

**THE HOLY SPIRIT:
GOD IN US—GOD FOR US**

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TABLE OF CONTENTS

WHO IS THE HOLY SPIRIT?	5
I. HE IS GOD.	5
II. HE IS A PERSON, NOT AN INFLUENCE OF MERE POWER.	7
III. HE IS A MEMBER OF THE TRINITY.	8
IV. HE IS MAGNIFICENTLY DESCRIBED IN SCRIPTURE.	9
V. HE IS UNIQUELY RELATED TO THE SCRIPTURES.	13
THE SENDING OF THE SPIRIT	16
INTRODUCTION	16
I. THE SPIRIT'S PRESENCE SOLVES THE PROBLEM OF CHRIST'S ABSENCE.	16
II. THE SPIRIT'S MINISTRY THROUGH THE BELIEVER TO THE WORLD.	17
III. THE SPIRIT'S MINISTRY OF INSTRUCTION TO THE BELIEVER.	18
THE SPIRIT'S WORK AT CONVERSION	19
I. REGENERATION BY THE SPIRIT.	19
II. INDWELLING OF THE SPIRIT.	20
THE BAPTISM OF THE SPIRIT: AN EXPERIENCE FOR EVERY BELIEVER	23
INTRODUCTION: WHY UNDERSTANDING THE BAPTISM OF THE SPIRIT IS IMPORTANT	23
I. BAPTISM BY THE SPIRIT INTO THE BODY OF CHRIST.	23
II. BAPTISM <i>WITH</i> THE SPIRIT FOR ALL IN THE BODY OF CHRIST.	25
THE INDWELLING SPIRIT	27
INTRODUCTION: THREE VITAL QUESTIONS TO ANSWER TO GET STARTED RIGHT	27
I. YOUR <i>SPIRITUAL RELATIONSHIP</i> WITH GOD IS SIGNIFIED BY THE SPIRIT'S PRESENCE IN YOUR HEART.	28
II. YOUR <i>SPIRITUAL CONFIDENCE</i> RESTS ON THE SPIRIT'S PRESENCE IN YOUR HEART.	29
III. YOUR <i>SPIRITUAL PERCEPTION</i> DEPENDS ON THE SPIRIT'S PRESENCE IN YOUR HEART.	30

WALKING IN THE POWER OF THE SPIRIT	33
<hr/>	
INTRODUCTION: WHY “WALKING” IN THE SPIRIT?	33
I. UNDERSTANDING THE OPPOSING FORCES WITHIN THE HUMAN HEART.	33
II. GRASPING THE BENEFITS OF GOING THE WAY OF THE SPIRIT.	34
III. IDENTIFYING THE ENEMY: THE WORKINGS OF THE FLESH.	34
IV. EMBRACING THE IDEALS: THE FRUIT OF THE SPIRIT.	37
V. RESPONDING TO GOD’S PROVISION FOR WALKING IN THE SPIRIT.	38
WHAT IS “GIFTEDNESS” FROM THE SPIRIT?	39
<hr/>	
I. THE BIBLICAL TERMINOLOGY.	39
II. THE IMPARTATION OF SPIRITUAL GIFTS.	39
III. THE SPIRITUAL GIFTS LISTED IN THE NEW TESTAMENT.	41
SPIRITUAL GIFTS LISTED BY PASSAGE	43
<hr/>	
SPIRITUAL GIFTS LISTED ACCORDING TO NATURE AND DURATION	44
<hr/>	
COMPOSITE LIST OF SPIRITUAL GIFTS IN THE NEW TESTAMENT	45
<hr/>	
DO YOU POSSESS ONE OF THE MIRACULOUS GIFTS OF THE SPIRIT?	46
<hr/>	
I. WHICH SPIRITUAL GIFTS ARE MIRACULOUS?	46
II. CAN A BELIEVER POSSESS ONE OF THESE GIFTS?	48
THE HOLY SPIRIT IN CHARISMATIC THEOLOGY	50
<hr/>	
INTRODUCTION: THE PURPOSES FOR THIS DISCUSSION ARE TWO-FOLD.	50
I. ACCURATE CHRISTIAN TEACHING EMPHASIZES THE PERSON AND WORK OF CHRIST, NOT THE HOLY SPIRIT.	50
II. ACCURATE CHRISTIAN TEACHING EMPHASIZES THE INDWELLING OF THE SPIRIT AT SALVATION FOR ALL BELIEVERS.	51
III. ACCURATE CHRISTIAN TEACHING EMPHASIZES THE TRUE CHARACTER OF SPEAKING IN TONGUES.	53
1 CORINTHIANS 14: AN ORGANIZATIONAL ANALYSIS FOR INTERPRETATION	57
<hr/>	
I. THE FALSE GIFT OF ECSTATIC SPEECH COULD NOT BE INTERPRETED FOR EDIFICATION (vv. 1-20).	57
II. SPEAKING IN TONGUES WAS A SIGN GIFT FOR UNBELIEVERS (vv. 21-25).	57
III. SPEAKING IN TONGUES WAS A SPIRITUAL GIFT TO BE EXERCISED IN AN ORDERLY MANNER (vv. 26-33).	58
IV. FINAL EXHORTATIONS ABOUT SPEAKING IN TONGUES (vv. 36-40).	58

PENTECOSTALISM AND THE CHARISMATIC MOVEMENT	59
ORIGINS, GROWTH, AND FOUNDATIONAL THEOLOGY	59
DISTINCTIVE THEOLOGICAL TENETS	59
BIBLICAL CORRECTIVES	60
WHAT ARE THE HOLY SPIRIT’S GIFTS FOR TODAY?	62
INTRODUCTION: LIMITATIONS AND ORGANIZATION THAT BRING UNDERSTANDING	62
I. THE SPIRITUAL GIFTS OF COMMUNICATION.	62
II. THE SPIRITUAL GIFTS OF ACTION.	63
HOW TO KNOW AND USE YOUR GIFTS FROM THE HOLY SPIRIT	65
I. RESPOND TO THE BIBLICAL MANDATE TO NOT BE IGNORANT CONCERNING SPIRITUAL GIFTS.	65
II. PURSUE AGAPE AS YOUR PRIMARY GOAL.	66
III. RECRUIT OTHERS TO ENGAGE IN INTERCESSORY PRAYER FOR YOU.	67
THE SPIRIT’S GREATEST WORK IN THE BELIEVER: THE DEVELOPMENT OF AGAPE	68
I. THE IMPORTANCE SCRIPTURE PLACES ON THE DEVELOPMENT OF AGAPE.	68
II. WHAT AGAPE SHOULD LOOK LIKE IN DAILY LIFE.	70
III. WAYS GOD DEVELOPS AGAPE IN YOU.	71
THE HOLY SPIRIT’S INFLUENCE IN MINISTRY FOR CHRIST	74
INTRODUCTION:	74
I. THE HOLY SPIRIT WORKS THROUGH THE PRAYERS OF THE SAINTS.	74
II. THE HOLY SPIRIT WORKS THROUGH THE PROCLAMATION OF THE SAINTS.	75

WHO IS THE HOLY SPIRIT?

