



THE WELL INSTITUTE

PNEUMATOLOGY

**[THE PERSON & WORKS OF THE
HOLY SPIRIT]**

THE PERSON AND WORKS OF THE HOLY SPIRIT

“Wherever the Spirit of God is, there is the church, and all grace.”
 –Irenaeus (*Against Heresies*)

Introduction

We live in the age of the Holy spirit. The Old Testament period may be called the age of God the Father since we see Him most clearly as Creator, Redeemer, and Covenantor in that role with Israel. The Gospels may be called the age of God the Son, since Jesus Christ and His miraculous and salvific work is the focus. The age of God the Holy Spirit began in Acts 2 with Pentecost, is still continuing, and will continue until the Second Coming of Christ. The Spirit of God has been the main focus of this 2000 year Church age as He has been unleashed upon this world to bring people to saving faith and advance God’s Kingdom. We need to know, really know, the third Person of the Trinity – God the Holy Spirit!

Both the importance and inexcusable neglect of the study of the Holy Spirit within the Church Age has been understated. Sadly, the Church has carelessly abandoned the topic of the Holy Spirit and why every Christian should study both the Person and work of God, the Holy Spirit in all of Scripture. All Persons of the Trinity are GOD, co-equally and co-eternally; yet, despite this reality and eternal importance, the Holy Spirit is the least known and understood Member of the Godhead – Father Son, and Holy Spirit. Do we call the Holy Spirit “Him” (meaning a Person) or “it” (meaning an influence, power, or force)? What is the work of the Holy Spirit in our lives? Why is there such a controversy surrounding the Holy Spirit, especially as it relates to spiritual gifts?

When we say the word ‘*spirit*’ what associations come to mind? There are various concepts and meanings attached to the word, depending on whether it is used colloquially or within a specific context. There may be widely differing uses of the word ‘spirit.’ Someone may be described as ‘spirited’, because they are full of energy, or ‘spiritual’ because they are guided by their personal spiritual experiences. We also speak of the “spirit of an age” or place.

In colloquial, everyday use, a ‘spirit’ has been understood as a ghost (phantom), a non- material, intangible ‘being.’ The King James entitles the Holy Spirit as the “Holy Ghost.” Ghosts can pass through walls and doors and are not limited by natural laws. Jesus appeared to His disciples after His resurrection in the room where they were gathered; He suddenly appeared, “stood among them and said to them, ‘Peace be with you.’ The disciples were startled and frightened, thinking they saw a ghost.” Jesus then encouraged them by saying, “Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” (Luke 24:36-39). In this sense, a *ghost* is the opposite of matter/material or tangibility. A spirit is also related to the breath of life, and the words ‘spirit’ and ‘breath’ in Hebrew are the same. When Jesus died on the cross, it says that He “cried in a loud voice and gave up His spirit” (Mt. 27:50), literally ‘expiring’, as Mark says in (Mk 15:37). On the other hand, in the New Testament, in the theological and ethical sense, the ‘spirit’ is often referred to our non-material self, the soul, as opposed to the body/physical existence/living flesh. Paul writes that “the sinful nature desires what is contrary to the Spirit and the Spirit what is contrary to the sinful nature,” (Gal 5:17). Jesus says that the “spirit is willing, but the flesh is weak” (Mt 26:41). However, the first and most critical use of the word ‘spirit’ refers to the third Person of the Holy Trinity,

namely God – the Holy Spirit. The following study will help us get better acquainted with the Person as a gift to humanity, the gift of the personable and knowable Spirit of God, *THE* Holy Spirit.

THE PERSON OF THE HOLY SPIRIT

Why the Holy Spirit is important?

One of the main reasons the Holy Spirit is so important is because the Spirit makes the Trinity **Personal** to our lives. We know God the Father is separate from His creation and not dependent upon the creation in any way (that is, God is transcendent), so many think of God as far off somewhere up in heaven and eternally distance from our very real lives and problems. The Holy Spirit, however, is God the Father's and God the Son's great gift to each of us since the Holy Spirit is God's active Spirit within us and is a permanent **resident** of every Believer. In other words, as Jesus is Emmanuel, "God with us," the Holy Spirit is God *IN* us! That's personal!

Further, since the day of **Pentecost** (Acts 2), the Holy Spirit's work has been more **prominent** (but not more important) than other Persons of the Trinity. The Father's work was most visible in creation. The Son's work most visible in His birth, His death on the cross, His resurrection and His ascension. Today, our awareness of God, our very **conversion** to God through Christ, our daily ability to abide in Christ and be made in Christ's likeness (Sanctification) is all the **work** of the Holy Spirit. Since the resurrection and ascension, the Holy Spirit's role and work within creation is a prominent feature of God's Kingdom work. It continues even today.

The Holy Spirit allows us to experience God daily and personally. We "feel" God within us and are drawn to God through the Spirit's work; we come to God, experience Him and feel His presence within and around us all because the Spirit of God descended upon us as Jesus ascended back to the Father.

Last, the Spirit was given to Believers (the Church) as a gift after Christ's ascension in order to continue the work of Jesus which He inaugurated in this world. The Spirit provides the daily **power** to build God's Kingdom by saving souls and seeing them disciplined into greater spiritual maturity until death and glorification. Jesus states "greater works than this you will accomplish because I go back to the Father" (John 14:12). These "works" of Kingdom advancement are spiritual works, spiritual by nature of spiritual rebirth (conversion) which is a main function of the Holy Spirit (Titus 3:5). Evangelism, conversion, and the making of disciples as obedience to Jesus' last words and command (the Great Commission of Mt. 28:18-20), can only happen for God's glory through the intentional work and role of God's Spirit. Salvation, sanctification, anointing, and empowerment for the work of ministry within us and *through* us as Believers is **only** possible because of the daily work and purpose of the Holy Spirit. God's Spirit faithfully continues and accomplishes the daily work of Kingdom advancement to build God the Son's Church for the greater glory of God the Father. This is the Trinity at work to redeem the world and glorify the worship of God Himself to all creation.

Why do we have difficulty in understanding of the Holy Spirit?

The church has neglected the study of the Holy Spirit in part because there is less biblical material about the Holy Spirit than about the Father and Son. The most extensive teaching about the Holy Spirit is by Jesus in John chapters 14-16.

Also, Jesus explains that the ministry of the Holy Spirit is to bring attention to **Jesus**, not Himself (John 15:26; 16:14). The Holy Spirit's ministry can be said then to be more "behind the scenes" than out front as were the very visible acts of Creation and the Cross of salvation. Because the Spirit is not seen but felt, like the wind is not seen but felt and experienced – so the nature of the Spirit plays an internal, less visible role in salvation and sanctification.

