

FROM EMBERS TO A FLAME

A Study of the Holy Spirit

An in-depth 12 hour Bible Study
on the journey of the redeemed

by

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A Study of the Holy Spirit

My fellow traveler,

This study of the Holy Spirit is another dimension of our journey toward the ultimate consummation. This is my journey, but you are welcome to join me. Many years have gone into these studies.

In Isaiah 59:2, the Hebrew prophet identified a problem when he said "Your sins have separated you from your God. Your sins have hidden his face from you, so that he will not hear."

Why? Man, in his sin broke off communication with God. It is not possible for the carnal, worldly, fleshly mind to communicate with God, a Spirit. One in that situation may learn intellectual truths and know many things about God. This is the state of affairs of devils. They know about God.

To solve our communication problem, God must communicate with us. The inspired Word (Bible) was given to us by men moved (guided) by the Holy Spirit, II Peter 1:21; II Timothy 3:16. Also he established a channel (Divine Being and Divine message-*paraclete*) by which communication can take place. This is why the Holy Spirit is called the "communication link." The human spirit regenerated links with the indwelling Holy Spirit as he intercedes for us, thus Spirit-to-Spirit, faith-to-faith.

My fellow traveler, never forget that the Holy Spirit does not depend on your words. He understands the requests of your heart and God answers them. It may be a stab of pain, a worldly pleasure or the throes of death, but the cry for help in a world of misery is not lost in formless space.

The Holy Spirit of God translates what may be a formless call into specific communion that God understands. We sense his smile, we feel his hand, we know we are his and we are closer home.

Shall we continue our journey?

Unto His Glory,

Albert Lemmons

Albert G. Lemmons

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Module 1 - Meet the Holy Spirit

John 6:63

INTRODUCTION

1. "The (Holy) Spirit gives life" (John 6:63). "Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come" (II Corinthians 1:21-22).
2. This blessing is all about being sensitive to God's will and glory and being flexible enough to allow the Holy Spirit to escort us there.
3. There is a spectrum of confusion about who he is, where he is, and what he does.

DISCUSSION

- I. The Holy Spirit Has Been Active From Eternity.
 - A. In creation, "the Spirit (*ruach*) brooded upon the face of the waters." In Genesis 1:2 the earth was without form, void and dark. Life with all of its mysteries was the result of the Spirit's power. The *ruach* was the vital principle of life itself.
 1. "For this is what the LORD says—"he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited"-- he says: 'I am the LORD, and there is no other'" (Isaiah 45:18).
 2. "I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone" (Jeremiah 4:23).
 3. "The earth is the Lord's, and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters" (Psalm 24:1-2).
 - B. In the Old Testament, the Holy Spirit is:
 1. the breath and wind of God.
 2. sustainer (Job 26:13).
 3. renews nature (Psalm 104:30b).
 4. gives life (Psalm 104:30a).
 5. the Spirit of God impelled and controlled the forces of nature.
" . . .till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest" (Isaiah 32:15).
- II. The Holy Spirit is Creative and Often Obscure.
 - A. In primitive Hebrew traditions, the Spirit is conceived as a semi-material or sub-spiritual energy that can become effective in the physical world.
 - B. The hot withering wind of the desert is identified in poetic imagery with the Spirit of God. "The grass withers, the flower fades, because the spirit (breath) of the Lord blows on them" (Isaiah 40:7).

- C. Holy Spirit empowered.
1. Moses (Exodus 3:1ff).
 2. Bezaleel and Oholiab (Exodus 31:3-6)
 3. Gideon (Judges 6:34).
 4. Samson (Judges 14:6)
 5. Samuel (I Samuel 3:9).
 6. All the prophets (Ezekiel 2:1-2).
 7. "The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person" (I Samuel 10:6).
 8. "The Spirit of the LORD spoke through me; his word was on my tongue" (II Samuel 23:2).
 9. "But it is the spirit in a man, the breath of the Almighty, that gives him understanding" (Job 32:8).
 10. "The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD..." (Isaiah 11:2).
 11. "'As for me, this is my covenant with them,' says the LORD. 'My spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever,'" says the LORD" (Isaiah 59:21).
 12. "And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:27).
 13. "So he said to me, 'This is the word of the LORD to Zerubbabel: Not by might nor by power, but by my Spirit,' says the LORD Almighty" (Zechariah 4:6).

III. Prophetic Anticipation.

- A. The Old Testament prophets revealed that in them there seemed to be a consciousness of limitation and incompleteness (I Peter 1:10).
- B. "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).
- C. "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).

CONCLUSION

1. No movement in communities of faith should exist for itself. If it does, it will not live long or be of lasting service to the purposes of God.
2. Are you interested in reaching out in love to others? Do you hunger for revival? Are you willing to face and deal with sin in self and others? Allow God to fan the flame in your heart by the Holy Spirit.
3. The Holy Spirit hates pretense and will expose it.
4. The *ruach adonoi*, the Spirit of the Lord is God's power in us. Through his many gifts, his humbling and breaking, he has a glorious way of transforming lives from every conceivable background into the image of Christ.
5. Join me in humbly thanking God for his inexpressible generosity in allowing fallen human beings to "meet" and receive the Holy Spirit, who is the means of grace and our hope of glory. "Thanks be to God for his indescribable gift!" (II Corinthians 9:15).

Module 1 - Notes

Module 2 -The Spirit Led Jesus

Luke 4:1

INTRODUCTION

1. "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets" (Isaiah 42:1-2).
2. Use of *holy-kadosh* in Old Testament (Psalm 51:11, Isaiah 63:10-11).
3. Contrast *ruach adonai* revelation of Jehovah via:
 - Moses - the Torah
 - Gideon - startling feats
 - Isaiah - inspirational sermons
 - Jesus - the Holy Spirit indwells hearts

DISCUSSION

- I. Jesus is the Bearer of the Holy Spirit.
 - A. Matthew. Jesus is the focus of the Spirit's activity.
 1. Birth - (Matthew 1:18-20).
 2. Just as the Spirit was active in breathing life into the first man, Adam (Genesis 2:7), so he was also active in the birth of the second Adam, Jesus (Luke 1:35).
 3. Role of a servant fulfilled (Isaiah 42:1-4) in Jesus' healing ministry.
 4. Preparation for mission (Mark 10:1ff, Matthew 28:18-20).
 - B. Mark. Probably earliest Gospel written in 60's.
 1. Jesus and Jesus only is the man of the Spirit (Mark 1:8).
 2. At baptism, Mark makes it plain that the "age of fulfillment" has already dawned (Mark 1:15a).
 3. Battle with Satan. Mark shows the Holy Spirit prevailing in Jesus in healing and exorcisms (Mark 1:23).
 - C. Luke.
 1. The Holy Spirit in the birth stories of John the Baptist and Jesus are set forth with full vigor (Luke 1:41; 2:9).
 2. The new day has dawned.
 3. From Bethlehem to Rome, the Spirit is active in showing us the nature of Messianic salvation brought by Jesus and showing how it spread throughout the Mediterranean world.
- II. Jesus is the Dispenser of the Holy Spirit.
 - A. John the Baptist.
 1. All four evangelists, Matthew, Mark, Luke and John, record the promise of the forerunner as "one who comes after me will baptize with the Holy Spirit." Matthew adds "and with fire" (3:11b).

2. John's unique work was a preparatory one to encourage people to repent and prepare for forgiveness of sins, which his baptism foreshadowed, but did not provide. John's baptism was "unto the forgiveness of sins" (Matthew 3:6).
 3. He also warned of judgment and wrath to come.
- B. The Gospel of John.
1. Few references to the Holy Spirit.
 2. By implication, the work of Christ and workers for Christ would be well equipped with the Holy Spirit (14-16).
 3. Chapter 1:32 the Holy Spirit rested exclusively upon Jesus.
 4. "And he (Jesus) breathed on them (disciples, 20:19) and said, 'Receive the Holy Spirit.'"
- III. Jesus Adds a New Dimension to the Holy Spirit for Understanding.
- A. In the Old Testament, the *ruach adonoi* appears "fitfully" in a variety of forms of action.
 - B. The Old Testament prophets presented a person, a servant, a messiah.
 - C. No longer is the Holy Spirit encountered as "divine power only." He is clothed with the personality and character of Jesus.
 - D. Jesus, the human, is the vehicle through whom the Holy Spirit becomes "knowable" and available to men.
 1. Jesus transposes the Holy Spirit into a usable assistance in knowing God.
 2. Jesus is the prism through whom the diffused and beautiful light of the Holy Spirit is seen and/or experienced.

CONCLUSION

1. The *ruach adonoi* is first seen as a quality or characteristic of the Father God.
2. His actions enable God to physically deliver the Jews from enemies.
3. He then instructs the Jews through the prophets, prophesying the Messiah.
4. The Spirit of God is involved in the birth of the God/man Jesus.
5. Jesus lived among men, but unlike any other man, he said and did things never before or after duplicated. His miracles were not disputed--not even by his enemies.
6. The Holy Spirit replaced the presence of Jesus and survived the death of the last apostle, John.
7. Summary
 - In the beginning, God, Christ and the Holy Spirit.
 - Spirit in the Old Testament.
 - Jesus in the four Gospels.
 - The Holy Spirit after Pentecost and until the return of Christ.

Module 2 - Notes

Module 3 - Baptism of the Holy Spirit

Mark 1:8

INTRODUCTION

1. "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... And everyone who calls on the name of the LORD will be saved" (Joel 2:28, 29, 32a).
2. Review conclusion of Lesson #2.
3. "And so John the Baptist came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. And this was his message: 'After me will come one more powerful than I..., I baptize you with water, but he will baptize you with the Holy Spirit'" (Mark 1:4, 7, 8).
4. A complex subject. There are as many theories/ideas on this topic as there are theologians.
5. For semantic reasons, I have chosen to present the initial encounter with the Holy Spirit as baptism of the Spirit in order to distinguish between this measure and being filled with the Holy Spirit.

DISCUSSION

- I. Major Theories/Explanations of Baptism of Holy Spirit.
 - A. Pentecostal (Charismatic).
 1. Article nine of the Church of God Declaration of Faith states, "We believe in speaking with other tongues as the Spirit gives utterance and that is the initial evidence of the baptism of the Holy Spirit." A Contemporary Study of the Holy Spirit, Benny S. Triplett, pgs. 31-32, Pathway Press, Cleveland TN.
 2. "Glossalalia is an initial outward demonstration of an inward presence..." op.cit. p. 32.
 - B. Restoration Theology.
 1. The prophecies of Isaiah and Joel were fulfilled in two dramatic acts.
 - a. The Jewish nation on the first Pentecost following the resurrection of Jesus Christ (Acts 2:16).
 - b. The Baptism of the Holy Spirit upon Gentiles (house of Cornelius - Acts 10:44-47).
 2. These were two arbitrary acts of God and representatively all flesh was given the right to participate in Kingdom privileges.
 - C. Pros and cons of each theology.
 1. Re: Charismatic idea. Jesus never once spoke in tongues or even mentioned it. He did say his followers would receive the gift of the Holy Spirit, but he did not single out *Glossalalia*. Acts and I Corinthians describe the use of tongues but not as specific evidence of salvation.

2. Re: Restoration Theology. "All flesh" both Jews (Pentecost) and Gentiles (Cornelius) received the baptism of the Holy Spirit. This explanation alone lends itself to the idea that saved people never have an intimate/direct relationship with the Holy Spirit. The "Word only" philosophy indicates that the Spirit himself does not indwell the human heart. He influences, etc. but only through the written word of God. The Holy Spirit never, and I stress never, works counter to the inspired word. Consider the following verses:

- **Acts 2:39** "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 9:17b** "...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."
- **Ephesians 5:18** "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."
- **II Corinthians 1:22** "He set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."
- **Ephesians 2:22** "And in him you too are being built together to become a dwelling in which God lives by his Spirit."

D. "Baptism", "gift", "filled" and "received" are sometimes used interchangeably with reference to the Holy Spirit.

II. The Baptism of the Holy Spirit.

A. Baptism is not the filling of the Spirit.

1. Baptism of the Holy Spirit is the universal experience of all believers in this present age. "For we were all baptized by one Spirit into one body, whether Jews or Greeks, slave or free, and we were all given the one Spirit to drink" (I Corinthians 12:13).
2. The baptizing work of the Holy Spirit is that part of his ministry which incorporates the spirit of the believing sinner as he embraces God's grace, and is placed in right standing with God.
3. By God's work of grace a sinner is saved. He is immersed and added to the body of Christ. "Having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead" (Colossians. 2:12).
4. Apart from this there is no way a person can be joined to Christ and his church. "Jesus answered, 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit'" (John 3:5).

B. Baptism and justification.

1. Baptism and justification are linked. "Don't you know that all of us who were baptized into Christ Jesus were baptized into his death?" (Romans 6:3). "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (I Corinthians 6:11).
2. Baptism, like justification, is done for us. No one can justify himself, or baptize himself.

3. Baptism, like justification is once for all. Both have finality.
 4. Baptism, like justification involves membership in the body of Christ. The Greek word *eis* (into) is completely explicit--baptized into Christ.
- C. Initiation into Christ.
1. Justified by faith. "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).
 2. Becoming sons of God. "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:26, 27).
 3. Abraham received circumcision as a sign of or seal on the righteousness by faith which he had when he was still uncircumcised (Romans 4:11). Abraham is a prototype of the true believer. God met him in undeserved grace, and offered to give him the ends of the earth for his inheritance and seed like the stars of heaven. Abraham responded in faith and obedience, and was given the rite of circumcision as a physical sign of the right standing he now enjoyed with God and as a seal on the whole transaction, to which he could look back with confidence in days when he was tempted to doubt. Baptism is like that: a gracious gift to believers, as a sign of their right standing with God and a seal on the whole transaction between divine grace and human faith. Baptism is necessary.
 4. Abraham's justification was God's gift to him because of his faith. His circumcision was separate, but linked to his obedience and right standing with God.
- D. Ephesians 4:5 "one Lord, one faith, one baptism."
1. The divine response - gift of the Spirit, adoption into the family of God, forgiveness of sins and/or justification by grace through faith (Galatians 4:6).
 2. The human response - faith, repentance, and immersion places one into a family of believers (I Corinthians 12:13).
 3. Each is an integral part. Long ago Augustine wrote "baptism sometimes precedes regeneration, sometimes follows it, and may never lead to it for lack of faith on man's part or the gift of the Spirit on God's part."
 4. These belong together as surely as a loving companion, intimacy, and children belong together for marriage in God's plan.

CONCLUSION

1. The subject of Baptism of the Holy Spirit is a point of power in the New Testament.
2. Three things to understand concerning baptism:
 - *the agent*, the one administering baptism.
 - *the element*, that into which one is baptized.
 - *the candidate*, the one receiving baptism.
3. In Holy Spirit baptism:
 - *the agent*, Christ. John said Jesus would be the agent in Holy Spirit Baptism (Matthew 3:11b).
 - *the element*, Holy Spirit
 - *the candidate*, the believer
4. In water baptism/immersion:
 - *the agent*, the baptizer
 - *the element*, water
 - *the candidate*, the believer
5. The element into which one is baptized determines the kind of baptism one has experienced.
6. Baptism means yielding to the skill of the baptizer and accepting the power of the element. The candidate presents himself to Christ at the place of baptism. He acknowledges that baptism does not depend on what he can do, but what Christ can do for him. He is inundated, deluged, flooded and saturated in the Spirit. The candidate is also inundated, deluged, flooded and saturated by water in his immersion. When this is completed, there is no part left out-- physical, mental, emotional and spiritual life is engulfed with God. This is the meaning of John 3:5. Jesus said, "One must be born of water and the Spirit..."

Module 3 – Option 1 – Baptism of the Holy Spirit

1. “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... And everyone who calls on the name of the LORD will be saved” (Joel 2:28, 29, 32a).
2. “And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. And this was his message: ‘After me will come one more powerful than I, ‘I baptize you with water, but **he will baptize you with the Holy Spirit**’” (Mark 1:4, 7, 8).
3. For semantic reasons, I have chosen to present the initial encounter with the Holy Spirit as baptism of the Spirit in order to distinguish between this measure and being filled with the Holy Spirit in the life of a Christian.

“In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the **Holy Spirit** to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. 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 1:1-5).

“He said to them: ‘It is not for you to know the times or dates the Father has set by his own authority. 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 1:7-8).

“Then **they** returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day’s walk from the city. When **they** arrived, **they** went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. **They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.** In those days Peter stood up among the **believers** (a group numbering about **a hundred and twenty**)” (Acts 1:12-15).

“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. Utterly amazed, **they** asked: ‘**Are not all these men who are speaking Galileans?**’ Then Peter stood up with the Eleven, raised his voice and addressed the crowd:

'Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say, These men are not drunk, as you suppose. It's only nine in the morning! No, this is what was **spoken by the prophet Joel**: In the last days, God says, I will **pour out my Spirit on all people**. Your **sons and daughters** will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both **men and women**, I will **pour out my Spirit in those days**, and they will prophesy. I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved. 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**.' 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**. 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 2:1-5, 7, 14-21, 33, 38-39).

"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'" (Acts 9:17).

Synonymous words used to explain this complex subject:

- **Pour**
- **Baptize**
- **Gift**
- **Receive**
- **Filled**

Module 3 - Notes

Module 4 - Pentecost Revisited

Acts 2:1-4

INTRODUCTION

1. "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" (Acts 2:1-4).
2. "In the last days the mountain of the Lord's temple will be established as chief among the mountains, it will be raised above the hills, and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.' The law will go out from Zion, the word of the LORD from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore" (Isaiah 2:2-4).
3. "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).
4. An examination of dilemmas.

DISCUSSION

- I. The Relationship Between Pentecost and Baptism of the Holy Spirit.
 - A. The Holy Spirit, John the Baptist and Jesus.
 1. John the Baptist, "...and he will be filled with the Holy Spirit even from birth" (Luke 1:15b).
 2. Zechariah, father of John the Baptist, "...was filled with the Holy Spirit and prophesied" (Luke 1:67a).
 3. Jesus birth (Matthew 1:20) and baptism (Matthew 3:16, Luke 3:21, 22) were brought into existence by the Holy Spirit.
 4. Therefore, the Holy Spirit was active before Pentecost.
 - B. The promise/word of Jesus.
 1. "And he said to them, 'I tell you the truth, some who are standing here will not taste death before they see the kingdom of God come with power'" (Mark 9:1).
 2. "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).

3. "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).
4. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Peter 1:10, 11).

C. Comparison.

1. Jesus told his disciples to wait in Jerusalem for the power (Holy Spirit) to come upon them and that was a sign of the beginning of the church (Acts 1:8).
2. The Holy Spirit could not come until after Jesus was glorified/anointed (Acts 2:33-36) and he could not be glorified until after he suffered (I Peter 1:10-11).
3. Pre-Pentecost kingdom.
 - a. "After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God is near. Repent and believe the good news!'" (Mark 1:14, 15).
 - b. Jesus sent the 12 apostles to preach on the limited commission. "He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness" (Matthew 10:1). "These twelve Jesus sent out with the following instructions: Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: 'The kingdom of heaven is near'" (Matthew 10: 5-7).
 - c. Jesus sent 72 on a mission. "After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go" (Luke 10:1). "Heal the sick who are there and tell them, 'The kingdom of God is near you'" (Luke 10:9).
 - d. "Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near" (Luke 10:11).
 - e. "...Jesus said to them, 'I tell you the truth, the tax collectors and the prostitutes are entering (*proagousin*-present, active, indicative, nominative, masculine, plural, from *proago* which means to enter, to bring forth, to go before) the kingdom of God ahead of you'" (Matthew 21:31b).