I. He is God.

A. Divine names are given to Him.

1. In inspiration—II Timothy 3:16 compared to II Peter 1:21.
2. In the incident where Ananias and Sapphira lied—Acts 5:3-4.

B. Divine qualities are ascribed to Him.

1. Eternity—Hebrews 9:14.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.”

2. Omniscience—Isaiah 40:13-14; Romans 11:34.

“Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?”

“For who hath known the mind of the Lord? or who hath been his counsellor?”

3. Omnipresence—Psalms 139:7.

“Whither shall I go from thy spirit? Or wither shall I flee from thy presence?”

4. Omnipotence—Luke 1:35.

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

C. Divine works ascribed to Him.

1. Creation—Genesis 1:2; Job 26:13.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

“By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.”

2. Regeneration—John 3:6-7.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”

3. Resurrection of the dead—Romans 8:11.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

II. He Is a Person, Not an Influence of Mere Power.

A. Definition: A person is one who maintains a distinct existence and manifests the constituent parts of personality.

B. The constituent parts of personality manifested by the Holy Spirit.

1. Intellect—1 Corinthians 2:11.

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”

2. Emotions—Romans 15:30, Ephesians 4:30.

“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

3. Will—I Corinthians 12:11.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

III. He Is a Member of the Trinity.

A. Proofs for His membership.

1. He is called God as noted in Acts 5:3-4.
2. He is honored equally with the Son and the Father—Matthew 28:19; II Corinthians 13:14.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.”

B. His relationship within the Trinity.

1. Key text: John 15:26.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

2. Important ideas to derive from the key text.

a. Idea #1: The Spirit is sent from the Father and Son.

b. Idea #2: The Spirit's ministry is to testify to the Son.

1) The Spirit is called the Spirit of Christ in Romans 8:9.

2) The Spirit is called the Spirit of the Son in Galatians 4:6.

c. Idea #3: The Spirit is equal in essence to the Father and Son but subordinate in responsibility.

IV. He is magnificently described in Scripture.

A. Through His names.

1. The Spirit of the Lord—Isaiah 11:1-2.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.”

2. The Spirit of Grace and Supplication—Zechariah 12:10.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

3. The Spirit of Truth—John 14:17 (16:13).

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

4. The Comforter—John 14:26.

“But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

5. The Holy Spirit—Romans 14:17.

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.”

6. The Spirit of God-Romans 15:19.

“Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.”

7. The Spirit of Christ—I Peter 1:11.

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

B. Through Descriptive Metaphors.

1. A Brooding Bird—Genesis 1:2.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

2. A Dove—Matthew 3:16.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.”

3. Wind—John 3:8; Acts 2:2, 4a.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . And they were all filled with the Holy Spirit. . . .”

4. Streams of Water—John 7:37-38.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

5. Breath—John 20:22.

“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.”

6. Fire—Acts 2:3-4a; I Thessalonians 5:19.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

“Quench not the Spirit.”

7. A Seal—II Corinthians 1:22.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts.”

8. An Earnest—Ephesians 1:13b-14.

“In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

9. Oil—I John 2:20, 27.

“But ye have an unction from the Holy One, and ye know all things.”

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

V. He is Uniquely Related to the Scriptures.

A. Through the Inspiration of Scripture.

1. II Timothy 3:16-17

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

2. I Peter 1:11

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

3. II Peter 1:20-21

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.”

B. Through the Illumination of Scripture.

1. I Corinthians 2:9-10

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

2. II Peter 1:19, 21

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.”

C. Through the Application of Scripture.

1. Ephesians 5:18

“And be not drunk with wine, wherein is excess; but be filled with the Spirit.”

2. Colossians 3:16

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

THE SENDING OF THE SPIRIT

Introduction

The following instruction of Christ was given on the way to the Garden of Gethsemane. Several things are assumed in this passage:

- (1) The disciples knew about the Holy Spirit—Jesus had given instruction about the ministry of the Spirit before (John 7:37-39).
- (2) They certainly knew of the ministry of the Holy Spirit in the Old Testament as He would come upon prophets and judges for special ministry.
- (3) A change in the ministry of the Spirit was going to occur compared to the past.
- (4) The key New Testament Passage: John 16:5-15

I. The Spirit's presence solves the problem of Christ's absence (vv. 5-7).

A. The absence of Christ would naturally cause sorrow (vv. 5-6).

B. Procession of the Spirit was dependent on the departure of Christ (v. 7).

1. Continued presence of Christ would prevent the coming of the Spirit.
2. Departure would result in the sending of the "Helper."
 - a. Christ is the sender, suggesting the relationship of the Holy Spirit to the rest of the Trinity.

- b. The term used here for “Helper” is *parakletos*.

II. The Spirit’s ministry through the believer to the world.

A. The nature of the conviction of the Spirit (v. 8).

1. The Greek term: *elegko*
2. The means: the life and testimony of the believer.
3. The areas of conviction.
 - a. Sin
 - b. Righteousness
 - c. Judgment

B. Reasons for conviction (vv. 9-11).

1. Concerning sin, because they believe not on Christ (v. 9).
2. Concerning righteousness, because the Lord goes to the Father and they will no longer behold Him (v. 10).
3. Concerning judgment, because the ruler of this world has been judged (v. 11).

III. The Spirit's ministry of instruction to the believer (vv. 12-15).

A. Teaches things Christ did not (vv. 12-13a).

1. Pre-authentication of the New Testament.
2. Illumination of the believer.

B. Subordinate to Christ in this ministry (vv. 13b-15).

1. Speaks on the initiative of Christ (v. 13b).
2. Reveals future things (v. 13b).
3. Glorifies Christ by revealing things that are His (vv. 14-15).