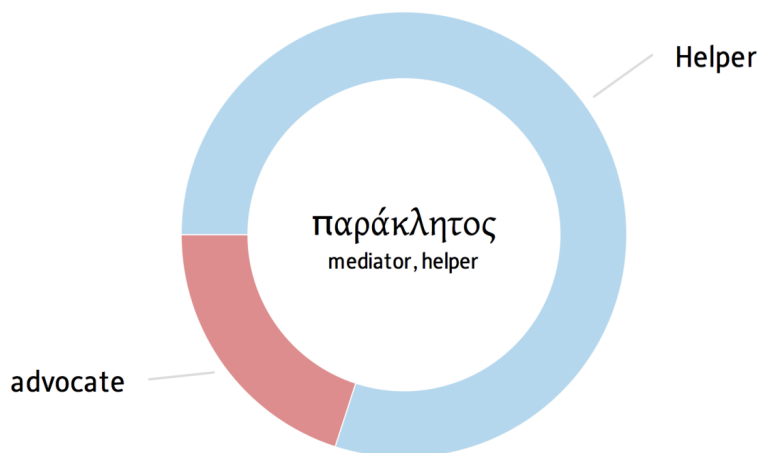
Who is the Holy Spirit?

The Holy Spirit is entitled as such to distinguish the nature of the Third Person of the Trinity as differentiated from the Father and the Son. The first word associated with the Spirit is the word "Holy." The word 'holy' in Greek is *hagios* (ἅγιος: which means set apart to or by God, consecrated; or simply that which is holy other and like God Himself). Humans are not naturally holy. It is God's Spirit within us that make us "holy" since we have a part of God's very Spirit within us. So, the third Person of the Trinity is designated as "holy" since the Spirit of God is fully God, holy transcendence in itself. But, since the Bible distinguishes the three Personhood nature of the Trinity, the Spirit which proceeds both from the Father and the Son is different in personality and individuality (locality) than either the Father or the Son. Thus, the holiness of God in nature and essence is called "holy" and for the third Person of the Godhood is added the title of just "spirit." The word 'spirit' in Greek is *pneuma* (πνεῦμα: which simply means spirit, inner life, self, or God's Spirit -Matt 3:11).

Since the word *spirit* in Greek can mean both 'spirit' or air, breath, or wind, one can make easy inferences to the origin of "pneumatic" devices that work with compressed air/wind. In Latin, the lungs are called *pneumon* (organs filled with air); in French, a derivative of Latin, tires are called *les pneus* (rubber filled with air). Thus, the idea of spirit both in biblical and practical life connotes the invisible power of wind, breath, air harnessed for the good of mankind and utilized as a gift.

The Holy Spirit as the 'Paraclete'

The Spirit is called the *Paraclete*: What does it mean? Paraclete is the literal transliteration of the Greek name for the Holy Spirit in terms of His function or role. In essence, the Spirit (as God) is a helper and an advocate sent from the Father *and* the Son (***Filioque***) to lead and serve redeemed humanity as a divine help, guide, mediator, and Friend. The biblical use of paraclete tends toward God as *helper*, comforter or **encourager** in our lives (John 14:26-27; 15:9-10). Think about what this teaches about God's nature: God wants to be an encourager to our soul; to walk with us daily; to know us; to lead us; to comfort us; to love us; and to help us in our daily struggles, trials, temptations, and heartaches. God is WITH us because His very Spirit lives *within* us to epitomize grace, love, mercy, and comfort. In turn, through the Spirit's power, we get to live out our lives and demonstrate the very same divine attributes (within us by the Spirit's presence) TO a lost and watching world.



The Paraclete is therefore the Son's promised Helper, Intercessor, Comforter, Counselor, Advocate, Champion, Advisor, and more.

-What is the promise? (John 14:16,17) = First mention of the paraclete

- Jesus will give another "*Paraclete*" comforter [another of the same Paraclete as Jesus is] to be with His disciples forever.
- John 14:26: Jesus tells the disciples that the "*paraclete* (Holy Spirit)" will bring to their remembrance all that he has said to them.
- The Spirit proceeds from the Father as His gift to us.
- The Spirit's focus will be **Christo-centric** (1 Cor. 12:3)
- The Spirit will Convict the world of sin and righteousness and judgment (John 16:8)
- The Spirit of Truth will guide the Disciples in all truth - John 16:13a
- He will pass on to them what He hears - John 16:13b
- He will not speak on His own authority, but that of the Father - John 16:13c
- He will declare the things to come - John 16:13d
- He will glorify Jesus by taking what is Jesus' and declaring it to the Disciples - John 16:14

THE PERSON OF THE HOLY SPIRIT

HE is a Person (Acts 8:18; John 14:17) -1/3 of the Trinity: (1 Cor. 6:11)

One Can lie to Him (Acts 5:3)

He Can be resisted (Acts 7:51)

He Can be blasphemed (Matt. 12:31)

He Can be grieved (Eph. 4:30)

He Can be quenched (1 Thess.5:19)

He Can be outraged (Heb. 10:29)

He is God (Matt. 28:19; 1 Cor. 6:11; 2 Cor. 13:14; Rom. 8:15; John 14:16-17; Acts 5:3-4)

He is omniscient (1 Cor. 2:10-11)

He is omnipresent (Ps 139:7)

He is Truth (1 John 5:6)

He is Holiness (Luke 11:13)

He is life (Rom. 8:2)

He is intelligent (Wisdom) (Isaiah 40:13)

He is emotional (Eph. 4:30)

He has a will (1 Cor. 12:11)

Axioms about the **NATURE** of the Holy Spirit

A. The Holy Spirit is a **Person**, not a vague force or influence. Therefore, He is one we can have a personal relationship with and pray to, enjoy His presence, be encouraged by, be led by, be comforted by, taught by, enlightened by, and asked for a daily filling of. He, the Spirit, can be rejected, grieved, quenched, lied to, & worshiped. We must worship the Spirit as the Son and Father.

B. The Holy Spirit is fully **God**. Therefore, we are to give Him the same honor and respect we give the Father and to the Son. We worship the Holy Spirit as we do the other members of the Godhead.

The Holy Spirit is called God. (Read Acts 5:3-4 and 1 Cor. 6:19) These passages interchange the name God and Holy Spirit. The Holy Spirit possesses the same attributes of God: Eternal (Heb. 9:14); Omnipresent (Ps. 139:7-10); Omniscience (1 Cor. 2:10-11); Omnipotent (Luke 1:35); The Spirit Performs the divine works ascribed to God: Creation (Gen. 1:2, Job 33:4); Inspiration of Scripture (2Tim. 3:16; 2 Pet. 1:21); raising Jesus from the dead (Romans 6:10-11).

C. God is **not** far off. Since the Holy Spirit actually indwells all believers, in time and space, here on this earth, in a locality (our “hearts” individually), God has truly become Emmanuel which means “God with us.”

Questions about God the Spirit's Nature or Personhood?

THE WORKS OF THE HOLY SPIRIT

The Spirit's work in the Old Testament

The Old Testament uses various names for the Holy Spirit: the Spirit of God (14x), the Spirit of the Lord (23x), the Holy Spirit (3x) and Spirit (approx 30x).

The Hebrew word for ‘Spirit’ in the Old Testament is the word *ruach*. This word also is interchangeable for spirit, breath, or wind in Old Testament passages. The Spirit of God is discerned in the Old Testament (O.T.) as the life-giving, creator, or mysterious power of God (Gen. 1:2; Ps.33:6; 104:30; Ex. 31:3; Is. 11:2) to accomplish His will upon the earth. God's Spirit in the O.T. was known to be a creative Spirit, a prophetic Spirit, and an anointing Spirit -but not an indwelling Spirit.

