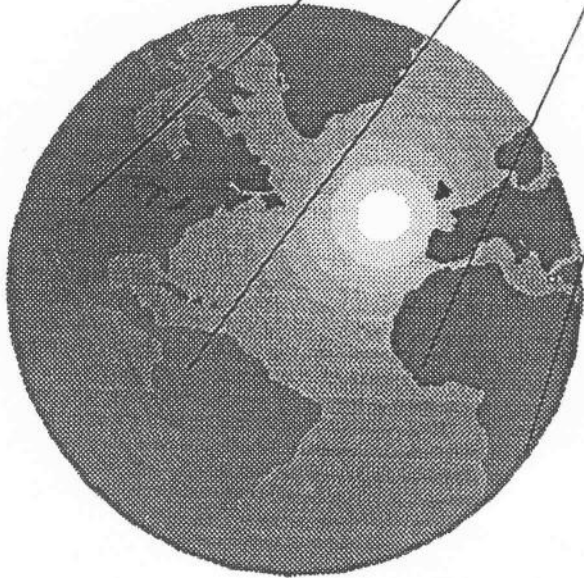


THE HOLY SPIRIT



Practical Study Series

THE HOLY SPIRIT

A Study of the work and ministry of the Holy Spirit of God

LESSON ONE:

AUTHORITY OF GOD'S WORD 1

LESSON TWO:

THE HOLY SPIRIT IS A DIVINE INDIVIDUAL 6

LESSON-THREE:

WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT 9

LESSON FOUR:

WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT (I) 12

LESSON FIVE:

WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT (II) 16

LESSON SIX:

MIRACULOUS GIFTS: (I) 21

LESSON SEVEN:

MIRACULOUS GIFTS: (II) 26

LESSON EIGHT:

MIRACULOUS GIFTS: (III) 30

LESSON NINE:

MIRACULOUS GIFTS: (IV) 35

LESSON TEN-HOLY SPIRIT AND THE CHRISTIAN TODAY38

LESSON ELEVEN:

HOLY SPIRIT AND SPEAKING IN TONGUES 43

LESSON TWELVE:

HOLY SPIRIT BAPTISM OR WATER BAPTISM:

WHICH IS FOR TODAY? 49

LESSON THIRTEEN:

MIRACLES IN THE NEW TESTAMENT VERSUS MODERN DAY

SO-CALLED MIRACLES 52

LESSON ONE - AUTHORITY OF GOD'S WORD

Essential to this study is an agreement that the Bible is God's word and that it is the final authority on this subject. We cannot trust our feelings to guide us in understanding God's will. Regardless of what we may feel, what we may want to be true, or what we have experienced, we must rely on the revelation of God's will as found in the Bible to guide us. One must be careful not to trust in subjective experiences as one's guide (Jer. 10:23; Prov. 16:25; 21:2).

Truly it is not in man to direct his own steps nor to decide what is pleasing or not pleasing to God. Personal, subjective experiences can lead one into false hope and empty assurance (Prov. 3:5-6). To the one who will not trust God and love truth, even God will "*send upon them a deluding influence so that they might believe what is false...*" (II Thess. 2:11-12). God expects believers to trust in Him, not on the basis of subjective experiences, but on the basis of His word (Jn. 17:19-20; Rom. 10:17); therefore, we must trust in God's word to guide us. Faith and conviction comes only from God's word (Rom. 10:17). Allow this lesson to be the basis of our study of the Holy Spirit so that what we know about the Spirit is from God, not from what we may *think*.

A. IN THE OLD TESTAMENT GOD SPOKE DIRECTLY AND INDIRECTLY TO MAN

1. How did God speak to the following people, directly or indirectly? Read the following verses and comment.

a. Adam and Eve (Gen. 1:26-30; 2:15-17; 3:3-19) _____

b. Abraham (Gen. 12:1-3; 17: 1-8) _____

c. Moses (Exo. 3:1-22;33:11) _____

2. God spoke to the people through _____ and _____ (Exo. 3:1-22; 19:1-25; 20:1-21.)

3. God also spoke to the people through the prophets. Jeremiah 1:1-10 tells us that God put His

_____ into Jeremiah's mouth.

B. BEFORE JESUS' BIRTH GOD BEGAN SPEAKING TO THE PEOPLE THROUGH JOHN THE BAPTIST

1. Isaiah's prophecy about John was spoke about 700 years before John was born (Isa. 40:3-5; Matt. 3:1-3;

Mk.1:1-4; Lk. 3:1-6). John was a _____ of the Light—Jesus Christ (Jn. 1:6-8).

