b) Depicts the ensuing situation of people so affected that they are enveloped in the reality of the Holy Spirit.
- 3) A permeation.
 - a) Being filled with.
 - b) Pictures the Holy Spirit moving within to activate persons in the entirety of their existence.
- 4) What lies at the heart of the coming of the Holy Spirit is the event/experience of the dynamic presence of God in the Holy Spirit.
- 5) Since it is God Himself in the person of the Holy Spirit who comes, His very coming is a manifestation of glory.
 - a) Old Testament tabernacle and temple filled with glory of God.
 - b) Our bodies are the temple of the Holy Ghost.

The Mission of the Holy Spirit

- 1) Guide into truth.
- 2) Power for ministry.
 - a) Effective witness.
 - b) Mighty works.
 - i) Healing.

ii) Deliverance.

iii) Enhanced prayer.

The Effects of the Coming of the Spirit

- 1) The reality of God's presence.
- 2) Fullness of joy.
- 3) Boldness in speech and action.
- 4) Deepening of fellowship.
- 5) The continuing praise of God.

The Baptism of the Holy Spirit

- 1) The promise of the Father.
 - a. "...He shall baptize you with the Holy Ghost and with fire."
 - b. "John baptized in water, but before many days you shall be baptized in the Holy Spirit" (Acts 1:5)
- 2) Acts 2:1 - 4 (NKJV) 1When the Day of Pentecost had fully come, they were all with one accord in one place. 2And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. 3Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.
- 3) Philip's revival in Samaria.
- 4) Peter at house of Cornelius.
- 5) Have you received the Holy Ghost since you believed? Acts 19

The Phenomenon of Tongues

- 1) Spiritual utterance—utterance or speech given by the Holy Spirit through the voices of people.
- 2) Content of speaking in tongues.

- a) Praise of God. Transcendent praise—goes beyond ordinary capacity and experience.
- b) Personal edification.
- c) Prayers of supplication.

The Gifts of the Holy Spirit

- 1) Utterance gifts.
 - a) Tongues.
 - b) Interpretation of tongues.
 - c) Prophecy.
- 2) Knowing gifts.
 - a) Word of knowledge.
 - b) Word of wisdom.
 - c) Discerning of spirits.
- 3) Power gifts.
 - a) Faith.
 - b) Healings
 - c) Miracles

LESSON FOUR

“The Enabling Spirit”

Introduction

- 1) The Holy Spirit imparts capability for the execution of various tasks and functions.
- 2) For such accomplishments there is the Holy Spirit’s endowment of wisdom and strength for the fulfilling of God’s purpose.

Special Tasks and Functions in the Old Testament

- 1) In the Old Testament, the Holy Spirit is depicted as illuminator, energizer, and enabler.
- 2) Designing of Tabernacle and Temple
 - a) Tabernacle.
 - i) Moses concerning Bezalel: Exodus 31:3 - 5 (NKJV) 3And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, 4to design artistic works, to work in gold, in silver, in bronze, 5in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.
 - ii) God expressed His approval of the finished project when “the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle” (Ex. 40:34).
 - b) Temple.
 - i) God gave David himself the pattern and design to pass on to his son Solomon. “...he (David) gave him (Solomon) the plans of all that the Spirit had put in his mind for the courts of the temple of the Lord and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things” (1 Chron. 28:12).
 - ii) The pattern was given by the illumination of the Spirit of God.
 - iii) When the work on the temple was finished by Solomon, “the house of the Lord was filled with a cloud, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of God” (2 Chron. 5:13-14).

3) Leading the People.

- a) Moses told to gather 70 elders. "I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you" (Num. 11:17).
- b) By the Spirit of God Moses and the elders shared in meeting the problems, handling disputes, and generally dealing with the innumerable concerns of thousands of people over a lengthy period of time.
 - i) Moses: " 'May the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who will...lead them out and bring them in' ...So the Lord said to Moses, 'Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him...and commission him in their sight' " (Num. 27:16-19).
 - ii) "Joshua, the son of Nun, was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses" (Deut 34:9).

4) Judging.

- a) God raised up individuals called "judges" who were energized and enabled by His Spirit to fight against their enemies, render judgment, and variously rule over Israel.
- b) The Book of Judges portrays the Spirit coming upon such persons.
 - i) "The Spirit of the Lord took possession of Gideon; and he sounded the trumpet" (Judges 6:34).
 - ii) Samson: "...the Spirit of the Lord began to stir him" (Judges 13:25).

5) Ruling.

- a) After the judges, kings ruled in Israel.
 - i) Saul and David had the Spirit to come upon them.
 - ii) David's anointing was permanent. "The Spirit of the Lord came mightily upon David from that day forward" (1 Sam. 16:13).
 - iii) Saul: "The spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him" (1 Sam 16:14).
- b) After David there are no scriptural references to a spiritual anointing of the kings.

- i) Kings followed in succession by inheritance.
 - ii) There is no assurance of a spiritual anointing; for in such succession the throne is occupied by natural heirs rather than by those whom the Spirit endows.
- 6) Prophesying.
- a) The spirit of prophecy came upon the 70 elders.
 - b) “Are you jealous for my sake? Would that all the Lord’s people were prophets, that the Lord would put His Spirit upon them!” (Num. 11:28-29).
 - c) Saul after being anointed by Samuel: “You will meet a band of prophets...Then the Spirit of the Lord will come mightily upon you, and you shall prophesy with them and be turned into another man” (1 Sam. 10:5-6).
 - d) The people: “Is Saul also among the prophets?” (v. 21).
 - e) David was a prophet. “The Spirit of the Lord spoke by me, and His word was upon my tongue.”
- 7) Empowering.
- a) Zerubbabel: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zech. 4:6).
 - b) The Spirit of power is also the Spirit of grace: God Himself would accomplish the work.
- 8) Conclusion.
- a) The Spirit of God is largely depicted as the Spirit of enablement.
 - b) The activity of the Spirit is shown generally to be temporary and occasional.
 - c) The activity of the Holy Spirit relates in various ways to the life of the community of faith—the people of God.
 - d) The Spirit came to give direction, strength, and empowerment for their life and mission.

The Messianic Vocation

- 1) The Messiah is described in both the Old and New Testaments as fitted by the Holy Spirit.
- 2) The Coming One.

- a) Isaiah declared that the activity of One who would be endowed with the Spirit of the Lord—He would fulfill His mission under the Spirit’s anointing.
 - b) “There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord (Is 11:1-2).
 - c) The Messiah would have from the Spirit the ideal qualities for rule and judgment..
 - i) Intellectual (wisdom and understanding).
 - ii) Practical (counsel and might).
 - iii) Religious (knowledge and the fear of the Lord).
- 3) Isaiah 61:1 - 3 (NKJV) 1 “The Spirit of the Lord GOD is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; 2 To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn, 3 To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the Lord, that He may be glorified.”
- 4) The Coming One will carry out His mission through the anointing of the Holy Spirit.

Forerunners

- 1) John the Baptist. “He will be filled with the Holy Spirit, even from his mother’s womb.
 - a) The first Old Testament prophet who was “filled with the Holy Spirit.”
 - b) John’s endowment with the Spirit had nothing to do with his own salvation or edification, but everything to do with his mission—to make ready “for the Lord a people prepared.”
- 2) Mary, mother of Jesus.
 - a) “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1:35).

- b) This enabling and energizing action of the Holy Spirit had no relation to her salvation or sanctification.
 - i) The activity of the Spirit was for a particular purpose, and there is no suggestion in the Gospels that after Jesus' birth the Spirit remained upon her.
 - ii) Like others, she was to wait for the effusion of the Spirit at Pentecost.
 - c) Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1:41-42).
 - d) Zechariah, father of John the Baptist: "And his father Zechariah was filled with the Holy Spirit, and prophesied, saying, 'Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us...And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his way'" (Luke 1:67-68, 76).
- 3) All references to the Holy Spirit point directly to the coming of Jesus.
- a) John was filled with the Spirit to prepare a people for the advent of Christ.
 - b) Mary was visited by the power of the Holy Spirit to bring forth the Son of God.
 - c) Elizabeth was filled with the Spirit as the babe in her womb leaped for joy at the presence of Mary, who had just conceived Jesus.
 - d) Zechariah prophesied under the anointing of the Spirit concerning 'the horn of salvation' God had raised up.
 - e) Simeon took the child Jesus under the Spirit's leading and blessed God for His coming salvation.

The Ministry of Jesus

- 1) The coming of the Spirit upon Jesus was for the whole of His ministry.
 - a) It was not for a particular or limited work.
 - b) It was not for a special utterance or activity.
- 2) The coming of the Spirit upon Jesus was also a permanent endowment.
 - a) "I have beheld the Spirit descending as a dove out of heaven; and He remained upon Him" (John 1:32).

- b) There was no limit. “He whom God has sent utters the words of God, for it is not by measure that he gives the Spirit (to Him)” (John 3:34).
- 3) John: “And I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining...this is the one who baptizes in the Holy Spirit’” (John 1:32-33).
 - 4) The connection between the event of the Holy Spirit’s coming and remaining on Jesus and of Jesus’ baptizing others in the same Holy Spirit suggests that through both the Spirit’s coming and His remaining on Jesus, He would also endow others with the same abiding Spirit of power for the ministry of the gospel.
 - 5) The Commencement of Jesus’ Ministry.
 - a) “Jesus, full of the Holy Spirit, returned from the Jordan” (Luke 4:1).
 - b) Luke 4:18 - 19 (NKJV) 18 “The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; 19 To proclaim the acceptable year of the Lord.”
 - c) Jesus was full of the Spirit, led by the Spirit, empowered by the Spirit, and anointed with the Spirit.
 - 6) As Jesus carried forward His ministry through both word and deed, He did so in the power of the Holy Spirit.
 - a) “He taught them as one who had authority and not as the scribes” (Mark 1:22).
 - b) “The words I have spoken to you are spirit and life” (John 6:63).
 - c) “If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you” (Matt. 12:28).
 - d) Jesus lived and moved in the presence and power of the Holy Spirit.

The Spirit to Come

- 1) The Paraclete
 - a) John 14:16 - 17 (NKJV) 16And I will pray the Father, and He will give you another Helper, that He may abide with you forever— 17the Spirit of truth, whom the world cannot

receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

- b) John 16:7 (NKJV) 7Nevertheless 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 depart, I will send Him to you.
- c) The Holy Spirit would not come until Jesus went away.
- d) John 7:37 - 38 (NKJV) 37On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."
- e) John 7:39 (NKJV) 39But this He spoke concerning the Spirit, whom those £believing in Him would receive; for the £Holy Spirit was not yet given, because Jesus was not yet glorified.
- f) Living water is represented as both welling up to eternal life through faith in Jesus and flowing out for blessing through the activity of the Holy Spirit.

2) The Gift of the Holy Spirit

- a) Luke 11:13 (NKJV) 13If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"
- b) This gift is the Holy Spirit Himself.
 - i) The gift is not some gift He makes or brings, but His own personal reality.
 - ii) The purpose is to provide the resources for ministry.

3) The promise of the Father. Acts 1:4 - 5 (NKJV) 4And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

- a) Luke 24:49 (NKJV) 49Behold, I send the Promise of My Father upon you; but tarry in the city £of Jerusalem until you are endued with power from on high."
 - i) There was "the promise of the Father," which is none other than the Holy Spirit.
 - ii) Jesus said they had heard this promise from His lips.