-Concerning mankind's composition, the ancient Hebrews did not divide man into **spirit/soul, mind/heart, and body** (Tripartite constitution – 1 Thes. 5:23) as many hold today. Rather, the Hebrews mostly viewed man as a single entity, a living person with *nephesh* (living breath = “soul”). Thus, the Spirit was God's Spirit (*ruach*) inferring the supernatural, whereas... *nephesh* (soul/spirit) was natural and belongs to man (Gen. 6:17). When the two interacted in the O.T., we see that God's *ruach* may be found *in* man, but it was a temporary anointing and **is better understood as a loan, not a possession**. i.e. not a permanent indwelling. The indwelling of the Holy Spirit as a permanent fixture within Christianity (Church Age) was promised by Jesus before He ascended (Acts 1:8) and actually began at Pentecost (Acts 2).

The Hebrews understood that God's Spirit was differentiated from the physical world (substance) and was Yahweh in action (as a personal God interacting with His creation) accomplishing His holy purpose in their lives and establishing His sovereign rule on the earth.

- In the O.T. the Spirit is not presented as a divine Being, a part of the Godhead Himself, but rather God's personal presence (Isa. 31:3). The Spirit was seen as “God in action,” the personal, moral, active power of the Lord God upon the earth to enforce His divine will.
- At times in the O.T., the Spirit of God is understood as a violent, invading force (Judges 3:9-10; 14:6; Ezek. 2:2); the concept of the “invading spirit” aspect of the Holy Spirit can be seen as an

over-emphasis among the Charismatic Movement today who identifies with God as Spirit coming in fire, baptism, and judgment (Is. 4:4).

The Creator Spirit

So what is meant in Genesis by the Spirit 'hovering' or 'moving' over the waters (Gen 1:2)? Does it refer to a sort of divine 'potential energy' which preceded and initiated God's creative big bang? Is the Spirit of God a bystander, a personification, an onlooker observing a scene of chaos and perhaps offering advice as God intervenes to create the world? Or is He just an emanation of God? These are good questions.

The next time we find the word 'spirit' is in Genesis 2:7 (breath of life) and 3:8, where it refers to a wind, or in Genesis 6:3, 6:17 and 7:15, where it is God's life-giving breath/spirit to animals and human life. God's Spirit is a life-giving, Creator Spirit.

The Spirit appears in various places in the Old Testament as the divine bearer of life (Ps. 104:29), or the life-giver (Ezek. 37:5), which we see again in the New Testament as the Spirit of life (John 6:63; Titus 3:5).

In O.T., the Spirit is restricted mostly to the relationship between God and man (Gen. 1:2,5; Psalm 104:30; Psalm 33:6; Job 33:4). Since God is a Triune Being – as God in the Spirit, if the Father was there and Jesus was there (John 1:1,14a) . . . how could the Spirit of this undivided, indivisible, co-equal and co-eternal God not be involved? Since the Spirit has a crucial role in the recreation of individuals spiritually (John 3:6-7), why not also in their very creation? (Job 34:14-15; 2 Cor. 3:6)

The Spirit of Prophecy

Closely allied to the emphasis on the holy "otherness" of the Spirit of God is the Spirit's inspiration of Prophecy. The Prophets at times were filled God's Spirit to communicate God's truth and timing for His will to God's Covenant people – and by extension to all the nations. There is a direct link between "the Spirit of the Lord" and "the Word of the Lord," emphasizing that God used His Spirit to give voice to His prophets (1 Samuel 15:26; 16:14; 2 Sam. 23:2, Psalm 33:6). God's Spirit was a prophetic (foretelling) Spirit of what was to come (Gen. 41:38; 1 Sam. 10:6-11) and a (forthtelling) Spirit of what God wants His people to know and do in obedience to the Lord (2 Samuel 23:2 & Micah 3:8).

The Spirit of Anointing

At certain times in the O.T. God gives His Spirit to His anointed king(s) to demonstrate the very real presence of the Lord was upon this leader to lead God's people into blessing and obedience. The anointing of God was a divine sign of election for Kingship and spiritual power to equip for leadership. We see this divine anointing with King Saul and later King David (1 Sam. 16:12)

The anointing of God was rare as it concerned people who were singled out for a called purpose and anointed for it. On the whole, you had to be someone rather special in the Old Testament to have had the Spirit of God fall upon you and anoint as God's man. In the O.T., at times, God anointed a prophet, a national leader, a judge, a king, a special wise man (Pro. 1:23) or even an artistic person to accomplish His purpose for them (Exodus 31:3). Haggai 2:5- general promise to people as a whole, not to the individual

The "Messiah" in Hebrew literally means "The anointed one," which *Christ* is the Greek equivalent as entitled to Jesus as the Christ (the promised and anointed One of God).

The Spirit of Servant

Concerning the promised Messiah, the Bible refers to the calling of the Promised One as God's coming Servant (Isaiah 42:1). In Isaiah 61:1, in the foretelling of the servant of God, Jesus claims this text as His. The Spirit of God, takes the Word of God to do the work of God through the Servant of God. In Isaiah 11:1, messianic hope continues to grow for a prince of the Davidic line that the Spirit rests upon without leaving; in the N.T., God gives His Spirit to Jesus and it rests upon Him without leaving (John 1:32).

In line with the promised Messiah was the promised New Covenant to God's Covenant people. The Messiah would usher in the New Covenant as fulfillment of many prophetic promises. The New (and last) Covenant was a promised covenant to overtake all other covenants which included: Complete Pardon/forgiveness of sin; Personal knowledge of the Lord (i.e. through the previously unknown Son and the Spirit); having the will of God on their heart of flesh (knowing God and His Word); and most powerfully, the Holy Spirit (Jer. 31).

How many godly Jews must have longed for this New Covenant (Numbers 11:29; Joel 2:28, Jeremiah 31:31ff; Ezekiel 36:25ff). The New Covenant was the prophetic hope for all God's people in concert with the promised Messiah to deliver it IN the power of God's prophetic and anointing Spirit to consecrate it.

The Spirit's work in the New Testament

Jesus' Incarnation

In relation to the Incarnation of Jesus, the Holy Spirit Prepared the Way:

- a. Zechariah is told his son John will be "filled with the Holy Spirit" (Luke 1:15).
- b. The Holy Spirit "will come upon Mary" and she will give birth to Jesus (Luke 1:35; cf Matt 1:18, 20).
- c. Elizabeth was "filled with the Holy Spirit" when she greeted Mary and John leapt in the womb (Luke 1:41).
- d. Zechariah was "filled with the Holy Spirit" and prophesied (Luke 1:67).
- e. Simeon had the Holy Spirit upon him and was told by the Holy Spirit that he will see the Christ before his death (Luke 2:25–26).
- f. He went "in the Spirit" to the temple when Jesus was being presented (Luke 2:27)

Jesus' Baptism

In the Synoptic Gospels, the Spirit of God descends like a dove.

- “The Spirit of God descending like a dove and coming to rest on him” (Matthew 3:16).
- “The Spirit of God descended upon him like a dove” (Mark 1:10).
- “And the Holy Spirit descended upon Him in bodily form, like a dove” (Luke 3:22).