II. Pentecost.

- A. This was the "Mt. Sinai" experienced for all nations.
- B. All paths and messages of power converge to become the "highway of the Lord, called The Way of Holiness; the unclean shall not pass over it..." (Isaiah 35:8).
- C. "God has raised this Jesus to life, and we are all witnesses of the fact. 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. For David did not ascend to heaven, and yet he said, 'The Lord said to my Lord: Sit at my right hand until I make your enemies a footstool for your feet. Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ'" (Acts 2:32-36).
- D. "A gospel not worth taking across the street is not worth taking across the ocean."
- E. "A state-side emphasis on preaching the gospel is only a part of the message stressed by Jesus, 'As you go into all the world, make disciples.' This is like a bird with a broken wing. It cannot fly." Our methods or mission strategies have often looked similarly.

CONCLUSION

1. The church had its beginning on Pentecost, which gives the day a special meaning.
2. Its significance further rests in the fact that it resembles the festival of first-fruits which celebrated the ten commandments (Exodus 23:16).
3. Pentecost, as important as it was/is, is not about something that began 2000 years ago, but the use we make of that power today.

Module 4 – Notes

Module 4 – Option 1 – Pentecost Revisited Addendum Acts 2:1-12

Pentecost (Acts 2:1-12). In Jewish liturgy, Pentecost was the feast of Mt. Sinai. It celebrated the giving of the Ten Commandments to Moses and the sealing of the covenant of God with his people. A mighty wind and fire swept the slopes of Sinai evoking the awesomeness of the moment. The wind was the breath of God and source of all life. The fire was his glory manifesting his presence to the people.

The Exodus was the first decisive act of love of God for Israel. A testing period existed, during which the people made a pilgrimage from the waters of the Red Sea to the foot of Sinai, preceded this second critical deed of love. In the magnificent ceremony of Sinai, God finalized the pledge of his love for Israel.

The Upper Room of the Christian Pentecost is a new Sinai. Once again the mighty breath of God and the fire of his presence sweep through the human community. Just as resurrection had been a new Exodus illustrating a decisive act of love, not just for one people, but for all mankind, so now Pentecost is a new Sinai in which the Spirit of God is set as a seal on the whole universe--a declaration of irrevocable love for all people.

They were filled with enthusiasm (a word which means the God within) and experienced ecstasy (a word which means standing outside oneself). They knew the seizure of the Spirit. The Bible has many accounts of God seizure. Note the story of Samson. His friends bound him with ropes and betray him to his enemies, the Philistines, as a hostage to stop war. His captors tormented and taunted him beyond reason. Hence "The Spirit of the Lord came upon him: the ropes around his arms became as flax that is consumed by fire" (Judges 15:14). With such Spirit power, Samson grabbed hold of the jawbone of an ass and slew a thousand Philistines. "With the jawbone of an ass, I have piled them in a heap. With the jawbone of an ass I have slain a thousand men" (Judges 15:16).

Another account of Spirit seizure occurs in the story of Daniel imprisoned in the lion's den (Daniel 6:22).

Old Testament stories of the seizure of the Spirit present the idea that such events were intermittent, rare and happened only to special people. The story of Pentecost and the remainder of New Testament teaching maintain that the seizure of the Spirit is a normal experience of Christians. Such occasions are not meant to be rare, but rather the daily bread of his followers. RE: The Upper Room phenomenon. One hundred twenty were gathered in the Upper Room at Pentecost. According to the law of Israel, this was the number needed for an official liturgical gathering. It was a classical number for the ideal worshipping community. It was in the midst of their prayer and worship that they knew decisively the power of God's Spirit.

"Now when the day of Pentecost was fully come" they began speaking in tongues (*glossalalia*) a language phenomenon that sometimes accompanies a profound spiritual experience. Armed with the fire of the Spirit and with miraculous speech on their lips, they flowed out of the Upper Room into the square where pilgrims from over fifteen nations were gathered for religious observance. The crowd responded with positive astonishment, negative cynicism and finally truth searching. The crowd pulsed with the contagious enthusiasm and excitement of the Spirit-filled community and they identified with the linguistic miracle. There was a fleeting moment when the nations of the earth paused from their strife and profound community took place. Pentecost stood for the glorious assurance that human division was no longer a tragic necessity of mankind. The seizure of the Spirit was a guarantee that the horizons of human unity are not merely a dream, but an achievable reality.

Peter's discourse in Acts 2:14-41 is the first sermon and is addressed only to Jews. Peter says that his people are not drunk because it is too early in the morning. Like any good rabbinic preacher, Peter reinforces his introduction with an authoritative citation from the Scriptures, in this case, the prophet Joel. Joel prophesied that in the final age of mankind the Spirit will be available to everyone--the Spirit experience will be normal globally. The visions of the young and the dreams of the old mean the same thing, namely, a God-given insight into the real meaning of life.

The wonder of Pentecost is a crisis event calling people to abandon superficiality and seek the deep things of God. Once Peter established that Joel's and Isaiah's prophecies were finding fulfillment, he proceeded to show how that foresight took shape in the person and ministry of Jesus.

Every missionary from this moment on would follow Peter's example. The call to conversion can only be in terms of obedience to the person and work of Jesus. Cultural preliminaries may be brought to bear, as Paul will show in his Athenian preaching, where he builds up to Jesus by first designating the implications of Greek poets, singers and philosophers and seeing them as the conditions for the possibility of understanding the Lord.

Peter's talk on Jesus is the classical bare bones of the Christian message. God does many mighty works and wonders through him during his ministry. An innocent lamb, he is delivered to death. But God shall not let him remain in the bonds of death. Then, with a touch of preacher's drama, Peter gestures toward the tomb of David and quotes from the 16th Psalm, "Because you will not abandon me to the grave, nor will you let your Holy One see decay." Obviously, David's body had seen corruption. Hence, it must be a text that applies to the expected Holy One, the Messiah, who is the Jesus that Peter preaches.

God raised up his son Jesus and placed him at his right hand. David spoke of ascension in Psalm 110, "The Lord said to my Lord, sit at my right hand." David did not ascend, but Christ did, sending the Spirit who caused the marvels, which created so much inquiry on this day. Thus the heart of preaching Jesus includes the disclosure of God's phenomenal actions in his son--the

redeeming passion and death and the saving power of the resurrection and exaltation --all of which appears now in Christ's Spirit. Jesus is thus Lord and Christ. The word *Lord*, normally meant to apply to political sovereigns, now testifies to Christ's reign over the entire universe. The term *Christ* signifies Messiah.

Peter's sermon shakes his listeners. He is not preaching dry facts, but rather a personal testimony designed to change the hearts of his listeners. Peter had much more at stake than presenting a neutral view of Christ. His own soul now knows the glory, and he is anxious that the entire world should share his own vision and joy. Good news in the heart calls for a compelling message on the lips.

Small wonder the listeners say they are pierced to the heart. Peter's talk had served as a consciousness-raiser, driving to the surface the underlying thirst that God plants in all human hearts. This is not whiling away time with strange discourse. People's lives are at stake and the course of future history is the gamble of this hour. Thus the central question takes shape, and the cry is heard on all sides, "What shall we do?"

Peter called for repentance. "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. 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 2:38-39). Repentance means conversion. Our prejudice is to pre-analyze away such possibilities. But as Peter said, the gift of the Spirit stands before every human heart promising the greatest human fulfillment that any person can really know. Certainly the God, who made the fiber of humanity, knows how to summon every nerve to its out-reaching hope. Peter's admonition, "Save yourselves from this crooked generation," rings uncannily true in our time when values can find no honored place in our society. The example of that first congregation should be an inspiration to the hearers of the Word today. On that first great day, three thousand opened their hearts to God's Spirit and celebrated the event with baptism.

Module 4 – Option 1 - Notes

Module 5 - Filled With the Holy Spirit

Ephesians 5:18

INTRODUCTION

1. "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit" (Ephesians 5:18).
2. The indwelling of the Spirit is vital to the growth and behavior of a Christian.
3. Baptism of the Holy Spirit and being filled with the Holy Spirit are not the same.
4. In-filling, or renewal of the Holy Spirit in one's life is the desire on the heart of every disciple.

DISCUSSION

- I. The Meaning of Being Filled With the Spirit.
 - A. The difference between positional truth and practical or performing truth.
 1. The believer's true position in Christ.
 - a. Death
 - b. Burial
 - c. Resurrection
 - d. Ascension
 2. The Holy Spirit accomplishes this "identification" in the experience of salvation (Colossians 3:1-3, 10).
 3. The Holy Spirit is the gift (baptism or birth) from our Father on the occasion of God placing one in right standing with himself.
 - a. One is never commanded to be indwelt by the Holy Spirit.
 - b. One is never commanded to be sealed by the Holy Spirit.
 - c. One is never commanded to be baptized by the Holy Spirit.
 4. Every saved person is embraced by the Holy Spirit as follows:
 - a. Indwelt
 - "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).
 - "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?" (I Corinthians 3:16).
 - "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).
 - b. Sealed
 - God "set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come" (II Corinthians 1:22).

- "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit" (Ephesians 1:13).
 - "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption" (Ephesians 4:30).
- c. Baptized
- "For we were all baptized in one Spirit into one body--whether Jew or Greek, slave or free--and we were all given the one Spirit to drink" (I Corinthians 12:13).
 - "One Lord, one faith, one baptism" (Ephesians 4:5).
5. These roles of the Holy Spirit are linked with our status in Christ.
- B. One is commanded to be "filled with the Spirit" (Ephesians 5:18).
1. The verb *plarousthe* (be filled) is present, passive, imperative, second person, plural.
 2. The present tense as used here implies continuous action.
 3. It can be correctly translated "keep being filled."
 4. All believers are encouraged to have the fullness of the Spirit, to pursue it at all times, to possess it fully.
- C. Holy Spirit filling illustrated:
1. In the early days of the church, the believers (3,000), received the gift (baptism) of the Spirit on the day of Pentecost.
 2. These same believers experienced a later "filling" at the end of corporate prayer. "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:31).
 3. Saul the murderer became Paul the martyr when he answered God's call and was born of water and the Spirit (Acts 9:17).
 4. It was later in Paul's ministry when he was said to be "filled with the Spirit" (Acts 9:31).
 5. These illustrations and Paul's own writings are evidence that the "filling of the Spirit" is a repeated experience.
 6. This was never the case for repeating or reoccurrence of the indwelling, sealing or baptism of the Holy Spirit.

II. The Process of Being Filled With the Holy Spirit.

A. Comparison/Contrast.

1. The illustration of drunkenness and being filled with the Holy Spirit has to do with control.
 - a. When a person is under the control of alcohol, he/she thinks, speaks and acts in unnatural ways.
 - b. A believer who is filled with the Holy Spirit will think, speak and act in ways unnatural to the unbeliever.
2. A Spirit-filled life is a Spirit controlled life.
3. Discuss the Corinthian situation, apostles, Ananias and Sapphira.

- B. The etymology of "filled".
 1. Several different words make up the meaning. Control is the idea which emerges.
 2. "Everyone was amazed and gave praise to God. They were filled with awe and said, 'We have seen remarkable things today'" (Luke 5:26).
 3. "They were filled with madness; and communed one with another what they might do to Jesus" (Luke 6:11 KJV).
 4. "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' Because I have said these things, you are filled with grief" (John 16:5-6).
- C. "Be filled with the Holy Spirit" (Ephesians 5:18). *Showers of Blessing* by Dr. William Fisher. "If you, as a Christian, long for an inward wholeness, an inner integration, an inner focus, a life in which the inner conflict is resolved, the inner pullback is cancelled, the inner division healed, and your entire being filled with the power of God which alone will enable you to be victorious in your living and effective in your witnessing, I have good news for you!".

III. Conditions of Being Filled With the Holy Spirit.

- A. Each child of God is at a different stage and pace in spiritual development.
 1. Some are carnal (I Corinthians 3:1).
 2. Some are spiritual.
 3. Some are grown up, full of age.
 4. Some remain babes (Hebrews 5:11ff).
 5. Some walk worthy of the Lord (Colossians 1:10).
- B. In John's language in his epistles, he lists three levels of spiritual maturity (I John 2:12-13).
 1. Little children.
 2. Young men.
 3. Fathers.
- C. One may have a form of godliness, but not the power (II Timothy 3:5).
 1. This is what one scholar called "unfelt truth".
 2. Merely dealing with symptoms and not the source of unconfessed sin is a hindrance (Romans 6:2-14).
 3. Self-life is the source of sin and the cross is God's remedy.
 4. "When Jesus died - I DIED", George Muller said.
 5. "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (Romans 6:11).
 6. Oswald Chambers said, "Grief is a love word. One angers his enemy but grieves the Holy Spirit of God (Ephesians 4:30). Only one who loves can be grieved, the deeper the love, the greater the grief."

- D. Submissive heart. "Submit to one another out of reverence for Christ" (Ephesians 5:21).
 - 1. When the ego is in control, self-assertion dominates and harmony is disrupted.
 - 2. When Christians are Spirit-filled; there is mutual submission, never self-assertion.
 - 3. Spirit-filled marriage partners will show each other the same love Jesus showed sinners when he died to save us from our sins.
- E. Empowered for service (Acts 1:8).
 - 1. "And you shall receive power...".
 - 2. It gave boldness in the face of death threats.
 - 3. Equipped to face severe tests of faith.

CONCLUSION

- 1. Emotionally charged experiences can be clinically reproduced through psychological stimulations or manipulations. They have been even in some who were living in sin.
- 2. Do not mistake such for "infilling" or renewal of the inner man.
- 3. Being filled with the Spirit includes inward cleansing and spiritual power.
- 4. Power to live victoriously.
- 5. Power to be an effective witness.
- 6. Jesus said this power was available for everyone even "to those afar off, to the ends of the earth."

Module 5 - Notes

Module 6 - Symbols of the Holy Spirit

Matthew 3:16-17

INTRODUCTION

1. As the student of the Bible becomes conversant with its language, he discovers that various figures of speech are employed, such as parables, metaphors, similes, types, emblems and/or symbols.
2. A symbol is a representation standing for or calling up something spiritual or moral.
3. When a number of words are used to describe the same thing, we think of them as emblems or symbols.
4. We will examine five figures of speech used in the Word of God, all of which describe the person and work of the Holy Spirit.
5. The Holy Spirit and the believer.
 - In his heart (Galatians 4:6), as a son. This establishes my relationship with God.
 - In his person (Ephesians 1:13), as a seal. This secures my soul for God.
 - In his body (I Corinthians 6:19), as a temple. This sets me apart as a member of his body for spiritual worship.

DISCUSSION

- I. The Dove.
 - A. The most familiar passage of Scripture which speaks of the dove as a symbol of the Holy Spirit is associated with our Lord's baptism. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased'" (Matthew 3:16,17). When the apostle John wrote of this incident, he said, "I saw the Spirit come down from heaven as a dove and remain on him" (John 1:32).
 - B. The dove is the emblem of peace. There is a proverbial harmlessness for which the dove is known. When our Lord sent out His disciples He said, "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves" (Matthew 10:16). Spirit-controlled people are not only people of purity, but of peace also. Peace and purity are closely related, for "'There is no peace', says my God, 'for the wicked'" (Isaiah 57:21).

II. The Wind.

- A. In both the Old and New Testaments the wind is a fitting symbol of the Holy Spirit. One does not need to stretch the imagination to discover the spiritual analogy between the winds of heaven and the Holy Spirit. The New Testament Greek word for "spirit" is *pneuma*, meaning breath, wind, air, spirit. The doctrine of the Holy Spirit is called *pneumatology*.
- B. Man's beginning is described as follows: "The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (Genesis 2:7).
- C. The life imparted to man is the Breath, or Spirit of God. The following verses indicate the analogy between the wind (or breath) and the Holy Spirit. The Breath which God breathed into man was the activity (life) of the Holy Spirit.
 - 1. Job said, "As long as I have life within me, the breath of God in my nostrils" (27:3). The breath that is in man is the divine breathing. Job said also, "The Spirit of God has made me; the breath of the Almighty gives me life" (33:4).
 - 2. Isaiah said, "This is what God the LORD says-- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it" (42:5).
 - 3. Paul, in his sermon at Athens, said, "He gives to all life and breath and all things; . . . For in him we live and move, and have our being" (Acts 17:25-28).

III. The Fire.

- A. Moses wrote by divine inspiration, "For the Lord God is a consuming fire" (Deuteronomy 4:24, Hebrews 12:29). He wrote the following, "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Exodus 24:17).
 - 1. Moses recorded God's first appearance to him, he said, "And the angel of the Lord appeared. . . in a flame of fire out of the midst of a bush; and he looked and behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2).
 - 2. These passages introduce the idea that fire is used in the Bible as a symbol of the divine presence. "He is like a refiner's fire" (Malachi 3:2).
- B. When the Holy Spirit descended on the day of Pentecost, there was the sign of sound, "a rushing mighty wind" (Acts 2:2), and the sign of sight when "there appeared unto them cloven tongues like as of fire" (v. 3). And then follows the statement, "And they were all filled with the Holy Spirit (v. 4). Both the wind and the fire were symbols of the Holy Spirit.

- C. Fire gives light. Here is suggested the illumination the Holy Spirit provides. He is the Light that illuminates the sacred pages of God's Word, making clear and understandable the deep things of God.
1. "However, as it is written: 'No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him' -- but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God" (I Corinthians 2:9, 10).
 2. The Holy Spirit is the Author of the Holy Scriptures and is therefore the Christian's only reliable teacher of its great truths. Among his gifts are "the spirit of wisdom and revelation," that "the eyes of your understanding being enlightened, you may know. . ." (Ephesians 1:17-18).
- D. Fire gives warmth. We know something of the cheerful, warming effects of a glowing fire on a cold, wintry night.
1. The Prophet Isaiah wrote, "Ah! I am warm; I see the fire" (44:16).
 2. There is a need today for the warming fire of the Holy Spirit. It has been a long, cold winter spiritually in many churches - - the coldness is in the pulpit and pew.
 - a. Our Lord said to the church at Laodicea, "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth. He who has an ear, let him hear what the Spirit says to the churches" (Revelation 3:15, 16, 22).
 - b. Church life and service need to be set on fire of the Holy Spirit.
- E. Fire purifies. Malachi, depicting the coming of Jesus, said, "He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver" (Malachi 3:3).
1. The body of the Christian is the temple of the Holy Spirit (I Corinthians 3:16, 6:19, 20).
 2. As the "Spirit of burning" he purges the dross from our lives, purifying us for worship and service.

