

The Holy Spirit

(Pneumatology)

Complete Lecture Notes

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PREFACE

I developed these lecture notes in my teaching at the Assemblies of God School of Theology in Lilongwe, Malawi. During that time (1993-2007) it was my happy privilege to participate in the training men and women who had answered the call of God on their lives and had dedicated themselves to fulfilling that call.

It was during the same period of time that we witnessed a powerful outpouring of the Spirit in the Bible school and upon the church in Malawi. From 1990 to 2000, a time we called the Decade of Harvest, the Malawi Assemblies of God grew from about 150 to more than 1,200 churches. Concurrently the Bible school grew from about 30 to more than 200 students. It was from the Bible school that the spark of Pentecostal revival was ignited in the church, resulting in the aggressive witness and church planting efforts. It was also from the Bible school that the flame of Pentecost spread to the country, resulting in tens of thousands of believers being baptized in the Holy Spirit, and thousands more coming to Christ as the result of their Spirit-empowered witness. I trust that the following lessons played some small part in that revival.

I now offer these lecture notes to you. Please feel free to adapt them and use them to fit your own context. I pray that the concepts contained herein will also spark a flame of revival in your heart and in the hearts of those to whom you will teach them.

— Denzil (Denny) R. Miller, D.Min.
Galatians 2:20

Lesson 1

THE PERSON AND NATURE OF THE HOLY SPIRIT

References *The Holy Spirit*, by Frank Boyd, chapter 1, “His Nature”
 Full Life Study Bible, NT, “The Doctrine of the Holy Spirit,” pp.240.

Lesson Objectives When this lesson is completed the student should understand that the Holy Spirit is a Divine Person with all the attributes of personality deity.

Introduction

1. This course: “The Holy Spirit”
2. We will study many things about the person and work of the Spirit of God
3. We must begin by asking two important questions
 - a. Just who or what is the Holy Spirit?
 - b. What is the nature of the Holy Spirit?
4. In this lesson we will answer these vital questions.

I. THE PERSON OF THE HOLY SPIRIT

A. Before we talk about who the Holy Spirit is let’s talk about what He is *not*.

1. He is not a “thing” or an “it.”
2. He is not an impersonal force, or energy
 - a. Like electricity
 - b. Or witchcraft
3. He is not an abstract quality or ideal such as “love” or “nature” or a “universal force for good.”

B. The Holy Spirit is a person.

1. “The Spirit Himself” (Rom. 8:16, 26)
2. The “Third Person” of the Godhead
 - a. Like Father, like Son . . . like Holy Spirit
 - b. Just as the Father is God, and the Son is God, the Holy Spirit is God.
 - c. Matt. 3:16-17, 28:19-20, 2 Cor. 13:14
3. Which is correct, Holy Spirit or Holy Ghost?
 - a. Holy Ghost used in the KJV
 - b. Both translated from the same Greek word: *pneuma*
 - c. Acts 2:4 (KJV) “They were all filled with the *Holy Ghost* and began to speak in other tongues as the *Spirit* gave utterance.”
 - d. John 7:37-38 (KJV). Same construction as above.
 - e. In our modern world Holy Spirit is the preferred usage.

C. The difference between personality and corporeality

1. Personality
 - a. Being a person
 - b. Having the traits of personality
2. Corporeality
 - a. Having a body

D. Proofs of His being a person

1. He performs personal activities
 - a. He strives with sinners (Gal. 6:3)
 - b. He teaches (John 14:26)
 - c. He reproves (John 16:8)
 - d. He guides (John 16:13)
 - e. He comforts (Acts 9:31)
 - f. He helps in our infirmities (Rom. 8:26)
 - g. He witnesses (Rom. 8:16)
 - h. He forbids (Acts 16:6)
2. He possesses personal attributes
 - a. He has a mind (Rom. 8:27)
 - b. He has a will (1 Cor. 12:7)
 - c. He can be grieved (1 Cor. 12:11)
 - d. He can be vexed (Isa. 63:10)
3. He enjoys personal relationships

II. THE NATURE OF THE HOLY SPIRIT

A. He has the attributes of God.

1. He is eternal (Heb. 9:14)
2. He is omnipresent (Ps. 139:7-10)
3. He is omnipotent (Luke 1:37)
4. He is omniscient (1Cor 2:10)

B. He does the works of God

1. Creation (Gen. 1:1-2)
2. Inspiring the Word of God (2 Pet. 1:19-21)
3. Saving the Lost (Regeneration, Cleansing)

C. The Holy Spirit is God

1. The only obvious conclusion.
2. QUOTE: J. Rodman Williams, "Since the Holy Spirit is invariably shown to be doing the work of God (and of that there can be no question), then He must be God. For the picture is never that of one less than God performing God's work; rather the Holy Spirit is God Himself in action." (*Renewal Theology*, vol 3, p. 151)

Conclusion

Lesson 2

THE NAMES AND SYMBOLS OF THE HOLY SPIRIT

References *The Holy Spirit*, by Frank Boyd, chapter 1, “His Nature”
 Full Life Study Bible, NT, “The Doctrine of the Holy Spirit,” p. 240

Lesson Objectives When this lesson is completed the student should

1. Know the various names and symbols of the Holy Spirit in Scripture.
2. By investigating these names and symbols, know more about his person and work.

Introduction

1. In the previous lesson we learned about the Person and Nature of the Holy Spirit.
2. We learned two things:
 - a. He is a Person
 - b. He is God
3. In this lesson we will be investigating the various names given to the Holy Spirit in Scripture.
 - a. Just as Jesus is called by many names
 - b. So the Holy Spirit is called by various names.
4. Each name describes a different aspect about his nature and character.
5. We will also investigate the different symbols used in Scripture to depict the Holy Spirit.

I. NAMES OF THE HOLY SPIRIT

A. Holy Spirit

1. Occurs 97 times in the Bible
 - a. The most common name.
 - b. Ref: Matt.28:19
2. The emphasis is on His holiness (Rom. 1:4, Spirit of Holiness)

B. Spirit of God

1. Occurs 26 times in the Bible
 - a. Eph.4:30
 - b. 1 John.4:2
2. Emphasizes His relationship with the Father
 - a. He proceeds from the Father (John 15:2)

C. Spirit of Christ

1. Ref: Rom. 8:9; 1 Pet. 10:1
2. Emphasis on His relationship with Christ
 - a. He was given by Christ (John 14:15; 15:26; 16:7)

- b. He reveals Christ
- c. He takes Christ's place (John 14:16)

D. Paraclete

- 1. Ref: John 14:11; 26; 15:26; 16:7
- 2. Various translated:
 - a. Comforter (KJV)
 - b. Helper (NKJV)
 - c. Counselor (NIV)
 - d. Advocate
- 3. Literally: "One who walks alongside to help"

E. Other names of the Holy Spirit

- 1. Spirit of Sonship/Adoption (Rom. 8:15)
- 2. Spirit of Grace (Heb. 10:29)
- 3. The Eternal Spirit (Heb. 9:14)
- 4. Spirit of Truth (John 14:17; 15:26; 16:13)
- 5. Spirit of Life (Rom. 8:2; Rev. 11:11)
- 6. Holy Spirit of Promise (Eph. 1:12)

II. SYMBOLS OF THE HOLY SPIRIT

A. Wind/Breath

- 1. Biblical examples:
 - a. To Nicodemus (John 3:8)
 - b. Jesus breathed on His disciples (John 20:22)
 - c. Pentecost (Acts 2:2)
- 2. From the Heb. *rauch*, or the Gk. *pneuma*
 - a. Both mean either wind, spirit, or breath
- 3. Significance:
 - a. Speaks of the invisible nature of the Holy Spirit
 - b. Wind also speaks of moving force and energy
 - c. The Holy Spirit fills us much like breathing fills the lungs with air.

B. Water/Rain

- 1. Biblical examples
 - a. Living water (John 7:37)
 - b. Latter rain (Joel 2:23, Isa. 32:15)
- 2. Significance: Speaks of the Spirit's life giving, refreshing (Isa. 28:11-12; Acts 3:19) and sustaining work.

C. Fire

- 1. Biblical examples
 - a. Holy Spirit and fire (Matt. 3:11)
 - 2. Pentecost (Acts 2:3)
- 2. Significance:
 - a. Fire speaks of cleansing by the burning up of impurities
 - b. "Tongues of fire" suggest prophetic anointing

D. Oil

1. Biblical examples
 - a. David anointed (1 Sam. 16:12-13)
 - b. Anointing oil (Ja. 5:14)
 - c. Jesus (Luke 4:18-19)
2. Significance:
 - a. Oil speaks of anointing or consecration for service.
 - b. This anointing also includes empowerment (Acts 10:38)

E. Dove

1. Biblical examples
 - a. Jesus' baptism (Matt. 3:16, John 1:32)
 - b. Noted in all 4 gospels
2. Significance:
 - a. Speaks of gentleness and innocence (Matt. 10:16)
 - b. Also reminds us of the brooding, creative work of the Spirit (Gen 1:2; Luke 1:35)

Conclusion

Lesson 3

THE HOLY SPIRIT IN HISTORY

References *The Holy Spirit*, by Frank Boyd, chapter 2, “The Holy Spirit in the Old Testament,” and chapter 3, “The Holy Spirit in the New Testament.”
Full Life Study Bible, NT, “Jesus and the Holy Spirit,” p. 136; Chart “The Work of the Holy Spirit” pp. 380-381)

Lesson Objectives When this lesson is completed the student should

1. Know how the Holy Spirit worked in creation
2. Know how the Holy Spirit worked in ancient Israel by anointing selected workers, deliverers, prophets, and kings.
3. Understand the work of the Holy Spirit in the life and ministry of Jesus.
4. Know the Holy Spirit’s work in the early church.
5. Understand how the Holy Spirit is at work in the world today.

Introduction**I. THE HOLY SPIRIT IN THE OLD TESTAMENT**

(His Work in the World Before Pentecost)

A. He was active in creation.

1. In creating the world
 - a. Gen. 1:2 “the Spirit of God was hovering over the face of the waters.”
 - b. Job 26:13 “By His Spirit He adorned the heavens”
2. In sustaining creation (Ps. 104:30)

B. He guided in the design and building of the tabernacle and its utensils.

1. Bezaleel: Exod. 31:3: “I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and all manner of workmanship.”
2. Aholiab: Exod. 31:6: “I have put wisdom in the hearts all who are gifted artisans.”
3. Also: Exod. 35:30-35

C. He anointed and enabled deliverers and prophets.

1. Moses and the Seventy Elders: Isa. 63:11: He “put His Holy Spirit within them.”
2. Joshua: Num. 27:18, “Joshua, the son of Nun, . . . a man in whom is the Spirit”
3. Gideon:
 - a. Judges 6:34: “But the Spirit of the Lord came upon Gideon, then he blew the trumpet.
 - b. Literally, “The Spirit of the Lord *put on* [was clothed with] Gideon.”
4. Samson:
 - a. Judges 13:25: “The Spirit of the Lord began to move upon him . . .”