- iii) This had to do with being “baptized in the Holy Spirit.
 - b) Mark 1:8 (NKJV) 8I indeed baptized you with water, but He will baptize you with the Holy Spirit.”
- 4) The baptism of the Spirit will be an immersion in the Spirit as total as John’s immersion in water.
- a) The purpose will be witness and ministry in the name of Christ.
 - b) This witness will be with power and effectiveness.
 - c) Acts 1:8 (NKJV) 8But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

LESSON FIVE

“The Coming of the Holy Spirit”

Introduction

- 1) “When the Spirit of truth comes...” (John 16:13)
 - a) The word “coming” expresses the idea of event, happening, or action.
 - b) The word “gift” indicates that this coming is an act of God’s grace. God gives the Holy Spirit.
 - c) The proper human response is that of reception.
- 2) Passages in Acts where giving or receiving the Holy Spirit is stated or implied.
 - a) The Day of Pentecost.
 - i) “Received” is not used here, but
 - ii) “...they have received the Holy Spirit just as we have” (Acts 10:47).
 - b) Acts 8. Philip’s revival in Samaria.
 - i) Philip sends for Peter and John to come to impart the Holy Ghost.
 - ii) The Samaritans “received the Holy Spirit” (v. 17).
 - c) Acts 9
 - i) Saul of Tarsus.
 - ii) Ananias went to Saul’s lodging in Damascus and prayed for him that he might be “filled with the Holy Spirit” (Acts 9:17).
 - d) Acts 10 (House of Cornelius).
 - i) Acts 10:45 (NKJV) 45And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

- ii) Acts 10:47 (NKJV) 47“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”
 - e) Acts 19 (Ephesus)
 - i) “Did you receive the Holy Spirit when you believed?”
 - ii) They were filled, spoke in tongues, and prophesied.
- 3) Passages in the Epistles
- a) Romans 5:5. “The love of God has been poured out within our hearts through the Holy Spirit who was given to us.”
 - b) Later in same letter Paul says, “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, *Abba* Father (Rom 8:15).
 - c) 1 Cor. 2:12. “We have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God.”
 - d) 2 Cor. 1:21-22. “Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our heart as a pledge.”
 - e) 2 Cor. 5:5. “Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.”
 - f) Galatians: “Did you receive the Spirit by the works of the law, or by hearing with faith?” (Gal. 3:2).
 - g) Later speaks of “the promise of the Father through faith (v. 14).
 - h) Eph. 1:13-14. Paul writes about “the Holy Spirit of promise, who is given as a pledge of our inheritance.”
 - i) 1 Thessalonians: “He who rejects this instruction does not reject man but God, who gives you his Holy Spirit” (4:8).

Background

- 1) The promise of the Father.
 - a) “Behold, I send the promise of my Father upon you” (Luke 24:49).

- i) "While staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father" (Acts 1:4).
 - ii) "Having received from the Father the promise of the Holy Spirit, He (Jesus) has poured out this which you see and hear" (Acts 2:33).
 - iii) "You shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself" (Acts 2:38-39).
- b) Unlike the coming of Christ was a once-for-all event, the coming of the Holy Spirit would occur an unlimited number of times.
- c) Promise of the Holy Spirit in epistles.
- i) Gal. 3:14. Receiving the promise of the Spirit.
 - ii) Eph. 1:13. "the Holy Spirit of promise."
- 2) The exaltation of Jesus.
- a) "Being therefore exalted at the right hand of God...he (Jesus) has poured out this..." (Acts 2:33).
 - b) "As yet the Spirit had not been given, because Jesus was not yet glorified" (John 7:39).
 - i) The word "glorified" signifies exalted.
 - ii) The exaltation of Jesus must precede the giving, or coming of the Holy Spirit.
 - c) The Father is the One who would be the primary agent.
 - i) "I will pray the Father, and he will give you another Paraclete" (John 14:16).
 - ii) "The Paraclete, the Holy Spirit, whom the Father will send in my name..." (John 14:26).
 - iii) "When the Paraclete comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father..." (John 15:26).
 - iv) "It is to your advantage that I go away, for if I do not go away, the Paraclete will not come to you; but if I go, I will send him to you" (John 16:7).

- v) When the Holy Spirit is sent to the world, nothing less than the eternal God Himself comes.
- d) The Holy Spirit is preceded by repentance.
 - i) Acts 2:38 (NKJV) 38Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
 - ii) Samaritans were filled after Philip had preached Christ to them and were baptized.
 - iii) Saul of Tarsus’ filling was preceded by an encounter with the Lord Himself.
 - iv) Ephesus: Filling after they had believed.
- e) None of these scriptures is the giving of the Holy Spirit said to be for salvation, nor is the receiving of the Holy Spirit a receiving for salvation.
 - i) First Corinthians 2:12 speaks of receiving the Holy Spirit, not for salvation but “that we might know the things freely give to us by God.”
 - ii) Those whom God has established and anointed are also “sealed” and given “the Spirit in their hearts as a pledge” (2 Cor. 1:22).
 - iii) Galatians 3:14 the Holy Spirit is promised to those who have experienced the blessing of Abraham, namely, justification, or, through Christ, redemption.
 - iv) “In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise” (Eph. 1:13).
 - v) The gift of the Holy Spirit was not for salvation but for assurance of Christ’s continued abiding.
 - vi) It is those who truly believe—whom God has justified, adopted as children, and established in faith—that receive the Holy Spirit.

Descriptions

- 1) Outpouring.
 - a) Acts 2:16 - 18 (NKJV) 16But this is what was spoken by the prophet Joel: 17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all

flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

b) "All flesh" meant both male and female, both young and old, both masters and servants.

i) No longer would God's Spirit come only to a few (such as rulers, priests, and prophets), but He would be poured out even on the lowliest of servants.

ii) The 120 in the Upper Room were diversified.

iii) However, there were only Jews; the Gentiles received this blessing when Peter went to the house of Cornelius.

(1) No difference between the two outpourings.

(2) "God gave the same gift to them as he gave to us (Acts 11:17).

(3) "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?" (Acts 10:47).

(4) Christ "saved us...by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life" (Titus 2:5-6).

iv) There had been no outpouring of the Spirit prior to Pentecost.

v) It was only after Christ had completed the work of redemption that the Holy Spirit was poured out.

c) According to Vincent Synan, a noted Pentecostal historian, there is one latter-day outpouring in three different streams.

i) Classical Pentecostal.

ii) Neo-Pentecostal.

iii) Catholic charismatic movement.

2) Falling On.

a) Sudden.

- i) “While Peter was still saying this, the Holy Spirit fell on all who heard the word” (Acts 10:44).
 - ii) “As I began to speak, the Holy Spirit fell on them just as on us at the beginning” (Acts 11:15).
 - b) “Falling connotes an action from above, from heaven to earth and therefore wholly initiated by God.
 - i) Philip at Caesar: “They believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ” Acts 10:12).
 - ii) However, in regard to the Holy Spirit, the narrative states that He ‘had not yet fallen on any of them” (Acts 10:16).
- 3) Coming On.
- a) Jesus had said to His disciples shortly before Pentecost: “You will receive power when the Holy Spirit comes on you” (Acts 1:8).
 - b) “There appeared to them tongues as of fire, distributed and resting on each one of the” (Acts 2:3).
 - c) “When Paul laid his hands upon them, the Holy Spirit came on them” (Acts 19:6).
 - d) “Coming on” and “being clothed with” are two aspects of the same operation of the Holy Spirit.
 - i) The former is in the active voice and expresses the divine side, namely, that the Holy Spirit thereby lays claim to or possesses people.
 - ii) The latter is in the passive voice, and expresses the human aspect, namely, that people are thereby invested with the Holy Spirit.
 - e) “Outpouring,” “falling on,” and “coming on” all point to a coming of the Holy Spirit from without and beyond.
 - i) It is a kind of spiritual invasion from the heights to the depths.
 - ii) Suggests a profound experience of the transcendent God coming powerfully to people.
- 4) Baptizing.

- a) “John baptized in water, but before many days you shall be baptized in the Holy Spirit” (Acts 1:5).
- b) Peter stated: “As I began to speak, the Holy Spirit fell on them just as on us at the beginning.” Then Peter continued saying: “And I remembered the word of the Lord, how he said, ‘John baptized in water, but you shall be baptized in the Holy Spirit.’”
- c) We could speak of “outpouring,” “falling on,” and “coming on” as being one and the same as being baptized in the Holy Spirit.
 - i) They were not baptized “by” the Holy Spirit, but “in” the Holy Spirit.
 - ii) The Holy Spirit is the “element” not the “agent.”
- d) Since the word “baptize” means to immerse, the best translation of the verse would then be “In one Spirit we were all immersed...and all were saturated with the Holy Spirit.”
 - i) It depicts vividly the idea of being enveloped in the reality of the Holy Spirit.
 - ii) In immersion, no part of the body is left untouched; everything goes under.
- e) The Spirit baptism affects the whole being of a person—body, soul, and spirit.
 - i) Baptism in the Holy Spirit clears a way for God to operate in a more fruitful way in lives.
 - ii) It is a gateway into a new dimension of the Holy Spirit’s presence and power.

5) Filling.

- a) Concerning the disciples at Pentecost: “they were all filled with the Holy Spirit” (Acts 2:4).
- b) Before the disciples were filled, the house was filled.
 - i) The sound from heaven came “like the rush of a mighty wind” and “filled all the house where they were sitting” (Acts 2:2).
 - ii) The filling of the house suggests the presence of God in an intensive manner throughout the place of assembly.
 - (1) Those gathered knew themselves to be surrounded by and enveloped in the presence of the Holy Spirit.

- (2) What was felt outwardly in fullness then became an inner total experience.
- c) "Pouring out on," "falling on," and "coming on" insinuates that the baptism was not simply an intensification of an inward spiritual presence: it was a divine visitation in fullness.
 - d) "The disciples were filled with joy and with the Holy Spirit" (Acts 13:52).
 - i) This text refers to those in Antioch of Pisidia who had been disciples for some time.
 - ii) Probably refers to an ongoing filling.
 - e) Reference to being full of the Holy Spirit.
 - i) Stephen and Barnabus are described as men "full of the Holy Spirit" (Acts 6:5; 7:55; 11:24).
 - ii) Qualification for deacon: that they be men "full of the Spirit and of wisdom" (Acts 6:3).
 - iii) "And Jesus, full of the Holy Spirit, returned from the Jordan" (Luke 4:1).
 - iv) Speaks of God's overflowing gift of the Holy Spirit.
 - v) "Be filled with the Spirit" (Eph. 5:18) might better be translated, "Be continuously filled (or keep on being filled)" with the Spirit.

Conclusion

- 1) Every coming of the Holy Spirit is a manifestation of glory.
- 2) It centers in Jesus Christ.
 - a) "He [the Holy Spirit] will glorify me" (John 16:14).
 - b) The glory manifested through the Holy Spirit was the glory of Christ, for in Him all the fullness of God's glory dwelt.
- 3) None of the New Testament accounts of the coming of the Holy Spirit are concerned with salvation.
 - a) The occurrence of salvation was essential background for the gift of the Holy Spirit, but the Spirit was not given to bring about salvation.