IV. The Water.

- A. Of all human needs, thirst is perhaps the most demanding of them all. How tormenting when one cannot satisfy the craving for a refreshing drink of water.
1. Our Lord told of the rich man who died. In Hades being tormented in the flame, he begged Abraham to have Lazarus dip the tip of his finger in water and cool his tongue (Luke 16:22-24). Though our Lord used the language of the physical, I am of the opinion that the thirst of the rich man was spiritual, because it was not his body that was in Hades but his spirit.

2. In the heart of every human there is a craving for a certain satisfaction which cannot be found in the offerings of this world.
 - a. God calls and says, "Come, all you who are thirsty, come to the waters; . . ." (Isaiah 55:1).
 - b. God is represented as standing in the midst of a desert-world, calling to His thirsty throngs to come and drink.
 - c. One cannot read this passage in Isaiah without giving thought to those words of the Lord Jesus when, on the day of the Feast of Tabernacles, he stood amid the hurrying crowds and cried in a loud voice, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." And then the inspired writer adds, "By this he meant the Spirit . . ." (John 7:37-39).
3. The word water here is used symbolically of the Holy Spirit.
- B. In the Old Testament water is used as a symbol of the Holy Spirit. God had said, "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).
- C. Water is essential to life. This colorless liquid compound of hydrogen and oxygen is one of the indispensables of man's existence. He cannot survive without it. Water is not a luxury, but a necessity. Even so the Holy Spirit is indispensable to spiritual life. Apart from Him the sinner remains dead in trespasses and sins, and without Him we Christians cannot grow spiritually. We were made "to drink into one Spirit when we were saved (I Corinthians 12:13), and we need to quench our spiritual thirst now that we are saved. "Blessed are they which do . . . thirst after righteousness" (Matthew 5:6).
 1. Some people thirst for pleasure, some for wealth, and others for fame. But the cisterns of this world are dry and cannot satisfy.
 2. Only the pure water of the Spirit can satisfy the heart of man. Jesus said, "He that believeth on me shall never thirst" (John 6:35).
- D. Water is essential to growth. Bildad asked, "Can the flag grow without water?" (Job 8:11). The water-reed thrives when its roots reach the water, but without the water it withers. In the same way, the Spirit's continuing ministry in the Christian's life is essential to growth. As we "walk in the Spirit" and are "led of the Spirit," we will bear the "fruit of the Spirit" (Galatians 5:16, 18, 22, 23). The blessed man "shall be like a tree planted by the rivers of water, that brings forth his fruit in his season" (Psalm 1:3).

1. Every river cuts its own course by the very force of the flow. The Grand Canyon is evidence that neither mountains nor forests can prevent a river from reaching the sea. "He cuts out rivers among the rocks; and his eye sees every precious thing" (Job 28:10).
 2. When there is a struggle between the rock and the water, the water wins. Not because of its strength, but because of its perseverance. The Holy Spirit will persevere to ultimate victory.
 3. When the Holy Spirit is in control of our lives, there is no obstacle too great to overcome.
- E. Water produces power. Niagara Falls is an example of the tremendous unused power that can be harnessed from the world's vast water supply. But the greatest unused power in all the world is the Holy Spirit who dwells in every Christian.
1. Do you think that the average church could continue to function as an organism if the Holy Spirit did not exist?
 2. The early church saw people saved and miracles take place because its ministers and members were filled with the Holy Spirit (Acts 2:4; 4:8, 31; 13:9, 52). Paul said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Corinthians 2:4).
 - a. power in our worship.
 - b. power in our preaching.
 - c. power in our witnessing.
 - d. power in our service.
 3. BUT IT MUST BE THE HOLY SPIRIT'S POWER AND NOT OUR POWER!
 4. Water is God's gift to man. With all of man's scientific progress, he is not able to create water. Water is not a product of the earth; it comes first from heaven. Even so does spiritual power come from God the Holy Spirit. We spend ourselves in the energy of the flesh and produce nothing. But when the Holy Spirit is in control of our lives, His power operates in and through us.

V. The Oil.

- A. Oil in the Bible is an impressive symbol of the Holy Spirit.
1. When Aaron was made high priest, he was anointed with oil. God said, "You shall take the anointing oil, and pour it upon his head, and anoint him" (Exodus 29:7).
 2. When Samuel anointed Saul with oil to become Israel's first king, we read, "The spirit of God came upon him" (I Samuel 1:1, 10).
 3. When Samuel took the horn of oil and anointed David, "The Spirit of the Lord came upon David from that day forward" (I Samuel 16:13).

4. Anointing with oil was symbolic of the anointing of the Holy Spirit for a special service.
5. The apostle Peter, in the house of Cornelius said, "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38).
 - a. Peter was possibly referring to the time when the Holy Spirit descended in a bodily shape like a dove upon Him (Luke 3:22).
 - b. Jesus Himself said, "The Spirit of the Lord is upon me, because he has anointed me. . ." (Luke 4:18). This incident in Christ's life was no doubt the fulfillment of prophecies in Psalm 45:7 and Isaiah 61:1, referring to the Spirit's anointing Him just prior to His public ministry.
- B. Oil, with fire, supplies illumination. In the wilderness tabernacle there were three lights:
 1. the natural light in the court;
 2. the candlestick (or lamp stand) in the Holy Place;
 3. the glory of God in the Holy of Holies.
- C. The lamp stand in the Holy Place was the most beautiful and most ornamental piece of furniture in the tabernacle. However, it was not placed there as an ornament, but to give light in an otherwise dark place.
- D. Just as the lamp stand in the tabernacle could give forth light only as it was kept filled with oil, even so must we be filled with the Spirit.

CONCLUSION

1. Jesus has done for us what we could never do in placing ourselves in right standing with God (Romans 6:23).
2. Indwelling of the Holy Spirit releases us from the need to justify ourselves.
3. The *ruach adonoi* is our counselor, defender and intercessor (Zechariah 12:10 and Romans 8:26).
4. These different symbols are but God's way of giving us a sense of holy presence. May that special gift be his present to you today.

Module 6 - Notes

Module 7 - The Presence of the Holy Spirit

Psalms 139:1-10

INTRODUCTION

1. "For the director of music. Of David. A psalm. O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O LORD. You hem me in--behind and before; you have laid your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain. Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast" (Psalm 139:1-10).
2. Brief review:
 - The distinctive, universal, initial and inclusive blessing of Acts 2:38 places one in "right-standing with God." This is done on the basis of receiving God's "grace through faith" (Ephesians 2:8).
 - Forgiveness of sin and the gift/baptism of the Holy Spirit were given to those on Pentecost who entered that new covenant with God.
 - Baptism in water is the sign or seal of right standing with God as surely as the forgiveness of sins comes by grace through faith.
 - "Born of water and Spirit...flesh gives birth to flesh, but Spirit gives birth to spirit" (John 3:5-6).
 - The one baptism of Ephesians 4:5 has two parts (John 3:5). Water baptism is the initiatory Christian rite. Spirit baptism is the initiatory Christian experience.
3. "Be filled with the Spirit" (Ephesians 5:18b) is the on-going privilege for a life of holiness and boldness--"shared in the Holy Spirit. . ."
(Hebrews 6:4).
4. What does it mean to have "fullness of the Holy Spirit," or a sense of Divine presence in one's life?

DISCUSSION

- I. The Reality of His Presence.
 - A. "God was manifested in the flesh" (I Timothy 3:16).
 1. God was clothed with flesh. Gabriel told the Virgin Mary, "The Holy Spirit shall come upon you, and the power of the Highest shall over shadow you...and the holy one born of you shall be called the Son of God" (Luke 1:35).
 2. "She (Mary) was found with child of the Holy Spirit" (Matthew 1:18).
 3. It was a mystery - Yes!
 4. It was a miracle - Yes!

5. The "word was God and was made flesh". This was not done by natural generation, but by supernatural operation of the Holy Spirit.
 6. Jesus was conceived (Matthew 1:20), born (Matthew 2:1), brought forth (Luke 2:7), made of a woman (Galatians 4:4) by the power of the Holy Spirit (Matthew 1:18).
- B. "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; you were bought at a price. Therefore honor God with your body" (I Corinthians 6:19-20).
1. Our bodies are temples of the Holy Spirit.
 2. The reality of our bodies being indwelt (take up residence) by the Holy Spirit is our marvelous gift from God.
- C. Comparison of the Virgin Mary and you.
1. She was greatly honored to be selected the one woman in all earth through whom God would prepare a body for His only begotten Son. "You, Mary are highly favored. . ." (Luke. 1:28).
 2. God prepared a body for His Son, the second person of the trinity, through a woman.
 3. Do you know that God extends to every born again saint that same great honor that he extended to Mary? You and I have been "highly favored" -- in that we have the exalted privilege of providing a body for the third person of the Godhead, the Holy Spirit? (Ephesians 2:7).
 4. "The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you" (Luke 1:28).
 - a. *Kexaritomēna*. Nom., Singular, feminine, perfect, passive, part., from *karitoo*. Harper, p. 230.
 - b. *Karitoo*, bestow favor upon, favor highly, bless. Arndt & Gingrich Lexicon, p. 887.
 - c. "To pursue with grace, compass with favor, to honor with blessings." Thayer's Lexicon, p. 667.
 5. "His great favor with which he has blessed us through (or in) his beloved son" (Ephesians 1:6). op. cit., p. 887. "To pursue with grace, compass with favor, to honor with blessings, endued with grace." op. cit., p 667.
 6. Englishman's Greek Concordance:
 - a. *Karitoo*, Luke 1:28, "Hail, (you who are) highly favored."
 - b. *Karitoo*, Ephesians 1:6, "of his grace, in which he has made us accepted (literally, has graced us) in the beloved". op. cit., p. 798.
- D. The very idea -
1. "The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you" (Luke 1:28).
 2. "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ for he chose us in him before the creation of the world to be holy and blameless in his sight. In

love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will -- to the praise of his glorious grace, which he has freely given us in the One he loves" (Ephesians 1:3-6).

3. Every act of ours should be worthy of the Holy Spirit - worthy only because of imputed, positional, righteousness of God.
4. Our acts should be his acts.
5. Our thoughts should be his thoughts.
6. When we yield to the flesh, we ignore, quench, grieve the Holy Spirit and cannot give glory to God.
7. We have the privilege of being as highly honored in heaven as Mary, the mother of God!

II. The Reward/Result of Divine Presence.

- A. The presence of the Spirit assures the personality of Jesus.
- B. The presence of the Spirit will adore and worship God with a heart of integrity. "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord" (Ephesians 5:19).
 1. Example of Abraham.
 2. Example of Moses.
 3. Example of Paul.
- C. The presence of the Spirit will bring continual praise and thanksgiving to God at all times and under all conditions.
 1. "Always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Ephesians 5:20).
 2. "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17).
 3. "Give thanks in all circumstances, for this is God's will for you in Christ Jesus" (I Thessalonians 5:18).
 4. In the midst of pain and loss, "Then he (Job) fell to the ground in worship" (Job 1:20b).
- D. The presence of the Spirit will result in a submissive heart.
 1. "Submit to one another out of reverence for Christ" (Ephesians 5:21).
 2. When the "ego" is in control, the flesh, or self-expression dominates and harmony is disrupted.
 3. May our differences be placed on the altar as a means of ultimately bringing honor and glory to God.
- E. The presence of the Spirit empowers for service.
 1. "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).
 2. Pentecost could not be credited to human effort alone.
 3. The power of the Holy Spirit was released through willing, Spirit-filled hearts.

CONCLUSION

1. Marvelous is the work of the Holy Spirit in the economy of God's dealing with man. Many and varied are the roles that he fills for man's eternal success.
2. Once upon a time, he entered earth's scene to deliver God's people from the enemy. He was the source of their power as they performed amazing tasks and gave the deliverer the tools that they used for victory.
3. On other occasions, he entered into the minds of men and told them what to write. He inspired the very words they used, breathing the Spirit of God into their minds and leading them to say, in their own personality, precisely what God wanted them to say. That was the age of inspiration.
4. Today, he enters the heart of every Christian--not to put words in his mouth or inspire him to write a book, but to help him pray. "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). He is ever present with a Christian. One has said, "When there is no way out, there is a way up." He is this great compensating voice in the Christian's ignorance and foolishness that causes the Holy Spirit to make intercessions at God's throne, in accordance with his best interests and the will of the Father.

Module 7 - Notes

Module 8 - Fruit and Gifts of the Holy Spirit

Galatians 5:22-25; Romans 12:5-8

INTRODUCTION

1. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:22-25).
2. "So in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully" (Romans 12:5-8).
3. When the gift (baptism) of the Holy Spirit is experienced, God Himself in the person of the Holy Spirit takes his residence in the heart of each saved person.
4. The one from eternity, involved in creation does condescend to live in us--a wonder of all wonders, a fact of astonishing magnitude. "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father'" (Galatians 4:6).
5. Illustration of fruit and gifts of the Holy Spirit.

DISCUSSION

- I. The Fruit of the Spirit.
 - A. A difference between fruit and gifts.
 1. The source of fruit can never be the result of human toil and labor or self-effort in order to obtain holiness.
 2. The fruit of the Spirit is an outward expression of God's power working in us.
 3. The Holy Spirit manifests his presence and power in the quality of fruit he produces.
 4. One may "know the teaching", yet his life not display the fruit of the Spirit.
 5. The character or quality of the fruit displays the character of the source or power that produced it.
 6. The farmer tills the soil, but there is a miracle in the kernel of the grain which germinates to bring forth new life (Mark 4:26-29).
 7. Holy Spirit fruit reveals components and authenticity of salvation by grace.

B. The genetic connection.

1. The nature (substance) of God. "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires" (II Peter 1:3-4).
2. New Creation. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (II Corinthians 5:17).
3. Children of God. "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is" (I John 3:1-2).

C. Fruit - singular form.

1. "The singular form 'fruit' is used here, perhaps to suggest unity and harmony of the Lord which is to be reproduced in us by that power of the Holy Spirit in contrast with the discordant works of the flesh." Vine's Commentary on Galatians, pp.140-141.
2. The fruit of the Spirit is character and is eternal.

II. The Gifts of the Spirit.

A. Talents are temporal.

1. Gifts or abilities - training and experience necessary to develop full skills for greatest use.
2. Exercise unto godliness, or "train yourself to be godly" (I Timothy 4:7b).

B. Proper understanding of fruit.

1. Component of God's part in spiritual development.
2. Component of man's part.
 - a. Demonstrating appreciation of salvation.
 - b. Not trying to earn salvation.

C. Understanding the difference between grace and works will go a long way in the use and quality of fruit produced in one's life.

III. The Fruit and the Gifts of the Spirit Contrasted.

A. Spiritual fruit expresses genetic makeup of life or source from which it emanates.

1. It comes only as a result of spiritual growth.
2. It takes a lifetime (long or short) to achieve quality of relationship.

B. Gifts are imparted and received by a single brief conferring act.

1. It tells us nothing about the nature of the one who confers it.
2. It confirms a relationship between the giver and the receiver.

- C. Fruit expresses character; gifts express ability. Which is greater?
1. Why is character more important than gifts?
 2. Paul said gifts are temporary (a means to an end) in order to "give glory to God." At the same time, they (gifts) are God's means of shaping one's character in righteousness for eternity.
 3. Character is permanent.
 - a. This is where the quality or kind of faith enters the stage.
 - b. When a man kind of faith is the only dimension employed in life, the result is less than a God kind of faith.
 - c. Our intellect wars against the simplicity of faith.
 - d. Kinds of faith, seed important.

CONCLUSION

1. The gift of faith "stage" is the seed.
2. The fruit of faith "stage" is the result of one's cooperation and journey with God.
3. The character one develops while here is the character taken into eternity.
4. One day our gifts will be left behind, but our character will remain in place forever.
5. IMPORTANT. Do not choose one over the other. God's gifts do not exclude God's fruit. God's fruit does not exclude God's gifts. They complement one another. The gifts of God provide practical development and expression of character.
6. Illustration from the life of Jesus. His loving character was expressed by the fullest exercise of gifts of the Holy Spirit in his life. Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father". How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work" (John 14:9-10).
7. The fruit of the Spirit enables a Christian to have the personality of Jesus and the gifts of the Spirit enable us to fulfill the ministry of Jesus.
8. The fruit of the Spirit equals the nature of Christ. That makes one like whom he is. The gifts of the Spirit equal the ministry of Christ. That causes one to do what he does.

Module 8 - Notes

Module 9 - Fruit of the Spirit

Galatians 5:22

INTRODUCTION

1. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law".
2. It is only when Christ is living in and through us by his Holy Spirit that we are able to reflect who Jesus really is.
3. The deposit (earnest) of the Holy Spirit in the fertile soil of one's heart is the only place from which the FRUIT of the Holy Spirit may be produced.
4. We have many ways of measuring greatness today. The fruit of the Spirit is not high on many lists.
5. It happens to be at the top of God's list. "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men" (Romans 14:17,18).
6. "The Christian must have meaningful character growth or else he is not a Christian," John Sanderson, *Fruit of Spirit*, p. 2.

DISCUSSION

- I. *But the fruit of the Spirit is love* (Galatians 5:22).
 - A. Divine Love. "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind'" (Matthew 22:37).
 1. Love that worships God (John 4:24). This love is shown in our attendance at church, in our Bible reading, in our daily prayer and in our daily Christian walk.
 2. Love that waits on God (Isaiah 40:31). The love that causes us to wait on God will in turn cause us to receive strength and power.
 3. Love that works for God (Mark 16:15). Love will cause us to fulfill the command of Christ. This command will be easy to obey.
 - B. Dedicated Love.
 1. Love for friends (Matthew 22:39). Loving others as we love ourselves is love from God. The natural man cannot have such love.
 2. Love for foes (Matthew 5:44). We must love those who oppose us and show kindness to those who mistreat us. This may seem difficult, but with God's help we can do it.
 3. Love for the friendless (John 13:35). We show that we love Christ by loving others, not in words, but in our actions.

C. Domestic Love.

1. Love that shows (Ephesians 5:25-33). Husbands are to love their wives as Christ loved the church. Women are to love their husbands in the same manner. Love will bring respect and respect increases love.
2. Love that shelters (I Timothy 5:8). If a man does not provide for his family he is worse than an unbeliever. The husband should not only provide materially, but spiritually.

D. Description of Love (I Corinthians 13:4-7, 13).

1. Patient (vv. 4-5). Love is patient and kind. It is never jealous. This patient love comes from God as we obey Him.
2. Praise (v. 6). Love never rejoices in failures, but in the truth, as well as in the success of others.
3. Protection (v. 7). Love understands and forgives. It protects from all types of wrong.
4. Permanent (v. 13). Faith, hope, and love remain. All are important, but love is the greatest. One may have great faith, yet not have love, or one may have hope, yet not have love.