- b. Judges 14:6: “And the Spirit of the Lord came mightily upon him”
- c. Judges 14:19: “Then the Spirit of the Lord came upon him mightily”
- d. Judges 15:14: “Then the Spirit of the Lord came mightily upon him.”
- e. Judges 16:20: “The Lord . . . departed from him”
- 5. King Saul:
 - a. He prophesies among the prophets (1 Sam. 10:1-13)
 - 1) v. 6, Samuel to Saul, “The Spirit of the Lord will come upon you, and you will prophesy . . . and be turned into a new man.”
 - 2) v. 10, “Then the Spirit of God came upon him, and he prophesied among them [the prophets].”
 - b. The Holy Spirit comes upon Saul a second time. (1 Sam. 11:6)
- 6. David:
 - 1. When he saw anointed king by Samuel “the Holy Spirit came upon David from David from that day forward.” (1 Sam. 16:13).
 - 2. His prayer of repentance: “Take not thy Holy Spirit from me” (Ps. 51:11).
- 7. The Prophets:
 - 1. Micah 3:8, “But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.”
 - 2. 2 Pet. 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.”

D. The prophets told of a day when the Spirit would be poured out in great measure.

- 1. A universal outpouring was prophesied:

“And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my Spirit.” (Joel 2:28-29)
- 2. It was prophesied that the Holy Spirit would rest heavily on the Messiah:
 - a. Isa. 11:1-3: “²And 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 of the fear of the LORD.”
 - b. Isa. 61:1-3: “¹The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings . . .”

E. Summary statement: In the Old Testament the Holy Spirit came upon certain individuals at certain times to perform certain works

II. THE HOLY SPIRIT IN THE LIFE AND MINISTRY OF JESUS

(His Work in the World During the Time of Christ)

A. The Holy Spirit Worked in His Conception and Birth

Luke 1:35: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

B. The Holy Spirit Worked in His Ministry

- 1. In the beginning of His Ministry

- a. At His water baptism, Luke 3:21, 22, “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, ²²And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
- b. Without measure: John 3:34, ³⁴For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.”
2. In the continuation of His ministry
 - a. Inauguration, Luke 4:18-19, “The Spirit of the Lord is upon me because He has . . .”
 - b. Anointing and empowering
 - 1) He was anointed by the Spirit: Acts 10:38, “God anointed Jesus with the Holy Spirit and with power . . . ‘
 - 2) He ministered in the power of the Spirit
 - a) Anointed at His baptism (Luke 3:21)
 - b) Luke 4:14, “Then Jesus returned in the power of the Spirit to Galilee . . .”
 - c) Luke 4:18, “The Spirit of the Lord is upon Me . . .”
 - d) Luke 5:17, “Now He was teaching . . . and the power of the Lord was present to heal them.”
 - e) Luke 6:19 “Power went out from Him and healed them all.”
 - c. Leading and guiding: Luke 4:1, “Jesus being filled with the Holy Spirit returned from the Jordan and was led by the Spirit into the wilderness . . .”
3. In the consummation of His ministry at Calvary: Heb. 9:14: “Christ, who through the eternal Spirit offered himself without spot to God”

C. He promised to empower His church

1. He promised that they would do “greater works”: John 14:12, “The works that I do he will do also, and greater works than these he will do, *because I go unto my Father*. (See v. 16)
2. He commanded them wait .
 - a. Luke 24:49 “Tarry in the city of Jerusalem until you are endued with power from on high.”
 - b. Acts 1:4-5 “He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father . . .”
3. ***He promised them power***
Acts 1:8, “You will receive power when the Holy Spirit comes upon you and you will be my witnesses . . .”

D. Summary Statement: Jesus performed His ministry, not in His own power , but in the power and anointing of the Holy Spirit. He thus became our example in Spirit-anointed ministry.

III. THE HOLY SPIRIT IN THE CHURCH

(His Work in the World After Pentecost)

A. The Church was empowered on the Day of Pentecost.

1. The command of Jesus to wait:
 - a. Luke 24:49, “⁴⁹And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. “

- b. Acts 1:8, “⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. “
- 2. The Church is empowered
Acts 2:1-4, “¹And when the day of Pentecost was 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 all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

B. The Holy Spirit enabled the church to minister in power.

- 1. Acts 2:43, “⁴³And fear came upon every soul: and many wonders and signs were done by the apostles.”
- 2. Acts 4:33, “³³And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”

C. The Holy Spirit will remain with the church until it is taken away.

- 1. 2 Thess. 2:7 (NIV): For the secret power of lawlessness is already at work; but the one who holds it back will continue to do so till he is taken out of the way.”
 - a. The One who holds back is the Holy Spirit working through the church.
 - b. He will remain active in the world until Jesus calls the church out of the world at the time of the rapture (1Thes. 4:14-18). SEE FLSB article on “The Rapture” p. 1864)
- 2. We can expect the Holy Spirit to do His work of calling and redeeming man and empowering His church until He comes again.

IV. THE HOLY SPIRIT IN THE WORLD TODAY

A. His present work: The “Superintendent of the Harvest”

- 1. The Holy Spirit is directing the work of world missions today.
- 2. This will be discussed in more detail in Lesson 5: “The Holy Spirit’s Work in the Church.”

B. The Modern Pentecostal Movement

- 1. A worldwide outpouring of the Spirit at the beginning of the 20th Century gave birth to the modern Pentecostal movement.
- 2. The church found new power and motivation to accomplish the task of fulfilling the Great Commission.
- 3. The Assemblies of God is a product of this move of the Spirit
 - a. The fastest growing missionary enterprise in history.
 - b. Now in over 160 nations of the world with over 35 million members.
- 4. The Holy Spirit is now raising up an “eleventh hour” missionary force (Matt. 20:6-7) from the churches in Africa.
 - a. This powerful emerging missionary force must go forth in the power of the Holy Spirit.

Conclusion:

Lesson 4

THE HOLY SPIRIT'S WORK IN THE LIFE OF THE INDIVIDUAL BELIEVER

References *The Holy Spirit*, by Frank Boyd, chapter 4, "The Holy Spirit in the Believer"
The Full Life Study Bible, Chart, "The Work of the Holy Spirit" p. 381

Lesson Objectives When this lesson is completed the student should

1. Understand the work of the Spirit in the process of regeneration.
2. Know the difference between baptism into the body of Christ and baptism in the Holy Spirit.
3. Realize that every believer is indwelt by the Holy Spirit
4. Understand the sanctifying work of the Spirit in the life of the believer.
5. Understand the Spirit's role as advocate, helper, teacher, and empowerer for life and service.

Introduction

I. HE GIVES NEW LIFE TO THE PENITENT SINNER

A. The Holy Spirit effects the process of conversion.

1. The Holy Spirit convicts the sinner of His sin
 - a. John.16:7-12: "Nevertheless I tell you the truth; It is expedient for you that I go away:
for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
2. The Holy Spirit reveals Christ to the seeker
 - a. 1 Cor.12:3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."
3. The Holy Spirit regenerates the one who repents and believes in Christ
 - a. John 3:1-7: "⁴Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again.
 - b. 2 Cor. 5:17 ¹⁷Therefore if any man *be* in Christ, *he is* a new creation; old things are passed away; behold, all things are become new.

- c. 1 Pet. 1:22, 23, “²²Seeing ye have purified your souls in obeying the truth *through the Spirit* unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: ²³Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever.

B. The Holy Spirit baptizes the believer into the body of Christ.

- 1. 1 Cor.12:13 “For by one Spirit we are all baptized into one body . . .”
- 2. Don’t confuse with the baptism in the Holy Spirit.
- 3. Three baptisms:
 - a. Baptism into [the body of] Christ (1 Cor. 12:13; Rom. 5:3-6)
 - b. Water Baptism (Matt. 28:19-20)
 - c. Baptism in the Holy Spirit (Acts 1:4-5)

II. HE INDWELLS THE BELIEVER

A. Every True Believer is Indwelt by the Holy Spirit

- 1. Rom. 8:9, “Now if anyone does not have the Spirit of Christ he is not His.”
- 2. John 3:5, “Unless a man is born of water and the Spirit, he cannot enter the kingdom of God.
- 3. Gal. 4:6, “And because you are sons, god has sent forth the Spirit of His Son into your hearts . . .”

B. This indwelling of the spirit results in the following:

- 1. The impartation of the “Christ life”
 - a. Note “spirit of Christ” and “spirit of his son” above (Rom. 8:9; Gal. 4:6)
- 2. An intimate relationship with God
 - a. Fellowship of the Holy Spirit: 2 Cor. 13:14: “¹⁴the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.”
 - b. God’s love in our hearts: Rom. 5:5: “The love of god has been poured out in our hearts by the holy spirit who was given to us.”
 - c. Crying out “Abba Father”: Gal. 4:6: “and because you are sons, god has sent forth the spirit of his son into your hearts, crying out ‘Abba, Father.’”

III. HE SANCTIFIES THE BELIEVER

A. The Holy Spirit sanctifies the believer: 1 Cor. 6:11: “And 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.”

B. The Holy Spirit gives the believer power to overcome temptation.

- 1. Freedom from the law of sin and death: Rom. 8:1-5: ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
- 2. Walk in the Spirit: Gal. 5:16: “Walk in the Spirit and you shall not fulfill the lust of the flesh.”

IV. HE IS THE BELIEVERS ADVOCATE AND HELPER

A. The promise of Jesus: “another Comforter”

1. He will abide with us, and in us: John 14:16-17: ¹⁶And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷*Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
2. He will convict the world: John 16:7: ⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸And when he is come, he will reprove [convict] the world of sin, and of righteousness, and of judgment.”

B. In the place of Jesus

1. John 15:26-27: ²⁶But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.
2. “Allos Parakletos” i.e. another of the same kind
3. The Holy Spirit will be to the believer everything that Jesus would be if He were here in the flesh.

V. HE TEACHES THE BELIEVER

A. Will guide into all truth: John 16:13: ¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”

B. He will teach us all things:

1. John 14:26: ²⁶But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things
2. 1 John 2:26-27: “These things I have written to you concerning those who try to deceive you. but the anointing which you have received from Him abides in you. and you do now need that anyone teach you; but the same anointing teaches you concerning all things . . .”