- b) The gift of the Holy Spirit goes beyond salvation; it is promised to those who repent and come to faith in Jesus Christ.
- 4) Does not deny the prior operation of the Holy Spirit in salvation.
- a) There could be no repentance and faith without the work of the Holy Spirit making such possible.
 - b) Acts has little to say about the activity of the Holy Spirit in the occurrence of salvation because the focus of the book is on the role of the Spirit in the outreach of the gospel.
 - c) The Book of Acts deals almost wholly with the Holy Spirit in witness and in mission.
- 5) The contemporary spiritual renewal the Holy Spirit is being recognized for His unique and distinctive work.

LESSON SIX

“The Phenomenon of Tongues”

Occasions

- 1) On several occasions in Acts when the Holy Spirit came, people spoke in tongues.
 - a) The disciples who gathered on the Day of Pentecost”
 - b) In Caesarea, where Peter first preached the gospel to the Gentiles, speaking in tongues occurred after the Holy Spirit was poured out.
 - c) “The believers...who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God” (Acts 10:45-46).
 - d) When Paul laid his hands on the Ephesians, “the Holy Spirit came on them; and they spoke with tongues and prophesied” (Acts 19:6).
 - e) In the case of Samaria, speaking in tongues was not specified but seems to clearly be implied.
 - i) Simon was willing to pay for the power or demonstration that he observed when Peter and John lay hands on the Samaritans.
 - ii) Simon in all likelihood saw the Samaritans speaking in tongues, something extraordinary beyond his previous abilities in the realm of the occult.
 - iii) Speaking in tongues was the most logical reason for his request.
 - iv) Paul: “I thank God that I speak in tongues more than you all” (1 Cor. 14:18).
- 2) It is of significance that in all three accounts where tongues are explicitly mentioned, all of the people spoke in tongues.
 - a) At Pentecost, they were all filled...and began to speak.
 - b) Speaking in tongues, wherever mentioned, was not the activity of some but of the whole body of newly Spirit-filled believers. It is apparent that speaking in tongues was the same phenomenon in all the cases recorded.

- 3) The nature of speaking in tongues is a spiritual utterance—utterance or speech given by the Holy Spirit through the voices of people.
 - a) The Holy Spirit did not speak, but was the source of the speech.
 - i) The speaking derived from the Holy Spirit was “other” than usual speech.
 - ii) It was spiritual, or pneumatic, utterance.
 - b) Not normal speech of everyday language; it was transcendent speech.
- 4) At Pentecost, each man *heard* in his own language what was spoken.
 - a) Speakers may not have prayed in a language, but it was translated or interpreted to each man the message he could understand in his own language.
 - b) Much like tongues and interpretation of tongues.
- 5) Missionary tongues, languages spoken to the multitudes without having studied the language, were once a belief of early 20th century Pentecostals.
 - a) St. Francis of Assisi—often preached to Chinese merchants in their own language without studying the language.
 - b) Azusa Street—thought tongues was for preaching in foreign countries.
- 6) Speaking in tongues was a continuing experience beyond the initial reception of the Holy Spirit.
 - a) Speaking in tongues continued in the church at Corinth.
 - i) I speak in tongues more than you all, implying that speaking in tongues was prevalent.
 - ii) “If the whole church assembles and all speak in tongues...” (1 Cor 14:23)
 - iii) Do not forbid speaking in tongues.
 - iv) Spirit prays with groanings that cannot be uttered.
 - b) Praying in the Spirit bypasses the intellect.
 - c) What is recorded as happening in Acts several times and reference to Mark 16 is an aspect of the life of the early church.

- 7) The Holy Spirit provides the language.
 - a) The human apparatus—mouth, tongue, vocal cords—is in full operation when tongues are spoken, but the words are not from the speaker
 - b) A person speaks as the Holy Spirit gives him or her the ability to speak out.
 - i) There is no sense of compulsion or coercion.
 - ii) The Holy Spirit does not assume control, thereby forcing this speech to occur.
 - iii) There is no divine seizure.
 - c) The person freely does the speaking, and the Holy Spirit graciously provides the language.
 - d) The Holy Spirit is speaking through the human spirit.
 - i) The Spirit of God, speaking in and through the spirit of the human person, communicates with the transcendent God to speak in tongues is to go beyond one's native speech into the realm of spiritual utterance.
 - ii) To speak in tongues is to go beyond one's native speech into the realm of spiritual utterance.
- 8) Speaking in tongues has intelligible content.
 - a) It is a language totally unknown to the speaker, but it is a new language.
 - b) Paul refers to one of the gifts of the Holy Spirit as "various kinds of tongues" (1 Cor. 12:10).
 - c) Speaking in tongues is not irrational or nonsensical utterance, even though the mind is "unfruitful" (1 Cor 14:14).
 - i) There is no mental comprehension of what is being said.
 - ii) It is totally beyond the capacity of a human to articulate.
 - iii) Speaking in tongues, while fully intelligible to God, is a language beyond human capacity to speak or understand.
 - d) To speak "as the Spirit gives utterance" is the ultimate in intelligible expression.
- 9) Glossolalia is a new and peculiar sign.

- a) Pentecost was a new event in the history of God’s mighty deeds.
 - i) Speaking in tongues was the sign of a new and mighty act of God, both at Pentecost and later.
 - ii) “We do hear them speak in our tongues the wonderful works of God.
- b) Speaking in tongues was a peculiar sign.
 - i) “These are not drunk as you suppose...”
 - ii) Even today, glossolalia is not high on the list of proper and desirable activities.
 - (1) Viewed as belonging to certain far-out sects given to emotion and frenzy.
 - (2) For some psychologists glossolalia represents emotional disturbance and dependent behavior
- c) The emergence of the neo-Pentecostal and Catholic charismatic movements in the 1960s has helped to bring about a change of attitudes.

Content

- 1) The content of speaking in tongues, according to Acts, was the praise of God.
 - a) When the disciples spoke in tongues at Pentecost, they were praising God.
 - b) It was not initially given for the preaching of the gospel, because after the speaking in tongues at Pentecost, Peter then preached to the people.
- 2) Associated with unusual behavior.
 - a) “They are filled with new wine” was the recognition of joyful, exuberant praise.
 - b) “Be not drunk with wine wherein is excess, but be filled with the Spirit” (Eph. 5:18).
 - c) The exuberant praise of God with all one’s heart flows out of being filled with God’s Spirit.
 - d) The people in Caesarea were perhaps praising God that salvation had been sent to them.
 - e) Speaking in tongues may be described as transcendent praise—praise that goes beyond ordinary capacity and experience.

- 3) The praise of God in the worship of the church.
 - a) In all true worship there is a desire to offer up worthy praise and adoration to Almighty God.
 - b) According to the intensity of the sense of the Lord's presence, there is a yearning to find further ways of showing forth this praise.
 - i) Ordinary language may seem to be inadequate.
 - ii) There may be the use of praise language such as "Hallelujah!" or "Hosanna!" to voice an intensity of adoration.
 - c) Music, by adding melody to words, may well be more satisfying worship of heart and soul.
 - i) Yet music, even as ordinary speech, is ever seeking among ardent worshipers of God to find ways to reach still more sublime heights.
 - ii) "I will sing with the Spirit and I will sing with the understanding."
 - d) There may be a speech or language more suitable to the experience of the richness of God's dynamic presence.
 - e) In contemporary spiritual renewal, people have begun to praise God in tongues when under the impact of God's presence and activity in the Spirit they felt the intense desire to go beyond ordinary speech and offer Him worthy thanksgiving and praise.
- 4) Sing in the Spirit.
 - a) This is a lyrical expression seeking to convey true worship and adoration of Almighty God.
 - b) It is an aspect of tongues, a singing in tongues.
 - c) It has been suggested that Gregorian chant and certain musical parts of the liturgy emerged from the ancient practice of glossolalia.
- 5) Jubilation.
 - a) To jubilate has been viewed as going beyond ordinary speech into a praise of God that even the most expressive words cannot convey.

- b) Thomas Aquinas (13th century theologian) wrote, “Jubilation is an unspeakable joy, which one cannot keep silent; yet neither can it be expressed (in words)...it is beyond comprehension.”
 - c) Jubilation represents various wordless outcries of joy and exaltation.
- 6) “One who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit” (1 Cor. 14:2).
- a) Could also be a form of praise, since it is to God.
 - b) Mysteries refer to those secret and hidden truths of God made known by special revelation.
 - c) The mysteries spoken in tongues are not ultimate mysteries; they are nonetheless “hidden things.”
- 7) Speaking in tongues may also be the offering up of prayers of supplication to God.
- a) “Pray at all times in the Spirit, with all prayer and supplication” (Eph. 6:18).
 - b) Offering up of God’s own prayers and supplications.
 - c) “The Spirit helps our infirmities...” (Rom. 8:26).
 - d) “The Spirit himself intercedes for us with groans that words cannot express” (Rom 8:27).

Importance

- 1) Speaking in tongues is supremely communication with God.
- 2) “He who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit” (1Cor. 14:2).
- 3) Speaking in tongues is important for self-edification.
 - a) It upbuilds a believer in his faith.
 - i) “He who speaks in a tongue edifies himself” (1 Cor. 14:4).
 - ii) “Building yourself up on your most holy faith, praying in the Holy Spirit” (Jude 20).
 - b) Speaking or singing in tongues is the expression of highest praise and joy in the Lord, and in such expression there is great edification.

- 4) Speaking in tongues is an eschatological sign.
 - a) Peter declared the outpouring of Pentecost as being the fulfillment of Joel's prophecy.
 - b) Since speaking in tongues was associated with Pentecost, it could be that we are experiencing a latter day outpouring of God's Holy Spirit to prepare the way for the consummation of the ages.

LESSON SEVEN

The Mission of the Holy Spirit

Guides into All Truth

- 1) "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13).
 - a) Truth marks the Spirit's character.
 - i) This truth is the truth that is found in Jesus Christ.
 - ii) "I am the way, and the truth, and the life" (John 14:6).
 - b) "He [the Spirit of truth] will glorify me, for he will take what is mine and declare it to you" (John 14:14).
 - c) "All the truth" refers not to truth in general but to the totality of truth that Christ embodies.
 - d) "I will pray the Father, and he will give you another Paraclete, to be with you forever, even the Spirit of truth...You know him, for he dwells with you, and will be in you" (John 14:16-17).
 - e) After the Spirit was poured out and guided the disciples into all the truth, they never again referred to the kingdom as a restored Israel; the kingdom was invariably seen as a spiritual realm that may be entered by all.
- 2) "The Holy Spirit...will teach you all things" (John 14:26), indicating continuing instruction.
 - a) "You have an unction from the Holy One, and ye know all things" (1 John 2:20)
 - b) "The anointing which you received from Him abides in you, and you have no need for anyone to teach you...His anointing teaches you about all things" (1 John 2:27).
- 3) Ministry one of memory.
 - a) Paul to the Roman church: "I myself am satisfied about you, my brethren, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another" (Rom. 15:14).

- b) Peter: “Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder” (1 Peter 1:12-13).
 - c) Paul to the Corinthian church: “I thank my God always concerning you, for the grace of God which was given you in Christ Jesus, that in everything you were enriched in Him, in all speech and all knowledge” (1 Cor 1:4-5).
- 4) The Spirit of truth was actively guiding the early church to the full knowledge of truth.
- a) “We have received...the Spirit who is from God, that we might know the things freely given to us by God” (1 Cor. 2:12).
 - b) Thus, to achieve full knowledge, all believers need the Guide.
- 5) “And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit (1 Cor. 2:13).
- 6) Concerning exegesis of Scripture:
- a) Must possess the same spirit as the one who wrote the Scripture.
 - b) Yet, there is a need to have knowledge of the language in which they wrote, the variations among manuscripts (since we do not have the original autographs), the purpose each had in writing, the historical and cultural setting, and so on.
 - c) It is in the conjunction of pneumatic understanding and authentic hearing that the truth of Scripture breaks forth.