THE SPIRIT'S WORK AT CONVERSION

Introduction:

I. Regeneration by the Spirit (Titus 3:5-6).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour.”

A. Not caused by good works but mercy.

1. Define mercy.
2. Regeneration is not caused by good works but it causes good works.

B. Produces a cleansing effect.

1. The meaning of regeneration.
2. Parallel use of the term in John 3 and II Corinthians 5.

C. Produces a renewal.

“renewing of the Holy Spirit”

1. Not just cleaning up the old.
2. The agent in all of this is the Holy Spirit.

D. Based on the work of Christ on the cross and His ascension.

II. Indwelling of the Spirit (Romans 8:9).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

A. Fundamental implications.

1. Indwelling means you are in a new domain—not flesh but Spirit.
2. Indwelling means ownership/salvation.

B. Immediate ministries of the indwelling Spirit.

1. Sealing
 - a. Passages: II Corinthians 1:22; Ephesians 1:13; 4:30

b. Term: *sphragizo*

c. Implications

1) Ownership and Authentication

2) Security

2. Earnest

a. Passages: II Corinthians 1:22; 5:5; Ephesians 1:14.

b. Term: *arrabon*

c. Ideas

1) Downpayment, ownership

2) Promise of future complete payment

3. Adoption

a. Passages: Romans 8:15-16; Galatians 4:4-7

b. Term: *huiothesia*

c. Ideas

4. Anointing

a. Passages: I John 2:20, 27; II Corinthians 1:21-22

b. Term: *chrisma*

c. Ideas

1) Perception of truth and error

2) OT prophets, priests, kings

THE BAPTISM OF THE SPIRIT: AN EXPERIENCE FOR EVERY BELIEVER

Introduction: Why Understanding the Baptism of the Spirit is Important

1. Protection against looking for a post-salvation experience is needed.
2. Establishment of the believer's thinking about his divinely ordained relationship to the church is needed.
3. Freedom from confusion over the precise teaching of Scripture always brings the believer closer to the divine ideal.

I. Baptism by the Spirit into the Body of Christ (I Corinthians 12:12-13).

A. The baptism by the Spirit understood through the context of I Corinthians 12:12-13.

1. I Corinthians 12:1-11 discusses spiritual gifts.
 - a. One of the five lists of gifts.
 - b. Listing of part of the 19 gifts in the New Testament.
2. I Corinthians 12:14-31 presents the physical body as an illustration of gifts in the Spiritual body of Christ, the Church.

B. The baptism by the Spirit is the secret of unity in diversity in the body of Christ (I Corinthians 12:12).

1. The analogy of the physical body presented.
2. The spiritual truth taught: unity, diversity, and mutual dependence in the body of Christ.

C. The baptism of the Spirit places the believer into the body of Christ (I Corinthians 12:13).

1. The meaning of “baptize” (v.13a): to dip repeatedly, immerse, submerge (Thayer) to dip, immerse, to wash (Arndt/Gingrich).
2. The effect regardless of differences (v. 13b).
 - a. Jews or Greeks: racial unity.
 - b. Bond or free: social unity.
3. Simultaneous with other works of the Spirit at salvation (v. 13c).
 - a. Same time as indwelling.
 - b. Same time as sealing.

D. The vital conclusions to be drawn.

1. Membership in the body of Christ = membership in the true church = salvation: no baptism after salvation; Spirit baptism takes place at conversion.
2. A member in the body of Christ should begin to function immediately, based on the analogy of the physical body.
3. The immersion is *by* the Spirit not *in* the Spirit.

II. Baptism *with* the Spirit for all in the Body of Christ.

A. Predicted as a future event by John the Baptist and Christ (Matthew 3:11; John 1:33; Acts 1:5).

1. Christ is the baptizer.
2. The Spirit is the instrument or spiritual substance.

B. Fulfillment described by Peter (Acts 11:15-17).

1. Recounting the incident in Acts 10:44-45.
2. Recalls what happened at Pentecost.
3. Refers back to the promise of Christ in Acts 1:5.

C. Vital conclusions about the baptism with the Spirit.

1. This baptism occurs simultaneously with regeneration for every believer.

2. This now occurs *at salvation* for every believer.
 - a. The Book of Acts describes a progressive period of fulfillment of the promise of the indwelling Spirit.

 - b. Romans 8:9 indicates the end of that transition period and the normal conditions now.

THE INDWELLING SPIRIT: HIS TRUE SIGNIFICANCE

Introduction: Three Vital Questions to Answer to Get Started Right

1. Should we talk about the Spirit's work instead of Christ in light of John 16:13-14?
 - a. No passage prevents speaking about the Spirit's work.
 - b. This passage teaches the Spirit speaks on Christ's initiative.
 - c. The Word reveals things about the Spirit; see II Timothy 2:15; II Timothy 3:16-17.

2. Has the Spirit's work always been the same in believers?
 - a. No: Christ predicted change several times in the Upper Room Discourse (John 14-16).
 - b. OT—indwelling for special ministries and/or leaders; NT—indwelling of all.
 - c. Regeneration—seal, new heart.

3. Are all believers equally indwelled by the Spirit?
 - a. Yes—all believers are equally *indwelled* (Romans 8:9).

b. But they are not equally *controlled* (Ephesians 5:18-19).

I. Your *spiritual relationship* with God is signified by the Spirit's presence in your heart.

A. The Spirit's presence is the seal of God on your life.

1. Key texts: II Corinthians 1:22; Ephesians 1:13; 4:30
2. The threefold significance of this act of God: (a) authentication
(b) ownership (c) security.

B. The Spirit's presence makes your church and your body God's temple.

1. I Corinthians 3:16-17 teaches a vital idea by the term ναός.
2. I Corinthians 6:19-20 suggests two important thoughts through the "temple" imagery.
 - a. Owned by virtue of price of redemption
 - b. Body an instrument for the glory of God, not just spirit.

C. The Spirit's presence is God's down payment/earnest of better things to come for you.

1. Who performs this transaction (II Corinthians 1:22)?

Answer: God the Father.

2. Where is the transaction performed (II Corinthians 1:22)?

Answer: The heart of the believer.

3. What specific assurance is given by this transaction (II Corinthians 5:4-5; Ephesians 1:14)?

Answer: The effect of our salvation will extend to our physical life—resurrection!

II. Your *spiritual confidence* rests on the Spirit's presence in your heart.

A. Confidence about your salvation (Romans 8:15-16).

1. Distinguishing between our spirit and the Holy Spirit.
2. The witnessing ministry of the Holy Spirit.
3. What causes a lack of assurance of salvation?

a. Quenching the Spirit by sin (I Thessalonians 5:19).

- b. Grieving the Holy Spirit by conflict—verbal (Ephesians 4:30).
- c. No growth (II Peter 1:3-12; I Thessalonians 5:23).
- d. Unbelief of Word (II Timothy 3:16-17; II Peter 1:21).

B. Confidence about a right relationship with God (Romans 9:1-3).

1. The meaning of “conscience” as presented in the New Testament.
2. What is the relationship between the conscience and the Holy Spirit as the New Testament describes it?

III. Your *spiritual perception* depends on the Spirit’s presence in your heart.

A. The potential of the Spirit’s illumination presented (I Corinthians 2:9-10).

1. Beyond sense perception.
2. Beyond thought perception.
3. Reveals the “deep things of God” which means what is below the surface, essential—His innermost character and purposes for us.

B. The process of the Spirit's illumination explained (I Corinthians 2:11-13).

1. The nature of the Spirit makes illumination possible.
2. The reception of the Spirit by the believer makes illumination possible.
3. Solid confidence in the inerrancy of Scripture makes illumination possible.

C. The benefit of the Spirit's illumination for the saved contrasted with the inability of the natural man (I Corinthians 2:14-16).

