

# Holy Spirit

**Teacher's Manual**

# **Holy Spirit**

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## Lesson 1

### Why Study the Holy Spirit?

Whenever you begin any study, it is good to know why you are actually doing it. We have singled out the doctrine of the Holy Spirit that we briefly looked at in our Basic Doctrine II class as one that could use more attention. We do not have a course on Jesus or on the Father, so why have an entire course on the Holy Spirit?

There are twelve reasons why we need to study the doctrine of the Holy Spirit more deeply. We are studying the Holy Spirit...

#### **1. Because the doctrine of the Holy Spirit is a major doctrine of the Bible (II Tim. 3:14-17).**

*But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. II Timothy 3:14-17*

- a. As such it is part of the Scripture that makes us wise for salvation.
- b. As such it is part of the Scripture that is profitable for instruction in righteousness.
- c. As such it is part of the Scripture that helps us to be complete and thoroughly furnished for every good work.

The Holy Spirit has perhaps been the most neglected member of the Godhead in terms of our personal understanding and awareness. There is a good reason for this. The main reason is that the Holy Spirit always points away from Himself and to the Son and to the Father. If we are going to get to know the Spirit, we will have to search the Scriptures to find out about Him.

#### **2. Because the Holy Spirit is God (I John 5:7-8).**

*For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. I John 5:7-8*

- a. The Holy Spirit is the very first person of the Godhead to be named and identified in the Bible (Gen. 1:2).

*The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*

- b. The Holy Spirit is referred to as the finger of God (Compare Luke 11:20 and Matthew 12:28).

*And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. 15 But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." 16 Others, testing Him, sought from Him a sign from heaven. 17 But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. 18 If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. 19 And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. 20 But if I cast out demons with **the finger of God**, surely the kingdom of God has come upon you.* Luke 11:14-20

*But if I cast out demons by **the Spirit of God**, surely the kingdom of God has come upon you.* Matthew 12:28

- c. The Holy Spirit has all of the attributes of God. He is eternal, omnipotent, omnipresent, and omniscient. He knows all things and searches all things. He does the works of God.

### **3. Because the Holy Spirit is a person who can be known in an intimate way.**

The Holy Spirit is not just an influence. The Holy Spirit is a person who can be known as a person. We can know Him as a teacher, a guide, a friend and a comforter. Unfortunately, many believers are much like the Ephesian disciples whom Paul encountered in Acts 19. They did not even know that there was such a person as the Holy Spirit (Acts 19:1-2).

*And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit."*

### **4. Because apart from the work of the Holy Spirit no one can be saved (I Cor. 2:11-14; 12:3).**

*For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

I Corinthians 2:11-14

*Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.*

I Corinthians 12:3

We learned in Basic Doctrine that man has absolutely no inclination towards God. If man is not wooed or drawn by the Holy Spirit, man has no chance of finding God. We did not

find God, God found us. Some have referred to the Holy Spirit as the “Hound of Heaven” who tracked us down brought us to Christ.

**5. Because all believers are to be born of, baptized in and filled with the Holy Spirit if they are to fulfill their God-given destiny (John 3:5-6; Acts 1:4-5, 8; Eph. 5:18).**

- a. Jesus indicated that it is necessary to be born of the Holy Spirit if one is to see and enter the Kingdom of God (John 3:3-6; Rom. 8:9).

*Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” John 3:3-6*

*But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. Romans 8:9*

- b. Jesus told the disciples not to embark on their ministry until they were baptized in the Holy Spirit (Acts 1:4-5, 8).

*And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now”... 8 “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”*

- c. Paul encouraged all believers to live in a state of continual filling when it came to the Holy Spirit in their lives (Eph. 5:18).

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit...*

**6. Because the Holy Spirit wants to manifest Himself through every believer by means of the gifts of the Spirit (I Cor. 12:7-11).**

*But the manifestation of the Spirit is given to each one for the profit of all: 8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9 to another faith by the same Spirit, to another gifts of healings by the same Spirit, 10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually as He wills.*

These gifts or manifestations of the Holy Spirit are not reserved for the super-spiritual individual. They are not meant to be a once-in-a-lifetime occurrence in the life of the believer. They are to be common expressions in the life of every believer no matter how long they have known the Lord.

**7. Because the believer is to be led by the Holy Spirit and is to walk in the Spirit (Rom. 8:1, 14; Gal. 5:16).**

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. Romans 8:1*

*For as many as are led by the Spirit of God, these are sons of God. Romans 8:14*

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. Galatians 5:16*

As you read the entire chapter of Romans 8, it is apparent that the believer is to live a life “in the Holy Spirit.” The believer’s relationship to the Holy Spirit should pervade every area of his or her life.

**8. Because the believer is to cultivate the fruit of the Holy Spirit in their lives (Gal. 5:16-25).**

As the believer yields to the influence and power of the Holy Spirit in his or her life, the Holy Spirit within his or her spirit bears fruit. Like begets like. Flesh begets flesh. Spirit begets Spirit.

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.*

**9. Because a dispensation of time has been especially allotted to the work and ministry of the Holy Spirit (John 5:17; 16:5-15).**

Redemptive history can be seen in three primary dispensations reflecting the work of the Father, the work of the Son and the work of the Holy Spirit.

*But Jesus answered them, “My Father has been working until now, and I have been working.” John 5:17*

**a. The work of the Father (The God of Abraham).**

The first dispensation is the Age of the Father extending from the father of all who are alive (Adam) naturally through the father of all who believe (Abraham) or those who are alive spiritually.

**b. The work of the Son (The God of Isaac).**

The second dispensation is the Age of the Son extending from the typical sacrifice of the only-begotten son of the Old Testament (Isaac) to the sacrifice of the only-begotten Son in the New Testament (Jesus).

- c. The work of the Holy Spirit (The God of Jacob).

The third and final dispensation is the Age of the Holy Spirit extending from the initial outpouring of the Holy Spirit on the Day of Pentecost (the early rain) to the final outpouring of the Holy Spirit prior to the Second Coming of Jesus Christ (the latter rain).

**10. Because we are living in the end of the dispensation of the Holy Spirit when a special outpouring of the Holy Spirit has been promised (Joel 2:28-32; Acts 2:17-18; Jam. 5:7-8).**

*And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days. 30 And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. 32 And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls. Joel 2:28-32*

*Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. James 5:7*

While these scriptures were fulfilled in a measure on the Day of Pentecost in Acts 2 (Acts 2:16-21), the primary fulfillment will be in conjunction with the last days and the return of the Lord.

**11. Because the Holy Spirit is the last witness of the Godhead before the culmination of the ages (Mt. 12:31-32).**

*Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.*

We are living in the Age of the Holy Spirit. It is the work of the Holy Spirit in our lives that brings us to Christ and back in right relationship to the Father. If we reject the overtures of the Holy Spirit there is no hope for us to be saved (Note: We will look at the subject of the blasphemy against the Holy Spirit in Lesson 9 of this study).

**12. Because there is a great deal of wrong teaching about the Holy Spirit in the church world today.**

The way to be able to identify the false is to handle the true. The way to be able to identify error is to absorb oneself in the truth. Some of the more notable groups that have erroneous teaching regarding the Holy Spirit include the Mormons, the Jehovah Witnesses and the Unitarians.



## Lesson 2

### The Deity of the Holy Spirit

In this session we will be looking at a very important foundation for our study of the Holy Spirit. This session will focus on establishing the fact that the Holy Spirit is the third person of the Godhead on equal footing with the Father and the Son. There are those who question the third person of the trinity. However, if the Holy Spirit is not God, then the Holy Spirit must be a creation of God and, therefore, incapable of being to us what He is intended to be.

#### **I. In what ways do we see the Scripture affirming the deity of the Holy Spirit?**

There are several lines of proof for the deity of the Holy Spirit in the Scripture.

##### **A. The very name of the Holy Spirit suggests that He is a supernatural being.**

1. The third person of the Godhead is “spirit.”

A spirit is an invisible being that is not restricted by a physical body (Luke 24:39). We know that God is spirit (John 4:24) and is supernatural in being.

2. The third person of the Godhead is “holy.”

There are many kinds of beings in the spirit world that are not holy. There are evil spirits, unclean spirits, seducing spirits and lying spirits (Judg. 9:23; I Kgs. 22:22; Mt. 10:1; Mark 9:25; I Tim. 4:1). But the Spirit of God is characterized by the qualities of God seen by Isaiah when he declared “Holy, Holy, Holy is the Lord of hosts” (Is. 6:3).

##### **B. The Holy Spirit is described as having the essential attributes of God.**

1. The Holy Spirit is eternal (Heb. 9:14; Compare Gen. 21:33). If He is eternal then He is not created. If He is not created then He is God.

*For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?*

Hebrews 9:13-14

2. The Holy Spirit is omnipresent or everywhere present (Ps. 139:7-10; Compare II Chr. 6:18).

*Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.*

Psalm 139:7-10

3. The Holy Spirit is omnipotent or all powerful (Zech. 4:6; Mic. 3:8; Luke 1:35; Rom. 15:13; Job 26:13; Compare Is. 40:28).

*And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” Luke 1:35*

4. The Holy Spirit is omniscient or all knowing (I Cor. 2:10-11; John 14:26; 16:12-13; Is. 40:13; Compare I John 3:20; Ps. 147:5).

*But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. I Corinthians 2:10-11*

C. The Holy Spirit is described as having the moral attributes of God.

1. The Holy Spirit is the Spirit of Love (Rom. 15:30; Compare I John 4:16).

*Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me...*  
Romans 15:30

2. The Holy Spirit is the Spirit of Holiness (Rom. 1:4; Compare Ex. 15:11).

*...concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*  
Romans 1:3-4

3. The Holy Spirit is the Spirit of Truth (I John 5:6; Compare John 14:6).

*This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. I John 5:6*

D. The Holy Spirit is seen doing the works of God.

1. The Holy Spirit was involved in creation (Gen. 1:2; Job 33:4; Ps. 104:30).

Actually, all three persons of the Godhead were involved in creation. Genesis 1:1 tells us that God or “Elohim” created the heavens and the earth. The name “Elohim” is actually a plural noun form that is always used with singular verb forms. So the Father had His part, the Word (Jesus) had His part and the Holy Spirit had His part.

*In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Genesis 1:1-2*

*The Spirit of God has made me, and the breath of the Almighty gives me life.*  
Job 33:4

*You send forth Your Spirit, they are created; and You renew the face of the earth. Psalm 104:30*

2. The Holy Spirit imparts life and resurrection power (John 6:63; Rom. 8:11).

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

*But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Romans 8:11*

3. The Holy Spirit inspired prophecy and the Scriptures (II Pet. 1:21; II Sam. 23:2; II Tim. 3:16).

*...no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. II Peter 1:20-21*

*The Spirit of the LORD spoke by me, and His word was on my tongue. II Samuel 23:2*

4. The Holy Spirit regenerates the spirit of man (John 3:2-5).

*This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." 3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."*

5. The Holy Spirit exercises sovereignty as God (I Cor. 12:11; John 3:8; Acts 13:2-3; 20:28).

*But one and the same Spirit works all these things, distributing to each one individually as He wills. I Corinthians 12:11*

*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit. John 3:8*

*As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Acts 13:2*

6. The Holy Spirit was responsible for the begetting of Christ (Luke 1:35).

*And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*

7. The Holy Spirit anointed and empowered Christ (Is. 61:1, Luke 4:14-21; John 3:34; Mt. 12:28; Acts 10:38).

*Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region. 15 And He taught in their synagogues, being glorified by all. 16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 18 “The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; 19 To proclaim the acceptable year of the LORD.” 20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.” Luke 4:14-21*

8. The Holy Spirit gives divine gifts (I Cor. 12:4-11).

*<sup>4</sup> There are diversities of gifts, but the same **Spirit**. <sup>5</sup> There are differences of ministries, but the same Lord. <sup>6</sup> And there are diversities of activities, but it is the same God who works all in all. <sup>7</sup> But the **manifestation of the Spirit** is given to each one for the profit of all: <sup>8</sup> for to one is given the word of wisdom through the **Spirit**, to another the word of knowledge through the same **Spirit**, <sup>9</sup> to another faith by the same **Spirit**, to another gifts of healings by the same **Spirit**, <sup>10</sup> to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But one and the same **Spirit** works all these things, distributing to each one individually as He wills.*

- E. Statements, which at times refer to the Lord God, are equally applied to the Holy Spirit.

Compare the following:

1. Isaiah 6:8-10 with Acts 28:25-27

*Also I heard the voice of **the Lord**, saying: “Whom shall I send, and who will go for Us?” Then I said, “Here am I! Send me.” 9 And He said, “Go, and tell this people: “Keep on hearing, but do not understand; keep on seeing, but do not perceive. 10 Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.” Isaiah 6:8-10*

In Isaiah it is the voice of the Lord. When this passage is quoted in the New Testament it is attributed to the Holy Spirit.

*So when they did not agree among themselves, they departed after Paul had said one word: “**The Holy Spirit** spoke rightly through Isaiah the prophet to our fathers, saying, “Go to this people and say: “Hearing you will hear, and shall not understand; and seeing you will see, and not perceive...”*

Acts 28:25-26

2. Luke 1:68-70 with II Peter 1:20-21

*Blessed is **the Lord God of Israel**, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets, who have been since the world began...* Luke 1:68-70

*...knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by **the Holy Spirit**.* II Peter 1:20-21

3. Psalm 78:17-19 with Isaiah 63:10

*But they sinned even more against Him by rebelling against **the Most High** in the wilderness. And they tested **God** in their heart by asking for the food of their fancy. Yes, they spoke against God: They said, “Can God prepare a table in the wilderness?”* Psalm 78:17-19

*But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them.* Isaiah 63:10

F. The name of the Holy Spirit is coupled with that of the Father and the Son (Mt. 28:19; Acts 2:38-39; 8:16; 10:48; II Cor. 13:14; I Cor. 12:4-6; Eph. 2:18; Heb. 9:14; I John 5:7-8).

*Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...* Matthew 28:19

<sup>38</sup> *Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”* <sup>39</sup> *For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”* Acts 2:38-39

*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.* II Corinthians 13:14

*For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.* I John 5:7

*For through Him we both have access by one Spirit to the Father.* Ephesians 2:18

G. The Holy Spirit is called “God” (Acts 5:3-4; II Cor. 3:18, NIV).

*But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? <sup>4</sup> While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.”*

Acts 5:3-4

*And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. II Corinthians 3:18, NIV*

H. Divine names are ascribed to the Holy Spirit.

1. The Spirit of God (I Pet. 4:14; Gen. 1:2; I Cor. 2:10-14)
2. The Spirit of Jesus (Acts 16:7, NIV)
3. The Spirit of the Living God (II Cor. 3:3)
4. The Spirit of the Father (Mt. 10:20).

The terms “Spirit of God” or “Spirit of the Lord” are used nearly seventy times in the Scripture in reference to the Holy Spirit.

## II. How is the Holy Spirit distinguished from the Father and the Son?

God has revealed Himself as three persons in one God. The persons of the Godhead are distinguishable, yet indivisible.

There are certain characteristics of the divine persons that are consistent throughout the Scripture as illustrated by the following chart:

Triune God		
Father	Son	Holy Spirit
Source	Central	Fruitfulness
Beginning	Begotten	Proceeding
Foundation	Sacrifice	Quickening
Covenants	Word	Gifts
Promises	Blood	Seal
First	Second	Third

The relationship is also seen in the following order of headship:

A. Sending

1. The Father sent the Son (John 3:16).

2. The Son sent the Spirit (John 16:7; I John 3:22-23).
3. The Spirit gave gifts to men (I Cor. 12:4-11).

B. Witness/Exaltation

1. The Spirit bears witness to and glorifies the Son (John 16:13-15).
2. The Son bears witness to and glorifies the Father (John 17:4).

### III. What are some of the representations of the trinity in the Scripture?

A. In creation (Gen. 1:1-3, 26; John 1:1-3; I John 5:7-8)

1. The Father spoke.
2. The Word went forth.
3. The Spirit moved.

B. In God's revealed name (Ex. 3:15).

1. The God of Abraham
2. The God of Isaac
3. The God of Jacob

C. In the typology of Aaron's rod (Num. 17:1-10)

1. The Bud
2. The Flower
3. The Almond Fruit

D. At the birth of Christ (Mt. 1:20-21; Luke 1:31-35)

1. The Father sent.
2. The Son was incarnated.
3. The Holy Spirit overshadowed Mary.

E. At the baptism of Christ (Luke 3:21-22)

*<sup>21</sup>When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. <sup>22</sup>And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased." Luke 3:21-22*

1. The Father spoke from heaven.
2. The Son was baptized in the Jordan.
3. The Spirit descended upon Jesus.

F. In Christ's ministry (Acts 10:38)

*God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:38*

1. God anointed Jesus.
2. Jesus was anointed.
3. The Holy Spirit was the anointing.

G. In the commissioning of the disciples (Mt. 28:19)

*Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...*

The disciples were to baptize in the name of the Father, the Son and the Holy Spirit.

H. At the exaltation of Christ (Acts 2:33)

*This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. Acts 2:32-33*

1. The Father fulfilled His promise to the exalted Son.
2. Jesus, at the right hand of the Father, received the promise.
3. The Holy Spirit is given by Jesus to the waiting disciples.

I. At the receiving of the Gentiles (Eph. 2:18)

*For through him we both have access to the Father by one Spirit.*

J. At the martyrdom of Stephen (Acts 7:55-56)

*But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."*

1. The Father is seen as the "glory of God."
2. The Son is the Son of Man standing at the right hand of God.
3. Stephen is full of the Holy Spirit.

K. In His role in relation to the Church (I Cor. 12:4-6).

*There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all.*

1. The Holy Spirit gives gifts.
2. The Lord Jesus dispenses ministries (Eph. 4:7-11).
3. God the Father provides the spiritual motivation and energy to activate the gifts and ministries.



L. Other references in John:

1. John 14:16

*And I will ask the Father, and he will give you another Counselor to be with you forever—*

- a. The Son prays to the Father.
- b. The Father gives Holy Spirit (another Comforter/Counselor).

2. John 14:26

*But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*

- a. The Father sends the Comforter.
- b. The Comforter is sent in the name of the Son.
- c. The Holy Spirit teaches.

3. John 15:26

*When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.*

- a. The Father is the source from which the Comforter comes.
- b. The Son goes away and sends the Comforter.
- c. The Holy Spirit is the Comforter who testifies of the Son.

4. John 16:7, 10

*But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you... 10 in regard to righteousness, because I am going to the Father, where you can see me no longer...*

- a. The Father is the One to whom the Son returns.
- b. The Son goes away and sends the Comforter.

5. John 16:13-15

*But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.*

- a. The Father possesses all things and gives to the Son.
- b. The Son is glorified by the Spirit.

M. See the following passages also: Ephesians 3:14-16; Philippians 3:3; Hebrews 9:14; I Peter 1:2; 3:18; I John 3:22-23; Jude 20-21; Revelation 1:4-5

*For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man... Ephesians 3:14-16*

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

*...who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance. I Peter 1:2*

*But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20-21*

*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. II Corinthians 13:14*

## Lesson 3

### The Personality of the Holy Spirit

The Holy Spirit is not only true God, but the Holy Spirit must be regarded as a person. There are those who relate to the Holy Spirit as a cosmic influence. To some the Holy Spirit is referred to as “it” rather than with the personal pronoun “He.” Even though the word for spirit is neuter in its gender assignment, it is usually used with masculine pronouns (violating the rules of grammar).

The word “spirit” or “pneuma” in both the Hebrew and the Greek can be translated “wind, breath or spirit.”

#### **I. Why is it important to acknowledge the Holy Spirit as a person?**

The following points are taken from *The Holy Spirit Today* by Dick Iverson, page 5.

##### **A. It is important from the standpoint of worship and recognition.**

If we think of the Holy Spirit as an abstract or impersonal influence or power, we are robbing a Divine Person of the worship, love and recognition which are His due.

##### **B. It is important from the practical standpoint.**

If He is thought of as merely an influence or power, we will say, “How can I get a hold of it and use it?” But if we recognize Him as a Divine Person, our thoughts will be, “How can the Holy Spirit get a hold of me and use me?” This brings humility instead of self-exaltation.

##### **C. It is important from the standpoint of experience.**

When we see the Holy Spirit as a person, we realize that a Divine Person actually dwells within us, not just a power or an influence over us. This will lead us to a richer experience of the “communion of the Holy Spirit” to which Paul refers (II Cor. 13:14). Every believer is called to a personal relationship with the Holy Spirit.

#### **II. What are some of the lines of proof relative to the personality of the Holy Spirit?**

##### **A. The Holy Spirit is a person because Jesus referred to the Holy Spirit as a person (John 14:15:26; 16:7-8, 13-15). The personal pronouns are always associated with a person (masculine) not an “it” (neuter).**

*But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. John 15:26*

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what*

*is Mine and declare it to you.* <sup>15</sup> *All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.* John 16:13-15

- B. The Holy Spirit is a person because His work is to carry on the ministry of a person, the Lord Jesus Christ (John 14:16-17).

The “Another Helper” refers to “another of the same kind.” If the Holy Spirit is to be able to do the work of and fulfill the ministry of Jesus in and through the church, He must be a person.

*And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.* John 14:16-17

- C. The Holy Spirit is a person because He has the three elements of personality.

1. The Holy Spirit has a mind (Rom. 8:27).

*Now He who searches the hearts knows what the mind of the Spirit is...*

2. The Holy Spirit has a will (I Cor. 12:11).

*But one and the same Spirit works all these things, distributing to each one individually as He wills.*

3. The Holy Spirit has emotions (Rom. 8:26-27; 15:30; Eph. 4:30).

*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* Ephesians 4:30

*Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me...*

Romans 15:30

- D. The Holy Spirit is a person because He performs actions that only a person can perform.

1. He speaks (II Sam. 23:2; Acts 13:2; I Tim. 4:1; Rev. 2:7, 11, 17, 29).

*As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”*

Acts 13:2

2. He searches all things (I Cor. 2:10b).

*For the Spirit searches all things, yes, the deep things of God.*

3. He reveals or inspires (II Pet. 1:21).

4. He teaches (John 14:26).

5. He cries (Gal. 4:6).
6. He intercedes (Rom. 8:26).
7. He calls and places men in service (Acts 13:2; 20:28).
8. He leads (Rom. 8:14).
9. He rules (Acts 16:6-7).
10. He creates (Job 33:4).
11. He sanctifies (Rom. 15:16; II Th. 2:13).
12. He helps (Rom. 8:26).
13. He gives gifts (I Cor. 12:7-11).
14. He works miracles (Acts 2:4; 8:39).
15. He bears witness (I John 5:6).
16. He reproves (John 16:8-11).
17. He regenerates (John 3:5-6).
18. He guides into truth (John 16:13).
19. He glorifies Christ (John 16:14).
20. He strives with men (Gen. 6:3).
21. He guides into truth (John 16:13).
22. He sends (Is. 48:16).
23. He directs men in service (Acts 8:29; 10:19; 16:6-7).
24. He issues commands (Acts 16:6-7).
25. He has fellowship or communion (II Cor. 13:14).
26. He speaks to the churches (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).
26. He comforts (John 14:26).

E. The Holy Spirit is a person because He has personal feelings ascribed to Him.

He can be:

1. Grieved (Eph. 4:30).
2. Vexed or Rebelled Against (Is. 63:10).
3. Insulted (Heb. 10:29).
4. Lied to (Acts 5:3).
5. Blasphemed (Mt. 12:31-32).
6. Resisted (Acts 7:51).
7. Put to the Test (Acts 5:9).
8. Quenched (I Th. 5:19).
9. Provoked (Ps. 106:33).
10. Pleased (Acts 15:28).

F. The Holy Spirit is a person because of the fact of His association with the Father and the Son who are persons (Mt. 28:19; II Cor. 13:14; John 16:14; I John 5:7).

G. The Holy Spirit is a person because moral goodness is ascribed to Him (Neh. 9:20; Ps. 143:10; Compare Matthew 19:17).

*You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst. Nehemiah 9:20*

*Teach me to do Your will, for You are my God; Your Spirit is good. Lead me in the land of uprightness. Psalm 143:10*

*So He said to him, "Why do you call Me good? No one is good but One, that is, God." Matthew 19:17*

- H. The Holy Spirit is a person because various names are ascribed to Him that suggest personality.

In our next lesson we will be looking at the various names and titles of the Holy Spirit. To avoid repetition, suffice it to say that many of the names and titles of the Holy Spirit link the Holy Spirit to the Father and the Son who are also persons.

For the sake of this discussion of the personality of the Holy Spirit there is perhaps no stronger evidence than that of Jesus own reference to the Holy Spirit as "the Comforter."

### **III. What did Jesus tell us about the Holy Spirit when He referred to Him as "the Comforter?"**

One of the most endearing names or titles of the Holy Spirit is that of "Comforter." The Greek word *parakletos* (Paraclete) is also rendered "counselor, helper or advocate." Jesus used this term four times in reference to the Holy Spirit (John 14:16; 26; 15:26; 16:7). This word is also used in reference to Jesus as our advocate with the Father (I John 2:1).

- A. Comfort, aid and help are part of the nature of God toward His creation.

1. God the Father is described as the source of and the "God of all comfort" (II Cor. 1:3-4; See also Rom. 15:5; II Th. 2:16-17; Is. 51:12; 66:13).

*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. II Corinthians 1:3-4*

2. Jesus is seen as our helper and our advocate (same word) with the Father (Luke 2:25; John 14:16; Phil. 2:1; I John 2:1).

Jesus was anticipated as the "Consolation of Israel."

*And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. Luke 2:25-26*

3. The Holy Spirit is called "the Comforter" by Jesus (John 14:16; 26; 15:26; 16:7; See also Acts 9:31).

4. The Word of God or the Scripture is also to be a “comforter” to God’s people (Rom. 15:4).

*For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.*

5. As believers, we are to share in this ministry one to another (II Cor. 1:4).
- B. There are several characteristics of a comforter that are drawn from the meaning of the word itself. Think of these things in the context of Jesus’ personal ministry to His disciples.

The job description of “comforters” looks like this:

1. They come to the side of and encourage people in times of tribulation, affliction, sorrow and bereavement (Mt. 2:18, 5:4; I Th. 3:2-3).
  2. They intercede or “stand in the gap” for those that are sick (Mt. 8:5).
  3. They encourage and exhort people regarding their future in relation to God’s purposes (I Th. 5:16-18; Luke 3:18).
  4. They admonish people when they are not entering into the full privileges of their inheritance (Luke 15:28).
  5. They warn the careless and apathetic of impending danger and encourage watchfulness (Rom. 16:17).
  6. They exhort and encourage people to follow the ways of God (Acts 2:40; 11:23; Eph. 4:1; Jude 3).
  7. They warn others of dangers they sense in the course they have set for themselves (Acts 21:12; I Th. 5:14; II Th. 3:11-12).
  8. They come to the side of those who have fallen, but have demonstrated repentance (II Cor. 2:7-8).
- C. The Holy Spirit ministers as a comforter to us in the same way that Jesus ministered comfort to His disciples.