Power for Ministry

- 1) In the Book of Acts, the Lord needs to continue to do and teach through His disciples.
- a) For this they will need the power of the Holy Spirit.
 - i) It is apparent from Acts that Jesus intended for the same Spirit of power that rested on Him to rest also on His disciples.
 - ii) “You shall receive power when the Holy Spirit has come upon you” (Acts 1:8).
 - b) After Saul (Paul) was filled with the Spirit, he “grew more and more powerful” (Acts 9:22).
- 2) Power for ministry for effective witness.

- a) "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).
 - i) In Jerusalem, they were witness through praising God in other tongues.
 - (1) "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words" (Acts 2:14)
 - (2) Peter spoke with authority, forcefulness, and penetration that could only come from the anointing of the Holy Spirit.
 - (a) Peter's message was an explanation of the tongues.
 - (b) It was also the proclamation of Jesus' life, death, and resurrection, ending with the words "this Jesus whom you crucified" (Acts 2:22-36).
 - ii) "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins" (Acts 2:38).
- b) After persecution broke out against the church in Jerusalem, all the believers except the apostles were scattered throughout Judea and Samaria.
 - i) Philip went to Samaria.
 - (1) Philip had to reach across a wide cultural barrier to preach the gospel in Samaria.
 - (2) Philip, the table waiter, bore witness to Jesus in the power of the Holy Spirit.
 - ii) Saul was given the Holy Spirit for the purpose of witness.
 - (1) "He is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel" (Acts 9:15).
 - (2) "The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. For you will be a witness for Him to all men of what you have seen and heard" (Acts 22:14-15).
 - (3) Paul's witness in the power of the Spirit was so able that he "confounded the Jews who lived in Damascus by proving that Jesus was the Christ" (Acts 9:22).
- c) The present day outreach to the world must be in the power of the Holy Spirit.
 - i) The concern of the Pentecostal/charismatic movement is to know the Holy Spirit and to move in His power in order to complete the task of worldwide evangelization.

- ii) Pentecostals, in less than a century have evangelized over a hundred nations.
 - d) The commission is to proclaim the gospel in the power of the Spirit so that all may have an opportunity to hear and believe.
 - e) Whenever the Spirit comes upon people, they are charged with power to move beyond themselves and become a witness for Christ.
- 3) Mighty Works.
- a) The ministry of the gospel is not only that of word but also of deed wherein mighty works in the name of Christ are also performed.
 - i) "...many wonders and signs were done through the apostles" (Acts 2:43).
 - ii) "Grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus" (Acts 4:29-30).
 - (1) "...the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness" (Acts 4:31).
 - (2) "And Stephen, full of grace and power, did great wonders and signs among the people" (Acts 6:8).
 - (3) "These signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents; and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover" (Mark 16:17-18).
 - (4) "...they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it" (Acts 6:20).
 - b) The spiritual renewal of the twentieth century has recaptured the early church's belief in and practice of mighty works.
- 4) Included in mighty works are healings.
- a) In the ministry of Jesus, next in importance to His preaching and teaching was His ministry of healing.

- i) “He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people” (Mat. 4:23).
 - ii) “The power of the Lord was with him to heal” (Luke 5:17).
 - b) Healing of the lame beggar at the gate of the temple (Acts 3:1-10).
 - i) “...in the name of Jesus Christ of Nazareth, walk” (Acts 3:6).
 - ii) “...the faith which is through Jesus has given the man this perfect health in the presence of you all” (Acts 3:16).
 - c) By what power or by what name did you do this?
 - i) “Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well” (Acts 4:7-8, 10).
 - ii) “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12).
- 5) People take notice when the church becomes the arena of God’s supernatural activity.
 - a) People began to come to Jerusalem from surrounding towns and villages “bringing the sick and those afflicted with unclean spirits, and they were all healed” (Acts 4:16).
 - b) At Samaria: “the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did. For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed” (Acts 8:6-7).
 - c) Ephesus: “And God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them” (Acts 19:11-12).
 - d) Paul at Malta: “...the rest of the people on the island who had diseases also came and were cured” (Acts 28:9).
- 6) Instances of healing suggest:
 - a) There is the close connection between the proclamation of the word and healing.

- b) Healing refers to curing the sick and delivering from “unclean spirits,” thus both physical ailments and spiritual bondage.
 - c) There is evidently no limitation to the kinds of sicknesses of which people were healed.
 - i) The sick, whatever their infirmities, were healed.
 - ii) Jesus healed “every disease and every infirmity” (Matt. 4:23).
- 7) Believing that God desires both salvation and health for all people, the Christian witness of our day needs to engage boldly in this total ministry.
- 8) Mighty works in deliverance.
- a) In Philippi, Paul and his companions were followed daily by a slave girl who “had a spirit of divination.”
 - i) “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation.”
 - ii) Paul “turned and said to the spirit, ‘I command you in the name of Jesus Christ to come out of her!’”
 - b) In Jesus’ ministry: “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.”
 - i) With authority he commands even the unclean spirits.
 - ii) Demonic activity may be the deepest cause of physical or mental disability, even to the point of self-destruction.
 - c) A matter of mending what is broken or diseased whether of body or mind.
 - d) Demonic possession is a matter of the human spirit being taken into bondage by an alien power.
 - e) Summary
 - i) Such demonic possession comes to light in the presence of Jesus Christ.
 - ii) Not only is there inward recognition but at the same time there may also be inward torment.
 - iii) Deliverance may now follow.

Certification—Attestation, Sealing

- 1) By the coming of the Holy Spirit there is testimony to God’s acceptance and approval of His people.
 - a) When Jesus was baptized, the Spirit descended as a dove, “a voice came from heaven, ‘Thou art my beloved Son; with thee I am well pleased’” (Luke 3:22).”
 - b) “On Him has God the Father set his seal” (John 6:27).
 - c) At the house of Cornelius: when the Holy Spirit fell upon the centurion and his company, Peter himself was convinced that the Gentiles had been accepted by God, for he declared, “Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?” (Acts 10:47).
- 2) “You have received the spirit of son-ship. When we cry, ‘Abba! Father! It is the Spirit himself bearing witness with our spirit that we are children of God” (Rom. 8:15-16).
 - a) The Holy Spirit whom we have received is the assurance of our inheritance.
 - b) “We know by this that He abides in us, by the Spirit whom He has given us” (1 John 3:24).
 - i) “By this we know that we abide in Him and He in us, because He has given us of His Spirit” (1 John 4:13).
 - ii) “He has put his seal upon us and given us his Spirit in our hearts as a guarantee” (1 Cor. 1:22).
 - c) “He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee” (1 Cor. 5:5).
- 3) “You were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory” (Eph. 1:13-14).

LESSON EIGHT

The Reception of the Holy Spirit

The Basis: Faith

The Holy Spirit comes to those who believe in Jesus Christ

1) The Essentiality of Faith

- a) Believing in Jesus brings forgiveness and prepares the way for the reception of the Holy Spirit.
- b) “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins: and you shall receive the gift of the Holy Spirit. For the promise is to you...” (Acts 2:38-39).
- c) Those who believe in Him and receive the Holy Spirit:
 - i) Caesareans.
 - (1) “To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name” (Acts 10:43).
 - (2) “While Peter was still saying this, the Holy Spirit fell on all who heard the word” (Acts 10:44).
 - ii) Samaritans.
 - (1) Philip at Samaria “proclaimed to them the Christ” (Acts 8:5).
 - (2) “When they believed Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12).
 - (3) Later, Peter and John came from Jerusalem and ministered to them the Holy Spirit.
 - iii) Ephesians.
 - (1) Paul proclaimed Christ to the Ephesians before they received the gift of the Holy Spirit.

(2) “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus” (Acts 19:4).

(a) “On hearing this, they were baptized in the name of the Lord Jesus” (v. 5).

(b) Later, Paul laid hands on them, and they received the Holy Spirit (v. 6).

d) “Did you receive the Spirit by works of the law, or by hearing with faith?” (Gal. 3:2).

2) The Dynamics of Faith

a) Faith is a dynamic, moving reality.

i) It is not a static, once-for-all thing but may develop or increase under the impact of Jesus Christ.

ii) Faith is strengthened as we “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18).

iii) Faith in Jesus Christ is and remains the essential matter whenever the Holy Spirit is given.

b) Holy Spirit separate from salvation.

i) Samaria

ii) Ephesus. “Did you receive the Holy Ghost after you believed?”

iii) Saul of Tarsus.

iv) “In him you also, who have heard the word of truth, the gospel of your salvation, and believing in him, were sealed with the promised Holy Spirit” (Eph. 1:13).

Outward Means

1) Water Baptism

a) The name of Jesus.

i) Acts 2:38 (NKJV) 38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

ii) Acts 8:16 (NKJV) 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.

- iii) Acts 10:48 (NKJV) 48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.
 - iv) Acts 19:5 (NKJV) 5 When they heard this, they were baptized in the name of the Lord Jesus.
 - b) Water baptism may precede the gift of the Holy Spirit
 - i) Acts 2:38 water baptism precedes.
 - ii) Samaria: water baptism preceded the baptism in the Spirit.
 - iii) Ephesus: water baptism preceded the baptism in the Spirit.
 - c) Water baptism may follow the gift of the Holy Spirit.
 - i) Caesarea: While Peter was still delivering his message, the Holy Spirit suddenly fell on the centurion and those gathered together with him (Acts 10:44).
 - (1) Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?"
 - (2) Peter commanded them to be baptized in the name of Jesus Christ (Acts 10:47-48).
 - ii) Saul of Tarsus.
 - (1) Ananias laid hands on Saul that he might be filled with the Holy Spirit (Acts 9:17).
 - (2) "And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized."
 - d) Water baptism is neither a precondition nor a channel for the gift of the Holy Spirit.
 - i) Water baptism is connected with the forgiveness of sins.
 - (1) Forgiveness of sins comes by faith, not water baptism.
 - (2) Water baptism is a visible, tangible expression of faith and repentance.
 - ii) Water baptism is a vivid portrayal of the cleansing that forgiveness brings about and thus signifies becoming a new creation.
 - (1) It is a public demonstration of the totality of the divine forgiveness and the complete cleansing and renewal that Christ accomplishes.

- (2) Testifies that there is death and burial of the self and resurrection and newness of life.
- iii) Forgiveness is the remission of sins, and remission is nothing less than a total release from the past and the beginning of the wholly new.
- iv) Water baptism functions as a seal of faith and forgiveness.
- v) It is a tangible impression and certification of the reality of the remission of sins.
- e) Water baptism and Holy Spirit baptism are interrelated.
 - i) Where there is faith and forgiveness mediated through water baptism, the Holy Spirit is undoubtedly at work.
 - ii) It is the Holy Spirit who empowers the word of witness, convicts of sin, and thus brings about repentance.
 - (1) By the Holy Spirit is the origin of faith that leads to the forgiveness of sins.
 - (2) This activity of the Holy Spirit is by no means the gift of the Holy Spirit.
 - iii) The gift does not have to do with forgiveness, but with what is promised to those who repent and are baptized for forgiveness.
- f) Difference of formulas for water baptism.
 - i) Matthew 28:19 (NKJV) 19Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
 - (1) Matthew's statement suggests that water baptism represents entrance into a new relationship to God as Father, Son, and Holy Spirit.
 - (2) Luke's formula in Acts specifies that at the heart of this relationship is the forgiveness of sins that comes in the name of Jesus Christ (the Son).
 - (3) Since Jesus is "the fullness of the Godhead," baptism in His name only (as in Acts) is actually in relations to the fullness of the divine reality—by implication, in the name of the Father and Holy Spirit.
 - ii) Matthew's formula highlights the fullness of the relationship into which one enters at baptism.
 - iii) Luke's account specifies the purpose of the baptism.

