

# **The Holy Spirit**

**Auditorium Class  
March, 2016 – May, 2016**

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## **Acronyms**

AHD - *American Heritage Dictionary*

ASV - *American Standard Version*

KJV - *King James Version*

MWCD - *Merriam Webster's Collegiate Dictionary*

NKJV - *New King James Version*

NASB - *New American Standard Bible*

NIV - *New International Version*

NRSV - *New Revised Standard Version*

OX10 = *New Oxford American Dictionary 3rd edition*

TH - *Thayer's Greek Lexicon*

WNWD - *Webster's New World Dictionary*

# Who or what is the “Holy Spirit”?

## The Holy Spirit is a Person

The Holy Spirit is not merely an “it,” a “thing,” or simply a concept, but a divine person. The qualities of behavior and mental activities characteristic of being a person are attributed to the Holy Spirit.

Based on the attributes ascribed to him, what is “Andrew”? (Each time “Andrew” will be something different.)

- Andrew wags his tail when he barks.
- Andrew smells great and costs \$50 an ounce.
- Andrew blew in and did \$10,000,000 damage.
- Andrew heard what she said and spoke tenderly to her, but was insulted and grieved when she lied to him.

What word or phrase shows the Holy Spirit is a rational being?

- **Jn. 16:13** (three active verbs following “but” in last part of the verse)
- **Ac. 5:3** (what Ananias did to the Holy Spirit)
- **Ac. 13:2**
- **1Co. 12:11**
- **Eph. 4:30** (what we may do to the Holy Spirit)
- **Heb. 10:29** (what we may do to the Holy Spirit)

## The Holy Spirit is a Divine Person

The Holy Spirit is spoken of as coordinate and thus equal with God the Father and God the Son. This implies both his personality and his deity - that he is a divine person. Write the phrases that treat them as coordinate in the following.

- **Mt. 28:19**
- **Rom. 15:30**
- **2Co. 13:14**
- **1Co. 12:4-6**

Compare the following. Only one presents the three mentioned as coordinates.

- Father (divine person), Son (divine person), Book (thing)
- Father (divine person), Son (divine person), Salvation (concept)
- Father (divine person), Son (divine person), Holy Spirit ( \_\_\_\_\_ )

### **“Godhead” or “Godhood”**

What attributes and actions of deity, or godhood, are ascribed to The Holy Spirit?

- **Ac. 5:3,4** (What is He called in v4? Parallel the “lied to” phrases.)
- **1Co. 2:10-11**
- **1Co. 12:7-11**
- **Gen. 1:2**

### **“One God”**

What do the Scriptures mean when they repeatedly affirm there is “one God”? One Godhood; referring to the uniqueness this class of beings recognized as God by the prophets in the Bible. (Compare “alone” in **1Ch. 29:1**, *echad*—same word as in **Dt. 6:4**.) No other God like this one. Contrast to idolatry. See, for example, **Dt. 4:32-35...5:6-8...6:4-5...13-14; Isa. 40:18,25...46:5-8...9**. Idolatry recognizes many gods, all with different natures, e.g., sun, wind, river, etc. Our God, the one and only God, is eternal, self-existent, omniscient, omnipresent, omnipotent, faithful, just, compassionate. And this is true of all three beings in the Godhead; they are united in these attributes and their will in the exercise of them. If we say there is but “one man” (manhood), we mean all men are alike in nature, that certain characteristics are common to all men.

## Quick Quiz

Choose *all* correct answers in the following.

1. The Holy Spirit is
  - a. A mystical, indefinite, indefinable, ethereal substance
  - b. The disposition of God
  - c. Simply the power of God
  - d. The Bible
  - e. None of the above
  
2. The Holy Spirit is
  - a. Eternal
  - b. Omnipotent
  - c. Omniscient
  - d. A Divine Being
  
3. The Holy Spirit is
  - a. Divine
  - b. Human
  - c. Mythical
  - d. None of the above
  
4. The following are attributed to the Holy Spirit
  - a. Knowledge
  - b. Will
  - c. Judgment
  - d. None of the above
  
5. The Holy Spirit possesses
  - a. Power to create
  - b. Miracle working power
  - c. Power to reveal the mind of God
  - d. Love for mankind
  
6. The Holy Spirit can be
  - a. Lied to
  - b. Grieved
  - c. Destroyed
  - d. Insulted

7. The Holy Spirit is
  - a. A person
  - b. A Divine Being
  - c. God
  - d. We cannot know what “The Holy Spirit” is
  
8. To say the Holy Spirit is a person means
  - a. He has a body of flesh and bones like men
  - b. He is a conscious, volitional, rational, moral being
  - c. The Holy Spirit is not a person
  
9. “One God” in the Bible means
  - a. There is only one person rightfully called “God”
  - b. There is one Godhood, and stands in contrast to idolatry with its gods of varying natures
  - c. The Father, the Son, and the Holy Spirit are one person
  - d. Only the Father is God—the Son and the Holy Spirit are created beings not on an equal with the Father in godhood
  
10. When “The Holy Spirit” is in view in the Scriptures, what is meant is
  - a. Simply a being with eminent moral qualities
  - b. The holiest disposition one can possibly possess
  - c. The force or power of Jehovah
  - d. The one, special, unique, “Holy Spirit,” the Divine Spirit of God, the third person in the Godhead.

# What is the work, or mission, of the Holy Spirit?

## The Holy Spirit Revealed the Scriptures

**2Pt. 1:20-21** - How were men able to write “prophecy of Scripture”? This is why we can have assurance in the prophecies of Scripture.

The Holy Spirit, who is God, revealed words to the prophets, who in turn spoke or wrote these words. Therefore it could be said, “God said,” or “the Holy Spirit said,” or “the prophet said.”

Who are the words in the following attributed to?

- **Heb. 3:7-11**
- **Heb. 4:3** (see v4)
- **Heb. 4:7**

**Ac. 1:16** To whom or what is the prophecy that “had to be fulfilled... concerning Judas” attributed to? (three sources)

**Ac. 7:51,52** - How did Stephen say his audience “resisted the Holy Spirit”?

**Eph. 3:5-6** - How did Paul say the gospel was made known to men?

**Eph. 3:3-4** - How were the Ephesians to come to an understanding of what the Holy Spirit revealed about the gospel?

**Rev. 2:1...7** - How did Jesus give His revelation to the seven churches of Asia?

## The Holy Spirit and the Word

When the same action is attributed to both a *person* and an *instrument*, the conclusion implied is that the action is or was performed by the person by means of the instrument.

Following are two statements. Write a third statement expressing your conclusion about what happened based on these two statements.

- John J. Jones cut down the cherry tree.
- The chain saw cut down the cherry tree (same tree).
- Conclusion:

Do the same thing using the following two statements.

- God saved Noah and his family, **2Pt. 2:4,5**
- Noah and his family were saved by water, **1Pt. 3:20,21**
- Conclusion:

Try it again...

- A man is born again of the Spirit, **Jn. 3:5-8**.
- A man (same man) is born again (same birth) through the word, **1Pt. 1:23**.
- Conclusion:

Write your own illustration of the logical principle being illustrated. You can use an action from everyday life.

Applying this principle to the following chart, one can see that the Holy Spirit works through revelation (the Word) in accomplishing these actions that are attributed to Him. See **Eph. 6:17**.

<b>Holy Spirit</b> <i>(Person)</i>	<b>The Work</b> <i>(Action)</i>	<b>The Word</b> <i>(Instrument)</i>
<b>Jn. 16:8</b> .....	Convict world .....	<b>Jn. 16:13,14; Ac. 2:14f..37</b>
<b>Jn. 3:5-8</b> .....	Born again .....	<b>1Pt. 1:23</b>
<b>1Co. 6:11</b> .....	Cleanse by washing .....	<b>Eph. 5:26</b>
<b>1Co. 6:11</b> .....	Sanctify .....	<b>Acts 26:16-18</b>
<b>1Co. 6:11</b> .....	Justify .....	<b>Ro. 5:1 with 10:17</b>
<b>Acts 9:31</b> .....	Comfort .....	<b>Jn. 16:33; 1Th. 4:18</b>
<b>Rom. 15:13</b> .....	Hope .....	<b>Col. 1:5; Tit. 1:2-3</b>
<b>Eph. 5:18,19</b> .....	Promote praise .....	<b>Col. 3:16</b>
<b>Tit. 3:5</b> .....	Renewed .....	<b>Eph. 4:20-24</b>
<b>Heb. 3:7-11</b> .....	Warns, Urges .....	<b>Heb. 4:7; Ps. 95:7f</b>
<b>Rev. 2:7</b> .....	Address churches .....	<b>Rev. 2:1; 1:11</b>

## Quick Quiz

Choose *all* correct answers in the following.

1. When referring to something in Scripture it can be said
  - a. The Scripture says
  - b. The prophet says
  - c. The Holy Spirit says
  - d. God says
  
2. When the same action is attributed to both the Holy Spirit and the Word, it must be concluded
  - a. The Holy Spirit exercises an influence on the human heart in addition to the influence of the Word on the heart.
  - b. The Holy Spirit is the Word
  - c. The Holy Spirit works through the Word in accomplishing the action
  - d. None of the above
  
3. We can have confidence that the Bible reveals the mind of God because
  - a. The church has been entrusted with safeguarding the Bible and has assured us of its reliability
  - b. The Holy Spirit testifies directly to each one's heart assuring him of its trustworthiness
  - c. The Holy Spirit revealed it
  - d. Our parents taught us this
  
4. Men resist the Spirit when
  - a. They do not yield to the Spirit to enable them to speak in tongues
  - b. They do not yield obediently to what the Holy Spirit has revealed
  - c. They do not yield to what the apostles and prophets have written by the power of the Holy Spirit
  - d. They do not listen to preachers today who are baptized in the Holy Spirit
  
5. The work, or mission, of the Holy Spirit
  - a. Was to reveal and confirm the gospel of Jesus Christ through chosen apostles and prophets
  - b. To enable any Christian in any age to be assured of his understanding of God's will by a direct confirmation in his heart or experience of grace
  - c. To teach, encourage, and motivate men, through the words of the prophets, both oral and written, to obey God
  - d. To enable those elected for salvation from eternity to shed their depraved heart and to be able to understand and believe the gospel

## **Does the Holy Spirit influence men directly?**

Must the Holy Spirit exercise some power directly on the human heart before men can become believers and obey Christ?

### **Examples of direct operation of the Holy Spirit**

Who did the Holy Spirit exercise power on at Pentecost, **Ac. 2:1-8?** (Note **1:26...2:7.**) What did He give them the power to do? Was it to save them?

Who did the Holy Spirit exercise power on in the conversion of the Ethiopian, **Ac. 8:26-29?** What did the Holy Spirit do? Was that to save the one He exercised power on?

Who did the Holy Spirit exercise power on in Cornelius' house, **Ac. 10:44-46.** What did He enable them to do? Did this save them (see **11:14-15**)?

### **Examples of obedience WITHOUT the direct operation of the Holy Spirit upon their hearts**

Is there any evidence in the text that the Holy Spirit exercised any power directly on the hearts or bodies of the Jews on Pentecost that became obedient believers, **Ac. 2:22-41?** What did influence them to believe and obey, **vv14...37,41?**

Is there any evidence in the text that the Holy Spirit exercised any power directly on the hearts or bodies of the Samaritans that became obedient believers, **Ac. 8:5-12.** What did influence them to believe and obey, **vv5,12?**

Is there any evidence in the text that the Holy Spirit exercised any power directly on the heart or body of the Ethiopian, **Ac. 8:26-39?** What did influence him to believe and obey, **vv35-36?**

What persuaded the Thessalonians to believe the gospel, **Ac. 17:1-4?** Compare **2Th. 2:13-14.**

### **Conclusions from above**

The direct operation of the Spirit on the heart is NOT necessary to faith and obedience.

The work of the Spirit on the human heart in order to produce faith and obedience is through the Word.

## Quick Quiz

Choose *all* correct answers in the following.

1. In Luke's record in Acts
  - a. People understood, believed, and obeyed the gospel without any direct operation on their heart by the Holy Spirit
  - b. People had their hearts changed by the omnipotent power of the Holy Spirit brought to bear directly on their hearts and were then were enabled to believe and obey the gospel
  - c. People were given faith as a gift by the direct power of the Holy Spirit on their hearts
  - d. None of the above
  
2. On the day of Pentecost (Acts 2), the Holy Spirit exercised supernatural power
  - a. On the speakers
  - b. On the hearers
  - c. On no one
  - d. On everyone
  
3. The Holy Spirit
  - a. Was never involved in people's conversion
  - b. Enabled teachers (prophets, apostles) to reveal the gospel so people could hear it, believe it, and be saved
  - c. Influenced lost men indirectly (through means) to be saved
  - d. Doesn't care about men's salvation
  
4. The Holy Spirit
  - a. Influences people through the revealed Word of God
  - b. Never has influenced people
  - c. Exercises direct influence upon people in addition to His influence through the Word
  - d. Influenced people in the past, but does not do so today

## **If the Holy Spirit must exercise some power directly on the human heart for men to be saved, what difference does it make?**

### **Objections to the direct operation of the Holy Spirit upon the heart of man in conviction and conversion**

1. Based on the false concept of total depravity (Calvinism, T-U-L-I-P).
2. Destroys free moral agency and therefore human responsibility.
3. Denies God's desire to save ALL men.
  - a. God is omnipotent. No one can resist his *direct power*. No Bible example of any one ever resisting the direct power of God. E.g., Balaam and his ass, **Num. 22:28,30**; King Saul, **1Sam. 19:18-24**.
  - b. Note: One can resist God's power of *moral suasion*, because God has given man free moral agency, but this does not militate against the omnipotency of God. Compare to a parent reasoning with a child.
  - c. Since no one can resist God's direct power, ALL men would believe if He exercised direct power on the human heart. But, since all men do NOT believe, if this doctrine is true, it follows that God does NOT desire ALL men to be saved. This is exactly what Calvinism teaches, i.e., "Unconditional Election" or Predestination of certain individuals to eternal torment and others to salvation.
4. God has NEVER used His direct power to change character. E.g...
  - a. Pharaoh, **Exodus 4:21; 7:3,13,14,22; etc.**
  - b. Balaam and his ass, **Num. 22-24**
  - c. King Saul, **1Sam. 19:18-24**
  - d. Caiaphas, **Jn. 11:47-53**
  - e. Apostles, **Ac. 1:8...1Co. 9:27; Gal. 2:11-13**
5. When God has wanted to influence the heart of men by the Holy Spirit, the Holy Spirit came upon selected servants who delivered God's message. When he wanted to teach and warn his people of old, the Holy Spirit empowered selected men and women as prophets and prophetesses. When He wanted to send the message of salvation to the ends of the earth, again the Holy Spirit worked through the apostles and prophets of the New Covenant. When He wanted to provide edification through teaching in the

early church, certain Christians were given spiritual gifts of wisdom, knowledge, and prophecy. The Spirit came upon one so he or she could be used as a servant of God to others. “But to each one is given the manifestation of the Spirit for the common good” (1Co. 12:7). *Where is one example in the entire Bible of the Holy Spirit operating directly on the heart of anyone for their own conviction, conversion, or sanctification?*

6. No one was ever brought to faith and salvation apart from the Word. E.g...
  - a. Ninevites, **Mt. 12:41**
  - b. Ethiopian, **Ac. 8:35,36**
  - c. Saul, **Ac. 9:5-6; 22:6-10, 14-16**
  - d. Cornelius, **Ac. 11:14, 15:7**
7. When the same action is attributed to both the Holy Spirit and the Word of God, the conclusion implied is that the action is or was performed by the Holy Spirit by means of the Word.
8. Makes preaching the gospel useless
  - a. If preaching the word will not convict the sinner and produce faith in his heart, why preach?
  - b. Compare **Mt. 3:1; 4:17; Mk. 16:15,16; 2Tim. 3:16-4:2**.
9. The Bible furnishes not one record of any sinner being encouraged to pray for or expect the Holy Spirit to change his heart immediately (without means).
10. The Bible furnishes no command to the church to pray for the sinner to receive the Holy Spirit.
11. If the doctrine of unconditional election is true (Calvinism), it would do no good for ANYONE to pray for ANYONE to receive the Holy Spirit, for if he is one of the elect he will be saved regardless of our prayers, and if he is one of those consigned to torment, all of the prayers in the world will not change God’s eternal decree.
12. If the Holy Spirit works independently of the words of God on the hearts of sinners, why are there no believers where preachers or the Bible have not gone?
13. In every case of conversion recorded in the book of Acts, the gospel had been heard.

14. Faith is clearly attributed to hearing the word of God, **Rom. 10:17**, not by miraculous and mysterious impact on the soul. The fact that the apostles were to preach the gospel that men might believe underscores this fact.

### Quick Quiz

Choose *all* correct answers in the following.

1. The Holy Spirit uses His omnipotent power directly on the heart to change the character of
  - a. All men
  - b. No one
  - c. Some men
  - d. Satan
  
2. The following came to believe and find salvation before and without hearing words to instruct, warn, and guide them
  - a. Ethiopian
  - b. Cornelius
  - c. Saul (Paul)
  - d. No one
  
3. Men lost in sin were told
  - a. Pray to receive the Holy Spirit to be saved
  - b. Expect the Holy Spirit to do something supernatural to them to bring them to faith and salvation
  - c. Believe and obey the gospel
  - d. Only those individuals predestined from eternity to be saved would be able to believe and be saved by God's grace
  
4. Some of the problems with the doctrine of the direct operation of the Holy Spirit on the heart of man to convict and convert him are
  - a. The Scriptures teach faith comes through hearing the Word of God
  - b. It denies God's desire to save all men
  - c. It makes preaching the gospel useless
  - d. It destroys free moral agency and with it human responsibility

## How does the Holy Spirit convict the world, Jn 16:8?

### Read John 15:26-16:15

What promise is Jesus making about the Holy Spirit?

*Who* is Jesus making this promise to? Give evidence for your answer from the text. See also **14:26**.

The “world” is the world of unbelievers who denied that Jesus was the Christ. When the Holy Spirit “convicted the world” he proved the world wrong about Jesus Christ, and through His work Jesus was “glorified,” **v14**.

Parallel **v13** with **v8** and explain *how* the Holy Spirit will convict the world?

The work of the Holy Spirit undergirds our faith—without it we could not know Jesus as we do and have the confidence we can have that He is the Son of God! See **John 20:30-31; Mark 1:1...16:15-16**. To confuse the promise Jesus made here with a subjective, better-felt-than-told experience, or a subjective, personal “inner witness” to the truth of the gospel, is to rob this promise of its meaning, beauty, and value to the faith.

The best interpretation of Jesus’ promise recorded in John 16 is the record of it being played out—the book of Acts. Answer the following two questions using these scriptures from the book of Acts: **2:4,14,22...36-37; 4:1-4,8-12; 4:31...5:42-6:1**.

- *How* did the Holy Spirit prove the unbelievers wrong about Jesus?
- The Holy Spirit exercised direct, supernatural influence *upon whom*?

See also **Acts 8:12, 35-36; 9:20...22; 14:1; 19:8**; etc.

## Quick Quiz

Choose *all* correct answers in the following.

1. The Holy Spirit convicts the world about Jesus Christ
  - a. By exercising supernatural power upon the heart of the sinner giving him faith
  - b. Through the revelation given through the apostles and prophets of the New Testament
  - c. By operating through the church (its leaders or hierarchy) and using it to expose error and guide and assure of the truth
  - d. None of the above
  
2. The Jews in Acts 2 were convinced they were wrong about Jesus by
  - a. Being enabled to speak in tongues
  - b. Hearing, understanding, and believing the message the apostles delivered about Jesus being the Messiah
  - c. Being baptized in the Holy Spirit
  - d. An unexplainable feeling that came over them giving them warmth and faith
  
3. The word “convict” in **Jn. 16:8** means
  - a. Confirm one’s faith
  - b. Fill with a “born again” feeling of grace
  - c. Cause people to experience something from head to toe that they cannot explain
  - d. Prove wrong



## Quick Quiz

Choose *all* correct answers in the following.