1. What does the natural man lack?
 - a. Regenerated nature
 - b. Presence of the Holy Spirit
2. What is the natural man's twofold response to "the things of the Spirit?"
 - a. Does not understand.
 - b. Judges us foolish and will not receive truth.
3. In what sense does the righteous man "judge all things," but is "judged of no man?"
 - a. Can properly evaluate his actions and motives.

- b. No unbeliever can judge the worth of the believer's words and actions.
 - c. Only God knows the heart.
4. The antidote for the bewildering nature of the mind of God: the mind of Christ.

WALKING IN THE POWER OF THE SPIRIT

Introduction: Why “walking” instead of “running” in the Spirit?

1. “Walking” suggests daily living.
2. “Walking” suggests steady progress.
3. “Walking” suggests long-term endurance.

***Special note: The key passage in the New Testament on this subject is Galatians 5: 16-25.**

I. Understanding the opposing forces within the human heart (vv. 16-17).

A. The possibility of victory through the Spirit (v. 16).

1. Dependence and obedience is implied: (a) command “to walk”; (b) “by”=“in”=dependence.
2. Consistency of effort is implied: tense of the verb—present.

B. The reality of the struggle (v. 17).

1. The meaning of the “lusting of the flesh:” desires of the sinful nature.
2. How can the Spirit also “lust?”

3. The inhibition of action may result.

II. Grasping the benefits of going the way of the Spirit (v. 18).

A. The joy of being “led” by the Spirit.

1. Leading in the sense of understanding.
2. Leading in the sense of direction.
3. Leading in the sense of enablement.

B. Freedom from the condemnation of the Law.

1. Eternal freedom: from condemnation by the law because of guilt for sin.
2. Temporal freedom: from inability to obey.

III. Identifying the enemy: the workings of the flesh (vv. 19-21).

A. The term "flesh" understood as an ethical rather than physical term (v. 19).

1. The term is a favorite of Paul.
2. Other words and phrases used interchangeably with it in the New Testament: (a) law of sin (b) dead in trespasses and sin (c) old man.

B. Specific manifestations of the workings of the flesh (vv.19b-21a).

1. Sins against pure sexuality.
 - a. Adultery: violation of the marriage bond.
 - b. Fornication: gross sexual sin of any kind including homosexuality.
 - c. Uncleaness: lustful impurity in thoughts, conversation, and behavior.
 - d. Lasciviousness: shameless, unbridled immorality.
2. Sins of false religion
 - a. Idolatry: worship of a false god.
 - b. Witchcraft: sorcery and magical arts and the use of drugs in both.
3. Sins of personal animosity.
 - a. Hatred: a permanent malignant bias.
 - b. Variance: contention, wrangling.
 - c. Emulations: unhealthy competitiveness

- d. Wrath: angry outbursts, losing one's temper.
 - e. Strife: friction caused by putting self forward, tension over personal ambitions.
 - f. Seditious: disloyalty
 - g. Heresies: divisions caused by an imbalanced emphasis on truth or ardent adherence to error.
 - h. Envyings: resentment of the good of others.
 - i. Murders: both the desire for and the act of causing another's death.
4. Sins of a loss of self control.
- a. Drunkenness: alcohol or chemical intoxication.
 - b. Revellings: late night carousing typified by drinking and immorality.

C. The result of dominance of the workings of the flesh.

1. Behavior reveals this dominance.
2. No inheritance in the kingdom of God.

IV. Embracing the ideals: the fruit of the Spirit (v.v. 22-23).

A. The supernatural source of these qualities (v. 22a).

1. They come out of the rich nature of the Spirit; this suggests dependence.
2. They come as a result of a mysterious, gradual process.

B. The specific fruit of the Spirit (v.v. 22b-23).

1. Love: an unconditional choice to generously sacrifice for the good of others and the glory of God.
2. Joy: abiding satisfaction and gratitude based on eternal realities.
3. Peace: personal, spiritual tranquility and interpersonal harmony with God and others.
4. Longsuffering: remaining under control when provoked by others.
5. Gentleness: a kind, flexible reasonableness that does not demand justice according to the letter of the law.
6. Goodness: generous in benevolent words and deeds.
7. Faith: trust in God which makes one dependable in all spiritual relationships and responsibilities.

8. Meekness: gentle, humble submission to others and to the commands of God.
9. Temperance: control over desires and appetites which leads to moderation.

C. These qualities manifested equal perfect obedience (v. 23b).

1. The author's use of understatement.
2. Each represents both a desirable quality and a command of God.

V. Responding to God's provision for walking in the Spirit (vv. 24-25).

A. The act of crucifixion (v. 24).

1. What is to be crucified.
2. When this crucifixion occurs.

B. The sure possibility of walking in the Spirit (v.25a).

1. The guarantee of regeneration.
2. The guarantee of indwelling.

C. The supernatural combination of choice and dependence (v.25b).

WHAT IS “GIFTEDNESS” FROM THE SPIRIT?

I. The Biblical terminology.

A. **Pneumatikos (e.g. I Corinthians 12:1): thing of the Spirit, i.e., spiritual gift.**

B. **Charisma (e.g. Romans 12:6): thing of grace, i.e., gift of grace.**

1. Grace is power for the believer (II Corinthians 12:9).

“And he said unto me, my *grace* is sufficient for thee: for my *strength* is made perfect in weakness, most gladly therefore will I rather glory in my infirmities, that the *power* of Christ may rest upon me.”

2. Grace empowers for service (I Corinthians 15:10).

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but *I labored more abundantly than they all*: Yet not I but *the grace of God which was with me*.”

II. The impartation of spiritual gifts.

A. **When it occurs: the importance of the order of I Corinthians 12.**

1. 1. I Corinthians 12:1-11: Divine source presented.
2. I Corinthians 12:12: illustration of the body introduced.

3. I Corinthians 12:13: entrance into the body of Christ by baptism of the Spirit.
4. I Corinthians 12:14-31: illustration of the body developed.

B. How many are imparted to each believer.

1. The singularity of the “manifestation” of the Spirit (I Corinthians 12:7).
2. The comparison of the human body to the body of Christ (I Corinthians 12:18).
3. The command to be a good steward of the “gift” received (I Peter 4:10).

C. Important Clarifications

1. Spiritual gifts are not natural talents though they may blend with them.
2. God intends the believer’s whole life to be used for His glory including natural talents.
3. A man with only one gift may compensate for weak believers and thus have multiple functions in the body of Christ.
4. Spiritual giftedness and vocation are not synonymous.

D. A summary definition: A spiritual gift is a special empowering, through Christ's grace, administered by the Holy Spirit at salvation to every believer, that the believer may serve in the body of Christ for the glory of God.

III. The Spiritual Gifts Listed in the New Testament.

A. Statistics that clarify.

1. Passages: 5

a. Romans 12:6-8: 7 gifts.

b. I Corinthians 12:8-10: 9 gifts.

c. I Corinthians 12:28-30: 9 gifts.

d. Ephesians 4:11: 4 gifts.

e. I Peter 4:11: 2 gifts.