2) The Laying on of Hands

- a) The Holy Spirit may be given without the laying on of hands.
 - i) Upper Room experience.
 - ii) Peter at Caesarea.
 - iii) The Sovereign Holy Spirit may move as He wills.
- b) The Holy Spirit may be given with the laying on of hands.
 - i) Peter and John to the Samaritans.
 - ii) At Damascus, Ananias laid hands on Saul: "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit" (Acts 9:17).
 - iii) When Paul laid hands on the Ephesians, the Holy Spirit came on them..." (Acts 19:6).
- c) The laying on of hands for the gift of the Holy Spirit is not limited to the apostles.

The Context of the Holy Spirit

- 1) God's sovereign disposition
 - a) The situation, context, and atmosphere is altogether secondary to God's sovereign action.
 - i) God gives when He wills, not according to the human condition.
 - ii) This was certainly true of the first Pentecostal experience.
 - b) Since it is a matter of the gift of the Holy Spirit, there is nothing anyone can do to earn it.
 - i) A gift is freely bestowed; it cannot be worked for or bought.
 - ii) "Did you receive the Spirit by works of the law, or by hearing with faith?...Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?" (Gal. 3:2, 5).
 - iii) Peter to Simon in Samaria: "You thought you could obtain the gift of God with money!" (Acts 8:20).

2) Prayer

- a) It is the context or atmosphere in which the Holy Spirit is given.
- b) “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove...” (Luke 3:21-22).
 - i) “If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!” (Luke 11:13).
 - ii) “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you” (Luke 11:8-9).
- c) Prayer to the heavenly Father is the channel for God’s blessed gift of the Holy Spirit.
 - i) In the Upper Room: “All these with one accord devoted themselves to prayer” (Acts 1:14).
 - ii) On the day of Pentecost it was to a group gathered in an attitude of prayer that the Holy Spirit was given.
- d) The Lord to Ananias concerning Saul: “Behold, he is praying” (Acts 9:11).
- e) Cornelius: He was “a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God” (Acts 10:2).
- f) God said to Peter, who also in prayer, “his (Cornelius) prayers had ‘ascended as a memorial before God’” (v. 4).
- g) Peter and John at Samaria: They “came down [from Jerusalem] and prayed for them that they might receive the Holy Spirit” (Acts 8:15).

3) Obedience

- a) The Holy Spirit is given within the context of obedience to those who obey God’s command.
 - i) “We are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him” (Acts 5:32).

- ii) What followed over a period of ten days was the obedient act of waiting for the fulfillment of the promise of the Father
 - b) God to Saul: "Rise and enter the city [of Damascus], and you will be told what you are to do" (Acts 9:6).
 - c) Cornelius was commanded by the Lord in a vision: "And now send men to Joppa, and bring one Simon who is called Peter" (Acts 10:5).
 - d) The Lord to Peter: "Rise and go down, and accompany them [the servants of Cornelius] without hesitation..." (Acts 10:20).
 - e) Jesus: "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor..." (John 14:15-16).
 - f) Obedience in general to the command of Christ, His word, His teaching, His direction, and specifically to the directive to "wait for the promise" is one aspect of the context for receiving the Holy Spirit.
- 4) Yielding.
- a) Yielding is when a person is ready to give up everything for the sake of Christ and the gospel and lay themselves completely at His disposal.
 - b) Yielding makes for total availability; by this one becomes an instrument wholly devoted to the Master's service.
 - c) Yielding is not sanctification but servant-hood where in the whole life is placed at the disposal of Christ.
 - d) Yielding means no longer doing one's own will but the will of God.
 - e) It means to surrender the tongue.
- 5) Expectancy
- a) People who look for something to happen are particularly candidates for the reception of the Holy Spirit.
 - b) Those filled at Pentecost were in prayerful expectation toward the coming of the Holy Spirit.

- c) For those who truly hear the promise, desire it, and believe it, expectancy is once again the atmosphere for its fulfillment.
 - i) When people who have expected little and expressed satisfaction with their present spiritual situation, they have received little, if anything.
 - ii) Those who wait to receive everything God has to give, those who desire great things from God, those who stand on tiptoes of expectation—it is they whom God delights to bless.

LESSON NINE

The Effects of the Coming of the Spirit

The Reality of God's Presence

- 1) The coming of the Holy Spirit is the coming of God Himself.
 - a) He comes from the exalted Christ to be dynamically present in and among His people.
 - b) He comes to those who are more deeply aware of the presence and reality of God.
- 2) When the Spirit was given at Pentecost, the company immediately began to declare the marvelous works of God.
 - a) When Peter spoke on the day of Pentecost, he spoke of Jesus Christ with the assurance of personal knowledge, and of the Holy Spirit with the certainty of profound experience.
 - b) He later pronounced healing in the name of Jesus Christ as on who was powerfully and personally present (Acts 3:6-70).
- 3) From the onset of Paul's ministry there was a compelling sense of God's reality.
 - a) "I am Jesus..."
 - b) "Immediately he proclaimed Jesus, saying, 'He is the Son of God'" (Acts 9:20).
- 4) Paul was "forbidden by the Holy Spirit to speak the word in Asia."
- 5) The Book of Acts is the record of a church intensely aware of the presence of God.
 - a) When the prophets and teachers of the church at Antioch met together, the Holy Spirit was markedly present: "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2).
 - b) "It has seemed good to the Holy Spirit and to us..." (Acts 15:28).
- 6) Whether in Jerusalem, Antioch, or Macedonia, the church was moving and acting in the reality of God's spiritual presence.
 - a) That God is real was the basic fact in the life of the early Christian community.

- b) God in His divine reality is manifesting Himself.
- 7) The fellowship of believers, accordingly, becomes the recognized arena of God's living presence.
- a) People do not just assemble to hear what God said and did thousands of years ago.
 - b) They gather to experience His presence, to hear His contemporary word, and to witness His continuing deeds, such as acts of healing and miracles.

Fullness of Joy

- 1) Where the Holy Spirit is experienced, there is a great upsurge of joy.
 - a) Sometimes almost uncontainable.
 - b) There is a holy exuberance in the Lord.
- 2) At Pentecost, the disciples immediately began to speak forth the "wonderful works of God."
 - a) They were accused of being "filled with new wine."
 - b) This deep joy is again demonstrated when the apostles were jailed for their witness and after being beaten.
 - c) "Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41)
- 3) "Blessed are you when men hate you...and revile you...on account of the Son of man! Rejoice in that day, and leap for joy" (Luke 6:22-23).
 - a) "These things I have spoken to you, that my joy may be in you, and that your joy may be full." (John 15:11).
 - b) The Ethiopia eunuch: "When they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing (Acts 8:39).
 - c) At Iconium "the disciples were filled with joy and with the Holy Spirit" (Acts 13:52).
 - d) The Philippian jailer "rejoiced greatly, having believed in God with his whole household" (Acts 16:34).

- 4) Paul writes to the Thessalonians that they “received the word in much affliction, with joy inspired by the Holy Spirit” (1 Thes. 1:6).
- 5) “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (Rom 15:13).
- 6) “It is joy unspeakable and full of glory, and the half has never yet been told!” (1 Peter 1:8).
- 7) Jesus to His disciples: “No one will take your joy from you” (John 16:22).
- 8) Isaiah: “And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads” (Isa. 51:11).

Boldness in Speech and Action

- 1) It is apparent in the Book of Acts that an immediate effect of the coming of the Holy Spirit was decisiveness and confidence of speech, courage in the face of all opposition, and readiness to lay down one’s life for the sake of Christ.
- 2) Boldly Peter declared: “God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36).
- 3) “‘By what power or by what name did you do this?’ Then Peter, filled with the Holy Spirit, said to them...’Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified...this man is standing before you well” (Acts 4:7-8, 10).
- 4) “There is no other name under heaven given among men by which we must be saved” (v. 12).
- 5) “Now when they saw the boldness of Peter and John...”
- 6) “And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness” (Acts 4:29).
- 7) “When they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness” (v. 31).
- 8) After Stephen had performed signs among the people, a number of Jews began to oppose him, but they “could not withstand the wisdom and the Spirit with which he spoke” (Acts 6:10).

- a) "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit," and "the Righteous One...you have now betrayed and murdered" (Acts 7:51-52).
- 9) Saul of Tarsus: "Saul was "filled with the Holy Spirit" (Acts 9:17) and immediately was boldly proclaiming in the synagogues that Jesus was the Son of God.
- a) Barnabus spoke of Saul's conversion: he had "preached boldly in the name of Jesus" (v. 27).
 - b) Soon Saul "went in and out among them at Jerusalem, preaching boldly in the name of the Lord" (vv. 28-29).
 - c) Paul and Barnabus went on to Iconium, where "they remained for a long time, speaking boldly for the Lord" (14:3).
- 10) "God has not given us a spirit of timidity but a spirit of power and love and self-control" (2 Tim 1:6-7).
- a) Boldness brought about by the Holy Spirit is a boldness unto death.
 - b) It is a boldness and a courage that, removing all shame and hesitation, can cause a person to say with the apostle Paul: "It is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death" (Phi. 1:20).

Deepening of Fellowship

- 1) When the Spirit is given, the individual is so filled and the group is so profoundly united as to create a fellowship of great love, sharing, and community.
 - a) After Peter preached to 3000, "and they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42).
 - b) "And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need" (Acts 2:44-45).
- 2) After Peter and John reported to the company the threats of the Jewish council, the disciples "lifted up their voice to God with one accord" (v. 24).
 - a) "Great grace was upon them all" (Acts 4:33).

- b) "The word of God increased. And the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (v. 7).
- 3) Paul to the Ephesian Church: That they should "be eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:3).
- 4) To the Corinthians: "The race of the Lord Jesus Christ and the love of God and the fellowship [koinonia] of the Holy Spirit be with you all" (2 Cor. 13:14).
- 5) "The love of God has been poured out within our hearts through the Holy Spirit who was given to us (Rom. 5:5).

The Continuing Praise of God

- 1) Those filled with the Holy Spirit are in continuing praise of God.
 - a) The immediate effect of the outpouring of the Spirit at Pentecost was the magnifying of God.
 - b) Cornelius: The Spirit came on the centurion and his household, resulting in their "speaking in tongues and extolling God" (Acts 10:46).
- 2) The continuing praise of God is marked by:
 - a) The adoration of God.
 - i) In intensity and an intimacy in this adoration that goes beyond usual worship.
 - ii) Such a personal, intimate, and thankful adoration of God lies at the heart of the contemporary spiritual renewal.
 - b) Distinguishing mark of spontaneity.
 - i) "Be filled with the Spirit, addressing one another in psalms and making melody to the Lord with all your heart" (Eph. 5:18-19).
 - ii) Singing with understanding and singing in the Spirit.
 - c) Anticipation.
 - i) There is the sense that the more truly and fully praise to God is offered, the more closely one approaches the glories of the world beyond.