1. Jesus said that He would send another comforter to be with them.

There are two words that are used in the Greek language for “another.”

- a. One word means “another of a different kind.”
- b. The other word means “another of the same kind.”

The word that Jesus used in reference to the Holy Spirit is this second usage. The Holy Spirit was to be another comforter “of the same kind” as

Jesus. It is important for us to note that Jesus was assuring His disciples that the Holy Spirit would minister to them in exactly the same way that He had ministered to them.

2. Jesus said that it would be to our advantage that He go away and ascend to the Father (John 16:7).

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.*

Prior to His ascension, Jesus was limited by His physical body. He was only able to minister to one set of circumstances or one group of people at a time. By sending the Holy Spirit, He would be able to minister to everyone, everywhere in the world at the same time. That is a huge advantage!



## Lesson 4

### The Names and Titles of the Holy Spirit

The names and titles that are given to things tell us a great deal about those things. They are often indicative of position, authority, relationships, attributes and characteristics. There are many names and titles ascribed to the Holy Spirit in the Bible. Each one of these names or titles focuses on a different aspect of the person, the work and the ministry of the Holy Spirit. Each one could be taken and studied independently of the other for further insight into and appreciation for the Holy Spirit. We will only have time to look at a few in depth.

#### I. What are the names and titles associated with the Holy Spirit in the Bible?

A. There are names associated with His deity ( Note: Depending on the translation of the Bible that you are using, these names may appear slightly different).

1. God (Acts 5:3-4)
2. Spirit of God (Gen. 1:2)
3. Spirit of the Lord (Judg. 3:10)
4. Spirit of the Lord God (Is. 61:1)
5. Spirit of the Living God (II Cor. 3:3)
6. Spirit of the Father (Mt. 10:20)
7. Holy Spirit of God (Eph. 4:30)
8. Spirit of Jesus (Acts 16:6-7 NIV)
9. Spirit of Christ (Rom. 8:9)
10. Spirit of Jesus Christ (Phil 1:19)
11. Spirit of His Son (Gal. 4:6)
12. Breath of the Almighty (Job 32:8 ASV; 33:4)
13. The Power of the Highest (Luke 1:35)
14. Spirit of Him Who Raised Jesus from the Dead (Rom. 8:11; I Pet. 3:18)
15. The Finger of God (Luke 11:20)

We know that God does not literally have fingers. Often the Bible uses what are called “anthropomorphisms” to speak of God. It is one way that we as human and finite creatures can understand an infinite God. The Bible speaks to us about God, but in human terms, ascribing physical attributes of humanity to Him.

How do we use our fingers? Don’t our fingers do the actual touching and manipulating of most of the work that we do? The Holy Spirit is the finger or could we say “fingers” of God. Think of how divine fingers have been used in the Scripture.

a. The fingers of God were involved in creation (Ps. 8:3-4).

*When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You visit him?*

b. The miracles that were done to bring deliverance to the Children of Israel were done by the finger of God (Ex. 8:18-19).

*Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart grew hard, and he did not heed them, just as the LORD had said.*

- c. The tables of the law were written with the finger of God (Ex. 31:18). In the New Covenant it is the ministry of the Holy Spirit to write God's law on the table of our hearts.

*And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.*

- d. In the cleansing of the lepers the priests were to sprinkle oil before the Lord using their finger (Lev. 14:14-18). Leprosy was a natural disease that was a type or symbol of sin in the human heart. It is only the blood of Jesus sprinkled by the finger of God upon our hearts that can cleanse us from that condition.
- e. When Moses consecrated Aaron's priestly family he was to dip his finger in blood and sprinkle it on the horns of the altar (Ex. 29:12; Lev. 8:15). The other priests experienced a similar inauguration (Lev. 9:9).
- f. When the priest administered the sin offering he used his finger to sprinkle the blood of the offering before the veil and on the altar (Lev. 4:6-7, 17-18, 25, 30, 34).
- g. Jesus cast out demons with the finger of God (Luke 11:20 with Mt. 12:28).

*But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. Luke 11:20*

*But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. Matthew 12:28*

- h. Jesus drew in the dirt with his finger typifying the convicting work of the Holy Spirit (John 8:3-11 with John 16:8-11).

*Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?" This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus*

*was left alone, and the woman standing in the midst. When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."*

B. There are names associated with His person.

1. Spirit (John 3:6-8)
2. Holy Spirit (Luke 11:13)
3. Eternal Spirit (Heb. 9:14)
4. Good Spirit (Ps. 143:10)
5. Free Spirit (Ps. 51:12)

C. There are names associated with His work. Keep in mind as we go through these that this is the same Spirit that dwells in you.

1. Spirit of Wisdom and Revelation (Is. 11:2; Eph. 1:17; 3:5)
2. Spirit of Understanding (Is. 11:2)
3. Spirit of Counsel and Might (Is. 11:2)
4. Spirit of Knowledge and the Fear of the Lord (Is. 11:2)
5. Spirit of Grace and Supplication (Zech. 12:10; Heb. 10:29)
6. Spirit of Judgment (Is. 4:4)
7. Spirit of Burning (Is. 4:4)
8. Spirit of Holiness (Rom. 1:4)
9. Spirit of Love (II Tim. 1:7)
10. Spirit of Adoption (Rom. 8:15)
11. Spirit of Truth (John 14:17; 15:26; 16:13; I John 4:6)
12. Spirit of Life (Rom. 8:2)
13. Spirit of Promise (Eph. 1:13; Gal. 3:14)
14. Spirit of Glory (I Pet. 4:14)
15. Comforter (John 14:16)
16. Anointing from the Holy One (I John 2:20, 27)

All of this is at your disposal when you have the Holy Spirit within you. Truly it can be said "greater is He that is in you, than he who is in the world" (I John 4:4).

## **II. What is the significance of the word "Spirit" in relation to the Holy Spirit?**

The use of the word "Spirit" in relation to the Holy Spirit is the most common of all the names and titles. The designation "Spirit" expresses several things about the Holy Spirit.

A. It reveals to us His divine nature, for God is Spirit (John 4:24).

B. It reveals to us the Holy Spirit as the Breath of the Almighty (Job 32:8; 33:4).

*But there is a spirit in man, and the breath of the Almighty gives him understanding. Job 32:8*

It should be noted that the word in both the Hebrew and the Greek for “spirit” also can be translated “breath” or “wind.”

1. The Breath of God is connected to natural life (Gen. 2:7; Ps. 104:30; Job 33:4). The human race was “jump started” with the breath of God.

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. Genesis 2:7*

*The Spirit of God has made me, and the breath of the Almighty gives me life.*  
Job 33:4

2. The Breath of God is connected to spiritual life (Ezek. 37:9; John 3:6-8; John 20:22).

*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born again.” The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.*  
John 3:6-8

*And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.” John 20:22*

3. The Breath of God is connected to the inspiration of the Scripture (II Tim. 3:16a).

*All Scripture is given by inspiration of God [lit. God breathed]...*

C. It reveals to us the Holy Spirit as the Wind of God (John 3:8; Acts 2:2).

There are many characteristics of the wind that make it an appropriate application to the work and ministry of the Holy Spirit (Note: The following comparison is drawn from *Emblems of the Holy Spirit* by F.E. Marsh, Kregel, 1974, pp. 160-177)

1. The wind is invisible (John 3:8; 14:17). Question: How do you know the Spirit exists? Answer: The same way that you know that the wind exists. You do not see the wind but you do see the effects of the wind.

*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit. John 3:8*

2. The wind is sovereign (John 3:8 with I Cor. 12:11).
3. The wind is mysterious in its movements (John 3:8; Ecc. 11:4-5).

*He who observes the wind will not sow, and he who regards the clouds will not reap. As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of God who makes everything. Ecclesiastes 11:4-5*

4. The wind is a most powerful force (Acts 2:2; 1:8).

### III. 1962 Columbus Day storm

*When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Acts 2:1-2*

The sound of the wind on the Day of Pentecost was not merely a “mighty wind” but a “rushing wind.” The thought is of a driving force (Acts 27:15; II Pet. 1:21). We are not to be blown about by every wind of doctrine, but we are to be blown about by the Spirit of God.

When Jesus was baptized in the Holy Spirit, the next step for Him was to be tempted of the devil in the wilderness. In Matthew’s gospel it tells us that Jesus was “led by the Spirit into the wilderness” (Mt. 4:1). In Mark’s record of this account he states that “immediately the Spirit drove Him into the wilderness” (Mark 1:12). Is there a conflict here? Or can we say to a man who is sensitive to the Holy Spirit’s leading there is a compulsion to obey when the Spirit speaks even in a gentle voice. Jesus knew how to yield to the wind.

5. The wind has a cleansing or purging effect (Job 37:21). It has a way of clearing away the clouds so that we can see the sun (The Son) more clearly.

*Even now men cannot look at the light when it is bright in the skies, when the wind has passed and cleared them.*

*We cannot look at the sun, for it shines brightly in the sky when the wind clears away the clouds. –NLT*

6. The wind humbles or withers that which is in its path (Is. 40:6-8).

*A voice said, “Shout!” I asked, “What should I shout?” “Shout that people are like the grass that dies away. Their beauty fades as quickly as the beauty of flowers in a field. The grass withers, and the flowers fade beneath the breath of the LORD. And so it is with people. The grass withers, and the flowers fade, but the word of our God stands forever.” --NLT*

- a. He dispersed the self-strength of David and made him cry out, “I am a worm” (Ps. 22:6).
- b. He dispersed the self-righteousness of Paul and made him exclaim “I am carnal” (Rom. 7:14).

- c. He dispersed the self-excellence of Job and made him confess, “I am vile” (Job 40:4).
- d. He dispersed the self-satisfaction of Isaiah and made him proclaim, “I am a man of unclean lips” (Is. 6:5).
- e. He dispersed the self-acting of Peter and made him say, “I am a sinful man” (Luke 5:8).

The Spirit does these things so that He can bless us and use us as pure channels of His power to the world.

- 7. The wind is life-giving (Ezek. 37:8-10).

*Then as I watched, muscles and flesh formed over the bones. Then skin formed to cover their bodies, but they still had no breath in them. Then he said to me, “Speak to the winds and say: ‘This is what the Sovereign LORD says: Come, O breath, from the four winds! Breathe into these dead bodies so that they may live again.’” So I spoke as he commanded me, and the wind entered the bodies, and they began to breathe. They all came to life and stood up on their feet--a great army of them.*

### **III. What is the significance of the word “holy” in relation to the Holy Spirit?**

God is holy and the Spirit of God is essentially the same in all divine attributes. The use of the adjective “holy” in connection with the Spirit of God is found about 100 times in the Bible.

- A. The Holy Spirit is distinguished from all other spirits that are not “holy.” The Holy Spirit is distinct from:

- 1. Familiar spirits (Lev. 20:27)
- 2. Evil spirits (Judg. 9:23)
- 3. Lying spirits (I Kgs. 22:22)
- 4. Unclean spirits (Mt. 10:1)
- 5. Foul spirits (Mark 9:25)
- 6. Spirits of divination (Acts 16:16)
- 7. Seducing spirits (I Tim. 4:1)
- 8. Spirits of devils (Rev. 16:14)

- B. The Holy Spirit represents a holy God (Lev. 11:44-45; Hos. 11:9).

*After all, I, the LORD, am your God. You must be holy because I am holy.*  
Leviticus 11:44a, NLT

- C. The Holy Spirit is in the world to exalt the “Holy Servant Jesus” (Acts 4:27, 30).

*Send your healing power; may miraculous signs and wonders be done through the name of your holy servant Jesus.* Acts 4:30, NLT

D. The Holy Spirit inspired holy men to write a holy book (II Pet. 1:21).

*...for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

E. The Holy Spirit is in the world to deal with the sin issue (John 16:8-11).

## Lesson 5

### The Symbols of the Holy Spirit

Symbols and metaphors are where natural elements with which we are familiar are used to help us to understand things with which we are less familiar. They are like word parables. Every symbol can be taken beyond its intended function, however in the right setting, they can be very useful in explaining spiritual things by using natural things (Rom. 1:20).

*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse...*

#### **I. What are the main symbols that are used in the Bible to help us understand the work and ministry of the Holy Spirit?**

When looking at symbols, it is important not to take a particular symbol beyond its biblical application. When the Bible says that the Holy Spirit is like a dove, it does not mean that the Holy Spirit has two legs, two wings and eats seeds. The Bible itself will highlight the qualities that make the Holy Spirit like a dove. If we take the analogy beyond that of the biblical revelation we will open ourselves up to all kinds of misunderstandings and even false teaching.

##### **A. A Dove (Mt. 3:16; Luke3:21-22; John 1:32)**

*When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased." Luke3:21-22*

This is one of the more common symbols of the Holy Spirit even in the church culture of our day. When someone wants people to know that their church is "Spirit-filled" they will often use a dove in the logo for that church or organization.

1. The first reference to the Holy Spirit in the Bible implies this symbol of a dove (or at least a bird) in connection with the Holy Spirit (Gen. 1:2).

*The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*

*The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (hovering, brooding) over the face of the waters. –AMP*

- a. The Hebrew word for "hovered" or "brooded" over is depictive of a bird sitting on a nest of eggs to warm them to life.
- b. The Latin Vulgate uses the word "*incubabat*" from which we get the English word "incubate."



- c. Gesenius says of this word, “Figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth cherishing and vivifying.”
- d. In this verse the moving of the Holy Spirit precedes the coming forth of light at the command of God (Gen. 1:3). The Holy Spirit is the one who prepares our hearts for the coming of the light of the Gospel.
- e. This Hebrew word only appears twice in the Old Testament (Deut. 32:11-12).

*As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so the LORD alone led him, and there was no foreign god with him.*

When you put these two verses together they speak of the ministry of the Holy Spirit to both bring life and sustain life. Even though the second reference is specifically that of an eagle, the thought of God being our sustainer is the same.

- 2. The first specific mention of a dove in the Old Testament also gives us a picture of the ministry and work of the Holy Spirit (Gen. 8:6-12).

*So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. 7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. 8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground. 9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. 10 And he waited yet another seven days, and again he sent the dove out from the ark. 11 Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. 12 So he waited yet another seven days and sent out the dove, which did not return again to him anymore.*

- a. The purpose of the sending out of the dove from the ark of Noah was to find a resting place on the earth. Had it found a resting place, Noah and his family would have known that it was safe to leave the ark themselves. The purpose of God in sending the Holy Spirit was for the Spirit to find a resting place in the hearts of men.
- b. The dove (a clean bird) went out as well as a raven (an unclean bird). The Spirit of God has been sent out into a world where the devil also roams as a roaring lion seeking whom he may devour (Job 1:7; 2:2; I Pet. 5:8).

*And the LORD said to Satan, “From where do you come?” So Satan answered the LORD and said, “From going to and fro on the earth, and from walking back and forth on it.” Job 1:7*

*Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. I Peter 5:8*

- c. The three sendings forth of the dove give us a picture of the work and ministry of the Holy Spirit in the three dispensations of redemptive history.

FATHER	SON	HOLY SPIRIT
<i>Dove &amp; Raven Sent</i>	<i>Dove Sent</i>	<i>Dove Sent</i>
♦ Dove Returns	♦ Dove Returns Olive Branch	♦ Remains
♦ No Rest	♦ No Rest	♦ Rest

3. The natural attributes of a dove make it a fitting symbol for the Holy Spirit.

- a. The dove is associated with gentleness (Mt. 10:16).

*Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.*

“One reason that is given for the gentleness of the dove is that the bird has no gall, the gall being considered by the naturalists of old as the source and fountain of contention, the bitterness of gall being supposed to infuse itself into the spirit.” --*Emblems of the Holy Spirit*, F.E. Marsh, page 16

- b. The dove is absolutely faithful in love (Song 1:15; 2:14; 5:12).

Doves have only one mate for life. The black dove will not reconnect with another dove even when its mate dies. It will remain a widow or a widower.

- c. The dove (especially the white dove) is a symbol of purity. The dove was a clean bird that fed on seeds (the Word).

The dove was one of two birds that were used in the sacrifices of the Old Testament (Gen. 15:9; Lev. 12:6; Luke 2:24).

- d. The dove is a universal symbol of peace. Of course the Holy Spirit is the agent of reconciliation or peace between God and man.

## B. Fire (Mt. 3:11)

It is not uncommon for one symbol to be used to represent more than one thing in the Bible. For instance a lion is sometimes applied to Christ as the Lion of the Tribe of Judah (Rev. 5:5) and sometimes a lion is applied to Satan as a roaring lion (I Pet. 5:8).

1. Fire is used as a symbol for several things in the Bible.

- a. The Presence of the Lord (Ex. 3:2; 8:21; Zech. 2:5)
  - b. The Lord's Approval, when fire came down from heaven (Lev. 9:24; II Chr. 7:1; I Kgs. 18:38)
  - c. God's Nature (Heb. 12:29)
  - d. The Word of God (Jer. 5:14; 20:9)
  - e. Discipline and Testing (Mal. 3:3; I Pet. 1:7; Rev. 1:14)
  - f. Judgment (Lev. 10:2; II Kgs. 1:10-12)
2. Fire is also used as a symbol of the Holy Spirit (Mt. 3:11).

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.*

- a. Fire consumes wood, hay and stubble (Is. 4:4; I Cor. 3:12-15). The Holy Spirit consumes the chaff in our lives.

*When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning, then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. Isaiah 4:4-5*

*Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

I Corinthians 3:12-15

- b. Fire purifies gold, silver and precious stones (Is. 6:7; I Cor. 3:12-15). The Holy Spirit takes us through testings that bring out the best in us (I Pet. 1:7; Job 23:10).

*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ... I Peter 1:6-7*

*But He knows the way that I take; when He has tested me, I shall come forth as gold. Job 23:10*

- c. Fire causes things to heat up (Is. 64:1-2). The Holy Spirit inspires a holy zeal in the people of God and warms our spiritual temperature (Is. 44:16).

*Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence--as fire burns brushwood, as fire causes water to boil--to make Your name known to Your adversaries, that the nations may tremble at Your presence! Isaiah 64:1-2*

- d. Fire illuminates the obscure and gives light to our path (Ps. 78:14; I Cor. 2:9-10; Eph. 1:17-18). The Holy Spirit is the revealer who shows us the deep things of God and illuminates the Word of God to our hearts.

*In the daytime also He led them with the cloud, and all the night with a light of fire. Psalm 78:14*

*But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*

I Corinthians 2:9-10

## **II. What are some other symbols of the Holy Spirit?**

There are several other symbols of the Holy Spirit in the Scripture. Each one of them emphasizes a different quality or work of the Holy Spirit. By studying all of them you will grow in your appreciation of the Holy Spirit as He works in our lives.

- A. Wind or Breath (John 3:3-8; Acts 2:2; Is. 40:7)

This symbol emphasizes the fact that the Holy Spirit is the life-giver who breathes on us the breath of God. It underscores the fact that the Holy Spirit is invisible as a person, yet the effect of His work can be plainly seen.\*

- B. Oil or Anointing (Luke 4:18; Acts 10:38; I John 2:20)

This symbol emphasizes the consecration and enablement of the Holy Spirit's anointing grace, the illumination of His teaching and the soothing balm of healing that comes from His touch.\*

- C. Water, Rain, Fountain, Spring or Rivers (John 7:38-39; Is. 44:3)

This symbol emphasizes the life-giving flow of the Spirit that refreshes and satisfies. It also highlights the Holy Spirit's ministry of washing, cleansing and producing fruitfulness in our lives.\*

\* These summaries are from unpublished notes by Ken Malmin.

- D. Wine (Acts 2:13, 15; Eph. 5:18)

This symbol emphasizes the change that takes place in the life of a believer that is filled with the Holy Spirit. Wine refreshes, stimulates, produces joy, induces singing, helps one to forget troubles (Pro. 31:6), produces unusual actions, inspires boldness and cleanses and heals (Luke 10:34).

E. Earnest or Guarantee (Eph. 1:14; II Cor. 1:22; 5:5)

*Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. II Corinthians 5:5*

This symbol emphasizes that the Holy Spirit dwelling within us is only a portion of all that God has for us in eternity when He brings us into the realization of His full redemption and eternal inheritance. The Holy Spirit is a down payment and a promise of more to come. An earnest is the down payment of a portion of the full possession that was purchased. It usually consisted of a small portion of the fuller substance and was a promise or guarantee of more of the same.

F. Seal (Eph. 1:13-14)

*In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

This symbol emphasizes the work of the Holy Spirit in confirming our place in the family of God and that the Holy Spirit is God's stamp of authenticity upon us that we are indeed His property.

1. The concept of a seal was common in ancient cultures.
  - a. The seal was used to give proof of authenticity to letters or royal commands (I Kgs. 21:8; Est. 8:8, 10; 3:12).
  - b. The seal was used to give formal ratification to a transaction or covenant (Jer. 32:10-14, 44).
  - c. The seal was used in relation to the preservation and security of important of books. In order for someone to open the book they had to have the authorization to break the seal (Jer. 32:14; Rev. 5:1-9; 6:1-3).
  - d. The seal was an object representing authority and power that was at times given to a king's official representative so that he could act in behalf of the king (Gen. 41:42; Est. 3:10; 8:2).

*Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. Genesis 41:42*

- e. The seal was even used to stamp possessions as a sign of ownership much like a potter or an artist would sign his work (Job 38:14).
2. This concept is applied to God's relationship with us.

The Holy Spirit is...

- a. God's way of authenticating us as a genuine part of His family.
- b. God's indication or signature on the covenant that has been given to us (II Cor. 1:21-22).

*Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.*

- c. God's assurance that even as a book is sealed and cannot be opened until the proper time by the proper person, so we are sealed by the Holy Spirit unto the day of redemption (Eph. 4:30).

*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Ephesians 4:30*

- d. God's sign that we are His official representatives on earth with the power and authority to use His name (Mark 16:17-18).

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.*

- e. God's mark of ownership upon our lives. He is the potter we are the clay (Is. 64:8). We are the work of his hands (Ps. 8:3-5).

*But now, O LORD, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand. Isaiah 64:8*

## Lesson 6

### The Work of the Holy Spirit in the Old Testament

While we often see the Holy Spirit in connection with the dispensation of the Holy Spirit under the New Covenant, as with all members of the Godhead, He has had His part to play even in the Old Testament.

#### I. How was the Holy Spirit involved in the Old Testament?

##### A. The Holy Spirit worked in creation.

We have already noted that all of the members of the Godhead were actively involved in creation, just as they are all actively involved in our redemption. However, there are verses that indicate the particular role of the Holy Spirit.

##### 1. The Heaven of Heavens and the Angelic Orders (Ps. 33:6)

*By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth.*

##### 2. The Atmospheric Heavens (Job 26:13a)

*By His **Spirit** He adorned the heavens...*

##### 3. The Earth (Gen. 1:1-2; Ps. 104:30; Is. 40:12-14)

The Holy Spirit is definitely connected with the planning and management of all that we see.

*Who has measured the water in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance? 13 Who has directed the **Spirit** of the LORD, or as His counselor has taught Him? 14 With whom did He take counsel, and who instructed Him, and taught Him in the path of justice? Who taught Him knowledge, and showed Him the way of understanding?*

Isaiah 40:12-14

##### 4. Animal Life (Ps. 104:24-30)

*O LORD, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions-- 25 This great and wide sea, in which are innumerable teeming things, living things both small and great. 26 There the ships sail about; there is that Leviathan which You have made to play there...30 You send forth Your **Spirit**, they are created; and You renew the face of the earth. Psalm 104:24-26, 30*

##### 5. Human Life (Job 33:4)

*The Spirit of God has made me, and the breath of the Almighty gives me life.*

B. The Holy Spirit worked in the writing of Scripture (II Tim. 3:16a).

*All Scripture is God-breathed... --NIV*

1. The Holy Spirit inspired holy men of God in the Old Testament (I Pet. 1:10-12; II Pet. 1:21).

*Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the **Spirit of Christ** who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the **Holy Spirit** sent from heaven--things which angels desire to look into. I Peter 1:10-12*

*...knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the **Holy Spirit**. II Peter 1:20-21*

- a. The Old Testament writers recognized that they were inspired by God, the Holy Spirit (II Sam. 23:1-2; Ezek. 2:2; Mic. 3:8).

*Now these are the last words of David. Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel: “The **Spirit of the LORD** spoke by me, and His word was on my tongue.” II Samuel 23:1-2*

*But truly I am full of power by the **Spirit of the LORD**, and of justice and might, to declare to Jacob his transgression and to Israel his sin.*

Micah 3:8

- b. The New Testament attributes many Old Testament verses specifically to inspiration of the Holy Spirit (Mt. 22:43; Mark 12:36; Acts 1:16; 4:25 [NIV]; 28:25 [Compare Is. 6:9-10]; Heb. 3:7; 10:15-16).

*While the Pharisees were gathered together, Jesus asked them, saying, “What do you think about the Christ? Whose Son is He? They said to Him, “The Son of David.” He said to them, “How then does David in the **Spirit** call Him ‘Lord,’ saying: ‘The **LORD** said to my Lord, sit at My right hand, till I make Your enemies Your footstool’? If David then calls Him ‘Lord,’ how is He his Son?” And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.*

Matthew 22:41-46

*And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, “Men and brethren, this Scripture had to be fulfilled, which the **Holy Spirit** spoke before by the mouth of David concerning Judas, who became a guide to*



*those who arrested Jesus; for he was numbered with us and obtained a part in this ministry.” Acts 1:15-17*

*You spoke by the **Holy Spirit** through the mouth of your servant, our father David... Acts 4:25a, NIV*

2. The Holy Spirit worked with men of the New Testament to ensure our having God’s word.
  - a. The New Testament writers recognized that they were inspired by God (I Cor. 11:23; 15:3; Gal. 1:11-12; Eph. 3:3-5).

*For I received from the Lord what I also passed on to you...*  
I Corinthians 11:23a

*I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.*  
Galatians 1:11-12, NIV

*For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles--2 if indeed you have heard of the dispensation of the grace of God which was given to me for you, 3 how that by revelation He made known to me the mystery (as I have briefly written already 4 by which, when you read, you may understand my knowledge in the mystery of Christ 5 which in other ages was not made known to the sons of men, as it has now been revealed by the **Spirit** to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, 7 of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.*  
Ephesians 3:1-7

- b. Christ promised His disciples that the Holy Spirit would help them to provide an accurate recounting of His teaching and the events of His life (John 14:25-26).