1. The Father draws men to Himself (**Jn 6:44**)
  - a. By a still, small voice heard only in the conscience
  - b. By the Holy Spirit exercising an irresistible influence on the human heart
  - c. Hearing and learning the gospel Jesus taught
  - d. By a better felt than told experience of grace
  
2. “The Spirit gives life” (**Jn 6:63**) means
  - a. Through believing the gospel of the death, burial, and resurrection of the Messiah for the sins of men, we can have spiritual life
  - b. Through exercising His power on depraved men and changing their heart, the Holy Spirit enables the elect to understand and believe the gospel
  - c. Just as the human spirit gives life to the body, the words of Jesus about his flesh and blood give life to the soul when understood and believed
  - d. The Holy Spirit raises dead people
  
3. The reason the unbelieving Jews and Gentiles in Corinth (**1Co. 1:17-31**) were not drawn to God was
  - a. The preachers were not very capable speakers
  - b. The Jews stumbled over the idea of crucified Messiah for sin and the Gentiles considered such a message foolishness
  - c. The message was too difficult to understand
  - d. They were “natural” men and unable to understand the gospel without direct intervention by the Holy Spirit upon their hearts

## How are we “sealed” with the Holy Spirit (Eph. 1:13)? How do we “grieve” the Spirit (Eph. 4:30)?

### “You were sealed in Him with the Holy Spirit” Eph. 1:13

One purpose of a seal was to indicate ownership. These Ephesians had been “sealed” or marked as God’s own “with the Holy Spirit of promise.”

What did the Ephesians do that resulted in their being sealed? **1:13**.

What role did the Holy Spirit play in this result? Let the writer explain, **3:1-11** (note esp. **v5**).

The “pledge” (“earnest,” KJV; “guarantee,” NKJV), **v14**, is like a down payment (“deposit,” NIV) of our inheritance. The “Holy Spirit of promise” (on “of promise,” see **3:4-6**)—His work in the revelation and confirmation of the gospel—assures us we will indeed receive the inheritance!

Compare **Col. 1:5**; **1Pt. 1:4-5**; **1Co. 2:4-5**.

### “Do not grieve the Holy Spirit” Eph 4:30

How could the Ephesian Christians “grieve the Holy Spirit”?

Interpret on the basis of (1) the context (begin in **v17**), and (2) what attitude and conduct was in view when this phrase was used in the Old Testament, **Isa. 63:10**. The following serve as Divine comment on **Isa. 63:10**: **Jer. 7:25,26**; **Ac 7:51,52**; etc. Make appropriate notes as you read the verses.

The incongruity of these Ephesian Christians grieving the Holy Spirit is manifested by the fact that He “sealed them for the day of redemption,” **Eph. 4:30**; **1:13,14**. By being “sealed in Him with the Holy Spirit of promise” these Gentiles had, equally with the Jews, a “pledge” of their inheritance. The Holy Spirit assured their redemption! It would indeed “grieve” Him if they so conducted themselves so as to lose that inheritance. See also **Heb. 10:23-29**.

## Unity of the Spirit

Christians are to be “diligent to preserve the unity of the Spirit,” **Eph. 4:3**. The unity the Holy Spirit leads Christians to will bring them closer to God and to one another. It will equip them for service in the kingdom and stabilize them against apostasy, **vv12b,14-16**.

What are Christ’ provisions so that this unity “of the Spirit” will be achieved, **vv11-13**?

We need the work of the Holy Spirit if we are to attain divine unity!

### Quick Quiz

Choose *all* correct answers in the following.

1. Christians can
  - a. Grieve the Holy Spirit
  - b. Insult the Holy Spirit
  - c. Resist the Holy Spirit
  - d. None of the above
  
2. Christians grieve the Spirit
  - a. When they do not have enough faith to speak in tongues
  - b. Deny His miraculous working in Christians today
  - c. Do not listen to His revelation and live their life in accord with His teaching, admonition, and purpose for them
  - d. If they are not openly emotional when they worship
  
3. Christians can know they are sealed with the Holy Spirit
  - a. Through the gospel of salvation He revealed and confirmed
  - b. By the feeling they have in their heart
  - c. Through the church’s confirmation of their salvation
  - d. We cannot know if we are truly saved and have an inheritance
  
4. The unity of the Spirit
  - a. Is achieved by recognizing the elders as the authority in a church
  - b. Can be attained by trusting in the preacher and what he says is true
  - c. Is a goal that can only be realized by having a universal authority in the church today that determines doctrine and practice
  - d. Is based on the “oneness” of the Spirit’s revelation

## What role does the Spirit have in our sanctification?

Christians have been “sanctified” in connection with the Spirit, **1Co. 6:11**, and have been chosen for salvation “through sanctification by the Spirit,” **2Th. 2:13**. See also **1Pt. 1:2**.

### Metonymy of Effect

It might be profitable here to explore a very common idiom, or figure of speech, where the *effect is put for the cause*, or the *active verb is put for the occasion of it*. Some illustrations follow. You may need to read the context of the passages.

**1Ki. 14:16** – “the sins of Jeroboam, which he committed and with which he **made Israel to sin**” – Did Jeroboam (1) *directly* make Israel sin (e.g., did he personally bind an Israelite, drag him to the place of idolatry, and force him to worship?), or (2) did he *cause, give occasion* for Israel to sin? See **1Ki. 12:25-33**.

**Acts 1:18** – “this man [Judas] **acquired a field** with the price of his wickedness” – Did Judas (1) buy the field himself or (2) *give occasion* for it to be purchased? See **Mt. 27:3-10**.

**Acts 10:20** – The Holy Spirit said to Peter, “**I have sent them Myself.**” Did the Holy Spirit (1) *directly* speak to these men or miraculously transport them to this location, or (2) did he *cause* these men to come? See **10:3-8,22; 11:13**.

### “Sanctify” - i.e., cause to be sanctified

**Ex. 19:10-14** - Moses was told to sanctify, or consecrate, the people. *How* did Moses accomplish this? For example, did he *personally and directly* wash the people’s garments (**vv10,14**), or did he *cause* them to do so? If the latter, how did he cause them to do these things?

God said he would sanctify, or consecrate, Aaron and his sons to serve as priests, **Ex. 29:44**. *How* did God accomplish this? Did God *personally and directly* wash them with water, etc., or did he *cause* it to be done? If the latter, *how* did he cause it? See **Ex. 29:1; Lev. 8:4-5**. (Note: do not confuse what Moses did for what God did.)

In **Jos. 7:13**, Joshua was told to sanctify, or consecrate, the people. Based on this verse, *what was his role in this sanctification?*

## Sanctification and the Spirit

Paul says his “offering” of the Gentiles (imagery of a priest offering sacrifice) was “sanctified by the Holy Spirit,” **Rom. 15:16**. If we allow the following passages to interpret, *how did the Holy Spirit sanctify Paul’s work of preaching to the Gentiles?* **Eph. 3:1-8** ; **Acts 14:1-3**

Christ sent Paul to the Gentiles that they may be “sanctified by faith” in Him, **Ac. 26:16-18**. *What was Paul’s role in this?*

*How does faith come into the heart?* **Rom. 10:17**.

Three things are affirmed about the Christians in Corinth in **1Co. 6:11**, one of which is that they were sanctified. All three are said to be “by” or “in the Spirit of our God.” *What are the other two things that are “in” or “by the Spirit”?*

If we can understand what role the Holy Spirit played in these two things, can we not understand the role he played in their sanctification? See **1Co. 1:30-2:5,10-13**, where Paul discusses in this same letter the Holy Spirit’s role.

Parallel **1Co. 6:11** and **Eph. 5:26**. In both passages Christians’ cleansing from sin is likened to being “washed.” In **1Co. 6:11** this washing is said to be “in” or “by” the Spirit. In **Eph. 5:26** this washing is said to be “with” or “by” what?

Peter writes to Gentiles living in an ungodly world. Having obeyed the gospel, their belief and lifestyle was different from most all around them. But he assures them in his opening address that they are “elect [chosen, NASB] according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ,” **1Pt. 1:1-2** (NKJV). Note what Peter said to his readers about how they purified their souls, **1Pt. 1:22-25**.

Paul wrote to the Gentile Christians in Thessalonica that they, too, were chosen by God, **1Th. 1:3,4**. He then gives a reason (“for”) his confidence in this, **v5**. *What is it?* (Note he speaks of how the gospel “came” to them. Also note the “not...but.”)

The Holy Spirit revealed that the Gentiles, as well as Jews, who believe in Jesus will be saved. But what He revealed and how He revealed it separated those with good hearts from those who did not love the truth. Only those with a right attitude toward truth would be sanctified by the Spirit to be among those chosen for salvation. See **Mt. 5:6; Ac. 17:11-12**. All who believe and obey what He revealed about Jesus Christ, whether Jew or Gentile, will be “sprinkled with His blood” (**1Pt. 1:2**).

This attitude toward and knowledge of what the Holy Spirit has revealed continues to affect our sanctification. Compare **1Th. 4:3** with **v8**. If a man rejected the Holy Spirit, what would be the moral consequence?

Yes, indeed, we were and are sanctified by the Spirit! Without Him and His work we would never have known Jesus Christ, nor how to live to continue to enjoy His grace.

### Quick Quiz

Choose *all* correct answers in the following.

1. The Holy Spirit
  - a. Comforts Christians
  - b. Sanctifies Christians
  - c. Fills Christians with hope
  - d. None of the above
  
2. The Holy Spirit
  - a. Influences the Christian through the revealed Word of God
  - b. Does not influence the Christian
  - c. Exercises direct influence upon the Christian in addition to His influence through the Word
  - d. Influenced Christians in the past, but does not do so today

3. Indicate each of the following either to be true or false.
  - a. Christians are washed by the Spirit.
  - b. Christians are cleansed by the Spirit.
  - c. Christians are sanctified by the Spirit.
  - d. Christians are washed, cleansed, and sanctified by a direct operation of the Spirit on the human heart.
  
4. The Spirit speaks to Christians today
  - a. In a still, small voice heard only by the recipient
  - b. Through the written Word of God
  - c. Through prophets God has raised up for this generation
  - d. Through the church and its decrees
  
5. When it is said the Spirit does something
  - a. It can only mean He does it directly, without using any means
  - b. It can mean He causes it to happen
  - c. It can mean He gives occasion for it to happen
  - d. Context and harmony must decide whether He does it immediately (without using means) or mediately (using means)

## Isn't baptism in the Holy Spirit promised to all Christians by John (Mt. 3:11) and Jesus (Ac. 1:4,5)?

The question is not whether baptism in the Holy Spirit was promised and received, but whether that promise was special—for a *select group* of people to satisfy a vital but *temporary* need, or *general*—for *all* Christians of *all* ages.

### John Preaches Baptism with the Holy Spirit

Read Mt 3:1-11; Mk 1:1-8; Lk 3:1-17.

When John said, “He will baptize you with the Holy Spirit and fire,” he was not specifying any particular persons to receive the baptism of the Holy Spirit. John was not discussing the *subjects* of Holy Spirit baptism, but the *administrator*. He contrasted himself and the Messiah: he (John) baptized in water; the Messiah would baptize in the Holy Spirit (compare **Jn. 1:19-34**, especially **v33**).

When John said, “I baptize **you** with water for repentance,” did he mean he had baptized *everyone in that audience*? Note **Mt. 3:7-10** and compare **Mt. 21:25** and **Lk. 7:30**.

Point: the “you” is indefinite—John did not intend to designate WHO he had baptized. Likewise, when he said, “He will baptize you with the Holy Spirit and fire,” he did not intend to designate WHO would receive the baptism of the Holy Spirit. *It is mistreatment of John's statement to make it a general promise of Holy Spirit baptism to ALL of his audience, much less all men of all ages.*

That the “you” is indefinite is further indicated by the fact that John said, “He will baptize you with the Holy Spirit and **fire**.” Two of the three gospel writers (Matthew, Luke) mention the “fire,” one doesn't (Mark). The two who mention the “fire” also mention a group of people in the audience that Mark does not. *Who are they?*

Observe the imagery used in the two accounts mentioning the fire. There is a separation between the “wheat” and the “chaff.” *What happens to the chaff?*

Point: Does “baptize you with the Holy Spirit and fire” refer to *two different* baptisms (a baptism in the Holy Spirit and a baptism in fire) or to *one* (a baptism in both the Holy Spirit and in fire, the fire symbolizing the consuming of ungodliness within the individual and the purifying of the soul)?

## **Jesus Interprets and Applies the Promise of Holy Spirit Baptism Preached by John - Acts 1**

Jesus makes reference to John’s statement and makes the application, **Acts 1:1-8**. According to Luke (author of Acts) and Jesus...

- WHO was to receive this promise (observe the pronouns and their antecedent noun)?
- WHERE were they to receive it?
- WHEN were they to receive it?
- WHY were they to receive it? (What purpose would it serve?)
- WHAT were they to receive when they received the baptism of the Holy Spirit?
  - ▶ v4 -
  - ▶ v8 -

ANY interpretation of **Mt. 3** (John’s statement about baptism in the Holy Spirit) **MUST** concur with Jesus’ interpretation and application!

## Quick Quiz

Choose *all* correct answers in the following.

1. John the Baptist promised
  - a. The same people who would be baptized in the Holy Spirit would also be baptized in fire
  - b. God would make Holy Spirit baptism available to all who seek it
  - c. Everyone in his audience could expect to receive baptism in the Holy Spirit
  - d. While he baptized men in water, the one coming after him and of whom he testified would be the one baptizing in the Holy Spirit and fire
  
2. Baptism in the Holy Spirit
  - a. Is for all Christians
  - b. Was promised to the apostles
  - c. Was for Christ
  - d. None of the above
  
3. Holy Spirit baptism was
  - a. Administered by Christ
  - b. A promise to be received
  - c. To reveal and confirm the gospel of Christ
  - d. For special people for a special purpose

## Were believers baptized in the Spirit on the day of Pentecost (Acts 2) and should believers today seek that “Pentecost experience”?

Neither the baptism of the Holy Spirit nor the speaking in tongues that occurred on Pentecost (**Acts 2**) was for all Christians—neither then, nor now—and to so claim is not only false religion, but undermines the validity and value of those Divine events.

**“Pentecostalism”**: Belief that the events of Pentecost are being reproduced today, specifically, that Christians ought to seek the baptism of the Holy Spirit and the evidence of it, speaking in tongues. This is not limited to the old-line Pentecostal denominations any longer, but is claimed among Lutherans, Methodists, Baptists, Catholics, and even among those who claim to be members of the “church of Christ.”

➔ Note **WHAT, WHO, WHERE, WHEN, and WHY** of the promise concerning Holy Spirit Baptism - **Acts 1:1-8** (See previous lesson)

*Who “experienced” power of Holy Spirit on Pentecost?* The information in Acts chapter one should be sufficient to show that no one today should expect to receive the promise of the correctness of the above and to confirm that the **APOSTLES, NOT THE PEOPLE** received power from the Holy Spirit to speak in tongues on Pentecost, let’s look a what actually happened on that day.

Who did the speaking, <b>vv14,37?</b>	Who did the listening, <b>vv14,37?</b>
Who had the answers, <b>vv37-38?</b>	Who had questions, <b>vv37-38?</b>
Who did the teaching, <b>v42?</b>	Who devoted themselves to what was taught, <b>v42?</b>
Who worked miracles, <b>v43?</b>	Who stood in awe, <b>v43?</b>

Using your answers to the questions in the previous chart, complete the following.

APOSTLES	PEOPLE
_____ vv14,37 (Galileans, v7)	_____ vv14,37 (Many nations, vv. 8-11)
_____ vv37-38	_____ vv37-38
_____ v42	_____ v42
_____ v43 (and through ch. 6:7)	_____ vv43,47

No one except the APOSTLES received power from the Holy Spirit to speak in tongues on Pentecost. To urge all believers to seek the “Pentecost experience” as occurred at Pentecost is based on the FALSE ASSUMPTION that all (or many) believers spoke in tongues that day. Moreover, it not only misunderstands WHAT happened, but WHY it happened - i.e., to REVEAL and CONFIRM the gospel of the risen King.

Contrast:

Pentecost	Pentecostalism
Apostles	All believers
Language people understood, vv6-11	Unintelligible gibberish (Not language at all) (Must have “interpreter”)
Enabled to teach	Still ignorant
Sound from heaven	???
Tongues as of fire	???
Group experience	Individual experience

The Pentecost of Scripture does NOT equate with Pentecostalism!

Pentecostalism has robbed “miracle” of its meaning and value. Counterfeiting undermines the true. It is false. It is wrong. It is sin!

**1Th. 5:19-22** – Don’t let the claims and emotionalism of Pentecostalism move you. More than that, “abstain from it!” Don’t believe it; don’t condone it; don’t fellowship it!

The “Pentecost experience” people today can and should seek: **Ac 2:38; 2:41!**

### Quick Quiz

Choose *all* correct answers in the following.

1. On the first Pentecost after the resurrection of Christ
  - a. Over 120 people that were with the apostles were baptized with the Holy Spirit and spoke in tongues
  - b. The apostles used the power they had been given by being baptized in the Holy Spirit to preach the gospel and confirm it with miracles
  - c. The apostles evidenced they had received the promise of the baptism of the Holy Spirit
  - d. Holy Spirit baptism began to be experienced as an example to be sought by all Christians of all ages
  
2. Like the people on Pentecost, men today can experience
  - a. Speaking in tongues
  - b. Being slain in the Spirit and falling down
  - c. Repentance and baptism for the forgiveness of sins
  - d. Uncontrollable outbursts of emotion displayed in shouting, running, and jumping
  
3. When people today claim they have been baptized in the Spirit
  - a. We should believe them
  - b. We should want to have what they have
  - c. We should examine the Scriptures to see if what they say can be correct
  - d. We should try to teach them their error if given the opportunity

# What does being “filled with” the Holy Spirit connote? Is it the same as being “baptized with” the Spirit?

## Figurative expressions

The Holy Spirit is a Divine person. Therefore, we know that phrases like “filled with” (Ac. 2:4), “pour forth” (Ac. 2:17), “fell upon” (Ac. 10:44; 11:15), and “baptized with” (Ac. 1:5) should not be taken literally, but are *figurative* expressions to connote someone receiving some influence of the Holy Spirit.

Ac. 2:17 and 10:44; 11:15 will be discussed later. For now let’s consider what “filled with” the Holy Spirit connotes and whether it implies one is “baptized with” the Holy Spirit.

## “filled with”

This idiom was used in Scripture to connote *being influenced, affected, or controlled, in either mind or body, by something.*

*What* are people said to be “filled” with in the following passages? Make a note as to the *result*.

- Lk. 4:28-29
- Ac. 5:3
- Ac. 5:17-18
- Col. 1:9-10

## “filled with” does NOT equal “baptized with”

Ac. 1:4-5 - *When* did Jesus say the apostles would be “baptized with” in Holy Spirit?

Lk. 1:15,41,67 - Were people “filled with” the Holy Spirit *before* this?

Literally, “filled with” and “baptized in” denote different actions, and while different imagery may be used to picture the same thing, *we cannot assume arbitrarily that they do*, and it is clear from the comparison of these two references one does NOT imply the other.

## “filled with the Spirit”

**Ac. 4:8,31** - If being “filled with the Holy Spirit” means being “baptized with the Holy Spirit,” then who was baptized with the Holy Spirit on these occasions ... *again, and again*? What was the *result* of their being “filled with” the Spirit?

Therefore, does the phrase, “they were all filled with the Holy Spirit” in **Acts 2:4** *of itself* imply they were *baptized* with the Holy Spirit on this occasion?

If we allow **Col. 3:16** to interpret **Eph. 5:18**, what does “filled with the Spirit” mean in **Eph. 5:18**? (These are twin epistles: both by same author, both written during his two years in prison in Rome, containing similar admonitions—compare Ephesians, **chapters 4-6** with Colossians, **chapters 2-4**.) This shows that “filled with the Spirit” does not necessarily refer to any supernatural powers (e.g., tongues, miracles) being given to the person.

What we learn from the above is that “filled with the Spirit” must be interpreted *contextually*. We cannot arbitrarily assign a meaning to it.

Note: Is there any indication in *any* of these scriptures (or any other in the New Testament) of *emotional* outbursts as a result of being “filled with the Spirit”?

## “Baptized with” — *Measure of influence*

**Isa. 21:4** says, “horror **overwhelms** me,” NASB (KJV, “fearfulness affrighted me”; NKJV, “fearfulness frightened me”; NRSV, “horror has appalled me”; NIV, “fear makes me tremble”). The Hebrew word from which “overwhelms” is translated is Strong’s #1204, *baath*, “a prim. root; to fall upon, startle, terrify.” The Greek word the Septuagint used to translate this is *baptizo*, the same word translated “baptize” in the New Testament. The NASB translates, “overwhelms.” Observe the idea conveyed by, “baptized in horror.”