II. *But the fruit of the Spirit is joy* (Galatians 5:22).

A. The Plan of Joy.

1. Christ's birth brought joy (Luke 2:10). Christ brought good tidings of great joy to all people.
2. Christ's life brought joy (Acts 10:38). Wherever Christ went, he brought joy, through his teaching, ministry, healing and miracles.
3. Christ's death brought joy (John 1:36). Because Jesus is the Lamb of God, we no longer need to make sacrifices. Through His death we have full forgiveness.
4. Christ's resurrection brought joy (John 14:19). Because He lives, we too shall live (cf. John 11:25,26).
5. Christ's ascension brought joy. Example: Christ's words before his ascension (John 14:1-3) and the angel's words after Christ's ascension (Acts 1:11).

B. The Power of Joy.

1. Joy in sorrow. Job's life.
 - a. Job lost all that he had (Job 1:21).
 - b. Job had faith in God (Job 12:15).
 - c. He knew God was alive (Job 19:25).
 - d. When Job was tried, he was as gold in a fire (Job 23:10).
 - e. Even in times of sorrow, Christians may find joy in the Lord (Psalm 30:5).
2. Joy in sickness. Paul had a thorn in the flesh (II Corinthians 12:9). Paul knew that God had a plan and purpose in everyday happenings of men (Romans 8:28).
3. Joy in suffering (II Timothy 3:12). Persecution and suffering will come. Paul and Silas were in prison, yet they still sang praises to God (Acts 16:25).

- C. The Threat to Joy. One may lose the joy of the Lord. David prayed for God to restore the joy of salvation (Psalm 51:12). One may lose this joy.
 - 1. Anger. When one becomes angry, he loses the joy of the Lord.
 - 2. Criticism. Being critical toward others shows the lack of joy.
 - 3. Sin. Sin always separates men from God, causing them to lose the joy of the Lord. David is an example.
 - 4. Spiritual pride. This leads to criticism, as well as a fighting spirit.
 - 5. Lack of patience. A patient person is a joyful person.

III. *But the fruit of the Spirit is peace* (Galatians 5:22).

A. Salvation.

- 1. Peace because of our faith (Isaiah 26:6). By living close to God, we can have peace in our heart, life and home.
- 2. Peace because of forgiveness (John 5:24). Since all our sins are forgiven, we do not have to be afraid to stand before God.
- 3. Peace because of following. He calls us to follow him (Matthew 4:19). He then makes us what he wants us to be.
- 4. Peace because of fellowship (I John 1:7). Knowing that we are cleansed from all sin, we can enjoy fellowship with other Christians.

B. Security.

- 1. Our minds are free from worry (Philippians 4:7). He gives us peace in our hearts, souls and minds.
- 2. Our minds are free from doubt if we trust God (Hebrews 11:1). We may not understand, but we trust him in all things.
- 3. Our minds are free from unbelief. We please God by our faith (Hebrews 11:6).
- 4. Our minds are free from fear (Isaiah 41:1). Fear destroys faith and trust in God.

C. Satisfaction.

- 1. Peace (Psalm 29:11). The Lord will give peace to those who dedicate their lives to Him.
- 2. Promise (Isaiah 26:3). His strength and power keep us.
- 3. Power (John 16:33). In the world there will be trials and tribulation. However, Christ has overcome the problems of the world. He will give us peace.

D. Serenity.

- 1. Rest (Colossians 3:15). When God rules our hearts, we will have peace.
- 2. Redemption (Colossians 1:20). Through his blood we have not only forgiveness, but peace.
- 3. Relaxation (Romans 5:1). Because we are justified we have peace and a relaxed attitude at all times.

IV. *But the fruit of the Spirit is longsuffering (patience) (Galatians 5:22).*

A. Patient in Temptation.

1. Reason for temptation (I Corinthians 10:13). Be patient when you are tempted. God knows how much you can bear and will not allow you to be tempted beyond that. He will give you the strength that is needed to overcome all temptations.
2. Result of temptation (James 1:2, 3). Temptation teaches patience. Temptation is not sin until one yields to it.
3. Release from temptation (II Peter 2:9). He knows how to deliver the godly from temptation. As we live godly lives, he will free us from all temptation.
4. Rewards in temptation (James 1:12). After we have been tried, he will reward us in heaven, as well as on earth.

B. Patient in Troubles.

1. Attitude (Romans 12:12). Being patient during tribulation is one of the hardest things to practice. God doesn't always deliver from trouble, but he will help us go through it. Patience in trouble shows stability.
2. Affect (Hebrews 10:36). All need patience in time of trouble.
 - a. Patience. "For you have need of patience."
 - b. Promise. "After you have done the will of God, you receive the promise."
3. Answer (Psalm 40:1). The psalmist waits patiently on the Lord. He was in no hurry. Isaiah tells the value of waiting before God (Isaiah 40:31).

C. Patient in Trials.

1. The work of patience (James 1:4). We are to allow patience to have her perfect work. Patience not only tests us; it purifies us. It teaches us complete dependence on God and allows God to have his will and way. Trials teach more than a tranquil life can.
2. Waiting in patience (James 5:7). Be patient for the coming of the Lord. Though many long for his coming, we must remember he has a timetable. We must be patient, knowing that all our trials will end when he shall appear.
3. The way of patience (Psalm 37:7). God is never late; he is always right on time.

V. *But the fruit of the Spirit is gentleness (kindness) (Galatians 5:22).*

A. The Purpose of Kindness (Colossians 3:12).

1. Kindness is more than words; it is deeds and actions.
2. Humility is realizing we are nothing without God.
3. Meekness is putting Christ first.
4. Longsuffering is needed for one to be kind.

B. The Practice of Kindness (Ephesians 4:32).

1. Considerate. "And be you kind one to another." The Spirit-filled Christian is considerate of both Christians and sinners.

2. Concern. "Tenderhearted." Kindness leads to charity. Charity is love in action. It sees men's problems, then helps.
 3. Christ like. "Forgiving one another," practicing the teaching of Christ by being forgiving.
- C. The Personality of Kindness (I Corinthians 13:4, 5).
1. The patience of kindness--"love is patient and kind."
 2. The practice of kindness--"never jealous or envious."
 3. The practicality of kindness--"never boastful or proud."
 4. The pardon of kindness--"it does not hold grudges and will hardly notice when others do wrong."
- D. The Proof of Kindness.
1. Joseph (Genesis 50:18-24). Joseph forgave his brothers. He could have sent his brothers to prison for selling him as a slave, but he forgave and forgot the past.
 2. David (II Samuel 18:5). David forgave Absalom who was seeking to kill his father.
 3. Christ (Luke 23:34). Upon the cross, Christ prayed that God would forgive those who were crucifying Him.
 4. Stephen (Acts 7:60). Stephen forgave the religious leaders and others who were stoning him to death.

VI. *But the fruit of the Spirit is goodness (Galatians 5:22).*

- A. Supernatural Goodness.
1. Personality of God (Psalm 25:8). "The Lord is good and glad to teach the proper path to all who go astray."
 2. Place of goodness (Psalm 33:5). The earth is filled with the goodness of the Lord. Should the Lord remove His goodness, men would be helpless and hopeless.
 3. Pardoning goodness (Romans 2:4). It is God's goodness that leads men to repentance and salvation. God doesn't have to forgive men of their sin. Men deserve punishment. It is only God's goodness that keeps men from being sent to hell.
 4. Peace and goodness (Psalm 34:8). Here is an invitation to "taste and see" that the Lord is good.
- B. Sensible Goodness.
1. Practical goodness (Luke 6:27). We are to not only love our enemies, but to do good for them. This is not man's nature. Unless man lives in the Spirit, he cannot expect to fulfill this rule.
 2. Pity and goodness (Romans 12:20). It is easy to be good to those who are good to us and it is easy to help those who will repay us. But when our enemy is hungry we should feed him; if he is thirsty we should give him drink.
 3. Prayerful goodness (I Thessalonians 5:15). Never return evil for evil. Always return good for evil. Only as we are filled with the Spirit will we be able to practice this.

- C. Spiritual Goodness. "Surely goodness and mercy shall follow me all the days of my life" (Psalm 23:6).
 - 1. Reaping (Galatians 6:6-7). God promises that we will reap what we sow. We are always paid for what we do, whether it is good or evil.
 - 2. Reward (Luke 6:38). If we give, God will give back. This includes our money, time, life and work. Withhold from God and he will withhold from you.
 - 3. Results (Ecclesiastes 11:1,2). "Give generously, for your gifts will return to you later. Divide your gifts among many, for in the days ahead you yourself may need much help".

VII. *But the fruit of the Spirit is faith/faithfulness* (Galatians 5:22).

A. Faithfulness in Living for Christ.

- 1. Disrespect (Luke 6:46). If one truly loves Christ, he will obey and respect him.
- 2. Disregard (I John 1:6). We cannot truly say we love God, but not practice our love for him.
- 3. Deliverance (John 8:32, 26). Christ sets men free from all sin. After we accept God's gift of salvation, we must do something on our part--we must resist sin and temptation, keeping ourselves pure.
- 4. Denouncing (Hebrews 12:1, 2). We are to put aside all things that may hinder us from looking unto Christ, the author and finisher of our faith.

B. Faithfulness in Loving Christ.

- 1. Complete love (Matthew 22:37, 39). Loving God first, we will love others as we love ourselves.
- 2. Controlled love (Matthew 6:33). We can have a love strong enough to put him first in all phases of our lives.
- 3. Consecrated love (Proverbs 3:5, 6). A very simple, yet safe rule to follow as Christians.
- 4. Compassionate love (Acts 20:31). Loving Christ will lead to a love for the lost.

C. Faithfulness in Learning of Christ.

- 1. Learning God's will (Psalm 143:10; Romans 12:1, 2). It is easier to know God's will than to do his will.
- 2. Learning God's Word (Psalm 119:11; Joshua 1:8). Paul tells us to study God's Word (II Timothy 2:15).
- 3. Learning God's way (Matthew 4:19). As we follow Him, he will make us what he wants us to be.

D. Faithfulness in Looking for Christ.

- 1. Promise of his coming (Acts 1:11). He will come the same way he left, in the clouds. We shall rise to meet him.
- 2. Person of his coming (John 14:3). "I will come again." There will be no substitute; Christ will come in person.
- 3. Preparation for his coming (Matthew 24:44). We must be ready at all times for His coming.

VIII. *But the fruit of the Spirit is meekness (Galatians 5:23).*

A. Promise of Meekness.

1. Practice (Matthew 18:4). Christians should humble themselves like children. Such will be great in heaven.
2. Pleasure (Proverbs 22:4). Humility brings a three-fold blessing: riches, honor and life. Although it is hard to practice meekness, there is great pleasure in practicing it.
3. Paradox (Proverbs 29:23). Pride always brings men down. It makes them low in the sight of their fellowmen, as well as before God. God honors the meek.
4. Personal (Isaiah 57:15). God's Spirit dwells in the life of all whom have a meek spirit. Christ brings this meekness; Satan will seek to destroy it.

B. Practice of Meekness.

1. Personal (James 4:10). Humble self. A person does not pray for humility, he practices it. As he humbles himself, God will lift him up.
2. Practice (I Peter 5:5). We are to be clothed with humility.
 - a. God resists the proud.
 - b. He gives grace to the humble.
3. Practical.
 - a. Respect (Luke 22:26). Greatness and humility are found in being willing to serve others.
 - b. Realization (Romans 12:3). We must not deceive ourselves by thinking we are something we are not.
4. Pleasure (Micah 6:8). Requirements from the prophet:
 - a. Do justly.
 - b. Love mercy.
 - c. Walk humbly with God.

C. People with Meekness.

1. Joseph (Genesis 50:16-21).
2. Saul (I Samuel 9:21).

IX. *But the fruit of the Spirit is self-control (Galatians 5:23).*

A. Control of our time.

1. Reviewing our time (Psalm 90:12). Knowing the shortness of life, we must adjust our time accordingly.
2. Remembering the importance of time (Ecclesiastes 12:1). Solomon had all one could ask or dream of, yet he forgot God.
3. Redeeming the time (Colossians 4:5). Make the most of opportunities to tell others the Good News. Be wise in all your contacts.
4. Realizing the importance of time (Ephesians 5:15, 16). "So be careful how you act; these are difficult days. Don't be fools; be wise; make the most of every opportunity you have for doing good."

- B. Control of our temper.
 1. Patience and anger (Proverbs 16:32). We must control our temper.
 2. Practical advice from Ecclesiastes 7:9, "Do not be quickly provoked in your spirit, for anger resides in the lap of the foolish."
 3. Punishment for anger (Matthew 5:22). The punishment for anger is God's judgment.
 4. Practical attention (James 1:19). Christians should be swift to hear, slow to speak and slow to anger.
- C. Control of our talents.
 1. Reason for talent (Matthew 25:15). God expects us to invest our talents and to use them to make a gain.
 2. Rules with the talent (Matthew 25:16-18). The five talents increased to ten, the two increased to four, and the one talent was hid in the ground.
 3. Rewards for talents (Matthew 25:19-23). God always rewards faithfulness.
 4. Rebuke for not using talent (Matthew 25:24-30). If our talents are not used, they will be cast out.
- D. Control of our tongue.
 1. Slandering tongue (James 3:5-7). A sharp tongue can destroy others.
 2. Surrendered tongue (Ephesians 4:31). All evil is removed from a surrendered tongue.
 3. Sanctified tongue (James 1:26). If we do not control our tongue, our religion is vain.

CONCLUSION

1. *Agape*-love. Possessing the unconditional love of God "the greatest of these."
2. *Chara*-joy. A power force from within not affected by external victories or defeats, the joy of living with God.
3. *Eirene*-peace. Ceasing to battle with God, life at its best.
4. *Makrothumia*-patience. Waiting on God's direction to do what he wants, when he wants to do it for his glory. A rare quality of life.
5. *Christotes*-divine kindness. Allowing one of God's best qualities to be done in my life.
6. *Agathosune*-holy goodness. When what you do and say is done with pure motives.
7. *Pistis*-faith (faithfulness). To trust God with all your heart, to be unshakable even in the face of severe adversity.
8. *Prautes*-gentleness. Preferring others to self. One of heaven's rarest gems.
9. *Eqkrateia*-self-control. Taking responsibility, surrendering my will to God, victory over earthly desire.
10. "God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory" (Colossians 1:27). Because Jesus abides in us the Holy Spirit produces fruit in us.

Module 9 - Notes

Module 9 - Option 1 - Fruit of the Spirit Survey

Galatians 5:22-23

The following is a survey based on the fruit of the Holy Spirit which is found in Galatians 5:22-23. Because we are currently studying this subject, this is an appropriate time to examine the fruit of the Spirit from a practical standpoint. As such, you are asked to participate in this survey prepared by Mike D., an elder. (We have made some changes to accommodate our specific needs). Additionally, we are collecting some behavioral data (attendance, etc.) so we can categorize responses in a number of ways. It is extremely important to us that **you** complete the survey. We are trying to be representative of the church as a whole and without your input that “representativeness” is compromised. The answers of all participants may be compiled and presented as a comprehensive report to the shepherds of your church. Thank you in advance. Do not sign your name.

1. To help better understand your involvement at your church, tell me in which of the following activities your family participates? Circle your answer.

Activity		
Attend Sunday Morning Services	Yes	No
Attend Wednesday Night Services	Yes	No
Attend Sunday School	Yes	No
Actively Participate in a Small Group	Yes	No
Actively Participate in a Ministry	Yes	No

2. Can you please tell me how long you have been a member at this church? Circle the number next to your answer.

Less than 6 months..... 1
 Less than 1 year. 2
 1-2 years 3
 3-5 years 4
 5+ years 5

<p style="text-align: center;">This set of questions deals with the fruit of <u>Love</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
3. Do I assume the best of my fellow believers?	1	2	3	4	5
4. Do I engage in gossip?	1	2	3	4	5
5. Do I minister to others?	1	2	3	4	5
6. Do I feel as if I matter to someone else in the church?	1	2	3	4	5
7. Do I seek out people I do not know to make them feel welcome?	1	2	3	4	5
8. Do I seek to nurture my fellow believers?	1	2	3	4	5

9. How many close friends do you have at church? (Circle the number).

- None..... 1
- One 2
- Two 3
- Three..... 4
- Four..... 5
- Five Plus 6

<p style="text-align: center;">This set of questions deals with the fruit of <u>Joy</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
10. Do I often speak of God's goodness to others?	1	2	3	4	5
11. Do I enjoy freedom in the Lord, for others and myself?	1	2	3	4	5
12. Do I depend on God today, and not dwell unnecessarily on the past or future?	1	2	3	4	5
13. Even when I am attacked or persecuted, do I still feel happy inside?	1	2	3	4	5
14. Do others enjoy being around me?	1	2	3	4	5
15. Do I worship God constantly?	1	2	3	4	5

<p style="text-align: center;">This set of questions deals with the fruit of <u>Peace</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
16. Do I trust God with all I have, am and do?	1	2	3	4	5
17. Generally speaking, are my doubts greater than my faith?	1	2	3	4	5
18. Do I accept opportunities to make peace between opposing persons?	1	2	3	4	5
19. Do I use God's Word to build up others, or to prove my point?	1	2	3	4	5
20. Even in the midst of turmoil, do I have a sense of well-being?	1	2	3	4	5
21. Do I worship God constantly?	1	2	3	4	5

<p style="text-align: center;">This set of questions deals with the fruit of <u>Patience</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
22. I can disagree with someone else and not abandon our relationship.	1	2	3	4	5
23. I exhibit mercy when someone is irritating or annoying to me.	1	2	3	4	5
24. I feel as if I share in Christ's sufferings on account of my faith.	1	2	3	4	5

25. Am I committed to this church over the long haul?
- Absolutely committed 1
- Sometimes I feel more committed than other times 2
- I feel that my commitment is lessening 3
- My commitment is at best weak 4

<p style="text-align: center;">This set of questions deals with the fruit of <u>Kindness</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
26. Am I ever deceptive or manipulative, in order to get my way?	1	2	3	4	5
27. Do I see a person in trouble and try to help?	1	2	3	4	5
28. Do I think it important to speak my mind, regardless of how my words might hurt someone?	1	2	3	4	5
29. I associate with people who are different than me – racially, socio-economically, culturally.	1	2	3	4	5

<p style="text-align: center;">This set of questions deals with the fruit of <u>Goodness</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
30. Is my way of life consistent with the character of the God I serve?	1	2	3	4	5
31. My family and friends are “catching” faith from observing my life.	1	2	3	4	5
32. I am loyal to my family, friends and fellow believers.	1	2	3	4	5
33. I have a good reputation in all walks of my life.	1	2	3	4	5

34. Do I believe my relationship with God depends on His grace, or what I do?
- It depends on God’s Grace 1
- Both God’s grace and what I do 2
- It depends upon what I do 3
35. Am I in an accountability relationship with someone else?
- Yes 1
- No 2

<p style="text-align: center;">This set of questions deals with the fruit of <u>Faithfulness</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
36. I am in a daily prayer relationship with God.	1	2	3	4	5
37. I tithe of my income on a consistent basis.	1	2	3	4	5
38. I am active in sharing my faith with other believers.	1	2	3	4	5
39. I am active in sharing my faith with unbelievers.	1	2	3	4	5
40. I engage in spiritual disciplines such as fasting on a regular basis.	1	2	3	4	5
41. I have a submissive heart toward God and others, even when I am unhappy with them.	1	2	3	4	5
42. I know my gifts, and use them often to serve God.	1	2	3	4	5
43. I am faithful to my spouse.	1	2	3	4	5
44. I am anxiously awaiting Jesus return.	1	2	3	4	5

45. I know the Bible very well, and study it often.

- Agree 1
- Somewhat agree 2
- Somewhat disagree 3
- Disagree 4

46. Is my spiritual focus more on Jesus, or the church?

- On Jesus 1
- Split between Jesus and the church 2
- On the church 3

<p style="text-align: center;">This set of questions deals with the fruit of <u>Gentleness</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
47. I actively seek to bring people I know back to or deeper into a relationship with Jesus and His church.	1	2	3	4	5
48. I am afraid of those with opinions other than my own.	1	2	3	4	5
49. I am easily offended by what others say to or about me.	1	2	3	4	5
50. I would use information that I have against a person.	1	2	3	4	5
51. My rights and opinions are very important to me.	1	2	3	4	5

<p style="text-align: center;">This set of questions deals with the fruit of <u>Self-Control</u>.</p>	Never	Almost Never	Sometimes	Almost Always	Always
	(Circle your answer)				
52. I often say things I do not intend to say.	1	2	3	4	5
53. I have mastery over all potentially harmful substances – food, tobacco, alcohol, and drugs.	1	2	3	4	5
54. I am known for my humility.	1	2	3	4	5
55. My focus is more on God each day than on anyone or anything else.	1	2	3	4	5
56. My rights and opinions are very important to me.	1	2	3	4	5

57. I have a long time sin that I am involved in and cannot seem to overcome.

Yes

No

Module 10 - Gifts of the Holy Spirit

I Corinthians 12

What are "spiritual gifts"? Do all Christians have spiritual gifts? For what purposes are gifts given?