*These things I have spoken to you while being present with you. But the Helper, the **Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

#### C. The Holy Spirit worked in bringing men to God.

1. The Holy Spirit was striving with man (Gen. 6:1-3). The word “strive” also means to “contend or plead with.”

*Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they*

*chose. And the LORD said, “My **Spirit** shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”*

2. The Holy Spirit was often resisted in this work by the people of God themselves (Acts 7:51-53).

*You stiff-necked and uncircumcised in heart and ears! You always resist the **Holy Spirit**; as your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept it.*

D. The Holy Spirit worked enabling men to do special tasks.

1. Building the House of God

- a. The Tabernacle of Moses (Ex. 31:1-6; 35:30-35)

*Then the LORD spoke to Moses, saying: “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the **Spirit of God**, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you.” Exodus 31:1-6*

- b. The Temple of Solomon (I Chr. 28:11-12, 19)

*Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the plans for all that he had **by the Spirit**, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things...” All this,” said David, “the LORD made me understand in writing, by His hand upon me, all the works of these plans.”*

2. Delivering God’s People from Bondage

The Holy Spirit enabled the judges in super-human ways (Judg. 6:34; 11:29; 14:6, 19; 15:14).

- a. Gideon (Judg. 6:34)

When the Spirit of the Lord came upon Gideon, a timid man became a bold man and a mighty warrior, blowing a trumpet and assembling the people of God.

- b. Jephthah (Judg. 11:29)

When the Spirit of the Lord came upon Jephthah he was able to defeat a much superior enemy with ease.

- c. Samson (Judg. 14:6, 19; 15:14)

When the Spirit of the Lord was on Samson he was able to tear a lion apart with his bare hands; he was able to break ropes from his body as if they were nothing and he was able to kill 1000 men with the jawbone of a donkey. Without the Spirit of the Lord and the supernatural power of God, Samson was like any other man (Judg. 16:19).

### 3. Leading the People of God

- a. Moses and the elders of Israel were anointed with the Spirit (Num. 11:24-25). Imagine the task of leading 3,000,000 murmuring people through the wilderness.

*So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. Then the LORD came down in the cloud, and spoke to him, and took of the **Spirit** that was upon him, and placed the same upon the seventy elders; and it happened, when the **Spirit** rested upon them, that they prophesied, although they never did so again.*

- b. Prophets were enabled by the Spirit (I Kgs. 19:16; II Chr. 15:1; 20:14; Ezek. 3:12).

*Now the **Spirit of God** came upon Azariah the son of Oded. And he went out to meet Asa, and said to him: "Hear me, Asa, and all Judah and Benjamin. The LORD is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you."*  
II Chronicles 15:1-2

- c. Priests were enabled by the Spirit (Lev. 8:1-13, 20; 21:12).

*And he [Moses] poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.* Leviticus 8:13

- d. Kings were enabled by the Spirit (I Sam. 11:6; 16:13-14; I Kgs. 1:34-39).

*So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, "Arise, anoint him; for this is the one!" Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the **Spirit of the LORD** came upon David from that day forward. So Samuel arose and went to Ramah.* I Samuel 16:12-13

### 4. Making Wise Decisions

Individuals who had the Spirit of God upon them were able to distinguish themselves in all realms of society from those without the Spirit of God.

a. Joseph (Gen. 41:38-40)

*So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the **Spirit of God**?” Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.”*

b. Daniel (Dan. 4:8-9, 18; 5:11-17; 6:3)

*This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise men of my kingdom are not able to make known to me the interpretation; but you are able, for the **Spirit of the Holy God** is in you. Daniel 4:18*

*“There is a man in your kingdom in whom is the **Spirit of the Holy God**. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father--your father the king--made him chief of the magicians, astrologers, Chaldeans, and soothsayers. 12 Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation.” 13 Then Daniel was brought in before the king. The king spoke, and said to Daniel, “Are you that Daniel who is one of the captives from Judah, whom my father the king brought from Judah? 14 I have heard of you, that the **Spirit of God** is in you, and that light and understanding and excellent wisdom are found in you. 15 Now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing. 16 And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom.” 17 Then Daniel answered, and said before the king, “Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.”*

Daniel 5:11-17

5. Other Special Tasks

- a. Facilitating the translation of Elijah (II Kgs. 2:16)
- b. Inspiring certain dramatic prophecies by Saul’s servants (I Sam. 19:20)
- c. Teaching the people of God (Neh. 9:20)
- d. Helping God’s people to make godly plans (Is. 30:1)

- E. The Holy Spirit is the subject of prophecies regarding the New Covenant (Is. 28:11-12; 32:15; 44:3; Ezek. 39:29; Joel 2:28-29).

*For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring...*

Isaiah 44:3

## **II. What is the distinction between how the Holy Spirit operated in the Old Testament and how the Holy Spirit operates in the New Testament in relation to God's people?**

- A. There is different terminology connected with the Spirit's activity in relation to man in the Old Testament.

In the Old Testament the Spirit of the Lord...

1. Rested upon men (Num. 11:25; Is. 11:2)

*...and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. Numbers 11:25b*

2. Came upon men (Judg. 6:34; 11:29; 14:6, 19; 15:14; I Sam. 10:6, 10)

*When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.*

I Samuel 10:10

3. Moved upon men (Judg. 13:25)

*And the Spirit of the LORD began to move upon him at Mahaneh Dan between Zorah and Eshtaol.*

4. Fell upon men (Num. 11:29; Ezek. 11:5)

*Then the Spirit of the LORD fell upon me, and said to me, "Speak!"*

Ezekiel 11:5

5. Poured out upon men (Pro. 1:23)

*Turn at my rebuke; surely I will pour out my spirit on you; I will make my words known to you.*

- B. Old Testament believers were not "born of" or "indwelt" by the Spirit.

1. This new age of the Spirit was revealed by Jesus (John 14:16-17).

*And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive,*

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

2. This new age of the Spirit was revealed to John the Baptist (John 1:29-34).

*The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." 32 And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' 34 And I have seen and testified that this is the Son of God."*

3. This new age of the Spirit was foretold by the Old Testament prophets (Ezek. 36:26-27; 37:14).

*I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Ezekiel 36:26-27*

## Lesson 7

### The Work of the Holy Spirit in Christ and the Church

As we know when Christ became a man He fully functioned on earth as a man. He laid aside His prerogatives to act as God and functioned the same way that you and I must function (Phil. 2:5-8). In this way Christ is an example of the believer in His relationship to the Holy Spirit. Because just like you and I must depend upon the Holy Spirit to fulfill our call and destiny, even so Jesus had to rely on the Holy Spirit. This is why the Bible indicates that we are not only saved by Jesus death in atoning for our sins, we are also saved by His life in that He provided an example for us to follow (Rom. 5:10).

#### I. How do we see the Holy Spirit operating in the life of Jesus in His earthly walk?

In the life of Christ we see an intimate relationship to the Holy Spirit. This is meant to be a model for all believers. When Jesus came He ushered in the new age of the Spirit (Mt. 11:13).

A. The Holy Spirit was a big factor in Christ's personal experience.

1. Christ was foretold by the Spirit through prophecy (Luke 24:26-27; I Pet. 1:11; II Pet. 1:21).

*"Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Luke 24:26-27*

*Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the **Spirit of Christ** who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the **Holy Spirit** sent from heaven--things which angels desire to look into. I Peter 1:10-12*

*...for prophecy never came by the will of man, but holy men of God spoke as they were moved by the **Holy Spirit**. II Peter 1:21*

2. Christ was born of the Spirit (Mt. 1:18-20; Luke 1:35).

*Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the **Holy Spirit**. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the **Holy Spirit**."*

Matthew 1:18-20

*And the angel answered and said to her, “The **Holy Spirit** will come upon you, and the **power of the Highest** will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” Luke 1:35*

3. Christ was baptized in or with the Holy Spirit (Mt. 3:16-17; Luke 3:21-22; John 1:32-34).

*When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. Matthew 3:16*

4. Christ was filled with the fullness of the Spirit (John 3:34; Eph. 4:7; Col. 2:9).

*For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. John 3:34*

5. Christ was led by the Spirit (Mt. 4:1; Luke 4:1; John 8:29).

*Then Jesus, being **filled with the Holy Spirit**, returned from the Jordan and was **led by the Spirit** into the wilderness... Luke 4:1*

6. Christ was empowered by the Spirit (Luke 4:14-15; Acts 10:38).

*Then Jesus returned in the **power of the Spirit** to Galilee, and news of Him went out through all the surrounding region. And He taught in their synagogues, being glorified by all. Luke 4:14-15*

7. Christ was anointed by the Spirit (Luke 4:18; Acts 4:27; 10:38; Heb. 1:9).

*The word which God sent to the children of Israel, preaching peace through Jesus Christ--He is Lord of all--that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the **Holy Spirit and with power**, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:36-38*

8. Christ was sealed with the Holy Spirit (John 6:27).

*Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.*

Even though the Holy Spirit is not directly referred to in this passage, we know from other verses that the Holy Spirit is associated with the seal of God (Eph. 1:13).

9. Christ was crucified or offered up by the Spirit (Heb. 9:13-14).

*For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the*



*blood of Christ, who through the **eternal Spirit** offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?*

10. Christ was resurrected by the Spirit (Rom.1:4; 8:11; I Pet. 3:18).

*But if the **Spirit** of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through **His Spirit** who dwells in you. Romans 8:11*

*For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the **Spirit**...*  
I Peter 3:18

11. Christ was justified by the Spirit (I Tim. 3:16).

*And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the **Spirit**, seen by angels, preached among the Gentiles, believed on in the world, received up in glory. I Timothy 3:16*

12. Christ was gladdened or rejoiced in the Spirit (Ps. 45:7; Luke 10:21; Heb. 1:9).

*In that hour Jesus rejoiced in the **Spirit**... Luke 10:21a*

*At that time Jesus, full of joy through the **Holy Spirit**... --NIV*

*At that, Jesus rejoiced, exuberant in the **Holy Spirit**... --MSG*

*You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions. Psalm 45:7*

*You love what is right and hate what is wrong. Therefore God, your God, has anointed you, pouring out the oil of joy on you more than on anyone else.*  
Psalm 45:7, NLT

- B. The Holy Spirit was a big factor in Christ's earthly ministry.

1. Christ taught and preached by the Spirit (Luke 4:18; John 3:34).

*The **Spirit of the LORD** is upon Me, because He has anointed Me to preach the gospel... Luke 4:18a*

Perhaps this is why Jesus' teaching was so distinct to that of the religious leaders of the day. He spoke with authority because of the anointing of the Holy Spirit on His words (Mt. 7:29; Mark 1:22).

*Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Mark 1:21-22*

2. Christ healed the sick by the Spirit (Luke 4:18; Acts 10:38).

*The **Spirit of the LORD** is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed...* Luke 4:18

3. Christ cast out devils by the Spirit (Mt. 12:28; Luke 4:18, 36; 11:20; Acts 10:38).

*But if I cast out demons by the **Spirit of God**, surely the kingdom of God has come upon you.* Matthew 12:28

*Then they were all amazed and spoke among themselves, saying, "What a word this is! For with authority and power He commands the unclean spirits, and they come out."* Luke 4:36

*...how God anointed Jesus of Nazareth with the **Holy Spirit** and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.* Acts 10:38

4. Christ breathed the Holy Spirit upon His disciples after His resurrection (John 20:21-22).

*So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the **Holy Spirit**."*

5. Christ gave commandments by the Spirit (Acts 1:1-2).

*The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the **Holy Spirit** had given commandments to the apostles whom He had chosen...*

C. The Holy Spirit is a big factor in Christ's heavenly ministry.

1. Christ baptized and empowered the Church with the Spirit (Acts 1:5, 8; 2:1-4).

*And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the **Holy Spirit** not many days from now...But you shall receive power when the **Holy Spirit** has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*  
Acts 1:4-5, 8

2. Christ still baptizes with the Holy Spirit (Mt. 3:11).

*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the **Holy Spirit** and fire.*

3. Christ directs and governs the Church by the Spirit (Rev. 1-3).

Jesus is seen in Revelation chapter one as the exalted High Priest. He appeals to John to write to the seven churches of Asia and give His message to them as the Lord of the Church. Yet when the message is delivered, seven times the statement is made, “*He who has an ear, let him hear what the **Spirit** says to the churches.*”

4. Christ is glorified by the Spirit (John 16:13-14).

*However, when He, the **Spirit of truth**, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.*

- D. The Holy Spirit is seen in relationship to Jesus in divine titles that connect the Spirit and the Son.

1. The Spirit of Jesus (Acts 16:6-7)
2. The Spirit of Christ (Rom. 8:9; I Pet. 1:11)
3. The Spirit of Jesus Christ (Phil. 1:19)
4. The Spirit of His Son (Gal. 4:6)
5. His Witness (Acts 5:30-32).
6. Another Comforter (John 14:16)

## II. How does the Holy Spirit work in the Church?

When Christ was here on earth the world was confronted with a ministry that fully operated in the power of the Holy Spirit. Christ is now ascended into heaven, but it is His desire to continue to minister on earth the same way that He did while He was here on earth. Now, however, He wants to minister in and through His people by the Holy Spirit. In this way His ministry can be carried out in the entire world at the same time.

We see the Holy Spirit working in the Church in various ways:

- A. The Holy Spirit gave life to the Church on the day of Christ’s resurrection when Jesus breathed on His disciples (John 20:22).
- B. The Holy Spirit empowered the Church on the Day of Pentecost (Acts 2:1-4).

*When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the **Holy Spirit** and began to speak with other tongues, as the **Spirit** gave them utterance.*

- C. The Holy Spirit distributes and sets His gifts in the Church (I Cor. 12:4, 11).

*There are diversities of gifts, but the same **Spirit**...But one and the same **Spirit** works all these things, distributing to each one individually as He wills.*

- D. The Holy Spirit sets leadership in the churches (Acts 20:17, 28).

Paul was speaking to the elders of the church at Ephesus and he challenged them to...

*...take heed to yourselves and to all the flock, among which the **Holy Spirit** has made you overseers, to shepherd the church of God which He purchased with His own blood.*

- E. The Holy Spirit calls and sends forth workers from the churches (Acts 13:2-4).

*As they ministered to the Lord and fasted, the **Holy Spirit** said, "Now separate to Me Barnabas and Saul for the work to which I have called them. "Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the **Holy Spirit**, they went down to Seleucia, and from there they sailed to Cyprus.*

- F. The Holy Spirit speaks to each local church (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

*"He who has an ear, let him hear what the **Spirit** says to the churches."*

- G. The Holy Spirit desires to direct and govern leadership decisions and ministries in the churches.

1. He desires to assist in evangelism (Acts 8:29). He will lead us to divine appointments.

*Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. 27 So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, 28 was returning. And sitting in his chariot, he was reading Isaiah the prophet. 29 Then the **Spirit** said to Philip, "Go near and overtake this chariot." 30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" 31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. Acts 8:26-31*

2. He desires to direct believers to His prepared people (Acts 10:19-20; 11:12).

*While Peter thought about the vision, the **Spirit** said to him, "Behold, three men are seeking you. Arise therefore, go down and go with them, doubting nothing; for I have sent them." Acts 10:19-20*

*Then the **Spirit** told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house. Acts 11:12*

God still wants to do these things today. As Peter followed the leading of the Holy Spirit that went against his personal comfort, he experienced one of the greatest Holy Ghost meetings of his life (Acts 11:44-48).

3. He desires to govern the policy of the church (Acts 15:28).

The leadership of the church had met in an atmosphere of prayer concerning certain policies having to do with the coming in of the Gentiles into the churches. When they made their decision it was done under the auspices and approval of the Holy Spirit. This is how Christ governs the church. This is how the local church functions as a “theocracy.”

*For it seemed good to the **Holy Spirit**, and to us, to lay upon you no greater burden than these necessary things...*

4. He desires to order the missionary activity of the church (Acts 16:6-10).

*Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the **Holy Spirit** to preach the word in Asia. 7 After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. 8 So passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.” 10 Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.*

Paul had some natural inclinations about where he should preach next. But he was sensitive to the Holy Spirit. The Holy Spirit had other plans. As Paul followed the leading of the Holy Spirit many great churches were established.

5. He desires to prepare us for impending danger (Acts 20:22-24).

Paul was always ready for what the world would throw at him because he was in step with the Holy Spirit.

*And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the **Holy Spirit** testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.*

- H. The Holy Spirit teaches us what to say in difficult situations (Mt. 10:16-20; John 14:26; 16:14).

*Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to*

*councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the **Spirit of your Father** who speaks in you. Matthew 10:16-20*

- I. The Holy Spirit helps preachers and teachers know what to say (I Cor. 2:12-13).

*Now we have received, not the spirit of the world, but the **Spirit** who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the **Holy Spirit** teaches, comparing spiritual things with spiritual.*

- J. The Holy Spirit empowers the preaching of the Gospel (Rom. 15:18-19; I Cor. 2:4-5; II Cor. 3:3; I Th. 1:5; I Pet. 1:12).

*For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--in mighty signs and wonders, by the power of the **Spirit of God**, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. Romans 15:18-19*

*And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the **Spirit** and of power, that your faith should not be in the wisdom of men but in the power of God. I Corinthians 2:4-5*

*...clearly you are an epistle of Christ, ministered by us, written not with ink but by the **Spirit of the living God**, not on tablets of stone but on tablets of flesh, that is, of the heart. II Corinthians 3:3*

*For our gospel did not come to you in word only, but also in power, and in the **Holy Spirit** and in much assurance, as you know what kind of men we were among you for your sake. I Thessalonians 1:5*

*To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the **Holy Spirit** sent from heaven--things which angels desire to look into. I Peter 1:12*

- K. The Holy Spirit prepares the hearts of the sinner for the preaching of the Gospel (John 16:8-11).

*And when **He** [the Holy Spirit] has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. John 16:8-11*

- L. The Holy Spirit works miracles in the Church to facilitate His purposes (Acts 8:39; I Cor. 12:10; Rom. 15:18-19).

*Now when they came up out of the water, the **Spirit of the Lord** caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.*  
Acts 8:39

- M. The Holy Spirit heals the Church (Rom.15:18-19; I Cor. 12:9, 28, 30). He does this principally by placing the gifts of healing and healing ministries in the Church.
- N. The Holy Spirit creates an atmosphere for fellowship in the Church (II Cor. 13:14; Phil. 2:1).

*Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the **Spirit**, if any affection and mercy... Philippians 2:1*

- O. The Holy Spirit is working to prepare the Church to be the Bride of Christ when He returns (Eph. 5:25-32).

## Lesson 8

### The Work of the Holy Spirit in the Believer

We are living in the age of the Holy Spirit. That means that the principle worker in the Godhead that we as believers interface with is the Holy Spirit. We could say that we owe everything to the Holy Spirit.

#### I. The Holy Spirit is responsible for our being Christians.

- A. The Holy Spirit is the agent by which the Father draws us (John 6:44; Luke 14:16-23 [the Holy Spirit is the Servant]).

*No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. John 6:44*

*Then He said to him, "A certain man gave a great supper and invited many, 17 and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' 18 But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' 19 And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' 20 Still another said, 'I have married a wife, and therefore I cannot come.' 21 So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' 22 And the servant said, 'Master, it is done as you commanded, and still there is room.' 23 Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'" Luke 14:16-23*

- B. The Holy Spirit causes the believer to acknowledge Jesus as Lord (I Cor. 12:3).

*Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.*

- C. The Holy Spirit is responsible for the regeneration of the human spirit (John 1:12-13; 3:5-6).

*Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. John 3:5-6*

- D. The Holy Spirit indwells the spirit of the believer (John 14:17; Rom. 8:9; I Cor. 3:16; 6:17; II Cor. 6:16; Gal. 2:20; II Tim. 1:14; I John 2:27).

*So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. Romans 8:8-9*

*Do you not know that you are the temple of God and that the Spirit of God dwells in you? I Corinthians 3:16*



*That good thing which was committed to you, keep by the Holy Spirit who dwells in us. II Timothy 1:14*

- E. The Holy Spirit unites us with Christ (I Cor. 6:17; 12:13; I John 4:13).

*But he who is joined to the Lord is one spirit with Him. I Corinthians 6:17*

*For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit.  
I Corinthians 12:13*

*By this we know that we abide in Him, and He in us, because He has given us of His Spirit. I John 4:13*

- F. The Holy Spirit gives assurance of salvation (Rom. 8:15-16; Gal. 4:6).

*The Spirit Himself bears witness with our spirit that we are children of God...  
Romans 8:16*

## **II. The Holy Spirit is responsible for establishing us as Christians.**

- A. The baptism of the Holy Spirit is part of the Christian's foundation and his or her "power from on high" (Acts 1:4-5, 8; 2:4).

*But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Acts 1:8*

- B. The Holy Spirit fills the believer continually (Eph. 5:18).

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord... Ephesians 5:18-19*

- C. The Holy Spirit sets us free from the law of sin and death enabling the believer to put to death the deeds of the flesh (Rom. 8:2, 13).

*For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. Romans 8:13*

- D. The Holy Spirit sanctifies us, sets us apart and makes us holy (I Cor. 6:11; II Th. 2:13; I Pet. 1:2).

*As for us, we always thank God for you, dear brothers and sisters loved by the Lord. We are thankful that God chose you to be among the first to experience salvation, a salvation that came through the Spirit who makes you holy and by your belief in the truth. II Thessalonians 2:13, NLT*

- E. The Holy Spirit transforms us into the image of Christ (II Cor. 3:18).

*But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

- F. The Holy Spirit renews the believer (Tit. 3:5).

*Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit...*

- G. The Holy Spirit produces Christ-like fruit in the life of the believer (Gal. 5:22-23).

- H. The Holy Spirit strengthens the believer in the inner person (Eph. 3:16; cf. II Cor. 4:16).

*For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man... Ephesians 3:14-16*

- I. The Holy Spirit speaks to the believer (Acts 8:29; I Tim. 4:1; Rev. 2:7, 11, 17, 29).

- J. The Holy Spirit leads the believer (Rom. 8:14; Gal 5:16, 25).

*For as many as are led by the Spirit of God, these are sons of God. Romans 8:14*

- K. The Holy Spirit teaches the believer and leads him into truth (John 16:13; I John 2:27).

*However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. John 16:13*

*But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. I John 2:27*

- L. The Holy Spirit reveals the deep things of God to the believer (John 16:14; I Cor. 2:9-14).

*But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's*

*wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. I Corinthians 2:9-14*

- M. The Holy Spirit opens the believer's understanding to the things of God (I Cor. 2:12).

- N. The Holy Spirit reveals the future to the believer (Luke 2:26; John 16:13; Acts 20:23; 21:11; Rev 1:10).

*And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. Luke 2:25-26*

*When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'" Acts 21:11*

- O. The Holy Spirit helps and guides in prayer and intercession (Rom. 8:26-27; Eph. 6:18; Jude 20).

*Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. Romans 8:26-28*

- P. The Holy Spirit inspires the believer's worship (John 4:24; Phil. 3:3; I Cor. 14:15).

*For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh... Philippians 3:3*

- Q. The Holy Spirit comforts (John 15:26; Acts 9:31).

*Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. Acts 9:31*

- R. The Holy Spirit seals the believer (Eph. 1:13; 4:30; II Cor. 1:21-22).

*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Ephesians 4:30*

- S. The Holy Spirit teaches how to answer persecutors (Mt. 10:19-20; Mark 13:11; Luke 12:11-12; Acts 4:8; 7:55).

*But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Mark 13:11*

T. The Holy Spirit abides with us forever (John 14:16).

*And I will pray the Father, and He will give you another Helper, that He may abide with you forever—*

### **III. The Holy Spirit is the driving force behind our ministry as Christians.**

- A. The Holy Spirit calls believers to special service (Acts 13:2-4).
- B. The Holy Spirit imparts spiritual gifts to the believer (I Cor. 12:7-11).
- C. The Holy Spirit guides believers in their ministry (Acts 8:29; 16:6-7).
- D. The Holy Spirit empowers the believer for witness (Acts 1:8; I Th. 1:5; I Cor. 2:1-5).
- E. The Holy Spirit gives us the boldness that we need to fulfill our ministry (Acts 4:31).

*And being let go, they went to their own companions and reported all that the chief priests and elders had said to them. 24 So when they heard that, they raised their voice to God with one accord and said: “Lord, You are God, who made heaven and earth and the sea, and all that is in them, 25 who by the mouth of Your servant David have said: ‘Why did the nations rage, and the people plot vain things? 26 The kings of the earth took their stand, and the rulers were gathered together against the LORD and against His Christ.’ 27 For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 to do whatever Your hand and Your purpose determined before to be done. 29 Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, 30 by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.” 31 And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.*

Jesus has given a big challenge to the Church. He has given all of us a big challenge personally. If you are like me, when we fully understand what God wants us to do, it can be quite intimidating.

1. The work that the Lord wants us to do can be intimidating. Why?
  - a. We know how weak we really are.
  - b. We know the thoughts that we think.
  - c. We know the unbelief with which we wrestle at times.
  - d. We know the inner struggles that we have.

- e. We know our own failures from the past.
- f. We know how hostile the world is to what we are doing.
- g. We know how large the work is that God wants us to do.

2. We need the boldness of the Holy Spirit in the face of intimidation.

To be bold is to be brave, courageous, fearless, open and daring. The opposite of boldness is cowardice, silence, faintheartedness, fearfulness, timidity, and chicken-heartedness.

- a. It takes boldness to share the gospel to hostile people.
- b. It takes boldness to step out into new areas of endeavor.
- c. It takes boldness to go against the tide of culture.

3. Our boldness will be dependent on the five things.

These are the same five things that gave boldness to the early church.

- a. Their boldness was dependent upon their relationship to Jesus (Acts 4:13).

*Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.*

- b. Their boldness was dependent upon their personal experience of salvation (Acts 4:19-20).

*But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard."*

- c. Their boldness was dependent upon their understanding of their message (Acts 4:12).

*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

- d. Their boldness was dependent upon their heart of love and compassion for the lost (II Cor. 5:14).

*For the love of Christ compels us...*

- e. Their boldness was dependent upon the continual infilling of the Holy Spirit (Acts 4:31).

*And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.*

## Lesson 9

### The Offenses against the Holy Spirit

In Lesson 3 we looked at the Holy Spirit as a person. One of the proofs that we used to substantiate the personhood of the Holy Spirit was that the Holy Spirit as a person could be offended.

#### I. What are the ways in which we can actually offend the Holy Spirit?

The word offend means “to give displeasure to, to displease, to affront or to anger.” In its various uses, it can also mean “to transgress or violate.”