Reception of the baptism of the Holy Spirit was a “promise” of the Father the apostles had heard from Jesus Christ, **Acts 1:4,5**. When Jesus spoke of this promise to them, *how did he describe what they would receive*, **Lk. 24:49**? See also **Ac. 1:8**.

Jesus was both God and man. They did not have the power he had. Early Christians were given power to speak in tongues, work miracles, or exercise one or more of the other gifts of the Spirit. Cornelius exercised but one—tongues. The apostles were in a class by themselves in so far as the power they had. Read the scriptures below and list what the power they were given enabled them to do.

- ▶ **Jn. 14:26; 16:12-15**
- ▶ **Mk. 16:17-20; Heb. 2:3-4**
- ▶ **Ac. 8:14-19**
- ▶ **2Co. 12:12**

The Holy Spirit is a person, and they were not literally immersed in a person. Evidently the Holy Spirit is by metonymy put for the *power* He would give the apostles to do their work. Truly, they were “baptized” or “immersed” in that power!

## Quick Quiz

Choose *all* correct answers in the following.

1. To be “filled with the Spirit” is to
  - a. Be given the ability to speak in tongues
  - b. To be baptized with the Spirit
  - c. To be intensely influenced by the Spirit, whether by being given miraculous powers, or by being controlled and motivated in heart, speech, and action.
  - d. To be in an ecstatic state wherein one’s consciousness is wholly given over to miraculous influences by the Holy Spirit
  
2. You can know people have been baptized in the Holy Spirit
  - a. When they speak in tongues
  - b. When they have uncontrollable physical reactions such as shaking, falling down, etc.
  - c. When one who has the baptism of the Holy Spirit today tells you someone else has received it
  - d. None of the above
  
3. Baptism in the Holy Spirit is best described as
  - a. An overwhelming with His power, enabling one to reveal the mind of God, perform all the spiritual gifts the Holy Spirit gave men, and impart miraculous power to others by laying hands on them
  - b. Having the power to speak in tongues given to one directly from heaven
  - c. An ecstatic, better felt than told experience that fills the soul and assures one of salvation
  - d. None of the above
  
4. When we see the phrase, “filled with the Spirit”
  - a. We can be assured it is talking about being baptized in the Spirit
  - b. It is talking about being given the ability to speak in tongues
  - c. It must be interpreted contextually
  - d. It may, or may not, refer to a supernatural power imparted to someone
  
5. Baptism in the Holy Spirit
  - a. Changed the moral character of a man
  - b. Granted physical healing and strength to the individual
  - c. Assured one of financial and social prosperity
  - d. None of the above

## Was Cornelius baptized with the Holy Spirit?

Pentecostals go to **Ac. 10:44-46; 11:15-18**, claiming this shows that others than apostles did and can receive Holy Spirit baptism. Does what happened to Cornelius give support to the modern doctrine of Pentecostalism?

Whether what Cornelius received was Holy Spirit baptism or not, consider the following.

- Was the Holy Spirit falling upon him *to save him*? **Ac. 10:6 (KJV, NKJV), 22, 29...33; 11:14; Ac 15:7**
- Did it *precede* or *follow* his baptism in water? **Ac. 10:44...47,48.**  
According to **Acts 2:38,39**, was Cornelius a saved man when he received the Holy Spirit?
- Was his experience in receiving the Holy Spirit *to make him holy* (Holiness movement, “second work of grace,” to give “power for life and service” the root of the Pentecostal movement. Clark, *Charismatic Movement*, pp. 4-5, 15-16)? **Ac. 10:2.**
- What was the *purpose* of the Holy Spirit coming on Cornelius and his household as He did? **Ac 10:14,15...28...34,35...45...47; 11:1-3...8-9...12...17,18; 15:7-9.**

Observe also:

- ❖ He did NOT “seek” it.  
Pentecostalism says one must seek Holy Spirit baptism. (“R-E-A-D-Y, *Logos Bible*, p. 2443 [Repent, Expect, Ask, Drink, Yield]). It was unexpected by all, especially by the preacher and his brethren. **Ac. 10:44,45.** This is Peter’s point in rehearsing the four supernatural events - it was not his doing, but God’s: **11:5...12...13...15...17,18** (note in last two verses emphasis on God’s doing. Also in **15:7-9**).
- ❖ It was NOT an individual experience.  
All received it. It was a group experience. **10:44-46**
- ❖ It was NOT a common experience.  
“Amazed,” **10:45**; “just as upon us at the beginning,” **11:15**

Thus, what happened at the house of Cornelius does not fit the modern Pentecostal doctrine and gives no support to it at all. In fact, to make what happened there equivalent to what supposedly happens to charismatics today is to ...

- Devalue the true (Linguists, e.g., can see that if what is happening today is what happened then, there was nothing to that either!)
- Robs the event of its vital and unique significance.

## Did Cornelius receive the baptism of the Holy Spirit?

Why some believe Cornelius was baptized in Holy Spirit:

- Peter said the Holy Spirit fell on Cornelius “just as” He did on the apostles on Pentecost. **11:15** (Also **15:8**)
- It reminded Peter of Holy Spirit baptism. **11:16**
- Peter said Cornelius received the “same gift” (“like gift” KJV, ASV) as the apostles did. **11:17**
- This was necessary to the fulfillment of **Joel 2:28** (**Ac. 2:17**) — “all flesh.”

But, did Cornelius receive Holy Spirit baptism? Consider the following...

- Holy Spirit baptism was for *special witnesses* (give them power to carry out their mission) - **Ac. 1:4-5,8**.  
Cornelius was not one of those witnesses. **Ac. 10:39-41**
- Holy Spirit baptism *enabled to know all truth* - **Ac. 1:4,5** (“which you heard of from me”) ... **Jn 16:13**.  
Cornelius still needed teaching after the Holy Spirit fell on Him. **11:14,15**
- Holy Spirit baptism *gave power to apostles that Cornelius did not have*. **Ac. 1:4,5...8**. They could speak in tongues, **Ac. 2:4**, heal, **Ac 3**, raise the dead, **Ac 20:9,10**, cast out spirits, **Ac 16:16-18**, survive the bite of deadly serpents, **Ac. 28:3-5**, prophesy, **Rev. 1:3**, had the word of wisdom, **2Pt. 3:15**, the word of knowledge, **Eph. 3:3-5**.  
The only thing it is said Cornelius could do was speak in tongues. If Cornelius received what the apostles received (i.e., if “same gift,” **11:17** [“like gift” KJV, ASV] = Holy Spirit baptism apostles received), should he not be able to do what they did?

- “Baptism” connotes overwhelmingness. “Holy Spirit” is put by metonymy of cause for effect, i.e., the power the Holy Spirit would give these men. Thus, they would be *overwhelmed with power*. They were empowered to reveal the truth, all of it, **Jn. 16:13**. Their miracle working power served to identify them as apostles, **2Co. 12:13**. Only they had the power to pass on the power to work miracles, **Ac. 8:14-18**. *None other had their power*. None other were “baptized” in the Holy Spirit.

Suggestion: “Just as” at the beginning (**11:15**) = in the same *manner*, i.e., without intervention of human hands. In the time intervening between Pentecost and now, anyone other than the apostles who received the Holy Spirit’s power to do supernatural deeds did so by the laying on of the apostles’ hands, **Ac. 8:14-18**. This is why this event reminded Peter of baptism in the Holy Spirit. It was administered by Christ, not by man, **Mt. 3:11**. And this is Peter’s argument when justifying his conduct before his Jewish brethren back in Jerusalem: It was God’s choice, not Peter’s. Note the emphasis on this in **11:17,18; 15:7-10**.

Note: those who advocate that Cornelius was baptized in the Holy Spirit make “just as at beginning” refer to MEASURE; but MANNER meets all the demands of the context and avoids the incongruities mentioned above if Cornelius received Holy Spirit baptism.

### **Cornelius received “the same gift as He gave to us”**

Compare Peter’s conclusions **10:34,35...47; 11:17**, and the Jewish brethren at Jerusalem’s conclusions, **11:18**. Did they not conclude the same thing?

Complete the following parallel between **11:17** with **11:18**.

<b>Acts 11:17</b>	<b>Acts 11:18</b>
“God therefore gave”	“God has granted”
“to them”	“to the Gentiles”
“the same”	“also”
“gift”	“_____”

Thus interpreted, the “same gift” refers to *salvation by faith in Christ*, which is the point of the whole series of events. Compare **15:7b,9,11**.

Note: those who believe Cornelius received Holy Spirit baptism maintain “same gift” refers to Holy Spirit baptism. But if “same gift” refers to salvation by faith in Christ it meets all the demands of the text and avoids the incongruities of having Cornelius baptized with the Holy Spirit. The Holy Spirit was deeply involved in the conversion of Cornelius and his friends. He sent Peter and He fell on the Gentiles, and it is possible He caused the visions that Cornelius and Peter saw. Let no one rob you of your prize by bringing these historical events down to the level of the subjective, varied, and emotional experiences of today. The conversion of Cornelius is important to you. The case of Cornelius means YOU and I can be saved! It means we can be saved regardless of color, race, or culture! It means we can be saved by grace, through faith in Jesus Christ! So...**Rom 15:8...13!**

### Quick Quiz

Choose *all* correct answers in the following.

1. The Holy Spirit fell on Cornelius and his household
  - a. To save them
  - b. To remove their depraved nature
  - c. To assure them they were saved
  - d. To show that it was God’s will that Gentiles could be saved by the grace of God through faith in Jesus Christ
  
2. “Just as upon us at the beginning” (**Ac. 11:15**)
  - a. Can refer to *manner* rather than *measure*
  - b. Points to the unique fact that these two cases (apostles, Cornelius) are the only ones in which men received supernatural power from the Holy Spirit without the intervention of human hands from the day of Pentecost until this event
  - c. Indicated it was God’s choice the Gentiles should receive the gospel, not Peter’s, or any other man (**Ac. 15:7,8**)
  - d. Is not referring to “baptism” in the Holy Spirit, but to how men (*specific* men, not all men) received supernatural power from the Holy Spirit.
  
3. “The same gift as He gave to us” refers to
  - a. Holy Spirit baptism
  - b. Salvation through faith in the gospel of Christ
  - c. Apostleship
  - d. Salvation for the Gentiles as well as for the Jews

## Is being “born again” (Jn. 3:3-8) baptism in the Spirit? Doesn’t Joel’s prophecy promise baptism in the Spirit to all mankind (Ac. 2:16-18)?

### John 3:5-8

Some assume this is Holy Spirit baptism (“born of the Spirit”), and then wrongly conclude what it teaches it is mysterious, v8.

*Is “baptism in the Holy Spirit” mentioned anywhere in the text?*

In v8, does Jesus say *being born of the Spirit* is like the wind, or that *everyone* born of the Spirit is like the wind? Note Nicodemus’ problem, v4, and Jesus’ response, v6. (Note: The Greek word *pneuma* is translated “spirit” twice in v6 and “wind” and “spirit” in v8.)

If “born of the Spirit” here refers to baptism in the Holy Spirit, *is one saved if he has not experienced it?*

A thread throughout John is “life” (1:4; 3:15,16,36...etc....20:31). One is “born” into this “life” (1:12-13; 3:3-8). This birth to the new life is dependent on believing (1:12; 3:15-16,36...etc....20:30-31). This faith (or, belief) comes through hearing the gospel message (Jn. 20:30-31; Rom. 10:17). *What part does the Spirit have in all this?* (See the lesson on the work, or mission, of the Holy Spirit.)

### Acts 2:16-19 (Joel 2:28-30)

Some argue that since the Holy Spirit was to be poured out on “all flesh” (NASB, “all mankind”), Holy Spirit baptism is for everyone, not just the apostles.

This *assumes* (1) “pour forth” is the same as “baptism” in the Spirit, and it *assumes* (2) “all flesh” means Christians of all ages.

### “pour forth,” “pour out”

According to this idiom, something is said to be “poured out” or “poured forth” when those upon whom it is poured will be affected in some way as a result. *What* is “poured forth” and what the *result* is must be determined by the *context*.

- Ps. 79:6, “**Pour out Your wrath** upon the nations ...” The nations will experience the result or consequences of his wrath.

- **Pro. 1:23**, “I will pour out my spirit on you; I will make my words known to you. “I will pour out my spirit” connotes “I will make my words known.”
- According to the *context* of Acts 2, *how would people be affected when the Spirit was “poured forth” on them, vv17-18?*
- Just as “poured forth” and “baptized” do not connote the same action *literally*, they do not connote the same action *figuratively*. The apostles power was far more expansive (**Mk. 16:17-20**) than the three things mentioned in **Ac. 2:17-18**, and served as “signs of a true apostle” (**2Co. 12:12**). They were even able to pass on gifts by the laying on of their hands (**Ac. 8:14-19**). Indeed, they were “baptized” (overwhelmed) in the Spirit’s power (**Ac. 1:4-5,8**)!
- Whereas the Holy Spirit would be “poured forth on all mankind,” “baptism” in the Holy Spirit was promised to only one group of men—*who are they?* **Ac. 1:1-5**

### “All flesh” (“all mankind”)

- Does it include animals? (See “flesh” in **1Co. 15:39** - same word).
- Does it include wicked men?
- If one answers, “No,” to the above questions, he admits “all flesh” is *limited*.

Now the question is limited *to whom?* How will we decide? Based on the *context*, *who does “all flesh” refer to?* (**v17b, 18a**)

As “this is what was spoken of through Joel” cannot mean that what happened to the apostles on that day was the sum and substance of what Joel prophesied (no “dreams,” no “daughters” prophesying), it must mean either (a) this is the *beginning* of that, or, (b) this is a *case in point* of that. If what Joel (and Peter) was referring to were the events preceding and including this day (last 33 years), these would be events known among them (Elizabeth - **Lk 1:41-45**; Mary - **Lk 1:46-55**; Zacharias - **Lk 1:67f**; Simeon - **Lk 2:25-35**; Anna - **Lk 2:36-38**; John the Baptist; what they “both saw and heard” that day—people that fall into the category of the prophecy: “your sons and your daughters...your young men...your old men...My bondslaves.”). The purpose of Peter’s sermon was to convince these people they were wrong about Jesus (**Jn 16:8**) and bring them to believe he was the Christ.

If, as some contend, it refers to the events of that day and the Spirit being poured out later on e.g., Philip's daughters, the Jews on that day might argue Peter's application to the events on that day did NOT fulfill the prophesy, for these later events they obviously knew nothing of.

### Quick Quiz

Choose *all* correct answers in the following.

1. To be "born of the Spirit" is to
  - a. Be baptized in the Holy Spirit
  - b. To become a citizen of the kingdom of God through an obedient faith in Jesus as the Anointed King and Savior
  - c. To undergo an inexplicable experience of divine power by which the grace of God completely changes the heart and will of man
  - d. Baptized as an infant to Spirit filled parents
  
2. "Pour forth of My Spirit" (**Ac. 2:17**)
  - a. Is the same as baptism in the Spirit
  - b. Employs different imagery literally than "baptized"
  - c. Connotes something different figuratively than "baptized in the Spirit"
  - d. None of the above
  
3. When the Spirit was "poured forth" on people (**Ac. 2:17-18**)
  - a. They burst out in uncontrollable ecstasy, running, jumping, and shouting
  - b. They fell to the ground as if slain by the Spirit
  - c. They were enabled to prophesy, see visions, and dream dreams of Divine import
  - d. They sang louder, prayed harder, and lived more righteous lives
  
4. Joel's prophecy (**Ac. 2:16-18**) promised the Spirit would be poured forth
  - a. On Jewish people, young and old, male and female, who were God's bondslaves
  - b. On the apostles only
  - c. On Christians of all ages
  - d. On unconverted people to convert them

## Doesn't "by one Spirit we were all baptized into one body" (1Co. 12:13) refer to Holy Spirit baptism that all in the body of Christ receive?

Pentecostalism's position: This verse refers to Holy Spirit baptism, just as in the gospels and **Ac 2**. Thus, Holy Spirit baptism was experienced by all believers, and can be experienced today by believers.

### Not all spoke with tongues

Tongues are considered the *evidence* of Holy Spirit baptism by Pentecostalism. Did ALL the Corinthian believers speak in tongues? What in each of the following verses gives the answer?

- **12:4-10**
- **12:29-30**
- **14:5**

If all the Corinthians could not speak in tongues, and if tongues are evidence of baptism in the Holy Spirit, then **v13** CANNOT refer to baptism in the Holy Spirit, for **v13** says, "we were ALL baptized into one body." (See also **vv. 12,27.**)

### Pentecostal answer:

There is a difference in the "initial" sign and the "gift." The "gift" would enable people to *continue* to speak in tongues. **1Co. 12:13** refers to the "initial sign," and all the Corinthians had experienced the "initial" sign, but had not received the "gift."

### This is an ARBITRARY DISTINCTION

This distinction between the "initial act" and the "gift" cannot be proven with Scripture.

- "Initial sign" is never used in reference to tongue speaking in reference to the Corinthians (or anywhere in Scripture). It is *assumed*.
- In the cases Pentecostalism says are Holy Spirit baptism (**Ac. 2:4; 10:46; 19:6**)—thus experiencing an "initial act" as opposed to a continuing "gift"—it cannot be proven these people did not *continue* to speak in tongues as a result of what they received.

One must *assume* this distinction and the only reason to is to support one's presuppositions.

### **This makes the “GIFT” have MORE POWER THAN “BAPTISM”**

“Baptism” connotes an “overwhelming,” but this position has the “gift” (12:4) imparting more power than the “baptism” (Ac. 1:8).

Those with the “gift” would be able to *continue* to speak in tongues, whereas those “baptized” might speak in tongues only *initially*.

The fact is that those “baptized” with the Holy Spirit—the apostles—had all the “gifts.”

### **Baptized into the body of Christ**

This “baptism” put them into the body of Christ - vv12,13,27.

But, according to Pentecostalism, a man is justified first, *then* receives Holy Spirit baptism in order to aid him to “sanctification.” This would have a man justified BEFORE HE WAS IN THE BODY OF CHRIST. See **Eph. 2:16, 5:23** for the essentiality of being in the “body” to be justified.

### **One baptism**

When discussing the unity of the Spirit, Paul lists a number of things common to ALL believers, **Eph. 4:4-7**. How many baptisms are experienced by ALL believers?

If “all” believers should expect to experience Holy Spirit baptism, this makes TWO.

What baptism is commanded of ALL men? **Mt. 28:19, Ac. 8:35-38, 10:47**

### **IF Holy Spirit baptism to give “power for life and service” – it FAILED**

Pentecostals erroneously make baptism in the Holy Spirit a “power for life and service.”

IF all the Corinthians received Holy Spirit baptism and if Holy Spirit baptism is a “second work of grace” to give “power for life and service” it seemed to FAIL in the Corinthians case! See **ch 1-6, 2Co. ch 10-13**.

The power imparted by Holy Spirit baptism was to equip the apostles to fulfill their mission. See lesson above on Holy Spirit baptism.

## “By” or “in” one Spirit - instrumentality

“By (instrumentality; ASV = “in,” in connection with) the revelation of one Spirit we were all baptized into one body”

Read **Ac. 18:8-11** - Their (the Corinthians) case.

How did they *learn the necessity* of baptism and what *motivated them to submit* to it?

Who had the Spirit at that time: the apostle...or the hearers? See **Jn. 14:26; 16:13; 1Co. 2:2-4...12,13**.

Compare:

- **Mt. 28:19** - “go make disciples....baptizing them”
- **Mk. 16:15,16** - “preach....baptism.”
- **Ac. 2:41** - “those who had received his word...baptized”
- **Ac. 8:12** - “preaching...being baptized”
- **Ac. 8:35-36** - “preached...`What prevents..being baptized?””
- **Ac. 16:14-15** - “listening..to the things spoken by Paul....baptized”
- **Ac. 16:32-33** - “spoke the word of the Lord...baptized”
- **Ac. 18:8** - “when they heard...baptized” (Corinthians!)

In every case, what motivated and guided these people to be baptized?

One thing for sure: none of these people - including the Corinthians - would have been baptized were it not for the revelation of the Holy Spirit. NOR WOULD WE!

Note: A contractor is said to “build a house” though he never cuts a board or drives a nail. He is the motivating and guiding “cause.” Compare also **Jn. 4:1-2**. Likewise, can it not be said “by one Spirit we were baptized into one body” in view of the fact that it is the one gospel He revealed and confirmed that motivated and guided us to that act that brought us into the body of Christ?

This explanation is at least in harmony with the rest that the Spirit revealed about Holy Spirit baptism. Any interpretation **MUST MEET THIS CRITERIA**.