2. Total number: 19 gifts.

3. Observations.

a. No passage lists all the gifts.

b. Ephesians 4:11 gives gifts which are also offices in the church.

- c. I Peter 4:11 is generally viewed as presenting two basic categories of gifts.

B. Ways of categorizing the gifts.

1. By passage: five passages.
2. By function: communication or action.
3. By duration: temporary or permanent.
4. By nature: miraculous or normal, edifying.

SPIRITUAL GIFTS LISTED BY PASSAGE

Romans 12:6-8	Ephesians 4:11
Prophesying	Apostleship
Ministering	Prophesying
Teaching	Evangelism
Exhorting	Pastor-Teacher
Giving	
Ruling	
Showing Mercy	

I Corinthians 12:8-10	I Corinthians 12:28-30
Wisdom	Apostleship
Knowledge	Prophesying
Faith	Teaching
Healing	Miracles
Miracles	Healing
Prophesying	Administering
Discerning of Spirits	Tongues
Tongues	Interpretation of Tongues
Interpretation of Tongues	

I Peter 4:11
Speaking
Ministering

SPIRITUAL GIFTS LISTED ACCORDING TO NATURE AND DURATION

Temporary/Miraculous	Permanent/Ordinary
Apostleship	Evangelist
Prophecy	Pastor-Teacher
Healing	Teaching
Miracles	Ministering
Discerning the Spirit	Exhorting
Tongues	Giving
Interpretation of Tongues	Ruling
	Showing Mercy
	Wisdom
	Knowledge
	Faith
	Healing

COMPOSITE LIST OF SPIRITUAL GIFTS IN THE NEW TESTAMENT

Apostleship	I Cor. 12:28-30; Eph. 4:11
Prophecy	Rom. 12:6-8; I Cor. 12:28-30; Eph. 4:11
Evangelist	Eph. 4:11
Pastor-Teacher	Eph. 4:11
Teaching	Rom. 12:6-8; I Cor. 12:28-30
Ministering	Rom. 12:6-8; I Pet. 4:11
Exhorting	Rom 12:6-8
Giving	Rom. 12:6-8
Ruling	Rom. 12:6-8; I Cor. 12:28-30
Showing Mercy	Rom. 12:6-8
Wisdom	I Cor. 12:8-10
Knowledge	I Cor. 12:8-10
Faith	I Cor. 12:8-10
Healing	I Cor. 12:8-10 ; I Cor. 12:28-30
Helping	I Cor. 12:28-30
Miracles	I Cor. 12:8-10; I Cor. 12:28-30
Discerning of Spirits	I Cor. 12:8-10
Tongues	I Cor. 12:8-10
Interpretation of Tongues	I Cor. 12:8-10; I Cor. 12:28-30

DO YOU POSSESS ONE OF THE MIRACULOUS GIFTS OF THE SPIRIT?

I. Which Spiritual Gifts are Miraculous?

A. Definition of “miracle.”

“The direct operation of God’s power, an arresting deviation from the ordinary sequence of nature.”

Baker’s Dictionary of Theology

B. Miraculous gifts are listed in the New Testament.

1. Apostleship (I Cor. 12:29; Eph. 4:11).

Definition: An apostle was a witness to the resurrected Christ and founder of the Christian church. His ministry was sanctioned by the miraculous.

2. Prophesying (Rom. 12:6; I Cor. 12:10; I Cor. 12:28-29; Eph. 4:11).

Definition: The New Testament prophet was gifted in the reception and communication of revelation directly from God. His gift was foundational in nature (see Ephesians 2:19-20) since written revelation was not complete.

3. Miracles (I Cor. 12:10, 28-29)

Definition: A display of divine power above the ordinary sequence of nature.

4. Healing (I Cor. 12:28).

Definition: An ability to bring about the miraculous cure of a sick person usually without medicines or treatment by a physician.

5. Discerning of Spirits (I Cor. 12:10).

Definition: The spiritual capacity to determine whether a man was speaking under the impulse of the Holy Spirit when he claimed to be giving revelation as a prophet.

6. Tongues (I Cor. 12:10, 28, 30).

Definition: The ability to speak a foreign language without having ever learned it (see especially Acts 2:6-11; I Cor. 14:21-23).

7. Interpretation of Tongues (I Cor. 12:10, 30).

Definition: The ability to translate a foreign language never previously learned for the purpose of edifying the assembly.

II. Can a believer possess one of these gifts?

A. Preliminary issues.

1. God does change His ways of dealing with His people.
2. The Bible records four primary periods of miraculous activity.
3. God typically uses the miraculous when He is reestablishing His people spiritually.

B. The Lord intended the miraculous gifts for the founding period of the church.

1. Proof: Ephesians 2:19-22 – the apostles' ministry was foundational.
2. Proof: II Corinthians 12:12 – the miracles were signs of apostolic ministry.
3. Proof: Hebrews 2:3-4 – miraculous gifts were God's testimony to the validity of their work.

C. The pivotal question: When you build a building, how many times do you lay the foundation?

D. Sharpening our focus.

1. We believe in miracles but not miraculously gifted people.
2. We rejoice in the miracles of the first century as from God.
3. We reject professed miracle workers as deceived or deceivers.
4. We explain the miracles of the charismatic movement as a psychological or directly Satanic phenomenon.
5. We understand that miracles are not necessarily a stamp of approval from God.

THE HOLY SPIRIT IN CHARISMATIC THEOLOGY

Introduction: The purposes for this discussion are two-fold.

1. Generally, the purpose is to show love for Christ by obeying Jude 3: “Beloved, when I gave all diligence to write unto you of the common salvation; it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”
2. Specifically, the purpose is to address the errors of charismatic theology concerning the person and work of the Holy Spirit. The believer must be willing to struggle for a clear understanding of the teaching of Scripture and refute false teaching by presenting the truth.

I. Accurate Christian teaching emphasizes the person and work of Christ, not the Holy Spirit.

Note: The doctrine of the Spirit is a legitimate area of investigation as part of the revelation of God. But, the Spirit’s ministry is always under the direction of the Father and the Son.

- John 16:13-14: He does not speak on His own initiative; He glorifies Christ.
- Romans 8:9: He is the Spirit *of Christ*.
- Galatians 4:6: He is the Spirit *of His Son*.

A. Christ’s work on the cross should be emphasized, not a second work of grace from the Spirit (I Corinthians 1:18).

1. The cross of Christ must be preached.

2. The cross of Christ demonstrates the power of God.

B. Christ's all sufficiency should be emphasized, not the Spirit's (II Corinthians 4:5).

1. No glorying in ourselves should be allowed (I Corinthians 1:29, 31; see also II Corinthians 4:5).
2. Only glorying in Christ should be allowed (1 Corinthians 1:30).
 - a. Christ is our wisdom.
 - b. Christ is our righteousness.
 - c. Christ is our sanctification.
 - d. Christ is our redemption.