The concept of "spiritual gifts" comes primarily from lists of such gifts found in the letters of Paul (Romans 12:6-8; I Corinthians 12:4-11, 28-31; Ephesians 4:11, also I Peter 4:10--11). Paul's term for these gifts in Greek is *charisma*, which comes from the basic Greek root *charis*, which means "grace." The "gifts" of God are extensions of God's basic gift of grace to believers. In particular, the gifts enable the believer to participate in the ongoing ministry of God through his or her function in the church.

The gifts are called "spiritual gifts" because they are given through the agency of the Holy Spirit. In the Old Testament people recognized that certain individuals were given extraordinary roles and power through the Holy Spirit. In Exodus 31:3 the Lord tells Moses that "I have filled Bezalel with the Spirit of God." This meant that God had given this man the ability and the skill required for craftwork to build the Meeting Tent. Similarly, the Spirit empowered the rulers of Israel to perform their leadership function (Numbers 12:6-8; Judges 3:10), and moved the prophets to speak the words and warnings of God (Micah 3:8; 2 Samuel 23:2).

However, these references emphasize that the Spirit is given only rarely to select individuals in order to equip these people to serve God in special ways. The prophet looked forward to a time when all people could experience the presence of the Spirit and more faithfully serve God and follow the Lord's will (Ezekiel 36:26-28; 37:14; Joel 2:28-29; Isaiah 44:3).

In Acts 2 the Spirit falls on the disciples, enabling them to proclaim Christ in the languages of the crowd in the streets of Jerusalem. Peter interprets this miracle as the fulfillment of the Old Testament promise that the Spirit would be poured out on all (see especially Joel 2:28).

Paul relates the gifts of the Spirit to the anatomy of the human body (I Corinthians 12:12-22; Romans 12:3-5). As a body is one unit, but has many parts, so the one Spirit gives Christians different gifts (I Corinthians 12:12-22). Each part of the body has a function, and every part is needed for the body to work. In the same way, there is one Spirit but many gifts of the Spirit--each needed for the church to do the work of Christ. No one person has all the gifts (I Corinthians 12:28), but each person can expect the Spirit to give them some gift

and a role to play in the body of Christ. The key emphasis for Paul seems to be that the Spirit decides who gets which gift (I Corinthians 12:11) and that all gifts are equally valuable and important (I Corinthians 12:12-25; Romans 12:6).

Paul is responding in these verses in I Corinthians 12-14 to the controversy over spiritual gifts that seem to have focused in Corinth over the use of the gifts in worship (I Corinthians 14). Paul is well aware that all the gifts can be misused, but he does not deny the validity of the gifts. Instead, Paul seeks to guide the use of spiritual gifts in these verses. He stresses first that a spiritual gift is given to an individual for the encouragement of that person and the encouragement of the whole church (I Corinthians 14:4-6). He tells the Corinthians that a Christian has control over the use of a spiritual gift. Rightly used, the spiritual gift helps educate and direct the church (I Corinthians 14:26).

It is worth noting that not one of Paul's three lists of the gifts of the Spirit agrees with the others. None of the lists seem to intend to give us an exhaustive list of the gifts, and in fact, all of them together may not cover the whole realm of the gifts of the Spirit.

Only the gift of prophecy appears in all four lists. The role of the prophet seems to be a person (male or female, see Acts 21:9; I Corinthians 11:5) who speaks under inspiration of God to warn, exhort, comfort or correct the church.

Other gifts are more difficult to define and understand. Paul talks of two gifts involving speaking "with wisdom" and speaking "with knowledge" (I Corinthians 12:8) without defining the difference between the two. Not all the gifts seem to relate to offices--the gift of tongues appears primarily as a means of encouraging the individual believer, and only with some hesitation and restrictions will Paul allow tongues in a worship service (I Corinthians 14:6-19). All the gifts were given to help the believer function positively in the church. The Spirit gifts some people to be helpful followers, insightful friends, and creative givers of their resources. The gifts are not possessions about which the believer is to boast, but gifts of grace to help us serve and follow Christ better, particularly in the life of the church. *Holy Bible Every Day Study Edition, Green and Longman, Editors, 1996, p. 1184 (used by permission).*

Module 10 - Notes

Module 10 - Option 1 - Gifts of the Holy Spirit

I Corinthians 12:4-7

INTRODUCTION

1. "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good" (I Corinthians 12:4-7).
2. The same Holy Spirit but:
 - a. diversity of services (ministries).
 - b. diversity of ways or means (workings).
3. The objective of these God given talents is to equip the body of Christ. "To prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12).
4. Natural ability or talent does not equate the giftedness of the Holy Spirit.
5. A *charisma* is designed and administered to the Christian by the Holy Spirit.
6. These gifts are not rewards, but tokens of relationship. They are manifested at the discretion of the Holy Spirit. "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines" (I Corinthians 12:11).
7. Each Christian is given a measure of faith by which he uses his gifts to the glory of God. "But to each one of us grace has been given as Christ apportioned it. This is why it says: When he ascended on high, he led captives in his train and gave gifts to men" (Ephesians 4:7, 8).
8. This Module attempts to set forth biblical teaching on Gifts of the Holy Spirit in the 1st Century.

DISCUSSION

- I. "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully" (Romans 12:3-8).

- II. "Now about spiritual gifts, brothers, I do not want you to be ignorant. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ" (I Corinthians 12:1-12).
- III. "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:11,12).
- IV. "Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen" (I Peter 4:9-12).
- V. The Purpose of Gifts.
- A. To edify. To build up the Christian and the church. Always keep in mind, these gifts are to advance God's work.
 - B. To encourage. They are to encourage the Christian in every phase of their life.
 - C. To enlighten. They help the Christian know right from wrong. Since Satan is supernatural and has power to deceive, we need a supernatural power to understand the true from the false.
 - D. To educate. These gifts can educate even the illiterate, as they are used for God's glory.
 - E. To expose. These gifts will help us expose false spirits and religions.

VI. The Personality of Gifts.

- A. Spiritual gifts vs. natural gifts. Natural gifts are for personal help and enjoyment. Spiritual gifts are given to help others.
- B. Spiritual gifts vs. fruit of the spirit. Fruit grows; gifts are given.
- C. Spiritual gifts are given by God to those whom He knows will use them for His honor and glory. At times they are given to the most unlikely people. However, only God knows the hearts and minds of men.

VII. The Power of Gifts.

- A. Power to discern. Spiritual gift help us discern God's will and way. They also help us discern the nature of a problem, as well as a way to solve that problem.
- B. Power to denounce and destroy. Spiritual gifts are backed by the power to denounce the powers of sin, Satan and sickness.
- C. Some fear the gifts of the Spirit because of past experiences with misuse of the gifts. God has a plan and purpose as to how these gifts are to be given and used. God will give these gifts to those who will use them for His glory.

VIII. Gifts of Revelation (I Corinthians 12:8, 10).

A. The Word of Knowledge.

1. Explanation:

This gift is not human intelligence. It is not knowledge gained from experience, nor is it skill or ability. This gift comes directly from God.

2. Examples:

- a. John on the island of Patmos is shown future events (Revelation 4-5).
- b. Ananias received revelation of Saul's conversion in complete detail (Acts 9:11-12).
- c. This gift used to expose a hypocrite (II Kings 5:20-27).
- d. The word of knowledge was used to reveal correction for the church (Acts 5:3).
- e. This gift helped the disciples find a suitable meeting place for God's people (Mark 14:13-15).

3. The word of knowledge may come by means of a dream or vision. However, dreams or visions should always agree with God's Word.

B. The Word of Wisdom.

1. Explanation:

The word of wisdom is the supernatural revelation by the Spirit for divine purpose.

2. Examples:

- a. The wise men needed the word of wisdom to find the Christ child (Matthew 2:20)

- b. God showed His judgment to Noah by a word of wisdom (Genesis 6:13-22).
 - c. The word of wisdom was used to assure God's servant of His calling (Exodus 3; Acts 26:16).
- C. Discerning Spirits.
- 1. Explanation:
Discerning spirits is a gift given by the Holy Spirit, enabling a person to instantly discern between the Spirit of God and evil spirits. It is not human intelligence, experience, or ability alone. It is directly from God. It is not fortune telling.
 - 2. Examples:
 - a. Satanic spirit (Matthew 24:24). Satan is able to deceive Christians.
 - b. Seducing spirits (I Timothy 4:1). These spirits are very deceptive. The Bible warns that we should "try the Spirits" (John 4:1).

IX. Gifts of Power (I Corinthians 12:9-10).

A. The Gift of Faith.

- 1. Explanation:
This is not the faith spoken of in Hebrews 11:6. Paul used the phrase "to another faith" (I Corinthians 12:9). It is difficult at times to distinguish between the gift of faith and the gift of the working of miracles as Paul expressed it.
- 2. Examples:
 - a. Personal protection (Daniel 6:16-17, 19-23).
 - b. Personal provision during a famine (I Kings 17; 19:4-8).
 - c. Accepting God's promises (Genesis 18:10 and Romans 4:17-20).
 - d. Deliverances from the lion's den (Hebrews 11:33).
 - e. Supernatural power (Matthew 17:20).

B. The Working of Miracles.

- 1. Explanation:
A miracle is a supernatural intervention in the ordinary course of nature. A miracle takes place against natural laws. It interferes, but does not destroy natural law.
- 2. Examples:
 - a. The miracles in Egypt (Exodus 7-10).
 - b. Dividing the Red Sea (Exodus 14:16, 21-22).
 - c. Miracles of the manna and the water (Exodus 16-17).
 - d. Elijah and the prophets of Baal (I Kings 18:25-46).
 - e. Elijah bringing fire from heaven (II Kings 1:9-11).
 - f. Feeding the 5,000 (Matthew 14:15-21).
 - g. Blinding Elymas (Acts 13:6-11).
 - h. Transporting Philip (Acts 8:38-39).

C. The Gifts of Healing.

1. Explanation: These gifts are for the supernatural healing of diseases and infirmities apart from accepted explanation or understanding. Instant healing or gradual healing may take place through these gifts.
2. Examples:
 - a. Laying on of hands (Mark 16:18, 20).
 - b. Elders' anointing with oil and praying (James 5:13-15).
 - c. Handkerchiefs and aprons (Acts 19:12).
 - d. Peter's shadow (Acts 5:15).

X. Gifts of Inspiration (I Corinthians 12:10).

A. The gifts that confuse people most are the three gifts of revelation. They have at times been misused mainly because of misunderstanding. As the result of this misuse, many have been afraid of these gifts. If these gifts are used properly they can be a blessing to individuals, as well as the church as a whole.

B. Gifts of Prophecy.

1. Understanding. The Greek word for "prophecy" means to speak for another. Prophecy is a divine inspired and anointed utterance. It is a manifestation of God without using human knowledge. To the church at Corinth Paul said, "For you can all prophecy one by one, that all may learn and all may be encouraged" (I Corinthians 14:31).
2. Use.
 - a. For edification, exhortation and comfort (I Corinthians 14:3).
 - b. It is not to be used for prediction. God's Word has given us the future.
 - c. It is not to be used for personal guidance. Men should use common sense and God's Word for this.
 - d. To convict the unbeliever (I Corinthians 14:24-25).

C. Gift of Tongues.

1. Reason for this gift. This gift was to be used for man to speak to men for God (Acts 2:8, 11). This gift was also used for a man to speak to God (I Corinthians 14:2, 28b). It may be a supernatural language never learned by the speaker.
2. Regulations of this gift.
 - a. It is used by Christians (I Corinthians 14:23-33).
 - b. Speaking in tongues in personal devotion need not be interpreted (I Corinthians 14:1-2).
 - c. Governing (I Corinthians 14:32).
 - d. Paul said to the church at Corinth, "Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues" (I Corinthians 14:39).

D. Gift of Interpretation of Tongues.

1. Reason. The gift of interpretation of tongues is used to explain the meaning of the message given in tongues, so that all in the church may be helped (I Corinthians 14:5, 27-28).
2. Regulation. The one speaking should pray that there be an interpretation (I Corinthians 14:13). Only one should interpret the message at one time. No more than three messages may be given in any one service (I Corinthians 14:27).

Croft Pentz, *Outline on Holy Spirit*, Baker Books, 1978, p. 64.

CONCLUSION

1. New Testament writers, including Paul and Peter, list 27 gifts of the Holy Spirit. By no means do these gifts exhaust or limit the power of the Spirit in the life of a Christian.
2. Culture and other demands create new roles that the Holy Spirit is faithful to fill as needed.
3. There may be other gifts. I counsel that we do not limit or refuse to allow the Holy Spirit to express himself according to his divine pleasure.
4. The idea of family members or parts of one body must be explored. Those are rich, vital and necessary metaphors to understand in order for a church to be healthy.
5. One must access and open every gift God has given.

Module 10 - Option 1 - Notes

Module 10 - Option 2 - Gifts of the Holy Spirit I Corinthians 12:1-12

INTRODUCTION

1. Gifts regarded as "apostolic" to have been miraculous for validation purposes. These are also known as "sign-gifts".
2. These authenticated the person and ministry of Jesus Christ, his apostles and the church prior to and during the process of the Holy Spirit placing the message from God to man in a written record (Hebrews 2:1-3).
3. With the completion of the New Testament Canon, and the death of the overlapping generations (apostles and immediate understudies) there is no further evidence of the "sign-gifts" as was demonstrated in the time of the apostles.
4. This had nothing to do with the power of God, but a transition of his divine choosing. His action at this point in history was similar to his action at the beginning of the Adamic order. God chose to create Adam by one means and you and me by another. That was his right as a moral being.
5. The love and care of God for you and me is as great as for any apostle or prophet.
6. All healing is divine! How and when God heals has always been and is his divine prerogative and always unto his glory.

DISCUSSION

- I. Provisional Gifts of the Holy Spirit.
 - A. Apostolic (Ephesians 4:11; I Corinthians 12:28; Acts 1:22 and I Corinthians 9:1).
 - B. Prophecy (Romans 12: 6; I Corinthians 12:10; Ephesians 4:11; II Peter 1:20-21).
 - C. Miracles (I Corinthians 12:10).
 - D. Tongues (I Corinthians 12:10; I Corinthians 14:4,22).
 - E. Interpretation of Tongues (I Corinthians 12:9).
 - F. Knowledge (I Corinthians 12:8).
 - G. Healing (I Corinthians 12:9)
 - H. Discerning between spirits (I Corinthians 12:10).
 1. Because of the sinister nature of Satan "who sows tares. . ." the gifts of discernment and wisdom overlap.
 2. The function continues among the enduring gifts.
- II. Enduring Gifts of the Holy Spirit.
 - A. The Spirit filled disciple as **Administrator**. Romans 12:8 and Titus 1:4-5 refer to the gift of leadership. This implies organizational and promotional functions in the local church. The church will not grow above the Holy Spirit use of this gift.

- B. The Spirit filled disciple as **Discerner** (I Corinthians 12:10 and I John 4:1).
- C. The Spirit filled disciple as **Evangelist** (II Timothy 4:5; Acts 8:20; 21:8). This word means one "sent forth" to point sinners to the Savior. These are souls called and anointed to preach Christ (Romans 10:15).
- D. The Spirit filled disciple as **Exhorter** (Romans 12:8; II Corinthians 9:5; I Peter 5:1). This gift allows one to "affirm with fervor". This energy transfers to other fellow traveler. They will follow your example and your words.
- E. The Spirit filled disciple blessed with greater **Faith**.
 1. Affirms saving faith (Acts 16:31).
 2. Affirms sanctifying faith (Galatians 2:20).
 3. Affirms stewardship faith (Romans 12:3).
 4. The fact that Jesus talked about "little faith" and "great faith" means there are dimensions available to us. The basic qualities of faith are possessed by each saved person. When the Holy Spirit adds faith as an additional gift, these are the "mountain moving" dimensions needed for victory over Satan. The great commission requires more than a "Thomas" kind of faith.
- F. The Spirit filled disciple as a **Giver**. Romans 12:8; Acts 4:32-37 show the abilities of some to accumulate great amounts of money and have a heart to give in love to God's services.
- G. The Spirit filled disciple who is **Merciful**. Romans 12:8 and Matthew 5:7 tell us mercy is a virtue of first magnitude in the eyes of God. This gift enables one to not only detect, but also administer this grace as Jesus did.
- H. The Spirit filled disciple as **Ministering**. Romans 12:7 and I Corinthians 12:28 discuss this gift as helps. There is a need for unselfish service rendered in the spirit of Jesus to physically and spiritually handicapped people.
- I. The Spirit filled disciple as **Pastor/Teacher** (I Peter 5:1-4; Acts 20:28; Acts 6:4). Not all teachers are pastors, but all pastors (elders, shepherds, bishops) are to be teachers. This responsible opportunity to serve has awesome power. As shepherds of the "flock of God," one must nurture, enable, feed and finally "give an account" for each soul in your charge.
- J. The Spirit filled disciple as **Server** (Romans 12:7). Not just servant--all servants are to serve. The idea here is a disposition which lends itself to render practical help. The "server" does not wait to be called into service, but rather finds needs to fill. There is always so much to do.
- K. The Spirit filled disciple as **Teacher** (Romans 12:7). Everyone can teach someone. The commonly used term is seldom understood. An ideal teacher is not one who merely disseminates facts. It is the ability to make the difficult simple, the sublime even more

beautiful, and share "life" in such a manner that it causes the student to be "turned loose on himself in his own mind." Jesus is our master teacher.