So what are the ways in which we give displeasure to the Holy Spirit? What are the ways we transgress or violate our relationship to Him? How do we actually cause the Holy Spirit to be angered?

##### A. We can grieve the Holy Spirit (Eph. 4:30).

*And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*

*And do not bring sorrow to God's Holy Spirit by the way you live. Remember, he is the one who has identified you as his own, guaranteeing that you will be saved on the day of redemption. –NLT*

The word that is used in this passage for “grieve” literally means “to make sorry, to cause heaviness or sadness, or to offend.”

The immediate context of this verse has to do with how we treat other people, especially other members of the Body of Christ (Eph. 4:25-32).

We grieve the Holy Spirit when we do the following:

1. Lie to one another (vs. 25).
2. Hold our anger and fail to resolve conflict with one another, giving the devil a place to work in our lives (vs. 26-27).
3. Defraud one another by taking what is not our own (vs. 28).
4. Speak evil to and about one another (vs. 29, 31).

We have to remember that every believer is indwelt by the Spirit of God, so that what we do against one another, we actually do against the Holy Spirit within them. This same principle holds true in how we treat our spouse and other family members.

##### B. We can rebel against or vex the Holy Spirit (Is. 63:10).

*But they rebelled and grieved [vexed, KJV] His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them.*

The word used for “rebelled” in this passage also means to be contentious and disobedient. The word used for “grieved” means to “to hurt, to vex, to cause pain, to torture.”

In the context of this passage we have the people of God repeating their usual cycle where they forget all of the wonderful things that God has done for them and persist in a lifestyle of disobedience, even to the point of going after other gods. In such cases, God can even become our enemy and fight against us.

At times Israel was guilty of this as illustrated in Exodus 32:7-10.

*And the LORD said to Moses, “Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, ‘This is your god, O Israel, that brought you out of the land of Egypt!’” And the LORD said to Moses, “I have seen this people, and indeed it is a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.”*

All of the resistance that we feel in our lives may not be from the devil. If we are rebelling against the Holy Spirit, we may actually be fighting against God (Acts 5:39). When you wrestle with God, you always end up the loser.

C. We can lie to the Holy Spirit (Acts 5:1-4).

*But a certain man named Ananias, with Sapphira his wife, sold a possession. And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles’ feet. But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.”*

In this context Ananias and Sapphira made a commitment to God (the Holy Spirit) to perform a certain deed. In a real sense they made a personal covenant, vow or promise to God. However, when it came time to make good on the vow, they only completed part of it.

How often do we make vows to the Lord in a time of worship or emotional highs? How often do we perform those vows? Ecclesiastes 5:2-7 speaks directly to this offense against the Holy Spirit.

*Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth; therefore let your words be few. 3 For a dream comes through much activity, and a fool's voice is known by his many words. 4 When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed-- 5 Better not to vow than to vow and not pay. 6 Do not let your mouth cause your flesh to sin, nor say before the messenger of God that it was an error. Why should God be angry at your*

*excuse and destroy the work of your hands. 7 For in the multitude of dreams and many words there is also vanity. But fear God.*

Why is it that we have so great hesitation in lying to people or failing to meet our commitments to people, but we can so easily renege on our vows to God?

D. We can tempt the Holy Spirit (Acts 5:9).

*And Peter said, “How could the two of you even think of doing a thing like this-- conspiring together to test [tempt, KJV] the Spirit of the Lord? Just outside that door are the young men who buried your husband, and they will carry you out, too.” –NLT*

In a sense what Ananias and Saphira did was put the Holy Spirit to the test. Does the Holy Spirit really know what is in our hearts? Will the Holy Spirit really do anything about it?

We put the Holy Spirit to the test when we knowingly do things that are wrong and yet still expect God to fulfill all of His promises to us.

E. We can resist the Holy Spirit (Acts 7:51).

*You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.*

The context of this verse is the sermon given by Stephen to the same Jewish leaders who condemned Jesus to death. He is now facing death, but before he is stoned by the mob, he gave one last appeal to the nation. He demonstrates through a recounting of their history that they have rejected most of God's attempts to speak to them. They rejected the prophets, they rejected Jesus and now they are rejecting him. Whenever they did not like the message they got rid of the messenger.

The word “stiff-necked” means “stubborn, obstinate and headstrong.” The word “resist” means “to strive against, oppose or be adverse to.” The leaders of the people were always running in the opposite direction of the Holy Spirit.

*“You stubborn people! You are heathen at heart and deaf to the truth. Must you forever resist the Holy Spirit? But your ancestors did, and so do you!” –NLT*

God has a plan for our lives. God has our destiny marked out. The Holy Spirit is the one who is given the task of assisting us in reaching that destiny. But how often do we resist His message and choose to run in the opposite direction?

F. We can harden our hearts against the Holy Spirit (Heb. 3:7-15).

*That is why the Holy Spirit says, “Today you must listen to his voice. 8 Don’t harden your hearts against him as Israel did when they rebelled, when they tested God’s patience in the wilderness. 9 There your ancestors tried my patience, even though they saw my miracles for forty years. 10 So I was angry with them, and I*



*said, 'Their hearts always turn away from me. They refuse to do what I tell them.' 11 So in my anger I made a vow: 'They will never enter my place of rest.' 12 Be careful then, dear brothers and sisters. Make sure that your own hearts are not evil and unbelieving, turning you away from the living God. 13 You must warn each other every day, as long as it is called "today," so that none of you will be deceived by sin and hardened against God. 14 For if we are faithful to the end, trusting God just as firmly as when we first believed, we will share in all that belongs to Christ. 15 But never forget the warning: "Today you must listen to his voice. Don't harden your hearts against him as Israel did when they rebelled."*

–NLT

Even though the Holy Spirit is trying to do His work in our lives, we can harden our heart so that His voice is no longer heard by us. The more you harden your heart the harder it becomes and the more difficult it is to turn around.

Pharaoh is an example of a man who resisted the work of the Holy Spirit and became a vessel of dishonor (Ex. 5:1-2, 9; 7:3-4, 22; 8:15, 32; 9:7, 12, 35; 10:1, 20, 27; 11:10; 14:4, 8). His heart was so hard that he and his great army eventually sunk like a stone (Ex. 15:5).

G. We can insult or despise the Holy Spirit (Heb. 10:29).

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

The context of this passage is talking about people who were the objects of God's grace. They are people who have been pulled out of the fire by the work of the Holy Spirit only to return to their sin. These are people who know the truth and yet they reject that truth and willfully sin.

It is an insult to the Holy Spirit when we so despise what He has done for us that we return to the old ways. Peter addressed this very thing in II Peter 2:20-22.

*And when people escape from the wicked ways of the world by learning about our Lord and Savior Jesus Christ and then get tangled up with sin and become its slave again, they are worse off than before. It would be better if they had never known the right way to live than to know it and then reject the holy commandments that were given to them. They make these proverbs come true: "A dog returns to its vomit," and "A washed pig returns to the mud." –NLT*

H. We can quench the Holy Spirit (I Th. 5:19).

*Do not quench the Spirit.*

*Do not put out the light of the Spirit. –TCNT*

*Do not extinguish the Spirit's fire. –Ber*

*Do not stifle the voice of the Spirit. –ALT*

*Do not suppress the Spirit. –MSG*

The word for “quench” in the Bible always refers to the extinguishing of a flame. The Holy Spirit is the flame in our lives. The Holy Spirit is the “Spirit of Burning” who lights our flame and inspires our service. This is not a fire that we want to quench, extinguish, suppress, stifle or put out. We want to fan this fire and feed this fire in our lives.

The Holy Spirit wants to move in our lives. He is constantly urging or prompting us to action. We want to be those who follow those prompting.

I. We can blaspheme the Holy Spirit (Mt. 12:22-32; Mark; 3:28-29; Luke 12:10).

*Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. All of the other offences can eventually lead to this offense. Matthew 12:31-32*

*Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation. Mark 3:28-29*

*And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.*

Luke 12:10

This particular passage has aroused significant debate throughout history. The only way to understand what Jesus was saying is by understanding the full context of His statement and to whom He was speaking.

1. The Audience

Jesus was speaking to the religious leaders of the day who should have been the most prepared and open to the message of the Gospel. However, in the face of the awesome teaching and miracles of Jesus they were totally unconvinced and were resistant to the notion of Jesus as the Messiah.

2. The Context

Jesus followed up on His baptism in Jordan with a tremendous ministry in Israel. He shared some of the clearest teaching on the laws of the kingdom; He opened the eyes of the blind; He cleansed lepers; He even raised people from the dead.

In the face of all of that the religious leaders refused to believe and they even accused Jesus of doing what He was doing in the power of Beelzebub (Mt. 12:24).

### 3. The Warning

At this point Jesus does two things.

- a. He gives the religious leaders a stern warning about blasphemy against the Holy Spirit.

Since we are living in the age of the Spirit, it is the work of the Holy Spirit to bring us to God. If we reject the Holy Spirit, we reject the very agent of our salvation. The ultimate rejection of the Holy Spirit is to shun His work in our lives and persist in unbelief in the face of abundant witness.

- b. He immediately changes His mode of teaching.

From this point in Matthew's Gospel Jesus changed His method of teaching. In chapter 13, Jesus began speaking in parables because of the hardness of heart among the religious leaders. At first the disciples didn't understand why Jesus changed his teaching. Jesus explained His actions clearly in Matthew 13:10-17.

### 4. The Unpardonable Sin

The only sin for which people will be damned, the only sin that everyone in hell will have in common is persistent unbelief (Luke 12:46). Unfortunately, if we continually harden our hearts to the work of the Holy Spirit there could come a day when we are no longer able to respond. There may come a time when we are no longer able to come to a place of repentance (Heb. 6:4-6). God's Spirit will not always strive with men (Gen. 6:3). God eventually will give people over to their own lusts (Rom. 1:18-32). At this point they become a vessel of dishonor that God will use much like He did Pharaoh.

The unpardonable sin is not...

- a. Making a careless statement in a fit of rage or an accidental slip of the tongue.
- b. Ascribing "speaking in tongues" to the work of the devil.
- c. Knowingly doing something that you know you should not.
- d. Easy to commit. If you even care whether or not you have committed it, you have not committed it.

The unpardonable sin is the culmination of all of the above offenses against the Holy Spirit. It is a knowledgeable and deliberate sin. It is not a sin of ignorance. Paul spoke of his own experience in this area (I Tim. 1:12-13).

*And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly a*

*blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.*

Blasphemy against the Holy Spirit is the incorrigible hardening of the heart against the work of the Holy Spirit and is caused by repeated, willful refusal to partake of God's way of salvation, coupled with a persistence to follow the ways of darkness. It can only be committed by someone to whom the deity of Jesus Christ has been internally revealed (Heb. 3:12-13).

*Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.*

## 5. Characteristics of an Unpardonable Sinner

- No godly sorrow
- No repentance
- No desire for God
- No desire to change
- Hardness of heart
- Willful disobedient

## 6. Guidelines for Judgment

- a. God practices His own guideline of forgiveness (Luke 17:3-4).

*Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, "I repent," you shall forgive him.*

- b. Jesus will not cast away those who come to Him (John 6:37).

*All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.*

- c. Whoever calls on the name of the Lord will be saved (Rom.10:13).

- d. Judgment will be based on how we end up not on what we turned away from (Ezek. 18:21-32).

## II. How can we ensure that we do not offend the Holy Spirit?

Thankfully, it is also possible to please the Holy Spirit (Acts 15:28).

When we keep our hearts and our ears open to the Lord and live in a state of obedience to what the Holy Spirit is saying, we are sure to please the Holy Spirit.

## Lesson 10-11

### The Baptism of the Holy Spirit

Note: Scripture passages cited in this lesson are taken from the NIV unless otherwise noted.

#### I. What did the Old Testament promise in regard to the outpouring of the Holy Spirit?

- A. An outpouring was promised to the Seed of Jacob (Is. 44:3).

*For I will pour water on the thirsty land, and streams on the dry ground;  
I will pour out my Spirit on your offspring, and my blessing on your descendants.*  
Isaiah 44:3

- B. God would use other tongues to speak to His people (Is. 28:11-12; See I Cor. 14:21).

*Very well then, with foreign lips and strange tongues God will speak to this people, to whom he said, "This is the resting place, let the weary rest"; and, "This is the place of repose"--but they would not listen. Isaiah 28:11-12*

*I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature. In the law it is written: "With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear Me," says the Lord. 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. I Corinthians 14:18-22*

- C. God promised to pour out His Spirit on all flesh in the last days (Joel 2:28-29).

*And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. Joel 2:28-29*

#### II. What was the relation of Christ to the baptism of the Holy Spirit?

- A. Jesus was baptized in the Holy Spirit at Jordan. The Spirit came and remained on Him (Mt. 3:16-17; Mark 1:10-11; Luke 3:21-22; John 1:19-34).

*As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." Matthew 3:16-17*

*As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Mark 1:10-11*

*When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Luke 3:21-22*

*Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the Christ." They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'" Now some Pharisees who had been sent questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" "I baptize with water," John replied, "but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie." This all happened at Bethany on the other side of the Jordan, where John was baptizing. The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel." Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'" John 1:19-34*

- B. It is part of the ministry of Jesus to baptize with the Holy Spirit (John 1:33; Compare to John 4:2).

*I would not have known him, except that the one who sent me to baptize with water told me, "The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit." John 1:33*

It should be noted that to avoid confusion about the baptism to which God was referring in the above passage, Jesus did not personally baptize anyone in water.

*Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples). John 4:2*

- C. Jesus prophesied that this baptism would be a believer's experience (John 7:38-39).

*"Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in*

*him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. John 7:38-39*

- D. In order for Christ to fulfill this ministry, He had to leave the earth (John 16:7).

*But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.*  
John 16:7

- E. It is given on the basis of the finished work of Calvary and the exaltation of Christ. He received it from the Father and has given it to us (Acts 2:33; See also John 7:37-39).

*Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. Acts 2:33*

- F. Christ gave His disciples instructions prior to their receiving the baptism of the Holy Spirit (Acts 1:4-5; Luke 24:49).

*On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." Acts 1:4-5*

*"I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." Luke 24:49*

### **III. What is the baptism of the Holy Spirit?**

- A. It is the promise of the Father (Acts 1:4-5).

*And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." –NKJV*

- B. It is an endowment with power to do the commands of Christ (Acts 1:8; Luke 24:49).

*"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8*

*"I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." Luke 24:49*

- C. It is a definite experience of which we can know that we have or have not received (Acts 19:2).

*And asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.” Acts 19:2*

- D. It takes place at a given point in time (Acts 1:5).

*“For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” Acts 1:5*

- E. It is an operation of the Spirit distinct from and subsequent to the conversion experience or being born of the Spirit (Acts 8:12, 15-16; 19:1-2).

*But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Acts 8:12, 15-16*

*While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.” Acts 19:1-2*

- F. Every true believer has the Holy Spirit, but not every believer has the baptism of the Holy Spirit (I Cor. 6:19; Rom. 8:9; Acts 19:1-2).

*Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own. I Corinthians 6:19*

*You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. Romans 8:9*

- G. It is part of the proper Christian birth and separation from the old life (Acts 2:38).

*On the Day of Pentecost after Peter had preached to the multitudes and the Holy Spirit had brought conviction to their hearts, the multitudes asked, “What must we do?”*

*Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” Acts 2:38*

*Peter gave them the whole package that involved repentance, faith, water baptism, the baptism of the Holy Spirit and separation from the world (Acts 2:40).*

- H. Synonymous phrases include baptized with the Holy Spirit, the Holy Spirit fell on them, the promise of the Father etc.

#### **IV. How did the Early Church experience the baptism of the Holy Spirit?**



- A. On the Day of Pentecost God poured out His Spirit upon the expectant disciples (Acts 2:1-13).

*When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. Utterly amazed, they asked: “Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” Amazed and perplexed, they asked one another, “What does this mean?” Some, however, made fun of them and said, “They have had too much wine.” Acts 2:1-13*

- B. The believers at Samaria received the Holy Spirit (Acts 8:14-17).

*When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. Acts 8:14-17*

- C. The Holy Spirit fell on those that heard the Word in the house of Cornelius, a Gentile (Acts 10:44-48; 11:15-17).

*While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God. Then Peter said, “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.” So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days. Acts 10:44-48*

*As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: “John baptized with water, but you will be baptized with the Holy Spirit.” So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God? Acts 11:15-17*

- D. The Ephesian believers received the gift of the Holy Spirit (Acts 19:1-6).

*While Apollos was at Corinth, Paul took the road through the interior and arrived*

*at Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit." So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied. Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. Acts 19:1-6*

- E. Paul received the Holy Spirit (Acts 9:17-18).

*Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord-Jesus, who appeared to you on the road as you were coming here-has sent me so that you may see again and be filled with the Holy Spirit." Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized. Acts 9:17-18*

## **V. What is the necessity of receiving the baptism of the Holy Spirit?**

- A. The baptism of the Holy Spirit is absolutely necessary for every Christian for the service that Christ demands and expects of us.

1. Christ commanded the disciples not to enter upon the work to which He had Himself called them until they were baptized with the Holy Spirit (Acts 1:4).
2. Jesus Christ Himself did not enter into His ministry until the Spirit of God came upon Him and He had been anointed with the Holy Spirit and power (Luke 3:21-22; 4:14, 18; John 1:29-34; 2:11; Acts 10:38).

*The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed. Luke 4:18*

3. When the apostles found believers in Christ they sought to discover whether they had been baptized in the Holy Spirit, and if not, they at once saw to it that they were (Acts 19:1-2).
- B. With the baptism of the Holy Spirit comes spiritual authority to the believer (Acts 1:8).

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. Acts 1:8*

## **VI. What is the evidence of the baptism of the Holy Spirit?**

- A. In all of the instances of people receiving the baptism of the Holy Spirit in the Bible, speaking with other tongues is either present or implied.

1. This was true at the initial outpouring on the day of Pentecost (Acts 2:4).

*“And began to speak with other tongues, as the Spirit gave them utterance.”*  
Acts 2:4

2. This was true when the Samaritans were baptized in the Holy Spirit (Acts 8:14-21).

*“And when Simon saw that through the laying on of hands the Holy Spirit was given...”* Acts 8:18

One has to wonder what Simon saw. Peter explains later that Simon had “neither part nor portion in this matter” (Acts 8:21, Greek, *logos*, which means utterance or speech).

3. This was true when Paul receive his Spirit baptism (Acts 9:17 with I Cor. 14:18). Although there is not a specific reference to tongues at the time of Paul’s baptism, it is clear that this was part of Paul’s personal life experience.

*I thank my God, I speak in tongues more than ye all.* I Corinthians 14:18

4. This was true when the Holy Spirit fell upon Cornelius and his household (Acts 10:44-48).

*For they heard them speak with tongues and magnify God.* Acts 10:46

5. This was true when the men of Ephesus were baptized in the Holy Spirit (Acts 19:1-6).

*And they spoke with tongues, and prophesied.* Acts 19:6

B. Ernest Gentile in his book *God and His Word* states, “The Bible does not say that you **MUST** speak in tongues to have the baptism of the Holy Spirit, but it does teach us by illustration that if you have the baptism of the Holy Spirit, you will be given the immediate evidence of speaking in tongues.”

C. Perhaps God chose this sign because He wants to purify us by getting a hold of our unruly member (James 3:1-12).

*Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check. When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself*

*set on fire by hell. All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison. With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water. James 3:1-12*

## **VII. Who may receive the baptism of the Holy Spirit?**

- A. All believers in Christ are candidates (Acts 2:39; Mark 16:17).

*The promise is for you and your children and for all who are far off—for all whom the Lord our God will call. Acts 2:39*

*And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues. Mark 16:17*

- B. The fundamental conditions upon which the baptism of the Holy Spirit is given are repentance and faith in Jesus Christ as an all-sufficient Savior apart from the works of the law (Acts 2:38; 10:44).

*Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." Acts 2:38*

*While Peter was still speaking these words, the Holy Spirit came on all who heard the message. Acts 10:44*

- C. For those who believe on Christ the experimental reception of the baptism with the Holy Spirit is sometimes conditioned on the believer's knowledge that there is such a blessing and that it is for him in the here and now (Acts 19:2-6).

*And asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit."...When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. Acts 19:2, 6*

- D. God gives the Holy Spirit to them that obey Him. Obedience means absolute surrender to the Lordship of Christ (Acts 5:32).

*"We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him." When they heard this, they were furious and wanted to put them to death. Acts 5:32*

## **VIII. How does one receive the baptism of the Holy Spirit?**

- A. Fulfill the prerequisites for receiving the Holy Spirit as listed above.
- B. Remember that it is a free gift and not earned (Gal. 3:2).

*I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?*

- C. Ask Christ to give you this gift and He will (Acts 8:14; Luke 11:9-13).

*When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. Acts 8:14*

*So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" Luke 11:9-13*

- D. Expect to receive this gift as hands are laid upon you (Acts 8:14-17; 9:17).
- E. Exercise your faith by speaking in an unknown language unto the Lord.
- F. Yield your unruly member as an instrument of righteousness, not fearing that the Lord will give you something else than that which you desire.
- G. Do not attempt to work up your emotions, relax in His presence.
- H. Once you have received the baptism of the Holy Spirit use your tongue often as it is a key to spiritual vitality.

## Lesson 12

### Speaking with Other Tongues

#### I. Why is “speaking with other tongues” sometimes misunderstood?

- A. There are those who do not believe that this experience is for today (I Cor. 13:8-10). They believe that the Bible teaches that “tongues” have ceased.

*Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.*

1. This comes from a misunderstanding of the context of I Corinthians 13.

Paul was highlighting the importance of functioning in all of the gifts and ministries in a spirit of love and for the purpose of serving and edifying others. Love is something eternal that will last throughout eternity because God is love.

2. This comes from a misunderstanding of what is referred to by “that which is perfect.”

- a. In some people’s mind the “perfect” in this passage refers to the New Testament Canon of Scripture. It is important to note that the Bible is only perfect in so far as it reflects the Perfect One, the Lord Jesus Christ.
- b. Paul tells us very clearly the time when the perfect will come (Eph. 4:13). It has to do with the completion of the Church that comes at the return of Christ.

At this time the mortal gives way to the immortal and the imperfect gives way to that which is perfect.

Our imperfect knowledge gives way to perfect knowledge (I Cor. 13:12)).

Our imperfect communication gives way to perfect communication and a new language of heaven.

- B. There are those who do not believe that this experience is for everyone (I Cor. 12:28-30).

*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret?*

This passage seems to indicate that all **do not** speak with other tongues. It also seems to indicate that all are not involved in healings and miracles. This has led

people to conclude that this is an experience that is optional and, perhaps, not for them. This, however, seems to contradict what Jesus said (Mark 16:17-18) and what Peter said on the Day of Pentecost (Acts 2:39).

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. Mark 16:17-18*

*For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call. Acts 2:39*

- C. There are those who are troubled by what appears to be conflicting instructions on the subject (I Cor. 14:5-9, 18-19, 23).

*But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? 7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? 8 For if the trumpet makes an uncertain sound, who will prepare for battle? 9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. I Corinthians 14:6-9*

*I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. I Corinthians 14:18-19*

*Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? I Corinthians 14:23*

- D. There are different expressions of “speaking with tongues” in the Church.

The only way to resolve the apparent conflict in relation to the experience of speaking with other tongues is to realize that the Bible actually refers to three different expressions of speaking with tongues. In each verse the reader must determine from the context the expression of tongues to which it refers.

1. The Evidence: Speaking in tongues as a private prayer language (I Cor. 14:18).
2. The Gift: Speaking in tongues as one of the nine gifts of the Spirit (I Cor. 12:10). Note that the gift of tongues will be covered more fully in Lesson 23 of this course.
3. The Ministry: Speaking in tongues as a ministry of some members of the Body of Christ (I Cor. 12:28-30).

Study the following chart for further distinctions between these three expressions.

## Speaking with Tongues

### The Evidence, the Gift and the Ministry

Evidence	Gift	Ministry
<b>Defined:</b> The initial evidence of the Baptism of the Holy Spirit that becomes an ongoing ability used for the purpose of communion with God in private prayer and the edification of the one speaking.	<b>Defined:</b> One of the nine gifts of the Holy Spirit available to every believer from time to time at the impulse of the Spirit. It is most often used in conjunction with the Gift of the Interpretation of Tongues and is used for the edification of the church.	<b>Defined:</b> A ministry that is given to some individual members in the Body of Christ to be used regularly in conjunction and harmony with the other body ministries for the purpose of ministering to the church and the world.
<b>Characteristics:</b> <ul style="list-style-type: none"> <li>• For all believers</li> <li>• Permanent endowment</li> <li>• To be used often</li> <li>• To be used privately</li> <li>• No one understands</li> <li>• Communion with God</li> <li>• Edification of speaker</li> </ul>	<b>Characteristics:</b> <ul style="list-style-type: none"> <li>• Available to believers</li> <li>• Temporary endowment</li> <li>• To be used on occasion</li> <li>• To be used publicly</li> <li>• To be accompanied by interpretation</li> <li>• Edification of the church</li> </ul>	<b>Characteristics:</b> <ul style="list-style-type: none"> <li>• Available to a few</li> <li>• Permanent ministry</li> <li>• To be used regularly</li> <li>• To be used publicly</li> <li>• To be accompanied by interpretation</li> <li>• Edification of the church</li> </ul>
<b>Key Verses:</b> <ul style="list-style-type: none"> <li>• Mark 16:17</li> <li>• Acts 10:46</li> <li>• Acts 19:6</li> <li>• I Corinthians 14:2, 4, 5, 6, 14, 18, 19, 23, 31</li> </ul>	<b>Key Verses:</b> <ul style="list-style-type: none"> <li>• I Corinthians 12:10</li> <li>• I Corinthians 13:1, 8</li> <li>• I Corinthians 14:5, 13, 22, 26-27</li> </ul>	<b>Key Verses:</b> <ul style="list-style-type: none"> <li>• I Corinthians 12:28, 30</li> <li>• I Corinthians 13:1, 8</li> <li>• I Corinthians 14:26-27</li> </ul>

- E. What occurred on the Day of Pentecost was the initial and special outpouring of the Holy Spirit in fulfillment of the prophecy of Joel (Joel 2:28-32).

This was a unique experience at the inauguration of the Church and it will never be duplicated (Acts 2:1-13).

Some of the unique features of this experience include the following:

1. The heavenly sound of a mighty wind.



2. The manifestation of fire and the tongues of fire.
3. The miracle of tongues being understood without interpretation.

## II. What are some of the reasons for speaking in tongues?

A lot of times when “speaking with other tongues” is discussed, it is presented in a negative way. That is, people often ask the question, “Do I really need to speak with tongues?” They speak as if “tongues” were a negative option. However, when you see the tremendous spiritual benefits that come to a believer through the experience of speaking with other tongues the question will become, “Why wouldn’t I want to speak with other tongues?”