Thank God for that one Spirit, sent by the one God, who revealed the one faith concerning the one Lord, and guided us to the one baptism whereby we became part of the one body and enjoy the one hope. (**Eph. 4:4-5**). And is this not the main point in **1Co. 12**...? The various gifts God gave those Christians were to be understood and used in view of the common bond that believers share, and not for selfish and divisive ends. So should it be today!

## Quick Quiz

Choose *all* correct answers in the following.

1. “By one Spirit we were all baptized” (1Co. 12:13) means
  - a. Through the teaching and motivation of the Word of God revealed by the Spirit of God they were baptized into Christ
  - b. The Corinthians experienced Holy Spirit baptism and spoke in tongues
  - c. All Christians should seek Holy Spirit baptism
  - d. None of the above
  
2. All the Corinthian Christians
  - a. Spoke in tongues
  - b. Were baptized in the Holy Spirit
  - c. Led exemplary holy lives empowered by the Holy Spirit
  - d. Were baptized in water to be saved
  
3. The “initial sign” of Holy Spirit baptism
  - a. Is not mentioned in Scripture
  - b. Is an assumed distinction from the “gifts” of the Holy Spirit in 1Co. 12
  - c. Is what every saved person should seek
  - d. Is why we should believe Pentecostal preachers
  
4. Every Christian should experience
  - a. Baptism in water and baptism in the Holy Spirit
  - b. One baptism
  - c. No baptism—baptism is not important
  - d. Three baptisms—one in the name of the Father, one in the name of the Son, and one in the name of the Holy Spirit

# What do people believe Holy Spirit baptism does for them? What are differences in Holy Spirit baptism and water baptism?

## False Ideas about the Purpose of Holy Spirit Baptism

- ❖ **It removes the inherited, depraved nature.**
  - Were the apostles depraved before Pentecost? **Ac. 1:14-24**
  - Was Cornelius depraved before the Holy Spirit fell on him? **Ac. 10:1-2**
  
- ❖ **It is in order to obtain the forgiveness of sins.**
  - \* What was the purpose of John's baptism? **Mk. 1:4**
  - \* What is the purpose of water baptism? **Ac. 2:38**
  
- ❖ **It is evidence of pardon and assurance of grace**
  - \* Were the apostles not assured of Christ' favor before Pentecost? **Jn. 20:21; 21:15-17; Ac. 1:1-5**
  - \* Could the Samaritans feel assured of pardon and grace before the Holy Spirit fell on them, and if so, on what basis? **Ac. 8:12...16; Mk. 16:15,16; Ac. 27:25.**
  
- ❖ **To give "power for life and service"**
  - \* Did the baptism of the Holy Spirit keep the apostles from hypocrisy or apostasy? **Gal. 2:11-13; 1Co. 9:27**
  - \* If the Corinthians were baptized with the Holy Spirit, did that give them power to lead holy lives and be like Christ? **1Co. 3:1-4; 5:1-2; 11:17**
  - \* Paul said "the manifestation of the Spirit is for what purpose? **1Co. 12:7**

Because the apostles were "baptized in the Holy Spirit" is why you and I can be assured of our relationship with God in Christ Jesus. Rather than subjective, varied, and emotional experiences, let us rejoice that we can place our unwavering trust in the infallible, immutable, and eternal Word of God revealed and confirmed by the Holy Spirit of God!

## Holy Spirit Baptism Versus Water Baptism

HOLY SPIRIT BAPTISM	WATER BAPTISM
Spirit - Element <b>Ac. 1:5</b>	Water - Element <b>Ac. 8:36-38; 10:47</b>
Administered by Christ <b>Mt. 3:11; Ac. 1:4,5</b>	Administered by man <b>Mt. 28:19; Ac. 8:38</b>
A Promise Received <b>Lk 24:48,49; Ac. 1:4,5</b>	A Command Obeyed <b>Ac. 2:38; 10:48</b>
To Reveal, Confirm <b>Jn. 16:13; Heb. 2:3,4</b>	For remission of sins <b>Ac. 2:38; 22:16</b>
In no name	In name of Christ <b>Ac. 2:38; 19:5</b>
Not into Christ	Into Christ <b>Ro. 6:3; Gal. 3:27</b>
Did not save	Unto salvation <b>Mk. 16:16; 1Pt. 3:21</b>
No longer needed <b>Jn. 16:13;</b> <b>Jude 3; 2Ti. 3:16,17;</b> <b>2Pt. 1:14,15</b>	Needed as long as need salvation
Special <b>Lk 24:48,49; Ac. 1:2-8;</b> <b>11:15; 2Co. 12:12</b>	Universal <b>Mt. 28:19; Mk. 16:15,16; Eph. 4:5</b>

## Quick Quiz

Choose *all* correct answers in the following.

1. Holy Spirit baptism
  - a. Removes the inherited, depraved nature of man
  - b. Is in order to obtain the forgiveness of sins
  - c. Is evidence of pardon and assurance of grace
  - d. Gives power to live a life of holiness and dedicated service
  - e. None of the above
  
2. True or false ...?
  - a. Cornelius was depraved before the Holy Spirit fell on him
  - b. Baptism in the Holy Spirit enabled the Corinthians to live a life of devotion and sanctity
  - c. The Samaritans could be assured they were saved because Jesus promised salvation to those who believed and were baptized
  - d. John the Baptist promised that all he baptized would be baptized in the Holy Spirit
  
3. Differences in Holy Spirit baptism and water baptism are
  - a. One is in the Holy Spirit and one is in water
  - b. One is a promise and one is a command
  - c. One puts men into Christ and one does not
  - d. One was for special people for special purposes and the other is for all men who need salvation in Christ

## Are there Holy Spirit baptized preachers today like the ones in the New Testament?

The following comparisons expose modern so-called “Holy-Spirit Baptized” preachers as counterfeit by comparing them with those known to be genuine—the apostles.

HOLY SPIRIT BAPTIZED APOSTLES	MODERN “HOLY SPIRIT BAPTIZED” PREACHERS
Confirmed oral message when originated <b>Heb. 2:3-4</b>	“Confirm” Bible already confirmed - ?
Taught same thing <b>Ac. 2:14...37...42;</b> <b>2Pt. 3:15-16</b>	Contradict one another. Different creeds.
Taught miracles not always be needed <b>1Co. 13:8-13</b>	Teach they are and will always be needed
Taught order in worship <b>1Co. 14:23-24,27-33,40</b>	Promote confusion, random outbursts, many speak at same time
“Tongues” were languages <b>Ac 2:6-11</b>	“Tongues” are unintelligible
Required interpreter in assembly <b>1Co. 14:5,28</b>	Not a requirement
Made prophecy the priority <b>1Co. 14:1-6,17-18</b>	Tongues and healings often the focus
Commended physicians <b>Col. 4:14</b>	Some reject physicians
Recommended medicine <b>1Tim. 5:23</b>	Some deny need for

HOLY SPIRIT BAPTIZED APOSTLES	MODERN “HOLY SPIRIT BAPTIZED” PREACHERS
Performed unexpected miracles <b>Ac. 3:1-10</b>	Prepare people for healing
Granted instantaneous healing with observable results <b>Ac 3:1-10</b>	Progressive healing while retaining old symptoms
No faith necessary to heal <b>Ac. 3:1-10</b>	Failures attributed to lack of faith
Taught that elders have jurisdiction in the local church <b>Ac. 20:28</b>	Preacher-pastor one man rule
Practiced and encouraged singing for music in worship <b>Ac. 16:25; Eph. 5:19; Jam. 5:13</b>	Instrumental music, bands
Never left a true seeker seeking <b>Ac. 2:37-41; 16:30-33</b>	Some are left seeking “experience” and eventual “victory with the Lord”
Taught man can and should do something to be saved <b>Ac. 2:38,40</b>	Some teach the sinner is helpless until acted upon by the Holy Spirit
Taught believers to be baptized for remission of sins <b>Ac. 2:38,41</b>	Teach baptism not essential to salvation

True Holy Spirit baptized men (apostles) are responsible for revelation and confirmation of the gospel! **Jn. 16:13; Mk. 16:20; Ac. 8:18**. If what they had was no more than what men today have, how credible is the gospel?!

## Quick Quiz

Choose *all* correct answers in the following.

1. If a preacher today claims to be baptized in the Holy Spirit
  - a. We ought to pay even more respect to him
  - b. We can know he is deluded or an outright fraud
  - c. His teaching should harmonize with what the Scriptures teach—if they do not, this undermines his claims
  - d. He is worthy of our support due to the good he does
  
2. Men in the first century who were baptized in the Holy Spirit
  - a. Taught the same doctrine other men baptized in Spirit taught
  - b. Could give undeniable signs they were apostles
  - c. Taught believers to be baptized for the remission of sins
  - d. Never used their power to make themselves rich
  
3. Apostles who were baptized in the Holy Spirit in the New Testament
  - a. Engaged in slaying people in the Spirit
  - b. Raised large sums of money from the large crowds they gathered
  - c. Were humble men, never seeking their own glory or wealth
  - d. Sent an entourage before them to announce their coming
  
4. Indications a preacher today is *not* baptized in the Holy Spirit are
  - a. His name is Paul
  - b. He says the people he heals must have faith
  - c. He cannot perform miracles that are observable and undeniable by all
  - d. Practices “progressive” healing where the sick person gets well over time but not instantaneously

# What does it mean for the Holy Spirit to “dwell” in a person?

## The Issue

The issue is NOT whether the Holy Spirit is spoken of as dwelling in the Christian. He is and He does. See **2Tim. 1:14; 1Co. 6:19-20**. *The issue IS: Does this mean He literally and mystically takes up abode within the Christian and directly affects his heart, or, does it refer to His influence in the heart and life of a Christian through the agency of the Word?* The question is not whether the Holy Spirit dwells in the Christian, but **HOW**—*directly and personally, or indirectly through means* used to influence the Christian.

The Spirit dwelling in the Christian does NOT refer to:

- **The omnipresence of God** - ALL men are in His presence.
- **Pantheism** - The Holy Spirit is a rational, divine, spiritual being. He is not to identified as the material elements and energies of our body.
- **Baptism in the Holy Spirit** - see previous lesson.
- **Spiritual gifts (miracles) given to Christians** - They have passed away, yet Christians today can be said to have the Holy Spirit dwelling in them.
- **Simply being able to quote scripture or having a knowledge of scripture.** While knowing scripture is a requisite to the Holy Spirit dwelling in a person, one may possess a knowledge of scripture and the Holy Spirit not dwell in him.

What some believe about the indwelling of the Holy Spirit:

- He personally, literally indwells the Christian, but *does not know what he does.*
- He personally, literally indwells the Christian *to open the understanding and/or to strengthen one spiritually.*
- He personally, literally indwells the Christian and *gives one the scriptures he is trying to recall.*
- He personally, literally indwells the Christian and *guides him in everyday affairs, e.g. finding a parking spot, etc.*
- He personally, literally indwells the Christian *to work miracles.*

## “Indwelling”—What Does It Mean?

“Indwelling” is a combination of “in” and “dwelling.”

What does “in” mean in **Ac. 20:8**?

Can it possibly have that same meaning in **Jn. 15:4; 17:21**? If so, explain.

What does Jesus mean when he says a branch cannot bear fruit unless it “*abides* in the vine”?

So, while “in” may mean “inside of,” it can also mean “in connection with” and refer to some kind of *relationship*. Context and harmony must determine its meaning and what the connection, or relationship, is.

What does “dwells” mean in **Rev. 2:13** (last word in verse)? Draw your conclusion from the information *in the verse*.

What does “indwells,” or “dwells in,” mean in **Rom. 7:17-20**. Base your answer on what is said in these verses.

What does “dwell” mean in **Col. 3:16**? See the result in the rest of **v16**.

Complete the following chart using the scriptures in the first column. The first two are answered as an example.

SCRIPTURE	WHO OR WHAT DWELLS OR ABIDES IN	DWELLS IN OR ABIDES IN WHOM OR WHAT
<b>Jn. 5:38</b>	Not the word	Jewish leaders
<b>Jn. 6:56</b> (note <b>v63</b> )	1) Believer 2) Christ	1) Christ 2) Believer
<b>Jn. 14:10</b>		
<b>Rom. 8:1</b>		
<b>Rom. 8:9</b>		
<b>Rom. 8:10</b>		
<b>Eph. 3:17</b> (note <i>how</i> )		
<b>1Jn. 2:24</b>		

So, while “dwelling in” may simply mean living in a place, it may also be used figuratively to refer to some *continued relationship*. It contrasts permanence with temporariness. For example, it may refer to a continuing influence—motivating, affecting decisions, effecting emotions in one’s daily walk, as in **Col. 3:16**, or to being united with another in heart, will in one’s daily life, as in **1Jn. 2:6**, or to a continuing, gracious fellowship, as in **Jn. 14:23**.

**In view of the above, one cannot conclude that since the Holy Spirit is said to “dwell in” us that *therefore* He literally and personally dwells in us, any more so than when it is said God or Christ dwells in us, or that Satan dwells in Pergamum. Therefore, if the Holy Spirit personally dwells in us and influences us *directly*, apart from or in addition to the influence of the Word of God, *there must be some other evidence besides the phrase “dwells in.”***

We have already learned in our previous lessons that the influences the Holy Spirit is said to have upon us are also attributed to the Word, the Word being His instrument in operating on the human heart. (See lesson, “The Work of the Holy Spirit in Revelation,” especially the section on “The Holy Spirit and Believers.”) Again, if He influences our hearts in any other way, where is the evidence?

## Objections

### 🕒 Does this not deny the Spirit dwells in the Christian?

No. Does an understanding that saying God and Christ “dwell in” is a *figurative* way of speaking of the *relationship* Christians have with God and Christ deny that they dwell in the Christian? This study seeks to explain HOW the Holy Spirit dwells in the Christian—what that phrase meant to those *people who used it*.

### 🕒 Does this not push the Spirit out of our lives?

Not at all. Does an understanding that God and Christ “dwell in” the Christian by faith push either of them out of our lives? An understanding of what the Bible teaches about the Spirit helps us to appreciate Him as a Divine Being and to see how vital His work is to our salvation.

● **“You don’t believe what the Bible says.”**

It is not a question of what it says, but what it *means*. For example, Jesus *said*, “Watch out and beware of the *leaven* of the Pharisees and Sadducees,” **Mt. 16:11**. But He did not *mean* “leaven” at all. Note that his disciples misunderstood him, reacting to what he *said* rather than what he *meant*. What did he *mean*?

● **“This equates the Holy Spirit with the Word; is He no more than the Word of God?”**

The dentist fills teeth by the instrumentality of dental instruments; does that make the dentist the dental tools? You convert people by means of the gospel; does that mean you are no more than the gospel? The Holy Spirit sent messengers to Peter (**Ac. 10:20**) through an angel and Cornelius (**Ac. 10:7,8**); is the Holy Spirit to be equated with an angel or Cornelius? *Instrumentality* or *agency* is understood in other areas; why should it be so difficult when referring to the Holy Spirit and His work? “agency”—“2: a person or thing through which power is exerted or an end is achieved: instrumentality <communicated through the *agency* of the ambassador>” *Miriam Webster’s Collegiate Dict., 10th Edition*.

● **“This takes the spirituality out of religion.”**

“Spirituality” is confused with “emotionalism.” A “spiritual” person is one who “walks by the Spirit” (the norm of the Spirit) and bears “the fruit of the Spirit,” Gal. 5:22-26...6:1. A spiritual person may indeed experience such emotional “highs” of joy, relief, etc., but he may also experience emotional “lows” such as fear, concern, etc. (**2Co.7:4-5, 8-9,13**).

● **“An infidel can memorize scriptures. That does not change him.”**

True, for the Holy Spirit so designed His revelation that it does its work in a “honest and good” heart, **Lk. 8:11-15**. See **Ac. 28:24-28** and many such examples. While an infidel can memorize scriptures and it not change him, *have you ever known any one who worshipped Jesus Christ who had never heard the Scriptures??*

## Quick Quiz

Choose *all* correct answers in the following.

1. “Dwell in,” as used by the authors of the Scriptures
  - a. Always meant a personal, literal abode by which direct influence was exerted on the heart and life of the individual
  - b. Continued influence in the heart and life of an individual
  - c. Being united with another in heart, will and life
  - d. Continuing, gracious fellowship
  
2. The following are spoken of as dwelling or abiding in the Christian
  - a. God
  - b. Christ
  - c. The Holy Spirit
  - d. None of the above
  
3. True or False
  - a. Christians abide in God
  - b. Christ abides in God
  - c. Christians abide in Christ
  - d. God abides in Christ
  
4. “Dwells in” or “abides in” is put in contrast to
  - a. Having no spiritual gifts
  - b. Having no direct inward impulse and guidance
  - c. Transitoriness, leaving
  - d. None of the above
  
5. The Holy Spirit dwells in us, or influences us
  - a. In order to lead us to salvation
  - b. In order to give us inward moral strength apart from faith in the Word of God
  - c. In order to guide us into the truth by leading us inwardly to correct interpretation of the Bible when we study
  - d. In order to give us power to speak in tongues

6. The Holy Spirit influences men and women
  - a. Inwardly and directly in addition to the influence of the Word of God
  - b. Through His revelation, the Word of God
  - c. Inwardly and directly apart from the Word of God so that they will be enabled to understand the Word of God
  - d. None of the above
  
7. True or False
  - a. The Holy Spirit dwells in Christians
  - b. The Holy Spirit has nothing to do with our lives as Christians.
  - c. The Holy Spirit is the Word of God.
  - d. If you believe the Bible, you must believe that the Holy Spirit personally and literally dwells within Christians.

## WHY does the Holy Spirit “dwell in” us?

What do we “reap” from the Spirit, **Gal. 6:8**?

To help us attain this goal, what does the Holy Spirit do in us and for us? Answer this question based on the following scriptures. These are but a few examples of what He does for us.

- **Rom. 15:13**
- **Eph. 5:18-21** (note the five words ending in “ing” - see KJV, NKJV, ASV)
- **Heb. 3:7** (see **12:25**)
- **Rev. 2:11** (see **vv9-10**)

### Scriptures To Discuss

Some believe these verses either promise or refer to a literal, personal indwelling of the Holy Spirit, or, baptism in the Holy Spirit, or, spiritual gifts.

#### **Ro. 8:9-11**

Does the affirmation that the Spirit “indwells” the Christian prove that He personally, literally takes his abode within the Christian and directly influences him? *If so, give the evidence.* See lesson above on “indwelling.”

Two lifestyles are being contrasted. Note (or mark) the words “walk,” “set their minds,” “mind set,” “to live,” “living,” “the deeds of,” in **vv. 1-14**. One reveals we “do not belong to Him” and the other that we are “alive” and have hope of the resurrection of the righteous, **vv. 9-11**. One lifestyle has as its norm “the flesh” (see **Gal. 5:19f**); the other has as its norm the revelation of God through the Holy Spirit. The question is, *which must rule the life of the Christian.*

Is there anything *in the context* about subjective, mystical experiences? Anything about miracles? Anything about baptism in the Holy Spirit? (Remember, one cannot *assume* personal indwelling, miraculous indwelling, or baptism in the Holy Spirit due to the word “indwells.”)

#### **1Co. 3:16-17**

This text affirms the Holy Spirit dwells in the Christian. We have already learned that “dwells in” does not imply a personal, literal indwelling, nor does it imply direct influenced apart from means. Remember that the issue is not whether the Holy Spirit dwells in the Christian, but *how*.

Does He *literally and mystically* take up abode within the Christian and *directly* affect his heart, or, does He influence the heart and life of a Christian *through the means of the word of God*?

Observe in the context: *How did they come to be “the temple of God” wherein the Holy Spirit dwelled, vv5-11?*

### **1Co. 6:19**

Earlier in this text, Paul wrote that “your bodies are members of Christ,” **v15**. *Is this to be taken literally?* If not, can we not see that “the Holy Spirit who is in you” does not demand a literal indwelling? Note also that the text does *not* say the Holy Spirit dwells in your body, but “in you.” God dwelling in human flesh is incarnation—what happened when Christ came into the world!

If your body is “a temple of the Holy Spirit,” who should control how the temple (body) is used? (Compare: who should be able to say what goes on in *your house*?) The Holy Spirit teaches us to avoid immorality (**1Th. 4:1-8**). He would allow no immorality in the “temple.” And immorality is the very point of this section, **vv12-20**—“flee immorality”! This is the point of the statement, not mysterious influences, spiritual gifts, or better felt than told knowledge of the Holy Spirit within.