Jesus' Temptation

- In Mark the Spirit drove (ἐκβάλλει) Jesus into the wilderness (1:12).
- In Matthew the Spirit lead (ἀνήχθη) Jesus into the wilderness (4:1).
- In Luke Jesus was both full (πλήρης) and lead (ἡγετο) by the Holy Spirit (4:1) into the wilderness.
- “In the power of the Spirit, Jesus is all that Israel should have been as God’s son and all that Adam should have been as God’s son. In other words, Jesus is the true Israel and the true Adam.”

Jesus' Miraculous Works

- Jesus returned to Galilee *in the Spirit*.
- Jesus declared that Isaiah’s prophecy was fulfilled in himself: “The Spirit of the LORD is upon me...” (Luke 4:18–19; cf Isaiah 61:1–2).
- Subsequent miracles (Luke 4:36, 40–41).
- Jesus had an anointing of the Holy Spirit without measure (John 3:34–35), and this anointing remained upon Him (John 1:32).
- It is noteworthy that Jesus was completely without sin and the Holy Spirit remained on him (John 1:32) and was given to Him without measure (John 3:34).
- If we resist, quench, and oppose the Spirit, his empowering will depart and he will remove much of the blessing of God from our lives.
- On the other hand, in the life of Christians whose conduct is pleasing to God the Holy Spirit will be present to bring great blessing.
- It is important that we depend on the Holy Spirit’s power, recognizing that any significant work is done “not by might, nor by power, but by my Spirit says the LORD of Hosts” (Zechariah 4:6).

John the Baptist's Ministry: What does “Baptize in the Holy Spirit mean?”

- Matthew 3:11- I baptize you with water for 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. ESV
- Mark 1:7- And he preached, saying, “After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. 8 I have baptized you with water, but he will baptize you with the Holy Spirit.”

- Luke 3:16- John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.
- John 1:30- This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’
- “with the Holy Spirit and fire” is a reference to two baptisms for two types of people: one of blessing for some (Spirit) and one of judgment for others (fire). Some regard the “fire” as a purging of God’s people who continue to rebel against Him.
- It could however, refer to only one baptism for blessing, while the predicted “fire” finds its fulfillment in the tongues of flame at Pentecost?
- Theologian Max Turner: Contends that the “Spirit and Fire” is a *hendiadys* for a single baptism, which will cleanse/restore Israel in the fiery power of the Spirit.
- Hendiadys- /hənˈdaɪ.ədɪs/; a Latinized form of the Greek phrase ἐν διὰ δύοϊν, *hèn dià duoîn*, "one through two") is a figure of speech used for emphasis , The basic idea is to use two words linked by a conjunction to express a single complex idea.
- Suggests with reference to the fire that, “There are good reasons, however, for taking ‘fire’ as a purifying agent along with the Holy Spirit...Fire often has a purifying, not destructive, connotation in the OT (Isa. 1:25; Zech 13:9; Mal. 3:2-3)
- In both contexts John the Baptist’s prophecy concerning the coming One is followed by the image of the sifting of wheat from chaff (Matt 3:12 & Luke 3:17)- The winnowing fork is coming too.

*What is meant by “baptize with the Holy Spirit”?

- (a) to dip, (b) to bathe (c) to wash by immersing (d) metaphorically, to deluge with or to overwhelm.
- John the Baptist sees some analogy between his baptismal rite and his work of the coming One. His medium is water, but the coming one’s medium will be the Holy Spirit

-John 7:39 “The one who believes in Me, as the Scripture said, ‘[a]From his innermost being will flow rivers of living water.’” ³⁹ But this He said in reference to the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.”

In relation to the Disciples (and to us by extension)

- Acts 1:8; John 20:19-21

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." –ESV

- Pentecost adds the promised baptism of the Spirit to give them power to witness to the risen Christ. At Pentecost, Jesus fulfilled the promises of John 7:39 & 16:7 when he handed over the Spirit on the cross to those disciples still gathered there (John 19:30).
- The Cross was the occasion of the sending of the Spirit.
- The thrust of Jesus's discourse is **mission** (John 20:21).
- He is sending the disciples in the same way that the Father sent him.
- He was sent with the Spirit upon him (1:33). So too they will be sent with the Spirit upon them (20:22; Acts 2:37-38).

In relation to the Believer:

A. Beginning our Christian life by the Holy Spirit's Work:

- i. The Spirit **Convicts** us of sin. (John 16:8-11). The Holy Spirit shows us that we are in NEED of a Savior!
- ii. **Regeneration** – New birth. (John 3:5-8; Titus 3:5) At our conversion, accepting Christ as our Savior, being saved, we are given God's likeness and God's nature and made part of God's family. (John 1:12)

B. The Spirit **Indwells** us at salvation (Romans 8:9; 1 Cor. 6:19). God's presence in us through the Holy Spirit results in our body being His holy temple.

C. The Spirit **Seals** us at salvation (Eph. 1:13-14). A seal is a symbol of ownership, finished transaction. We are "branded" as God's property. God's seal is His guarantee He will fulfill all His promises to us including preserving our salvation. = The Holy Spirit is God's handshake on a done deal and serves as the down payment or earnest money that the rest will come.

D. The Spirit **Teaches** us. (John 14:26) We know the God of the Bible personally. The Holy Spirit instructs us which removes the cry: "I cannot understand the Bible." All we have to do is ask the Author what He meant. We are blessed with all kinds of tools for study but even if we did not have them, we could still understand the Bible as we allow Him to lead us and enlighten our hearts and minds of His Scripture.

E. The Spirit **Leads** us to/in worship. (Eph. 5: 19-20; **1 Cor. 12:3 – Read**)

F. The Spirit **Empowers** us for holy, Christ-like living. This is the process the Bible speaks of as **Sanctification** – to be made Holy = to be a Saint. (2 Th. 2:13)

I. The Spirit **Fills** us (Eph. 5:18). This is not a matter of receiving more of the Holy Spirit, but a matter of Him possessing/influencing ***more of us*** so the result is the Holy Spirit is in **full control** of our lives (thoughts, attitudes, actions, priorities, etc). When God fills us, He changes our heart to see as He sees, feels, and loves.

1. The filling of the Holy Spirit may be repeated many times in our lives. (Cf Acts 2:4 and Acts 4:31)

2. The Holy Spirit is the “Agent” of the filling (Gal. 5:16) and Christ is the Content of the filling. The

Word is the remembrance of His filling – The Spirit teaches & reminds of Christ’s words/Truth.

II. The Spirit **Produces spiritual fruit** (Gal. 5:22-23). The presence of these 9 qualities/fruits is evidence of the Holy Spirit’s filling and work in our lives. The presence or absence of these qualities shows who is in control of your life.

iii. The Spirit **Gives us power over sin** (Romans 8:13). Sin may remain in us, but sin **MUST NOT REIGN** over us. Christ has conquered sin and broken its power over us; the Holy Spirit gives us the power of the victory.

G. The Spirit **Intercedes** for us (Romans 8:26-27). There are times our heart is so broken we cannot pray or we just don’t know how to pray in a specific situation. The Holy spirit intercedes in our behalf “according to God’s will”.