- A. It is one of the signs of a believer (Mark 16:17; John 7:38-39).

*And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues. Mark 16:17*

*“Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. John 7:38-39*

- B. By it God speaks to man (I Cor. 14:21; Is. 28:11-12).

*In the Law it is written: “Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me,” says the Lord. I Corinthians 14:21*

*Very well then, with foreign lips and strange tongues God will speak to this people, to whom he said, “This is the resting place, let the weary rest”; and, “This is the place of repose”--but they would not listen. Isaiah 28:11-12*

- C. By it man may speak to God (I Cor. 14:2).

*For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. I Corinthians 14:2*

- D. It is a way to edify or build ourselves up (I Cor. 14:4; Jude 20).

*He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I Corinthians 14:4*

*But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Jude 20*

- E. It is a way to magnify, praise and bless God (Acts 10:45 I Cor. 14:16).

*The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them*

*speaking in tongues and praising God.*

Acts 10:45

*Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, since he does not understand what you say? I Corinthians 14:16, NKJV*

- F. It is a means of spiritual worship (I Cor. 14:15, 17; John 4:24).

*So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. I Corinthians 14:15*

*For you indeed give thanks well... I Corinthians 14:17a*

*God is spirit, and his worshipers must worship in spirit and in truth. John 4:24*

- G. It is part of the spiritual weaponry of the believer (Eph. 6:18).

*And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.*

Ephesians 6:18

- H. It is part of the power package of the believer.

*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. Acts 1:8*

- I. It helps us to pray according to the will of God (Rom. 8:26; I Cor. 14:14).

*In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. Romans 8:26*

*For if I pray in a tongue, my spirit prays, but my mind is unfruitful.*

I Corinthians 14:14

- J. It is a spiritual blessing for which we should be thankful (I Cor. 14:18).

*Thank God that I speak in tongues more than all of you. I Corinthians 14:18*

- K. It is spoken of as a “refreshing” or a “resting place” (Is. 28:11-12).

*Very well then, with foreign lips and strange tongues God will speak to this people, to whom he said, “This is the resting place, let the weary rest”; and, “This is the place of repose”--but they would not listen. Isaiah 28: 11-12*

## Lesson 13-14

### The Fruit of the Spirit

*I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.*

Galatians 5:16-25

#### I. What do we mean when we speak of fruit?

God loves to teach us using things that are common in our everyday lives. He often draws symbols and metaphors from the world of nature to teach us of spiritual things. It is no different here when we talk about fruit. The idea of “fruit” is a metaphor taken from the world of agriculture. When the Bible talks of fruit it brings in the themes of planting, watering, fertilizing and harvesting.

- A. The word “fruit” literally means “that which is produced by the inherent energy of a living organism” (Vine’s Expository Dictionary, pg. 256).
- B. In the natural realm, fruit is usually thought of as the seed-bearing product of a plant. It should be noted that not all fruit is “good” fruit. Some fruit is beneficial. Some fruit is harmful or poisonous.
- C. The word is used metaphorically in this case of attitudes, works and deeds that result from the energy from within. These attitudes, works or deeds can be “good” or they can be “evil.”
- D. Fruit is the visible expression of power working inwardly and invisibly. The character of the fruit is the evidence of the character of the power producing it.

#### II. What are some of the biblical challenges regarding fruit in our lives?

- A. True fruit comes from a spirit of repentance in our lives (Mt. 3:8; Luke 3:8).

*Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance...” Matthew 3:5-8*

- B. True fruit can only come forth from a seed that has died (John 12:24-25).

*Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain [KJV, fruit]. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.*

- C. True fruit can only come forth from those who abide in Christ (John 15:5). He is the life force behind the fruit.

*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.*

- D. God has an expectation of fruit in our lives (Mt. 21:19; Luke 3:9; 13:6-9; John 15:16). When someone makes a big investment, they expect a return on the investment.

*You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. John 15:16*

*He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down.'" Luke 13:6-9*

- E. God expects the fruit from our lives to be excellent (John 15:1-2). God is never satisfied with some fruit. He wants us to move to "more" fruit and on to "much" fruit (John 15:5, 8).

*I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.*

*By this My Father is glorified, that you bear much fruit; so you will be My disciples. John 15:8*

- F. If we do not produce godly fruit there will be judgment (Mt. 3:10; John 15:2). Jesus actually cursed the fig tree that did not produce fruit (Mt. 21:18-20; Mark 11:12-14, 20-21).

*And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. Matthew 3:10*

- G. Fruit can come forth in measures (Mt. 13:8; Mark 4:7-8). God's desire is that we grow in the area of fruitfulness. Each of the individual aspects of the fruit of the Spirit can continue to grow throughout our lives.

*But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. Matthew 13:8*

- H. Fruit takes time and patience to produce (James 5:7-8).

Fruit usually grows gradually. It starts out as a bud, then a flower, then a small, hard and unripened fruit. Eventually it comes to full fruit or full maturity. The process takes time. In this sense the fruit of the Spirit is different from the gifts of the Spirit. The Bible does not speak of the “gift” of love or the “gift” of self-control. Gifts are given in a moment while fruit is developed over time.

*Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.*

- I. The way you know the nature of the tree is by examining the fruit (Mt. 7:15-20; 12:33).

*Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? 17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Therefore by their fruits you will know them.*

Matthew 7:15-20

*Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. Matthew 12:33*

- J. Those that bear the proper fruit are honored by the Lord (Mt. 21:43).

*Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*

### **III. How does fruit come forth from one's life?**

- A. In the Bible, the Church or the people of God are referred to as the garden of the Lord (Song. 4:12-15), the planting of the Lord (Is. 61:3b) or His husbandry (I Cor. 3:9).

*That they may be called trees of righteousness, the planting of the LORD, that He may be glorified. Isaiah 61:3b*

*For we are fellow workmen (joint promoters, laborers together) with and for God; you are God's garden and vineyard and field under cultivation, [you are] God's building. I Corinthians 3:9 Amp.*

- B. At times individuals in that garden are likened to plants or trees (Ps. 1:3; Ps. 92:12-14).

*He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.*

Psalm 1:3

*The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon. Those who are planted in the house of the LORD shall flourish in the courts of our God. They shall still bear fruit in old age; they shall be fresh and flourishing...* Psalm 92:12-14

1. Palm Trees (Ps. 92:12)
2. Cedar Trees (Ps. 92:12)
3. Willow Trees (Is. 44:4)

- C. The trees in a garden can either bring forth good fruit or bad fruit (Mt. 7:17-18; Luke 6:43-45).

*Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.* Matthew 7:17-18

*For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.*

Luke 6:43-45

1. Jesus spoke of a good tree and a bad tree.
2. In order for there to be two types of trees there must be two types of seed.
3. Each of these trees is inspired by a power from within that produces fruit of like nature and character.

Note the following progressions:

THE BAD TREE is the result of  
BAD SEED and it produces  
BAD FRUIT that is inspired by  
THE FLESH

THE GOOD TREE is the result of  
GOOD SEED and it produces  
GOOD FRUIT that is inspired by  
THE HOLY SPIRIT

*It is the Spirit who gives life; the flesh profits nothing.* John 6:63a

The kind of fruit which grows on the outside is a reflection of the nature of the tree itself. Apples grow on apple trees; pear trees produce pears. And the fruit of the Spirit which grows in your life is an outgrowth of the nature within.

- D. God's desire is that all of the trees of His garden bring forth good fruit (Ezek. 47:7, 12).

*When I returned, there, along the bank of the river, were very many trees on one side and the other...Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.*

- E. Good fruit will only come forth if the conditions for good fruit are present.

In order for a plant to bring forth good fruit several things need to be in place.

1. There must be good seed. The good seed is the incorruptible seed of the Word of God (Mark 4:14; Luke 8:11; I Peter 1:23).

*Now the parable is this: The seed is the word of God.* Luke 8:11

*...having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever...* I Peter 1:23

2. There must be good soil (Ezek. 17:8). The soil is our hearts.

*It was planted in good soil by many waters, to bring forth branches, bear fruit, and become a majestic vine.*

Jesus spoke of four kinds of soil that could characterize our hearts. Each condition has a great deal to do with the issue of fruit bearing (Mt. 13:3-9, 18-23). It should be noted that we control the condition of our hearts. It should also be noted that the first three conditions that Jesus described bore no fruit at all.

- a. The Wayside (Mt. 13:4, 19)

*And as he sowed, some seed fell by the wayside; and the birds came and devoured them...When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.*

Here is a person who hears the Word of God but whose heart (soil) is hard. Because of the hardness of the soil, the seed is not able to get below the surface. The word is "on" the heart but not "in" the heart. This becomes an easy target for the birds of the air to snatch the word away. The result is no germination of the seed and hence no fruit.

- b. The Stony Ground (Mt. 13:5-6, 20-21)

*Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away... But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.*

This soil represents a heart that is cluttered with hard places that should have been removed to prepare for the planting of the seed. As a result the soil is very shallow. This heart belongs to one who gets very excited about the word until they understand the implications of the word. They are superficial hearers and as soon as persecution or challenge comes to them, they give up. The result of this is also no fruit.

c. The Thorny Ground (Mt. 13:7, 22)

*And some fell among thorns, and the thorns sprang up and choked them... Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.*

This soil represents a heart that wants it all and does not discriminate between good seed and bad seed. They are double minded individuals who want the best of the world and the best of Christianity. Unfortunately the bad seed chokes out the good seed. If the cares of life and the deceitfulness of riches are allowed to co-exist with the good seed, the good plants will be choked out. There is only so much nutrition for plants. In this case there was no lasting fruit.

d. The Good Ground (Mt. 13:8, 23)

*But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty... But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.*

The good ground represents a heart that is soft and receptive to the Word of God. This is a heart that hears, understands and keeps the Word (Luke 8:15). This is the life that bears fruit.

3. There must be a watering of the seed (Job 14:9; Is. 44:4; Jer. 17:7-8; Ezek. 19:10). The Holy Spirit is likened to rain (Acts 2:2:17). The word of God and doctrine is also likened to water rain or dew (Deut. 32:1-2; Eph. 5:26).

*For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring; they will spring up among the grass like willows by the watercourses.*

Isaiah 44:3-4



*Blessed is the man who trusts in the LORD, and whose hope is the LORD. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit.*

Jeremiah 17:7-8

*Your mother was like a vine in your bloodline, planted by the waters, fruitful and full of branches because of many waters.* Ezekiel 19:10

4. There must be a fertilizing of the seed (Luke 13:6-9).

*He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down.'"*

For each aspect of the fruit of the Spirit there is a fertilizer that helps to bring that quality forth. Unfortunately sometimes the fertilizer is not the fun part of fruit producing. If you want patience, the fertilizer is the trial of your faith (Jam. 1:2-4). If you want love, God will put people in your life who are difficult to love. They are the fertilizer.

*My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.*

5. There must be a maturing of the seed (John 15:1-7).

The conditions for fruitfulness that are described in this passage are:

- Union with Christ.
- Purging by the Father.
- Abiding in Christ.
- Christ and His Word abiding in us.

The qualities or virtues known as the fruit of the Spirit are produced by the power within or the action of the Holy Spirit within the believer.

6. There must be a removal of all hindrances to growth and fruitfulness.

This means that we have to continually dig up those spiritual weeds that want to contest what the Spirit is doing in our lives. One thing about the works of the flesh is that they do not have to be planted or desired. They just spring up when we let down our guard.

When all of these things are in order we should start seeing some fruit.

#### IV. What is the fruit of the Spirit?

- A. The fruit of the Spirit is that which springs forth from the inner working of the Holy Spirit in our lives. The Spirit is behind the fruit; He produces it. It is His work not ours.

1. Because it is a work of the Spirit there should be no striving, no worrying but a simple yielding to the Spirit of God.

An apple tree does not have to strive to produce apples. The fruit of the Spirit is not produced by self-effort, but is produced and grows on the basis of the quality of the life within—in this case, the Holy Spirit.

2. It is called the fruit of the Spirit because we cannot take the credit for it (Hos. 14:8; Is. 51:3). It is a manifestation of His beauty not ours.

*O Ephraim, what more have I to do with idols? I will answer him and care for him. I am like a green pine tree; your fruitfulness comes from me.* Hosea 14:8

- a. It is the believer's relationship to the Lord that causes him or her to bear fruit (Is. 61:1-3). Strictly speaking, the Lord is the one who bears the fruit.

*The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn, to console those who mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the LORD, that He may be glorified.*

- b. The Spirit is working in us so that Christ and His virtues might be formed in us (Gal. 4:19; I Pet. 2:9).

*My little children, for whom I labor in birth again until Christ is formed in you...* Galatians 4:19

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light...* I Peter 2:9

The word used in this verse for "praises" means "virtues, moral goodness or purity."

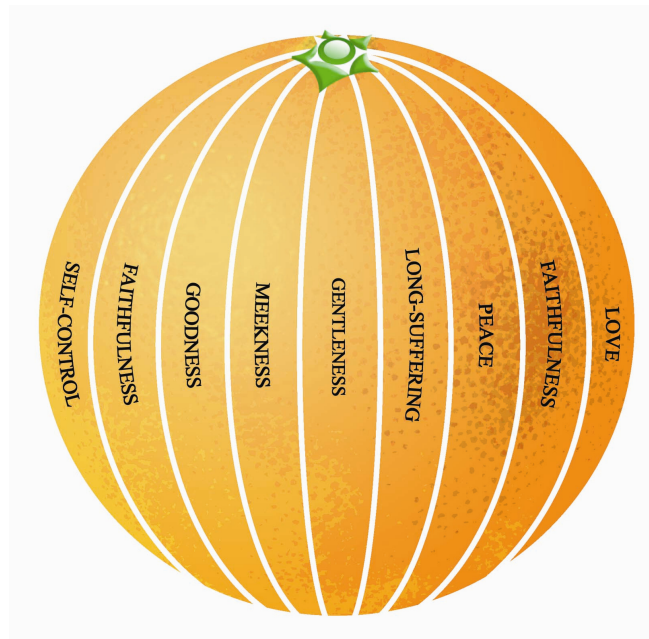
- B. The fruit of the Spirit is described in Galatians 5:22-23.

1. The fruit of the Spirit should be expected to grow, mature and ripen gradually.

2. The fruit of the Spirit is contrasted to the works of the flesh.

The Spirit Produces	The Flesh Produces
LOVE	Hatred, Anger, Animosity, Hostility, Murder
JOY	Heaviness, Sorrow, Misery, Depression
PEACE	Strife, Contention, Restlessness, Anxiety
LONGSUFFERING	Impatience, Fretfulness, Hastiness
GENTLENESS	Pushiness, Harshness, Quarrelsomeness
GOODNESS	Wickedness, Jealousy, Sorcery, Immorality
FAITH	Doubt, Mistrust, Unbelief, Apprehension
MEEKNESS	Pride, Selfish Ambition, Intolerance
SELF-CONTROL	Addictions, Angry Outbursts, Unrestraint

- C. The fruit of the Spirit is singular in number. The Bible does not speak of the “fruits” of the Spirit but the “fruit” of the Spirit.
1. Although these qualities can be studied separately, they are inseparable in the life of the believer. There is a unity among them. They represent one harmonious whole.
    - a. They should be pictured like an orange rather than a bowl full of different kinds of fruit. One fruit with many segments (See Diagram).



- b. In some believers one grace may predominate the others yet all will be present in some measure if the Holy Spirit is operating in the life of the believer.

- The meekness of Moses (Num. 12:3)
- The patience of Job (Jam. 5:11)
- The love of the Apostle John (John 20:2; 21:7, 20)

2. These are seen in contrast to the works (plural) of the flesh (Gal. 5:19).

- a. The plural stresses the disorganization, fragmentation and the instability of the life lived under the dictates of the flesh.

- b. The unregenerate life is fragmented and at odds with itself.

- D. The fruit of the Spirit as they are listed have a certain order to them.

1. The first one on the list is LOVE.

- a. This one is the foundation on which the other are built.

- b. This one encompasses the rest of the qualities (I Cor. 13:3). All of the others flow out of this one.

Paul makes it clear in I Corinthians 13 that love:

- suffers long;
- is kind;
- does not envy;
- does not parade itself;
- does not get 'puffed up';
- does not behave rudely;
- is not provoked;
- does not think evilly, nor rejoice in sin;
- rejoices in the truth;
- bears all things;
- believes all things;
- hopes all things;
- endures all things.

2. The rest of the fruit listed divide themselves into three groups of three.

- a. My inner state of mind—Love, Joy, Peace

- b. My attitudes toward others—Longsuffering, Gentleness, Goodness

- c. My demonstration of trust in the Lord—Faith, Meekness, Self-Control

- E. The fruit of the Spirit is supported by societal laws (Gal. 5:23b).

*...against such there is no law.*

*And no law exists against any of them.* –Phillips

*Against such things there is no law [that can bring a charge].* –Amp.

*Here there is no conflict with the law.* –NLT

*There is no law against those who practice these things.* –Moffatt

*There is no law against behaving in any of these ways.* –CEV

When Paul says that “against such things there is no law”, he is referring to the fact that the societal authorities find it pretty hard to object to behavior that shows these characteristics. Even a staunch enemy of the church will likely find these qualities appealing. They are known to be positive characteristics by the general public in nearly every culture in every age.

## **V. What can I do to insure a place of fruitfulness in the Kingdom?**

- A. Make sure that you have partaken of the good seed of the Word of God. It will produce after its own kind (Gen. 1:11).

*Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so.*

- B. Make sure that you sow plenty of seed for a large harvest (Mark 4:24). What kind of seed are you feeding on?

*“If anyone has ears to hear, let him hear.” Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.”*

- C. Yield your life totally to the Spirit of God (Rom. 6:13, 19-22).

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.* Romans 6:13

- D. Prepare the ground of your heart before the Lord (II Chr. 30:18-19).

In II Chronicles 30 Hezekiah prayed for those who prepared their “heart to seek God.”

1. Plow up the fallow ground (Hos. 10:12).

*Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD, till He comes and rains righteousness on you.*

2. Live by principle not by emotions (Ps.119).
3. Separate yourself from the cares of this life (Luke 21:34; Col. 3:2-3; Tit. 2:12; Jam. 4:4).

*If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. Colossians 3:1-3*

4. Be both hearers and doers of the word (Ezek. 33:32; Mt. 7:26; Luke 11:27; Jam. 1:22-24).

E. Yield your members to the pruning process (John 15:2).

F. Plant yourself by the river (Ps. 92:13-14).

*Those who are planted in the house of the LORD shall flourish in the courts of our God. They shall still bear fruit in old age; they shall be fresh and flourishing...*

*But the godly will flourish like palm trees and grow strong like the cedars of Lebanon. For they are transplanted into the LORD's own house. They flourish in the courts of our God. Even in old age they will still produce fruit; they will remain vital and green. –NLT*

## Lesson 15-17

### The Gifts of the Holy Spirit

#### I. Introduction to the Gifts of the Spirit.

A. The Godhead is involved in giving in the plan of redemption.

1. The Father gave the Son (John 3:16).

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

2. The Son gave the Holy Spirit (John 15:26; Acts 2:33).

*But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. John 15:26*

3. The Spirit gives gifts (I Cor. 12:8-12).

*But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.*

B. The Godhead also provides different spiritual equipment to enable the Church (I Cor. 12:1-6).

*Now concerning spiritual gifts, brethren, I do not want you to be ignorant: 2 You know that you were Gentiles, carried away to these dumb idols, however you were led. 3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. 4 There are diversities of gifts, but the same Spirit. 5 There are differences of ministries, but the same Lord. 6 And there are diversities of activities, but it is the same God who works all in all.*

1. The Holy Spirit provides the gifts through which divine ability is imparted (vs. 4).

*There are diversities of gifts, but the same Spirit.*

2. The Lord Jesus provides ministries to believers including the five leadership and other body ministries (I Cor. 12:5). Christ gave these ministry gifts after He ascended (Eph. 4:7-16). He distributed the fullness that was in Him to His body (Eph. 1:20-23).

*There are differences of ministries, but the same Lord.*

3. The Father God energizes the believer or provides the impetus to make the gifts and ministries effective (I Cor. 12:6). The word “operations” or “activities” is also rendered “workings”.

*And there are diversities of activities, but it is the same God who works all in all.*

- a. In Galatians 2:8 the same Greek word is used and rendered “worked effectively.”
- b. He works all things after the counsel of His own will (Eph. 1:11, same word).
- c. It is the proper motivation behind the gifts and ministries that make them work and produce the proper result.

Source	Holy Spirit	Jesus	Father
Grace Given	Gifts or Manifestations	Ministries or Functions	Motivations or Energies
Greek Word	<i>Charisma</i>	<i>Diakonia</i>	<i>Energeima</i>
English Equivalent	Gift of Grace or Favor	Ministry, Service or Function	Workings, Effects or Energies
Key Verses	I Corinthians 12:7-11	I Corinthians 12:12-30; Ephesians 4:7-16; Romans 12:1-8	I Corinthians 13-14
Examples	Word of Wisdom, Knowledge, Faith, Healings, Miracles, Prophecy, Tongues, Interpretation, Discerning of Spirits	Apostle, Prophet, Evangelist, Pastor, Teacher, Giver, Shower of Mercy Exhorter, Helper, Healer, Etc.	Love  Edification
Distinctions	An outshining of the Holy Spirit made available to all believers when needed at the direction of the Holy Spirit.	A lifetime call or ministry that is to be recognized, developed and fulfilled by each member of the Body of Christ.	The effectual power that is to operate behind all of the gifts and ministries in the Body of Christ.

## II. The “GIFTS” of the Spirit defined.

- A. The Greek word for “gifts” is “χαρisma” (charisma).



1. This word occurs 17 times in the New Testament (Rom. 1:11).

*For I long to see you, that I may impart to you some spiritual gift, so that you may be established... Romans 1:11*

2. This word is etymologically connected to “χαρις” (charis) meaning “grace or unmerited favor.”
3. This word always refers to a free and unearned gift (Rom. 5:15-16; 12:6; I Pet. 4:10).

*But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. Romans 5:15*

*Having then gifts differing according to the grace that is given to us...  
Romans 12:6a*

4. This word is always referred to as coming from God as the source and the giver (Jam. 1:17, Note: This is a different Greek word, but it expresses the idea).

*Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.*

5. This word literally means “a gift freely and graciously given” or “a favor bestowed.”

- a. It can refer to our eternal salvation (Rom. 6:23).

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

- b. It can refer to special endowments by God consistent with our calling (I Cor. 7:7). Paul spoke of his gift of singleness that was vital for him to do what God had called him to do.

*For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.*

- c. It can refer to our ministries from the Lord (Rom. 11:29; 12:6; I Cor. 12:28, 30, 31; I Tim. 4:14; II Tim. 1:6; I Pet. 4:10).

*For the gifts and the calling of God are irrevocable. Romans 11:29*

*As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. I Peter 4:10*

- d. It can refer to the charismatic gifts of the Holy Spirit (I Cor. 1:7; 12:4, 9).

B. The “Gifts of the Spirit” are to be distinguished from other gifts of God.

They are distinguished from the other gifts of God in at least two ways.

1. They are given by the Spirit (I Cor. 12:4, 7-11). These gifts are distinctly attributed to the Holy Spirit as opposed to the Lord Jesus or God the Father (I Cor. 12:1-6).

*But the manifestation of the **Spirit** is given to each one for the profit of all: for to one is given the word of wisdom through the **Spirit**, to another the word of knowledge through the same **Spirit**, to another faith by the same **Spirit**, to another gifts of healings by the same **Spirit**, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same **Spirit** works all these things, distributing to each one individually as **He** wills. I Corinthians 12:7-11*

2. They are a manifestation of the Spirit (I Cor. 12:7).
  - a. The word “manifestation” means “shining forth”.
  - b. These nine gifts are the ways in which the indwelling Spirit shines forth or reveals (manifests) Himself through believers.

C. These “Gifts of the Spirit” are supernatural in character.

1. These are not simply an extension or refinement of natural abilities or powers.
  - a. They are not natural abilities or aptitudes plus some help from God.
  - b. The gifts of healing, for instance, do not refer to Christian doctors (a trade that is learned) but it is the supernatural manifestation of God’s presence and power (Note: Doctors in a sense are indeed the gift of God, but these are not the kind of gifts that we are talking about here.).
2. These cannot be developed by man by a systematic approach or study.

D. These “Gifts of the Spirit” are distributed at the direction of the Holy Spirit (I Cor. 12:11).

*But one and the same Spirit works all these things, distributing to each one individually as He wills.*

E. These “Gifts of the Spirit” are not permanent endowments, but they are given by the Spirit to meet specific needs at specific times.

1. In the context where these gifts are described, Paul is talking about their gatherings. As they are gathered together, the Spirit will give someone an expression and He will give someone else another expression.

2. These “Gifts of the Spirit” are not to be confused with ministries.
  - a. Ministries deal with a person’s life as a whole. A man possesses a ministry ability from Christ and that ministry ability is irrevocable (Rom. 11:29). Believers may disqualify themselves for a particular expression of that ministry, but the gifts enabling them to minister are still present in their lives.
  - b. The list in I Corinthians 12:28-30 is referring to these ministry callings and not to the “gifts” of the Spirit.
- F. These “Gifts of the Spirit” are resident in the Holy Spirit, the believer does not possess them as such. Hence...
  1. No one has all nine gifts of the Spirit.
  2. The Holy Spirit has all nine gifts of the Spirit.
  3. The Holy Spirit is indwelling every believer.
  4. The Holy Spirit may manifest any of these gifts through any believer at any time to meet any particular need.
  5. Paul serves as a good example of someone who was yielded to the Spirit and was used of the Lord in many of the gifts.
    - a. Word of Knowledge (Acts 13:9-12)

*Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. Acts 13:9-12*

Note: It could be debated whether this was the gift of the Word of Knowledge or the gift of miracles.