VI. HE EMPOWERS THE BELIEVER FOR LIFE AND SERVICE

A. Power from on high: Luke 24:49: “Behold 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.”

B. Power to “be witnesses”: Acts 1:8: ⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Conclusion

Lesson 5

THE HOLY SPIRIT'S WORK IN THE CHURCH

References *The Holy Spirit*, by Frank Boyd, chapter 3, "The Holy Spirit in the New Testament."
Full Life Study Bible, NT, chart, "The Work of the Holy Spirit," "The Holy Spirit in Relation to the Church," pp. 380-381.

Lesson Objectives When this lesson is completed the student should

1. Know the role that the Holy Spirit plays in the life of the church
2. Understand the work of the Spirit through the church in world evangelization.

Introduction**I. THE HOLY SPIRIT'S WORK IN THE CHURCH****A. He indwells the church.**

1. As the temple of God
 - a. 1 Cor. 3:16,17: "Do you now know that you are the temple of God and that the Spirit of God dwells in you?"
 - b. See Full Life Study Bible note on this verse "3:16 YOU ARE GOD'S TEMPLE."
2. As a habitation of God
 - a. Eph. 2:19-22: (v. 22) "in whom you also are being built together for a habitation of God in the Spirit." cf Hag. 2:5

B. He is the church's source of life and righteousness.

1. He has been poured out on the church: Acts 2:16-18 "16But this is that which was spoken by the prophet Joel; 17And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."
2. He speaks to the church: "He who has an ear, let him hear what the Spirit says to the churches . . ." (Rev. 2:7, 11, 17, 29; 3:6, 13, 22)
3. He promotes righteousness, peace, and joy in the church: Rom. 14:17, "For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit."

C. He is the church's source of power and ministry.

1. He empowers the church: Acts 1:8: "But you will receive power when the Holy Spirit comes upon you . . ."

2. He appoints leaders for the church: Acts 20:28, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God.”
3. He gives gifts to the church: Cor. 12:4-11: “⁴Now there are diversities of gifts, but the same Spirit. ⁵And there are differences of administrations, but the same Lord. ⁶And there are diversities of operations, but it is the same God which works all in all. ⁷But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: ¹¹But all these work that one and the selfsame Spirit, dividing to every man severally as he will.
4. He strengthens the church through supernatural manifestations: Acts 4:31-33: “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. ³²And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. ³³And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

II. THE HOLY SPIRIT’S WORK IN WORLD EVANGELIZATION

A. One of the most important ways that the Spirit works in the church is to inspire it and empower it for world evangelization.

A. He Inspires the Church to World Evangelization

1. Peter explains why he went to the Gentiles to preach the gospel: Acts 11:12: “The Spirit told me to go . . . “
2. The Holy Spirit called and sent our Barnabas and Saul on their first missionary journey: Acts 13:1-4: “The Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them’ . . . So, being sent out by the Holy Spirit they went down to Selucia . . .”
3. It is the same today . . . the Holy Spirit inspires the Church for world evangelization.

B. He Empowers the Church for World Evangelization

1. Jesus promised power: Acts 1:8: “⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
2. The Holy Spirit anoints the preaching of the gospel:
 - a. At Pentecost: Acts 2:14, “But Peter standing up with the eleven raised his voice [literally, “uttered forth” as did the 120 in Acts 2:4] and said to them . . . ‘
 - b. Acts 4:8, “Then Peter, filled with the holy Spirit said unto them . . .”
 - c. 1 Cor. 2:4, “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power . . .”
3. The Holy Spirit confirms the preaching of the gospel with signs and wonders:
 - a. Mark 16:15-20, ¹⁵And he said unto them, Go ye into all the world, and preach the gospel to every creature . . . ¹⁷And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay

hands on the sick, and they shall recover . . . ²⁰And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.”

- b. Acts 4:31, 5:12: “They were all filled with the Holy Spirit, and they spoke the word of God with boldness . . . And through the hands of the apostles many signs and wonders were done among the people.”

C. The Holy Spirit superintends the world harvest.

1. Jesus is the Lord of the Harvest—the Holy Spirit is the General Superintendent
 - a. Jesus is the Lord of the Harvest (Matt. 9:37-38)
 - b. The Holy Spirit is the one who now acts in Jesus place to superintend the harvest
 - 1) John 14:16-18,
 - a) “another Helper”
 - b) The Holy Spirit would take Jesus place.
 - c) He would come and superintend the work Jesus as Lord of the Harvest
 - 2) John 16:14, “He [the Holy Spirit] will bring glory to men by taking from what is mine and making it know to you.”
2. As Superintendent of the Harvest the Holy Spirit does the following:
 - a. He appoints and sends out laborers
 - 1) The Holy Spirit sent out Paul and Barnabas on their first missionary journey “*The Holy Ghost said, ‘separate unto me . . .’ being sent forth by the Holy Spirit*” (Acts 13:2, 4).
 - b. He gives direction in the harvest
 - 1) The Spirit directs Philip, Acts 8:29, 39, “Then the Spirit said to Philip, ‘Go near and overtake this chariot . . . The Spirit of the Lord caught Philip away . . .’”
 - 2) Paul’s party directed to Macedonia, Acts 16:6-10, “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. ⁸And they passing by Mysia came down to Troas. ⁹And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. ¹⁰And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”
 - 3) He is the Supreme Strategist of world missions

Conclusion

Lesson 6

THE NATURE, IMPORTANCE, AND PURPOSE OF THE BAPTISM IN THE HOLY SPIRIT

References *The Holy Spirit*, by Frank Boyd, chapter 6, “The Baptism in the Holy Spirit”
Full Life Study Bible, NT, article, “Baptism in the Holy Spirit,” pp. 228-229

Lesson Objectives When this lesson is completed the student should

1. Know the essential nature of the experience of the baptism in the Holy Spirit.
2. Understand the importance of the baptism in the life of the individual believer.
3. Understand the purpose of the baptism in the Holy Spirit.

Introduction

I. THE NATURE OF THE BAPTISM IN THE HOLY SPIRIT

A. It Is a spiritual experience.

1. Not a ritualistic experience or religious rite.
i.e. Such as confirmation or extreme unction.
2. It is God Himself coming in power upon a believing saint.
 - a. Acts 1:8
 - b. Luke 24:49
 - c. J. Rodman Williams, *Renewal Theology, vol 2, p. 203*, “In one sense [the Spirit’s coming] is an invasion from without (the Spirit poured out on, falling on, coming on); in another, it is an immersion (being baptized in); in another sense, it is a penetration, a permeation (being filled with).”
 - d. Just as the water comes upon, covers, and “clothes” a person who is being baptized, just so, the person who is being baptized in the Holy Spirit is covered and clothed with the presence of God.
3. It is a filling with, and an overflowing of, the Spirit of God.
 - a. Acts 2:4, “They were all filled with the Holy Spirit (infilling) and began to speak with other tongues as the Spirit enabled them (overflowing).”
 - b. John 7:37-38, “If anyone is thirsty, let him come to me and drink (infilling). He who believes in me, as the Scripture has said, out of his heart will flow streams of living water” (overflowing).
 - c. Eph. 5:18, “Do not be drunk with wine, in which is dissipation; but be filled with the Spirit, (infilling), speaking to one another in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord (outflowing)”

B. It is an intensely personal experience.

1. Although people are often filled in groups yet they are filled one by one.
2. It is an intensely unique and personal experience.
 - a. At Pentecost the people were each speaking in the specific language that the Holy Spirit was giving them.
 - b. 1 Cor. 12:11, “The same Spirit . . . distributing to each one *individually* as He wills.”
3. Old Pentecostal Song: It’s real, its real, I know it’s real . . .
It’s mine, its mine, I know it’s mine . . .

C. It is a life-changing experience.

1. It is an experience whereby a believers like is dramatically revolutionized.
2. Examples:
 - a. Simon Peter
 - b. Saul of Tarsus

II. THE IMPORTANCE OF THE BAPTISM IN THE HOLY SPIRIT

(The importance of this experience is demonstrated by the following facts:)

A. We he have been commanded to be filled with the Spirit.

1. The command to wait
 - a. Luke.24:49: “. . . tarry in the city of Jerusalem until . . .”
 - b. Acts 1:4, 5: “He commanded them not to depart from Jerusalem but to wait...”
2. The command to teach others to obey
 - a. Matt. 28:20 “ teaching them to obey all things that I have commanded them to do.”
 - b. In the same context He commanded his disciples to be filled with the Spirit (Acts 1:4, 5)
3. The command to be filled (Eph. 5:18)
 - a. Actually two commands:
 - 1) Don’t get drunk on wine
 - 2) Be filled with the Spirit
 - b. We must obey both!

B. The baptism in the Holy Spirit is one of the church’s two primary resource in fulfilling the Great Commission.

1. The Church’s two powerful weapons
 - a. The Power of the Gospel (Rom. 1:16)
 - b. The Power of the Holy Spirit (Acts 1:8)
2. Power to fulfill the Great Commission: (With every giving of the Great Commission Jesus promised the power and/or presence of the Holy Spirit:)
 1. Matt. 28:20, “. . . and low I am with you always even to the end of the age.”
 2. Mark 16:17, “. . . and these signs will follow those who believe . . .”
 3. Luke 24:49, “Behold I send the Promise of My Father upon you; but tarry in the city ...”
 4. John 20:22, “And when He has said this, he breathed on them, and said to them, Receive...”
 5. Acts 1:8, “You will receive power . . .”

III. THE PURPOSE OF THE BAPTISM IN THE HOLY SPIRIT

A. The Primary Purpose:

1. Power for Witness
2. Acts 1:8, “⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

B. Other Powerful Personal Benefits to the Believer

1. Enhanced prayer life (Rom. 8:26-27)
2. Power for personal sanctification (2 Thess. 2; 13)
3. Closer relationship with God (Rom. 5:5; 8:15-16)
4. More perfect worship (John 4:24)
5. Greater understanding of the Word (John 16:13)

Conclusion

Lesson 7

THE NAMES AND DESCRIPTIONS OF THE BAPTISM IN THE HOLY SPIRIT

References There is no outside reading assignment for this lesson

Lesson Objective: When this lesson is completed the student should have a fuller understanding of the glorious experience of the baptism in the Holy Spirit by examining its various names and descriptions.