2. To whom did John speak concerning the coming of Jesus (Matt. 3:5; Mk. 1:5; Lk.3:7)?

C. GOD SPOKE THROUGH JESUS WHILE HE WAS HERE ON EARTH

1. God was pleased with Jesus and wanted all men to _____ to Him (Matt. 3:13-17; 17:1-5).
2. The Hebrew writer tells us that when Jesus was on earth God spoke through _____ (Heb. 1:1-2).

D. AFTER JESUS DIED, GOD SPOKE TO THE PEOPLE THROUGH THE APOSTLES

1. What was the promise of Jesus to the apostles in John 15:26-27? _____

2. What had to happen before the Holy Spirit could be sent by Jesus (Jn. 16:7; 7:32-39)? _____

3. Who's words would the Holy Spirit reveal to the apostles (Jn. 16:12-15)? _____
4. The Holy Spirit would _____ to the apostles all things and bring to their _____
all Jesus had said. (Jn. 14:26).
5. Read Jesus' prayer in John 17 and notice the following:
 - a. Jesus prays for Himself (1-5).
 - b. Jesus prays for the apostles (6-19).
 - c. Jesus prays for future believers (20-26).
 - d. Through whose words are we to believe and be united (20-23)? _____

E. THE APOSTLES AND PROPHETS WROTE JESUS' MESSAGE FOR US THAT WE MIGHT BELIEVE

1. The Holy Spirit was sent to fulfill the purposes which were promised by _____ (Acts 2:33).
2. Paul says he _____ what he received from the Holy Spirit (Eph. 3; 1-5; Gal. 1:12).
3. When we read what was written we are able to _____ (Eph. 3:4; II Cor. 1:13).
4. Why was the message about Jesus written (Jn. 19:35; 20:30-31)? _____

F. TODAY, GOD SPEAKS TO US THROUGH HIS WRITTEN WORD-THE BIBLE.

1. What word does Peter use when referring to the writings of Paul (H Pet. 3:15-16) _____

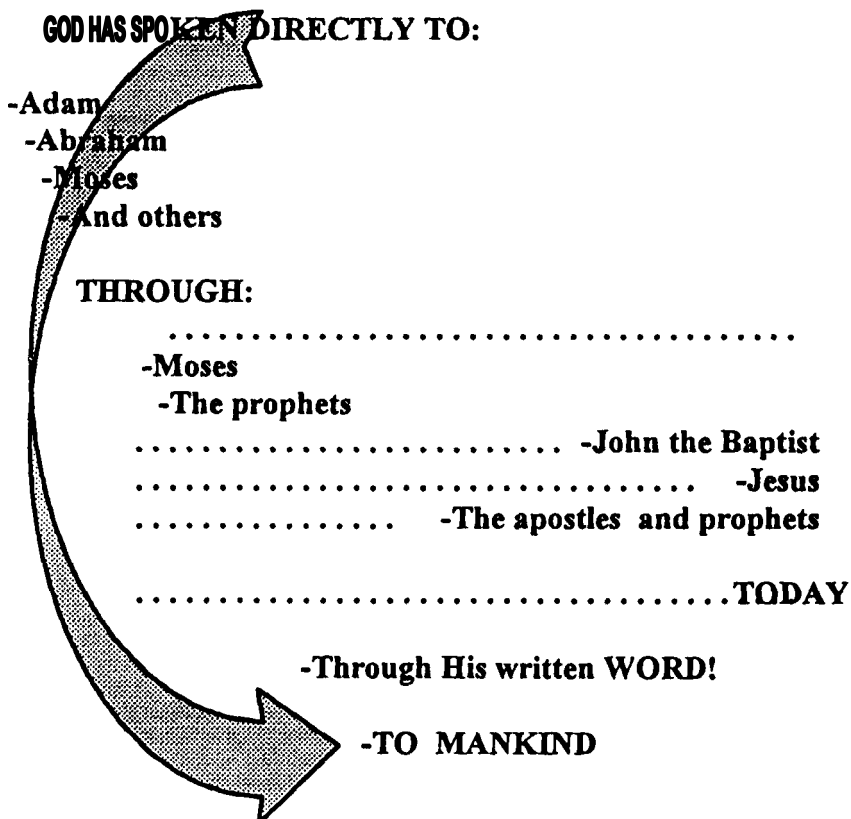
2. Paul said that the Scriptures will make a man " _____ " (II Tim. 3:16-17).
3. Peter said that we have received _____ pertaining to life and godliness (II Pet. 1:3).
4. Why did Peter write his letter to the brethren (II Pet. 1:12-16)? _____
5. Today, do we need any authority other than the word of God to guide us (Gal. 1:6-9; II Jn. 9)? _____
6. God's word, which was preached and written for us by the apostles and prophets, will abide _____ as God's final authority for mankind (I Pet. 1:22-25).