- b. A Word of Wisdom (Acts 23:6-10)

*But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!” 7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 8 For Sadducees say that there is no resurrection--and no angel or spirit; but the Pharisees confess both. 9 Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, “We*

*find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.” 10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.*

c. Discerning of Spirits (Acts 16:16-18)

*Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour.*

d. Faith (Romans 15:18-19)

*For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.*

e. Healing (Acts 14:8-10)

*And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.*

f. Miracles (Acts 20:9-12)

*And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. But Paul went down, fell on him, and embracing him said, “Do not trouble yourselves, for his life is in him.” Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. And they brought the young man in alive, and they were not a little comforted.*

g. Others by implications: Tongues and Prophecy (I Cor. 14:6)

*But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?*

G. These “Gifts of the Spirit” can be simply defined as follows:

***“The Gifts of the Spirit are supernatural endowments given to the believer at the direction of the Holy Spirit to meet particular needs at particular times.”***

### **III. The “Gifts” of the Spirit are for Today!**

(Much of the following in this section is taken from Donald Gee)

A. There are several arguments proposed against the validity of the “gifts” for today.

1. Some say that the Lord withdrew the gifts of the Spirit at the end of the apostolic age. The argument has these elements:
  - a. Discernment was needed before the canon was complete so true and false revelation given in oral form could be judged (Ryrie).
  - b. Speaking with tongues is replaced by the canon of Scripture, the perfect (I Cor. 13:8).
  - c. Miracles have ceased because “the particular purpose for which they were originally given (i.e. to authenticate the oral message) has ceased to exist” (Ryrie).
  - d. Prophesying is just another word for inspired preaching, but again, since the canon has been established, there is no more need for futuristic prophecy.
  - e. Healings were needed in days when medicine was not well developed.
  - f. It is interesting that most people who deny the validity of the “gifts” for today like to keep faith, knowledge and wisdom in some form.
2. Some say that history proves that they ceased with the apostolic age.
3. Some say that the New Testament canon is now completed, and so ministry through spiritual gifts is no longer needed—we have the written word.
4. Some say that they are no longer needed today, because the world is now convinced of the truth of Christianity.
5. Some say, “If these gifts are for today, then why are they not manifested and possessed by our great church leaders?”

B. There are several things that can be said in the face of these arguments (Note: The following numbers correspond to the points in the previous section).

1. Nowhere are we ever told or instructed that these gifts would cease or that there is, in fact, a special apostolic age (Mark 16:17-18; Mt. 28:19-20; Acts 2:38-39; Rom. 11:29; Heb. 13:8).

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.* Mark 16:17-18

Jesus didn't say, "These signs shall follow you until the year 100 A.D. and after that you are on your own!"

*"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.* Matthew 28:19-20

Jesus said that He would be with us "to the end of the age."

*Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."* Acts 2:38-39

*For the gifts and the calling of God are irrevocable.* Romans 11:29

*Jesus Christ is the same yesterday, today, and forever.* Hebrews 13:8

2. Throughout history there has always been a true remnant of believers who experienced these "gifts."

The main reason for their decline of the gifts of the Spirit was the love of many growing cold (It is a serious thing to accuse God of withdrawing these gifts if the real fact is that the Church lost them through lukewarmness!).

3. The New Testament Canon is not the "perfect" that is to come (I Cor. 13:10 with Eph. 4:13).

The disciples themselves had inspired writings and yet God used the signs to confirm the Word, not supersede it. Not only that, the New Testament Canon was not complete until the 3<sup>rd</sup> or 4<sup>th</sup> Century A.D. long after the gifts ceased in the experience of the church.

4. The gifts of the Spirit are needed more than ever for the gospel to be confirmed with signs, wonders and mighty deeds. There is a smaller percentage of people in the world today that have received the gospel than there were in the days when the last apostle died.

5. Perhaps some resist the idea of the gifts of the Holy Spirit simply because they are not part of their experience or religious tradition (Mt. 15:6; Rom.10:17). If you do not believe in something it is very difficult to experience something.

*Thus you have made the commandment of God of no effect by your tradition.*

Matthew 15:6

These are gifts to the Church. We are the Church. These gifts should be active right up to the 2<sup>nd</sup> coming (Eph. 4:13-16; I Cor. 13:10).

#### **IV. The “Gifts” of the Spirit are necessary.**

- A. The Church of today is sorely in need of the spiritual power demonstrated in the book of Acts.

1. The Church in the Book of Acts referred to “special” miracles (Acts 19:11-12). Today any miracle is special.

*Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.*

2. The gifts are not extra adornments for the Church, but essential operations without which the Church cannot function properly.
3. God rules the Church, which is and should be supernatural. If the Church is not above and beyond the natural, then it has nothing more to offer than any good social organization or government program (Acts 1:8).

- B. The gifts are part of the “signs” that are to follow believers. Believers are not to follow signs, signs are to follow them! (Mark 16:15-20).

1. They are God’s way of confirming our witness in both word and deed.
2. They are part of our credentials as ambassadors of Jesus (See: Acts 8:5-8; Rom. 15:17-20; I Cor. 2:4-5; Heb. 2:1-4).

*Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city.*

Acts 8:5-8

*And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. I Corinthians 2:4-5*

*Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? Hebrews 2:1-4*

C. Where the gifts are in evidence, growth occurs.

1. This happened with a positive expression of the gifts of the Spirit in the healing of the lame man (Connect Acts 3:6-10 with Acts 4:4).

*Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. Acts 3:6-10*

The direct result of this miracle came later.

*However, many of those who heard the word believed; and the number of the men came to be about five thousand. Acts 4:4*

Men will often try to imitate these miraculous displays with well planned theatrics, but we can never duplicate the true effect that the gifts flowing as God intended will have.

2. This happened with a negative expression of the gifts of the Spirit in the judgment on Ananias and Saphira (Connect Acts 5:3-5 with Acts 5:12-16).

*And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Acts 5:12-16*

D. The gifts help to establish, strengthen and edify the Body of Christ (Rom. 1:11; I Cor. 14:3-5; I Cor. 14:12, 26; I Cor. 12:7).

*How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. I Corinthians 14:26*



E. We are told to desire these gifts not just “tolerate” them (I Cor. 12:31; 14:1, 12).

*Pursue love, and desire spiritual gifts, but especially that you may prophesy.*

I Corinthians 14:1

1. These gifts were to provide a spiritual capability for mightier works than the finest natural abilities could ever supply.
2. The New Testament believer is called to the highest order of ministry. The gifts of the Spirit are the supernatural tools with which he ministers.

F. The gifts give expression to the principle of body ministry (I Cor. 12:12-27), each member contributing and flowing together to edify the whole.

G. The gifts are an indication and confirmation of the presence of God in our midst (I Cor. 14:25).

*But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you. I Corinthians 14:26-25*

*...and they will fall down on their knees and worship God, declaring, “God is really here among you.” –NLT*

*...declaring that God is among you in very truth. –Amp*

*...publicly confessing that God is indeed among you. –Knox*

H. The gifts are a witness to unbelievers (Acts 13:12; I Cor. 14:25).

*Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord. Acts 13:12*

## **V. The “Gifts” of the Spirit in operation.**

“There is a madness which is of faith and a madness which is of fanaticism. The former is manifested in an utter devotion to God and His holy will (Mark 3:21; Acts 26:24). The latter is something which has plagued Christianity from apostolic days. The fear of the latter must never be allowed to drive us from practicing the former.”  
--G. Raymond Carlson, Paraclete, Spring 1976, page 12.

A. God and man work together as co-laborers in the operation of the gifts.

1. We can be sure that God will do His part.
  - a. He distributes the gifts (I Cor. 12:11, 18, 28).

- b. He gives different gifts to different ones (Rom. 12: 3, 6). We should not be jealous of one another.
- 2. We must be ready to do our part. Since these gifts are not initiated by man we do not decide to manifest a gift, but we can condition our vessel to be used.

- a. We should be totally yielded to the Lord. (Rom. 6:13)

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.*

- b. We should have a desire to be used in this realm. (I Cor. 14:1, 12, 19).
- c. We should learn all we can about the gifts (I Cor. 12:1). The Bible states that “My people are destroyed for lack of knowledge” (Hos. 4:6).

*Now concerning spiritual gifts, brethren, I do not want you to be ignorant... I Corinthians 12:1*

- d. We should pray to be used (I Cor. 14:13; Mt. 7:11).

*If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! Matthew 7:11*

- e. We should keep our eyes on the giver and not the gift (avoid being gift conscious).
- f. We should maintain faith and dispel unbelief (Mark. 6:5-6; Mt. 21:21; Jam. 5:15; Rom. 12:6)

*Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.*

Mark 6:5-6

*Jesus answered and said to them, “Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done.” Matthew 21:21*

- g. For those who have dormant gifts, we must not neglect them but stir them up (I Tim. 4:14).

*Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. I Timothy 4:14*

B. There are several principles that are important in the operation of the gifts.

Some people get offended when you start talking about guidelines for the operation of the gifts. They would have really gotten offended at Paul in I Corinthians 14. Paul was not afraid to give pastoral guidance to the operation of the gifts because the gifts always include the human element. Paul's concern was for more for the possible effect of the use of the gifts on the local church than for the feelings of the person administering the gift.

1. The Golden Rule governing the exercise of spiritual gifts is edification (I Cor. 12:7; 14:3, 4, 5, 12, 17-26). The key word in I Corinthians 14 is "edify." It occurs seven times in the chapter in one form or another.

*But the manifestation of the Spirit is given to each one for the profit of all...  
I Corinthians 12:7  
...for some useful purpose. –NEB*

*I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification. I Corinthians 14:5*

*Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. I Corinthians 14:12*

*How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. I Corinthians 14:26*

Other phrases support the concept of edification and building...

*...what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? Vs. 6*

*...yet in the church I would rather speak five words with my understanding, that I may teach others also... Vs. 19*

Questions to ask:

- a. Will this build up the people of God?
- b. Will it strengthen the local church?
- c. Will it bring encouragement to the saints (I Cor. 14:31)?

*For you can all prophesy one by one, that all may learn and all may be encouraged.*

2. The gifts of the Spirit must be tested against the Word of God (Is. 8:20).

*To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.*

- a. The gifts should confirm the word; never violate it (Gal. 1:8).
- b. The gifts are not infallible because they are operating through fallible vessels. They must be measured against the infallible measuring rod of the Word of God.
- c. Just because something sounds good or pleasant to our ears does not make it divine truth (Jer. 5:31; II Tim. 4:3).

*The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so. But what will you do in the end?*

Jeremiah 5:31

*For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers... II Timothy 4:3*

- 3. The gifts must be operated decently and in order (Col. 2:5; I Cor. 14:27, 29, 33, 40). Guidelines for the gifts are like banks to a river. As long as the banks are in place, the river brings life wherever it goes. Remove the banks and that same water becomes a flood and has the potential for great devastation.

By establishing guidelines, Paul was not trying to discourage the gifts, he only wanted to see them regulated so that they would accomplish their intended purpose. Paul was not being insensitive to the Holy Spirit. He was not a “controller” on a “power trip” by establishing guidelines for the moving of the Spirit in the corporate setting. Paul was functioning out of the spirit of a true shepherd and was concerned about the benefit of the entire flock. The Holy Spirit is not quenched when we function with a sense of order and decorum.

*For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ. Colossians 2:5*

*Let all things be done decently and in order. I Corinthians 14:40*

For the purpose of order in the corporate gathering, the person operating the gift should evaluate three things:

- a. Evaluate the **message**. The message should be clear and must not bring confusion to what the Spirit is saying (I Cor. 14:31-33). God is not the author of confusion.

*For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints.*

- i. Is this flowing with what God is already saying?

- ii. Is this edifying to the people of God?
- b. Evaluate the **timing**. It must fit in with what has gone before and prepare for what will follow.
- c. Evaluate the **manner**. Personal mannerisms should never detract from the message.
  - i. Is my voice clear and loud?
  - ii. Are my physical members in control?
- 4. The gifts must be operated without the vessel drawing undue attention to itself.
  - a. We should seek to exalt Christ not ourselves (John 3:30). He must increase, I must decrease.
  - b. We should exercise true humility in the way we function (Rom. 12:3).
  - c. We should follow the example of the apostles (Acts 3:3-4; 12; 4:21).

To the man in need the apostles said “Look at us” (Acts 3:3). To the admiring crowds they said, “Why look so intently at us, as though by our own power or godliness we had made this man walk?” (Acts 3:12). As a result of how they functioned, “all glorified God for what had been done” (Acts 4:21).

- 5. The one operating the gift should exercise self-control (I Cor. 14:32; Pro. 25:28; 29:11, 20). The gifts are not toys to be played with. They are serious responsibilities and those operating in them must have rule over their own spirit.

*And the spirits of the prophets are subject to the prophets. I Corinthians 14:32*

*Whoever has no rule over his own spirit is like a city broken down, without walls. Proverbs 25:28*

*A fool vents all his feelings, but a wise man holds them back. Proverbs 29:11*

- a. Judge your own gift before you exercise it (Eccl. 5:1-2; Pro. 30:5-6). (Note: We will talk about this more fully especially in relation to the gift of prophecy in Lesson 20).

*Every word of God is pure; He is a shield to those who put their trust in Him. Do not add to His words, lest He rebuke you, and you be found a liar. Proverbs 30:5-6*

- b. Avoid all distracting manifestations (screeching, shaking, etc.).

- i. The Holy Spirit does not drive us out of control, otherwise some of Paul's admonitions would be senseless (I Cor. 14:28, 30).
  - ii. The Holy Spirit is a gentleman and is never rude or pushy.
- 6. Let the more mature or experienced set the flow and guidelines for what take place.
- 7. Observe the guidelines set by the leadership.

Remember that those in leadership are still responsible for the entire flock and have the right to decide what is interjected into any service (Acts 20:28-30). Every river must have banks to contain, guide and direct the water to the real place of need.

- 8. Do not be afraid to wait and watch, proving your own gift.

Watch others that move in the same realm checking what you had with what they ministered (I Cor. 12:1; 14:31). Not every one who had the same message needs to speak the message. God is more interested in the message being delivered than in who actually delivers the message.

- 9. The gifts must be balanced with the fruit of the Spirit (Gal. 5:22-23).

Some circles are characterized by and emphasis on the fruit of the Spirit to the point of neglect in relation to the gifts of the Spirit. With other groups the converse is true. We want to be well balanced in this area. We want to see the fruit of the Spirit working in perfect harmony with the gifts of the Spirit.

- a. Both the gifts and the fruit are necessary.
  - i. The fruit of the Spirit represents the character of God.
  - ii. The gifts of the Spirit represent the ability of God.

Divine ability without divine character is dangerous. Divine character without divine ability leaves one powerless to be effective in what God has called us unto.

- b. There was a perfect balance in Jesus (Compare Mt. 26:53 and Mt. 9:6). Jesus ministered out of a heart of compassion.

Jesus did not use His anointing for self preservation; He used it to minister to the needs and the suffering of others.

*Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? Matthew 26:53*

*“But that you may know that the Son of Man has power on earth to forgive sins”--then He said to the paralytic, “Arise, take up your bed, and go to your house.” Matthew 9:6*

Contrast James and John who may have misused the gifts (Luke 9:54-56).

*And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?” But He turned and rebuked them, and said, “You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men's lives but to save them.” And they went to another village.*

- c. Each of the different aspect of the fruit of the Spirit will help to balance the application of the various gifts. Think of how the following aspects of the fruit of the Spirit might affect the operation of the gifts.

- i. Love

Our motivation should be love for the brethren (Eph. 4:15-16).

*...but, speaking the truth in love, may grow up in all things into Him who is the head—Christ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Ephesians 4:15-16*

- Are you adding this to build up others (I Th. 3:12)?

*And may the Lord make you increase and abound in love to one another and to all, just as we do to you...*

- Are you interested in the well being of others (I Cor. 13)?

- ii. Joy

Do you find joy in building the people of God (Ps. 27:4; 102:14)?

- iii. Peace (Jam. 3:18)

- iv. Patience, Gentleness, Self-control, Kindness, Etc.

## **VI. There are some misconceptions regarding the gifts.**

There are at least three misconceptions regarding the gifts that are often made.

- A. The gifts of the Spirit are given as an indication of God's approval on your life or your assembly. This is not true because:

1. The gifts are not earned or deserved.
  2. The gifts can be abused and misused.
  3. God gives the gifts in order to meet the needs of His people not because of the worthiness of the vessel being used.
  4. God will deal personally with those who misuse the gifts (Mt. 7:21-23).
- B. One's ability to function in the gifts of the Spirit are an indication of spiritual maturity. Again this is not true because:
1. The gifts of the Spirit are not earned or deserved.
  2. Someone isn't "better" if they are used in a gift.
    - a. The gifts are not spiritual merit badges.
    - b. The Corinthian believers proved this point (I Cor. 3:1-3 with 1:4, 6-7). They came behind in no gift and yet they were carnal Christians.
- C. The gifts of the Spirit operate primarily in the context of the worship service in a local church.

The truth is that most of the time that the gifts of the Spirit were seen in operation in the life of Jesus and in the Early Church they took place outside of the context of a church meeting.

The gifts of the Spirit work best on the street and are tools that God places in our hands to minister in the world.

### **The Basic Rule**

When operating the Gifts of the Spirit, obey the moving of the Spirit which operates according to the Word of God on the basis of love and edification.



## Lesson 18

### The Word of Wisdom and the Word of Knowledge

#### I. How do we define “the word of knowledge”?

The word of knowledge is the supernatural revelation of facts—past, present or future—which were not learned or developed through the efforts of the natural mind. It may be described as the mind of Christ being imparted to the mind of the believer. A word of knowledge is given by revelation in a moment of time.

#### II. What are the four kinds of knowledge?

##### A. Natural Human Knowledge

This knowledge is sometimes referred to as “learning.” It included true science and other fields of learning.

1. This knowledge is natural not supernatural.
2. This knowledge can be expanded through research, study and human effort (II Tim. 2:15).

*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

3. This knowledge can be a source of human pride (I Cor. 8:1).

*Knowledge puffs up, but love edifies.*

4. This knowledge will increase throughout the ages (Dan. 12:4).

*But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.*

##### B. Fallen Man’s Supernatural Knowledge

There are two sources of spiritual power in the world—God and Satan. Just because something is supernatural, it does not mean it is from God. This knowledge is that which is obtained from the world of the occult. This includes information gained from supernatural sources other than the Holy Spirit of God. It includes interactions with witches, wizards, mediums, séances, divination, astrology, horoscopes, Ouija boards, fortune tellers and the like (I Sam. 28:8; Is. 8:19-20).

*And when they say to you, “Seek those who are mediums and wizards, who whisper [KJV, peep] and mutter,” should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.*

Isaiah 8:19-20

1. This form of knowledge is a counterfeit to the true and is an abomination to the Lord (Lev. 19:26; Deut. 18:9-14; I Chr. 10:13-14).

*When you come into the land which the LORD your God is giving you, you shall not learn to follow the abominations of those nations. 10 There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. 12 For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. 13 You shall be blameless before the LORD your God. 14 For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. Deuteronomy 18:9-14*

*So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.*

I Chronicles 10:13-14

2. In the Old Testament those who practiced these things were to be put to death (Ex. 22:18; Lev. 20:27).

*You shall not permit a sorceress to live. Exodus 22:18*

*A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them. Leviticus 20:27*

3. Seeking this type of knowledge will lead to defilement (Lev. 19:31).

*Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God.*

4. God is offended when we seek this type of knowledge (Lev. 20:6).

*And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.*

*If any among the people are unfaithful by consulting and following mediums or psychics, I will turn against them and cut them off from the community.*

—NLV

5. We can expect this type of activity to also increase throughout the ages (I Tim. 4:1).

*Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons...*

### C. True Intellectual or Spiritual Knowledge

This is spiritual knowledge that can only come to us through knowing God and His word. It is only as we understand this knowledge that we are in our “right mind.”

1. This knowledge is that which comes to us when we are born again and have our eyes open to both see and enter the Kingdom of God (John 3:3, 5).
2. This is knowledge that comes to us from knowing God personally through Jesus Christ (John 17:3).

*And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

3. This is knowledge of the ways of God that comes to us from the Holy Spirit who dwells within us (I Cor. 2:11-14).

*For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

4. This knowledge comes to us by seeking the Lord in prayer and in His word (Ex. 33:13; Ps. 119:130).

*Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people. Exodus 33:13*

*The entrance of Your words gives light; it gives understanding to the simple.*  
Psalm 119:130

5. This knowledge is eternal knowledge that will last forever (Mt. 24:35; I Pet. 1:25).

*Heaven and earth will pass away, but My words will by no means pass away.*  
Matthew 24:35

*But the word of the LORD endures forever. I Peter 1:25*

6. This knowledge is also on the increase (Is. 11:9b).

*For the earth shall be full of the knowledge of the LORD as the waters cover the sea.*

#### D. Divine Supernatural Knowledge

This is a word of knowledge as described above.

1. This is not psychic phenomenon, extrasensory perception, clairvoyance or any other thing that is forbidden by God.
2. This is not the result of human ability or pursuit.
3. This is a supernatural gift given by God in an instant of time.
4. This is the knowledge of a portion of information from God's total knowledge that can only be known divine impartation.

### III. What are some examples of the “word of knowledge” in operation?

- A. Samuel was able to tell Saul that his lost donkeys were found by a revelation from God (I Sam. 9:15-20).

*But as for your donkeys that were lost three days ago, do not be anxious about them, for they have been found. I Samuel 9:20a*

- B. Samuel was able to find Saul hidden in the baggage by a revelation from God (I Sam. 10:21-23).

*So they asked the LORD, “Where is he?” And the LORD replied, “He is hiding among the baggage.” I Samuel 10:22, NLT*

- C. Nathan was able to know the secret sin of David by a revelation from God (II Sam. 12:7-13).

*Why, then, have you despised the word of the LORD and done this horrible deed? For you have murdered Uriah and stolen his wife...You did it secretly, but I will do this to you openly in the sight of all Israel. II Samuel 12:9, 12*

- D. The prophet Ahijah was able to see through the disguise of Jereboam's wife (even though he had poor eyesight) by a revelation from God (I Kgs. 14:1-6).

*At that time Jeroboam's son Abijah became very sick. 2 So Jeroboam told his wife, “Disguise yourself so that no one will recognize you as the queen. Then go to the prophet Ahijah at Shiloh--the man who told me I would become king. 3 Take him a gift of ten loaves of bread, some cakes, and a jar of honey, and ask him what will happen to the boy.” 4 So Jeroboam's wife went to Ahijah's home at Shiloh. He was an old man now and could no longer see. 5 But the LORD had told Ahijah, “Jeroboam's wife will come here, pretending to be someone else. She will ask you about her son, for he is very sick. You must give her the answer that I*

*give you.” 6 So when Ahijah heard her footsteps at the door, he called out, “Come in, wife of Jeroboam! Why are you pretending to be someone else?” –NLT*

- E. Elijah knew that Gehazi had asked for a reward from Naaman by a revelation from God (II Kgs. 5:20-27).
- F. Jesus knew that Nathanael was sitting under a fig tree by a revelation from God (John 1:47-50).
- G. Jesus knew that the woman at the well (whom He had never met) had five past husbands and that she was living with a man who was not her husband by a revelation from God (John 4:17-18, 29).

*Jesus said to her, “Go, call your husband, and come here.” The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.” The woman said to Him, “Sir, I perceive that You are a prophet”... “Come, see a Man who told me all things that I ever did. Could this be the Christ?” John 4:16-19, 29*

- H. Jesus knew that Lazarus had died by a revelation from God (John 11:13-14).
- I. Peter knew that Jesus was the Christ by a revelation from God (Mt. 16:16-17).

*Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.”*

- J. Peter knew about the conspiracy of Ananias and Saphira by a revelation from God (Acts 5:3).
- K. Ananias knew where Saul (Paul) would be residing by a revelation from God (Acts 9:11-12, 17).
- L. Peter knew that three men were seeking him by a revelation from God (Acts 10:17-23).

God still uses the word of knowledge today in ways that are consistent with His eternal purpose.

#### **IV. What are guidelines for the operation of the “word of knowledge”?**

- A. Ask God for insight as to why you were given this piece of information.
- B. Ask God for wisdom as to how to act upon this information.
- C. Ask God for direction concerning with whom this information should be shared.
- D. Ask God how this information can be used for the purpose of love and edification.

## **V. How do we define “the word of wisdom”?**

Whereas the word of knowledge is informative, wisdom is directive.

The word of wisdom is the supernatural application of knowledge. It is knowing the divine course of action to be taken in regard to the natural or supernatural knowledge God has given. It is proper judgment for action.

## **VI. What are the four kinds of wisdom?**

### **A. Natural Human Wisdom**

Natural human wisdom is naturally applied knowledge. This wisdom is important but often is foolishness compared to God wisdom (I Cor. 1:18-31; 2:6; Jam. 3:15).

*However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.*

I Corinthians 2:6

### **B. Fallen Man’s Supernatural Wisdom**

This is the type of wisdom that is forbidden by God that was used by Satan to tempt man in the Garden of Eden (Gen. 3:6; Dan. 2:27-28).

*Daniel answered in the presence of the king, and said, “The secret which the king has demanded, the wise men, the astrologers, the magicians, and the soothsayers cannot declare to the king. But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these...” Daniel 2:27-28*

### **C. True Intellectual or Spiritual Wisdom**

1. This is wisdom that comes down from above (I Kgs. 3:28; I Cor. 2:7; Jam. 3:17).

*And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer justice. I Kings 3:28*

2. This is the wisdom reflected in the Book of Proverbs (I Kgs. 4:29-34).

*And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore. 30 Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. 31 For he was wiser than all men--than Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations. 32 He spoke three thousand proverbs, and his songs were one*

*thousand and five. 33 Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish. 34 And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.*

3. We are told to get this type of wisdom by respecting the Lord and the Word of God (Job 28:28; Pro. 4:7-8; 9:10).

*Wisdom is the principal thing; therefore get wisdom. And in all your getting, get understanding. Exalt her, and she will promote you; she will bring you honor, when you embrace her. Proverbs 4:7-8*

*The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. Proverbs 9:10*

4. This wisdom can be a stumbling block to the faith of some (I Cor. 1:18-25).

#### D. Divine Supernatural Wisdom

This gift of the word of wisdom is a sudden and miraculous giving of wisdom to be applied to a particular situation, answer a particular question or utilize a particular piece of knowledge.

1. It is not human ability.
2. It is a gift from God.
3. It is a small part of God's total wisdom (Rom. 11:33-36; 16:27; I Tim. 1:17).

*Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen. I Timothy 1:17*

### VII. What are some examples of the “word of wisdom” in operation?

- A. Joseph had a word of wisdom as to how to save the world from the coming drought (Gen. 41:25-36).

*So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Spirit of God?” Genesis 41:37-38*

- B. Moses' mother had a word of wisdom as to how to save her baby from Pharaoh's sword (Ex. 2:1-10 with Heb. 11:23).
- C. Jethro had a word of wisdom for Moses as to how to oversee the nation of Israel (Ex. 18:13-26).
- D. Nathan used a word of wisdom as to how to approach David about his sin (II Sam. 12:1-14). Note that he had the knowledge, but he used divine wisdom to apply the knowledge that he had received from God.

- E. Solomon had a word of wisdom for the two women who were fighting over the same baby (I Kgs. 3:16-28).
- F. Jesus had words of wisdom when answering those who were trying to trap Him in His words (See Matthew 22:15-46).