### **2Tim 1:14**

If we let the *context* govern our interpretation, how is that treasure to be guarded, **v13** (first part of the verse)?

Does the affirmation that the Spirit “dwells in us” prove that He *personally, literally* takes his abode within the Christian and thereby influences him to “guard the treasure” through *internal, subjective* influences (feelings, opinions, etc. given to him by the Spirit)—or, is it possible this refers to some *relationship* with the Spirit that strongly influences the person to “guard the treasure”? If the latter, and we let the *context* determine that relationship, what would it be (see the last part of **v13**. Note: how does one come to have and maintain these two things)? For thought: If this refers to a *subjective* guidance by the Spirit, what problems does that present? (E.g., what if two people who believe they have the Spirit subjectively guiding them differ? What if you change your mind later about the meaning of some Scripture?)

## Quick Quiz

Choose *all* correct answers in the following.

1. The Holy dwells in us
  - a. To give us the ability to speak in tongues
  - b. To encourage, warn, and strengthen us
  - c. Through His revelation, the Word of God
  - d. To provide internal, subjective witness of salvation
  
2. If the Holy Spirit dwells in us
  - a. We will have hope
  - b. We will live lives of love and moral purity
  - c. We will want to engage in genuine worship of thanksgiving
  - d. It will not affect us
  
3. The Holy Spirit
  - a. Does not really dwell in the Christian
  - b. Does not literally and personally dwell in the Christian
  - c. Dwells in the Christian in the sense of an abiding and influencing relationship
  - d. Has so designed His revelation that if it is understood, believed, cherished, and obeyed, it will motivate, guide, and mold a person to be what God wants him or her to be

## What is “the gift of the Holy Spirit” promised to Christians (Ac 2:38)? Doesn’t God give the Holy Spirit to those who obey Him (Ac 5:32)?

### Ac. 2:38

“...you will receive the gift of the Holy Spirit” is Divine promise to obedient believers. Is it ...

- Holy Spirit Baptism? This a “proof text” of “Pentecostalism.”
- Miraculous powers?
- Personal indwelling?
- Salvation in Christ which the Holy Spirit had promised?

“gift OF...”

Either “gift **WHICH IS** the Holy Spirit” (Compare “sign **of** [which is] circumcision” **Rom. 4:11**; “breastplate **of** [which is] righteousness” **Eph. 6:14**) In these cases, what follows “of” *identifies* what precedes it.

Or, “gift **COMING FROM** the Holy Spirit [i.e., His promise]” (Compare “gift **of** [coming from] God,” **Jn. 4:10**; “praise **of** [coming from] men, God” **Jn. 12:43**. In these cases, what follows “of” refers to the *origin* of what precedes it.

For example, the Church in Humble gives \$100 to a preacher for traveling expenses. It could be called “a gift OF [which is, *identity*] \$100,” or, “a gift OF [coming from, *origin*] The Humble Church of Christ.”

How can we know which way “of” is used in **Ac. 2:38**? *Context* and *harmony* must decide. Let’s use these two tools to ascertain the meaning.

(Note: Some versions translate, “will receive the Holy Spirit as a gift.” *International Standard Version*. In doing so, they have *interpreted* rather than simply *translate*. Check the major translations.)

## Gift “OF” [which is] The Holy Spirit

(objective genitive; gen. of *identity*, or *apposition*)

### ■ Baptism in the Holy Spirit and speaking in tongues

- ▶ 3000 did what Peter said in **2:38 (v41)**— according to the *context* (Acts 2), *how many spoke in tongues?* (Tongues are considered evidence of Holy Spirit baptism.)  
Question for thought: Did NONE of the others “seek” it?
- ▶ Thousands obeyed in days following: 3,000 the first day, **2:41**; “number of men came to be about 5,000.” **4:4**; “multitudes ... constantly added,” **5:14**; “disciples increasing in number,” **6:1**. In **chapters 1-5**, *who, and who alone*, are said to be working miracles among these thousands of obedient believers, **2:43, 3:1...6-8, 4:33, 5:12?**
- ▶ “Baptism in Holy Spirit” was promised *to whom* and *for what purpose?* **Acts 1:1-8**  
Note: ONLY APOSTLES are said to be “witnessing” **2:33; 4:33; 10:39-41**. The “gift” of **2:38** was promised to *all the saved*.
- ▶ Based on the above data from the *context* and *harmonizing* relevant passages, is the “gift” of **Ac. 2:38** Holy Spirit baptism?  
If “YES” ...
  - *Many* should evidence receiving Holy Spirit baptism
  - Holy Spirit baptism was for *all the saved*But, according to the CONTEXT and OTHER SCRIPTURES ...
  - *Only apostles* evidence receiving baptism in the Holy Spirit
  - Holy Spirit baptism was for *special witnesses—the apostles*

### ■ Non miraculous indwelling of the Holy Spirit

- ▶ Some believe the Holy Spirit Himself that comes to dwell in you, but can’t explain what it does. Basis for this view? ONLY the assumption that “of” means “which is” (objective genitive). There is *nothing in wording or in the context* to lead to this conclusion. In fact, it ignores context and harmony...(see below)
- ▶ The Holy Spirit influences (comfort, peace, etc.) through the Word. (See previous lessons.)

## **Gift “OF” [coming from] the Holy Spirit**

(subjective genitive: gen. of *origin*)

### ■ **Miraculous power, ability to work spiritual gifts (1Co. 12:4,11)**

- ▶ 3000 did what Peter said in **2:38 (v41)**— according to the *context* (Acts 2), *how many* were working miracles? **2:43; 3:1...8; 5:12**
- ▶ Did repentance and baptism guarantee that one would have miraculous powers, **Ac 8:12-18**?
- ▶ In accord with **Ac. 8:12-18**, only after the apostles laid their hands on the early disciples is it said that anyone else but apostles worked miracles, **Ac 6:6...8**
- ▶ In the *context*, was Peter speaking of his audience having miraculous powers either before or after this, and is there any indication they expected or experienced such?
- ▶ Even if one says it was conditional upon laying on of the apostles' hands and confined to first century, you still have these problems
  - who actually worked miracles through **chapter 5**
  - baptized believers not thereby endowed with miraculous powers according to **8:12-18**
  - context favors another view — see above and below

### ■ ***Salvation in Christ that the Holy Spirit promised***

#### ▶ ***Context***

- What Peter was **PREACHING ABOUT**, i.e. **PROMISE** of ***salvation*** in name of the Lord - **v21**

Audience: Jews. They were familiar with the Holy Spirit and with the concept of the Holy Spirit speaking through scripture.  
**Ac. 1:16...20**

- What the audience **NEEDED** - ***salvation*** - **vv23,37**
- **WHY** the audience was told they ought to repent and be baptized - to be ***saved*** (“for forgiveness of sins”) - **v38**
- What we know the audience **RECEIVED** - ***salvation*** - **vv41,47**

In the *immediate context* he had introduced *a promise the Holy Spirit had made* to “everyone”: **v21**. The “saved” of **v21** are those who enjoy the “forgiveness of sins” of **v38**. It is *this* that the *immediate context* shows them to be concerned about, **vv36,37**. After telling them obedient believers would receive “the gift of the Holy Spirit” he immediately says, “For the promise..” —this clearly connects the “gift” with “the promise,” i.e., the promise of the *context*, **v21**, *salvation* through calling on the name of the Lord. This promise is the very thing this audience needed to understand! Their concept had been that the promise in the prophets was one of temporal salvation from civil oppression. Peter explains that those who repent and are baptized for forgiveness of sins will receive *what Holy Spirit promised* in Joel (and other prophets).

► **Harmony**

- Consistent with what they *preached*: **Ac. 10:43; 26:6...22,23**.
- Consistent with what they *wrote*: **Eph. 2:11-16** (Note: “far off,” **v. 13**).
- Note: this “salvation” was “prophesied” through the Old Testament by the Holy Spirit and then when the time came it was “announced” by the New Testament prophets by the Holy Spirit.)

## **Ac. 5:32**

Read **vv17-32**. Whose obedience to God is being challenged? (Note the command in **v20** and the “obey God” phrases in **vv29,32**. Note **4:18-20**.)

What are they doing that is the focus of this whole event?

How was the testimony of these “witnesses” being confirmed? See **Ac. 14:3; Heb. 2:4**.

The Holy Spirit was given to the apostles to confirm their witness to the gospel of Jesus as the Christ by the means of the miracles they worked.

## Quick Quiz

Choose *all* correct answers in the following.

1. “The gift of the Holy Spirit” in **Ac. 2:38**
  - a. Grammatically must mean, “The gift which **is** the Holy Spirit”
  - b. Grammatically must mean, “The gift which is **from** the Holy Spirit”
  - c. Must be interpreted according to context and harmony as to whether it is referring to “a” or “b”
  - d. Cannot be understood
  
2. The gift of the Holy Spirit promised in **Ac. 2:38** is
  - a. Holy Spirit baptism evidenced by speaking in tongues
  - b. Power to work miracles
  - c. The salvation the Holy Spirit had promised in the prophets
  - d. An inexplicable indwelling of the Holy Spirit Himself
  
3. God has given the Holy Spirit to those who obey Him (**Ac. 5:32**)
  - a. Refers to the power of the Holy Spirit given to the apostles to reveal and confirm the gospel with miracles
  - b. Is a promise to all obedient believers that they will be given the Holy Spirit
  - c. Served to answer the question of who was obeying God on this occasion—the Jewish leaders or the apostles
  - d. Is the reason you can know that preachers today who claim to be baptized in the Holy Spirit are God’s anointed

## Scriptures say the Spirit will be “given” to believers—what does that mean? (Lk 11:13; Jn 7:38,39; Rom 5:5; 2Co 1:21-22; 5:5)

### **Lk 11:13**

Read vv1-13 in order to understand the context.

- What request initiated this conversation?
- What was Jesus’ encouraging by his illustration about a friend? (Note esp. v8-13)
- Why might one NOT do what Jesus is encouraging? Base your answer on vv11-13.

Read the parallel passage in **Mt. 7:7-11**. What occurs in the text there instead of “the Holy Spirit”?

Some questions for those who would make this refer to an expectation of the personal indwelling of the Holy Spirit Himself or miraculous gifts such as speaking in tongues.

WHEN would one expect to receive whatever this is?

- ▶ If at baptism (**Ac 2:38**), not this verse. This is response to *prayer*.
- ▶ If by laying on of apostles’ hands, not this scripture. This is *to* the apostles. Moreover, if this is the case, it would not mean spiritual gifts today, for all the apostles are dead. See **Ac. 8:14-18**.

WHAT would receiving the Holy Spirit do?

- ▶ Guide? Then...
  - Why did Jesus and the apostles direct people to the WORD for guidance?
  - Why did not all New Testament Christians agree?
- ▶ Tongues?
  - Context??
  - Some of the Corinthians did NOT have tongues? Should they conclude God is not good?

## **Jn. 7:38,39**

*Rule of interpretation: the interpretation of the figurative language must agree with literal accounts of the same thing.*

Note: The “Spirit” *had already been given* (“Spirit” for his power) in some sense *before* Jesus was glorified, i.e., empowering to prophesy (**Lk 1:41,67**) and miraculous powers (**Mt 10:7-8**) that preceded the cross. Therefore, since whatever Jesus is speaking of would not happen until he was glorified (“the Spirit was not yet given, because Jesus was not yet glorified”), it *cannot refer to prophesy and miracles*. We cannot *assume* the meaning based on theology. Rather, we must ascertain by *context* and *harmony* in what sense Jesus meant “the Spirit was not yet given because Jesus was not yet glorified.”

Q: What *did* believers receive *after Jesus was glorified*?

- Did all believers receive **Holy Spirit baptism** on Pentecost? How do you know?
- Did all believers speak in **tongues** on Pentecost? How many? Can you prove it?
- Did all believers receive **miraculous powers** on Pentecost? When is the first time you read of anyone else but apostles working miracles?

Suggestion: “Spirit” by metonymy for *spiritual blessings of the gospel in Christ*.

- Some make it refer to spiritual gifts through which others receive life (i.e., Spirit in apostles and prophets), but the text rather speaks of personal blessings to be *received* rather than what one will be *giving*. The recipient is the “thirsty” man, who receives an abundant satisfaction of his need.
- Parallel figure: **John 4:10-14**. The “well of water” springing up (**Jn. 4**) parallels the “rivers of living water” (**Jn. 7**) flowing out. The well of water of **Jn. 4** springs up “*to eternal life*.”
- Compare **John 6:35...40**. The well of water in **Jn. 4** will cause one to “*never thirst*”; the water of **Jn. 7** is for those who are “*thirsty*”; in **Jn 6**, “he who believes in me shall *never thirst*” (v35) is parallel to “believes in Him may have *eternal life*” (v. 40).
- Is “Spirit” so used elsewhere? Yes - **Heb. 6:4-5**.
- ***This believers DID “receive” after Jesus was glorified!***
- The Holy Spirit prophesied of these blessings in the Scriptures.

- ▶ Note “as the Scripture said...” No direct quote. However, consider **Isa. 12:3** (see **11:1f**).
- ▶ In **Isa. 44:3**, “My Spirit” is parallel with “My blessing” and paired with the imagery of “pouring out water ... and streams...”

### **Rom. 5:5**

What does the writer mean by “the love of God” *based on the next three verses?* (Note the “For” in the very next verse.)

*How did YOU come to have this love of God within your heart?* Compare **1Jn. 4:16**.

### **2Co. 1:21-22**

Mark the pronouns in **vv17-24**; note that there is an “us” and a “you.” *To whom do the “I,” “us,” “our” and “we” pronouns refer to?*

The first seven chapters of 2 Corinthians is Paul’s defense of his ministry against those trying to undermine it. In this section he is dealing with their charges that his word was not reliable (see **vv12-18....23**). This would affect their confidence in “the promises of God in Christ” that he preached. He reminds the Corinthians God had done four things (or three if “and” in **v22** is explanatory) in reference to himself and the other men that worked with him in delivering the gospel to them that should give them assurance. *What are they?*

For Paul’s own comments on the surety of what he preached about Christ, see his statements in his first letter, **1Co. 2:1-5**.

### **2Co. 5:5**

Here we are still in the section of 2 Corinthians where Paul is defending his ministry (**4:1...5:18**). Note the pronouns, “we,” “our,” “us” versus “you” in chapter four and again in **5:12f**. Who are the “us” and “we”? He speaks of the hope that kept him going (**4:16f**) and in **5:5** again says God gave “us” the Spirit as a “pledge” of the this promise. *What was the assurance he had, and thus that we have, that these promises of future glory for the people of God are true?*

## Quick Quiz

Choose *all* correct answers in the following.

1. When “Spirit” is capitalized in the Bible
  - a. It always refers to the Holy Spirit
  - b. It may refer to the Holy Spirit
  - c. It never refers to the Holy Spirit
  - d. It reflects the translators views as to whether the Holy Spirit is being referred to
  
2. When Scripture says the Spirit is given to someone
  - a. It means the Spirit personally and literally will be given to the person
  - b. It could mean the Spirit’s power will be given to someone
  - c. It could mean the blessings the Spirit promised would be given
  - d. It may refer to the Spirit’s word that grants guidance, strengthening, or hope
  
3. When it is said the Spirit is given to “us”
  - a. We need to be sure who the “us” are in the context
  - b. It always means to all Christians
  - c. It means the person reading that Scripture because as he reads he is included in “us”
  - d. It may refer to specific group or category of people

**Does the Spirit intercede for us (Rom 8:26-27)?  
How did Christians “receive the Spirit” and what  
did it do for them (Gal 3:2-3; 4:6)? How are we  
strengthened through the Spirit (Eph 3:16,17)?**

**Ro. 8:26,27**

*Does capital “S” on “Spirit” prove the Holy Spirit is being spoken of?*

It is questionable whether the Holy Spirit is being spoken of in these verses.

- “groanings too deep for words” - “too deep” for the Holy Spirit to find the right words? See **v22,23** – *same ones* “groaning”?
- Does God search *man’s* hearts to know what the mind of *the Holy Spirit* is? (**v27**)
- “He intercedes” (**v27**) - Holy Spirit, or, Christ, **v34, Heb. 7:25?**

But, if He is, *on whom is He exercising influence—man, or, God?*

Once again, there is nothing in this passage that supports the idea that the Holy Spirit personally lives within the individual, granting him impulses and direct guidance in his life.

**Gal. 3:2,3**

Is there anything *in the context* about subjective experiences, inward impulses, or the power of Christians to speak in tongues?

What is the *contrast* in the book of Galatians? See e.g. **2:16; 3:5**

Compare **2:16; 3:2; 3:14** ...

**justified by faith in Christ** [i.e. gospel of, **vv6-8; 1:6-9,11**

..... not by works of the Law

**received Spirit by hearing of faith**

..... [not] by works of the Law

**receive the promise of the Spirit through faith**

Five things are paralleled in **Heb. 6:4-5** (all five are referring to the gospel of Christ) - *what is the third one?*

As “Christ” is often put by metonymy for the gospel concerning Him (e.g. **Ac. 8:5; 2 Co. 3:14,15**), the Holy Spirit may be put for the gospel He promised and revealed. *What is promised to people by “hearing with faith?”* **Mk. 16:15,16**; etc.

**Gal. 4:6**

Is “spirit” here the Holy Spirit? Does the Holy Spirit call God, “Father”? “spirit” or disposition of Christ as Son, “Abba, Father” – Trust, love, confidence.

**Eph. 3:16,17**

What is the *result* of being strengthened by the Spirit in the inner man?

How does faith come? **Rom. 10:17**.

Compare **Col. 1:9-11**. What would cause one to be “strengthened with all power” according to this text?

**Quick Quiz**

Choose *all* correct answers in the following.

1. Since “Spirit” is capitalized in **Rom. 8:26**
  - a. We can know assuredly it refers to the Holy Spirit
  - b. It may refer to the Holy Spirit
  - c. It was capitalized in the ancient manuscripts
  - d. It reflects the translators views as to whether the Holy Spirit is being referred to
  
2. If “Spirit” in **Rom. 8:26**, “the Spirit also helps our weakness,” is the Holy Spirit
  - a. This verse assures us that the Holy Spirit strengthens us in our weaknesses in the time of temptations
  - b. The Holy Spirit is promised to help us know how to pray when due our weakness we do not know what to ask
  - c. The Holy Spirit gives us faith
  - d. The Holy Spirit exerts an influence upon God in our behalf
  
3. The word “spirit” is used in Scripture to refer to
  - a. The Holy Spirit
  - b. A disposition, or attitude
  - c. By metonymy, for the gospel the Holy Spirit foretold and revealed
  - d. The human spirit within our body

## Who had power to work miracles? What was their purpose? How did they receive this power? How long were miracles to exist?

“Now concerning spiritual gifts, brethren, I do not want you to be ignorant,” **1Co. 12:1** (NKJV). As the apostle Paul did not wish the Corinthians to be ignorant concerning spiritual gifts, we should not be either. Thus our study.

“Spiritual” - produced by the Holy Spirit, not natural ability, **1Co. 12:4,8-11**.

“Gifts,” **1Co. 12:4** - supernatural powers given by divine grace (e.g., the nine listed, **12:8-10**; another list in **12:28-30** and in **14:26**).

### Clarifying the Issue

#### **Charismatic Movement**

The Greek word for “gifts” in **1Co. 12:4** is *charisma*, thus “charismatic movement.” The renewed interest and belief in the exercise of spiritual gifts is sometimes referred to as the charismatic movement.

“Charismatic” = “2. ... of any of various religious groups or movements that stress direct divine inspiration, manifested as in glossolalia, healing powers, etc.” WNWD. (“glossalalia” - “from Greek *glōssa* ‘language, tongue’ + *lalia* ‘speech.’” OSX. “tongues, **1Co 12:10** = *glOssa*.)

Some look on the charismatic movement as evidence of renewed interest in spiritual things. They believe it is leading to deeper devotion, higher love and is doing more to promote unity than anything else. But, in fact, it is deceiving people with a *false* sense of devotion and closeness to God. Compare **Col. 2:18,19**.

#### **“Miracles”**

Let us be clear about what we mean by “miracles.” We might say, “Miracles have ceased.” But, one of the greatest miracles is yet to occur, i.e. the resurrection. Or, people may use the word “miracles” simply in the sense of something so extraordinary that we are amazed—“it’s a *miracle* you could stay awake through that preacher’s sermon!” But, if in this lesson we say “miracles have ceased,” we mean miracles in the sense of the spiritual gifts listed in **1Co. 12,14** have ceased. The word can be used to refer to all of them as works of divine power through the hands of men, or more specifically, to one of them, **v10**. There are no *such* miracles today.