II. Accurate Christian teaching emphasizes the indwelling of the Spirit at salvation for all believers.

A. The uniqueness of the era in Acts (approximately A.D. 29 to A.D. 59) must be recognized.

1. The initial fulfillment of the promise of the Spirit's coming.
 - a. John 7:37-39: the first mention.

- b. John 14:16-17: sending in answer to Christ's request.
- c. Acts 1:4-8: described as baptism granting power.
- d. Acts 2:1-4: disciples are filled at the baptism.

B. The continued fulfillment of the promise throughout the era.

- a. Acts 8:5-17: (1) apostles pray (2) lay hands on (3) no tongues.
- b. Acts 10: 44-48: (1) Peter preaches (2) Gentiles believe (3) Spirit descends (4) tongues.
- c. Acts 19:1-7: (1) Disciples baptized (2) lay hands on (3) Spirit descends (4) tongues.
- d. No consistent pattern of:
 - (1) The timing of receiving the Spirit
 - (2) The laying on of hands
 - (3) Tongues speaking

C. The identifying mark of believers is the indwelling Spirit.

- 1. Romans 8:9: no Spirit; no Christ.
- 2. I Corinthians 3:16; 6:19-20: church corporately/body individually—temple.

3. Ephesians 2:19-22: church corporately as the habitation of the Spirit.

III. Accurate Christian teaching emphasizes the true character of speaking in tongues.

A. Speaking in tongues was a miraculous spiritual gift for the apostolic era.

An important review:

1. Ephesians 2:19-22.
2. II Corinthians 12:12.
3. Hebrews 2:3-4.

B. Speaking in tongues was not a gift possessed by all believers.

1. One of nineteen spiritual gifts (see list of gifts).
2. Designated as a gift of significance when interpreted (I Corinthians 14:27-28).

C. Speaking in tongues was a gift to speak in a foreign language for evangelism and edification.

1. This is clear from the description of Acts 2:5-13.

2. The false gift of ecstatic speech could not be interpreted for edification.
 - a. I Corinthians 14:1-3: Ecstatic speech vs. prophecy.
 - b. I Corinthians 14:4-5: Ecstatic speech accomplishes only self-edification.
 - c. I Corinthians 14:6-11: Ecstatic speech is useless because it cannot be understood, as seen by examples.
 - d. I Corinthians 14:12-20: All ministry without understanding is useless.

D. Speaking in tongues was a sign gift for unbelievers.

1. This is observable from the powerful effects in Acts 2:1-47.
2. This is stated clearly in I Corinthians 14:21-25.
 - a. A fulfillment of Isaiah 28:11 (v. 21).
 - b. Helpful when interpreted for believers (v. 22).
 - c. If left uninterpreted, damaging because of confusion (v. 23).
 - d. Convicting for the unbeliever if interpreted (vv. 24-25).

E. Speaking in tongues was a spiritual gift to be exercised in an orderly manner in the Apostolic Era (vv. 26-33).

1. Only two or three per meeting (v. 27a).
2. One at a time (v. 27b).
3. Each must be interpreted (v. 27c).
4. No interpreter demands silence of the speaker in tongues (v. 28).
5. Prophecy must also be given in an orderly manner (vv. 29-32).
 - a. Only two or three (v. 29).
 - b. Each showing deference to the other (v. 30).
 - c. One at a time (v. 31).
 - d. Each prophet is in control of his faculties (v. 32).
6. No confusion allowed since this contradicts the character of God (v. 33).
7. Women in the service should not speak in tongues (vv. 34-35).

F. Final exhortations about speaking in tongues.

1. Accept Paul's instruction as authoritative (vv. 36-38).
2. Desire all means of edification: first prophecy then tongues (v. 39).
3. Maintain orderliness (v. 40).

1 CORINTHIANS 14: AN ORGANIZATIONAL ANALYSIS FOR INTERPRETATION

I. The false gift of ecstatic speech could not be interpreted for edification (vv. 1-20).

A. Ecstatic speech vs. prophecy (vv. 1-3)

B. Ecstatic speech accomplishes only self-edification (vv. 4-5)

C. Ecstatic speech is useless because it cannot be understood, as seen by examples (vv. 6-11)

D. All ministry without understanding is useless (vv. 12-20).

II. Speaking in tongues was a sign gift for unbelievers (vv. 21-25).

A. Tongues was a fulfillment of Isaiah 28:11 (v. 21).

B. Tongues were helpful when interpreted for believers (v. 22).

C. Tongues left uninterpreted are damaging because of confusion (v. 23).

D. Tongues when interpreted are convicting for the unbeliever (vv. 24-25).

III. Speaking in tongues was a spiritual gift to be exercised in an orderly manner (vv. 26-33).

- A. Only two or three tongues speakers per meeting allowed (v. 27a).
- B. Only one tongue speaker at a time (v. 27b).
- C. Each tongue speaker must be interpreted (v. 27c).
- D. The absence of an interpreter demands silence on the part of the tongues speaker (v. 28).
- E. Prophecy must also be given in an orderly manner (vv. 29-32).
- F. No confusion in worship allowed since this contradicts the character of God (v. 33).
- G. Women should not speak in tongues in public worship (vv. 34-35).

IV. Final exhortations about speaking in tongues (vv. 36-40).

- A. Paul's instruction was to be accepted as authoritative (vv. 36-38).
- B. Every means of edification should be desired: first prophecy, then tongues (v. 39).
- C. Orderliness in worship must be maintained (v. 40).

PENTECOSTALISM AND THE CHARISMATIC MOVEMENT

Origins, Growth, and Foundational Theology

According to recent Pew Forum surveys, Pentecostals and Charismatic Christians number 500 million adherents worldwide. Pentecostalism began in the early 20th century in Los Angeles, California while the Charismatic Movement arose in the early 1960s as a Protestant denominational renewal movement, beginning with the 1960 historic testimony by Episcopal Priest Dennis Bennett about his baptism by the Spirit, given during an Easter Sunday service in Van Nuys, California.

Today, there are 700 recognized Pentecostal denominations with 279 million members, and approximately 221 million Charismatic Christians, who are part of mainline Protestant denominations, the Catholic Church, or are in independent Charismatic congregations. This is a large and growing Christian movement in North America and on all of the other five inhabited continents of the world.

Most of these Christians are evangelical in theology. They adhere to the inerrancy of Scripture, the historic doctrines of the Christian Faith, and believe in the necessity of salvation by faith in Christ alone for salvation.

Distinctive Theological Tenets

Pentecostal and Charismatics groups vary in their teaching but they have *commonly held doctrines as a movement* that set them apart from the rest of Protestantism, and the rest of Evangelicalism, a movement in which they now play a prominent role, e.g., as leaders of the National Association of Evangelicals.