Introduction

I. NAMES OF THE BAPTISM IN THE HOLY SPIRIT

A. The baptism in the Holy Spirit

1. Scripture references:
 - a. John the Baptist: Matt. 3:11
 - b. Jesus: Acts 1:5
 - c. Acts 11:16,
2. Significance:
 - a. Baptism signifies a total immersion in the Holy Spirit
 - b. Baptism speaks of a new life and beginning

B. The gift of the Holy Spirit

1. Scripture references:
 - a. At Pentecost: Acts 2:38
 - b. At Caesarea:
 - 1) Acts 10:45
 - 2) Acts 11:17, “Forasmuch then as God gave them the like gift as *he did* unto us.”
2. Significance:
 - a. Gift speaks of the fact that it is freely given and not earned.
 - b. Speaks of God’s willingness to give the Holy Spirit (SEE: Luke 11:9, 10, 13)
 - b. Gift also speaks of availability (SEE: Acts 2:39)

C. The Promise of the Father

1. Scripture references:
 - a. Luke 24:49
 - b. Acts 1:4
 - c. Acts 2:33
 - d. Eph 1:14

2. Significance:
 - a. The designation “the” Promise, rather than “a” promise signifies the uniqueness and importance of this experience.
 - b. The word “promise” indicates that this experience was foreseen in ages past. At Pentecost Peter quotes Joel: “This is that which was spoken by the prophet Joel . . .”

II. DESCRIPTIONS OF THE BAPTISM IN THE HOLY SPIRIT

A. Power from on high

1. Scripture references: Luke 24:49
2. Significance:
 - a. The experience of the baptism in the Holy Spirit is essentially an experience of God’s power.
 - b. It comes from “on high,” that is, from God.

B. Clothing with power

1. Scripture reference: Luke 24:49 (NIV)
2. Significance:
 - a. The baptism in the Holy Spirit is a powerful experience which totally envelops and overwhelms an individual.
 - b. Other translations for the words “clothed with” (Gk: *endusesthe*):
 - 1) Endued with (NKJV)
 - 2) Invested with (TCNT)
 - 3) Armed with (NEB)
 - 4) Equipped with (Fenton)

C. Outpouring/falling on/coming upon

1. Scripture references:
 - a. Poured out
 - 1) Acts 2:16-18 (v. 17)
 - 2) Acts 2:33
 - 3) Acts 10:45
 - 4) Isa. 44:2-3
 - b. Falling upon
 - 1) Acts 8:16
 - 2) Acts 10:44
 - c. Coming upon (Acts 1:8)
2. Significance:
 - a. The pouring out of the Spirit
 - 1) Speaks of the fact that giving the Spirit is a divine initiative
 - 2) The phrase “poured out” also figuratively describes the coming of the Holy Spirit like a overwhelming tide.
 - b. The falling upon describes the fact that the Spirit comes from above
 - 1) Above: Not so much in terms of physical direction
 - 2) But in terms of a higher authority or dimension of life
 - c. The coming of the Holy Spirit is a divine invasion from without .

C. Receiving

1. Scripture references:
 - a. Jesus' promise, Acts 2:38
 - b. Samaritan believers, Acts 8:17
 - c. Ephesian believers, Acts 19:2
2. Significance:
 - a. "Receiving" the Holy Spirit speaks of the act of faith that must take place on the part of the candidate for the baptism in the Holy Spirit.
 - b. "Pouring out" is an act of God, "receiving" is the human act. Together these two acts result in a person being filled with the Spirit.

D. Filling

1. Scripture references:
 - a. Pentecost, Acts 2:4
 - b. Paul, Acts 9:17
 - c. Ephesians, Eph. 5:18
2. Significance:
 - a. Not only is the baptism in the Holy Spirit a "divine invasion from without" it is divine invasion within a person's life.
 - b. The individual's body, soul, and spirit is literally permeated (saturated) with the Holy Spirit.
 - c. The person's inner life is therefore changed and revolutionized by this experience.

E. Baptizing

1. Scripture references:
 - a. John the Baptist, Matt. 3:11
 - b. Jesus, Acts 1:5
2. Significance:
 1. Baptizing speaks of total immersion of the individual in God's overwhelming power and presence.
 2. It means to drenched or soaked with the power and presence of God.
 - a. In water baptism no part of the person's body is left untouched.
 - b. In Holy Spirit baptism the whole being of the person is imbued with the Spirit of God.
 3. Water baptism could be viewed as a kind of clothing in water. In like manner "baptized in the Holy Spirit" is another way of saying "clothed" with the Holy Spirit.

Conclusion

Lesson 8

THE TIME OF THE BAPTISM IN THE HOLY SPIRIT

References *The Holy Spirit*, Frank Boyd, chapter 6, “The Baptism in the Holy Spirit, V, “Relation of the Baptism to Regeneration,” p. 45
Full Life Study Bible, NT, article “Baptism in the Holy Spirit,” pp. 228-229.

Lesson Objectives When this lesson is completed the student should

1. Be able to biblically distinguish between the experience of the new birth and the subsequent experience of the baptism in the Holy Spirit.
2. Be able to articulate and defend the Pentecostal doctrines of separability and subsequence.
3. Understand the relationship of “outward means” to receiving the Holy Spirit.

Introduction

I. THE BAPTISM IN THE HOLY SPIRIT AND THE NEW BIRTH.

A. The baptism in the Holy Spirit is an experience separate from the new birth

1. The non-Pentecostal stance:
 - a. The new birth and the baptism in the Holy Spirit are the same experience.
 - b. Their primary proof text is 1Cor.12:13: “For by one Spirit are we were all baptized into one body—whether Jew are Greeks, whether slaves or free—and have all been made to drink into one Spirit.”
 - c. They contend that this verse proves that all Christians are baptized in the Holy Spirit when they are born of the Spirit at conversion.
2. The Pentecostal stance: the doctrine of separability:
 - a. The baptism in the Holy Spirit is an experience separate and distinct from the new birth.
 - b. This fact can be clearly demonstrated in the book of Acts (See II below)
 - c. Concerning 1Cor.12:13, Pentecostals say this verse is not a reference to the baptism in the Holy Spirit.
 - 1) A careful reading of this verse reveals that it speaks of the Holy Spirit baptizing the believer into the body of Christ, which takes place at conversion (Rom. 6:3, 4)
 - 2) The baptism in the Holy Spirit is a separate experience from conversion whereby Jesus baptizes the believer into the Holy Spirit. (Matt. 3:11)

- d. The two experiences have two distinct purposes:
 - 1) The New Birth: The Holy Spirit gives the repentant sinner a new life in Christ (2 Cor. 5:7); he is made a member of the kingdom of God (John 3:5); and he is placed into the body of Christ (1 Cor. 12:13).
 - 2) The Baptism in the Holy Spirit: The Holy Spirit mightily comes upon a believer filling him with God's power and presence and empowering him for effective witness and service (Acts 1:8).

B. The baptism in the Holy Spirit is an experience subsequent to the new birth.

1. The non-Pentecostal stance: Since the baptism in the Holy Spirit is identical with conversion, then logically the two experiences must take place at the same time.
2. The Pentecostal stance: the doctrine of subsequence:
 - a. The experience of the baptism in the Holy Spirit takes place subsequent to (i.e. after) conversion.
 - b. Proof Texts:
 - 1) Jesus said that the world could not receive this blessing, "The Spirit of Truth, whom the world cannot receive" (John 14:17).
 - 2) Paul asked the Ephesians, "Did you receive the Holy Spirit when you believed?" (Acts 19:2).
 - a) Literally, "*Having believed (or "After believing") did you receive the Holy Spirit?*"
 - b) If the Holy Spirit is received automatically at conversion, what is the point of this question?
 - c) Paul could be describing this same even in Eph 1:13: "In Him you also trusted, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit."
 - 3) Speaking to Christians Paul wrote, "Be filled with the Spirit" (Eph. 5:18),
 - c. With some the Pentecostal baptism takes place immediately after salvation, as with the Gentile believers at Caesarea: Acts 10:44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."
 - d. With others it takes place a long time after salvation, as with the Ephesian believers.
 1. READ: Acts 19:1-6
 2. A long span of time took place between these disciples believing in Christ and their infilling with the Spirit.
 - e. Ideally it will take place very soon after conversion:
 - 1) Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - 2) As in the case of the Samaritans (Acts 8:17) and Paul (Acts 9:17-18).

II. FIVE BIBLICAL PROOFS DEMONSTRATING SEPARABILITY AND SUBSEQUENCE

A. Jesus was born of the Spirit and later filled with the Spirit.

1. He was "born of the Spirit": Luke 1:35, ³⁴Then said Mary unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

2. He was later filled with the Spirit: Luke 3:21-22 and 4:1: “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, ²²And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased . . . ^{4:11}And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness . . .”

B. The disciples were truly converted and then later filled with the Holy Spirit.

1. They were truly converted
 - a. Luke 10:20: Their names were written in heaven
 - b. John 15:3: They were “already clean” through the words that Jesus has spoken to them.
 - c. John 20:22: They have received the Spirit in new birth
2. Still Jesus commanded to wait to be filled with the Spirit
 - a. Luke 24:49, “tarry in the city of Jerusalem until you are endued with power . . .”
 - b. Acts 1:4, 5, “He commanded them not to depart from Jerusalem but to wait for the Promise of the Father. . .”
3. They were filled with the Spirit on the Day of Pentecost: Acts 2:4, “They were all filled with the Spirit and began to speak with other tongues as the Spirit enabled them.”

C. The Samaritan converts were first saved then later received the Holy Spirit (Acts 8:5-17)

1. Truly converted under the ministry of Philip
 - a. They had heeded the message of Christ (vv. 5, 6)
 - b. They experienced “great joy: (v 8)
 - c. They believed and were baptized in water (v. 12)
2. And yet, they had not yet received the Holy Spirit: Acts 8:16, “For as yet [the Holy Spirit] had fallen upon none of them. they had only been baptized in the name of the Lord Jesus.”
3. They later received when apostles prayed for them: Acts 8:17: “Then they laid hands on them, and they received the Holy Spirit.”

D. Paul was converted on the Damascus Road and later filled with the Spirit when Ananias prayed for him (Acts 9:1-19)

1. He was truly converted when he encountered Jesus on the Damascus Road
 - a. He called Jesus “Lord” (v. 6)
 - b. He obeyed Jesus and submitted to His will. (vv. 6-9)
 - c. Ananias called him “Brother Saul” (v. 17)
2. Later, he received the Holy Spirit when Ananias prayed for him (vv. 17-18)

E. The Ephesian disciples were saved and baptized in water and then later filled with the Spirit when Paul laid hands on them (Acts 19:1-7).