- ii) “To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever!”
- iii) When the people of God are moving “in the Spirit,” they sense that their praise is the earthly counterpart to the worship that never ceases in heaven and is a glorious anticipation of the perfect worship that is to be known in the age to come.

LESSON TEN

The Gifts of the Holy Spirit

Introduction

- 1) The primary New Testament delineation of the gifts of the Holy Spirit is in 1 Corinthians 12:8-10: “For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues” (HASB).
- 2) Verse 4: “Now there are varieties of gifts, but the same Spirit.”
 - a) The word for “gifts” is *charismata*.
 - b) Extraordinary powers to serve the Body of Christ.
- 3) “But one and the same Spirit works all these things, distributing to each one individually just as He wills” (v. 11).
- 4) The only reference to gifts of the Spirit is in First Corinthians.
 - a) Romans 12 speaks of “gifts,” but not “gifts of the Spirit.”
 - b) Ephesians 4 “gifts are *domato* to men, not *charismata*. Source of these gifts are Christ.
 - c) 1 Corinthians 1, we note that Paul is writing about *pneumatika*

Context

- 1) Paul’s exhortation to the Corinthian Church was not dealing with something they weren’t familiar with; it was dealing with proper exercise of them.
- 2) “In every way you were enriched in him[Christ] with all speech and all knowledge—even as the testimony to Christ was confirmed among you—so that you are not lacking in any spiritual gift [charismati]” (1 Cor. 1:5-7).
 - a) Paul was writing to a church that already fully exercised the gifts.
 - b) It was a wholly pneumatic community.

- 3) “For by one Spirit we were all baptized into one body—Jew or Greeks...and all were made to drink of one Spirit” (1 Cor. 12:13).
 - a) The context for the gifts of the Spirit was the experience of the Spirit’s outpouring.
 - b) Without this there would not have been vitality and power sufficient for the gifts to be manifested.
- 4) *Any vital information concerning the gifts of the Spirit, the pneumatic charismata, presupposes a participation in them.*
 - a) A lack of significant experience of the pneumatic *charismata* results in the efforts of some people to distance themselves from the gifts because of not really knowing how to cope with them.
 - b) No relevance to today leads to lack of power and vitality.
 - i) The church cannot be fully or freely the church without the presence and operation of the gifts of the Holy Spirit.
 - ii) Recurrence of the *charismata* of the Holy Spirit signals the church’s recovery of its spiritual roots and its emergence in the twentieth century with fresh power and vitality.

Background

In First Corinthians chapter 12, background matters relate to the lordship of Christ, the activity of the Triune God, and the manifestation of the Holy Spirit.

- 1) The Lordship of Christ
 - a) Although the *charismata* are operations of the Spirit, they are all derived from Jesus the exalted Lord.
 - i) It is through His lordship, recognized and affirmed that the spiritual gifts become a reality.
 - ii) “No one can say ‘Jesus is Lord’ except by the Holy Spirit.”
 - (1) It is Jesus the exalted Lord who pours forth the Holy Spirit.
 - (2) Those who affirm “Jesus is Lord” are those to whom the Spirit distributes the gifts.

- iii) A truly charismatic community is not Spirit-centered but Christ-centered.
- b) As people come together in the Spirit to worship Jesus as Lord, to acknowledge His total sovereignty over their lives, and to offer themselves in trust and obedience, He moves in their midst.
- c) Through the spiritual gifts He makes known depths of wisdom and knowledge, performs mighty deeds of healing and deliverance, in deed works miracles of many kinds.

2) The Triune God

- a) “Now there are varieties of gifts, but the same Spirit; and there are varieties of ministries, but the same Lord, and there are varieties of operations, but is is the same God who operates them all in every one” (1 Cor 12:4-6).
 - i) Separation, division, factionalism—any playing off of one activity against another—cannot be of God.
 - ii) Whatever are gifts of the Holy Spirit are also ministries of the exalted Lord Jesus and likewise operations of God the Father.
- b) The Spirit, as always, leads us back to the Son, and the Son in turn points us back to the Father.

3) The manifestation of the Holy Spirit.

- a) Spiritual gifts are “the manifestation of the Spirit.”
 - i) The Spirit who is invisible now manifests Himself visibly and audibly.
 - ii) “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he [Jesus] has poured out this which you see and hear” (Acts 2:33).
- b) Through the expression of the spiritual gifts there are dynamic manifestations.
 - i) There is entrance into the dynamic dimension.
 - ii) There is the occurrence of dynamic manifestation.
 - iii) Through the gifts the Holy Spirit Himself is “one the scene” in dynamic self-manifestation.

Profile

- 1) Divine and human activity
 - a) In all the gifts there is both a divine and a human activity.
 - b) Each gift is a manifestation of the Spirit; the gifts are expressed through human beings.
- 2) Gifts of the Spirit are not latent natural talents or trained abilities brought to heightened expression.
 - a) The spiritual gifts are by no means more of what is already present, no matter how elevated.
 - i) Not simply an added spiritual injection that causes talents and abilities to function with greater effectiveness.
 - ii) They are gifts of the Spirit, endowments, not enhancements.
 - iii) They occur with someone regardless of background, experience, or education.
 - b) The Spirit is free to use—and often does use—the uneducated and unpracticed layman to bring about extraordinary results.
- 3) There is also human activity involved.
 - a) “To each one is given the manifestation of the Spirit” signifies that a person, an individual, is the recipient of the Spirit’s manifestation.
 - b) In the operation of the gift it is the human person, not the Holy Spirit, who acts.
 - i) On the Day of Pentecost “*they*...began to speak in other tongues as the Spirit gave them utterance” (Acts 2:4).
 - ii) The Holy Spirit “gave” them to “speak out.”
 - (1) Gave the words that they were to say.
 - (2) But He Himself did not do the speaking.
 - c) In the functioning of any spiritual gift the recipient with the totality of his background, ability, training, and experience is involved.
- 4) Limitation of the natural in the realm of things spiritual.
 - a) The natural man is in no way capable of comprehending spiritual realities.

- b) "A natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised" (1 Cor 2:14 NASB).
 - i) To say that a spiritual gift has a perfectly natural explanation or that a particular manifestation is nonsense may be a declaration of spiritual blindness.
 - ii) It is the Spirit alone who gives the eyes and ears and heart that can make for true recognition.
- 5) The spiritual gifts are not offices or appointments; they are distributed individually and may function on some occasion through a particular person, they are by no means so limited.
- a) "You can all prophesy one by one" (1 Cor 14:31).
 - b) "When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation" (1 Cor 14:26 NASB).
 - c) Unlike the gifts of Romans 12 and 1 Peter 4, the spiritual gifts are not continuing possessions.
 - i) The Spirit moves freely in and through His manifestations, apportioning variously as He wills.
 - ii) They are given for present.
 - d) The gifts of the Holy Spirit are the means whereby the exalted Lord carries forward His ministry through persons.
 - i) Through the gift of the Holy Spirit, the means are provided to carry forth the Lord's ministry through persons.
 - ii) Ministry may be to one person, to several, or to the whole body, as the Lord knows and meets the needs.
- 6) Spiritual gifts are for the up-building of the community.
- 7) Ministry in the community.
- a) "Let all things be done for edification" (1 Cor 14:26).
 - b) It is the intention of the Lord that His people be strengthened as a community.

- i) Any exercise of a gift of the Spirit that does not result in edification of the body is inappropriate and out of order.
 - ii) “Tongues” is speaking “not to men but to God” (v. 2) and cannot edify the whole Body.
 - iii) “Excel in building up the church” (v. 12).
- c) The spiritual gifts are not for private benefit but wholly for the edification of others.
 - i) Spiritual gifts enhance “Body Ministry.”
 - ii) There is an extraordinary sense of community participation and expectation for what the Lord may do through any and all.
- 8) A larger assembly may surely be in order for a time of preaching, teaching, or public worship, but it is scarcely suitable for the ministry of the spiritual gifts.
 - a) Something like the “house church” is needed, not to replace the “temple church” but to supplement it.
 - b) In such a smaller gathering there is better opportunity and often more freedom for the spiritual gifts to operate.
 - i) All of this calls for individual responsibility of a high order.
 - ii) There is the need to follow closely the leading and prompting of the Holy Spirit, and whenever He imparts a gift not to hold back.
- 9) Paul uses the imagery of the physical body with its various parts—foot, ear, eye, hand, head, even “unpresentable parts” (1 Cor 12:15-26).
 - a) All equally belong and are necessary to the body.
 - b) Each member in the spiritual body of Christ expressing his spiritual gift is essential to the whole body.
 - c) It is urgent that no gift of the Holy Spirit be denigrated, despised, suppressed, or set aside.
 - i) All gifts have their proper and essential place in the full functioning of the body of Christ.
 - ii) Each *charismata* is a gift of grace, and there can be no boasting.

Spiritual Gifts and Love

- 1) The spiritual *charismata* are much to be desired, but they need to function in an attitude of love.
- 2) Though the gift is God's sovereign bestowal, it is given to those who ask, seek, and knock—those who earnestly desire it.
 - a) God will not waste His gifts on those who do not desire them.
 - b) We are to desire them, but God is still in charge.
 - c) Desiring the gifts is not of self-concern—not a self-centered desire.
- 3) Relationship between love and the spiritual gifts.
 - a) "Follow the way of [or pursue] love and eagerly desire spiritual gifts" (1 Cor 14:1)
 - b) "But eagerly desire the greater gifts. And now I show you the most excellent way" (1 Cor 12:31).
 - c) All the gifts—tongues, prophecy, knowledge, faith—must be exercised in love; else they are noisy, abrasive, and virtually worthless.
 - d) Love never ends; gifts will pass away when "the perfect" has come.
 - i) Prophecies will pass away.
 - ii) Tongues will cease.
 - iii) Knowledge will pass away.
 - e) That which is perfect is the majestic glory when the partial is not needed.
 - i) Gifts belong to the present age, and will be utterly transcended in the vision of God.
 - ii) Gifts must be exercised in love if there is to be genuine edification.
- 4) "Follow the way of love and eagerly desire spiritual gifts"
 - a) Love is the effect of the Holy Spirit's inner presence.
 - b) The love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Rom 5:5).

c) Love is the way the gifts are to be exercised.

LESSON ELEVEN

The Nine-fold Manifestation – Part 1

Introduction: Word of Wisdom and Word of Knowledge

- 1) “For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit” (1 Cor 12:8).
- 2) Since the Holy Spirit is “the Spirit of truth” (John 14:17; 15:26; 16:13), both “word of wisdom” and “word of knowledge” are expressions of the truth made known through Him.
 - a) Draw on the treasure that is to be found in Jesus Christ, “in whom are hid all the treasures of wisdom and knowledge” (Col. 2:3).
 - b) Both are from God Himself.
 - i) Not the expression of ordinary wisdom and knowledge.
 - ii) Both are the result of divine illumination.
 - c) Both involve the mind.
 - i) The two gifts are gifts of speaking.
 - ii) Utterance of wisdom and knowledge.
 - iii) Wisdom and knowledge are the contents of the gifts, but not the gifts; the gift is the declaration or utterance of the content of wisdom and knowledge.
- 3) Reference is made to a particular disclosure of wisdom or knowledge; the utterance of some aspect of divine truth in a given situation.