CONCLUSION:

Today, we must read the word of God which was written by the apostles and prophets if we are to know anything about the Holy Spirit. They wrote as they were guided by the Holy Spirit (Rom. 16:25-26); therefore, the written word of God is complete and sufficient to lead us into all truth. We should be careful to remember that what we know about the Spirit comes only from the word of God.

Each Christian should have joy and assurance in his faith which originates and is founded in God's word. Human emotions and feelings are *not* the source of faith, rather such subjective feelings and emotions may lead one into believing that which is false and trusting in those feelings rather than relying on the word of God.

Do you believe, accept, and trust the Bible as the final authority as we study His word and especially in this important study of the Holy Spirit?



LESSON TWO - THE HOLY SPIRIT IS A DIVINE INDIVIDUAL

The purpose of this lesson is to show that the Holy Spirit is a Divine individual. Many people think that the Holy Spirit is the power, force, or energy of God. The Bible makes it clear that the Holy Spirit is an individual who is inseparable from God.

A. THE HOLY SPIRIT IS AN INDIVIDUAL

1. The Holy Spirit is referred to as " _____ ", thus showing masculine gender (Jn. 14:16-17,26; 15:26; 16:7-8, 13-16).
2. From the following verses, list and describe characteristics of the Holy Spirit.
 - a. II Sam. 23:2; Acts 2:29; 10:19; 13:2 _____
 - b. Isa. 63:10 _____
 - c. Mark 3:29 _____
 - d. Jn. 16:13 _____
 - e. Rom. 8:27 _____
 - f. Rom.15:30 _____
 - g. Eph.4:30 _____
 - h. I Cor. 2:11 _____
 - i. ICor.12:11 _____
 - j. IThess.5:19 _____
 - i. Acts 5:3, 9 _____
3. Consider also that the Spirit is a living being (Jn. 14:16-17). As a living being He has _____ (I Cor. 2:11); therefore, He has a _____ (Rom. 8:27).
4. As a living being the Spirit _____ (Jn. 14:26). He _____ (I Tim 4:1). He also causes others to _____ (Acts 2:4), and He _____ with men (Gen. 6:1-4).5. Can such characteristics be attributed to some power, force, or energy? _____

B. THE HOLY SPIRIT IS A DIVINE INDIVIDUAL

1. He is recognized as _____ (Acts 5:3-4).
2. He is called the _____ Spirit (Heb. 9:14).
3. He had a part in _____ (Gen 1:2, 26; Psa. 104:30).

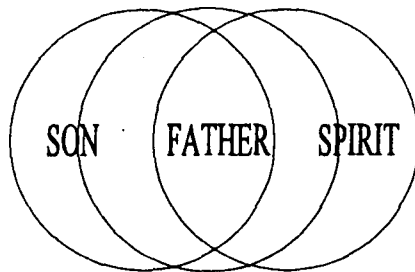
4. He is _____ (Omnipresent, .. Psa.. 139:7-10).
5. He is _____ (Omnipotent, Rom. 15:18-19; Lk. 1.-35; I Pet. 3:18-19).
6. He has _____ (Omniscient, Isa. 40:13-14; Rom. 11:33-36).

C. THE HOLY SPIRIT IS A MEMBER OF THE "GODHEAD"

1. Believers are to be baptized in the name of the _____, _____, and the _____ (Matt. 28:18-20).
2. Paul concludes his letter by referring to the _____, _____, and the _____ (II Cor. 13:14).
3. There is one _____, _____, and _____ (Eph. 4:4-6).

NOTE: The following illustration may be used to visualize the oneness that exists in the Godhead. Obviously this oneness is unique and any attempt to try to accurately picture the Godhead is lacking. Hopefully this illustration will at least help us to see, to a small degree, the unity of the Godhead (Deut. 6:1-6).

GODHEAD/DEITY Col. 2:8; Acts 17:24



Gen. 1:26; Deut. 6:4

CONCLUSION:

It is easy to see that the Holy Spirit is an individual who is Divine, powerful, intellectual, loving, etc. The Holy Spirit is equal to God, and He is called God; therefore, the Holy Spirit is *not* the force, energy, or power of God. The Holy Spirit is an individual who works in harmony with God the Father and Jesus the Son as part of the Godhead.

LESSON THREE - THE WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT

Before we study the work of the Holy Spirit in New Testament times and His work today, let us first consider His work in the Old Testament. In this way we can compare His work then and now. Has His work changed? What is new about the work of the Holy Spirit in the New Testament? In order to help us understand these questions, let us first study the work of the Holy Spirit in the Old Testament.

A. THE WORK OF THE HOLY SPIRIT IN CREATION

1. God created" _____"

(Gen. 1:1). Here we see the presence of the Godhead in creation. The word for "God" in Hebrew is *ELOHIM* and is a plural word indicating plurality of power and plurality within the Godhead.