- L. The Spirit filled disciple as a **Wise** person (I Corinthians 12:8; James 1:5). This overlapping gift continues today. This enables one to apply and use "knowledge" or "information" to the glory of God. As a light, it monitors our way to guard against pitfalls and snares. It is also the basis for a greater faith.

CONCLUSION

1. It is not that one set of these gifts is supernatural and the other is not. Both are "given unto men" by the Holy Spirit.
2. One set of gifts was provisional, one set of gifts enduring.
3. Each will accomplish the Father's will in its time.
4. A Christmas tree gift is different from an apple tree "gift". The recipient benefits from both. The nature of each gift, while important, is different.
5. When the "fruit" qualities of the Holy Spirit are utilized or applied to the different gifts of different disciples, the divine dimension yields two results:
 - Glory to God
 - Successful ministry
6. It is correct to show gifts in the plural, yet "fruit of the Spirit" in the singular.
7. The character qualities of "fruit of the Spirit" is to be enjoyed by all believers. When these qualities of spiritual life--administration, discernment, evangelism, exhortation, greater faith, generosity, mercy, ministering, pastor/teacher, servant, teacher, wisdom -- are spread over a church family, the different parts become one with Jesus.

Module 10 - Option 2 - Notes

Module 10 - Option 3 - Spiritual Gifts Profile

Ephesians 4:7-15

Missionary

Missionary is the special gift given by the Holy Spirit to certain members of the body of Christ (local church) to minister whatever other spiritual gifts they have in a second culture or second community (I Corinthians 9:19-23).

Healing

It is the special gift whereby the Spirit employs certain Christians to restore health to the sick by God's power (James 5:13-16; Luke 9:1-2).

Intercession

It is the special gift whereby the Spirit enables certain Christians to pray for extended periods of time with great positive effect for the building of the Kingdom (I Thessalonians 3:10-13; I Timothy 2:1-2).

Craftsmanship

It is the special gift whereby the Spirit endows certain Christians to use hands and minds to build the Kingdom through artistic, creative means (Exodus 28:3-4).

Hospitality

It is the special gift whereby the Spirit enables certain Christians to open their homes willingly and offer lodging, food, and fellowship cheerfully to other people (Genesis 18:1-15).

Faith

It is the special gift whereby the Spirit provides Christians with extraordinary confidence in God's promises, power, and presence so that they can take heroic stands for the future of God's work in the church (Hebrews 11; Romans 4:17).

Discernment

It is the special gift whereby the Spirit empowers certain Christians to know with assurance whether some behavior is of God or of Satan (Acts 5:3-6; Acts 16:16-18).

Mercy

It is the special gift whereby the Spirit enables some Christians to feel exceptional empathy and compassion for those who are suffering so that they devote large amounts of time and energy to alleviate it (Luke 10:30-37).

Giving

It is the special gift whereby the Spirit enables certain Christians to offer their material blessings for the work of the church with exceptional willingness, cheerfulness and liberality (II Corinthians 8:1-5).

Administration

It is the special gift whereby the Spirit enables certain Christians to understand the goals and vision of a given segment of the church's ministry and to direct those areas effectively, keeping the church on course (Acts 15:12-21).

Leadership

It is the special gift whereby the Spirit enables certain Christians to motivate, direct and inspire God's people in such a way that they voluntarily and harmoniously work together to do the church's work effectively (Hebrews 13:7; Judges 3:10; Exodus 18:13-16).

Helps

It is the spiritual gift whereby the Spirit empowers certain Christians to willingly bear the burdens of other Christians and help them in such a way that they can do their tasks more effectively (Acts 6:2-4).

Serving

It is the special gift whereby the Spirit empowers certain Christians to identify unmet needs of people and implement plans to meet those needs. Serving one another, like witnessing, is a calling of all Christians, but there are some who have a special desire to find ways to serve. There seems to be a special desire to meet physical needs in the people who have this gift (Galatians 6:1-2).

Knowledge

It is the special gift whereby the Spirit enables certain Christians to understand in an exceptional way the great truths of God's Word and to make them relevant to specific situations in the church (Ephesians 3:14-19).

Wisdom

It is the special gift whereby the Spirit endows particular Christians with an understanding of God's will and work as it relates to the living of life (James 1: 5; James 3:13-17).

Exhortation

It is the special gift whereby the Spirit enables certain Christians to stand beside fellow Christians in need and bring comfort, counsel and encouragement so they feel helped (Acts 11:23-24; Acts 14:21-22).

Music

It is the special gift whereby the Spirit enables certain Christians to praise God through various forms of music and enhance the worship experience of the local congregation (I Corinthians 14:26; Acts 15:13-18).

Teacher

It is the special gift whereby the Spirit enables particular Christians to communicate the truths of God's Word so that others can learn (Hebrews 5:12-14).

Pastor

It is the special gift whereby the Spirit enables certain Christians to assume responsibility for the spiritual welfare of a group of believers (I Peter 5:1-11).

Evangelist

It is the special gift whereby the Spirit enables particular Christians to share the Gospel to unbelievers in such a way that the unbeliever becomes a disciple of the Lord Jesus (Acts 8:26-40).

Prophet

It is the special gift whereby the Spirit empowers certain Christians to interpret and apply God's revelation in a given situation (I Corinthians 14:1-5, 30-33, 37-40).

Apostle

It is the gift whereby the Spirit appoints certain Christians to lead, inspire and develop the churches of God by the proclamation and the teaching of true doctrine (Acts 12:1-5, 14:21-23).

Module 10 - Option 3 - Notes

Module 10 - Option 4 – Sins Against the Holy Spirit Ephesians 4:30

Perhaps it is because of the great gentleness of the Holy Spirit that the Lord Jesus has pronounced such awful penalties against those who sin against the Holy Spirit. Everything that grieves the Holy Spirit is not necessarily to be construed as that one dreadful thing which the Scriptures call the **sin against the Holy Spirit**, which never hath forgiveness (Mark 3:29).

But when we once begin to descend the awful incline of evil, we never know where we are going to end. Therefore let us guard against the very beginnings of all that might lead to that dreadful attitude which the apostle describes when he speaks of those who have *done despite unto the Spirit of grace* (Hebrews 10:29).

We may *quench* the Spirit (I Thessalonians 5:19). This perhaps has reference rather to His public work in the church of God and the hearts of others than to His particular dealing with our own soul. We may discourage the work of the Spirit and the liberty of worship and testimony by our harshness and criticism. We may ourselves, through timidity or disobedience, fail to obey His impulses in our own hearts to testify for Him or to speak to others about their souls. The minister of Christ may quench the Spirit by worldly and sensational themes and by discouraging the spirit of prayer, separation, and revival in the church. The Spirit is quenched by worldliness, fashion and sinful pleasure. The Spirit is quenched by error, fanaticism and ecclesiastical pride.

The cultivation of worldly pleasures and personal ambitions, instead of humble heart searching and soul winning – these things quench the Holy Spirit. Nothing quenches His reviving power more than strife, controversy, evil speaking and division among the people of God. Frivolous conversation in connection with the house of God and sacred things often drives away the convicting influence of the Holy Spirit from other hearts. We may quench the Spirit in our children and have the blood of souls on our hands forever.

Again, the Scriptures speak of *grieving* the Holy Spirit. How gently this figure represents Him, not angry but pained. We may grieve Him by our doubts and fears. We may grieve Him by holding back some reserve in our consecration. We may grieve Him by disobedience and willfulness. We may grieve Him by coming short of the fullness of His blessing. We may grieve Him by a divided heart and the idolatry of earthly pleasures and affections. We may grieve Him by the neglect of His Word. We may grieve Him by our lack of love to Jesus, whom He always seeks supremely to honor and for whose rights He is

jealous. We may grieve Him when we cherish bitterness and it is of this especially that the apostle says *And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice.* (Ephesians 4:30-31). And we may grieve Him by our spiritual selfishness, by praying only for our own needs and by letting the world perish in its ignorance and sin while we hear the Gospel and neglect the cry of our brother.

But there is something worse than this. To some persons God had to say in days of old, *You do always resist the Holy Spirit* (Acts 7:51). The sinner resists Him when he tries to shake off religious impressions and escape conviction of sin, or procrastinate a decision for Christ. He may do it very politely and intend at some "convenient season" to take up the matter again; but all the same the Holy Spirit recognized it as rejection, refusal and insult. Therefore we read *Wherefore, as the Holy Spirit said, Today if you will hear His voice, harden not your hearts...*(Hebrews 3:7-8).

It is possible to do this by an imperceptible process as when a piece of iron is heated and cooled again and again until it corrodes and falls to pieces. The temper has been burned out of it and there is nothing left but dross. God says of some souls, *Reprobate silver shall men call them, because the Lord has rejected them* (Jeremiah 6:30). We never can tell when for the last time we are saying "No" to God and He is giving us the final invitation. Just because the Spirit is so gentle, patient, long-suffering and forgetful of His own honor and glory, therefore God has said, *Of how much sorer punishment, suppose you shall he be thought worthy, who has trodden underfoot the Son of God and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing and has done despite unto the Spirit of grace?* (Hebrews 10:29).

By A. B. Simpson, originally published in *The Alliance Weekly* (now *Alliance Life*), October 15, 1949.

Module 11 - The Gift of Tongues

Joel 2:28-29; Acts 2:4, 16; I Corinthians 14:1ff

The Book of Genesis tells a story about the beginnings of the world's languages. As the people were building a tower, the Lord confused their language so that they were "not able to understand each other" (Genesis 11:7). From this point people began to spread out over the earth, speaking different languages. People who speak different languages are mentioned as enemies of God's people (Jeremiah 5:15). But God's promise was that one day all the different peoples of the world would worship the Lord All-Powerful (Zechariah 8:23).

The New Testament tells of the fulfillment of this promise of worship in different languages. In Acts 2 we read that some of Jesus' followers were gathered in a room a few weeks after his resurrection. The Scriptures say that "they were all filled with the Holy Spirit, and they began to speak different languages by the power the Holy Spirit was giving them" (Acts 2:4). When visitors from different countries gathered to see what was going on, they heard praises to God in their own languages. Peter, one of Jesus' followers, explained to them that this gift of languages was the fulfillment of God's promise of a new relationship with his people.

The Book of Acts tells of two other times when the Holy Spirit visited God's people and they spoke in different languages, or "tongues." In the first, Peter had gone to speak to a family about Jesus. As Peter spoke, "the Holy Spirit came down on all those who were listening." The Jewish believers who had come with Peter knew that the Holy Spirit had come down, for they and Peter "heard them speaking in different languages and praising God" (Acts 10:44, 46). In the second, the Apostle

Paul helped some people to believe in Jesus and baptized them. He "laid his hands on them and the Holy Spirit came upon them. They began speaking different languages and prophesying" (Acts 19:6). Acts also describes receiving the Holy Spirit without mentioning tongues (Acts 4:31; Acts 8:17). It is likely that the first apostles saw speaking in different languages, or "speaking in tongues," as one visible sign of the Lord's powerful presence and ministry in the lives of those to whom they spoke.

The Holy Spirit continued to bring the presence of God to the Christian believers as they settled into local churches, and their experience of God's presence included the experience of speaking in tongues. The apostle Paul instructed the church of Corinth that this experience was a gift from God, but must be understood and practiced in such a way that everybody would be helped. "The Spirit gives one person the ability to speak in difference kinds of

languages and to another the ability to interpret those languages," Paul says (I Corinthians 12:10). "Not all speak in different languages. Not all interpret those languages" (I Corinthians 12:30). The story of the gift of languages in Acts 2 indicated that those who heard also understood Jesus' followers speaking in their own native languages. Paul's words to the believers at Corinth show that the languages God gives are often not understandable to others; they express a close communication between believers and God (I Corinthians 14:2). Paul writes elsewhere about the Holy Spirit's praying with "deep feelings that words cannot explain" (Romans 8:26). Therefore, tongues are valuable for personal prayer, but less helpful in a church gathering. Paul writes, "I thank God that I speak in different kinds of languages more than all of you. But in the church meetings I would rather speak five words I understand in order to teach others than thousands of words in a different language" (I Corinthians 14:18-19). Paul encourages those who have the gift of tongues to "pray for the gift to interpret what is spoken" (I Corinthians 14:13). Paul concludes his comments about the use of tongues in church by saying, "Do not stop people from using the gift of speaking in different kinds of languages. But let everything be done in a right and orderly way" (I Corinthians 13:39-40).

Our special abilities or experiences given by God must never become a source of pride. Rather, love must be the enduring sign of the true believer. Paul writes, "I may speak in different languages of people or even angels. But if I do not have love, I am only a noisy bell or a clashing cymbal" (I Corinthians 13:1). Tongues are only a temporary way in which we relate to God, either alone or in church. Love expresses the very eternal nature of God himself. Again Paul writes, "Love never ends. . . There are gifts of speaking in different languages, but those gifts will stop" (I Corinthians 13:8). Some may have the gift of tongues, but everybody should have love. Holy Bible Every Day Study Edition, Green and Longman, Editors, 1996, p. 1184 (used by permission).

Module 11 - Notes

Module 11 - Option 1 - Are Tongues for Today? I Corinthians 12:1

INTRODUCTION

1. Concerning gifts 8 and 9 on Paul's list in I Corinthians 12 he said, "to another the ability to speak in different kinds of tongues and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines" (I Corinthians 12:10-11).
2. "The gifts and calling of God are irrevocable" (Romans 11:29).
When God bestows a gift, he does so fully and/or completely. One may abandon it, or ignore it as illustrated in the parable of the talents. According to Matthew 7:19-23 even people who prophesied and cast out devils in Jesus' name were condemned. God does not wait until we are perfect before he grants gifts to us. God's gifts accompany forgiveness in regeneration. This is illustrated by a baby born with inherited traits.
3. Is it possible that these two gifts in I Corinthians 12:10 were added since the day of Pentecost?
4. No one would dare place a limitation on the power of God. He does anything at any time which is consistent with his good will and pleasure.

DISCUSSION

- I. The Reality of *Glossalelia*.
 - A. Possibility of use in the Old Testament.
 1. Numbers 11:25-26. Eldad and Medad upon whom the spirit rested... and they prophesied in the camp.
 2. Daniel 5:25. "Mene, Mene, Tekel, Parsin (Uparsin). The hand (God sent) wrote the inscription... Daniel interpreted the message, otherwise unrecognizable.
 - B. Prophecies in the Old Testament regarding the Holy Spirit.
 1. Isaiah 32:15; 59:21.
 2. Ezekiel 39:29.
 3. Joel 2:28.
 4. Zechariah 12:10.
- II. The Gift of Tongues in the First Century Church.
 - A. Languages of men were spoken rather than "languages of the spirit".
 1. Mark 16:17b - ".....they will speak in new tongues." Promised by Jesus along with other signs to confirm the word.
 2. Acts 2:1-11 shows that Jesus meant languages. Verse 8, "Then how is it that each of us hears them in his own native language?" (vs. 6) "each one heard them speaking in his own language." Tongues equated with "dialects". I Corinthians 14:11 indicates the gift was understood as languages since

- "barbarianism" was the verdict where no understanding existed. I Corinthians 14:21 quotes Isaiah where the Assyrian language was referenced. The "lips of foreigners" would not be empowered by the Holy Spirit of God.
3. Acts 2:4 - the miracle was that they spoke foreign languages by the help of the Holy Spirit. "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."
- B. The purpose of "signs" included revealing the gospel.
1. Called a "sign" by Jesus himself (Mark 16:17).
 2. Used to confirm the revelation preached (Hebrews 2:4).
 3. I Corinthians 1:6-7 - example of apostolic use of gifts to confirm the message. "Because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift..." I Corinthians 2:4 "my preaching ...with a demonstration of the Spirit's power".
 4. II Peter 1:19-21 "And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."
 5. John 20:30,31 "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."
- C. The purpose of tongues was to confirm the Word.
1. Hebrews 2:3, 4 "How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will."
 2. I Corinthians 14:22 "Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers."
 - a. Acts 2 - Pentecost demonstrated to the crowd that the Holy Spirit was really controlling the speech of the Apostles, therefore, they were speaking by the inspiration of the Spirit.
 - b. Acts 19:1-6 At Ephesus the gift of tongues to the twelve was to authenticate Paul and the gospel he preached. They could speak in tongues when Paul laid hands on them. This was one sign of an apostle, which showed him to be of God.

- D. The purpose of prophesy was to edify the church.
1. I Corinthians 14:5 "I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified."
 2. I Corinthians 14 makes it clear that there is no edification unless there is understanding at the corporate or congregational level. This would indicate that the gift of tongues was used as an aid in teaching only when an interpreter was present. "Those who prophecy are greater than those who can only speak in different languages -- unless someone is there who can explain what is said so that the whole church can be helped" (I Corinthians 14:5b).
- E. Paul's summary:
1. In I Corinthians chapters 12, 13 and 14, Paul responds to questions which must have come to him from a letter.
 2. This allows him the opportunity to correct certain practices in the church.
 3. Chapter 12 sets forth the issue in the list of gifts. Chapter 13 is a "theological interlude" which stresses love (*agape*) over all gifts. Love is the foundation of all service to God. Chapter 14 establishes corrective measures regarding the gift of tongues.

III. Is the Gift of Tongues for the Contemporary Church?

- A. There are five assumptions upholding this view.
1. The promises once made hold forth until Jesus returns.
 2. The promise of the Spirit in Acts 2:38 includes miraculous gifts.
 3. We need these gifts today to confirm the scriptures.
 4. The tongues of I Corinthians 12-14 are not languages, but rather ecstatic utterances unintelligible to man.
 5. They were given to edify the speaker for a devotional or super level of communication with God.
- B. Ecstatic utterances.
1. Tongues that are not intelligible would have been no sign.
 2. The pagans used this emotional outbreak centuries before Jesus, Isaiah 28:11-12; I Corinthians 14:21.
 3. The Greek word *ekstasis* is never used with the word tongues.
 4. The KJV words "unknown tongue" and the NEB words "ecstatic speech" in I Corinthians 14 are without any basis whatsoever. They are not translations, but interpretations.
- C. Arguments for other/alternate meanings of *glossolalia*.
1. I Corinthians 14:2,28 - speaker addresses God.
 2. I Corinthians 14:2 - speaker speaking mysteries.
 3. I Corinthians 14:4 - speaker edifies self and not others.
 4. I Corinthians 14:14 - speaker's understanding is incomplete.
 5. I Corinthians 14:19 - speaker not understood by audience.
 6. I Corinthians 14:23 - speaker is called "mad".

- D. Arguments against ecstatic utterances.
1. Nothing in the word "tongue" indicates unintelligible speech in Acts 2.
 2. The word *glossa* (tongue) is used in every place where the KJV uses the word "unknown".
 3. This is the same word used in Acts 2:8 and 11 with reference to recognizable languages. However, in I Corinthians 14 the Holy Spirit used the same word as in Acts 2 (*glossa*), but obviously meant something else (different kind of tongues) (I Corinthians 12:10).
 4. Consistency would allow the Jews, with Peter, to know that Cornelius was "magnifying God." This is the "like gift" of Acts 2. They were languages which were understood. This was one of the uses of tongues in the early church. The same Greek word is used in Acts 2 that is used in I Corinthians 14 (*glossa*).