1. When they questioned the source of His authority (Mt. 21:23-27).

*Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?" But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: The baptism of John--where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the multitude, for all count John as a prophet." So they answered Jesus and said, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things."*

2. When they asked about paying taxes to Caesar (Mt. 22:15-22).

*Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? Show Me the tax money." So they brought Him a denarius. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they had heard these words, they marveled, and left Him and went their way.*

3. When He asked them about Christ being the Son of God (Mt. 22:41-46).

*And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. Matthew 22:46*

- G. Paul had a word of wisdom when he was before the Sanhedrin and realized that there was no way that he would get a fair hearing (Acts 23:1-10).
- H. Paul had a word of wisdom concerning the safety of the crew during a violent storm (Acts 27:21-35).

God still uses the word of wisdom today in ways that are consistent with His eternal purpose. In fact, the word of wisdom heads the list of the gifts because this one is needed in operating all of the other gifts so that we can be sure we operate them in a way that truly reflects the love of God and edifies the body of Christ.



## **Lesson 19**

### **The Gift of Prophecy**

#### **I. Prophecy is one of the nine gifts of the Spirit (I Cor. 12:10).**

As such, it is part of the spiritual equipment given by God to enable the Church.

*...to another prophecy...*

#### **II. How is New Testament prophecy to be defined?**

Prophecy is the supernatural ability to receive a message initiated by God and the grace to speak it forth. It is not the same as “anointed preaching.” It functions in two possible dimensions:

- A. Forth Telling. This is the declarative aspect of prophecy where God delivers a message of edification, exhortation or comfort to His people.
- B. Foretelling. This is the predictive aspect of prophecy where God delivers a message that involves the prediction of future events.

Prophecy is the principle expression resulting from the outpouring of the Holy Spirit for the entire Church Age (Acts 2:17-18).

*And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy.*

#### **III. What are the various expressions of prophetic ministry that have been given to the Church?**

There are three primary expressions of prophetic ministry that have been given to the Church. All of them are to be used for the building of the Body of Christ.

- A. There is the Gift of Prophecy (I Cor. 12:10).
- B. There is the Ministry of Prophecy (Rom. 12:6).

*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with*

*liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*  
Romans 12:1-8

- C. There is the Ministry of a Prophet (Eph. 4:11-12). This expression of prophecy is sometimes called “the Office of the Prophet.”

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...*

Study the following chart in connection with these expressions of prophetic ministry:

<b>Prophetic Expressions</b>	<b>The Gift of Prophecy</b>	<b>The Ministry of Prophecy</b>	<b>The Ministry of a Prophet</b>
<b>Defined</b>	A gift of the Holy Spirit available to every believer from time to time at the impulse of the Spirit.	A consistent ministry given to some that serves as their primary function in the Body of Christ.	One of the five leadership/equipping ministries given to the church by Christ.
<b>Key Verses</b>	I Corinthians 12:10; 14:31, 39; Acts 19:6	Romans 12:6	Ephesians 4:11; 3:5; I Corinthians 12:28; 14:37; Acts 12:27-28; 13:1; 15:32; 21:10
<b>Distinctions</b>	A temporary gift given in a moment for a specific situation.  Operates in the realm of edification, exhortation and comfort.	A permanent ministry that functions at different levels.  Operates in the realm of edification, exhortation and comfort.	A permanent ministry that functions at the highest level.  Operates in the realm of guidance, rebuke, impartation, correction and revelation

#### **IV. Why is prophecy important for the Church of today?**

- A. Prophecy was an important expression and a normal activity in the Early Church (I Cor. 14).

1. Prophecy seems to have been considered a most significant gift (I Cor. 14:1; I Th. 5:20).

*Pursue love, and desire spiritual gifts, but especially that you may prophesy.*  
I Corinthians 14:1

2. The prophetic ministry is specifically mentioned more than any other ministry in both the Old and the New Testament writings.

- B. Prophecy is for the purpose of establishing, strengthening and comforting the local church (I Cor. 14:3-5).

*But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*

1. Prophecy is for the purpose of edification.

It is given by God with a view of building up the people of God and strengthening the local church. It is not given as a weapon to cut people down or sow division in the local assembly.

2. Prophecy is for the purpose of exhortation.

It is given by God with a view to bringing exhortation and comfort to the people of God. This would involve stirring people up and encouraging them toward the fulfillment of God's purposes in their lives. It is not for the purpose of rebuke and correction.

3. Prophecy is for the purpose of comfort.

It is given by God with a view to comfort the people of God and the local assembly in times of affliction, suffering, trials or persecution. It is not to bring judgment or condemnation.

Note: Those who function in the ministry of a prophet may actually go beyond these three areas to include direction or correction, but any prophetic ministry must always function in love for the purpose of edification.

- C. Prophecy has the power to convince, convict, and reveal the secrets of the heart (I Cor. 14:24-25).

*But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.*

- D. Prophecy can be a witness to unbelievers of the living presence of God (I Cor. 14:24-25).

- E. Prophecies can be a significant tool for spiritual warfare (I Tim. 1:18; 4:14).

*This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare...*

I Timothy 1:18

- F. Prophecy is something that we are to desire—not just tolerate (I Cor. 14:1, 39).

*Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. I Corinthians 14:39*

**V. What are some biblical observations about prophecy?**

- A. Prophecy is to be initiated by God (Jer. 23:16-22; Ezek. 13:1-3).

*And the word of the LORD came to me, saying, “Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, ‘Hear the word of the LORD!’” Thus says the Lord GOD: “Woe to the foolish prophets, who follow their own spirit and have seen nothing!”*

Ezekiel 13:1-3

- B. Prophecy is God speaking to His people through a person (Ex. 4:15-16; 6:28-7:2).

God defined prophecy by using Moses’ relationship to Aaron. God puts His words in the mouth of His prophets the same way Moses’ put his words in the mouth of Aaron. The prophet speaks the words given by God, just as Aaron spoke the words that were given him by Moses.

*Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. Exodus 4:15-16*

*So the LORD said to Moses: “See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.” Exodus 7:1-2*

- C. Prophecy can function at different levels of faith (Rom. 12:6).

*Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith...*

It is critical that we do not try to go past our faith or grace level in the area of prophecy.

**VI. How does one function in the gift of prophecy?**

While the gift of prophecy is not earned or deserved, we can position ourselves to be more prepared to be used by God in this gift.

- A. There are things that you can do as a lifestyle.

1. Fill your heart with the word of God (Col. 3:16).

*Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

2. Be filled with the Spirit continually (Eph. 5:18-19).

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord...*

3. Exercise your prayer language to build up your spirit (Jude 20-21).

*But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

4. Become an ardent worshipper of the Lord (Rev. 19:10).

Worship is a context that promotes prophetic sensitivity.

*And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."*

5. Become practiced in listening to the Holy Spirit in personal prayer times.

B. There are things that you can do in a specific setting.

1. Desire to be used in prophecy (I Cor. 14:31, 39).

2. Yield yourself to the Lord (Rom. 6:13; 12:1-2).

*And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. Romans 6:13*

3. Be sensitive to the prompting (nudging) of the Holy Spirit (II Pet. 1:21).

*...for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

4. Ask God for confirmation of the word you have received (II Cor. 13:1).

*By the mouth of two or three witnesses every word shall be established.*

5. Check your heart's motivation (Jer. 23:16; I Cor. 13:2). Make sure you do not have a personal agenda.

*Do not listen to the words of the prophets who prophesy to you. They make you worthless; they speak a vision of their own heart, not from the mouth of the LORD. Jeremiah 23:16*

*And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. I Corinthians 13:2*

6. Judge your own word before you give it (I Th. 5:20-21).

*Do not despise prophecies. Test all things; hold fast what is good.*

7. Look for the right opening or opportunity to share the word.
8. Ask God for direction as to how this word should be shared.
  - a. In written form.
  - b. In the form of a prayer or exhortation.
  - c. Publicly to the local church.
  - d. Privately to the leadership.

Note: Refer back to the principles governing the operation of the gifts covered in Lesson 17 especially regarding message, timing and manner.

## **VII. What are some cautions or guidelines when it comes to prophecy?**

Some people get offended when you start talking about guidelines for the operation of the gifts. They would have really gotten offended at Paul in I Corinthians 14.

### **A. Some biblical guidelines**

1. Stay within your realm of grace, faith and God-appointed sphere (Rom. 12:1-6; II Cor. 10:13-18).
2. Exercise self-control (I Cor. 14:32; Pro. 25:28; 29:11, 20).

*And the spirits of the prophets are subject to the prophets. I Corinthians 14:32*

*Whoever has no rule over his own spirit is like a city broken down, without walls. Proverbs 25:28*

*A fool vents all his feelings, but a wise man holds them back. Proverbs 29:11*

3. Allow your ministry to be judged (I Cor. 14:29).

*Let two or three prophets speak, and let the others judge.*

4. Observe the guidelines set by the leadership. Every river must have banks to contain, guide and direct the water to the real place of need.

5. If a word has been delivered by others do not feel that you must also speak (I Cor. 14:30).

*But if anything is revealed to another who sits by, let the first keep silent.*

6. Quit when the Spirit quits (Pro. 30:5-6).

*Every word of God is pure; He is a shield to those who put their trust in Him.  
Do not add to His words, lest He rebuke you, and you be found a liar.*

B. Some practical guidelines

1. Use modern language when speaking (avoid King James English).
2. Speak loud and clear enough for the message to be understood (I Cor. 14:8).

*For if the trumpet makes an uncertain sound, who will prepare for battle?*

Paul summarizes the purpose for guidelines in I Corinthians 14:40:

*Let all things be done decently and in order.*

## **Lesson 20**

### **Judging Prophecy**

Prophecy is a precious gift of the Spirit that has been given to the church for the blessing of God's people. When it is functioning as God designed, it has a tremendous ability to bless, strengthen, encourage, motivate, inspire, lift, envision and challenge.

But, at the same time, prophecy that is abused or given in an unbiblical way can do serious damage, bring confusion and unrest, and misguide or mislead believing people who are sincerely looking for direction, divine counsel and a "word from God" for their life.

For this reason, Paul indicates in I Corinthians 14:29 that prophecy is to be judged.

*Let two or three prophets speak, and let the others judge.*

#### **I. Why is it difficult to think in terms of judging prophecy?**

It is not easy to think in terms of judging prophecy for a several reasons.

##### **A. Because prophecy is a gift of the Spirit.**

For this reason, it is easy for us to feel that if we judge this prophecy, we are in some way judging the Spirit of God. No one wants to put him or herself in such a position.

##### **B. Because of the manner in which prophecy is usually given.**

When a person gives a prophecy, it is usually given in the first person as if God Himself was speaking (and indeed He is).

##### **C. Because it is difficult to judge the gift without feeling that you are judging the person exercising the gift.**

Judging prophecy is very difficult for people to do, because it is difficult to judge the word without judging the person who is giving the word. No one wants to seem argumentative or to call another person into question. However, if prophecy is not judged, we do open ourselves up to being seriously misled in our walk with the Lord.

#### **II. Why is it important that prophecy be judged?**

##### **A. Prophecy is not on the same level with the written word of God.**

God makes it clear that prophecy is not to be viewed as infallible. This means that it is not to be taken on the same level as the written word of God.

##### **B. Prophecy comes through people who are fallible.**

1. Christ was the only infallible ministry.



2. Every person born into the world must contend with sinful tendencies that can flavor any action that they take.

C. Prophecy by its very nature is highly subjective.

When we deal in the area of prophecy we are dealing in the feeling realm. Feelings can be affected by many things.

D. The Bible indicates that there will be false teachers, pastoral hirelings, false apostles and false prophets.

1. We are instructed to test ministries (Rev. 2:2). Jesus commended the Ephesian church for testing apostles.

*I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars...*

2. Even pure ministries can “miss” God.

Even valid ministries who have good hearts can “miss it” when it comes to giving counsel or uttering prophecy, because it is so easy to get emotionally involved in situations and find oneself sharing one’s own words or desires rather than a pure word from God.

For all these reasons people can be affected by many different things that could have a bearing on a prophecy when given. For this reason godly people need to be discriminating as they listen to prophetic words and make a decision as to whether these words are indeed from God in part or in full.

### **III. What are the tests for prophetic utterance?**

There are eight tests for prophecy.

**A. Test #1 – The written word of God, the Bible.**

The written Word of God is the ultimate criterion for judging prophecy (II Tim. 3:16). If the prophetic word is not in harmony with the Scripture it is to be rejected (Is. 8:19-20). Failure to do this can cause people to run the risk of placing prophecy on the same level as the written Word of God. This will cause instability and will open the person up to being seriously misled.

*If they do not speak according to this word, it is because there is no light in them.*  
Isaiah 8:20

**B. Test #2 – The spirit or the manner in which the word is given.**

The spirit in which the “word” is ministered can also be an indicator of its authenticity. While God has used the manner and mannerisms of prophets in unusual ways at times, the general rule is that prophecy will minister edification, exhortation and comfort (I Cor. 14:3) and lead to peace (I Cor. 14:33).

*For God is not the author of confusion but of peace, as in all the churches of the saints. I Corinthians 14:33*

The Holy Spirit may bring a rebuke, but most often it will be done in a pastoral way. Often when a word is harsh in its delivery it is because the person doing the prophesying is personally upset about something and is letting his or her own feelings, attitude or emotions about the matter enter into their message. Because of this, the “quickening” that the person feels may or may not be brought on by the initiative of the Holy Spirit (Acts 21:4).

### **C. Test #3 – The conduct and personal life of the person prophesying.**

God can certainly overrule the nature of the person prophesying and cause a true word to come forth from any vessel. If He can overrule the nature of a donkey, He can work through anyone. However, God’s usual method of working is to speak through vessels who have set themselves aside in holiness and dedication to the Lord.

When a prophet has a lifestyle that is ungodly, it brings the words that they speak into question (Jer. 23:15-16; II Pet. 2:2). Ministries who have learned a life of daily obedience to God have also learned to hear the “still small voice” of the Spirit. Their words can be trusted more readily. The gifts of the Spirit must be motivated and impelled by the fruit of the Spirit. This will help ensure that the fruit of the prophecy is in line with the fruit of the Spirit.

### **D. Test #4 – The inner witness of the Holy Spirit.**

Since every true believer is inhabited by the Spirit of God and there is only one Holy Spirit, the Spirit of God within the believer should attest to the Spirit of God in the prophet (I Cor. 2:11-14).

The inner peace of the Holy Spirit in this sense is a guiding force to help us discern whether or not this is a true word for us. God is not the author of confusion. If there is a lot of confusion in a person’s spirit after the prophecy is given, the prophecy should be “put on the shelf” until peace returns (I Cor. 14:33).

The believer should be cautioned, however, not to take any prophecy lightly. They should spend specific time in prayer regarding its content and ask the Lord whether there might be any truth to it.

### **E. Test #5 – The confirmation of other witnesses.**

If a word is to be established, it should be confirmed “in the mouth of two or three witnesses” (II Cor. 13:1). Even Jesus was willing to have his words examined in this way (John 5:31-47). These “witnesses” could include several things. One

witness could be other prophetic ministries. Another witness could be pastors and other church leaders. Another witness could be parents and those that God has put over our lives. Even circumstances and other events in our lives that are almost like “divine coincidences” can bear witness to the authenticity of a prophetic word.

#### **F. Test #6 – The edification experienced by the word given**

If a prophetic utterance is from the Lord, it should build up, admonish and encourage the people of God (I Cor. 14:3). If it does not accomplish this, it must be rejected. If the word is confusing, condemning, discouraging and brings a heaviness to an otherwise peaceful, uplifting setting, it is probably not from the Lord.

This is not to say that there is never a time or place for prophecy that is correctional in nature. But prophecy of this nature should be carefully screened by the leadership of the church and should still be ministered in a pastoral way so that the listener can more easily receive it.

#### **G. Test #7 – The fulfillment of the word given**

If the prophetic word that is given is predictive in nature and it does not come to pass, the prophecy is not a true prophecy. This sounds so obvious, but it is amazing how people will try to “weasel out” of an inaccurate or presumptuous prophecy by accusing God of changing His mind, by blaming others for a lack of faith or prayer or by the claim that the Lord was only testing them.

The more a person brings forth inaccurate words, the more their prophecies will be considered suspect. Prophets whose words did not come to pass were not to be feared (Deut. 18:20-22). In the Old Testament the erring prophet could actually be put to death. Today, we will most likely just ask them not to prophesy in the future.

*But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die. And if you say in your heart, “How shall we know the word which the LORD has not spoken?”—when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.*

#### **H. Test #8 – The prophecy’s exaltation of Jesus.**

If prophecy is to be proper in all of its aspects, it must ultimately exalt the Lord and bring glory to Him and Him alone (I Pet. 4:1). The result of prophecy is that people should see Jesus and be drawn to Him (I Cor. 14:24-25). Indeed John proclaims in the Book of Revelation that the “testimony of Jesus” is the spirit of prophecy (Rev. 19:10), or as one translation says, “It is the truth concerning Jesus that inspires all prophecy” (Knox).

In the Old Testament even if the prophets words were true and came to pass, but the net result was that people were turned away from the Lord by their ministry, that prophet was to be considered false (Deut. 13:1-5).

*If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2 and the sign or the wonder comes to pass, of which he spoke to you, saying, “Let us go after other gods”--which you have not known—“and let us serve them,” 3 you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. 4 You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.*

The caution here is that we must never let anything be the center of the prophetic experience but Jesus. We must not let our focus be on the individual through whom the prophecy comes, or on an institution, or on a method or style. All prophecy should inspire the worship of Jesus.

#### **IV. Who is to judge prophecy?**

There are various levels of judgment that should be operating in relation to prophecy. Each level of judgment should minimize the need for deeper levels of judgment. When everyone takes their God-given responsibility for the prophetic, we can grow in our confidence that prophecy will always edify and build up the people of God.

“We should be just as willing or eager to be judged as we are willing and eager to prophesy!” –David Schoch

##### **A. Judgment Level #1 – The one giving the prophecy.**

The Bible clearly teaches that the “spirits of the prophets are subject to the prophets” (I Cor. 14:32). The Spirit of God does not overrule the will of man. When someone prophesies, they cannot say, “The Spirit made me do it.” They cannot blame the Spirit of God for forcing them to prophesy in either an inopportune time or in an inappropriate manner. The Bible clearly teaches that we are responsible for what we say and do. Other translations of this same passage help us to understand more fully what is being said in this passage.

*“Remember that a person who has a message from God has the power to stop himself and wait his turn.” –Living Bible*

“And the gift of prophecy does not take from the prophets the control of their own spirits” (Conybeare).

In other words, people have total control of themselves when they give a prophetic utterance. It was the prophets who were associated with pagan temples that claimed they were overtaken by the gods and prophesied with an ecstatic frenzy. True prophets are to exercise control of their prophetic gift.

When speaking in relation to the experience of communion, Paul said that if we would judge ourselves we would not be judged (I Cor. 11:31). While Paul was not speaking specifically about prophecy, self-analysis is clearly the first level of judgment that must take place in respect to any prophecy. This self-judgment should take place **before** the prophecy is given.

The individual needs to render judgment on the content of his or her own word when measured against the word of God. Before they prophesy, they need to ask themselves some important questions.

1. Is this word consistent with what the Bible says? Does it contradict the Scripture or violate any biblical principles?
2. Will this word bring edification, exhortation or comfort?
3. For whom is this word to be given? Is this a personal word for me or is it for the entire church?
4. Am I a committed member of this church with a demonstrated love for and loyalty to the individual members of this congregation?
5. Why do I want to give this word at this time? Is it in my heart to strengthen the church and its leadership?
6. What is my personal attitude toward the congregation at this time? The pastor? The leadership?
7. Is there any bitterness or lack of forgiveness in my spirit that might taint the word that is to be given?
8. Is this word consistent with what God has been saying to the Church in this season? In this service?
9. What seems to be the best time, place and context for this word to be given? Public setting? Private setting?
10. What is the tone in which this word should be spoken?
11. What is the manner in which the word is to be given? Orally to the pastor? Orally to the congregation? In writing to the pastor? Prophesied, exhorted or prayed?
12. Is this the type of word that the pastor should be aware of **before** it is given to the congregation?

13. Am I overstepping my authority in this congregation to give a word of this nature?
14. Will this word put the pastor and leadership on the spot in front of the congregation? Am I painting myself or anyone else in a corner with this word?
15. Am I using prophecy to bring a rebuke that I feel is needed, to speak my mind concerning the program or the vision of the church, or to get a major concern that I have off of my chest?
16. Am I willing to allow this word of mine to be judged by others without feeling like everyone must agree with my personal analysis of it?
17. Am I willing not to give this word if the leadership of the church feels that it is inappropriate?
18. If this is a personal word for an individual, am I willing to request the presence of an appropriate person to listen to and judge this word?
19. If my prophetic utterance proves to be inaccurate or does not come to pass, am I willing to take personal responsibility for it without blaming others for the result? Would I be willing to make a public statement acknowledging my error?

All of these questions will help the prophet minimize mistakes in the area of prophecy. But if this is to truly take place, a heartfelt desire for the serious evaluation of prophecy must be in the spirit of everyone who seeks to prophesy.

#### **B. Judgment Level #2 – Other prophetic ministries.**

The New Testament seems to have prophets working together in tandem with either apostolic ministries or other prophetic ministries (Acts 13:1; 15:32). Paul indicates that in the context of prophetic ministry, the prophets should serve as a check and a balance to each other. “Let two or three prophets speak, and let the others judge” (I Cor. 14:29).

There is no question that those who have been called by God to be prophetic voices to God’s people have a special sensitivity to what God wants to say to His people. As prophetic ministries function together in the same setting, they should have a similar sensing of what God is trying to communicate to a person or to a congregation.

This is one reason why Paul undoubtedly encourages only two or three to speak, because in any given context they would all be receiving a similar message. How many times does a message have to be spoken before it is in effect delivered? The Bible answers this question also when it declares repeatedly that in the “mouth of two or three witnesses let every word be established” (II Cor. 13:1).

#### **C. Judgment Level #3 – The leadership of the church.**

Ultimately, it is the responsibility of the leadership of the local church to render a judgment concerning any given prophecy. The Senior Pastor and the elders of the church have a God-given responsibility to feed, care for and protect the flock of God which is under their charge.

Paul makes this responsibility clear when he addresses the Ephesian elders in his meeting with them in Miletus (Acts 20:28-31). The elders were instructed to be overseers and watchmen, guarding against anything that would hurt or damage the people of God.

The Bible also instructs members of the congregation to submit to the elders of the church (I Pet. 5:5; Heb. 13:17). The reason for this submission to the elders is that ultimately God holds elders accountable for what takes place in the congregation under their charge. We make the task of the elders easier when we recognize their authority and receive whatever correction they may want to give us with a good spirit.

## **V. Is prophetic ministry worth the effort?**

With so much being said about judging prophecy, it makes one wonder whether or not we should just “scrap” the idea of having prophetic ministry. Maybe it would just be easier to eliminate it altogether.

God forbid that we should ever think this way! We could say the same thing about raising children, building a home, cultivating friendships and even getting married. Just because something carries with it some challenges, it is no reason to do away with it. The problems associated with prophecy should never cause us to get to a place where we “despise prophecies” (I Th. 5:20).

The fact is that the blessing of the prophetic ministry so far out weighs any negative aspects of prophecy that eliminating this great gift from the church cannot even be considered. Churches that have no prophetic vision are missing a wonderful element of the whole Christian experience. Rather than seeking to eliminate the prophetic because of a few potential problems, we must seek how to harness this ministry for the ultimate purpose of strengthening the church of Jesus Christ.

A. We are instructed to not despise prophecies (I Th. 5:20).

B. We are to earnestly desire to prophesy (I Cor.14:1).

When we prophesy within the framework provided to us by the Word of God, prophecy edifies or builds up the church (I Cor. 14:4). If the church is going to be what God has called it to be, it will not get there without prophets and prophecy being fully released.

## **Lesson 21-22**

### **The Power Gifts: Faith, Healing and Miracles**

#### **I. What do the power gifts have in common?**

A. They are all supernatural in nature.

1. The faith that is listed among the gifts of the Spirit is a supernatural faith.
2. The gifts of healing are supernatural and not accomplished by the work of medical science.
3. The working of miracles is referring to happenings that only God can do.

B. They are all somewhat dependent upon each other.

It is hard to separate these three gifts of the Spirit. It takes supernatural faith to operate in the supernatural realms of divine healing and miracles. Very often the supernatural impartation of faith leads to an act of faith which often includes miracles and healing. It is also hard to distinguish whether something related to physical healing is the “gifts of healing” in operation or the “working of miracles.”

C. They all operate at the impetus and direction of the Holy Spirit.

As with all of the gifts of the Spirit, these power gifts operate at the discretion of the Holy Spirit through the vessels of His choosing.

D. They are all part of the “power” that is to be part of the experience of the church (Acts 1:8).

The operation of these gifts is an indicator of the supernatural power that has been placed in the hands of the Church. They are the ability of God working through the hands of man or the Body of Christ.

E. They are all gifts and, therefore, they are undeserved and unearned by those who function in them.

F. They are all needed if the church is to be what God intended for it to be.

#### **II. What is the gift of faith and how does it operate?**

A. The gift of faith must be distinguished from other realms of faith in the Bible.

There are at least four realms of faith in the Christian experience.

1. There is saving faith (Eph. 2:8-9; Rom. 3:28; 5:1-2; Gal. 3:23, 26).



*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. Ephesians 2:8-9*

*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. Romans 5:1-2*

Saving faith is that faith imparted to us by God that enables us to receive Christ for who He is presented to be in the Gospel.

2. There is the fruit of faith (Rom. 1:16-17; Gal. 2:20; 5:22).

*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." Romans 1:16-17*

*I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Galatians 2:20*

The fruit of faith is the faith for living that grows gradually in us as we yield to the power of the Holy Spirit dwelling within us.

3. There is ministering faith (Rom. 12:3-6; Acts 6:5, 8; II Cor. 11:12-16; II Th. 1:11-12).

*For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith... Romans 12:3-6*

Faith to minister is that measure of Christ's faith that is given to us enabling us to function in the ministry to which we have been called.

4. There is the gift of faith (Mk. 11:20-24; I Cor. 12:9; 13:2; Rom. 4:18-21).

*So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them." Mark 11:22-24*

*And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. I Corinthians 13:2*

The gift of faith is a temporary and supernatural impartation of faith to believe for the impossible in a specific situation at a specific moment in time.

B. The gift of faith can be defined as small portion of God's total faith given to a believer and applied to a specific situation.

1. God is the source of all faith. He leads the list of the heroes of faith in the faith chapter of the Bible (Heb. 11:3; Ps. 33:6, 9).