2. God planned all things (Eph. 1), but Jesus _____ all things (Jn. 1:1-3; Col. 1:16-18; Heb. 1:2).

3. We also notice that the Holy Spirit was involved in the act of creation. The Spirit _____ upon the face of the waters (Gen. 1:2) bringing order to the creation (Psa. 104:30).

4. The Spirit also had a part in the creation of _____ (Job. 33:4; Gen. 1:26; Psa. 139:7-14).

B. THE WORK OF THE HOLY SPIRIT IN THE LIVES OF OLD TESTAMENT PEOPLE

1. He brought God's _____ to the people (II Pet. 1:21; II Tim. 3:16; Heb. 1:1).

2. Isaiah said that his message was from _____ (Isa. 61:1).

3. God spoke to the people through the prophets as they were guided by the _____ (Neh. 9:30).

4. The Spirit helped and assisted people in many different ways. List and discuss to whom and why Divine guidance was given.

a. Num. 11:16-30 _____

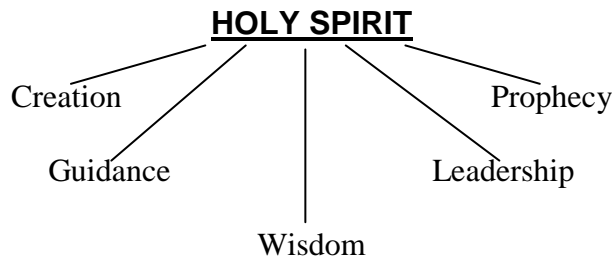
b. Exo. 31:1-11; 35:30-35 _____

c. Jud. 3:9-11 _____

d. I Sam. 10:10-12; Num. 11:24-30 _____

e. I Pet. 1:10-12 _____

f. I Sam. 16:13 _____



5. The Spirit was with different individuals to guide and help them— as long as they were faithful to God and God's will.

a. When Samson did what God had told him not to do, what happened (Jud. 13:24-25; 16:20)?

b. David prayed that the _____ would not be removed from him (Psa. 51:11-13: Compare with I Sam. 16:14).

c. Read I Samuel 10:10; 15:25; 16:14 and 18:10 and describe the relationship between Saul and the Spirit. _____

CONCLUSION:

From the Old Testament we have seen that the Holy Spirit was an agent in creation. He brought order and arrangement to the creation. Furthermore, He worked in the lives of different individuals to bring God's message, give guidance, reveal prophecy, and give Divine leadership. We have also noticed that the Holy Spirit would not always continue with those who disobeyed God's will. *It is also important to understand that the Spirit was only given to chosen individuals and was not available to all people.*

In the Old Testament God made a promise which will be considered in the following lessons. He said that He would pour His Spirit out on *all flesh*-the Holy Spirit would one day be available to all (Joel 2:28-32). This is a promise we are certainly interested in today.

LESSON FOUR - THE WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT: PART I

(John, Jesus and the Disciples)

In this lesson we want to consider the work of the Holy Spirit in the lives of John the baptizer, Jesus, and His disciples. This will assist us in understanding how the Spirit began working with men in the first century to bring God's message to the people.

A. THE HOLY SPIRIT AND JOHN THE BAPTIZER

1. John was _____ with the Spirit from birth (Lk. 1:15-17).

NOTE: The *-word filled* conveys the idea of "to be influenced by." Consider the following verses: Lk. 1:41-45, 67; Acts 2:4; 4:8,31; 9:17; 13:9. The Holy Spirit filled or *influenced* John and enabled him to speak for God (Compare Neh. 9:30).

2. Did the Holy Spirit give John the power to perform signs and miracles (Jn. 10:41-42)? _____ From this we learn that one can be filled with the Spirit and yet not have the power to perform miracles. (Compare Eph. 5:18: All Christians were to be filled with the Spirit, but not all could perform miracles (I Cor. 12:28-30).
3. What was the purpose of John's preaching (Lk. 3:1-17; Jn. 1:6-8, 19-28)? _____
4. John, guided by the Holy Spirit, said that only _____ would baptize with the Holy Spirit (Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33).
5. To whom was John speaking when he made this promise (Matt. 3:1-11; Mk. 1:1-8; Lk. 3:7,10-16)? _____