Word of Wisdom

- 1) Divine wisdom.
 - a) Christ sent Paul “to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power” (1 Cor 1:17 NIV)

- b) “When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words of wisdom. For I decided to know nothing among you except Jesus Christ and him crucified” (1 Cor 2:1-2)
 - i) “My message [*logos*] and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power” (1 Cor 2:4 NASB).
 - ii) “Has not God made foolish the wisdom of the world?” (1 Cor 1:20).
 - c) “Christ crucified, a stumbling block to Jews and folly to Gentiles” (v. 23).
 - d) “We do impart for wisdom, although it is not a wisdom of this age or of the rulers of this age...But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification” (1 Cor 2:6-7)
 - e) “...Christ Jesus, whom God made our wisdom” (1 Cor 1:30). Accordingly, that which speaks of Christ, particularly the wonder of the cross, is an utterance or word of wisdom.
- 2) Wisdom is the result of revelation from the Holy Spirit, Paul proceeds to say: “What no eye has seen, nor ear heard, nor the heart of man conceived...’ God has revealed to us through the Spirit” (1 Cor 2:9-10).
- a) “For the Spirit searches everything, even the depths of God” (v. 10).
- 3) The Holy Spirit plumbs “the deep things” of God, searches out profound mysteries, and through revelation makes these available to believers.
- 4) “...that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him” (Eph. 1:17).
- 5) Since the Scriptures testify of Christ, whatever is said in an utterance of wisdom will be in total accord with the written testimony.
- a) The one who speaks will do so under the illumination of the Holy Spirit.
 - b) Since the Scriptures are inspired by the Holy Spirit, it is the same Spirit who alone is able to convey proper understanding.
 - c) A word of wisdom under the Spirit’s illumination can bring a true apprehension of the scriptural meaning.

- i) A word of wisdom may go beyond the illumination of scriptural words into a particular revelation of the One to whom Scriptures bear witness.
 - ii) It will be a word from the Holy Spirit that will provide some specific insight into the truth of God, of Christ.
 - iii) It will not add any supposedly new truth beyond Scripture and surely will contradict nothing contained in Scripture.
- 6) The word of wisdom does not depend on one's being either a wise person or a persuasive speaker.
- a) "Not many of you were wise according to worldly standards" (1 Cor 1:26).
 - b) It is Christ Jesus "whom God made our wisdom" (v. 30).

Word of Knowledge

- 1) In regard to Christ as One "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).
 - a) "O the depth of the riches and wisdom and knowledge of God!" (11:33).
 - b) "Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit" (vv. 12-13 NASB)
- 2) To the Corinthians, Paul speaks: "In every way you were enriched in him [Christ] with all knowledge" (1 Cor 1:5).
- 3) Paul speaking to the Romans: they were a people "full of goodness, filled with all knowledge"..."able to instruct one another" (Rom 15:14).
- 4) The word of knowledge is the speaking of inspired knowledge, an articulation of truth that in its very utterance edifies the gathered body of believers.
 - a) Such a word of knowledge will often relate to God's blessings.
 - b) It is the word that profoundly speaks to the hearts and spirits of those who hear.
- 5) The word of knowledge relates particularly to hidden facts within the human situation.
 - a) Revealing a specific disease in another's body.

- b) A lost article may be found in such and such a place.
- c) Jesus declared to the Samaritan woman that she had had five husbands and that the one she was then living with was not her husband (John 4:16-18).

Faith

- 1) The gift of faith is a special faith.
 - a) To be differentiated from both “saving faith” and “fruit faith.”
 - b) The first refers to the faith through which a person comes to salvation.
 - c) The latter to faith as a fruit of the Holy Spirit in the believer’s life.
- 2) The gift of faith is a special impartation of faith by the Spirit that is for the good of others.
 - a) Faith as a gift of the Spirit is the first of a series of gifts that operate to distinction from the mind.
 - i) The gift of the word of knowledge and the gift of the word of wisdom make for the creation of an atmosphere of faith.
 - ii) The gift of faith may be the immediate background for the exercise of the two ministry gifts that follow: gifts of healing and working of miracles.
 - b) Faith is the atmosphere in which healings occur.
 - i) The gift of faith trusts for miracles; the working of miracles effects miracles.
 - ii) It is a faith that has visible results.
- 3) There may be a special God-given faith in some situation to strengthen the faith of others.
 - a) Paul’s prophecy on board a violently storm-tossed ship
 - i) Take heart, men, for I have faith in God that it will be exactly as I have been told” (Acts 27:25).
 - ii) Even though the men on the ship may not have been believers, Paul’s words doubtlessly much encouraged them not to despair.

- b) Where faith is weak or wavering, words of encouragement or exhortation issuing from the gift of faith can be exactly what is needed.
 - i) Through the gift of faith the faith of others is thereby built up.
 - ii) Could be a crisis involving anxiety and fear; the gift of faith can bring courage.
 - iii) It may be a gathering of believers that this gift will offer assurance that God is ready to speak and act if people will not hold back.
- 4) The gift of faith may appropriately be called “mountain-moving faith.”
 - a) Jesus: “Have faith in God. Truly, I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him” (Mark 11:22-23).
 - b) A mountain is that which cannot be overcome or accomplished by human effort.
 - i) Its removal requires the humanly impossible.
 - ii) “Nothing will be impossible to you” (Matt. 17:20).
 - c) It is not faith in faith, as if by believing with sufficient strength and vigor the wonder will be accomplished.
 - i) It is faith in God—believing that He as the living God is able and ready to move mountains.
 - ii) Such faith rests wholly in God.
 - iii) This faith has its source in God; it is faith that comes from Him.
 - d) This faith is apportioned according to His will.
 - i) He either gives it or there is no faith at all.
 - ii) It may be no larger than a mustard seed, but if the faith is from God, it can accomplish far more than the greatest of human efforts to believe.
 - e) To say, “I believe, I believe” before praying for a healing is to substitute a mental activity for the grace of faith by which the work is truly accomplished.”
 - f) This faith comes only from God.

- i) Like all the gifts of the Holy Spirit, this kind of faith may be earnestly desired and prayed for.
 - ii) The disciples to Jesus: “Give us faith” (Luke 17:5).
 - g) The Lord, the Spirit, apportions as He wills, but not without regard to the prayers and desires of His people.
- 5) Faith cannot coexist with doubt.
- a) “If you have faith and do not doubt...”
 - b) “I will not doubt, I will not doubt, I will not doubt...”
 - i) This mental exercise more likely to increase doubt than to dispel it.
 - ii) Doubt is most deeply a matter of the heart.
 - (1) No effort of mind and will can suffice.
 - (2) It is only through the dispelling of doubt in the heart that faith can exist and bring about results.
 - c) Believing relates not only to faith in God, but also to the words spoken.
 - i) “Sick man, be healed.”
 - ii) “Blind eyes, be opened.”
 - iii) “Evil spirit, come out”—and expects their fulfillment.
- 6) All believers have faith and all are called upon to minister; however, there is also this special gift of faith uniquely apportioned within the body that can have extraordinary effects.

Gifts of Healings

- 1) This is the only gift (*charisma*) that is gifts (*charismata*).
- 2) The gifts of healings are many, the person is one.
 - a) Not that one person has a particular gift of healing and somebody else another.
 - b) Rather to the one person the *charismata* of healings are given.
 - c) To one person from the one Spirit come multiple gifts.

- 3) This suggests that even as there are many sicknesses and diseases, the gifts relate to healings or cures of many disorders.
 - a) There is no limit to the infirmities and diseases that He will heal through one to whom the gifts are given.
 - b) Gifts of healings are wholly supernatural endowments; they are not natural gifts, nor are they the result of developed skills.
 - c) They come directly from the exalted Lord.
- 4) Laying on of hands.
 - a) Paul laid hands on the father of Publius who was sick with fever and dysentery.
 - b) Jesus laid hands on people to be healed
 - c) They shall lay hands on the sick and they shall recover.
 - d) James writes, "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord' (James 5:14).
- 5) Relationship between the gift of faith and the gifts of healings.
 - a) They are separate distributions of the Holy Spirit, but they also operate in close connection with each other.
 - i) Faith is the background and energizing forces for the gifts that follow, the most immediate one being gifts of healings.
 - ii) For the gift of faith is present there is an atmosphere conducive to healings.
 - b) They shall lay hands on the sick and they shall recover.
- 6) "...Confess your sins to one another, and pray for one another, that you may be healed" (James 5:16).
- 7) Use of natural means or medical science.
 - a) A woman "who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse" (Mark 5:26. Jesus did not condemn her.
 - b) "Those who are well have no need of a physician, but those who are sick" (Matt. 9:12; Mark 2:17).

- c) "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses" (1 Tim. 5:23).
- 8) "The blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up" (Luke 7:22).
- 9) Jesus sent out the apostles "to heal every disease and every infirmity" (Matt. 10:1).
- 10) "Gifts of healing" have been permanently placed in the church.

LESSON TWELVE

The Nine-fold Manifestations – Part 2

Workings of Miracles

- 1) "...to another the workings of miracles" (1 Cor 12:10)
 - a) "All are not workers of miracles?" (v. 29).
 - b) In a broad, sense miracles as powers include all demonstrations of supernatural power.
- 2) Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father" (John 14:12).
 - a) Miracles of Jesus.
 - i) Turning water into wine (chapter 2)
 - ii) Healing at a distance an official's dying son by speaking a word (chapter 4)
 - iii) Healing a man crippled and helpless for thirty-eight years (chapter 5).
 - iv) Feeding a multitude with five loaves and two fish (chapter 6)
 - v) Giving sight to a man born blind (chapter 9).
 - vi) Raising Lazarus from the dead (chapter 11).
 - b) Does he [God] who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?" (Gal. 3:5).
- 3) Believing for miracles.
 - a) Believing is an ongoing trust in Christ.
 - i) It is a continuing faith in Him as the living Lord who is active among His people.
 - ii) This faith expects miracles now because "Jesus Christ is the same yesterday, and today and forever" (Beh 13:8).
 - b) Believing also means acting.

- i) A miracle does not happen by sitting back and waiting for it to occur.
- ii) A person must step out in faith.
 - (1) Peter stepped out to walk on the sea at Jesus' bidding.
 - (2) It is essential to keep on believing for the miracle.
- c) The gift of faith trusts for miracles, the working of miracles effects miracles.
 - i) Faith needs to be present in the person who performs the miracles.
 - ii) Special faith, the gift of faith, may provide an additional valuable stimulus.
- d) Miracles are not performed as a display of power but because of a compelling need.
 - i) Before feeding the four thousand people with seven loaves and a few fish, Jesus declared, "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat" (Mat 15:32; Mark 8:2).
 - ii) Jesus healing a leper: "Moved with compassion, He stretched out His hand, and touched him" (Mark 1:4).
 - iii) Healing two blind men: "Moved with compassion, Jesus touched their eyes" (Mat. 20:34).
- e) For believers to work miracles, there must be a real need that only a miracle can remedy and a genuine compassion on the part of the one ministering to the need.

4) Summary.

- a) Miracles are not magic
- b) Miracles are not to be associated with exhibitionism.
 - i) Jesus resisted temptation of Satan to cast himself down from the temple, which could have possibly led the people to proclaim Him as Messiah and King.
 - ii) Miracles are not the display of those seeking to demonstrate their own powers.
- c) Miracles cannot be programmed.
 - i) Jesus remains the sovereign Lord and is ready to work through gifts of miracles but may delay or choose another way.