1. They were truly converted
 - a. They are called “disciples” (v. 1)
 - b. They had already believed in Christ (v. 2)
 - c. They were baptized in water: Acts 19:5: “When they heard this, they were baptized in the name of the Lord Jesus.”
 - d. Note: If they were not truly converted when Paul found them, as some claim, certainly they must have been converted before they received water baptism

2. After this, Paul laid hands on them and they received the Holy Spirit: Acts 19:6: “And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.”

III. THE TIME OF RECEIVING THE SPIRIT IN RELATION TO “OUTWARD MEANS”

A. The time in relation to water baptism

1. Water baptism may *precede* receiving the Holy Spirit
 - a. Peter at Pentecost: Acts 2:38, “Repent and be baptized . . . and you will receive the gift of the Holy Spirit.”
 - b. At Samaria: Acts 8:16, “As yet He had fallen upon none of them. they had only been baptized in the name of the Lord Jesus.”
 - c. At Ephesus: Acts 19:5-6, “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.”
2. Water baptism may *follow* receiving the Holy Spirit
 - a. At Caesarea: Acts 10:46-48, ⁴⁴While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? ⁴⁸And he commanded them to be baptized in the name of the Lord.”
 - b. Saul of Tarsus: Acts 9:17-18, ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. ¹⁷And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
3. We therefore conclude: Water baptism is neither a precondition nor a channel for receiving the Holy Spirit.

B. In relation to laying on of hands

1. The Holy Spirit may be given **without** the laying on of hands.
 - a. At Pentecost: Acts 2:2-4, “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³⁵And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. “
 - b. At Caesarea: Acts 10:44- 46, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God.”
 - c. **Conclusion:** The laying on of hands is not essential for the Holy Spirit to be received.
2. The Holy Spirit may be given **with** the laying on of hands.
 - a. At Samaria: Acts 8:17, “And when [Peter and John] laid hands on them, they received the Holy Spirit.”

- b. With Saul of Tarsus: Acts 9:17-18, ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.”
- c. At Ephesus: Acts 19:6, “And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.”
- 3. We therefore conclude:
 - a. The laying on of hands can be used to aid people in receiving the Holy Spirit.
 - b. The laying on of hands to aid someone in receiving the Holy Spirit is not limited to the apostles, but its can be done by any Spirit-filled Christian.

Conclusion

Lesson 9

THE EVIDENCES OF THE BAPTISM IN THE HOLY SPIRIT

References *The Holy Spirit*, by Frank M. Boyd, chapter 7, “The Initial Evidence of the Baptism,” pp. 48-53.
Full Life Study Bible, NT, article “Baptism in the Holy Spirit,” pp. 228-229

Lesson Objectives When this lesson is completed the student should

- 1) Be able to articulate the doctrine of “normative evidential tongues”
- 2) Be able to explain to a non-Pentecostal why we believe that speaking in tongues is the “initial physical evidence” of being baptized in the Holy Spirit.
- 3) Understand five other results of being baptized in the Holy Spirit.

Introduction**I. THE INITIAL PHYSICAL EVIDENCE****A. The Initial Physical Evidence of the Baptism in the Holy Spirit Is Speaking in a New Tongue as the Spirit Give Utterance.****B. Speaking in Tongues Can Be Sees as a New Testament Continuation of a Old Testament Prophetic Tradition**

1. *In the Old Testament* those who were filled with the Spirit often prophesied:
 - a) The seventy elders prophesied when the Spirit rested upon them:
 Num. 11:25, “Then the Lord came down in the cloud, and spoke to [Moses] and took the Spirit that was upon him, and placed the same upon the seventy elders; and it happened when the Spirit rested upon them, that the prophesied, although they never did so again.”
 - b) King Saul prophesied when the Spirit of God came upon him:
 1 Sam. 10:10-11, “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. ¹¹And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?”
 - c) The ancient prophets spoke as the Spirit moved them:
 2 Pet. 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.”
2. *In the New Testament*, those who were filled with the Spirit also “prophesied,” by speaking in tongues as the Spirit gave utterance.

- a) At Pentecost they spoke in tongues:
Acts 2:4, “And they were all filled with the Holy Spirit and began to speak in tongues as the Spirit enabled them.”
- b) In this Pentecost sermon, Peter characterized tongues as prophetic speech:
Acts 2:16-17, “But this is what was spoken by the prophet Joel: 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 daughters shall prophesy”

C. Evidential Tongues is clearly demonstrated in the book of Acts.

1. Hermeneutical Principle Used:
 - a. We believe that in writing Acts Luke had didactic (teaching) and theological intent.
 - 1) He was not simply relating history, he was teaching doctrine.
 - 2) He wrote as both a sacred historian and an anointed theologian.
 - b. Furthermore, we believe that Acts can be used to teach doctrine because “all Scripture is given by inspiration of God, and is profitable for doctrine . . . and for instruction in righteousness.” (2Tim. 3:16)
 - c. Therefore Acts can be used to teach doctrine.
 - d. Don Stamps, “Acts is not just a history book of the early church; it is a handbook for Christian life and for a Spirit-filled church. . . . Acts records what the church must be and do in any generation as it continues Jesus’ ministry in the Pentecostal power of the Holy Spirit” (*FLSB*, p. 1638).
2. There are five incidents of believers being initially filled with the Spirit in Acts:
 - a. On three of these occasions tongues are *explicitly stated*:
 - 1) Pentecost:
 - a) On the Day of Pentecost the 120 spoke in tongues upon being filled with the Holy Spirit (Acts 2:1-4)
 - b) Thus God set the pattern for His church to follow throughout its history
 - c) The church would be God’s new prophetic community.
 - 2) Household of Cornelius:
 - a) When the Gentile believers were filled with the Holy Spirit in Caesarea they spoke with tongues. (Acts 10:44-46).
 - b) The Jewish Christians knew that they have been filled “for the heard them speak with tongues. .” (v. 46)
 - c) This was just following the pattern set by God at Pentecost (Acts 11:15)
 - 3) Ephesian Disciples:
 - a) When Paul laid hands on the Ephesian believers they spoke with tongues and prophesied. (Acts 19:6)
 - b) This was about 25 years after the Day of Pentecost
 - a. On two of these occasions tongues are *strongly implied*:
 - 1) Samaria: (Acts 8:14-19)
 - a) It is not explicitly stated that the Samaritan converts spoke with tongues when they received the Holy Spirit.
 - b) We do know, however, that something dramatic happened because Elymas was so impressed that he offered money for the ability to cause people to receive the Spirit. (vv. 18-19)
 - c) He likely saw these new believers speaking in tongues.
 - 2) Paul:
 - a) When Ananias laid hands on Paul he regained his sight and he was filled with the Holy Spirit. (Acts 9:17-18)

- b) Although it is not explicitly stated that Paul spoke in tongues, we know that he was a speaker in tongues, so he must have begun at some time (1 Cor. 14:18).
- c) The most likely time for him to begin was when he was filled with the Spirit.

D. Conclusion

- 1. Speaking in tongues is the normative evidence of the baptism in the Holy Spirit.
- 2. Normative defined: It is an experience for all Christians of all cultures and times until Jesus comes again.

II. THE PRIMARY PURPOSE OF SPIRIT BAPTISM

A. Power to Witness

- 1. Power to witness is the primary purpose of Spirit baptism.
- 2. Acts 1:8 “You will receive power when the Holy Spirit has come upon you, and you will be my witnesses . . . to the ends of the earth” (Acts 1:8).
- 3. In the book of Acts, every evangelistic and missionary thrust of the church was preceded by an outpouring of the Holy Spirit.

B. The Relation of Tongues to Witness

- 1. When one is initially baptized in the Spirit, he or she will speak in tongues “as the Spirit enables” them.
- 2. God now wants them to go out and speak about Christ in their own language “as the Spirit enables” them.

III. FOUR OTHER IMPORTANT EVIDENCES (OR EFFECTS) OF BEING BAPTIZED IN THE HOLY SPIRIT

A. Deeper Relationship with God

- 1. Rom. 5:5, “The love of God has been poured out in our hearts by the Holy Spirit who was given to us.”
- 2. Rom. 8:15, “You received the Spirit of adoption by whom we cry out ‘Abba, Father.’”
- 3. Gal. 4:6 “God has sent for the Spirit of His Son into your hearts, crying out ‘Abba, Father.’”

B. Power over Satan and Demons

- 1. Matt. 12:28-29, “I cast out demons by the Spirit of God” (Ref. Luke 11:20-22)
- 2. Luke 10:19, “Behold, I give you authority. . . over all the power of the enemy. . .”

C. Power to Do the Works of Jesus

- 1. John 14:12, “The works that I do shall [you] do also. . . because I go to my Father.”
- 2. What will happen when Jesus goes to the Father? (v. 16)

D. The Release of Spiritual Gifts (Cor. 12:3-10)

1. Since the gifts of the Spirit reside in the Spirit, then when one is baptized in the Holy Spirit he receives with Him all the gifts of the Spirit .
2. According to His own will, the Holy Spirit can release any gift in the Spirit-filled believer that He chooses. (1 Cor. 12:11)
3. The believer's responsibility is to remain open and responsive to the Holy Spirit and to move in faith at His promptings.

Lesson 10

RECEIVING THE HOLY SPIRIT

References *The Holy Spirit*, by Frank M. Boyd, chapter 8, “How to Receive the Baptism,” pp. 54-59.
 Full Life Study Bible, NT, article, “Baptism in the Holy Spirit,” pp. 228-229.

Lesson Objectives When this lesson is completed the student should

1. Know who can receive the fullness of the Spirit.
2. Understand how one can be filled with the Spirit.
3. Receive the Holy Spirit into his or her own personal life.

Introduction**I. WHO CAN RECEIVE THE HOLY SPIRIT****A. All who have been born again**

1. The gift of the Holy Spirit is for everyone God calls into His family: Acts 2:38-39, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.”
2. The “Alls” of Pentecost indicate that it is God’s desire to fill every believer with the Holy Spirit.
 - a. The “all” of Moses: Num. 11:19, “And Moses said unto him, Enviest thou for my sake? would God that all the LORD’S people were prophets, *and* that the LORD would put his spirit upon them!”
 - b. The “all” of Joel: Joel 2:28-29: “And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my Spirit.” (Also, Acts 2:17)
 - c. The “all” of Pentecost: Acts 2:4, “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
 - d. The “all” of Cornelius’ household: Acts 10:44, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”

B. Those who “thirsty” and are prepared to obey God

1. *Those who are thirsty for more of God:* John 7:37-38, “In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ³⁹(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)”
2. *Those who are prepared to obey God and be His witnesses*
 - a. Acts 5:32, “And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.”