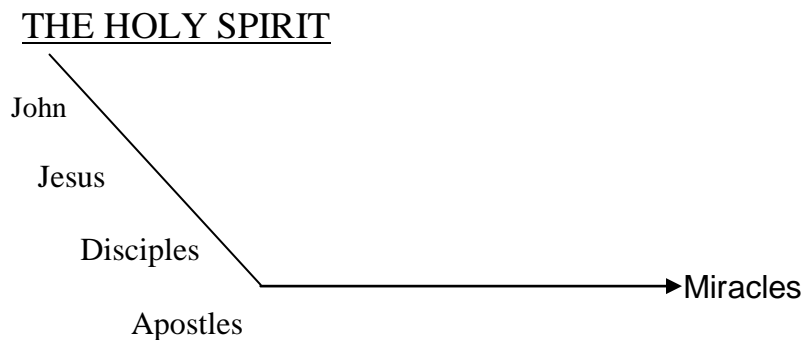
B. THE HOLY SPIRIT AND JESUS

1. When did Jesus receive the Holy Spirit (Jn. 1:29-34; Matt. 3:13-17)? _____
(Compare Matt. 12:15-18; Lk. 4:18).
2. Did the Spirit influence Jesus (Matt. 4:1; Lk. 4:14)? _____
3. By who's power did Jesus perform miracles (Matt. 12:22-28; Mk. 3:20-30)? _____

C. THE HOLY SPIRIT AND THE DISCIPLES

1. Who gave the twelve apostles the authority to perform miracles (Lk. 9:1-6; Mk. 6:7; Matt. 10:5)?

2. Jesus also gave the _____ authority to perform miracles (Lk. 10:1-20).
3. Jesus gave them the authority to perform miracles and the Holy Spirit gave them the power just as He gave Jesus the power to perform miracles. This is seen in Jesus' statement to them when He said that the Holy Spirit had been _____ them but would be _____ them (Jn. 14:17).
4. What had Jesus told the disciples in Luke 11:13? _____
5. The Holy Spirit had been WITH them but not IN them. Why had the Spirit not been given to dwell within them (Jn. 7:39)? _____



D. THE PROMISE TO SEND THE HOLY SPIRIT

1. It was promised by John that _____ would baptize with the Holy Spirit (Matt. 3:11).
2. Jesus promised that those who _____ in Him would receive the Holy Spirit (Jn. 7:37-39).
3. Jesus said that the Holy Spirit would not only be with them but _____ them (Jn. 14:17).
4. The Holy Spirit would be sent in the name of _____ (Jn. 14:26).
5. From where would Jesus send the Holy Spirit (Jn. 15:26)? _____

E. A CONDITION TO THE SPIRIT'S COMING

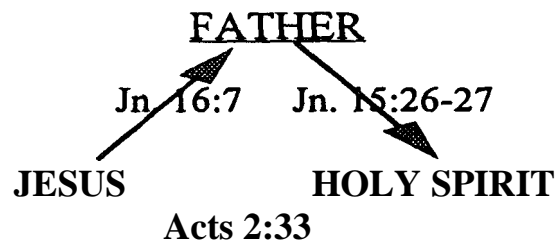
1. What did Jesus have to do before the Helper (Holy Spirit) could come (Jn. 16:7)?

2. Jesus would send the Spirit from the _____ (Jn. 15:26). The condition to the coming of the Holy Spirit was Jesus' return to the Father; therefore, the Spirit would not come to dwell within man until Jesus returned to heaven.
3. During His death, did Jesus return to the Father (Jn. 20:11-17)? _____

4. Since Jesus had not returned to the Father, could He have given the Holy Spirit to the disciples in John 20:19-22? _____

Jesus was simply encouraging them to welcome the Spirit when He did send the Spirit to them.

5. Did Jesus, after returning to the Father, send the Spirit as promised (Acts 2:33; 2:1-4)? _____



CONCLUSION:

We have seen the work of the Holy Spirit before the establishment of the church on the day of Pentecost. The Spirit enabled John to speak to the multitudes about the coming Messiah-Jesus Christ. Jesus, His disciples, and the apostles performed signs and miracles by the power of the Holy Spirit.

The Spirit worked with them but had not dwelt within them. Jesus promised He would send the Spirit to them after His return to the Father, and this promise was fulfilled on the day of Pentecost. In the next lesson we will study "Holy Spirit baptism" and how it relates to us today.

LESSON FIVE

THE WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT: PART TWO

(Holy Spirit Baptism)

Today, much is said about receiving "*Holy Spirit baptism.*" Many groups teach that such a baptism is to be pursued by one who has believed in Christ and when it is obtained, it will be manifested by speaking in "tongues." In this lesson we will study Holy Spirit baptism and its purpose.