## **Objection: Limiting God's power**

One may object that to say God no longer gives men miracle working power is to limit God's power. But, it is not a question of *power*, but of *will*. The questions that must be answered are:

- **WHO** did He give this power to?
- What is His **PURPOSE** in giving such power to men?
- **HOW** did He decree this power would be received?
- **How LONG** did He intend these powers to be exercised?

Compare: does God still create men from the dust? If you answer, "No," are you limiting his power? Did God give men in the time of Malachi (400's B.C.) the power He gave Moses (1400's B.C.) to work miracles? If you answer, "No," are you limiting His power?

## **The real issue: God's will and purpose in spiritual gifts under the New Covenant**

The question is NOT whether God can and did empower men to exercise supernatural powers such as speaking in tongues, but whether *He willed and purposed for ALL who live under the New Covenant, including people of today*, to have these spiritual gifts.

### **WHO?**

Who do the following scriptures indicate had power to work miracles?

- **Ac. 2:43?**
- **Ac. 10:24,33,44-46?**
- **Ac. 8:16-19?**

***This is ALL the WHO.***

If there are any other who received this power under the New Covenant, write the scriptures here.

### 👉 PURPOSE?

What was God's purpose in these having the power to work miracles?

- Apostles? **Mk. 16:20; Ac. 1:8; Heb. 2:4**
- First Gentiles to receive the gospel? **Ac. 11:18; 15:7-9**
- Those on whom apostles laid hands? **1Co. 12:7; 14:5,12,26**

*These are the PURPOSES of these gifts.*

If there are any other purposes, write the scriptures here.

### 👉 HOW RECEIVE?

How did men receive the power to work these miracles?

- Apostles? **Ac. 1:4-5...8; Mt. 3:11**
- Cornelius? **Ac. 11:15**
- Christians? **Ac. 8:16-19**

*There is no other way these gifts were received.*

If there is any other way one received the power to exercise spiritual gifts, write the scripture here.

### 👉 HOW LONG TO LAST?

When these gifts fulfilled the purpose for which they were given, then they would cease. How long did God intend for men to exercise such powers?

- Apostles? **2Pt. 1:12-15; Eph. 3:1-5**
- Cornelius? **Ac. 11:15-18; Ac. 15**
- Christians? **1Co. 13:8-13; Ac. 8:16-19**

*Their purpose being accomplished, these gifts no longer needed or exercised.*

If God intended these gifts to continue to be exercised throughout all time, write the scripture that indicates this here.

## Quick Quiz

Choose *all* correct answers in the following.

1. Miracles have ceased in the sense that
  - a. God will not do anything miraculous on this earth again.
  - b. The spiritual gifts discussed in **1Co. 12** have ceased.
  - c. “There is nothing new under the sun”—nothing will amaze us anymore.
  - d. None of the above.
  
2. The Holy Spirit gave the following the power to speak in tongues
  - a. The apostles
  - b. Cornelius and his household
  - c. Christians upon whom the apostles had laid their hands
  - d. All Christians of the first century
  
3. Match the proper purpose for the Holy Spirit giving supernatural power to the following:

a. Apostles	a. Prove Gentiles accepted by God
b. Cornelius	b. Edify the saints
c. Christians of first century	c. Reveal and confirm the gospel
  
4. Christians throughout the churches in the first century received the power to exercise spiritual gifts through
  - a. The laying on of the apostles’ hands
  - b. A direct outpouring of the Holy Spirit from heaven
  - c. Prayer
  - d. Baptism
  
5. God intended spiritual gifts to
  - a. Be exercised by the church throughout the time the church existed
  - b. Be given only to the apostles and to Cornelius and his household
  - c. Be temporary and to cease when revelation was completed
  - d. None of the above

# What do 1Corinthians 12-14 teach about spiritual gifts, their source, design, importance, and use?

## 1Corinthians, chapters 12-14

- **Ch. 12** - Unity of source and design of spiritual gifts.  
All from one and the same God and designed for the common good.
- **Ch. 13** - Excellency of love over spiritual gifts  
Shown by love's absence, presence, and duration
- **Ch. 14** - Exercise of spiritual gifts in their assembly  
To be exercised for the edification of all (accords with the demands of love).

## Chapter 12

- ▶ **12:1-11** - All spiritual gifts from same source—one and the same Spirit.
- ▶ **12:12-31** - All gifts to members of the same body, and thus to be used for good of the body as a whole.

What are these gifts called in **v5**? What does this word connote?

According to **v7**, what was the purpose of these “manifestations of the Spirit”? The analogy in **vv12ff** illustrates this.

Is there anything in this chapter, or in the entire Corinthian letter, to indicate that these gifts worked a moral change in those who possessed them?

Read **Eph. 4:17-24, Col. 1:9-10**, to see what changes people's lives.

Since “knowledge,” “prophecy” and “tongues” are given by “same” Spirit, any exercise of the gift of tongues given by this Spirit must be consistent with what this Spirit taught and revealed about tongues, their purpose and use. If people today claim to have this gift, but their experience does not harmonize with what the Spirit taught and revealed in the New Testament, what must be concluded about the gift of “tongues” one claims to possess?

## Chapter 13

**Chapter 12:31** introduces the relationship between spiritual gifts and love, and prepares for Paul's discussion of why love is the "more excellent way." The excellency of love over spiritual gifts is shown by

...

- Its *absence*, **vv1-3**. Note, underline, or, mark the "do not have" phrases. Even though possessing the greatest spiritual gifts, if love is absent, "I am nothing!"
- Its *presence*, **vv4-7**. Note what love does, i.e. how it makes one think and act toward his fellow man.
- Its *duration*, **vv8-13**. Love was needed then, and always will be—"Love never fails." See the contrast with spiritual gifts which by divine intent are temporary and "will be done away." Note, underline, or, mark the "never fails" family of words, i.e. words having to do with duration, time: "will be done away," "will cease," "When," "used to," "did away with," "now" [not in v13], "then," "abide."

A contrast is drawn: Faith, hope, and love "abide" while spiritual gifts "will be done away." When will hope come to an end?

**Rom. 8:24,25.**

If spiritual gifts last until the end of time, what happens to the contrast?

Think of the applications of what Paul said to their (the Corinthians) attitude toward spiritual gifts and their use.

## Chapter 14

Maturity in love (**ch. 13**) and understanding relative to spiritual gifts would regulate their exercise in the assembly of the church (**v23**), making edification of the assembly the overall measure of their use.

*Mark, or list, the various forms of the word "edify" throughout the chapter (e.g., "edifies," "edification," etc.) This was to be the governing principle in the exercise of their gifts in their assemblies. Note especially verse 26.*

As edification was the governing principle, it is important to know what the apostle meant by it. We cannot arbitrarily, apart from the context, attach a meaning to the word. Look for the words and phrases that show that understanding what is said is ESSENTIAL to the “edification” Paul spoke of. (Suggestion: underline them in the same color you highlighted the word “edify,” or list them on a sheet of paper with the verses where they occur.)

*Mark, or list, the words “tongue” and “tongues” throughout the chapter. It is clear that Paul makes special application of this principle to the exercise of this gift.*

Tongues are of no profit unless they provide what, **v6**?

Unless with the tongue one utters “speech that is clear,” he will be doing what, **v9**?

When a man prayed in a tongue, others are “NOT edified” if they did not do what, **vv16,17**?

“Tongue” is used by metonymy for language. Note **v21**. Look up and read the Old Testament setting.

What requisite for their assemblies is given in **vv33, 40**?

Compare the above with the assemblies of those today who claim to exercise these gifts. The contrast further underscores that the uncontrolled and disorderly outbursts in charismatic meetings today are NOT authored by God. If one says, “I cannot help it,” that further indicts them of counterfeit “gifts,” for ‘the spirits of the prophets are subject to the prophets.’ (**v32**). Claimed spiritual powers do not exempt from these regulations, **vv37-38**.

Note **v37**. Compare **1:1; 4:17; 7:17,40**. There is no neutral ground. Either these letters are fraudulent and ought to be exposed, or, they are what Paul claimed them to be and are to be revered, cherished, studied, believed, and obeyed!

## Quick Quiz

Choose *all* correct answers in the following.

1. “Edification” as Paul used it in 1 Co. 14 and required in their assemblies meant
  - a. Being built up by simply knowing someone in that audience was being moved by a miraculous presence and power of the Spirit
  - b. The emotional consciousness of God’s grace among His people
  - c. Speaking in tongues unknown to the speaker or to others in the assembly
  - d. Understanding what was being said and being strengthened through that understanding
  
2. God wants the assemblies of churches to be
  - a. Orderly
  - b. Peaceful
  - c. In accord with the goal of edification
  - d. There is nothing in the Scriptures that regulate how assemblies are to be conducted
  
3. To believe in miracles today requires
  - a. A greater faith
  - b. A direct operation of the Holy Spirit on the unenlightened heart
  - c. Prayer and sacrifice
  - d. A misunderstanding of the Divine will and purpose for miracles
  
4. The apostle Paul wrote that the better spiritual gift and the one to be desired was
  - a. Tongues
  - b. Prophecy
  - c. Interpretation of tongues
  - d. Healings

## Are the miracles of today the same kind of miracles we read about in the New Testament?

### Who are the unbelievers?

It may be implied by those who believe in miracles today that if you do not believe in miracles today, it is *because you do not have enough faith*.

Turn it around: *Do you believe* those miracles were *sufficient* to accomplish the *purpose* God intended? I DO!

The purpose of miracles was to reveal and confirm heaven's message about Christ. If you believe miracles are needed today, is it because you *do NOT believe* all was revealed to the apostles like Jesus promised, **John 16:13**? If all was not revealed, did Jesus lie? Or is it because you *do NOT believe* it was confirmed like Mark and Hebrews say it was, **Mk 16:16-20, Heb. 2:2-4**? Moreover, if those miracles did not confirm the gospel, were they a failure? And if so, how can present "miracles," far less in variation and power than those of the 1st century, do so?

*Q: Who are the "unbelievers"—those who accept the validity of the signatures on the constitution, or, those who demand new ones today...?*

Compare: U.S. Constitution. Suppose someone offered to sell you the "original" copy for \$100...? How would you determine its genuineness? *Authenticity of the signatures*. Now to "confirm" that it was genuine, suppose he offered to sign it...?? *Note: no one could confirm it by signing it today if he wanted to!* And he would be considered a fool, or FRAUD, who tried! Credibility is determined by examining the validity of the signatures. So with the new Testament—miracles were Heaven's signature! Its credibility is determined by examining the validity of the signature!

Compare **Heb. 2:2** and the Old Testament. The "signs" accompanying its deliverance at Sinai confirmed it. *A Jew in the first century who required a current sign would be regarded as an UNbeliever*. So with the New Testament! Some people were not satisfied with the signs Jesus had given. What did they want? **Mt. 12:38; Jn. 6:30**.

*Note: They were the UNbelievers!*

*Yes, I believe in miracles, the bona fide ones we know the Spirit produced as recorded in the New Testament, and am thankful that my faith must not rest on the modern "imitations"!*

## Other gifts neglected

Those who believe the Spirit is still empowering men to work miracles as He did in the first century often emphasize two—tongues and healing—and the others are neglected or totally ignored. “Old-line” Pentecostals will occasionally attempt even the deadly signs: drink deadly poison; snakebite. And we read of their death in the paper! Do Neo (new)-Pentecostals *really believe* they can do these signs, or have you heard of them practicing them? *Who are the believers*, those who believe the apostles had ALL the powers mentioned in **Mark 16:17f** and that among the early Christians ALL the gifts of **1Co. 12** were exercised—or—those who say Christians today have the *same* gifts, but select TWO to emphasize and exercise?

How many gifts are listed in **1Co 12:8-10**? List them.

How many in **Mk. 16:17-18**? List them.

## Who are really guided by the Spirit?

It may be implied that since you do not believe the Holy Spirit empowers men today to exercise the spiritual gifts that you do not have the Spirit but that those who believe He does so empower men today have the Spirit.

But, compare the gifts we know and agree the Spirit gave men in the first century with those claimed today.

- The “tongues” *unquestionably given by the Spirit* were languages, **Ac. 2:6-11**. *Who are guided by the Spirit*—those who teach “tongues” were a language, or those who claim they were unintelligible jargon or an inexplicable “heavenly language”?
- The healings *unquestionable* given by the Spirit were **universal** (“every kind of disease and every kind of sickness” **Mt. 9:35**); **instantaneous** (**Mk. 1:41,42**); **complete** (**Mt. 12:13**); **undeniable** (**Ac. 4:16**); **with or without faith on the sick’s part** (**Jn. 9:35-38**); **no special “atmosphere” needed; no collections taken**. *Who is guided by the Spirit*—those who believe miracles must fit the above criteria and reject all else as counterfeits, or those who claim to believe in “miracles” that do not resemble those in the New Testament?

- Read **Eph. 4:3-6**. All say they are moved by the one “Spirit.” Yet, the Spirit of the New Testament seeks to lead men to *unity* (oneness) in faith, hope, baptism, etc. Does the Spirit guide the Methodists to teach one thing on baptism, and the Baptists another?? Does He guide the Catholics to worship one way and Pentecostals another?? *Who are really guided by the one Spirit of God*—those who condone and promote division, or those who preach and seek “ONE” faith, body, baptism ... ??

## Miracles - Then And Now

By seeing the contrast in present day “miracles” and the genuine miracles of the first century, one can see the counterfeit nature of modern miracle workers and correspondingly gain assurance in the miracles of the Bible and what they were designed to accomplish.

Miracles were vital to the origin and confirmation of the gospel of Christ and his will for those who follow him. To falsely claim those same powers today is not only counterfeiting, but undermines the means and evidence of the gospel!

In the left column of following chart, write the characteristic of the first century miracles that stands in clear contrast to characteristic of modern day “miracles” given in the corresponding right column. The first is completed as an example.

1 <sup>ST</sup> CENTURY MIRACLES	MODERN DAY MIRACLES
<b>Mt. 8:3,13; 9:22; 12:13; Jn. 11; Ac. 3:8,16.</b> Instantaneous, complete recovery. Lame not limp, blind not need glasses, Lazarus not “stink” like death!	Progressive healing, ignore symptoms
<b>Mt. 8-9; Lk. 22:50-51; Jn. 11:39,43-44; Ac. 3:1f; 9:36f</b>	Functional disorders (“functional” - “b: affecting physiological or psychological functions but not organic structure” MWCD
<b>Mt. 4:24; 8:16; 9:35; 14:35-36; Ac. 5:16</b>	Many leave without cure (See quotes below.)
<b>1Co. 14:5, 18-19</b>	Tongues and healings the focus

1 <sup>ST</sup> CENTURY MIRACLES	MODERN DAY MIRACLES
<b>Jn. 5:8-9...12-13; 9:35-38; Ac. 3:1f</b>	“Faith healers”
<b>1Co. 4:11-12; 1Th. 2:9</b>	Oral Roberts, Swaggart, Tilden, Baker, etc. get wealthy
<b>Mt. 8:5-6..13; Ac. 3:1f</b>	Atmosphere, music, revivals (See quotes below.)
<b>Purpose: Eph. 3:5; 1Co 14:6; Jn 10:37,38; Mk. 16:20; Heb. 2:3-4</b>	Confirm what already confirmed? Make believers?... <b>Lk. 16:30-31</b>

🕒 **Objection: Jesus practiced progressive healing.**

- **Jn. 4:52**, “began to get better.”

This was spoken by whom? Was he inspired?

When did the fever actually leave his son?

- **Mk. 8:25**, Jesus laid hands on the man a second time before completely restored.

Did Jesus always use the same method in his healings? See **v23; Mt. 8:3; 9:6-7; Lk. 4:39;6:10; 8:44; 17:14;13:13**

How long did it take the man to see clearly after Jesus laid his hands on him the second time?

🕒 **Objection: Jesus did not always heal everyone, Mk. 6:5.**

It was due to their lack of faith, **v6** – thus these healers of today are known as “faith healers” and justify their failures on the lack of faith on the part of the sick.

Did he try and *fail*? Was he not God?!

If this the same event as recorded in **Lk. 4:16-30**, Luke explains why he “could do no miracle there except...” *What is it?* **Lk. 4:28-30**.

“Could not” may refer to *will*, rather than to *ability*. For example, the one born of God “cannot sin” (1 Jn. 3:9) – because he does not have the *ability* to sin or because he *chooses* not to sin? Jesus sometimes *refused* to work signs due to people’s unbelief, **Mt. 12:38-39; Jn. 6:30-31ff**.

## Many leave without cure

Of the lack of success of modern “healers,” the following quotation bears abundant evidence. Dr. Bingham, in writing of a “healing” mission in Toronto, said: “one who actively participated in the anointing told us that he thought that in some meetings ten percent were healed, and twenty-five per cent received help, but in other meetings nothing was accomplished. This was the testimony of a friend, not an opposer...” (Dr. Rowland V. Bingham, *The Bible and the Body*, p. vi, See p. 115 also).

Of the “healing” work of Dr. Price, Bingham wrote: “A representative committee of Christian men, ministers and physicians that examined 350 cases that passed under his hands, found only five that were cured, and in each case these were susceptible to cure by hypnotic suggestion. Thirty-nine died within six months of the meetings, five became insane and four other cases of insanity were traced to family disappointment in healing expectancy through his ministry...” (*Ibid.*, p. 23) *Miracles or Mirages*, James D. Bales

See article, “In Search of A Miracle” (end of lesson).

Some may be “healed.” There are illness of body and mind brought on by fear, anxiety, stress, anger, etc. People are really sick. But, the as the illness is cause by the mind, it can sometimes be removed by a change of mind, e.g. change of emotions, attitudes, hypnosis, etc. *Miracles or Mirages*, pp. 18-26; *None of These Diseases*, S. I. McMillen, M.D.

## Atmosphere, music, revivals

“2. P.C. Nelson, the same man who wrote the church manual for the Assemblies of God has this to say about the necessity of preparing the audience:

‘All who come up in the healing line should be in the services for several days to hear the word of God, see people healed before their eyes, and hear the joyful testimonies of those who have been healed. They should have time for confession of hidden sins and for the reading of God’s sweet promises... So many have soaked in unbelief so long it takes a long time to get it all out of their system. those who come for healing should be well instructed before hand and should seek the grace of God for his grace before coming up for anointing... Those who come forward for healing should fast and pray before coming up and get everything distracting out of their minds’ (*Does Christ Heal Today*, P. C. Nelson, p. 28-29).

“3. If modern healing is not psychological, why all this preparation? Did the Lord or apostles spend several days preparing people’s minds?

“a. Notice the lame man at the temple (Acts 3).

“4. Nelson goes on to say that it is good to get the whole audience prepared:

‘As a rule it is best to give forth a message on divine healing before anointing the sick in numbers. It will strengthen their faith and yours.’ (*Ibid* p. 127)

“a. When did Jesus or apostles ever deliver an address on divine healing. They did not talk about it, they did it!

“5. Nelson also saw the need to set a mood with music:

‘If you pray for a number of people in a public service, it is helpful to have a song sung or played softly while you anoint the afflicted. Such songs as THE GREAT PHYSICIAN, and WHERE THE HEALING WATERS FLOW are helpful.’ (Ibid, p. 135)

“a. Helpful for what? To help divine power or to help emotion that will lead to a psychological healing.

“b. Why don’t they get out of their tents, auditoriums, and their TV’s, out of their controlled environment. Why don’t they go to the hospitals?...” [Or, to the streets, as did Jesus and the apostles, srf]

Darrel Hymel, From his material on “Preaching Another Jesus”

## Quick Quiz

Choose *all* correct answers in the following.

1. In the miracles of the first century
  - a. Healings were instantaneous
  - b. Faith on the part of the person being healed was not always required
  - c. Collections were not taken
  - d. Organic disorders (e.g. sight restored, leprosy cured, dead raised) were regularly healed
  
2. Those who do not believe in miracles today
  - a. Limit the power of God
  - b. Lack enough faith to believe in what God has promised and is doing
  - c. Are not lead by the Spirit
  - d. None of the above
  
3. Those who do not believe in the historical validity of the signatures designed to confirm the U.S. Constitution
  - a. Lack faith in the historical evidence designed to confirm to future generations the genuineness of the document
  - b. Have an exemplary, well grounded faith, not because of the validity of the signatures, but because they have a feeling the document is genuine
  - c. Would be correct in asserting that if someone today signed the document, it would prove it’s genuineness
  - d. Are the most rational of folks when they contend that no historical evidence is sufficient reason for people today to believe in the genuineness of that document

## **In Search Of A Miracle**

“A NOTED DOCTOR, SKEPTICAL BUT WILLING TO BELIEVE, EXAMINES THE PHENOMENON OF FAITH HEALING, AS PRACTICED BY THE COUNTRY’S BEST-KNOWN EXPONENT, KATHRYN KUHLMAN.”