H. The Spirit **Bestows spiritual gifts** so we are equipped for faithful, meaningful service to His Church and to advance the Kingdom of God (1 Cor. 12:4-11; 1 Peter 4:10).

i. Spiritual gifts are for the common good of the Body = mutual edification. No one person has all the gifts (1Cor. 12:14-21), nor is any one gift given to all (1 Cor. 12:28-30). I.e. all people don’t/are not to speak in tongues (1 Cor. 12:30) -regardless what some churches practice.

ii. All gifts are important (1 Cor. 12:22-26). Some gifts push us in the limelight and others have us serve behind the scenes. All spiritual gifts serve an important task of growing Christ’s Church.

iii. The Holy Spirit gives to whom He will (1 Cor. 12:11). This means you don’t pick and choose but just as with any gift – receive it and use it (we are stewards of the gifts we receive). (2 Tim. 1:6-7 “stir up the gifts...)

I. The Spirit **Empowers** us to share our faith (Acts 1:8). One definition of witnessing is when a willing worker (that’s you) crosses paths with a seeking soul and shares Christ under the power of the Holy Spirit. Sharing our faith is about being responsible for sharing, leave the results to the Holy Spirit. (John 6:63)

J. The Spirit **Encourages** us as our Helper/Counselor (John 14:16).

2. In Relation to the Scriptures

The Holy Spirit **Inspired** them. (2 Tim. 3:16; 2 Peter 1:21)

The Holy Spirit **Teaches** them and **gives understanding**. (John 14:26; 1 Cor. 2:12-13)

The Daily Work of the Holy Spirit in our lives:

He comforts/counsels/causes to help (John 14:16)

He inspires (John 14:26; 16:13; 1 Cor. 2:13; 2 Peter 1:21-22)

He empowers (Acts 12:8-9)

He confronts, convicts, and corrects (John 16:8-11)

He brings life to Word (John 16:8-11)

He makes us like Christ (2 Cor. 3:18)

He makes us holy (sanctifies us) (Rom. 15:16; 1 Cor. 6:11; 1 Pet. 1:2; 2Thes. 2:13)

He indwells indefinitely (1 Cor. 6:19; Rom. 5:5, 8-9; John 14-16; 1 John 2:20)

He fills/indwells me daily (Eph. 5:18, 22-23; Acts 2:4, 4:31)

He guides me (Rom. 8:14) and teaches me to love like Jesus loves (2 Cor. 6:6)

He shows me Jesus' Truth (John 15:26, 14:17, 16:13)

He reveals/explains Father's will (John 14:26)

He convicts me of: sin, righteousness, Judgment (John 16:8)

He Protects us (Gal. 5:17; Rom. 8:13; 2 Tim. 1:7) and gives us peace (Rom. 14:17)

He is my Rememberer (John 14:26)

He gives me new desires (Ezekiel 36:26; Phil. 2:13; Heb. 8:10)

He changes me from sin to Holy (Ezekiel 11:19; Heb. 3:7-19)

He is my comforter, advocate (John 14:26)

He teaches me to pray (Eph. 1:18-19, 6:18)

He intercedes for me (Rom. 8:26-27; Acts 9:10-19)

He seals me in Christ (Eph. 1:13; 4:30)

He convinces me of my eternal security (Rom 8:16)

He teaches me; speaks for me (John 14:26; Luke 12:12)

He brings reconciliation/healing/forgiveness (Luke 4:18)

He brings unity and love (Eph. 4:3-4)

He yields spiritual and eternal Fruit in us (Gal. 5:20)

He reveals the glory of Christ and helps us worship Jesus (1 Cor. 12:3)

He frees us to live for the Father's glory (2 Cor. 3:17-18)

TITLES OF THE HOLY SPIRIT

Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven spirits	His perfection, omnipresence, and completeness	Rev. 1:4; 3:1
The Lord	His Sovereignty	2 Cor. 3:18
Eternal Spirit	His eternality	Heb. 9:14
Spirit of glory	His glory	1 Peter 4:14
Spirit of life	His vitality	Romans 8:2
Spirit of holiness, Holy Spirit, Holy One	His holiness	Rom. 1:4, Matt. 1:20, 1 John 2:20
Spirit of wisdom, Spirit of understanding, Spirit of counsel, Spirit of knowledge	His omniscience, wisdom, and counsel	Isaiah 11:2
Spirit of strength	His omnipotence	Isaiah 11:2
Spirit of the fear of the Lord	His reverence	Isaiah 11:2
Spirit of truth	His truthfulness	John 14:17
Spirit of grace	His grace	Heb. 10:29
Spirit of grace and supplication	His grace and intercession	Zech. 12:10

The INDWELLING work of the Holy Spirit

1. Our bodies are the temple of the Holy Spirit, 1 Corinthians 6:19-20.
2. The Church is spoken of as the temple of God, 1 Corinthians 3:16.
3. The Spirit of God dwells in Christians, Romans 8:9.
4. Paul spoke of how Christ may dwell in your hearts, Ephesians 3:17.
5. God, the Father, said, "I will dwell in them," 2 Corinthians 6:16-18.

The Holy Spirit is a Person of Divine Nature. Personhood requires personality and individuality, and individuality requires locality. The Spirit of God dwells within and abides inside of us!

The FILLING of the Holy Spirit

A. **Definition:** Being filled means being controlled by the Spirit (Eph. 5:18).

B. **Characteristics:** 1. Filling is commanded (**Eph. 5:18**; the verb is imperative). 2. Filling is repeated (Acts 2:4, 4:31). 3. Filling produces Christlikeness (Gal. 5:22-23).

C. **Conditions for being filled:** 1. **A dedicated life.** Yielding to the spirit's control, though commanded, is voluntary and necessitates an act of dedication. This includes two aspects: initial dedication (Rom. 12:1-2) and continual dedication of one's life (rom. 8:14). 2. **An undefeated life.** Victory over sin in daily experience is necessary in being controlled by the Spirit (Eph. 4:30). This means responding to the light of the Word as it is continually revealed (1 John 1:7). 3. **A dependent life.** (Gal. 5:16).

D. **Consequences:** Being filled or controlled by the Spirit means: 1. A Christlike character (Gal. 5:22-23) 2. Worship and praise (Eph. 5:18-20). 3. Submissiveness (Eph. 5:21). 4. Service (John 7:37-39).

Axioms about the Work of the Holy Spirit

1. We can rely upon the Holy Spirit to give us understanding of Scripture & to guide us to God's **will**.
2. The Holy Spirit gives spiritual gifts to advance God's Kingdom, edify the Church, and empower each Believer to be useful on earth as a means of Worship and Work (Ministry).
3. Spiritual gifts are just that—gifts bestowed by the Holy Spirit. They are not rewards for service or merit badges to brag about.
4. The Holy Spirit empowers believers for service. God has removed the excuses and worry out of serving Him. Any personal inadequacies should not discourage us from serving. Read about Moses' inadequacies and God's responses. Exodus 4:1-17.
5. The Holy Spirit gives spiritual gifts sovereignly. No gift is for everyone and no person has every gift.