A. WHO ADMINISTERED HOLY SPIRIT BAPTISM?

1. According to the following verses, who is the only person who could administer Holy Spirit baptism (Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33)? _____
2. Who poured forth the Spirit on the day of Pentecost (Acts 2:33)? _____
3. Could anyone other than Jesus baptize with the Holy Spirit? _____

B. TO WHOM WAS HOLY SPIRIT BAPTISM PROMISED?

1. To whom was John speaking when he promised Jesus would baptize them with the Holy Spirit (Matt. 1:1ff; Mk. 1:1-8; Lk. 3:7, 10-16)? _____
2. The prophet Joel prophesied that God would pour His Spirit out on " _____ " (Joel 2:28-32; Acts 2:16-18). This promise would include both Jews and Gentiles!
3. Jesus specifically told the _____ that they would be baptized with the Holy Spirit (Acts 1:2-8).
4. In Acts 11:15-16, Peter recounts how the Spirit had fallen upon the household of Cornelius. He said that when this happened, he remembered Jesus' promise (See Acts 1:5), thus showing that the Holy Spirit baptism would benefit the _____ as well as the Jews.

C. WHEN DID HOLY SPIRIT BAPTISM OCCUR?

1. In what city were the apostles to wait for Holy Spirit baptism (Acts 1:4-5)? _____
2. Which day did the apostles receive power from the Spirit (Acts 2:1-4)? _____ (At this point it would be helpful to note that only the apostles were together in Acts 2:1, not the 120 spoken about in Acts 1. A careful study of these chapters will reveal that approximately seven days passed between the ascension of Jesus, the gathering of the 120, the choosing of another apostle (Acts 1), and the day of Pentecost-Acts

2:1. Those together in Acts 2:1 who-received the gift of tongues from the Spirit are the twelve apostles (Acts 2:1,11,15: Note: "these men" — Acts 2:15, no women are included as in the 120 in Acts 1).

3. When the apostles spoke in different languages (tongues), what did this prove (Acts 2:33)?

4. According to Peter, was the promise of Joel fulfilled (Acts 2:16)? _____

D. HOLY SPIRIT BAPTISM WAS NOT

1. Holy Spirit baptism was not anything administered by man. Who is the only one who could administer Holy Spirit baptism (Matt. 3:11)? _____

2. Holy Spirit baptism was not anything that happened before the day of _____ (Acts 1:4-5; 2:1).

3. Holy Spirit baptism was not the power to perform miracles. Had others performed miracles before Jesus baptized with the Holy Spirit (Exo. 7-11, 14; Lk. 10:17-20)? _____

4. Holy Spirit baptism was not divine inspiration to speak the word of God. Were men inspired to speak the word of God before the day of Pentecost (II Pet. 1:20-21; Heb. 1:1)? _____

5. Holy Spirit baptism was not the receiving of miraculous gifts (I Cor. 12:4-11). The gifts were given by the Holy Spirit! *The different gifts were available because of the baptism of the Holy Spirit.* What were the languages given to Cornelius and the apostles called (Acts 10:44-46; 11:15-18)? _____

6. Holy Spirit baptism was not being filled with the Holy Spirit. What others were filled with the Holy Spirit before the day of Pentecost (Lk. 1:15, 41, 67)? _____

E. HOLY SPIRIT BAPTISM WAS

1. Holy Spirit baptism was the sending of the Spirit on the day of Pentecost by _____ (Acts 2:33). (Baptizing, sending, and pouring forth are words used figuratively to describe the sending and making available of the Holy Spirit by Jesus to "all flesh.")

2. H. S. baptism was the same as "sending" or "pouring forth" the Spirit to make Him available to " _____ " (Acts J: 17-18; Joel 2:28-32).

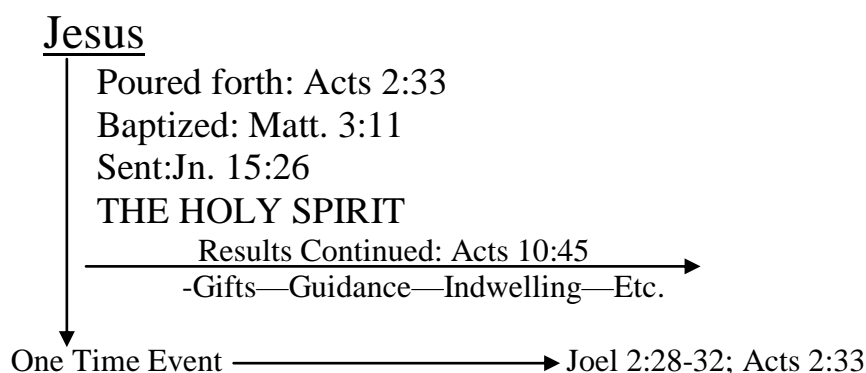
3. Holy Spirit baptism was a ONE TIME EVENT with continuing results (Acts 2:16, 33). Just as Jesus' death on the cross was a one time event with continuing results (Heb. 9:26-28; 10:10), so was the sending of the Spirit.

NOTE: Consider the following information.