II. THE CONTEXT OF RECEIVING THE HOLY SPIRIT**A. The Holy Spirit is received in the context of prayer.**

1. Examples:
 - a. Jesus was praying when He received (Luke 3:21-22)
 - b. The disciples were praying before Pentecost (Acts 1:14; Luke 24:52-53)
 - c. Saul was praying when he received (Acts 9:11)
 - d. The Gentiles at Caesarea and Peter were both praying before they received (Acts 10:2-4, 9)
2. Application:
 - a. We should pray (and encourage others to) in preparation to being filled with the Spirit.
 - b. We must pray in order to receive the Holy Spirit

B. The Holy Spirit is Received in the Context Obedience

1. Scripture:
 - a. Acts 5:32, “The Holy Spirit whom God has given to those who obey.”
 - b. Is this a reverence to Acts 1:2, 4, when Jesus commanded to wait for the Holy Spirit to come?
 - c. Note that the context of Acts 5:32 is Spirit-empowered witness. I.e. God will give His Spirit to those who are prepared to witness for Him!
2. Examples of obedience:
 - a. Peter and John obey Christ’s command to be witnesses (Acts 5:29)
 - b. The 120 obediently waited (Luke 24:49, Acts 2:1)
 - c. Saul of Tarsus obeyed the instructions of Jesus (Acts 9:6ff)
 - d. Both Cornelius and Peter obeyed (Acts 10:5, 20)
3. Obedience must also include an attitude of obedient submission to all of Christ’s commandments.
 - a. Not sinless perfection but an obedient heart: John 14:15-16, “If you love me keep my commandments *and* I will pray the Father, and he will give you another Helper . . .”
 - b. Note how v. 15 is connected to v. 16 by the word “AND” indicating that obedience and receiving the Spirit are connected.
 - c. If we will obey Christ’s commands to preach the gospel and ask for the Spirit, he will empower us with the Holy Spirit.

C. The Holy Spirit is received in the context desire.

1. Scripture:
 - a. Matt. 5:6, “Blessed are those who hunger and thirst for righteousness for they shall be filled.”
 - 1) Filled with what? His righteousness!
 - 2) How can we be filled with His righteousness? By being filled with the Spirit.
 - 3) What is the prerequisite? Must hunger and thirst after it.
 - b. John 7:37-38 “*If anyone thirsts* let him come unto Me and drink . . .”
2. Examples from Acts:
 - a. By the 120 before Pentecost:
 - 1) In obedience to Jesus’ command to “tarry in the city of Jerusalem until the were endued with power from on high” (Luke 24:49), they were . . .
 - 2) “Continually in the temple praising and blessing God“ (Luke 24:53)
 - b. By Cornelius:
 - 1) He was a “devout man and one who feared God with all his household” (Acts 10:2).
 - 2) As a result God sovereignly chose him and his household to be the first Gentiles to receive the Holy Spirit.

D. The Holy Spirit is received in the context yielding.

1. The Holy Spirit is received in an atmosphere of total surrender to the Lordship of Jesus Christ. This includes . . .
 - a. Willingness to give all to him.
 - b. Commitment to hold nothing back.
2. Such yielding involves at least two areas:
 - a. *Yielding our lives* to God prepares the way for the reception of the Holy Spirit
 - 1) Commitment to live a life that is pleasing to Him in all ways.
 - 2) Commitment to do his will at all costs,
 - b. *Yielding our vocal organs* to the Spirit is the act of faith whereby we begin speaking in tongues.
 - 1) Acts 2:4 “They spoke . . . the Holy Spirit enabled . . .”
 - 2) An act of total abandonment to God

E. The Holy Spirit is received in the context faith and expectancy.

1. The Holy Spirit is received by an act of faith:
 - a. John 7:38” “He who believes in me . . . out of his heart will flow rivers of living water.”
 - b. Gal. 3:2, 5, 14 “that we might receive the promise of the Spirit through faith.”
 - c. He is, therefore, best received in an atmosphere of expectancy.
2. Examples from the book of Acts:
 - a. Before Pentecost
 - 1) They had both a command (Acts 1:4) and a promise (Acts 1:4, 8)
 - 2) They were waiting in eager expectation
 - b. Samaritan Believers
 - 1) Expectancy must have been created by the coming of the apostles from Jerusalem (Acts 8:14, 15)
 - 2) Though the text does not say, certainly the apostles must have taught them about the baptism in the Holy Spirit, thus creating more expectancy.

- c. Saul of Tarsus
 - 1) The words of Jesus must have created expectancy (Acts 9:6)
 - 2) The statement of Ananias created expectancy (v. 17).
- d. Ephesian believers
 - 1) Paul created expectancy with his question, “Did you receive the Holy Spirit when you believed? (Acts 19:2)
 - 2) And with his teaching that followed (Acts 19:2-4)
- 3. Jesus’s words in Luke 11 can create expectancy in our hearts
 - a. v. 9 “Ask and it will be given to you . . .”
 - b. v. 10 “For everyone who asks received . . .”
 - c. v. 13 “How much more will your heavenly Father give the Holy Spirit to those who ask Him?”

II. HOW YOU CAN RECEIVE THE HOLY SPIRIT

A. You can receive the Spirit by doing the following:

- 1. *By Asking in Faith*
 - a. In sincere believing prayer, ask God to fill you now.
 - b. As you ask, know three things (1 John 5:17)
 - 1) That you are praying in the will of God
 - 2) That God hears your prayer
 - 3) That God is ready to answer your prayer
- 2. *By Receiving in Faith*
 - a. Not by passive assent to truth, but by aggressively reaching out and taking what God has graciously offered.
 - b. Mark 11:24, “Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”
- 3. *By Boldly Speaking Out in Faith as the Spirit Prompts*
 - a. Acts 2:4, “And they . . . began to speak with other tongues as the Spirit gave them utterance.”

B. Some Practical Advice

Conclusion

Lesson 11

A NEW PROPHETIC COMMUNITY

References There is no outside reading assignment for this lesson.
The teacher can learn more about this subject by reading the book, *The Prophethood of All Believers*, Roger Stronstad, ICI University Press, Irving, Texas, USA, 1998.

Lesson Objectives When this lesson is completed the student should

1. Understand the biblical doctrine of the prophethood of all believers.
2. Know the nature of the church as a “prophetic community” inaugurated by the Holy Spirit on the Day of Pentecost.
3. Rejoice in being a part of that prophetic community of believers.

Introduction

I. THE PROPHETHOOD OF ALL BELIEVERS

A. The priesthood of all believers

1. The Doctrine Defined
 - a. The biblical teaching that all truly born again believers are priests unto God. Every believer, therefore, has direct access to God with no need of any mediator except for Christ Himself, our Great High Priest.
 - b. Also, every Christian can perform priestly ministry through preaching and teaching the word and through intercessory prayer.
 - c. Scriptural Support
 - 1) 1 Pet. 2:5, 9
 - 2) Rev. 1:6
 - 3) Rom. 15:16
2. The Origin of the Doctrine
 - a. Developed during the Protestant Reformation
 - b. A wholesome alternative to the roman Catholic doctrine of the priesthood
 - c. Stronstad, *The Prophethood of All Believers*, pp. 8, 9: This doctrine “suffers from the severe limitation that the New Testament knows absolutely nothing of a priesthood in the church apart from Christ. There are disciples, apostles, brethren, evangelists, pastors, prophets, overseers, elders, and deacons in the New Testament, but there are no priests.”

B. The Prophethood of All Believers

1. The prophetic nature of the Jewish religion of the Old Testament.
 - a. Prophecy is at the very heart of the ancient Jewish religion
2. The promise of a new prophetic community
 - a. Moses's desire (Num. 11:24-30)
 - 1) Moses: "I would that all of God's people . . ."
 - 2) A foreshadow and a prophecy
 - b. Joel's prophecy (Joel 2:28-29)
 - 1) "All flesh. . . they will prophesy . . ."
3. The inauguration of the prophetic community
 - a. The Pentecostal outpouring (Acts 2:1-4)
 - b. The question, "What does this mean?" (vv. 6-8, 12)
 - 1) i.e. What is the meaning of these people being filled with the Spirit?
 - 2) i.e. What is the significance of their speaking in tongues?
4. Peter's explanation of "what this means."
 - a. That is, "What is the meaning of these people speaking in our own languages?"
 - b. READ: Acts 2:14-21, noting especially vv. 16-18
 - c. Peter explains the meaning of the event by quoting Joel. His explanation has three parts:
 - 1) This outpouring of the Holy Spirit is an eschatological fulfillment of the prophecy of Joel the prophet.
 - a) Compare Joel 2:28 and Acts 2:17
 - b) Note that Peter changes Joel's "afterward" to "the last days."
 - c) The age of the Messiah, "the last days" has already been inaugurated.
 - 2) This last day's outpouring of the Holy Spirit is characterized by a Spirit of prophecy.
 - a) Acts 2:18 "and they shall prophesy"
 - 3) This Spirit of prophecy will in the last days rest on all of God's people.
 - a) "they were all filled with the Holy Spirit
 - b) "on all flesh"
 - c) "for this promise is unto you and unto ..."

II. PROPHETIC SPEECH**A. Universal characteristic of God's new prophetic community**

1. A universal mark of this new prophetic community is prophetic speech.
2. Acts 2:17 "On all flesh . . . and they shall prophesy"

B. Speaking in tongues

1. Peter identified speaking in tongues as prophetic speech.
 - a. "This is that" (v.16, KJV)
2. Acts 19:6 "they spoke with tongues and prophesied."

C. Members of this new prophetic community can be expected to manifest the prophetic gift of speaking in tongues.

1. 1 Cor. 14:5, "I wish you all spoke with tongues . . ."
2. 1 Cor. 14:31, "For you can all prophesy . . ." *Note:* According to the context, (vv. 27-30), this statement is a clear reference to the gift of tongues.

3. 1 Cor 14:39, “Therefore, brethren desire earnestly to prophesy, and do not forbid to speak with tongues.”

III. POWERFUL MINISTRY

Not only is this new prophetic community to be characterized by prophetic speech is also characterized by powerful ministry, including the following:

A. The Powerful Inner Life of This New Spirit-Anointed Prophetic Community

1. Powerful in Teaching (Acts 2:42a)
2. Powerful Fellowship (v. 44-46)
3. Powerful in Prayer (v. 42; 4:23-31)

B. The Powerful Outer Life of This New Spirit-Anointed Prophetic Community

1. Powerful Witness
 - a. The promise of power (Luke 24:49; Acts 1:8)
 - b. Peter’s sermon
 - 1) Anointing (Acts 2:14): “Peter raised his voice and said to them” (lit. “uttered forth”)
 - 2) Results in
 - a) Conviction (Acts 2:37)
 - b) Conversion (Acts 2:41)
2. Powerful Works
 - a. Acts 2:43
 - b. Acts 4:21-22

Conclusion

Lesson 12

SPEAKING IN TONGUES, ITS NATURE AND FUNCTIONS

References *Full Life Study Bible, NT*, article “Speaking in Tongues,” p 232.