IV. The Real Issue - A Contrast of Ideas.

- A. The First Century church witnessed miraculous signs, which included the gift of tongues. God revealed his will, confirmed it and edified the believers.
- B. Why is speaking in tongues such an issue? Paul referred to it as one of the lesser of all spiritual gifts. Jesus, John and James made no reference to it.
1. If it is used in contemporary theology as a way to bring subjectivity and emotion as a means of validating truth, that practice would be highly questionable.
 2. Experience and emotion may be evidences or results of the work of God in one's life, but must not be relied on as the valid source of truth.
 3. Objective truth is the mind of God revealed in the scriptures, confirmed by miracles and preserved for humanity.
 4. Subjective truth allows circumstances and feelings to be the criterion for truth.
 5. Each of these must be held in proper balance for the complex mind and soul to know and love God.
 6. Feelings are wonderful gifts. However, the principle or basis behind the feelings must be valid rather than the feeling itself.
- C. The gift of tongues was not essential to spirituality.
1. One may be filled with the Spirit, Ephesians 5:18, without having supernatural gifts.
 2. Luke 1:15 and 41 prophesied that John the Baptist would be filled with the Holy Spirit from his mother's womb. Luke 1:67 says that John's father, Zacharias, was filled with the Spirit.
 3. John 10:41 assures us that even though John the Baptist was filled with the Holy Spirit, he "performed no sign, but all the things that John spoke about this man (Jesus) were true."

V. Summary.

- A. What does the New Testament teach about speaking in tongues?
 1. A primary role of the miraculous power of the Holy Spirit of apostolic times was for the purpose of confirming and authenticating the message of the gospel.
 2. It was the validation of the inspired man and the inspired message.
 - a. John 20:30-31.
 - b. Hebrews 2:3-4.
- B. H. Leo Boles wrote in his book *The Holy Spirit*, pp. 179-180, "There are 8 writers of the N.T.--Matthew, Mark, Luke, Peter, Paul, James, John and Jude. There are 27 books of the N.T., there are 21 books or letters written to individual Christians, churches and groups of churches. Paul wrote 13 or 14 of these letters. There are 27 churches mentioned by name in the N.T. Paul and Luke are the only writers who discussed the gift of speaking in other tongues. Paul wrote not a word on the subject of tongues to the church at Rome, Ephesus, Colosse, Thessalonica, Philippi, or the churches in Galatia. He wrote a letter or letters to all of these churches, but said nothing about the gift of speaking in tongues. Neither did he mention the subject in his epistles to Timothy, Titus, or Philemon. James did not mention the speaking of tongues in his general epistle; John, who wrote 5 books of the N.T. does not mention the subject. Even Peter, the spokesman on the day of Pentecost, who evidently had the gift of speaking with tongues, did not mention the subject in writing his 2 letters. It is a strange omission indeed if the gift of tongues was an essential part of the Christian experience or if it was to be perpetuated in the church of the Lord's people."
- C. Speaking in tongues at Corinth, I Corinthians 12-14.
 1. There were nine spiritual gifts given at Corinth. Not all the Christians received these special gifts. Not all Christians received the same spiritual gift.
 2. All of these gifts were important. Speaking in tongues was considered by Paul among the least valuable of the group. If these gifts were meant to continue in the church through the ages why did they not all continue? Why did the least valuable continue?
 3. The attention that Paul placed on speaking in tongues at Corinth emphasized the communication of man to God.
 4. Passages to read:
 - a. I Corinthians 12:1; 4-12; 28-31.
 - b. I Corinthians 13:1-2, 8-10; I Timothy 3:16-17.
 - c. I Corinthians 14:1-40.
 5. In contrast to the speaking in tongues of the Bible, some case studies of modern day *glossolalia* show the following results:
 - a. No real foreign language was spoken.

- b. Speech resembled infantile speech, predominating in vowels.
 - c. When interpretations were offered they extended much longer than the speech itself. This may happen in translation.
 - d. Speakers used syllables of their own language background.
 - e. Glossolalists were unable to distinguish between glossolalic speech of believers and laboratory speech of unbelievers.
- E. Mansell Pattison, "*Behavior Science Research on the Nature of Glossolalia*," Journal of the American Scientific Affiliation, September 1968.
- 6. Questions which arise:
 - a. If miraculous spiritual gifts (sign gifts) are still available today, why not all of them (raising the dead, instant healing, restoring sight, hearing, limbs, vision, etc.)?
 - b. Why did the New Testament not mention the gift of tongues more often?
 - c. Why do missionaries who need to speak in foreign languages not have the gift?
 - d. Why do modern glossolalists claim the least valuable gift?
 - e. Why pray for this gift when the scriptures indicate that it was given of God without any petitions or prayers for it?
 - f. Why do some of the best informed Bible students and the more spiritually mature not have this gift?
 - 7. The real issue is this: Are modern day cases of tongue speaking real or not? Does the Holy Spirit really come into a person and cause him to speak in tongues as in apostolic times? Some say yes, others, no.
- D. The use of *glossolalia* at Corinth.
- 1. Chapters 12-14 are devoted to a discussion of Holy Spirit gifts.
 - 2. In chapter 14, Paul dwells on the gift of tongues. He speaks clearly in favor of the gift. *Now I want you all to speak in tongues*, verse 5.
 - 3. Evidently the prominence of the gift had been overused.
 - 4. Fascination of the gift caused some to use it for self-gratification.
- E. Paul shows the gift in a larger context.
- 1. Its original purpose was to build up or edify the church.
 - 2. Guide lines were set because of problems arising in worship.
 - 3. I Corinthians 14:27-28 establishes the following:
 - a. *If anyone speaks in a tongue, let it be two or at most three and each in turn and one should interpret.*
 - b. *If no interpreter, keep silent and speak to himself and to God.*
 - 4. This total instruction must be read in the sense Paul intended.
 - 5. He is reacting to a local problem.
 - 6. We have no other incident similar to this in Scripture.
 - 7. Paul wrote specific restrictions when the gift was misused.
 - 8. The solution to the problem is not a law for all time, but an example of one way to approach a similar difficulty.

NOTE: I am indebted to Alfred McBride for his commentary on Acts for the above insight.

CONCLUSION

1. I Corinthians 13:8 "Love will last forever, but prophecy and speaking in unknown languages (tongues) and special knowledge will disappear (cease)." TouchPoint Bible.
2. "Certain brethren have magnified one gift out of 27 beyond all proportion, among these there have been many godly souls, but the general moral result has not been good." A.W. Tozer, *Are They For Us Today?* Christian Life, p. 25, 1957.
3. No experience is beyond scriptural examination and evaluation. John said "test or try the spirits" (I John 4:1). It is contrary to the N. T. for anyone to lift his experience above the validation of scripture.
4. It is the function of the Holy Scriptures to validate human experience rather than human reason and experience to interpret scripture.
5. The Patristic Fathers of 150 A.D. said the gift of tongues was no longer evident among them. This is questioned by some.
6. We deeply respect each gift the Holy Spirit chooses to confer and when he chooses to do so. Depending upon one's presupposition, I Corinthians 14:1-2 opens a window for a remarkable occurrence between a humble disciple and his God.
7. When the use of a God given entity runs its course, God sets it aside.
8. There are numerous gifts which in their very nature and function remain-- generosity, mercy, encouragement, administration, healing, leadership, teaching, etc.
9. When John said in Revelation 22:17, "come...take the water of life freely," he used the same word "take" for "receive" in John 20:22. He meant reach out and take hold of a rare gift that is extended by the Giver.
10. God gives, we must receive. The Holy Spirit is not an experience. He is a person. He is the means through whom the Father and the Son provide living power performing God's will in us.
11. If we are rich in gifts, but ragged in spirit, in the crisis of the spirit (human) we need the help of the Spirit.

"Hover o'er me, Holy Spirit
Bathe my trembling heart and brow,
Fill me with your hallowed presence,
Come, O come and fill me now."
(B. Triplett, *A Contemporary Study of the Holy Spirit*,
Pathway Press, p. 141.)

Module 11 - Option 1 - Notes

Module 12 - The Holy Spirit of Prayer

Zechariah 12:10

INTRODUCTION

1. *And I will pour out on the house of David and the inhabitants of Jerusalem the Spirit of grace and supplication, Zechariah 12:10.*
2. “On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity” (Zechariah 13:1).
3. “For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently. 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. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will” (Romans 8:20-27).
4. “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).
5. “But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit” (Jude 20).
6. “All this I have spoken while still with you. 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. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:25-27).

DISCUSSION

- I. The Holy Spirit of Prayer.
 - A. The attributes of Jesus.
 1. Creator – power – omnipotent.
 2. Creator – knowledge – omniscient.
 3. Creator – everlasting – omnipresent.
 4. Creator – beneficent – omni-benevolent.
 - B. The attributes of the Holy Spirit.
 1. Creator – power – life and new life (John 3:3-5).
 2. Creator – knowledge – mind of God (I Corinthians 2:11).
 3. Creator – immortal – eternal - (Genesis 1:1).

4. Creator – agape love – Holy Spirit of love (Romans 15:30).
- C. Ministry of intercession.
1. "Jesus Christ is at the right hand of God interceding for us" (Romans 8:34b).
 2. Jesus "ever lives" to make intercession for us (Hebrews 7:25).
 3. "The Holy Spirit intercedes for the saints according to the will of God" (Romans 8:27b).
 4. The Holy Spirit indwells the Christian's heart and interprets dimensions both of pain and glory, often beyond the scale of human vocabulary.
 5. The Holy Spirit interceding for us (on earth) and Jesus interceding for us (in heaven) creates a Divine Duo whose principle mission is to both defend us against the enemy and in a far greater way prepare, equip and escort us into the throne room of the presence of God.

II. The Power of the Holy Spirit of Prayer.

- A. "But when the Holy Spirit comes to you, you will receive power" (Acts 1:8).
1. Life is a journey. It takes power to move. The amount of power depends upon the weight of the load, distance and time.
 2. "We were all baptized into one body through one Spirit, and we were all made to share in the one Spirit" (I Corinthians 12:13 New Century).
 3. "Jesus answered, 'I tell you the truth, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. Human life comes from human parents, but spiritual life comes from the Spirit'" (John 3:5-6 New Century).
 4. The power of the Holy Spirit is the only means endowed by the one true Holy God to bring about spirit-filled lives and a transformed heart.
 5. Jesus clearly asserts both the power and necessity of a new work of the Holy Spirit through which one enters new life with God. This transformation is called eternal life (John 3:36).
- B. The power of the Spirit of prayer accomplishes the following:
1. Adoption - "...but you received the Spirit (Holy Spirit) of sonship (adoption) and by him (Spirit) we cry Abba Father" (Romans 8:15).
 2. Instruction – teachers led by the Spirit.
 3. Obedience – "The Holy Spirit, whom God has given to all who obey him, also proves these things are true" (Acts 5:32b New Century).
 4. Overcome weakness or stress – "In the same way the Spirit helps us in our weakness" (Romans 8:26a).
 5. Salvation and peace are the result of God pouring out his love into our heart by the Holy Spirit, whom he has given us (Romans 5:1-5).

III. The Purpose of the Holy Spirit of Prayer.

- A. Why God, why Jesus Christ, why the Holy Spirit?
1. The answer is beyond human contemplation.
 2. Should be examined in light of not why the Holy Spirit, but what was/is his role or function in his own Sovereignty? This is a profound consideration and purpose.
- B. The purpose or role of the Holy Spirit includes:

1. Convicting the world of sin. Of righteousness and of judgment (John 16:8 -11).
 2. The Holy Spirit regenerates the sinner (Titus 3:5).
 3. The Holy Spirit indwells the saint (I Corinthians 2:12).
- C. The result of the indwelling Spirit is:
1. Insight into God's will.
 2. Peace in the midst of trials and/or storms.
 3. Boldness in the face of threats to faith.
 4. Assurance of holy companionship.
 5. Awareness of onslaughts of Satan.
 6. Convicts of sin and leads to repentance.

IV. The Promise of the Holy Spirit of Prayer.

- A. God wants the flame of the Holy Spirit to ignite our lives.
1. "...the Father gives the Holy Spirit to those who ask Him" (Luke 11:13b).
 2. He takes up his abode in conversion (Acts. 2:38).
- B. The Holy Spirit leads us to true knowledge and understanding (I Corinthians 2:12-13).
1. The Holy Spirit convicts one of sin (John 16:18).
 2. Full assurance of forgiveness is achieved by the new birth of water and the Spirit (John 3:3-5).
 3. "...the Spirit gives life" (II Corinthians 3:6).
 4. The very gospel of salvation was preached to them by means of the "Holy Spirit sent from heaven" (I Peter 1:12).
 5. The Holy Spirit bears witness with our spirit that we are the children of God" (Romans 8:16).
- C. "Heavenly protection belongs to the saved and because you are sons, God sent the Spirit of his Son into our hearts..." (Galatians 4:6).
1. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Timothy 1:14 KJV).
 2. "For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God. Now it is God who makes us stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come" (II Corinthians 1:20-22).
 3. "Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come" (II Corinthians 5:5).
 4. The Holy Spirit brings this work forth with the full cooperation of the believer. He will not impose Himself on either saint or sinner.
- D. The Holy Spirit intercedes for us in prayer.
1. "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. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (Romans 8:26-27).

2. "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).
- E. He will comfort us in death.
1. "... where is he that put his Holy Spirit within him (Moses)?...Who sent...Who divided...Who led....they were given rest by the Holy Spirit" (Isaiah 63:11-14).
 2. "The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life" (Revelation 22:17).
 3. He will be with us in the resurrection. "We who worship by the Spirit of God,...want to know the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in death, and so, somehow, to attain to the resurrection from the dead" (Philippians 3:3, 10-11).

CONCLUSION

1. "I will pour out upon the House of David and upon the inhabitants of Jerusalem, a spirit of grace and supplication" (Zechariah 12:10).
2. "The Holy Spirit makes intercession for the saints according to the will of God" (Romans 8:26-27).
3. "Pray in the Spirit at all times with all kinds of prayers, asking for everything you need. To do this you must always be ready and never give up. Always pray for God's people" (Ephesians 6:18 New Century).
4. "The Spirit we received does not make us slaves again to fear, it makes us children of God. With that Spirit we cry out, (Father). And the Spirit himself joins with our spirits to say we are God's children. If we are God's children, we will receive blessings from God together with Christ. But we must suffer as Christ suffered so that we will have glory as Christ has glory" (Romans 8:15-17 New Century).
5. Three lessons to remember—
 - Believe that the Holy Spirit dwells in you (Ephesians 1:13-14; Acts 2:38, 8:32; Galatians 3:14).
 - Beware of grieving the Holy Spirit (Micah 2:7 and Ephesians 4:30).
 - Be filled with the Spirit (Ephesians 5:18b).
6. The mystery of prayer includes divine indwelling. God gives his Spirit as the divine power praying in our hearts moving us toward Him. God is a Spirit and only a similar life and Spirit within us is capable of communion with God.
7. Adam's sin, among other things, cost humanity God's indwelling presence. Jesus' life demonstrated that Divine power could live in mortal flesh. His death paid the penalty that made it possible for the Holy Spirit to come again and live in redeemed souls as he did in Adam before he sinned. This awesome reality appropriates the possibilities of linking the heart of man to the heart of God. Therefore, "pray in the Holy Spirit" (Jude 20b).
8. One of the great assurances of the Holy Spirit is that we have heavenly protection over our prayers. The "least of the Kingdom of God", Jesus said, "is greater than John the Baptist." Why? Because all of the Old Testament

men and women of God had the Holy Spirit come on them for a specific task. He (the Spirit) was with them (Joshua, Gideon, Sampson, David, etc.). The Holy Spirit indwells our hearts by faith. He lives in us. He is not just with us now and then for one project or another. This protection precludes Satan's interference as with Daniel's prayer. Daniel's unique prayer aided by the Holy Spirit, ascended to the throne room of the Father. I believe the interference in receiving the answer lay in the fact that the Holy Spirit did not indwell Daniel as he does New Testament believers. Daniel 10:10-14a, "A hand touched me and set me trembling on my hands and knees. He said, 'Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.' And when he said this to me, I stood up trembling. Then he continued, 'Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. Now I have come to explain to you what will happen to your people in the future....'"

Module 12 - Notes

Module 12 - Option 1 - Praying in the Holy Spirit Ephesians 6:18; Jude 20

INTRODUCTION

1. The prayers of Paul have a **shameless persistence**.
2. The intercession of the Holy Spirit in Paul's prayers were real to him.
3. His prayer life exhibited not only a personal relationship with God but demonstrated a prayer life of power.
4. He encouraged Timothy, the Corinthians and all who followed to use his example (I Corinthians 11:1).
5. The past is forgiven (Colossians 1:14).
6. The present is secure (Hebrews 13:5).
7. The future is settled (John 6:47).
8. The following is an effort to verbalize Paul's ministry in the Spirit.
9. God created us with immense mental potential, much spent in physical matters. We are "dumbed down" morally, intellectually and spiritually by the enemy. Allow God to lift your spiritual perception out of your "box" and be welcomed into His very large room (Psalm 31:8).

DISCUSSION

- I. "...transformed by the renewing of your mind" (Romans 12:1-3).
 - A. The Holy Spirit in all his glory resides in the heart of each saved person. This means that inside the depths of every believer is a vast Spirit of shining, stainless purity. This Spirit is working to bring the saved to a state of total health. The Holy Spirit responds to all of man's convoluted patterns with even more intelligent and encompassing patterns of its own. This Spirit is all-loving, all-powerful and all-knowing. In the end, this Spirit is absolutely guaranteed to see the Christian through to the end, no matter what.
 - B. When we know that the Holy Spirit indwells a person, we love that person because such a pure and beautiful Spirit would only dwell in what is equally pure. To love (agape) someone is to know for certain that the Holy Spirit is overseeing his/her life. Paul trusted and relied upon that fact which enabled him to rise above Satan's testing. Seeing the fruit of the Spirit in the lives of others is a way to have the Holy Spirit answer your own prayers. This is true intercession. Listening to the Holy Spirit in the voice of another is yet another way to know what kind of help they really need.
 - C. The Blessed Residue.
 1. There are calls for love.
 2. There are expressions of love.
 3. We know that any thought/action can have both 1 and 2. Most every thought and/or action will be a mixture of the two, so what does one do?

- D. Paul allowed the Holy Spirit to interpret which thought or deed was a call for love and which was an expression of love. The Spirit determined the following:
1. The example of suffering is a major test. In the Christian's final analysis, all of the past is gone and nothing remains except the blessing. The Spirit assures one that he is saved and that all of his kindness and loving thoughts are honored. He also assures that he has purified those thoughts that hid their light and now presents them to you in their own perfect radiance. They are beyond destruction and beyond guilt. These assurances come from the Spirit within.
 2. The idea here is that as we are producing thoughts each moment, the Holy Spirit is placing them one-by-one through his filtering system.