The Greek word for "*poured forth*" in Acts 2:33 speaks of a one time event during which "ALL of the Spirit" was poured out or made available by Jesus. The same word is found in John 2:15 and in Revelation 16:1-7. It is important to notice that there is a difference in the meaning of this word as used in the Greek in Acts 2:33 and in Acts 10:45.

In Acts 2:33 "*has poured forth*" is in the Greek aorist tense and indicates a one time event with continuing results. In Acts 10:45 "*had been poured out*" is in the Greek present tense and indicates that the event was a result of an action completed in the past—an action which had continuing results.

It would appear that the completed action occurred on the day of Pentecost when Jesus poured forth the Spirit. The results of that one time action continued to benefit all flesh. To the astonishment of Peter and other Jews, even the gentiles were included in this promise. Proof of this was finalized at the house of Cornelius. Please study the following illustration.



F. THE PURPOSE OF HOLY SPIRIT BAPTISM

1. To make the Holy Spirit available to (Acts 2:17-18).
2. To guide the _____ into all truth and to bring to their remembrance all that Jesus had taught (Jn. 14:26; 16:13).
3. To give gifts to _____ (Eph. 4:8; I Cor. 12:4, 11; Heb.2:1-4).
4. To enable God to _____ within His people (Jn. 14:17; I Cor. 3:16-17; 6:19-20).

CONCLUSION:

Holy Spirit baptism was completed one time for all time, never to be repeated again. Jesus baptized once with the Holy Spirit and the results of that baptism continue even today. In our next lesson we will discuss more about the continuing results of Holy Spirit Baptism.

LESSON SIX

MIRACULOUS GIFTS: PART ONE

(Their purpose and impartation)

Everything God does has a purpose. The imparting of miraculous gifts in the first century had a purpose in God's eternal plan. In this lesson we will discuss the purpose of the miraculous gifts. We will also discuss how these gifts were imparted or given to different individuals. This will help us in understanding if such miraculous gifts are being given by God today.

A. MIRACULOUS GIFTS: THEIR PURPOSE

1. According to John 14:26 and 16:13, what would the Holy Spirit do for the apostles?

2. What was the purpose of miraculous gifts (Mk. 16:15-20)? _____
3. Miracles were also used to produce _____ in those who saw and heard (Jn. 14:11; 19:35; 20:30-31; Acts 3:1-4, 16; 8:5-13; 9:32-42; 13:7-12).
4. The gift of tongues (various human languages) was to be used as a sign to the _____ (I Cor. 14:22).
5. The gifts were also used for the _____ of the church (I Cor. 14:4, 5, 12, 16).
6. What was the over-all purpose of all gifts whether miraculous or non-miraculous (I Pet. 4:10-11)?

B. MIRACULOUS GIFTS: THEIR IMPARTATION-DIRECTLY FROM THE HOLY SPIRIT

1. Had the Holy Spirit, by the authority of Jesus, given the apostles power to perform miracles before the day of Pentecost (Matt. 10:1-4; Acts 2:1)? _____
2. On the day of Pentecost, which promise of Jesus was fulfilled (Acts 2:33; Jn. 14:26; 16:33)?

3. On the day of Pentecost, which *GIFT did* the apostles receive (Acts 2:1-4, 11; 10:44-48; 11:15-17)? _____
4. Did the Spirit teach and bring to the apostles remembrance all Jesus had taught, therefore, enabling them to preach and teach the word of God (Acts 2:4, 14-40; 4:8, 13; 5:42)? _____

5. In the early days of the church, signs and wonders were only taking place through the hands of the _____ (Acts 3:38-43; 5:12).
6. Did the apostles receive the power to perform miracles directly from the Holy Spirit? _____

C. MIRACULOUS GIFTS: CORNELIUS AND HIS GIFT-DIRECTLY FROM THE HOLY SPIRIT

1. Why was Cornelius visited by Peter (Acts 11:13-14)? _____
2. As Peter was speaking to the people, what happened (Acts 10:44-46)? _____
3. This miracle is referred to as the GIFT of the Holy Spirit (Acts 10:45-46). What was the gift?

4. Was the gift which was given to Cornelius and those with him the same gift which had been given to the apostles (Acts 11:17; 2:11)? _____
5. For consideration and discussion:
 - a. Why did the uncircumcised Gentiles receive the SAME GIFT that the apostles had received? Consult the following verses: Acts 10:47; 11:1-18; 17:6-9; Exo. 12:42-48; Acts 15:5:
 - b. What was the requirement for a Gentile to become a Jew (Exo. 12:42-48; Acts 15:5)? _____
 - c. What does Paul say about circumcision as a requirement to being a Christian (Gal. 5:1-4)?