Such were the leading words of a feature article IN SEARCH OF A MIRACLE, McCall’s, September 1974. The article was written by William A. Nolen, M.D.

“Anyone who works with sick people; as I do, knows that there are many unpredictable, ill-defined factors that affect the healing process. The ‘will to live’ for example. A patient who gives up - refuses to eat or get out of bed or take medicines--will, in all probability, die in spite of a doctor’s efforts. The will to live isn’t anything that can be weighed or measured but it certainly exists; ask any doctor.

“Faith, too, plays a role in healing. Deliver me from any patient who doesn’t have faith in my ability to help; I may be able to treat such a patient successfully, but it will be a much more difficult chore.

“A couple of years ago I began to wonder how great a role faith plays in the healing process. Is faith in someone, or something, enough by itself to effect a cure? There are hundreds of thousands of patients who claim that faith alone has cured them, often after doctors have failed to do so. Sometimes it is faith in a healer but often it is faith in God. Almost invariable physicians have discounted these reports without ever bothering to

investigate them.

“I decided to take a closer look at the healing that was reportedly being done outside the traditional Western school of medicine. I knew that, since I had been trained in a traditional medical school, it might be difficult for me to recognize that there could be other methods of healing as effective as those with which I was acquainted--possible even more so.

“Kathryn Kuhlman is an ordained minister. She has been ‘healing’ since 1946; in an average year she holds 125 ‘healing’ services and treats approximately one and a half million patients. Her services are held in the largest auditoriums in the biggest cities in the United States. At each service hundreds of sick people claim to have been cured.

“Miss Kuhlman has written three books. She herself has been the subject of magazine articles and books. In addition to her radio programs, she has a widely syndicated television show.

“In June of 1973 Miss Kuhlman and her organization came to Minneapolis, which is near my hometown, to hold a service. Through a friend who knew I was writing a book about paranormal healing, I arranged to be an usher and was assigned to the wheel-chair division. After the service, I was able to interview Kathryn Kuhlman. So began by investigation of faith healing.”

Dr. Nolen describes in a most interesting manner that first service where he served as an usher. He tells how Miss

Kuhlman spoke about the wonders of the Lord and the Holy Spirit, and began to talk more about healing. “Suddenly she paused, eyes shut. It was a tense moment, a dramatic moment, and the audience was silent. ‘The Holy Spirit is healing right now,’ she said. ‘It’s a woman. About half way back. She had a cancer--a cancer of the lungs. And now--she is being healed. You know who you are. Stand up and come forward and claim your healing.’”

“When no one came forward immediately, she suddenly pointed toward the balcony. There’s a man in the balcony who has had bursitis in his shoulder. Now it’s gone. Stand up and wave your arm. You’ve been healed.’ There was a note of frenzy in her voice. And up jumped a man, waving his arm. The audience gasped.

“Then, magically, healings began to take place all over the auditorium. ‘Don’t come to the stage unless you’ve been healed,’ Miss Kuhlman said. ‘But if you have been healed, come up and give praise to the Holy Spirit.’”

“Once the first few started forward, dozens of others quickly followed. Soon there were lines of people waiting to get up on the stage. One at a time they were led to her by one of her assistants.

“‘And you,’ Kathryn said to one woman, ‘what did you have?’ ‘Lung cancer,’ the woman answered. ‘Oh, good Lord, we thank you,’ Kathryn said, looking toward the ceiling. ‘Now,’ she said to the woman, ‘take a deep breath.’ The woman did. ‘Did that hurt?’ ‘No, it didn’t.’”

“‘Do you see her?’ Kathryn cried. ‘Lung cancer. And now she can breathe without pain. The Holy Spirit is surely working here today.’”

Dr. Nolen tells of other healings that supposedly occurred: a man with cancer in his hip, a girl with a brace on her leg, a victim of polio thirteen years ago. Dr. Nolen says:

“The first time she called for a brace no one came forth. You could sense that the audience felt this was almost embarrassing for Miss Kuhlman. Finally, a very pretty young girl came up on the stage. She was waving her leg brace and standing, with her pelvis tilted badly, on one good leg and one short, withered leg.

“Kathryn Kuhlman questioned her. ‘How long have you worn this brace?’ ‘Thirteen years, since I had polio at seven.’ ‘And now you’re cured. You don’t need it any more. You’ve taken it off.’ ‘Yes,’ she said. ‘I believe in the Lord. I’ve prayed, and he’s curing me.’”

“Everyone applauded. The girl cried. This scene, to my mind, was utterly revolting. The girl’s leg was just as withered as it had been ten minutes earlier. Now she stood in front of 100,000 people, giving praise to the Lord-- and indirectly to Kathryn Kuhlman--for a cure that hadn’t occurred and wasn’t going to occur. I could imagine how she would feel when the hysteria of the moment had left her and she again had to put on the brace she had worn for 13 years--and would wear for the rest of her life.

“This was the case that first made me skeptical of Kathryn Kuhlman and her

organization.”

Following the service Dr. Nolen had an interview with Miss Kuhlman. He told of that interview then concluded:

“It seemed obvious to me that she was a sincere, honest woman who felt that she had been chosen to perform a mission for Christ. She believed without a doubt that she was helping the sick and the maimed as Christ wished her to help them—not personally, as she pointed out endlessly—but as His instrument.”

“During the service, as those who had ‘claimed a cure’ came down off the stage two legal secretaries I had enlisted to help me wrote down the names, addressed, phone numbers and diagnoses of everyone who was willing to cooperate in a follow-up study. We got 82 names—almost everyone who was approached. The only reason we didn’t get more was that the flow of the cured was so heavy that the secretaries couldn’t get to them all.

“A few weeks after the service letters were sent to the names on the list, inviting them to come to Minneapolis on Sunday, July 14, and tell us about their experiences. Twenty-three people showed up, and I made arrangements to interview them individually over the next few months. I’ve singled out three particular cases to discuss here because they’re typical of so many that I have in my files.

Dr. Nolen wrote plainly and frankly about his findings, then said:

“I was led to an inescapable conclusion: Of the patients who had returned to Minneapolis to reaffirm the cures claimed at the miracle service, not

one had, in fact, been miraculously cured of anything.” (Underlining mine, BWM)

The woman who had claimed to be cured of ‘lung cancer’ confessed that she had not had lung cancer at all, but said, “I have Hodgkin’s disease, and some of the glands in my chest are involved. But since no one else got up when Miss Kuhlman said, ‘Someone with lung cancer is being cured,’ I figured it had to be me. I’ve been back to my doctor and he says he can’t see any change in my X-ray. I think I breathe better, but it’s hard to tell, since I never had much trouble anyway.”

#### THE FOLLOW-UP

Another woman who claimed to be healed of ‘cancer of the stomach,’ said “the next morning I woke up with a horrible pain in my back. The doctor put me in the hospital.....Since then I’ve gotten a lot weaker.” That woman died of cancer four months after she had been ‘cured’ at Kathryn Kuhlman’s miracle service.”

Dr. Nolen wrote: “The more I learned of the results of Kathryn Kuhlman’s miracle service the more doubtful I became that any good she was doing could outweigh the misery she was causing. I wrote her and asked if she’d send me a list of people she had cured.....Miss Kuhlman was most cooperative.....I wrote to all the cancer victims on her list-eight in all- and the only one who offered cooperation was a man who claimed he had been cured of prostatic cancer by Miss Kuhlman. He sent me a complete report of his case.

Prostatic cancer is frequently very responsive to hormone therapy; if it spreads, it is also often highly responsive to radiation therapy. This man had had extensive treatment with surgery, radiation and hormones. He had also been ‘treated’ by Kathryn Kuhlman. He chose to attribute his cure—or remission, as the case may be—to Miss Kuhlman. But anyone who read his report, layman or doctor, would see immediately that it is impossible to tell which kind of treatment had actually done more to prolong his life. If Miss Kuhlman had to rely on his case to prove that the Holy Spirit ‘cured’ cancer through her, she would be in very desperate straits.

#### A DOCTOR’S CONCLUSION

Dr. Nolen concludes his article by saying:

“Kathryn Kuhlman’s lack of medical sophistication is a critical point. I don’t believe she is a liar or a charlatan or that she is, consciously, dishonest. I think that she believes the Holy Spirit works through her to perform miraculous cures. I think she sincerely believes that the thousands of sick people who come to her services and claim cures are, through her ministrations, being cured of organic diseases. I also think—and my

investigations confirm this—that she is wrong.

“The problem is—and I’m sorry this has to be so blunt—one of ignorance. Miss Kuhlman doesn’t know the difference between psychogenic and organic diseases. Though she uses hypnotic techniques, she doesn’t know anything about hypnotism and the power of suggestion. She doesn’t know anything about the autonomic nervous system. Or, if she does know something about these things, she has certainly learned to hide her knowledge.

“There is one other possibility: It may be that Miss Kuhlman doesn’t want to learn that her work is not as miraculous as it seems. For this reason she has trained herself to deny, emotionally and intellectually, anything that might threaten the validity of her ministry.

“I’m inclined to rest my case on the axiom, often used by the defense lawyer in malpractice cases when a sponge has been found in the patient’s abdomen after an operation: *Res ipsa loquitur* (‘The thing speaks for itself’).”

And so it does! I appreciate the work done by Dr. Nolen. The many hours he put into this research and knowing that it was done by one so qualified makes the finding most interesting.

Billy W. Moore , *Broadmoor BEACON*, December 28, 1981

## **Are the tongues in the Bible the same as those in the Charismatic Movement?**

The charismatic movement cannot be separated from the gift thought to be received and exercised called “tongues.” It is a main error, if not a root of the movement. The following serves to expose the error of its teaching and practice on “tongues.” Every position we examine may not be true of every charismatic, but they are true of various segments of the movement.

### **FOR ALL**

They teach tongues are for all. But, what what is the answer to all seven questions in **1Co. 12:29-30**?

### **ECSTATIC UTTERANCE THAT MUST BE STRONG DESIRED**

They believe and practice tongues as an ecstatic utterance (“ecstatic” = “caused by ecstasy” and “ecstasy” = “a state of being overpowered with emotion” WNWD) that must be strongly desired. Do you see either a state of ecstasy or a strong desire for tongues in either of the following: **Acts 2,10**, or **19:1-7**?

### **PENTECOSTAL**

They claim to be “pentecostal,” i.e. to experience what happened to those on the Pentecost of Acts 2, but in at least two ways their experience differs from that of Pentecost.

- Pentecostals today claim to speak in an unintelligible language which they call tongues. What were the tongues spoken on Pentecost, **Ac. 2:1-11**?
- Pentecostals today claim to be saved by faith only. But what did the people on Pentecost do to be saved, **Ac. 2:37-41**?

### **SUPREME GIFT**

Some look on tongues as the supreme gift. Which spiritual gift did Paul say was greater, **1Co. 14:1-5**?

### **UNINTELLIGIBILITY DESIRED**

They consider unintelligible jabbering greater than words easily understood. What did Paul say about words others did not understand, **1Co. 14:6-19**?

### 🕒 **FOR INDIVIDUAL**

They believe tongues are for the spiritual life of the individual. God intended them for whose benefit, **1Co. 12:7; 14:26-31?**

### 🕒 **SIGN OF HOLY SPIRIT BAPTISM**

They look on tongues as a personal sign one has received the baptism of the Holy Spirit. Paul spoke of them as a sign to whom, **1Co. 14:22?** This was their use in **Acts 2 and 10.**

### 🕒 **SIGN OF SPIRITUAL MATURITY**

They look on tongues as a sign of spiritual maturity. Although the Corinthians could speak in tongues, Paul chided them for being what, **1Co. 14:20?**

### 🕒 **UNREGULATED**

What were the regulations relative to how many could speak in tongues and when, **1Co. 14:27-32?** Contrast the modern exercise of “tongues.”

### 🕒 **SPEAK WITHOUT INTERPRETER**

They speak in tongues even when there is no interpreter. If there was no interpreter in the Corinthian assembly, what then, **1Co. 14:28?**

### 🕒 **CONFUSION AND DISORDER**

They have confusion and disorder in their assemblies. Is God the author of this, **1Co. 14:33,40?**

### 🕒 **WOMEN SPEAK**

They do not restrict women preaching in the assembly. What did Paul say about women and their conduct in the assembly, **1Co. 14:34-35?**

### 🕒 **PERMANENT**

They teach that tongues were given until Christ comes, not as something “in part” as with the other miraculous gifts which would cease when the “perfect” comes. **1Co. 13:8-13; Jn. 16:13; Ac. 8:14-20.**

## ECUMENICAL

“2 a. Of or relating to the worldwide Christian church. b. Concerned with establishing or promoting unity among churches or religions.” AHD

They use tongue speaking and other spiritual gifts in an effort to unify Catholics and Protestant Denominations, regardless of their doctrinal differences. Catholicism and Protestantism differ on crucial issues such as the mediation of Mary, the infallibility of the Pope, the authority of tradition, and how men are saved. Protestants differ among themselves on such vital issues as the salvation, the nature of the Godhead, the kind of worship God approves. Rather than ignoring such departures from the faith, what should be the attitude and conduct of the followers of Christ? **Mt. 7:15-27; 15:1-14; 1Co. 14:37-38; 2Tim. 4:1-5; Tit. 2:10-14.**

Unity must be on the basis of the revealed truth of God’s Word. **Gal. 2:3-5; Eph. 4:1-16; Col. 2:6-8, 18-23; 2Th. 2:15; 1Tim. 1:3-4; 2Tim. 2:14-18; ; 1Pt. 5:12; 2Pt. 3:14-18; 2Jn. 9-11.**

How then can we explain the tongue phenomena today? “Dr. John Kildahl wrote in his book, *The Psychology of Speaking in Tongues*: ‘We attended many meetings where glossolalia both occurred and was interpreted, and noted that the interpretations were usually of a very general nature. After a segment of tongue-speech an interpreter commonly offered the explanation that the speaker had been thanking and praising God for many blessings. Another frequent theme was that the speaker was asking for strength and guidance for himself and for others. However, perhaps a third of the time, the interpreters offered specific interpretations of what the glossalists said. More rarely the interpreter “translated” phrase by phrase and sentence by sentence. In order to investigate the accuracy of these interpretations we undertook to play a taped example of tongue speech privately for several different interpreters. In no instance was there any similarity in the several interpretations. The following typified our results: one said the tongue-speaker was praying for the health of his children; another that the same tongue-speech was an expression of gratitude to God for a recently successful church fund-raising effort.’” (Taken from an article by Robert Goodman)

## Quick Quiz

Choose *all* correct answers in the following.

1. The gift of tongues
  - a. Served to seal that one was saved
  - b. Served as sign that one had received the baptism of the Holy Spirit
  - c. Served to satisfy the emotional needs of being a Christian
  - d. None of the above
  
2. The “tongues” of the New Testament
  - a. Were unintelligible angel languages
  - b. Erupted from a state of ecstasy and were uncontrollable
  - c. Brought people of different doctrinal backgrounds together in unity
  - d. Were common languages native to people’s culture
  
3. The gift of tongues present in the early churches
  - a. Allowed women to stand up and address the assembly in tongues
  - b. Proved the Spirit was moving among them, and the more who spoke with the tongues, the mightier was the church filled with the Spirit
  - c. Were spoken by several at the same time in the spirit filled assemblies
  - d. Was held up by the apostles as the best gift of all
  - e. None of the above

## Review

Choose *all* correct answers in the following.

1. The Holy Spirit is
  - a. A mystical, indefinite, indefinable, ethereal substance
  - b. The disposition of God
  - c. Simply the power of God
  - d. The Bible
  - e. None of the above
  
2. The Holy Spirit is
  - a. Eternal
  - b. Omnipotent
  - c. Omniscient
  - d. A Divine Being
  
3. The Holy Spirit is
  - a. Divine
  - b. Human
  - c. Mythical
  - d. None of the above
  
4. The following are attributed to the Holy Spirit
  - a. Knowledge
  - b. Will
  - c. Judgment
  - d. None of the above
  
5. The Holy Spirit possesses
  - a. Power to create
  - b. Miracle working power
  - c. Power to reveal the mind of God
  - d. Love for mankind
  
6. The Holy Spirit can be
  - a. Lied to
  - b. Grieved
  - c. Destroyed
  - d. Insulted

7. The Holy Spirit is
  - a. A person
  - b. A Divine Being
  - c. God
  - d. We cannot know what “The Holy Spirit” is
  
8. To say the Holy Spirit is a person means
  - a. He has a body of flesh and bones like men
  - b. He is a conscious, volitional, rational, moral being
  - c. The Holy Spirit is not a person
  
9. “One God” in the Bible means
  - a. There is only one person rightfully called “God”
  - b. There is one Godhood, and stands in contrast to idolatry with its gods of varying natures
  - c. The Father, the Son, and the Holy Spirit are one person
  - d. Only the Father is God—the Son and the Holy Spirit are created beings not on an equal with the Father in godhood
  
10. When “The Holy Spirit” is in view in the Scriptures, what is meant is
  - a. Simply a being with eminent moral qualities
  - b. The holiest disposition one can possibly possess
  - c. The force or power of Jehovah
  - d. The one, special, unique, “Holy Spirit,” the Divine Spirit of God, the third person in the Godhead.
  