There are five doctrines held universally by Pentecostals and Charismatics around the world. (1) Jesus saves lost sinners eternally by faith according to John 3:16; (2) Jesus baptizes believers by the Holy Spirit according to Acts 2:4; (3) Jesus heals bodily believers according to James 5:15; (4) Jesus grants supernatural gifts to believers and His church for their edification according to I Corinthians 12:1-31; and (5) Jesus is coming again to receive those that have been saved according to I Thessalonians 4:16-17.

Of all of their distinguishing characteristics, the Pentecostal's and Charismatic's greatest theological mark of distinction is their teaching about the ministry of the Holy Spirit. First, in their view believers experience *the baptism of*

the Spirit subsequent to salvation in a separate spiritual experience, often manifested by speaking in tongues, based on Acts 2:4 which describes the first post-resurrection Pentecost, a Jewish holiday. This *Spirit baptism* gives the believer special empowerment for holy living and service.

Second, they believe that each Christian receives special *gifts of the Holy Spirit* to both commune with God and serve others. The believer may receive one gift or many of the nineteen spiritual gifts listed in the New Testament (Romans 12:6-8; I Corinthians 12:8-10; 28-30; Ephesians 4:11-12; I Peter 4:10), some of which are miraculous in their manifestation (e.g., healing, prophecy, speaking in tongues), and others which are simply normal but especially enhanced for ministry effectiveness by the Spirit's power (e.g., administration, giving, and faith).

Third, Pentecostals and Charismatics hold to the idea that God is still giving believers fresh *revelation* through visions and dreams (Acts 2:17-18) tongues and their interpretation (I Corinthians 12:10), and the gift of prophecy (I Corinthians 14:1-40), though most would say that these revelations do not rise to the level of the authority of the Scriptures, but are authoritative for application to a particular congregation at a particular place and time.

Biblical Correctives

Error matters, particularly error in teaching Scripture. The Pentecostal and Charismatic doctrine of the Holy Spirit is the most pervasive, persuasive, and devastating example of false teaching in the world today within Christendom, second only to Roman Catholicism for the confusion it causes. The misdirected time, energy, and material resources given to advancing this heresy make clarity about it and aggressive refutation of it necessary and right, according to Ephesians 5:11.

First, are believers *baptized by the Holy Spirit after salvation* today? The Pentecostals and Charismatics wrongly make permanent what was a temporary phenomenon, i.e., Pentecost and Spirit-descent incidents that follow in Acts, during a time of transition to the Spirit's permanent indwelling in every believer at the time of his conversion. The Book of Acts covers the early history of the Church from A.D. 29 to A.D. 59. When Paul wrote the Epistle to the Romans, he said clearly, "Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). Today, if you do not have the presence of the Spirit in your life, you are not a Christian, so the baptism of the Spirit cannot happen after one's salvation.

Second, do the *miraculous gifts* of the Spirit operate in the Church today? Paul taught that these gifts were gifts of the Spirit for the founding era of the Church to show God's stamp of approval on His foundation layers. These Church

foundation layers were the first century prophets and the apostles, building on the Chief Cornerstone, Christ Himself, as Ephesians 2:19-22 clearly teaches. That these supernatural spiritual gifts were His stamp of approval on the founding era of the Church is stated clearly in II Corinthians 12:12 and Hebrews 2:3-4. The Greek terms used in these verses for signs, wonders, works of power, and gifts are all used interchangeably and they all mean miraculous demonstrations of God, referring to the supernatural gifts of the Holy Spirit.

Third, is God still giving supernatural revelation today to believers? The history of the Church gives no evidence that He has continually done this through the centuries. His last written revelation was given by the end of the first century, a truth universally embraced by the believing Church for at least 18 centuries.

God's sixty-six revealed books are a library of truth He promises to illumine by His Spirit for us, as I Corinthians 2:6-16 teaches. It would seem that "that which is perfect (complete)" as revelation has already come to us, according to I Corinthians 13:10. So we simply have no need for more revelation, and allowing for its possibility allows for the potential for an immense amount of error and confusion among believers.

WHAT ARE THE HOLY SPIRIT'S GIFTS FOR TODAY?

Introduction: Limitations and Organization that Bring Understanding

1. Miracles are possible with God, but miracle workers should be rejected.
2. Occasional miracles that resemble the first century gifts of the Spirit may occur but this does not mean the gift is still in operation; rather it means God is still on His throne!
3. I Peter 4:10-11 provides a probable basic division of the presently operative spiritual gifts into two categories.
4. The two categories suggested by I Peter 4:10-11 seem at times to overlap which implies that this is a device for clarity's sake, not one for rigidly dictating practice.

I. The spiritual gifts of communication.

A. Evangelist (Eph. 4:11).

Definition: A special ability to boldly and clearly explain the Gospel. This gift includes the ability to inspire and teach other Christians to witness for Christ (see Acts 21:8 and II Timothy 4:5).

B. Pastor-teacher (Eph. 4:11).

Definition: Being the only dual gift, it enables a man to guide, care for, and instruct God's people.

C. Teaching (Rom. 12:7; I Cor. 12:28-29).

Definition: The ability to clearly explain the meaning of God's Word.

D. Exhorting (Rom. 12:8).

Definition: The particular ability to encourage Christians to service and a close walk with God.

E. Wisdom (I Cor. 12:28).

Definition: The ability to help others in making choices for their own spiritual best interest.

F. Knowledge (I Cor. 12:8).

Definition: An unusual capacity to understand, retain, and organize truth.

II. The Spiritual Gifts of action.

A. Ministering (Rom. 12:7; I Pet. 4:10).

Definition: The ability to oversee the monetary and temporal concerns of the church.

B. Giving (Rom. 12:28).

Definition: Superlative generosity with material possessions for God's work shown with no thought of return or gain.

C. Ruling (Rom. 12:8; I Cor. 12:28).

Definition: The capacity to lovingly wield authority in the church, characterized by sound judgment, vision, and decisiveness.

D. Showing Mercy (Rom. 12:8).

Definition: A deep concern for and readiness to help those who are in pitiful condition physically and/or spiritually.

E. Faith (I Cor. 12:9).

Definition: Exceptional ability to trust God for a particular need.

G. Helping (I Cor. 12:28).

Definition: The compulsion and practice of performing deeds for others in a time of need.

HOW TO KNOW AND USE YOUR GIFTS FROM THE HOLY SPIRIT

I. Respond to the Biblical mandate to not be ignorant concerning spiritual gifts.

“Now concerning spiritual gifts, brethren, I would not have you ignorant.”

I Corinthians 12:1

A. Learn with an eye toward the approval of God (II Timothy 2:15).

1. “Study” means *be diligent*.
2. “Approved” means *willing approval*.
3. “Rightly divide” means *cut right; make clear*.

Conclusion for application: complexity is a test; God wants us to understand.