- ii) It is important to seek to operate in the gifts of miracles, but God is free to move in surprising ways outside and beyond the gifts.

Prophecy

- 1) Earnestly desire the spiritual gifts, especially that you may prophesy” (1 Cor 14:1).
- 2) Romans 12:6: “Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith.”
 - a) No other gift can excel prophecy in importance for the body of Christ.
 - b) “If all prophesy...” (1 Cor 14:24).
 - c) “You can all prophesy one by one” (v. 31).
 - d) “The spirit of the prophets is subject to the prophets.”
- 3) Peter on Day of Pentecost: “And in the last days it shall be, God declares that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy...yea, and on my menservants and my maidservants...I will pour out my Spirit; and they shall prophesy” (Acts 2:17-18).
- 4) Prophecy is superior for edifying the body.
- 5) Difference between gift of prophecy and office of prophet.
 - a) In the context of 1 Corinthians 14:32 prophets are simply those who prophesy; persons gifted individually by the Holy Spirit on a particular occasion to speak forth prophetically.
 - b) There is the office of the prophet, which along with the office of the apostle, represent the foundation upon which the building of God is built.
- 6) The background of prophecy is revelation.
 - a) A person prophesies because God has revealed something to him, and through his mouth a message from God is declared.
 - b) Spontaneity marks such an occasion and the words are divinely inspired.
 - c) Prophecy not on the level of Scripture; it is revelation that is subordinate to what is set forth in Scripture.

7) Purpose of prophecy.

a) Edification.

- i) “One who prophesies speaks to men for edification [up-building]...” (1 Cor 14:3).
- ii) Prophecy is not destructive in tone or manner; it is for building up, not tearing down.
- iii) Prophecy is an edifying message to strengthen people in their faith and life.

b) Exhortation.

- i) Prophecy may contain an admonition about certain activities and an urging to move ahead in a proper manner.
- ii) A type of “cheerleading.”
- iii) May serve for consolation and comfort.

c) Comfort.

- i) Where there is hurt and suffering, a prophecy may speak an inspired message that brings comfort and consolation.
- ii) The threefold purpose of prophecy—up-building, exhortation, and consolation—speaks to a wide range of needs in the gathered assembly.

d) More a “forth-telling” than a “foretelling.”

- i) Prophecy speaks to the present situation of people within the congregation.
- ii) Prophecy may confirm but never by itself direct (as in some such word as “God wants you to marry this person”).
- iii) Predictive prophecy (essentially foretelling) is to be strongly guarded against.

8) Prophecy is to be judged.

a) “Let two or three prophets speak, and let the others pass judgment.”

- i) “Despise not prophesying, but test everything; hold fast what is good” (1 Thes. 5:20-21)
- ii) “Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world” (1 John 4:1).

b) The weighing of prophecy consists of discerning both the significance and the source of what is uttered.

9) Statements that will affirm the character and spirit of true prophecy:

a) True prophecy is an expression of the mind and Spirit of Christ.

b) True prophecy is harmonious with God's own word in Scripture.

c) True prophecy builds up the community.

d) True prophecy finds consent and agreement in the minds and hearts of others in the community.

e) True prophecy serves to glorify God, not man.

10) There is no set form for the language of prophecy.

a) Language often in the first person.

b) Sometimes in third person such as when Agabus stated, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this girdle...'" (Acts 21:11).

11) Prophesying should be done in an orderly manner.

a) "Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another [prophet] sitting by, let the first be silent" (1 Cor 14:29-30).

b) "The spirits of the prophets are subject to prophets" (v. 32)

i) Prophetic speech is always under the control of the one prophesying.

ii) There is no justification at any time for one prophesying to interrupt what else is going on, such as preaching and teaching.

c) "God is not a God of confusion but of peace" (v. 33).

Discerning of Spirits

The Spirit World consists of the divine, the human, and the demonic.

1) Human Spirits.

a) Jesus Himself had a total sensitivity to people in their inner nature.

- i) Jesus to Peter: “You shall be called Cephas (which means Peter),” that is, “Rock” (John 1:42).
 - ii) Jesus to Nathaniel: “Behold, an Israelite indeed, in whom is no guile!” (v. 47). Jesus perceived “in his spirit” that some scribes “question within themselves” (Mark 2:8).
 - b) Through discerning of spirits, the inner feelings and motivations are perceived.
 - c) Spiritual attitudes are likely to affect whatever happens in the dynamics of interrelationships.
 - d) This gift provides in-depth illumination, but the illumination itself does not resolve the problem.
- 2) Demonic Spirits.
- a) Where the true is manifested, often the counterfeit is also present.
 - b) Only after discerned can these spirits be dealt with.
 - c) Jesus often saw behind many illnesses the presence of demonic forces.
 - i) “A deaf and dumb spirit...” (Mark 9:25).
 - ii) Jesus saw Satan at work in Peter: “Get behind me, Satan!” (Mat. 16:22-23).
 - d) Peter discerned Ananias and Sapphira lying about the disposition of their property.
 - e) Paul looked intently at Elymas the magician and declared Elymas’ opposition to the gospel to be satanic—“You son of the devil” (Acts 13:8-10).
 - f) Paul recognized “a spirit of divination” in the slave girl who repeatedly declared that Paul and his companions were “bond-servants of the Most High God, who are proclaiming...the way of salvation”; “Paul “greatly annoyed...turned and said to the spirit, ‘I command you in the name of Jesus Christ to come out of her!’” (Acts 16:16-18)
 - g) The discerning of spirits are important as to whether healing or deliverance is called for, what spirit is at work in a supernatural demonstration of power, and what is the source of a prophetic utterance.
- 3) Angelic Spirits
- a) If evil, or demonic, spirits are perceptible by a special gift of the Holy Spirit, it follows that good, or angelic, spirits may likewise be recognized by that same Spirit.

- b) "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (Heb. 1:14).

Introduction: Kinds of Tongues and Interpretation of Tongues

- 1) One is not to function without the other.
 - a) These never occurred before the coming of the Holy Spirit at Pentecost.
 - b) "With men of other tongues and other lips will I speak unto this people" (1 Cor 14:21; Isa. 28:11).
 - c) Probably listed last because they were the last gifts given.
- 2) These operate beyond the mind.
 - a) "If I pray in a tongue, my spirit prays but my mind is unfruitful" (1 Cor 14:14).
 - b) Tongues and interpretation of tongues operate on a level above and beyond the mind; they signify the climax in spiritual directness and intensity.

Kinds of Tongues

- 1) Spiritual utterance is multiple in kind.
- 2) This gift is not "the ability" to speak in tongues; nor is the gift that of "ecstatic utterance."
 - i) "Ability" implies some human capacity, whereas the gift is essentially the Spirit's doing.
 - ii) "Ecstatic utterance" suggest irrational speech, whereas the gift is supra-rational and profoundly spiritual.
- b) Ecstasy is a term that at best connotes emotional delight.
- c) Speaking in tongues is a joyous experience, but there is always the content of communication.
- d) It is speech, not simply emotional expression.
- 3) Kinds of tongues is a gift of the Spirit for the edification of the body.
- 4) Difference between tongues as an accompaniment of the coming of the Holy Spirit and tongues as an individual gift of the Spirit.

- a) Tongues at Pentecost included all persons who were present; not limited to one or a few.
 - b) Tongues belong to the ongoing life of prayer and praise.
 - c) All believers may speak in tongues.
 - i) All who speak in tongues devotionally (prayer and praise) also speak in tongues for the edification of the body of believers.
 - ii) “Kinds of tongues” are not spoken by all but only by those through whom the Holy Spirit chooses to act.
- 5) Difference between devotional tongues and ministry tongues.
- a) Devotional tongues have no limitation; all may speak in tongues.
 - b) “I want you all to speak in tongues.”
 - c) “If...the whole church assembles and all speak in tongues...” (v. 23).
 - d) Difference between devotional and ministry tongues not in essence but in practice.
 - i) One who speaks in tongues on an occasion of body ministry is one who already speaks in tongues in his prayer life.
 - ii) A person may regularly speak in tongues, even sing in tongues, but only rarely, if at all, experience the gift of tongues.
 - iii) The latter depends basically on the Holy Spirit, who distributes that gift as He wills.
- 6) Summary of tongues.
- a) The very expression “kinds of tongues” suggest a variety and multiplicity.
 - i) Although the person is one, he speaks various kinds of tongues in the community.
 - ii) By the Holy Spirit a person is enabled to speak not only a new tongue but a variety of tongues.
 - iii) Threefold purpose:
 - (1) Praise to God.
 - (2) Speaking His mysteries.

- (3) Offering supplications.
- iv) Speaking in tongues is transcendent praise, tongues, whether spoken or sung, may be the catalyst to bring forth further community praise.
- v) Someone speaks or sings in tongues, and often a spiritual breakthrough occurs.
- b) Speaking in tongues, while a blessing for believers, is a sign to unbelievers.
 - i) “So then tongues are for a sign, not to those who believe, but to unbelievers” (1 Cor 14:22).
 - ii) Speaking in tongues should be evidence to unbelievers of supernatural utterance.
- c) Tongues have a regular place in the ongoing ministry of the church.
 - i) “When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation” (1 Cor 14:26).
 - ii) “Do not forbid speaking in tongues” (1 Cor 14:39).
- d) Must guard against exaggerating the place of tongues.
- e) “But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?” (1 Cor. 14:6).

Interpretation of Tongues

- 1) Interpretation of tongues always accompanies the gift of tongues.
- 2) Interpretation of tongues is in a known language
 - a) Interpreter has no more understanding of the language than the speaker.
 - i) The interpreter simply speaks out and the Holy Spirit gives the interpretation.
 - ii) Unlike interpreting a foreign language into common speech, no human ability is required.
 - iii) What is said in interpretation is basically from a realm beyond the human mind.
 - b) The interpretation is solely and totally from the Holy Spirit.
- 3) Interpretation is not a translation.

- a) A translation is word for word.
 - b) Interpretation gives the essence of what the speaker is speaking.
 - c) An interpretation may be lengthier than the message.
- 4) The interpretation makes known the valuable content of what has been spoken in a tongue.
 - 5) Tongues that are devotional and praise do not need interpretation.
 - 6) Speaking in tongues can be speaking of mysteries.
 - a) "One who speaks in a tongue...utters mysteries in the Spirit" (1 Cor. 14:2).
 - b) Hidden matters spoken in a tongue, perhaps about such matters as god's purpose, His blessings, and His direction, and these matters can have tremendous value.
 - 7) Speaking in tongues can be direct communication to God.
 - a) Addressed "not to men but to God" (1 Cor 14:2).
 - b) What is spoken to God about hidden things when interpreted can bring a powerful message to whomever it is especially addressed.
 - 8) Contrast between prophecy and tongues and interpretation.
 - a) Prophecy for edification, exhortation, and comfort.
 - b) Tongues relate essentially to the praise of God, uttering mysteries in the Spirit, and offering supplications.
 - c) Interpretation of tongues, while often including elements of edification, exhortation, and consolation, operates out of different context.
 - 9) "Let one who speaks in a tongue pray that he may interpret" (1 Cor. 14:13).
 - 10) "If no interpreter, the speaker is to keep silent in the church and speak to himself and God" (v. 28).
 - 11) "Greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying" (v. 5).
 - a) "If I come to you speaking in tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?" (v. 6).

- b) The problem at Corinth was not their speaking in tongues but the failure to give an interpretation.
- c) “Greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying” (1 Cor 14:5).