Lesson Objectives When this lesson is complete the student should

- 1) Understand the essential nature of speaking in tongues.
- 2) Understand the functions of speaking in tongues.

Introduction

I. THE NATURE OF SPEAKING IN TONGUES

A. The Holy Spirit provides the language.

1. Acts 2:4, “. . . as the Spirit enabled them.”
2. 1 Cor. 14:2, “he who speak in a tongue . . . in the Spirit he speaks mysteries.”
3. Rom. 8:26, 27 “The Spirit Himself makes intercession for us with groanings which cannot be uttered . . . He makes intercession for the saints according to the will of God.”

B. It is a real language.

1. Not “ecstatic utterance” as translated by the New English Bible.
2. Acts 2:6-11 “Everyone heard them speak in his own language . . .”
3. 1 Cor. 13:1, “Though I speak with the tongues of men and of angels . . .”

C. It Is characterized by praise to God.

1. Acts 2:11, “We hear them speaking in our own tongues the wonderful works of God.”
2. Acts 10:46, “They heard them speak with tongues and magnify God.”
3. 1 Cor. 14:16-17, “Otherwise, if you bless with the spirit [in tongues] how will he who occupies the place of the uninformed say ‘Amen’ *at your giving of thanks . . .?*”

D. It Is an important part of every Christian’s spiritual life.

1. Paul, “I wish that you all spoke with tongues” (1 Cor. 14:5).
2. Tongues are important in three ways:
 - 1) As sign that he/she has received the Holy Spirit (Acts 10:46)
 - 2) In communication with God (Rom. 8:26-27; 1 Cor. 14:2)
 - 3) For self edification (1 Cor. 14:4)

II. THE FUNCTIONS OF SPEAKING WITH TONGUES

A. Evidential Tongues (Acts 2:4; 10:46)

1. Speaking in tongues is the initial physical evidence of the baptism in the Holy Spirit.
 - a. Acts 2:4, “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
 - b. Acts 10:45-46, “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God.”
2. The doctrine of “Normative Tongues”
 - a. Defined: The Pentecostal belief that everyone who is baptized in the Holy Spirit will speak in tongues as the Spirit gives utterance.
 - b. The distinctive doctrine of the Pentecostal movement.
 - c. See Lesson 9, “Evidences of the Baptism in the Holy Spirit.”

B. Tongues as a Sign

1. A sign to unbelievers and skeptics
 - a. 1 Cor. 14:22, “Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.”
 - b. At Pentecost (Acts 2:5-12)
 - 1) The people heard them speaking in their own languages. (Acts 2:6)
 - 2) They were “amazed” and their hearts were prepared to hear the gospel (Acts 2:7, 12)
 - c. At Caesarea (Acts 10:45-46).
 - 1) v. 45, The Jewish “skeptics” were convinced that God has indeed poured out His Spirit “on the Gentiles also.”
2. A missionary sign to the church
 - a. Question: Why did God choose languages as the sign for the baptism in the Holy Spirit?
 - b. Speaking in tongues (i.e. languages) is a sign to the church that the purpose of the baptism in the Holy Spirit is to empower the church to take the gospel to people of every language. (Ref. Acts 1:8).

C. Tongues as a Prayer Language

1. *For personal devotion and edification:* As the Spirit-filled believer prays in tongues in his own personal devotional life three things happen:
 - a. He builds himself up spiritually: 1 Cor. 14:4, 18, “He that speaketh in an *unknown* tongue edifieth himself . . . ¹⁸I thank my God, I speak with tongues more than ye all.”
 - b. He builds up his faith: Jude 20, “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”
 - c. He keeps himself in the love of God:
 - 1) Jude 20-21, “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, ²¹Keep yourselves in the love of God,
 - 2) Rom. 5:5, “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2. *For intercessory prayer*
 - a. Praying in tongues is also a powerful method of intercessory prayer.
 - 1) Note: In 1 Cor. 14:14, 15 Paul equated praying in the Spirit with praying in tongues: “For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. ¹⁵What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”
 - 2) According to Rom. 8:26-27, one used of such praying in the spirit is Spirit directed intercessory in tongues: ²⁶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷ And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.
 - b. Rom. 8:26-27 teaches four powerful truths about this powerful Spirit-directed intercessory prayer:
 - 1) We have a weakness in prayer: “We do not know what we should pray for as we ought.”
 - 2) The Spirit helps our weakness by praying through us.
 - 3) He prays through us with “groanings that cannot be uttered” (KJV)
 - a) “sighs to deep for words” Berk
 - b) “groans which words cannot utter” Con
 - c) “inexpressible yearnings” Gspd
 - d) “groans that words cannot express” NIV
 - 4) He always prays through us according to the will of God.

D. Tongues as a spiritual gift

1. 1 Cor. 12:10, “to another [is given] different kinds of tongues, to another the interpretation of tongues.”
2. This gift is to be used in public worship to edify the body (1Cor 14:5, 12)
3. This gift of tongues can come forth in either of two forms:
 - a. As a prophetic message to the body
 - 1) Isa. 28:11, “For with stammering lips and another tongue will he speak to his people.”
 - a) In 1 Cor. 14:21-22 Paul says that this verse is speaking of the gift of tongues: ²¹In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. ²²Wherefore tongues are for a sign . . .”
 - b) In 1 Cor 14:5 Paul says that tongues with interpretation equals prophecy: “He who prophesies is greater than he who speaks with tongues, unless indeed he interprets. . .”
 - 2) In 1 Cor. 14:7-8 Paul compares prophecy with interpretation with a clear bugle call which prepares the troops to do battle. In such a manner prophecy (including tongues with interpretation) is a message to the congregation to prepare for spiritual battle.
 - b. As a prophetic prayer to God on behalf of the body
 - 1) The primary function of speaking in tongues is prayer or “speaking to God”
 - a) 1 Cor. 14:2, “For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God. . .”

- b) 1 Cor. 14:13-15, “Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. ¹⁴For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. ¹⁵What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”
- 2) This is how it works: The Holy Spirit inspires the person to pray a “prophetic prayer” in tongues for the congregation. The interpreter then prays the same anointed prayer in the language of the congregation.
 - a) This use of the gift comes forth much like a “message” in tongues and interpretation; however, it is a Spirit-prompted prayer to God rather than a message from God.
 - b) It is akin to the Spirit-anointed personal intercessory prayer of Rom. 8:26-27; however it is a Spirit-anointed public prayer that is followed by an interpretation.
 - c) Think of the encouragement that can come to a congregation when it knows that the Spirit Himself is making intercession for them to God?
 - d) How long will we neglect this precious and powerful gift?

Conclusion

Lesson 13

GIFTS OF THE SPIRIT

- References** *The Holy Spirit* by Frank M. Boyd, chapters 10 and 11, “The Gifts,” pp. 68-82
Full Life Study Bible, NT,
 1) Article, “Spiritual Gifts for Believers,” pp. 350-351.
 2) Chart, “The Gifts of the Holy Spirit,” pp. 323-326.
 3) Article, “The Ministry Gifts of the Church,” pp. 407-409.

Lesson Objectives When this lesson is completed the student should

1. Know the various definitions put forth for spiritual gifts.
2. Understand the various groupings of spiritual gifts in Scripture.
3. Understand the purposes for spiritual gifts.
4. Be able to exercise spiritual gifts in your own life and ministry.

Introduction**I. SPIRITUAL GIFTS DEFINED****A. Various definitions**

1. Frank M. Boyd, *The Holy Spirit*, p. 69-70: “We conclude that these “spirituals” . . . bestowed on the church out of divine grace . . . include (1) Spiritual power . . . , (2) Spiritual revelations . . . , (3) Inspired utterance . . . , (4) Spirit-guided administration of the affairs of the church . . . , (5) Spirit energized giving”
2. J. W. Jepson, *What You Should Know About the Holy Spirit*, p. 125: “The genuine gifts of the Spirit are God in action through Christ by the Power of the Holy Spirit in the Church.”

B. Our Working Definition: (Note: This definition relates specifically to the list of spiritual gifts found in 1 Cor. 12:8-10)

1. Spiritual gifts are supernatural anointings, given by the Holy Spirit through Spirit-filled believers to accomplish the will of the Father.
2. The Definition Expounded:
 - a. “Supernatural anointings”:
 - 1) Spiritual gifts come as “anointings” on the individual believer.
 - 2) They are released by the believer responding in faith and obedient action.
 - b. “Given by the Holy Spirit”:
 - 1) Spiritual *gifts* are just that — they are gifts.
 - 2) They are not distributed on the basis of the receivers personal merit or holiness, but they are distributed according to the Spirit’s sovereign will and free grace.

- 3) Neither are they to be viewed as the possession or the resident of the recipient, but they are released on an occasion by occasion basis as the Holy Spirit wills.
- c. “Through Spirit-filled believers”:
 - 1) By Spirit-filled believers we mean those Christians who have been baptized in the Holy Spirit
 - 2) In addition to this, they are currently walking in close relation with the Spirit of God.
- d. “To accomplish the will of the Father”
 - 1) The purpose of Spiritual gifts is not to fulfill the needs of the individual being used but to accomplish the will and purpose of God.
 - 2) They are given to build up and strengthen the body of Christ numerically, physically, socially, and spiritually,

II. GROUPINGS OF SPIRITUAL GIFTS

A. Gifts from Father and Son

1. *Gifts of the Father* (Rom. 12:3-8)
 - a. These gifts are given by “God”
 - 1) Rom. 12:3 “*God* has dealt to each one...”
 - 2) “God” in this verse very likely refers to God the Father
 - b. These gifts include the following:
 - 1) Prophesying
 - 2) Serving
 - 3) Teaching
 - 4) Encouraging
 - 5) Contributing to the needs of others
 - 6) Leadership
 - 7) Mercy
 - c. Purpose and Characteristics:
 - 1) They come from God.
 - 2) As in Ephesians 4 these gifts not expressly referred to as “gifts of the Spirit.”
 - 3) These “graces” (charismata) seem to be of a more permanent nature than the gifts of 1 Cor. 12:8- 10.
 - 3) Their purpose is for “service and outreach” in the church (Horton).
 - 4) Some have referred to these gifts as the “motivational gifts of God.”
2. *Gifts of the Son* (Eph. 4:11)
 - a. These gifts are given by Christ to the church.
 - 1) v. 7, “To each one of us grace was given according to the measure of *Christ’s gift*. . .
 - 2) v. 11 “And *He Himself* [Christ] gave”
 - b. The gifts include the following:
 - 1) Apostles
 - 2) Prophets
 - 3) Evangelists
 - 4) Pastor/Teachers (lit. “pastors and teachers”)
 - c. Purpose and Characteristics:
 - 1) Sometimes called the “Five-fold (or Four-fold) Ministries of the Church” or the “Ministry Gifts of Christ” or the “Gifted Spiritual Leadership” of the church.
 - 2) The purpose of these ministry gifts is for “the equipping of the saints for the work of ministry,” or according to Horton, “the establishment of the church and for bringing it to maturity” (*What the Bible Teachers . . .*,” p. 263.