B. Learn with an eye toward service for Christ.

1. Motivated by gratitude as implied by the term *pneumatikos*.
2. Motivated by the assurance of power as implied by the term *charisma*.

II. Pursue ἀγάπη as your primary goal.

A. Generous self-sacrifice for the glory of God is a first step toward discernment.

1. The foundational nature of vv. 1-2 in Romans 12:1-8.
2. The important sequence of ideas in Romans 12:1-8.
 - a. First: total consecration (vv. 1-2).
 - b. Second: applicability to all (vv. 3-5).
 - c. Third: important example (vv. 6-8).

B. Generous self-sacrifice for the good of others is another important step in discernment.

1. The more excellent way to show one's desire (I Corinthians 12:31): development and practice of love.
2. The more excellent way described (I Corinthians 13:1-13): character and behavior!
3. The final exhortation about the more excellent way (I Corinthians 14:1): follow=pursue; desire gifts; focus on the Word!

III. Recruit others to engage in intercessory prayer for you.

A. The purpose of intercessory prayer (Colossians 1:9-11).

1. Be filled with the knowledge of His will.
2. Be fruitful in every good work.
3. Be increasing in the knowledge of God.
4. Be strengthened by all might; according to His glorious power.

B. The nature of intercessory prayer (Colossians 4:12-13).

1. Prayed by slaves of Christ.
2. Engaged in with continual fervency.
3. Attended to with stability in (a) maturity and full assurance (b) will of God in view.

**Wholeheartedly serve whenever and however you are able. The heart of
God is revealed while we serve others for His glory.
With the knowledge of your gifts will come a greater and more effective
capacity to serve.**

THE SPIRIT'S GREATEST WORK IN THE BELIEVER: THE DEVELOPMENT OF AGAPE

A Biblical Definition: Agape is an attitude of unselfish humility which is to permeate every part of the believer's personality, disposition, and behavior, resulting in sacrificial service for others to the glory of God, resulting in their salvation and growth.

Critical Biblical Texts: Romans 5:5; I Corinthians 13:1-13; Matthew 22:36-40.

I. The importance Scripture places on the development of agape.

A. Nothing in ministry exceeds it in importance (I Cor. 13:1-3).

1. No ability in communication exceeds it (v. 1).
2. No ability to give revelation exceeds it (v. 2a).
3. No amount of spiritual knowledge exceeds it (v. 2b).
4. No amount of faith exceeds it (v. 2c).
5. No amount of giving exceeds it (v. 3a).
6. No personal physical sacrifice exceeds it (v. 3b).

Conclusion: If my ministry is not motivated and characterized by love, I am nothing (vv. 2c, 3c).

B. Nothing in all of spiritual life exceeds it in importance (Matt. 22:36-40).

1. Love toward God is the most important priority.
 - a. It is the first and greatest commandment (vv. 36-38).
 - b. It is to be complete (v. 37)

“heart”: inner man

“soul”: personality

“mind”: thoughts

Motivation for this: I John 4:16, 19—God is love and we love Him because He first loved us.

2. Love toward our neighbor is the second most important priority (v. 39).
 - a. It is like the first command in intensity and comprehensiveness.
 - b. It is to be like our love for ourselves.

Summary definition: Constant benevolent intentions and actions for the spiritual and material best interest of others.

II. What agape should look like in daily life (I Corinthians 13:4-7).

A. Love shows goodness toward those who don't deserve it (v. 4a).

1. It suffers long.
2. It is kind.

B. Love demonstrates a humility that is unconcerned about the admiration of others (v. 4b-5a).

1. It does not envy.
2. It does not brag.
3. It is not puffed up.
4. It does not behave in an unseemly way.

C. Love gives in willingly to the desires of others (v. 5b)

1. It seeks not her own.
2. It is not easily provoked
3. It thinks no evil.

D. Love finds pleasure in the truth (v. 6).

1. It does not rejoice in iniquity.
2. It rejoices in the truth.

E. Love compassionately affirms those who fail (v. 7).

1. It bears all things.
2. It believes all things.
3. It hopes all things.
4. It endures all things.

III. Ways God develops agape in you.

A. In trials, the Spirit pours the love of God into your heart (Romans 5:3-5).

1. We are made hopeful in the process (vv. 3-4).
2. We are made hopeful about the outcome (v. 5).

B. Through obedience, the Spirit produces love in our hearts (Galatians 5:16-25—“walking by the Spirit”).

1. Agape is listed first of the nine fruits of the Spirit (vv. 22-23).
2. Agape is the primary fruit of the Spirit.

Explanation: It is the spiritual foundation or basic attitude behind all of the fruits.

- a. Joy—love singing with a smile
- b. Peace—love’s calm harmony in the relationships of life
- c. Longsuffering—love enduring the provocations of others
- d. Gentleness—love being flexible with others.
- e. Goodness—love constantly giving.
- f. Faithfulness—love habitually meeting Christian obligations with satisfaction.
- g. Meekness—love humbly submitting to others in service.
- h. Temperance—love controlling our desires and passions.

C. Through intercessory prayer, the Spirit strengthens our hearts with love (Eph. 3:16-21).

1. The same love that saved us (v. 17b).

“being rooted and grounded in love”

a. We are rooted in the soil of saving love.

b. We are built on the foundation of saving love.

2. A love as expansive as God’s heart (v. 18).

“the breadth, and length, and depth, and height”

3. A love beyond comprehension (vv. 19-21)

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

THE HOLY SPIRIT'S INFLUENCE IN MINISTRY FOR CHRIST

Introduction:

1. The Holy Spirit must empower the servant of Christ.
2. The Holy Spirit alone brings the desired effect in those served.

I. The Holy Spirit works through the prayers of the saints.

Jude 20: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit."

A. The Spirit assists the one praying (Romans 8:26-27)

1. He helps our infirmities (v. 26).
2. He intercedes for us (v. 26).
3. He is united with Christ in our behalf (v. 27).

B. The Spirit assists those prayed for (Ephesians 3:14-21).

1. In response to the Father's direction (vv. 14-16a).

2. Granting strength in the inner man (vv. 16b-19).
 - a. To perceive the presence of Christ (v. 17a).
 - b. To understand the love of Christ (v. 17b-19).
3. Beyond all expectation (vv. 20-21).
 - a. Beyond desire (v. 20).
 - b. Beyond imagination (v. 20).
 - c. According to the Spirit's power (v. 20).

II. The Holy Spirit works through the proclamation of the saints.

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

A. Spiritual proclamation rejects false methods (I Corinthians 2:1-2)

1. Not empty rhetoric (v.1).
2. Not human philosophy (v.1).
3. Only the message of Christ and His works (v. 2).

B. Spiritual proclamation may occur in spite of human infirmity (v. 3).

1. Inability

2. Fear

C. Spiritual proclamation is powerful (vv. 4-5).

1. In its expression (v. 4).

2. In its effect (v. 5).