The Holy Spirit as being understood throughout Church History:

- The great Eastern teachers, Athanasius, Gregory of Nyssa, Gregory of Nazianzus, and Cyril of Alexandria insisted that it was by the incarnation of the Logos that humanity was anointed by the Holy Spirit.
- Early pneumatological heresies:
 - **Macedonius** (d. ca. 362)
 - **Pneumatomachoi** (enemies of the Spirit)
- With these heresies the church worked to develop an orthodox understanding of the Spirit
- The Cappadocians helped convince the church that the Spirit belonged, both in equality and in dignity, to the holy Trinity.
- Athanasius explained the baptismal formula as proof that the Spirit shares deity
- Gregory of Nyssa explained that there is unity in nature but distinction in hypostasies
- Gregory of Nazianzus was most likely the first to call the Spirit God
- Augustine had a lifelong interest in the Holy Spirit; Augustine was the origin of the debate over the *Filioque*
- Augustine focuses on three names of the Spirit Holy Spirit, Love, Gift
- For Augustine John 16:13 was Key; The Spirit is God's bond of love
- It reveals foundational truth that the Father is only the Father of the Son and the Son is only the Son of the Father, but the Spirit is the Spirit of both.
- The Holy Spirit shows that He contains the same substance that the Father and Son share since they are ALL Holy and divine. 1 John 4:16 "God is Love" Romans 5:5, 1 John 4:7,12, 13, and 16
- The Holy Spirit is always the Gift of God, God as the self-giving God (John 4:7-14| John 7:37-30; 1 Corinthians 12:13).

The Work of the Spirit giving Spiritual Gifts:

Gifts of the Spirit

Definition of spiritual gifts: “Any ability that is empowered by the Holy Spirit and used in any ministry of the church” (Grudem).

Purpose of the gifts: Spiritual gifts are given to edify (encourage) and equip the Church to carry out its mission and ministries which Christ inaugurated at His incarnation and continues until He returns.

When we consider the biblical topic of spiritual gifts, we are looking at one of the most neglected, misunderstood, and abused doctrines in the church.

1 Corinthians 12:1 “concerning the *gifts*, brethren, I do not want you to *be unaware*.”

Jesus established the **Church** Universal (on Peter’s confession Mt. 16), and **authorizes** the *local* church (the local church is the Universal Church in a specific *locale*) ...

- 1) to worship & glorify God through proclaiming the gospel to both the Church (sacraments) and the lost world (ministry & evangelism),
- 2) to protect (safeguard) and preach the Word of God,
- 3) to recognize (affirm) those who belong to Jesus,
- 4) to unite them to itself (the Church in a local expression) through Believer’s Baptism,
- 5) to oversee their discipleship in spiritual growth (maturity),
- 6) to protect the unity of the church from imposters & dissention, and
- 7) to lovingly discipline the wayward, with a view toward spiritual restoration (Acts 20:30).

These (7) purposes of the Church Universal are accomplished through the real power and available ministry of the Holy Spirit; The Spirit renders to each Believer within the Church Universal Spiritual Gifts with which to accomplish the Church’s mission and ministry.

Continuationist Vs. Cessationist

Cessationism = the supernatural spiritual gifts died out with the last of the first century Apostles (1 Cor. 15:8). Consider also (1 Cor. 13:8-10; 2 Cor. 12:12; Heb. 1:1-2; 2:3-4). The arguments for Cessationism which involves the ending of supernatural gifts, signs, wonders, and miracles (including healing, speaking in tongues, prophecy, words of wisdom and knowledge *et al.*) are as follows:

- 1) The apostles, through whom tongues came, were unique in the history of the church. Once their ministry was accomplished, the need for authenticating signs ceased to exist.
- 2) The miracle (or sign) gifts are only mentioned in the earliest epistles, such as 1 Corinthians. Later books, such as Ephesians and Romans, contain detailed passages on the gifts of the Spirit, but the miracle gifts are not mentioned, although Romans does mention the gift of prophecy. The Greek word translated “prophecy” means “speaking forth” and does not necessarily include prediction of the future.
- 3) The gift of tongues was a sign to unbelieving Israel that God’s salvation was now available to other nations. See 1 Corinthians 14:21-22 and Isaiah 28:11-12.

4) Tongues was an inferior gift to prophecy (preaching). Preaching the Word of God edifies believers, whereas tongues does not. Believers are told to seek prophesying over speaking in tongues (1 Corinthians 14:1-3).

5) History indicates that tongues did cease. Tongues are not mentioned at all by the Post-Apostolic Fathers. Other writers such as Justin Martyr, Origen, Chrysostom, and Augustine considered tongues something that happened only in the earliest days of the Church.

6) There are indications that the gift of tongues has ceased. If the gift were still available today, there would be no need for missionaries to attend language school. Missionaries would be able to travel to any country and miraculously speak any language fluently, just as the apostles were able to in Acts 2. As for the gift of healing, we see in Scripture that healing was primarily associated with the ministry of Jesus and the apostles (Luke 9:1-2). And we see that as the era of the apostles drew to a close, healing, like tongues, became less frequent. The Apostle Paul, who raised Eutychus from the dead (Acts 20:9-12), did not heal Epaphroditus (Philippians 2:25-27), Trophimus (2 Timothy 4:20), Timothy (1 Timothy 5:23), or even himself (2 Corinthians 12:7-9). The reasons for Paul's "failures to heal" are 1) the gift was never intended to make every Christian well, **but to authenticate apostleship** (2 Corinthians 12:12; Hebrews 2:4); and 2) **the authority of the apostles** had been sufficiently demonstrated.

Continuationism = All the biblical Spiritual Gifts are available today for *all* Believers universally and are to be practiced in submission to and under the true leadership of the Holy Spirit within the Church *as defined by Scripture* (Consider John 14:12; Acts 2:17-18; Eph. 4:11-16). Since the Lord used all types of Believers in the N.T. Church to perform signs, wonders, miracles, and employ supernatural gifts, (and NOT just Apostles), the supernatural gifts did not die out (cease) with the death of the first century Apostles.

- Stephen (Acts 6:8)
- Philip (Acts 8:4-7)
- Ananias (Acts 9:17-18)
- The 120 believers at Pentecost (Acts 2:4)
- Cornelius and his household (Acts 10:46)
- Agabus (Acts 11:37-38; 21:10-11)
- Prophets in Antioch (Acts 13:1-4)
- The Ephesian disciples (Acts 19:6)
- The Galatians who were seeing miracles in their midst (Galatians 3:5)
- The Corinthians believers (1 Corinthians 14)
- The Thessalonian believers, who were encouraged not to despise prophecy (1 Thessalonians 5:20)
- Prophecies made to Timothy, probably when leaders laid hands on him (1 Timothy 1:18-19; 1 Timothy 4:14)
- Church members in Antioch (Acts 13); anonymous converts in Ephesus (Acts 19:6); women at Caesarea (Acts 21:8-9); the unnamed brethren of Galatians 3:5; and believers in Rome (Rom. 12:6-8).

Thus, the *wider* church has always been used in *all* gifts of the Spirit. Some are not solely related to the Apostles or solely to a particular time period pre-canon formation. Such is not supported in Scripture, nor in the subsequent 1900 years of the activity of God's Spirit amongst His people.

We must also take note of 1 Corinthians 13:8-12. Here Paul asserts that spiritual gifts will not "pass away" (vv. 8-10) until the coming of the "perfect." If the "perfect" is indeed the consummation of God's redemptive purposes as expressed in the new heaven and new earth following Christ's return, we can confidently expect him to continue blessing and empowering his church with the gifts until that time.