- 3) This list obviously refers to individuals rather than to enablements or anointings.
- 4) These gifted leaders would necessarily need to be used in the other gifts.

B. Gifts of the Holy Spirit (1 Cor. 12:4-10)

1. These gifts are given by the Holy Spirit; vv. 7-11 “⁷But the *manifestation of the Spirit* is given to every man to profit withal. ⁸For to one is *given by the Spirit* the word of wisdom; to another the word of knowledge *by the same Spirit*; ⁹ To another faith *by the same Spirit*; to another the gifts of healing *by the same Spirit*; ¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: ¹¹But all these worketh that one and *the selfsame Spirit*, dividing to every man severally as he will.”
2. These gifts include the following:
 - a. Word of wisdom
 - b. Word of knowledge
 - c. Faith
 - d. Gifts of healing
 - e. Working of miracles (NIV, “Miraculous powers”)
 - f. Prophecy
 - g. Discerning of spirits
 - h. Divers kinds of tongues
 - I. Interpretation of tongues
3. Purpose and Characteristics
 - a. These gifts are called “manifestations of the Spirit” in v. 7, indicating that they are ways that the Spirit makes his power and presence known.
 - b. Called “the nine-fold manifestation” of the Spirit (J. Rodman Williams).
 - c. These gifts are supernatural anointings given by the Holy Spirit in the context of the church gathered together (1 Cor. 11:17, 18, 19, 20, 33, 34; 14:23, 36).
 - d. These gifts seem to be released on a case by case basis rather than given as permanent ministries.
 - e. The purpose of these gifts is the edification and building up of the church. (1 Cor. 14:3-5, 12, 17, 26)

III. THE NINE “MANIFESTATION GIFTS” IDENTIFIED

The Nine Manifestations of the Spirit (1Cor.12:7-11)

- | | |
|------------------------------|----------------------------------------------------------------------------------------------------------------|
| A. Revelation Gifts | (Given to know the mind of God) |
| 1. Word of Knowledge: | A Spirit-conferred revelation of God's knowledge |
| 2. Word of Wisdom: | A Spirit-conferred revelation of God's wisdom |
| 3. Discerning of Spirits: | A Spirit-conferred revelation of what S[s]pirit is being manifested or what S[s]pirit is motivating an action. |
| | |
| B. Prophetic Gifts | (Given to say the words of God) |
| 1. Gift of Prophecy: | A Spirit-inspired speaking forth of a message from God in a language known to the speaker |
| 2. Gift of Tongues: | A Spirit-inspired speaking forth of a message or prayer from God in a language not understood by the speaker. |
| 3. Interpretation of Tongues | A Spirit-inspired speaking forth of the meaning (interpretation) of a message given in tongues |

| | |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------|
| C. Power Gifts | Given to Do the Works of God |
| 1. Gifts of Healings | A Spirit-energized healing of diseases and infirmities |
| 2. Gift of Faith | A Spirit-energized surge of faith to accomplish a God-given task |
| 3. Miraculous Powers | (Literally, “operations of works of power”) A Spirit-energized release of divine power to accomplish a God-ordained task. |

IV. RELEASING SPIRITUAL GIFTS

Note: In speaking of “releasing spiritual gifts” we are again making primary reference to the gift list of 1 Cor. 12:8-11.)

A. Terminology: “Discovering” vs. “Releasing”

1. Discovering your spiritual gift
 - a. We do not use the phrase “discovering your spiritual gift” as some writers do.
 - b. The reason we do not use the term is because we believe that since every Spirit-baptized believer is filled with the Spirit and since these gifts are “manifestations” of the same indwelling Spirit . . .
 - c. Therefore, the Spirit can according to His will release any or all of these gifts in the life of any Spirit-filled believer at any time.
2. Releasing spiritual gifts.
 - a. Rather than concern himself with discovering his spiritual gift, the Spirit-filled believer should be conscious of the moving of the Holy Spirit within his spirit.
 - b. When the Holy Spirit prompts him, he must be prepared to act in faith to “release” the manifestation of the Spirit.

B. How to release spiritual gifts

1. Be filled with the Spirit
2. Desire to be used
3. Be sensitive to the Spirit’s promptings
4. Act in faith
5. Humbly evaluate

Conclusion

Lesson 14

FRUIT OF THE SPIRIT

References *Full Life Study Bible, NT*, article, “Acts of the Sinful Nature and the Fruit of the Spirit,” pp. 394-395.

- Lesson Objectives** When this lesson is completed the student should
1. Understand the nature and identity of the fruit of the Spirit listed in Gal. 5:22-23.
 2. Understand the relationship between spiritual gifts, spiritual fruit, and true spirituality.
 3. Know how to grow and cultivate spiritual fruit in his/her own personal life.

Introduction

1. We have discussed spiritual gifts.
2. We will now discuss spirit fruit as listed in Gal. 22:22-24.

I. THE NATURE OF SPIRITUAL FRUIT

A. They are spiritual graces

1. They are more than natural graces
2. They are contrasted with the “works of the Flesh”
3. Compare with spiritual gifts.

B. They can be cultivated and grow

1. Unlike spiritual gifts that are freely given by God and freely received by faith, spiritual gifts are cultivated in the Christian life.
2. Compare with spiritual gifts.

II. THE IDENTITY OF SPIRITUAL FRUIT

A. As Listed in Different Translations

| KJV | NKJV | NIV | Weymouth | Phillips |
|------------------|---------------|----------|-------------|------------|
| 1. Love | Love | Love | Love | Love |
| 2. Joy | Joy | Joy | Joy | Joy |
| 3. Peace | Peace | Peace | Peace | Peace |
| 4. Longsuffering | Longsuffering | Patience | Forbearance | Patience |
| 5. Gentleness | Kindness | Kindness | Kindness | Kindness |
| 6. Goodness | Goodness | Goodness | Benevolence | Generosity |

| | | | | |
|---------------|--------------|--------------|--------------|--------------|
| 7. Faith | Faithfulness | Faithfulness | Good faith | Fidelity |
| 8. Meekness | Gentleness | Gentleness | Gentleness | Gentleness |
| 9. Temperance | Self-control | Self-Control | Self-Control | Self-Control |

B. The Fruit Defined

1. Love
2. Joy
3. Peace
4. Longsuffering/Patience/Forbearance
5. Kindness
6. Goodness
7. Faithfulness
8. Gentleness
9. Self-Control

III. SPIRITUAL FRUIT AND TRUE SPIRITUALITY

A. “You who are spiritual.”

1. Note the phrase in Gal. 6:1: “. . . you who are spiritual . . .”
 - a. Who is this phrase making reference to?
 - b. It is making reference to Gal. 5:22-23
2. You who are spiritual therefore means, “You who have the fruit of the Spirit evident in your lives. . .”

B. Spiritual fruit are expressions of agape love.

1. Agape love is the supreme quality of true spirituality.
 - a. John 13:34-35, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all *men* know that ye are my disciples, if ye have love one to another.” (Note the word “disciples.”
2. The fruit of the spirit are themselves expressions of love, and as such they are the qualities of the truly spiritual life.
 - a. Note that the word “fruit” is in the singular form (rather than the plural)
 - b. David Womack said, “Galatians 5:22-23 does not speak of nine “fruits” of the Spirit but one fruit with nine characteristics, or qualities (the Greek word, *karpos*, is singular) . . .” (*Pentecostal Experience*, p. 95)
 - c. Donald Gee adds, “Love is undoubtedly the greatest of all Christian qualities. The first place given to it in the Galatians list is fitting and inevitable. Love seems to comprehend, when in perfection, all the fruit of the Spirit, and love causes the others to appear as comments on its supreme glory.” (*Pentecostal Experience*, p. 99)
3. The eight qualities that follow “love” in the list of spiritual fruit seem to be qualities of that one supreme spiritual fruit.
 - a. This can be demonstrated by comparing the list of spiritual fruit in Gal. 5:22-24 with the qualities of agape love listed in 1 Cor. 13:4-8:

| b. Fruit of the Spirit (Gal. 5:22-23) | Agape Love (1 Cor. 13:4-8) |
|-------------------------------------------------|----------------------------------------------------------------------------------------|
| 1) Love | Love never fails |
| ----- | |
| 2) Joy | Rejoices with the truth |
| 3) Peace | Keeps no record of wrongs, does not envy |
| 4) Longsuffering/Patience | Love is patient, always perseveres |
| 5) Kindness | Love . . . is kind |
| 6) Goodness | Love . . . is not proud, is not self-seeking, does not boast, does not delight in evil |
| 7) Faithfulness | Always protects, always trusts, always hopes |
| 8) Gentleness | Love . . . is not rude |
| 9) Self-Control | Love . . . is not easily angered |

4. Therefore, the man who cultivates the spiritual fruit of love will also acquire, with love, the other eight qualities of love, which include joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self control.
 - a. This is the mark of true spirituality and Christian maturity.
 - b. Remember, “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).

IV. CULTIVATING SPIRITUAL FRUIT

A. By Walking in the Spirit

1. Gal. 5:16, “Walk in the Spirit and you shall not fulfill the lust of the flesh.”
2. Involves “crucifying the flesh”:
 - a. Gal. 5:24, 25, “And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit let us also walk in the Spirit.”
 - b. Rom. 13:14, “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the its lusts.”
3. Walking in the Spirit also includes:
 - a. Being filled with the Spirit: Eph 5:18, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.”
 - b. Living in daily fellowship with the Spirit (2 Cor. 13:14)

B. By Abiding in Christ

1. John 15:5, “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”
2. Phil. 1:11, “Being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

Conclusion