11. When referring to something in Scripture it can be said
  - a. The Scripture says
  - b. The prophet says
  - c. The Holy Spirit says
  - d. God says
  
12. When the same action is attributed to both the Holy Spirit and the Word, it must be concluded
  - a. The Holy Spirit exercises an influence on the human heart in addition to the influence of the Word on the heart.
  - b. The Holy Spirit is the Word
  - c. The Holy Spirit works through the Word in accomplishing the action
  - d. None of the above

13. We can have confidence that the Bible reveals the mind of God because
  - a. The church has been entrusted with safeguarding the Bible and has assured us of its reliability
  - b. The Holy Spirit testifies directly to each one's heart assuring him of its trustworthiness
  - c. The Holy Spirit revealed it
  - d. Our parents taught us this
  
14. Men resist the Spirit when
  - a. They do not yield to the Spirit to enable them to speak in tongues
  - b. They do not yield obediently to what the Holy Spirit has revealed
  - c. They do not yield to what the apostles and prophets have written by the power of the Holy Spirit
  - d. They do not listen to preachers today who are baptized in the Holy Spirit
  
15. The work, or mission, of the Holy Spirit
  - a. Was to reveal and confirm the gospel of Jesus Christ through chosen apostles and prophets
  - b. To enable men to speak and write the words of God
  - c. To teach, encourage, and motivate men, through the words of the prophets, both oral and written, to obey God
  - d. To enable those elected for salvation from eternity to shed their depraved heart and to be able to understand and believe the gospel
  
16. In Luke's record in Acts
  - a. People understood, believed, and obeyed the gospel without any direct operation on their heart by the Holy Spirit
  - b. People had their hearts changed by the omnipotent power of the Holy Spirit brought to bear directly on their hearts and were then were enabled to believe and obey the gospel
  - c. People were given faith as a gift by the direct power of the Holy Spirit on their hearts
  
17. On the day of Pentecost (Acts 2), the Holy Spirit exercised supernatural power
  - a. On the speakers
  - b. On the hearers
  - c. On no one
  - d. On everyone

18. The Holy Spirit
- Was never involved in people's conversion
  - Enabled teachers (prophets, apostles) to reveal the gospel so people could hear it, believe it, and be saved
  - Influenced lost men indirectly (through means) to be saved
  - Doesn't care about men's salvation
19. The Holy Spirit
- Influences people through the revealed Word of God
  - Never has influenced people
  - Exercises direct influence upon people in addition to the Word
  - Influenced people in the past, but does not do so today
20. The Holy Spirit uses His omnipotent power directly on the heart to change the character of
- All men
  - No one
  - Some men
  - Satan
21. The following came to believe and find salvation before and without hearing words to instruct, warn, and guide them
- Ethiopian
  - Cornelius
  - No one
22. Men lost in sin were told
- Pray to receive the Holy Spirit to be saved
  - Expect the Holy Spirit to do something supernatural to them to bring them to faith and salvation
  - Believe and obey the gospel
  - Only those individuals predestined from eternity to be saved would be able to believe and be saved by God's grace
23. Some of the problems with the doctrine of the direct operation of the Holy Spirit on the heart of man to convict and convert him are
- The Scriptures teach faith comes through hearing the Word of God
  - It denies God's desire to save all men
  - It makes preaching the gospel useless
  - It destroys free moral agency and with it human responsibility

24. The Holy Spirit convicts the world about Jesus Christ
- By exercising supernatural power upon the heart of the sinner giving him faith
  - Through the revelation given through the apostles and prophets of the New Testament
  - By operating through the church (its leaders or hierarchy) and using it to expose error and guide and assure of the truth
  - None of the above
25. The Jews in Acts 2 were convinced they were wrong about Jesus by
- Being enabled to speak in tongues
  - Hearing, understanding, and believing the message the apostles delivered about Jesus being the Messiah
  - Being baptized in the Holy Spirit
  - An unexplainable feeling that came over them giving them warmth and faith
26. The word “convict” in **Jn 16:8** means
- Confirm one’s faith
  - Fill with a “born again” feeling of grace
  - Cause people to experience something from head to toe that they cannot explain
  - Prove wrong
27. The Father draws men to Himself (**Jn 6:44**)
- By a still, small voice heard only in the conscience
  - By the Holy Spirit exercising an irresistible influence on the human heart
  - Hearing and learning the gospel Jesus taught
  - By a better felt than told experience of grace
28. “The Spirit gives life” (**Jn 6:63**) means
- Through believing the gospel of the death, burial, and resurrection of the Messiah for the sins of men, we can have spiritual life
  - Through exercising His power on depraved men and changing their heart, the Holy Spirit enables the elect to understand and believe the gospel
  - Just as the human spirit gives life to the body, the words of Jesus about his flesh and blood give life to the soul when understood and believed
  - The Holy Spirit raises dead people

29. The reason the unbelieving Jews and Gentiles in Corinth (**1Co. 1:17-31**) were not drawn to God was
- The preachers were not very capable speakers
  - The Jews stumbled over the idea of crucified Messiah for sin and the Gentiles considered such a message foolishness
  - The message was too difficult to understand
  - They were “natural” men and unable to understand the gospel without direct intervention by the Holy Spirit upon their hearts
30. Christians can
- Grieve the Holy Spirit
  - Insult the Holy Spirit
  - Resist the Holy Spirit
  - None of the above
31. Christians grieve the Spirit
- When they do not have enough faith to speak in tongues
  - Deny His miraculous working in Christians today
  - Do not listen to His revelation and live their life in accord with His teaching, admonition, and purpose for them
  - If they are not openly emotional when they worship
32. Christians can know they are sealed with the Holy Spirit
- Through the gospel of salvation He revealed and confirmed
  - By the feeling they have in their heart
  - Through the church’s confirmation of their salvation
  - We cannot know if we are truly saved and have an inheritance
33. The unity of the Spirit
- Is achieved by recognizing the elders as the authority in a church
  - Can be attained by trusting in the preacher and what he says is true
  - Is a goal that can only be realized by having a universal authority in the church today that determines doctrine and practice
  - Is based on the “oneness” of the Spirit’s revelation
34. The Holy Spirit
- Comforts Christians
  - Sanctifies Christians
  - Fills Christians with hope
  - None of the above

35. Indicate each of the following either to be true or false.
- Christians are washed by the Spirit.
  - Christians are cleansed by the Spirit.
  - Christians are sanctified by the Spirit.
  - Christians are washed, cleansed, and sanctified by a direct operation of the Spirit on the human heart.
36. The Spirit speaks to Christians today
- In a still, small voice heard only by the recipient
  - Through the written Word of God
  - Through prophets God has raised up for this generation
  - Through the church and its decrees
37. When it is said the Spirit does something
- It can only mean He does it directly, without using any means
  - It can mean He causes it to happen
  - It can mean He gives occasion for it to happen
  - Context and harmony must decide whether He does it immediately (without using means) or mediately (using means)
38. John the Baptist promised
- The same people who would be baptized in the Holy Spirit would also be baptized in fire
  - Some people would be baptized in the Holy Spirit and some would be baptized in fire
  - Everyone in his audience could expect to receive baptism in the Holy Spirit
  - While he baptized men in water, the one coming after him and of whom he testified would be the one baptizing in the Holy Spirit and fire
39. Baptism in the Holy Spirit
- Is for all Christians
  - Was promised to the apostles
  - Was for Christ
40. Holy Spirit baptism was
- Administered by Christ
  - A promise to be received
  - To reveal and confirm the gospel of Christ
  - For special people for a special purpose

41. On the first Pentecost after the resurrection of Christ
  - a. Over 120 people that were with the apostles were baptized with the Holy Spirit and spoke in tongues
  - b. The apostles used the power they had been given by being baptized in the Holy Spirit to preach the gospel and confirm it with miracles
  - c. The apostles evidenced they had received the promise of the baptism of the Holy Spirit
  - d. Holy Spirit baptism began to be experienced as an example to be sought by all Christians of all ages
  
42. Like the people on Pentecost, men today can experience
  - a. Speaking in tongues
  - b. Being slain in the Spirit and falling down
  - c. Repentance and baptism for the forgiveness of sins
  - d. Uncontrollable outbursts of emotion displayed in shouting, running, and jumping
  
43. When people today claim they have been baptized in the Spirit
  - a. We should believe them
  - b. We should want to have what they have
  - c. We should examine the Scriptures to see if what they say can be correct
  - d. We should try to teach them their error if given the opportunity
  
44. To be “filled with the Spirit” is to
  - a. Be given the ability to speak in tongues
  - b. To be baptized with the Spirit
  - c. To be intensely influenced by the Spirit, whether by being given miraculous powers, or by being controlled and motivated in heart, speech, and action.
  - d. To be in an ecstatic state wherein one’s consciousness is wholly given over to miraculous influences by the Holy Spirit
  
45. You can know people have been baptized in the Holy Spirit
  - a. When they speak in tongues
  - b. When they have uncontrollable physical reactions such as shaking, falling down, etc.
  - c. When one who has the baptism of the Holy Spirit today tells you someone else has received it
  - d. None of the above

46. Baptism in the Holy Spirit is best described as
- An overwhelming with His power, enabling one to reveal the mind of God, perform all the spiritual gifts the Holy Spirit gave men, and impart miraculous power to others by laying hands on them
  - Having the power to speak in tongues given to one directly from heaven
  - An ecstatic, better felt than told experience that fills the soul and assures one of salvation
  - None of the above
47. When we see the phrase, “filled with the Spirit”
- We can be assured it is talking about being baptized in the Spirit
  - It is talking about being given the ability to speak in tongues
  - It must be interpreted contextually
  - It may, or may not, refer to a supernatural power imparted to someone
48. Baptism in the Holy Spirit
- Changed the moral character of a man
  - Granted physical healing and strength to the individual
  - Assured one of financial and social prosperity
  - None of the above
49. The Holy Spirit fell on Cornelius and his household
- To save them
  - To remove their depraved nature
  - To assure them they were saved
  - To show that it was God’s will that Gentiles could be saved by the grace of God through faith in Jesus Christ
50. “Just as upon us at the beginning” (**Ac. 11:15**)
- Can refer to *manner* rather than *measure*
  - Points to the unique fact that these two cases (apostles, Cornelius) are the only ones in which men received supernatural power from the Holy Spirit without the intervention of human hands from the day of Pentecost until this event
  - Indicated it was God’s choice the Gentiles should receive the gospel, not Peter’s, or any other man (**Ac. 15:7,8**)
  - Is not referring to “baptism” in the Holy Spirit, but to how men received supernatural power from the Holy Spirit.

51. “The same gift as He gave to us” (**Acts 11:17**) refers to
- Holy Spirit baptism
  - Salvation through faith in the gospel of Christ
  - Apostleship
  - Salvation for the Gentiles as well as for the Jews
52. To be “born of the Spirit” is to
- Be baptized in the Holy Spirit
  - To become a citizen of the kingdom of God through an obedient faith in Jesus as the Anointed King and Savior
  - To undergo an inexplicable experience of divine power by which the grace of God completely changes the heart and will of man
  - Baptized as an infant to Spirit filled parents
53. “Pour forth of My Spirit” (**Ac. 2:17**)
- Is the same as baptism in the Spirit
  - Employs different imagery literally than “baptized”
  - Connotes something different figuratively than “baptized in the Spirit”
  - None of the above
54. When the Spirit was “poured forth” on people (**Ac. 2:17-18**)
- They burst out in uncontrollable ecstasy, running, jumping, and shouting
  - They fell to the ground as if slain by the Spirit
  - They were enabled to prophesy, see visions, and dream dreams of Divine import
  - They sang louder, prayed harder, and lived more righteous lives
55. Joel’s prophecy (**Ac. 2:16-18**) promised the Spirit would be poured forth
- On Jewish people, young and old, male and female, who were God’s bondslaves
  - On the apostles only
  - On Christians of all ages
  - On unconverted people to convert them
56. “By one Spirit we were all baptized” (**1Co. 12:13**) means
- Through the teaching and motivation of the Word of God revealed by the Spirit of God they were baptized into Christ
  - The Corinthians experienced Holy Spirit baptism and spoke in tongues
  - All Christians should seek Holy Spirit baptism

- d. None of the above
57. All the Corinthian Christians
- a. Spoke in tongues
  - b. Were baptized in the Holy Spirit
  - c. Led exemplary holy lives empowered by the Holy Spirit
  - d. Were baptized in water to be saved
58. The “initial sign” of Holy Spirit baptism
- a. Is not mentioned in Scripture
  - b. Is an assumed distinction from the “gifts” of the Holy Spirit in 1Co. 12
  - c. Is what every saved person should seek
  - d. Is why we should believe Pentecostal preachers
59. Every Christian should experience
- a. Baptism in water and baptism in the Holy Spirit
  - b. One baptism
  - c. No baptism—baptism is not important
  - d. Three baptisms—one in the name of the Father, one in the name of the Son, and one in the name of the Holy Spirit
60. Holy Spirit baptism
- a. Removes the inherited, depraved nature of man
  - b. Is evidence of pardon and assurance of grace
  - c. Gives power to live a life of holiness and dedicated service
  - d. None of the above
61. True or false ...?
- a. Cornelius was depraved before the Holy Spirit fell on him
  - b. Baptism in the Holy Spirit enabled the Corinthians to live a life of devotion and sanctity
  - c. The Samaritans could be assured they were saved because Jesus promised salvation to those who believed and were baptized
  - d. John the Baptist promised that all he baptized would be baptized in the Holy Spirit
62. Differences in Holy Spirit baptism and water baptism are
- a. One is in the Holy Spirit and one is in water
  - b. One is a promise and one is a command
  - c. One puts men into Christ and one does not

- d. One was for special people for special purposes and the other is for all men who need salvation in Christ
63. If a preacher today claims to be baptized in the Holy Spirit
- a. We ought to pay even more respect to him
  - b. We can know he is deluded or an outright fraud
  - c. His teaching should harmonize with what the Scriptures teach—if they do not, this undermines his claims
  - d. He is worthy of our support due to the good he does
64. Men in the first century who were baptized in the Holy Spirit
- a. Taught the same doctrine other men baptized in Spirit taught
  - b. Could give undeniable signs they were apostles
  - c. Taught believers to be baptized for the remission of sins
  - d. Never used their power to make themselves rich
65. Apostles who were baptized in the Holy Spirit in the New Testament
- a. Engaged in slaying people in the Spirit
  - b. Raised large sums of money from the large crowds they gathered
  - c. Were humble men, never seeking their own glory or wealth
  - d. Sent an entourage before them to announce their coming
66. Indications a preacher today is *not* baptized in the Holy Spirit are
- a. His name is Paul
  - b. He says the people he heals must have faith
  - c. He cannot perform miracles that are observable and undeniable by all
  - d. Practices “progressive” healing where the sick person gets well over time but not instantaneously
67. “Dwell in,” as used by the authors of the Scriptures
- a. Always meant a personal, literal abode by which direct influence was exerted on the heart and life of the individual
  - b. Continued influence in the heart and life of an individual
  - c. Being united with another in heart, will and life
  - d. Continuing, gracious fellowship
68. The following are spoken of as dwelling or abiding in the Christian
- a. God
  - b. Christ
  - c. The Holy Spirit
  - d. None of the above

69. True or False
- Christians abide in God
  - Christ abides in God
  - Christians abide in Christ
  - God abides in Christ
70. “Dwells in” or “abides in” is put in contrast to
- Having no spiritual gifts
  - Having no direct inward impulse and guidance
  - Transitoriness, leaving
  - None of the above
71. The Holy Spirit dwells in us, or influences us
- In order to lead us to salvation
  - In order to give us inward moral strength apart from faith in the Word of God
  - In order to guide us into the truth by leading us inwardly to correct interpretation of the Bible when we study
  - In order to give us power to speak in tongues
72. The Holy Spirit influences men and women
- Inwardly and directly in addition to the influence of the Word of God
  - Through His revelation, the Word of God
  - Inwardly and directly apart from the Word of God so that they will be enabled to understand the Word of God
  - None of the above
73. True or False
- The Holy Spirit dwells in Christians
  - The Holy Spirit has nothing to do with our lives as Christians.
  - The Holy Spirit is the Word of God.
  - If you believe the Bible, you must believe that the Holy Spirit personally and literally dwells within Christians.
74. The Holy dwells in us
- To give us the ability to speak in tongues
  - To encourage, warn, and strengthen us
  - Through His revelation, the Word of God

- d. To provide internal, subjective witness of salvation
75. If the Holy Spirit dwells in us
- a. We will have hope
  - b. We will live lives of love and moral purity
  - c. We will want to engage in genuine worship of thanksgiving
  - d. It will not affect us
76. The Holy Spirit
- a. Does not really dwell in the Christian
  - b. Does not literally and personally dwell in the Christian
  - c. Dwells in the Christian in the sense of an abiding and influencing relationship
  - d. Has so designed His revelation that if it is understood, believed, cherished, and obeyed, it will motivate, guide, and mold a person to be what God wants him or her to be
77. “The gift of the Holy Spirit” in **Ac. 2:38**
- a. Grammatically must mean, “The gift which **is** the Holy Spirit”
  - b. Grammatically must mean, “The gift which is **from** the Holy Spirit”
  - c. Must be interpreted according to context and harmony as to whether it is referring to “a” or “b”
  - d. Cannot be understood
78. The gift of the Holy Spirit promised in **Ac. 2:38** is
- a. Holy Spirit baptism evidenced by speaking in tongues
  - b. Power to work miracles
  - c. The salvation the Holy Spirit had promised in the prophets
  - d. An inexplicable indwelling of the Holy Spirit Himself
79. God has given the Holy Spirit to those who obey Him (**Ac. 5:32**)
- a. Refers to the power of the Holy Spirit given to the apostles to reveal and confirm the gospel with miracles
  - b. Is a promise to all obedient believers that they will be given the Holy Spirit
  - c. Served to answer the question of who was obeying God on this occasion—the Jewish leaders or the apostles
  - d. Is the reason you can know that preachers today who claim to be baptized in the Holy Spirit are God’s anointed
80. When “Spirit” is capitalized in the Bible
- a. It always refers to the Holy Spirit
  - b. It may refer to the Holy Spirit

- c. It never refers to the Holy Spirit
  - d. It reflects the translators views as to whether it is the Holy Spirit
81. When Scripture says the Spirit is given to someone
- a. It means the Spirit personally and literally will be given to the person
  - b. It could mean the Spirit's power will be given to someone
  - c. It could mean the blessings the Spirit promised would be given
  - d. It may refer to the Spirit's word that grants guidance, strengthening, or hope
82. When it is said the Spirit is given to "us"
- a. We need to be sure who the "us" are in the context
  - b. It always means to all Christians
  - c. It means the person or persons reading that Scripture today
  - d. It may refer to specific group or category of people
83. Since "Spirit" is capitalized in **Rom. 8:26**
- a. We can know assuredly it refers to the Holy Spirit
  - b. It may refer to the Holy Spirit
  - c. It was capitalized in the ancient manuscripts
  - d. It reflects the translators views as to whether the Holy Spirit is being referred to
84. If "Spirit" in **Rom. 8:26**, "the Spirit also helps our weakness," is the Holy Spirit
- a. This verse assures us that the Holy Spirit strengthens us in our weaknesses in the time of temptations
  - b. The Holy Spirit is promised to help us know how to pray when due our weakness we do not know what to ask
  - c. The Holy Spirit exerts an influence upon God in our behalf
85. The word "spirit" is used in Scripture to refer to
- a. The Holy Spirit
  - b. A disposition, or attitude
  - c. By metonymy, for the gospel the Holy Spirit foretold and revealed
  - d. The human spirit within our body
86. Miracles have ceased in the sense that
- a. God will not do anything miraculous on this earth again.
  - b. The spiritual gifts discussed in **1Co. 12** have ceased.
  - c. "There is nothing new under the sun"—nothing will amaze us anymore.
  - d. None of the above.

87. The Holy Spirit gave the following the power to speak in tongues
- The apostles
  - Cornelius and his household
  - Christians upon whom the apostles had laid their hands
  - All Christians of the first century
88. Match the proper purpose for the Holy Spirit giving supernatural power to the following:
- |                                |                                   |
|--------------------------------|-----------------------------------|
| a. Apostles                    | a. Prove Gentiles accepted by God |
| b. Cornelius                   | b. Edify the saints               |
| c. Christians of first century | c. Reveal and confirm the gospel  |
89. Christians throughout the churches in the first century received the power to exercise spiritual gifts through
- The laying on of the apostles' hands
  - A direct outpouring of the Holy Spirit from heaven
  - Prayer
  - Baptism
90. God intended spiritual gifts to
- Be exercised by the church throughout the time the church existed
  - Be given only to the apostles and to Cornelius and his household
  - Be temporary and to cease when revelation was completed
  - None of the above
91. "Edification" as Paul used it in 1 Co. 14 and required in their assemblies meant
- Being built up by simply knowing someone in that audience was being moved by a miraculous presence and power of the Spirit
  - The emotional consciousness of God's grace among His people
  - Speaking in tongues unknown to the speaker or to others in the assembly
  - Understanding what was being said and being strengthened through that understanding
92. God wants the assemblies of churches to be
- Orderly
  - Peaceful

- c. In accord with the goal of edification
  - d. There is nothing in the Scriptures that regulates assemblies
93. To believe in miracles today requires
- a. A greater faith
  - b. A direct operation of the Holy Spirit on the unenlightened heart
  - c. Prayer and sacrifice
  - d. A misunderstanding of the Divine will and purpose for miracles
94. The apostle Paul wrote that the better spiritual gift and the one to be desired was
- a. Tongues
  - b. Prophecy
  - c. Interpretation of tongues
  - d. Healings
95. In the miracles of the first century
- a. Healings were instantaneous
  - b. Faith on the part of the person being healed was not always required
  - c. Collections were not taken
  - d. Organic disorders (e.g. sight restored, leprosy cured, dead raised) were regularly healed
96. Those who do not believe in miracles today
- a. Limit the power of God
  - b. Lack enough faith to believe in what God has promised and is doing
  - c. Are not lead by the Spirit
  - d. None of the above
97. Those who do not believe in the historical validity of the signatures designed to confirm the U.S. Constitution
- a. Lack faith in the historical evidence designed to confirm to future generations the genuineness of the document
  - b. Have an exemplary, well grounded faith, not because of the validity of the signatures, but because they have a feeling the document is genuine
  - c. Would be correct in asserting that if someone today signed the document, it would prove it's genuineness
  - d. Are the most rational of folks when they contend that no historical evidence is sufficient reason for people today to believe in the genuineness of that document

98. The gift of tongues

- a. Served to seal that one was saved
- b. Served as sign that one had received the baptism of the Holy Spirit
- c. Served to satisfy the emotional needs of being a Christian
- d. None of the above

99. The “tongues” of the New Testament

- a. Were unintelligible angel languages
- b. Erupted from a state of ecstasy and were uncontrollable
- c. Brought people of different doctrinal backgrounds together in unity
- d. Were common languages native to people’s culture

100. The gift of tongues present in the early churches

- a. Allowed women to stand up and address the assembly in tongues
- b. Proved the Spirit was moving among them, and the more who spoke with the tongues, the mightier was the church filled with the Spirit
- c. Were spoken by several at the same time in the spirit filled assemblies
- d. Was held up by the apostles as the best gift of all
- e. None of the above