*By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*

Hebrews 11:3

*By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth....For He spoke, and it was done; He commanded, and it stood fast. Psalm 33:6, 9*

2. To operate in the gift of faith we tap into the "faith of God" (Mark 11:22-24).
3. To operate in the gift of faith we must function under God's initiative (John 5:19; 14:10-11).

*Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner." John 5:19*

C. Jesus operated in the gift of faith.

Jesus often declared the impossible that God would do even before it happened.

1. The raising of Lazarus from the dead (John 11:11).

*These things He said, and after that He said to them, 'Our friend Lazarus sleeps, but I go that I may wake him up.'*

Jesus spoke words of faith about Lazarus long before He worked the miracle of raising him from the dead.

2. The cleansing of the leper (Mt. 8:1-3).

Jesus acted in boldness, confidence and a spirit of faith when He told the leper that He was willing to heal him, and then did!

3. The healing of the blind man (John 9:1-7).

Jesus functioned in the gift of faith when he declared that the man born blind would bring glory to God by virtue of his healing. Then he exercised further faith when He put clay on his eyes and told Him to go wash.

4. His own resurrection from the dead (John 2:19-22).

*Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.*

Jesus made a bold declaration of faith about His death and resurrection very early in His ministry.

- D. Elijah operated in the gift of faith as he challenged the 450 prophets of Baal on Mt. Carmel (I Kgs. 18:21-40).

Elijah was no stranger to receiving a word from the Lord. He no doubt received orders from above when he challenged the prophets of Baal. Notice the supernatural faith in the prophet Elijah.

1. He set forth an impossible challenge to the prophets of Baal (fire from heaven).
2. He mocked the prophets' appeals to their false gods (painting himself into a corner).

*And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened."*

3. He dug a trench around the altar and poured 12 barrels of water on the sacrifice and the wood until the trench was full of water (increasing the impossible nature of what he was doing).

After all of this Elijah demonstrated that faith does not require a lot of noise, violent activity or outward show, but a simple prayer of faith based on the revealed word and will of God.

- E. The Early Church practiced the gift of faith.

1. Peter exercised the gift of faith in anticipation of the healing of the lame man (Acts 3:1-7).

God gave Peter a supernatural impartation of faith to be able to look the lame man in the eye and announce to him that he was going to be healed.

2. Peter declared judgment on Sapphira before it happened (Acts 5:9-10).

God gave Peter a bold faith to announce to Sapphira that she was about to die for what her and her husband had done (not the positive miracle that most of us are looking for).

3. Paul was able to declare what God was about to do through him in relation to Elymas the sorcerer (Act 13:8-11).

### **III. What is the “gifts of healing” and how does it operate?**

It is not our purpose in this class to discuss the validity of healing for the body. That is a topic a different course (See Ministering to Personal Needs). For our purposes here, we are assuming that we all believe in the biblical truth of divine healing.

- A. The “gifts of healing” is one of the ways that God has made provision for His people to receive healing for the body. There are several ways in which people can receive healing.
  1. There are natural means, including diet, exercise, relieving stress, proper rest and a disciplined life (Pro. 17:22; I Tim. 4:8; Phil. 4:6; II Tim. 2:24).
  2. There is the medical profession, which is certainly used of God to help deal with sickness and disease (Mt. 9:12).
  3. There are spiritual avenues of healing that God has put in the Church.
    - a. Simple prayer to God by the sick person (Jam. 5:13-14; Heb. 11:6).
    - b. The laying on of the hands of other believers (Mark 16:17).
    - c. Anointing with oil by church leadership (Jam. 5:14).
    - d. Through the word of power (Mt. 8:5-13; Ps. 107:20).
    - e. Through the Table of the Lord (I Cor. 11:23-32).
    - f. Through special and miraculous means (Mark 7:31-37; 8:22-26; John 9:1-7; Acts 19:11-12; 5:15-16).
    - g. Through dealing with any demonic bondage that might be causing the infirmity (Luke 13:11-12).
    - h. Being ministered to by someone who has the ministry of healing (I Cor. 12:28).
    - i. Being ministered to by someone operating in the gifts of healing (I Cor. 12:9).
- B. The “gifts of healing” are a supernatural impartation of the ability of God to bring healing to an individual in an instant of time. It is often accompanied by the gift of faith.
  1. It is not to be confused with the “ministry” of healing (I Cor. 12:28).

*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do*

*all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way. I Corinthians 12:28-31*

In Paul's discussion of the various ministries that function in the Body of Christ, he includes those who have been given the ministry of healing. Evidently there will be those in the Body of Christ who share in Christ's ministry of healing as their primary ministry function. Not everyone will function in this ministry. However, every believer can be used in the "gifts of healing" as described earlier in the chapter.

2. It is not a gift that receives gradual results (Mt. 8:3; Mark 1:31).

*Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed. Matthew 8:3*

*So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them. Mark 1:31*

When Jesus functioned in this gift the result was always immediate. On one occasion when the result was incomplete, he was not satisfied with the result. He prayed again and the complete healing followed (Mark 8:22-25). Some of the other avenues of healing may see a more gradual recovery.

*Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him. So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything. And he looked up and said, "I see men like trees, walking." Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.*

3. It is not the "gift of healing" but the "gifts of healing."

The "gifts of healing" is the only gift of the Spirit that is referenced in the plural form. It is found in the plural because:

1. There are many different diseases that need to be healed (Mt. 10:1; Luke 4:40).

*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. Matthew 10:1*

*When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.*

2. There may be some who have an impartation of faith for a certain type of disease (I Cor. 12:28). For this reason there may be those who have greater faith or sensitivity to certain types of diseases.

C. The gifts of healing operated in the life and ministry of Jesus.

Jesus healed all manner of sick people (Mt. 4:23-24). His healing ministry included dealing with leprosy, blindness, deafness, dumbness, paralysis, epilepsy, fever, and internal hemorrhaging.

*And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.*

D. The gifts of healing operated in the life and ministry of the Early Church.

1. Peter and John ministered healing to the lame man (Acts 3:1-8).

*“Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.” And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them--walking, leaping, and praising God. Acts 3:6-8*

2. Philip saw multitudes healed under his ministry (Acts 8:6-8).

*And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city.*

3. Ananias prayed for Saul to receive his sight and he did (Acts 9:17-18).

*And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.*

4. Peter was used by God to heal Aeneas from paralysis (Acts 9:32-35).

*There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed. And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord.*

5. Paul and Barnabas saw strong signs and wonders in their ministry including the healing of a lame man in Lystra (Acts 14:3, 8-10).

*Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. Acts 14:3*

*And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked. Acts 14:8-10*

6. Paul ministered to Publius and his fever left him (Acts 28:8-9). Others were also healed of various diseases.

*And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him. So when this was done, the rest of those on the island who had diseases also came and were healed.*

- E. The gifts of healing operate on the basis of the compassion of Christ (Mt. 20:34; Mark 1:41; Luke 7:12-15).

*So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him. Matthew 20:34*

*And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Luke 7:12-15*

#### **IV. What is the gift of the working of miracles and how does it operate?**

- A. When we think of "miracles" it is easy to think of miracles as our culture would interpret a miracle. The word "miracle" is used in our culture in many ways that are foreign to the biblical usage.
  1. We speak of a recovery from a serious illness and the "miracle of modern medicine."
  2. We speak of a person who has been through a lot as a "walking miracle."
  3. We speak of the "miracle" of the human body.
  4. We look at all of creation and speak of the "miracle" of the universe.
  5. We speak of advances in medicine as "miracle drugs."
  6. We speak of anything that we do not understand as a "miracle" (e.g. television, electricity, computers, air travel), even though these things function on the basis of natural laws.

*“All of these reflect that the idea of a miracle is always relative to a person’s knowledge and experience.” –Barclay*

B. The English word “miracle” comes from a Latin word “*mirar*” which means “to wonder.”

1. A miracle is something that moves us to wonder. Why would we wonder?

- a. Because we cannot do it ourselves.
- b. Because we cannot understand how it is done.

2. A miracle is something which no man can perform and which no man can explain or understand.

3. A miracle is God’s power invading man’s world.

C. The gift of the Spirit known as “the working of miracles” is the impartation of divine ability or power to perform the impossible.

1. It is tapping into the omnipotence or the power of God.

a. The Holy Spirit is referred to as the “power of the highest” (Luke 1:35b).

*The Holy Spirit will come upon you, and the power of the Highest will overshadow you...*

b. Jesus operated under the influence of the “power” of the Holy Spirit (Acts 10:38).

*How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.*

c. Jesus told His followers that miraculous signs would follow them (Mark 16:16-18). They were not to follow after miraculous signs (which is the tendency of many people today).

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.*

d. Jesus told the disciples that they would receive “power” when the Holy Spirit came upon them (Acts 1:8).

*But you shall receive power when the Holy Spirit has come upon you...*



- e. The apostles in the Early Church gave witness with great “power” (Acts 4:33).

*And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.*

- f. Paul preached the gospel with the demonstration of the Holy Spirit and “power” (I Cor. 2:4-5).

*And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.*

- g. Paul told Timothy that we have received the “spirit of power” (II Tim. 1:7).

*For God has not given us a spirit of fear, but of power and of love and of a sound mind.*

- 2. It is not to be confused with a ministry of or workers of miracles (I Cor. 12:28).

As with the gifts of healing, in Paul’s discussion of the various ministries that function in the Body of Christ, he includes those who have been given the ministry of “workers of miracles.” Evidently there will be those in the Body of Christ who share in Christ’s ministry of miracles as their primary ministry function. Not everyone will function in this ministry. However, every believer can be used in the “working of miracles” as one of the nine gifts of the Spirit.

- D. Jesus functioned in the working of miracles. All of these miracles defied natural laws.

- 1. Jesus turned water into wine (John 2:1-11). Defying the laws of chemistry.
- 2. Jesus walked on water (John 6:19). Defying the laws of gravity.
- 3. Jesus calmed the winds and the sea (Mt. 8:23-27).
- 4. Jesus raised people from the dead (Mt. 9:18-26; John 11:38-44).
- 5. Jesus multiplied loaves and fish to feed multitudes (Mt. 15:32-39; John 6:1-14).
- 6. Jesus cursed a fig tree and it withered away (Mt. 21:18-22).

- E. The Early Church functioned in the working of miracles.

- 1. Many signs and wonders were done by the apostles (Acts 5:12).

*And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s Porch.*

- 2. The shadow of Peter fell on sick people and they were healed (Acts 5:14-16).

*And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.*

3. Stephen did many signs and wonders (Acts 6:8).

*And Stephen, full of faith and power, did great wonders and signs among the people.*

4. Philip was miraculously transported (Acts 8:39-40).

*Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.*

5. The apostles saw people raised from the dead (Acts 9:40-43; 19:7-12).

*Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord. Acts 9:39-42*

6. Paul smote Elymas with blindness (Acts 13:8-12; Compare II Kings 6:18).

*But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.*

7. Handkerchiefs were taken from Paul's body and people were healed (Acts 19:11-12).

*Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.*

8. Paul shook off a poisonous snake and was not harmed (Acts 28:3-6). However, it appears to have been a bad experience for the snake.

*But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” But he shook off the creature into the fire and suffered no harm. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.*

- F. Jesus indicated that those who followed Him would do “greater works” than the works that He did (John 14:11-12).

*Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.*

## **V. What is the purpose in God’s mind for displaying His awesome power?**

God has His reasons for the display of signs, wonders and miracles. It is not to exalt people or impress people with His awesome power.

- A. It is to separate Himself from all other gods (Ex. 15:11; 9:14; 18:11).

*...for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth. Exodus 9:14*

*Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians. And Jethro said, “Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all the gods; for in the very thing in which they behaved proudly, He was above them.” Exodus 18:9-11*

- B. It is to show forth His glory (John 2:11; Ex. 9:16; 8:19; 10:2; Mt. 15:30-31).

*This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. John 2:11*

*But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth. Exodus 9:16*

*Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed*

*made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.* Matthew 15:30-31

- C. It is to attest to the divine origin of His servants (John 3:2; Ex. 3:12; II Cor. 12:12).

*This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”* John 3:2

- D. It is to inspire the faith of unbelievers (John 11:47-48; 20:30-31).

*Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.”* John 11:47-48

*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*  
John 20:30-31

- E. It is to build the faith of future generations (Ex. 10:1-2; Ps. 71:17-18; Ps. 78:4).

*Now the LORD said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him, and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the LORD.”* Exodus 10:1-2

*We will not hide them from their children, telling to the generation to come the praises of the LORD, and His strength and His wonderful works that He has done.*  
Psalm 78:4

## Lesson 23

### The Discerning of Spirits, Tongues and Interpretation of Tongues

#### I. What is the gift of “discerning of spirits” and how does it operate?

A. The discerning of spirits is one of God’s answers to dealing with the world of evil spirits. It is one of the ways in which God guards and protects His people.

1. There is such a thing as the spirit world (Rev. 16:14).
2. The spirit world consists of good spirits and wicked spirits.
  - a. Good spirits include God and the angelic orders.
  - b. Wicked spirits include the devil and his demonic hoards.
    - Devils (Mt. 10:8; 12:27-28; Mark 6:13; I Cor. 10:20-21; Jam. 2:19).
    - Demons (Mt. 8:30; Mark 5:12; Luke 8:29; Rev. 16:14; 18:2).
    - Unclean spirits (Mt. 12:43; Luke 4:33; 9:42; Acts 8:7).
    - Seducing spirits (I Tim. 4:1).
    - Principalities and Powers (Rom. 8:38; Eph. 6:12; Col. 1:16).
    - Rulers of Darkness (Eph. 6:12).
3. Jesus demonstrated power over the demonic world (Mt. 8:16; Luke 6:17-18).

*When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick... Matthew 8:16*

*And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. Luke 6:17-18*

- a. His ministry was given in part to set spiritual captives free (Luke 4:18; Acts 10:38).

*The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed... Luke 4:18*

*...how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. Acts 10:38*

- b. He destroyed the works of darkness wherever He went (Luke 13:32).

- He delivered two men who were demon-possessed (Mt. 8:28-34).
- He delivered the demon-possessed, blind and mute man (Mt. 12:22).

*Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.*

- He delivered the man in the synagogue who had an unclean spirit (Mark 1:21-28; Luke 4:31-37).

*Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Now there was a man in their synagogue with an unclean spirit. And he cried out, saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!" But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him." And immediately His fame spread throughout all the region around Galilee.*

- He quieted the mouth of demons not allowing them to speak (Mark 1:32-34; Luke 4:40-41).

*When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking them, did not allow them to speak, for they knew that He was the Christ. Luke 4:40-41*

- He cast out a demon from a mute man and he spoke immediately (Luke 11:14).
- He delivered the daughter of the woman of Canaan from demon possession without even being on site (Mt. 15:21-28; Mark 7:24-30).

#### 4. The believer has been given authority by God over evil spirits.

- a. The disciples of Jesus were given this authority when Jesus sent them out two by two (Mt. 10:1-8; Mark 3:14-15; 6:7, 13; Luke 9:1).

*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease..."And as you go, preach, saying, 'The kingdom of*

*heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give."* Matthew 10:1, 7-8

*And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits...And they cast out many demons, and anointed with oil many who were sick, and healed them.*

Mark 6:7, 13

- b. The seventy were given this authority when Jesus sent them out (Luke 10:17-20).

*Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."*

- c. The church and all future generations of believers are given this authority to equip them to confront the works of darkness (Mark 16:17-18).

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.*

5. The Early church demonstrated power over the demonic world.

- a. The shadow of Peter relieved people of demonic activity in their lives (Acts 5:16).

*Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.*

- b. Handkerchiefs were taken from Paul and laid on those with demons and they were delivered (Acts 19:11-12).

*...so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.*

6. The preaching of the Gospel is a most powerful weapon against the demonic world (Acts 8:5-8).

*Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city.*

B. The discerning of spirits is not what it is often purported to be.

1. It is not the ability to sense what is about to happen.
2. It is not impressions in our spirit regarding people and their motives.
3. It is not the gift of “discernment.”

Discernment is keenness in judgment or insight. It is the ability to perceive what is actually taking place in a given situation and separate the good from the bad. Discernment is a wonderful quality and it usually grows as we grow in wisdom and understanding.

4. It is not dealing with the overt or obvious demonic situation (Mark 5:1-20).

There is no need for the discerning of spirits when a man comes out of a cave screaming, pulling his hair out, cutting himself with knives, dragging chains and foaming at the mouth. The discerning of spirits is needed when there is no visible evidence of demonic activity.

C. The discerning of spirits is the supernatural ability of God to identify the spirit behind an activity and the authority to deal with it.

1. Discerning of spirits is a supernatural ability from God.

This means that apart from a revelation from God, the source of the problem can not be known. In other words, the root of the problem will not be obvious to the natural man.

2. Discerning of spirits as it functions includes the ability to challenge the spirit behind the activity. There is no point in identifying the spirit and not being able to deal with the spirit.

D. Jesus functioned in the gift of discerning of spirits.

1. Jesus discerned that the young boy’s epilepsy was connected with the demonic (Mt. 17:14-18; Mark 9:14-29). He identified the demonic influence as a deaf and mute spirit (not merely a mute spirit as his father had identified). He rebuked the demon and the boy was immediately delivered.
2. Jesus discerned that the woman’s illness was associated with a “spirit of infirmity.” He loosed her from the demonic hold and set her free (Luke 13:10-13).

E. The Early Church functioned in the gift of discerning of spirits.

Paul discerned the spirit behind the words of the slave girl (Acts 16:16-18).



*Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.*

- F. The church of this generation needs the gift of the discerning of spirits.

As we draw nearer to the return of Christ we can expect the devil do everything that he can to capture the "chosen generation." He will only become more active as his end draws near.

The people of this generation are in search of a spiritual encounter. Unfortunately, many of them are giving themselves over to the world of the demonic through the occult, Ouija boards, séances, tarot cards, fortune telling, mediums and the like.

## **II. What is the gift of tongues and how does it operate?**

- A. The gift of tongues must be distinguished from the other aspects of "tongues" in the New Testament (Refer back to Lesson 12 on Speaking with Other Tongues).

1. Tongues as the evidence (Acts 10:44-45).

All believers who are baptized in the Holy Spirit receive the evidence of speaking with other tongues. This experience is maintained in the believer's life as a prayer language for the purpose of communication with God.

2. Tongues as the gift (I Cor. 12:10).

The gift of tongues as a manifestation of the Spirit can operate through any believer at the discretion of the Holy Spirit as a temporary endowment to meet a specific need at a specific time.

3. Tongues as a ministry (I Cor. 12:28-30).

Evidently there will be those who have this divine ability as a ministry in the Body of Christ. This ministry aspect of tongues is reserved for a small group of people with that particular function.

- B. The gift of tongues is the God-given ability to speak in a language that is not known by the person who is doing the speaking.

1. It may be a tongue or a language of men (I Cor. 13:1).

*Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.*

That is, it is an actual human language that is spoken somewhere on the earth. It is simply unknown to the person who is doing the speaking.

- a. When the apostles spoke in tongues on the day of Pentecost they apparently spoke in languages that were understood in various places of the world, but these languages were not known to the apostles themselves (Acts 2:4-13).

*And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? 8 And how is it that we hear, each in our own language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs--we hear them speaking in our own tongues the wonderful works of God." 12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?" 13 Others mocking said, "They are full of new wine."*

*When they heard this sound, they came running to see what it was all about, and they were bewildered to hear their own languages being spoken by the believers. They were beside themselves with wonder. "How can this be?" they exclaimed. "These people are all from Galilee, and yet we hear them speaking the languages of the lands where we were born!"*

Acts 2:6-8, NLT

- b. People have been known to have spoken in actual languages that they themselves did not understand.
  - There is the story of one man who was praying at an altar in tongues and a man who knew Hebrew heard him and understood him. It became a major sign in his life that led him to the Lord.
  - There is another story of a man who was captured by a man-eating tribe. He did not know the language but was able to preach for an hour in a language which he did not know. Not only did it save his life, but much of the tribe turned to the Lord.

2. It may be a tongue or a language of angels (I Cor. 13:1).

That is, it is not a language that is actually known or spoken on the earth. It is a spiritual language that can only be understood with the accompanying gift of the interpretation of tongues.

C. The gift of tongues usually operates with the gift of interpretation.

1. This is true especially when it is operated in conjunction with a church gathering (I Cor. 14:13, 27).
2. This is not necessarily true when it is operated in a known language to the hearers (Acts 2:4-13). In this case, tongues can actually be a miraculous sign to the unbeliever (I Cor. 14:21-22).

*It is written in the Scriptures, "I will speak to my own people through unknown languages and through the lips of foreigners. But even then, they will not listen to me," says the Lord. So you see that speaking in tongues is a sign, not for believers, but for unbelievers; prophecy, however, is for the benefit of believers, not unbelievers.*

D. The gift of tongues is to be guarded when used in a corporate gathering of the saints.

1. Persons who deliver a tongue in the corporate gathering must pray to interpret the tongue as well (I Cor. 14:13).

*Therefore let him who speaks in a tongue pray that he may interpret.*

A message in tongues can be interpreted by three possible people—

- a. The person giving the message in tongues operating through the gift of the interpretation of tongues (I Cor. 14:5, 13).
  - b. Any believer operating in the gift of the interpretation of tongues (I Cor. 12:10).
  - c. A person who has the ministry of an interpreter of tongues (I Cor. 14:28).
2. The gift of tongues without interpretation will not edify the church (I Cor. 14:2, 6-13).

*Dear brothers and sisters, if I should come to you talking in an unknown language, how would that help you? But if I bring you some revelation or some special knowledge or some prophecy or some teaching--that is what will help you. 7 Even musical instruments like the flute or the harp, though they are lifeless, are examples of the need for speaking in plain language. For no one will recognize the melody unless the notes are played clearly. 8 And if the bugler doesn't sound a clear call, how will the soldiers know they are being called to battle? 9 And it's the same for you. If you talk to people in a language they don't understand, how will they know what you mean? You might as well be talking to an empty room. 10 There are so many different languages in the world, and all are excellent for those who understand them, 11 but to me they mean nothing. I will not understand people who speak those languages, and they will not understand me. 12 Since you are so eager to have spiritual gifts, ask God for those that will be of real help to the whole*

*church. 13 So anyone who has the gift of speaking in tongues should pray also for the gift of interpretation in order to tell people plainly what has been said. I Corinthians 14:6-13, NLT*

3. The gift of tongues without interpretation will be a bad witness to the unbeliever (I Cor. 14:23).

*Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?*

- E. The gift of tongues when coupled with the interpretation of tongues has the same benefit as prophecy (I Cor. 14:5).

*I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*

### **III. What is the gift of the interpretation of tongues and how does it operate?**

- A. The gift of the interpretation of tongues is the God-given ability to understand and interpret a message from a language that is not known by the person who is doing the interpretation.

1. It is a supernatural ability.
2. It is not the same as the learned, human ability to translate a message from one language to another. Daniel seemed to have functioned in this gift when he interpreted the writing on the wall (Dan. 5:13-29).

- B. The gift of the interpretation of tongues is to be distinguished from the ministry of interpretation of tongues (I Cor. 14:27-28).

*If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.*

1. The gift of the interpretation of tongues is a gift that can operate through any believer at the discretion of the Holy Spirit.
2. Evidently there are those who have this ministry as part of their function in the Body of Christ.

## **Lesson 24**

### **Cultivating a Relationship with the Holy Spirit**

#### **I. How has what we have learned prepared us for a deeper relationship with the Spirit?**

- A. We have learned that the Holy Spirit is God.

Because He is God all of the attributes of deity are His. When He is living in us, we realize the awesomeness of that which we have at our disposal.

- B. We have learned that the Holy Spirit is a person.

Because He is a person, He can be related to as a person. This has both positive and negative aspects to it. We can have intimate fellowship with the Holy Spirit, but we can also offend the Holy Spirit who dwells within us.

- C. We have learned that the Holy Spirit is the principal worker in the Church Age.

Because He is the principal worker in this age, it is critical that we do not reject what the Holy Spirit is trying to do in our lives. We need to have a spirit of cooperation as the Spirit does His work in us.

- D. We have learned that the Holy Spirit can be offended.

The Holy Spirit is dove-like and can be offended by us especially when we participate in things that are against His holy nature or when we resist what He is trying to accomplish in our lives.

- E. We have learned that the Holy Spirit is dwelling within us.

The Holy Spirit is within us. We do not have to go and search for Him. The Power of the Highest is within us. He is the “Greater” who is in us compared to the one who is in the world.

- F. We have learned that the Holy Spirit is our Comforter, Advocate and Helper.

We are not alone as we seek to fulfill God’s plans and purpose for our lives. We have someone to comfort us when we need it. We have someone to stick up for us when we are not able to speak for ourselves. We have a helper to come along the side of us whenever we need Him.

- G. We have learned that the Holy Spirit would like to produce His fruit in us.

As we yield to the power of the Holy Spirit within, we are transformed from glory to glory and we begin to take on the divine attributes of Jesus. The Holy Spirit is the one who is causing Christ to be formed in us.

- H. We have learned that the Holy Spirit is the power source for all that we do.

The Holy Spirit is the Spirit of power and might. Even though no human being has the power to do what God has designed for him to do, the Holy Spirit provides the power to do what man cannot do.

- I. We have learned that the Holy Spirit has given us supernatural gifts that can assist us in fulfilling our supernatural mission.
- J. We have learned that the Holy Spirit was given to us so that we could fulfill or finish the work that was begun by Jesus.

## **II. What must we do to take full benefit of what is available to us through the Holy Spirit?**

- A. We must live our lives yielded to the inner voice of the Holy Spirit.
  - 1. As He convicts us of sin (John 16:8-11).
  - 2. As He leads us into truth (John 16:13).
  - 3. As He purifies or sanctifies our soul (II Th. 2:13).
  - 4. As He guides us in our daily lives (Gal. 5:25).
  - 5. As He prompts us to operate in the gifts of the Spirit (I Cor. 12:7-11).
- B. We must ask for the assistance of this Holy Spirit. We need his assistance when we:
  - 1. Read the Bible (I Cor. 2:11-14).
  - 2. Worship God (John 4:24; Phil 3:3).
  - 3. Pray for difficult situations (Rom. 8:26-27).
  - 4. Share our faith (Acts 1:8).
  - 5. Pray for and minister to the needy (Luke 4:18; Acts 10:38).
- C. We must pursue a personal relationship with the Holy Spirit (II Cor. 13:14). Relationships take work. Our relationship with the Holy Spirit is no different.
  - 1. We must avoid those things which cause the Spirit grief (Eph. 4:30).
  - 2. We must consciously welcome the Holy Spirit into our daily life.
  - 3. We must continually be filled with the Holy Spirit (Eph. 5:18).