A similar point is made in Ephesians 4:11-13. There Paul speaks of spiritual gifts (together with the office of apostle)—and in particular the gifts of prophecy, evangelism, pastor, and teacher—as building up of the church "*until* we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (v. 13; italics mine). Since the latter most assuredly has not yet been attained by the church, we can confidently anticipate the presence and power of such gifts until that day arrives.

Which Spiritual Gifts and who uses them?

READ Ephesians 4:11-16:

- The Church leaders: Elders/Pastors have been called and gifted to lead the local church. (Vs. 11 *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers for the equipping of the saints*). - We, as Believers, are each called to use our lives, our experiences, our pain, our spiritual growth, & sp. Gifting to bless and serve the church.

Vs. 12: "*for the equipping of the saints for the work of service, to the building up of the body of Christ*"

- *Equipping* (the leaders task is to disciple people's hearts and help grow them into Christlikeness)
- *Building up* (Constructing, putting together the needed pieces to build a whole)
- **HOW??** God's gift to us and part of His redeeming promise is the Holy Spirit. (Rom.5:5)
- The Spirit is a portion of God in you. (Eph. 1:14; 2 Cor.1:22; Jn.14:17; 1Cor. 6:19)
- **To what end? A. You become more like Christ** (Ro. 8:29);

Vs.13: *until we all attain to the unity of the faith, and of the [unity of] knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.*

14 *As a result, [we become spiritually mature:] we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; **15** but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ,*

B. The church functions more like the Trinity: Vs. 16: *Jesus ... from whom the whole body, being fitted and held together by what every joint supplies [YOU...Your gifting holds us together], according to the proper working of each individual part, **causes the growth of the body** for the building up of itself in love.*"

The Church is to function as a cohesive, living, organism, a Body unified in the purpose of God to love others and serve their needs as we all glorify God together.

So... **WHAT is your part?** (Showing up, growing spiritually, serving others – **specifically using your spiritual gift to serve**)

Every Christian has been given the gift of the Holy Spirit's presence (1 Cor. 12:13; Eph. 1:13).

Every Christian has been given a spiritual gifting in order to build up, encourage, and edify (inform, educate, and improve) the local church.

- Ephesians 4:7 "But grace was given to each one of us according to the measure of Christ's gift."
- 1 Corinthians 12:7 it says "To each is given the manifestation of the Spirit for the common good."
- 1 Cor. 12: 11 "But one and the same Spirit works all these things, distributing to each one individually as He wills."
- 1 Corinthians 14:12 that, "So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church."
- 1 Peter 4:10 " *special* gift, employ it in serving one another as

=Therefore our goal should be to establish, build, and uplift the church with our gifts.

- No Christian has all the spiritual gifts. BUT Each Christians has at least one spiritual gift. God has called us to KNOW & USE our gifts Gifting, like God's anointing, can and does change in our lives depending on the Spirit's working to accomplish the Father's purpose.

3 Categories of Spiritual Gifts (A. Offices; B. Common/Church Gifts C. Miraculous Gifts)

A. The Establishing Gifts & Callings- Offices (Ephesians 4:11 and 1 Corinthians 12:29):

- **Apostles, Prophets, Evangelists, and Pastor-Teachers.**

These gifts are used primarily for planting and growing churches. These are **offices** within the Church, but imply also specific **giftings** for effectiveness, and are also **callings** to the individual who has been called out by Christ through His Spirit to lead the Church in this gifting.

B. The (9) Church Supporting Gifts (Romans 12:3-8): Gifts = *CHARISMATONS* (gifts of grace)

"For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, **as God has allotted to each a measure of faith.** ⁴ For just as we have many members in one body and all the members do not have the same function, ⁵ so we, who are many, are one body in Christ, and individually members one of another. ⁶ Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if **prophecy**, according to the proportion of his faith; ⁷ if **service**, in his serving; or he who **teaches**, in his teaching; ⁸ or he who **exhorts**, in his exhortation; he who **gives**, with liberality; he who **leads**, with diligence; he who shows **mercy**, with cheerfulness."

1-Prophecy (preaching), 2-Service, 3-Teaching, 4-Encouragement, 5-Giving, 6-Leadership, and 7-Mercy.

1 Cor. 12:28 also mentions: **8-Administration & 9- Helps,**

These gifts are used primarily to organize and administrate the church so that it may best carry out its responsibilities to encourage Believers, help them grow spiritually (edification), and advance God's Kingdom locally.

C. The (9) **Miraculous Gifts** (1 Corinthians 12:4-11, 27-31): *Pneumatikos* = spiritual things (gifts)

Vs. 4: "Now there are varieties of gifts, but the same Spirit. ⁵ And there are varieties of ministries, and the same Lord. ⁶ There are varieties of effects, but the same God who works all things in all persons. ⁷ But to each one is given the manifestation of the Spirit for the common good." = Gifts are from God, for others' blessing (common) **Vs. 11:** But one and the same Spirit works all these things, distributing to each one individually just as He wills."

1-Wisdom, 2- Knowledge, 3-Faith, 4-Healing, 5-Miracles, 6-Prophecy (prophetic), 7-Discernment, 8-Speaking in Tongues (various/*Genus* -kinds of tongues), and **9-Interpreting Tongues**.

The **Miraculous gifts** as defined by Scripture are *mainly* given as testimony of an all-powerful and supernatural God to **authenticate the gospel message to the lost** and show **the authority of Scripture for the gospel witness**.

= the miraculous gifts are to be exercised as a witness *to the lost* to demonstrate the power of the gospel (1 Corinthians 14:22) and are *rarely* to be intermingled within a church service unless specifically regulated through the biblical principles outlined in 1 Corinthians 14:26-40.

Vs. 27: "Now you are Christ's body, and individually members of it. ²⁸ And God has appointed in the church, first apostles, second prophets, third teachers, then miracles (Works of Power), then gifts of healings, helps, administrations, *various* kinds of tongues. ²⁹ All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of miracles*, are they? ³⁰ All do not have gifts of healings, do they? **All do not speak with tongues, do they?** All do not interpret, do they? ³¹ But earnestly desire the greater gifts."

1 Corinthians 14:22 "So then tongues are for a sign, not to those who believe **but to unbelievers**; but prophecy *is for a sign*, not to unbelievers but to those who believe. ²³ Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?"

Speaking in **Tongues** *is* a spiritual gift; not for everyone. Everyone is not supposed to have this spiritual gift. It is *for* a miraculous sign. Tongues needs Interpretation if no one can understand = supernatural acknowledgement that God has spoken and interpreted using people who have not studied nor speak this known language. God demands order (not chaos) in the Church.

SPEAKING IN TONGUES

CONVERSION OR CONFUSION

The Gift of Tongues' Purpose: Miraculous Sign for Unbelievers to Hear the Truth of The Gospel in their heart language and Respond in Faith.