II. "The Holy Spirit intercedes according to the will of God" (Romans 8:27).

- A. The heart and teachings of Paul.
1. Whatever is in accord with light, the Spirit retains. This strengthens kingdom principles in the saved.
 2. What is partly in accord with light, he accepts and purifies.
 3. What is out of accord, he rejects entirely.
- B. It should be clarified that this rejection or judgment is not a condemnation. It is not an evaluation as something evil by intent on the part of the believer, He simply rejects it as false.
- C. This filtering process results in light, that which is good; only the true in our thoughts is retained. All else is discarded leaving only the "**blessed residue.**"

III. Light Versus Darkness.

- A. One may hang on to dark thoughts and reap what has been accumulated over a lifetime as a mountain of inner darkness with only little flecks of light. But the Holy Spirit sees the legacy of all our past thoughts as a shining collection of pure light without the faintest hint of shadow or impurity.
- B. The leadership and help of the Holy Spirit in the life of the Christian is what Paul experienced and encouraged.
1. The Holy Spirit is performing this purifying process inside of us right now whether we are in agreement or not.
 2. We can benefit so much more if we consciously experience this purification of our thoughts.
 3. When we contemplate our thoughts, we are appealing silently for the Spirit to show the elements of truth in them.
 4. We pray that as the Spirit evaluates them, he will remove distracting elements and give them back to us as clear ideas that do not contradict the will of God.

- C. Give your thoughts to Him and He will give them back to you as wondrous blessings. As each thought is transformed, it takes on healing power from the Spirit. This will prevent falsehood and deception from Satan.
- D. I personally find that this process is effective. I believe that what both Paul and the Holy Spirit are urging us to do in regard to others is what the Holy Spirit has done to our own thoughts.
 - 1. As we see the thoughts of others in their behavior, let us commit them to the Holy Spirit.
 - 2. We pray that He will discard from them everything but the light and then give back pure and holy thoughts.
 - 3. In this process, we will see love beyond hate, constancy in change, the horrors of sin and ultimately heaven's blessing on this world.

CONCLUSION

1. The following is one of Paul's many metaphors from his writings. "If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames" (I Corinthians 3:12-15).
2. "As intercessors, we must be gold miners, searching for the gold in others. Inspired by the Holy Spirit, we must dig and search through our rubble of thinking for the shining treasure, discarding all the rocks, and keeping the gold. An approach that does not make us successful miners is when we find an ugly rock, without any gold, we stop our search, pick it up, examine it closely, discuss it and complain about it to our fellow miners." Anonymous
3. Instead we must care only about the gold. Learn to chip it away from the surrounding rock and learn to distinguish real gold from fool's gold. Then we must take the ore and melt it down, burning away all the dross so that what remains is only the pure, precious metal, **the blessed residue**.
4. Experiencing loving thoughts is not just a technique for lifting our mood during the day, but it is a way to translate our minds from here to eternity. To do this, as Paul did, allows us to see the real world. The real world, which includes the unseen world, is what the Holy Spirit has reserved for you out of all of life's experiences.
5. **The blessed residue is eternal.**
6. With the help of the Spirit the dross is removed and our love (agape) thoughts here have eternal implications. They become eternal because of the love of the Spirit. Therefore, they are like the Father and cannot die. This is why it is so important for our minds to become transformed and renewed because our spiritual thoughts will never die. To recognize these eternal values is to know that we will never die.
7. Paul said "For to me to live is Christ and to die is gain." Remove Christ from that sentence and Paul says, for to me to live is to die.
8. "Thanks be to God for his indescribable gift!" (II Corinthians 9:15).

Module 12 - Option 1 - Notes

Module 12 - Option 2 - Prayers

Jude 20

Holy Spirit, creator of the church and renewer of the world, renew our hearts and recreate our church. Not with new or different teaching, but with new and exciting challenges. Our world is in some ways another Tower of Babel, where ambition and pride dominate. We seek for a spiritual life that honors Jesus and strives for community.

Call me to repentance so that any change I seek in others, will have first begun in me. Breathe on us, breath of God, and make us as fresh and new as the dawn.

Holy Spirit of healing, each of us needs your saving touch in our moral, emotional and physical lives. I ask to continue to be a healing presence to my family and friends. I know one of the greatest healings is the forgiveness of sins. Purify each of us of all sin, by your grace through the cross.

Generous Spirit, you have given us many gifts. May the Gamaliel principle teach me to keep an open mind and trust that movements among your people, those which are controversial and upsetting, will succeed if they are truly God's will, otherwise they will come to nothing.

Holy Spirit who watches over the church, you inspired servants of old to step forward and replace vacancies left in the ranks. Bless now, and strengthen many of these new families and members who will serve and build up the Body of Christ.

Help us to preach, teach, and serve whatever the calling with renewed wisdom and bring each to a more mature faith in the ministry of the Word. Give each one, as it were, the face of an angel.

Dearest Spirit of conversion, help us to discern the difference between magic tricks and authentic Divine wonders. You link the gift of your Holy presence in our communion with you and one another.

Powerful Spirit, you tackled the mighty Saul of Tarsus and re-directed his zeal on behalf of the Gospel. You turned a murderer into a martyr, the greatest persecutor into the greatest missionary. So complete was your victory over Paul's soul that nothing ever stopped his passionate desire to proclaim the Gospel of Jesus. Give us conversion energy and may nothing ever quench the fire of your Spirit in our lives. Lead us to share our faith and fill us with your Spirit of love.

Remove blind spots in my own soul so I may see those who need to be loved and taught. We sing of your protection and praise your guardianship of your church.

Your servants of old were led by you and sent by you. We are attracted to such leadership of you, blessed Holy Spirit. We have much inner sensitivity to acquire. Holy Spirit, warm us with your presence and lead us to both hear and follow your call. It seems that one of your gifts is the call to suffer for the cause. At first, dear Lord, that does not seem like a gift to me. We fear pain. But where you call me to bear the cross, give me the grace to carry it.

Spirit of Grace and Supplication, in almost every century you have called, inspired, equipped your anointed leaders to face issues that challenge the church. Upon prayerful reflection and wisdom from above you have moved your church forward in time. You have always been there to move them. I praise you, adore you and thank you. As I grow older my trust is stronger because I know you have done that. Move us forward, Holy Spirit, as we approach the final consummation. May the peace of God, the love of Christ, and the communion of the Holy Spirit rest upon your heart. Amen

Module 12 – Option 2 Notes

Module 12 – Option 3
When Words Are Not Enough
Romans 8:26

INTRODUCTION

1. “I cried out to God for help; I cried out to God to hear me. When I was in distress, I sought the Lord; at night I stretched out untiring hands and my soul refused to be comforted. I remembered you, O God, and I groaned; I mused, and my spirit grew faint. You kept my eyes from closing; I was too troubled to speak” (Psalm 77:1-4).
2. “The LORD said, ‘I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering.’” (Exodus 3:7).
3. “When words are not enough to tell you of our love...”

DISCUSSION

- I. The Celestial Realm
 - A. God is Spirit (John 4:24).
 1. The nature of “spirit” is very different from corporeal or physical matter by which the human mind operates.
 2. The celestial realm exists intuitively.
 - B. The definition of intuition:
 1. “the immediate knowing or learning of something without the conscious use of reasoning; instantaneous apprehension.” Webster New 20th Century Unabridged Dictionary, p. 964.
 2. Intuitive truth or view may be gifts the human mind occasionally reaches but is not the primary or principle use of knowledge, fact or truth.
 - C. It must be stated that the above is totally from a human standpoint and may fall far short of ultimate reality regarding the celestial realm.
- II. Communication Between the Immortal and the Mortal.
 - A. The Human:
 1. “It is the spirit in a man, the breath of the Almighty, that gives him understanding” (Job 32:8).
 2. I am just like you before God; I too have been taken from clay. The Spirit of God has made me; the breath of the Almighty gives me life (Job 33:4, 6).
 3. “He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end” (Ecclesiastes 3:11b).
 4. “This is the word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares” (Zechariah 12:1).

5. "By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return" (Genesis 3:19).
- B. The Divine element in humanity:
1. "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27).
 2. "This is the written account of Adam's line. When God created man, he made him in the likeness of God" (Genesis 5:1).
 3. ...for in the image of God has God made man. Genesis 9:6b.
- C. Use of the physical senses:
1. "For the ear tests words as the tongue tastes food. Let us discern for ourselves what is right; let us learn together what is good" (Job, 34:3-4).
 2. Jesus ate, slept and often rested.
- III. The Ultimate Paradox; When God Hears Man and Man Hears God.
- A. When the Divine hears the human.
1. "The cry of Israel, The LORD said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering'" (Exodus 3:7).
 2. God often remembered Israel's cry when he rescued them from enemies (Exodus 30:3-4; often in Judges, II Chronicles 36:15-16; Psalm 78:37-38, 86:15; Jeremiah 12:15; Lamentations 3:32; Hosea 11:4; Micah 7:18-19).
- B. Father, Son and Holy Spirit are energy and intelligence in the celestial realm, another state of existence.
1. When the supernatural makes an appearance on this planet, it is known as a miracle.
 2. Biblical history affirms various manifestations and describes it in human language.
 3. Spiritual energy is only esteemed, understood or appreciated by authentic faith.
- C. Thousands of years after Genesis 1, the Holy Spirit allowed Moses to say, "and God said" ...Verses 3, 6, 9, 11, 14, 24, 26 and 29.
1. On what basis or language did *Yahweh* use when "God said?"
 2. With what eyes did he "see"? 12b, 18b, 21b, 25c and 31.
 3. What was the one language of Babel? Genesis 11:1.
 4. What was the result of confusing the languages?
- IV. The Language of God.
- A. John of the Cross once said, "The language of God is the experience that God writes on our hearts." The Sayings of Light and Love, Saying #7.
- B. I Corinthians 13:1 refers to the language (tongues) of men and of angels.
- C. By Abraham's time it is thought that some form of ancient Hebrew was spoken. God's voice was heard on Sinai (Exodus 20:1ff).
- D. Jesus spoke Aramaic and Greek.

- E. Jesus never spoke a word of English during his lifetime.
 1. Returning to Romans 8:26, it is likely that no English word has ever entered the throne room of God.
 2. As electronics change, the actual voice of a person changes in the transmission. The Holy Spirit translates from human verbosity to intuitional communication to the throne of God.
 3. It is possible that all prayer sent by the Holy Spirit from the human heart to Jesus, Hebrews 7:25, is then referenced by our Father in a manner inscrutable to human understanding. He hears!
- F. "God has given human beings the ability to groan. It is the natural voice of deep pain. It expresses what words cannot," Lee Brase, Praying From God's Heart, Nav Press, Pray Magazine, Issue 14, 1999, p. 6.
- G. Jehovah does not use words to communicate.
 1. His intuitive nature enables him to understand and uphold all things by the word (*ramati* voice) of his power (Hebrews 1:3).
 2. The flowers, mountains, heavens declare his glory, proclaim his work, speak in such a way that all languages of men "hear their voice honoring God as Creator (Psalm 19:1-4).
 3. "For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse" (Romans 1:20).
 4. God communicated with words as he gave the Bible to man. The inspired record came from men moved by the Holy Spirit (II Peter 1:21, II Timothy 3:16).
 5. When the tangible force of God's goodness makes an appearance on earth (breaks the sound barrier), it is called a miracle.
- H. The depths of pain, the heights of ecstasy.
 1. The human family learns from birth that there are boundaries to their ability to communicate.
 2. There are sounds which go below the human ear to hear – elephants, dolphins and whales we are told.
 3. There are sounds so high on the frequency scale that the human ear does not hear. In both cases it would be as if there was no sound, noise or words at all to human ear.
 4. Taxes not claimed are as if they do not exist. The same holds true in the realm of the spirit.

V. What About Prayer?

- A. At times when "words are not enough," there is no reason to even speak because "the Holy Spirit himself intercedes for us with groans that words cannot express" (Romans 8:26b).
- B. Romans 8 speaking of the Holy Spirit, makes prayer possible and shows what the Spirit accomplishes in the Christian.
 1. The Spirit gives life (vs. 10, 11, 13).
 2. The Spirit is the first fruit (earnest) of the glory of God (vs. 23).
 3. The Holy Spirit helps us pray. "By him we cry (pray) Abba Father (vs.15). There must be divine communication beyond words.

- C. The Spirit's intercession for the saints is according to the will of God (vs. 27).
1. To pray "as we ought" (vs. 26) means to pray what is necessary.
 2. The wailings still remain as a voice for the cry of despair and suffering. Jesus cried out in a loud voice because of his intense suffering, Matthew 27:50. *Kradzo* includes crying out in a loud voice as if to howl or wail.
 3. The scream of Jesus from the cross must have been the most horrifying cry the earth has ever heard. The earth shook, darkness covered the earth, graves were opened and nature convulsed.
 4. **The horror of his scream embraced all sins forever.**
 5. Suffering as a believer has a different face than that of a non-believer because the one whom we call Lord has gone through it for us and with us.
 6. It is the Spirit that enables the Christian to say "Abba Father," Romans 8:15, and "Jesus is Lord"; I Corinthians 12:3b.
 Note: Acknowledgment is given to They Cried to the Lord by Patrick D. Miller, Fortress Press, 1994, pgs. 319-320 for above thoughts.

VI. What About the Groans of God's Children?

- A. The groans of God's children reach his heart and move Him to compassion.
1. "...he groaned in the Spirit, and was troubled" (John 11:33b).
 2. "Jesus therefore again groaning in himself..." (John 11:38a).
 3. "...we groan inwardly as we wait..." (Romans 8:23b).
- B. "May the groans of the prisoners come before you; by the strength of your arm preserve those condemned to die (Psalm 79:11). As a chaplain of prisoners, I often heard their groans. It caused me to do all I could for them. Sometimes I still hear them in the night.
- C. Lee Brase in his book, Praying From God's Heart, lists the following situations that warrant groaning prayers;
1. Abhorrent sin from which you long to be set free.
 2. A child who has strayed so far from God that there seems to be no hope, hard heart.
 3. A longing for which you have prayed so many years that you do not know what to say anymore. Re: Illness.
 4. Let your heart groan without shame before the throne.
 5. God hears these prayers in the language of pain.
- D. The Holy Spirit translates the language of a human heart as he translates the song of a bird, or the groan of a whale, or the howl of a lonely wolf on a mountain peak when there is a full moon. The difference is that man's heart has a moral tone.

CONCLUSION

1. God gave Adam and Eve perfect life which they possessed as a **gift**. Yet, they took God's **gift** and treated it as a **right**.
2. May prayer never be treated as a **right**.
3. We are surrounded with many voices. Sheep hear their Shepherd.

Note: I am indebted to Lee Brase for the fresh understanding his book Praying From God's Heart has added to my study.

Module 12 – Option 3 - Notes

Module 12 – Option 4 – Prayer to the Holy Spirit

Ephesians 6:18b

INTRODUCTION

1. The following prayer has its place as a true marker in 20th Century Christianity.
2. Edith Stein, an author and a Catholic scholar, was a contemporary of Dietrich Bonhoeffer. In 1945, Adolf Hitler gave direct orders to Himmler for Bonhoeffer to be hanged. Edith Stein also died in 1945 in a gas chamber in Auschwitz. Both of them died as martyrs.
3. Her writings are some of the most enlightening, yet challenging, I have ever read.
4. When the Gestapo arrived at the Carmel of Echt, Edith took her sister, who by this time was also in residence there, by the hand and said, “Come, Rosa. We’re going for our people.” Death came swiftly since from the Final Solution devised by Hitler there would be no return.
5. Because she was Jewish, Edith Stein was taken with her sister Rosa and many other Catholic Jews from the Netherlands to the concentration camp in Auschwitz, where she died with them in the gas chambers. Today we remember them all with deep respect.
6. Despite the dangers surrounding her, Edith did not succumb to fear. She looked forward, always raising her sights to the horizon of faith that sustained her. These sentiments are finely articulated in the “Prayer to the Holy Spirit,” which she composed a few months before her death.

DISCUSSION

- I. Who are you, sweet light that fills me
And illumines the darkness of my heart?
You lead me as with a mother’s hand,
And if you would let go of me
I could not take one step more
You are the space that from all sides
Encompasses my being and shelters it.
Apart from you it would sink into the abyss
Of nothing, out of which you raised it into existence.
You, nearer to me than I to myself
And more interior than my innermost
Yet ungraspable and incomprehensible,
Beyond the scope of every name:
 Holy Spirit –
 Eternal love!

- II. Are you not the sweet manna
Which from the heart of the Son
Streams into my own heart,
The food of angels and saints?
He who rose from death to life
Has also restored me to new life
From the sleep of death.
And he gives me new life from day to day,
And one day his fullness will flood through me,
Life from your life – ye you yourself
Holy Spirit –
Eternal life!
- III. Are you the ray that from the throne
Of the eternal judge beams down
And invades the night of the soul
Which could never know itself?
Compassionately – yet relentlessly –
It penetrates into hidden recesses.
Frightened by the view of itself,
The soul grants space for holy fear,
The space for the beginning of that wisdom
Which comes from on high
And firmly anchors us there,
Space for your working, which creates us anew,
Holy Spirit –
All-penetrating ray!
- IV. Are you the fullness of the spirit and the power
With which the lamb breaks the seals
Of God's eternal decree?
Driven by you, the messengers of judgment
Ride through the world
And with keen sword divide
The realm of light from that of night.
Then heaven and earth are made new,
And all things come to their rightful place
Through your breath:
Holy Spirit –
Victorious power.
- V. Are you the master builder that raises the
eternal cathedral,
Towering up from earth to heaven?
Its pillars, given life by you, rise up to the heights
And stand unshakably firm
Marked with the eternal name of God,

They extend up into light
And support the dome which, like a crown,
Completes the holy edifice,
Your world-encompassing work.
Holy Spirit –
God's fashioning hand.

VI. Are you that which created the clear mirror,
Close by the throng of the Most High,
Like a sea of crystal,
In which the Godhead lovingly self-beholds?
You bend down over the most beautiful work
of your creation,
And your own brilliance, in its streaming,
is reflected back to you
And unifies the pure beauty of all beings
In the lovely form of the Virgin, your spotless bride:
Holy Spirit –
Creator of all.

VII. Are you the sweet song of love and holy awe
That eternally serenades the three-fold throne
And unifies the pure sound of all beings?
You bring the harmony which joins the members
to the head,
Wherein each member blissfully finds the secret
meaning of its being
And streams forth rejoicing,
Set free in your streaming:
Holy Spirit –
Eternal exultation

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Module 12 – Option 4 - Notes

Come, Holy Spirit

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.

— Isaac Watts (1674-1748)
Herald of His Coming
October 2004, p. 6.

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Lemmons was educated at Freed-Hardeman College, Henderson, Tennessee; Harding College, Searcy, Arkansas; Harding Graduate School, Memphis, Tennessee; University of Miami, Florida; Brite Divinity School, Texas Christian University, Fort Worth, Texas; and Rice Seminary, Jacksonville, Florida, from which he received the Doctor of Ministry degree in May, 1974.

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