- Acts 1:8; Acts 2:8-11; 1 Corinthians 14:20-25

1. Genuine Tongues = a known language. (yet unknown to giver/speaker)
2. Genuine Tongues = to give Truth/gospel to unbelievers for salvation.
3. Genuine Tongues = a spiritual gift given to certain men, not all. (Heb. 2:2-4; 1 Cor. 12:29-30)
4. Genuine Tongues validated, certified, authenticated God's message (Gospel) and His messengers (Apostles). 2 Cor. 12:12; Rom. 15:19; (Paul = 1C.14:18)
5. Genuine Tongues became a sign for believers of other new believers. (Acts 2:8,11 = Jews; Acts 8:14-15 = Samaritans; Acts 10:44;47 = Gentiles; Act 11:18 i.e. Cornelius)
6. Genuine Tongues were never doubted that they were a sign from God = Miraculous
7. Genuine Tongues may cease, but the mandate to love one another will never cease. 1 Cor. 13:8

(Supernatural tongues, healings, miracles which accompanied Prophets/Apostles – may?? have ceased when the original Apostles all died; and the N.T. gospel was established as Truth)

- Miracles confirmed message and messenger to establish the Word of God.

The Book of Acts used as a crutch for some Charismatics and Pentecostalism

- The Book of Acts, written by Luke/Paul is a historical Narrative of the Early Church.
- We *should* Never use historical narrative to teach what 'ought' to be, but only to explain what happened in the first century. We cannot mandate that God will do the same things in the same way every time He wants to work to accomplish His purpose.
- In Acts 4:31; 8:17; 9:17-18; *et al.* No mention of speaking in tongues.
- Tongues is **not** a sign shown in the Word to prove salvation; 2nd baptism.
- Tongues is not a private prayer language to God. (i.e. Ro. 8:26; Matt. 6:7)
- Tongues is not a secret, heavenly language given to a few "more spiritual" people.
- Tongues are rarely practiced according to Scripture. 1 Cor. 14
- Tongues is not seen practiced in church/Christian history outside (3X), 1st Cent., 1906, 50's
- **The gift of "Tongues" as seen in churches today:** Edify self vs. unbeliever or Church?
- Have been heretically tied to salvation vs. salvation by Grace through faith
- Unintelligible vs. relay meaning (def. of language)
- Emotional and experiential vs. prayerful, rational/Biblical – mind is engaged § Can be learned, practiced, perfected, vs. God anointed and unpredictable
- Very little accountability within Church – Doctrine or Discipline
- **When any part of God's prescriptive order is not followed, or is ignored and rejected, then His Church is weakened, and His Son dishonored.**

Modern "Tongues" have caused Division, Confusion, and Delusion within so many churches today.

**** Read 1 Corinthians chapters 12-14 to get God's perspective**

The Spiritual Gift of Tongues (Genuine) = **plural** “tongues” – vs. 5,6,18,22,23,39

The *counterfeit* “Tongue” = singular “tongue” – vs. 2,4,13,14,19(27) exc.

****If the Spirit of God cannot be regulated, then why regulate Tongues, which are supposed to be God indwelt & Spirit-led/Anointed?**

Biblically Mandated Rules of Order when exercising the Gift of Tongues:

1. All things done in order, proper manner, to edify Church (unbelievers).
2. Only 2 or 3 to speak in a tongue for whole service. Vs. 27
3. Each one must speak in turn. Vs. 27
4. Each one must have an interpreter (or an interpretation discerned) or he must remain silent. Vs. 28
5. Each interpretation (and prophecy) must be judged/discerned by the Spirit and Word of God. Vs. 29-32
6. Women are not permitted to speak in Tongues, nor Prophecy. Vs. 34
7. Do not forbid these things to take place (i.e. let God work), but all will be done in an orderly manner according to the Word of God. Vs. 37-40

**** If these rules were immediately enforced in Churches, there would be very little if ever genuine speaking in Tongues.**

GLOSSARY OF SELECTED SPIRITUAL GIFTS

APOSTLESHIP

A New Testament office represented today by the Spirit-given ability to minister cross-culturally with the goal of planting churches.

PROPHECY

The special ability to cause the authoritative Word of God’s truth to shine (2nd Peter 1:19; 1 Cor. 14:3) It includes congregational preaching and lay utterances which explain and apply God’s revelation for correction and edification.

EVANGELISM

The special ability to act as a productive instrument of God in soul-winning.

SHEPHERDING

The special ability to effectively guide, feed, and protect a flock of followers in Christ – also known as pastoring.

TEACHING

The special ability to give a detailed understanding of Biblical truth to those willing to learn.

EXHORTATION

The special ability to come alongside another in need of encouragement, challenge or earnest advice.

KNOWLEDGE - The special ability to master God's revealed truth in Scripture. **WISDOM**

A special ability to use knowledge effectively coupled with a reverential awe of God.

HELPS

The special ability to provide timely assistance that releases other Christian workers for direct spiritual ministry.

HOSPITALITY

The special ability to provide an open home to those in need of food, lodging, and fellowship, or a refuge to a bruised individual.

GIVING

The special ability to earn money, manage it well and wisely give for the Lord's work.

ADMINISTRATION

The special ability of working with and through followers toward achieving Biblical goals and organizational objectives.

MERCY

The special ability to aid the suffering or undeserving, and to spare them from punishment or penalties justly deserved.

FAITH

An unusual ability to trust in the presence and power of God and to act on this trust.

DISCERNMENT

The special ability to distinguish between truth and error, good and evil, the Spirit of God and the spirit of Antichrist.

LEADERSHIP The special ability to set goals and to motivate others towards their accomplishment in the Body of Christ.

REVIEW:

What are Spiritual Gifts? - Grace gifts to help each Believer edify (help) the church & the lost to see the power of God through the gospel message.

Who gets them? Every Born-again Believer is endowed with the Holy Spirit and spiritual gifts.

When do you receive them? When you are converted and begin to grow as Christian. The Holy Spirit determines who gets which gifts (not you). Rom. 12:11

Do we all share the same gifts? No. We are all unique and possess different gifts.

How many does each person get? At least one gift, but no one has them all.

What is the proper way to use them? In submission to the leadership of the Holy Spirit and as you grow and learn your gift – using it to help the church become a better church as you love and serve others with your gift.

- Have I identified my Spiritual Gift(s)? **www.spiritualgiftstest.com** - Am I using it? Neglecting it? ---
- Using for my gain or others?
- How is God using my life to transform others?
- If time and money were no object I would love to do _____ for God.... ?

THE HOLY SPIRIT CHECK-UP

Have I prayed Today that He would fill me up, today, all day long, and give me His words to say, thoughts to think, eyes to see, actions to do...?

- Have I submitted totally to His will, asking Him to lead me in every way?
- Am I relying on the Holy Spirit to help me overcome and flee from my sinful desires?
- Am I regularly learning from the Bible by daily reading, study & meditation?
- When I become aware (by the convicting power of the Spirit) of sin in my life...am I quick to immediately confess it and ask forgiveness and gain victory over it?
- Am I bearing fruit daily in my life which reflects the Lord's grace, a patient, pleasant spirit, and a sacrificing servant attitude?
- When trouble, stress, crisis, and hurtful circumstances come, am I able to remain in constant peace and joy in my innermost being?
- I can see many times the inner witness of the Spirit in my life encouraging me in my security of Salvation and acting in powerful ways to perform certain God-sized tasks.

- **Every Believer is to be:**

- Indwelt Permanently

- Infilled Daily

- Anointed for Specific Tasks

- **Proof of the Holy Spirit in our life:**

Our Witness (Service) (Acts 1:8; John 7:37-39)

Our Worship (Soul) (Eph. 5:18-20)

We Will have fruit (Sanctified solely for Spirit's) (Eph. 5:20)