 - d. What did the event at the household of Cornelius prove to the Jews (Acts 11:17-18)? _____
 - e. What was Peter's final command to those who had received the gift of tongues from the Holy Spirit (Acts 10:48)? _____
 - f. Why were they to be baptized (Acts 2:38)? _____

NOTE: Cornelius and those gathered received a *gift* from the Spirit-the same gift the apostles had received. This was to prove to the Jews that God accepted the Gentiles and that He accepted them without requiring circumcision! This event did not release Cornelius from his sins. He had only received the gift of tongues from the Spirit, not the Spirit Himself to dwell within. All who were gathered still had to be baptized in the name of Jesus for the forgiveness of their sins and to receive the indwelling of the Spirit (Acts 10:48; 2:38; I Cor. 6:19-20).

D. MIRACULOUS GIFTS: PAUL AND HIS GIFT-DIRECTLY FROM THE HOLY SPIRIT

1. Paul says that he was an apostle (I Cor. 15:6-8). _____
2. Why was Paul an apostle (I Tim. 1:1; Eph. 3:7-8)? _____
3. How did Paul receive his teaching (Gal. 1:12)? _____
4. Did Paul have the powers of a true apostle (I Cor. 2:4; II Cor. 12:12)? _____
5. Paul was chosen by Jesus to be an apostle. Had Paul received his power directly from the Holy Spirit as the other apostles had? _____

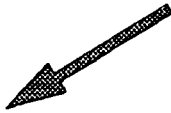
JESUS



Pouring or Baptizing

Sent the Holy Spirit

THE HOLY SPIRIT NOW AVAILABLE GIVES GIFTS TO MEN



DIRECTLY TO;

1. Apostles → **INDIRECTLY THROUGH APOSTLE'S HANDS**
2. Cornelius
3. Paul



To Various Christians

CONCLUSION:

Miraculous gifts were used by God to create faith in those who were unbelievers. The apostles, Cornelius, and Paul received gifts directly from the Holy Spirit. This was possible because Jesus had sent the Holy Spirit into the world.

The apostles received gifts in fulfillment of Jesus' promise. Cornelius and his household received the gift of tongues to prove to the Jews that Gentiles were acceptable to God without being circumcised. Paul received the powers of an apostle although he was not one of the original twelve.

Other than these three examples, the New Testament does not record any other individuals who received miraculous gifts directly from the Holy Spirit. In the next lesson we will consider how miraculous gifts were given indirectly through the apostles' hands.

LESSON SEVEN

MIRACULOUS GIFTS: PART TWO

(Given by the apostles)

In the previous lesson we noticed that only on three occasions does the New Testament record that the Spirit gave miraculous gifts directly to individuals. Others received miraculous gifts, but not directly from the Spirit, rather indirectly through the hands of the apostles. Consider the following examples.

A. PHILIP AND MIRACULOUS GIFTS IN SAMARIA

1. Could Philip, one who was not an apostle, perform miracles (Acts 8:5-8)? _____
2. After the multitudes heard his message and saw the signs, many believed and were _____
(Acts 8:6, 11-13).
3. What was the response of the apostles in Jerusalem when they heard that Samaria had received the word of God (Acts 8:14)? _____
4. Why were Peter and John sent (Acts 8:15)? _____
5. By whose hand was the Spirit given (Acts 8:15)? _____
6. When Peter and John laid their hands on the Samaritans something visible and something miraculous happened. This is confirmed in the fact that _____ offered money to the apostles so that he could do what they had done (Acts 8:18-19). If nothing supernatural happened, Simeon would not have offered money to obtain such power. He could have simply copied and faked—as he was a professional magician—what the apostles had done.
7. Philip could perform miracles, but he could not give the Holy Spirit (in a miraculous manifestation) to those who obeyed. Only the apostles could do that by _____, _____ and by the laying on of _____ (Acts 8:15, 17-19).

NOTE: If the Samaritan believers did not receive the Holy Spirit to dwell within at baptism, then what about Romans 8:9? If they did not receive the Spirit at baptism, then they were not saved and salvation is therefore dependent upon an apostle laying his hands on the believer. One must conclude that the laying on of hands was for imparting miraculous gifts, not for giving the Spirit to dwell within.

7. How did Philip receive his powers? Had the apostles ever laid their hands on him (Acts 6:5-6; compare 6:8)?

While miraculous power to perform miracles we imparted to many believers through the apostles hands, all who believed in Jesus received the Holy Spirit to dwell within when they were baptized into Jesus (Acts 2:39; Rom. 8:9)

B. PAUL AND THE BELIEVES IN EPHESUS

1. Had the Ephesians been baptized before (Acts 19:1-3)? _____ Who's baptism had they received?

2. Now that Jesus had died all were to be baptized in the name of Jesus (Acts 2:38). Was John's baptism still valid? _____
3. When the Ephesian believers learned about Jesus, what did they do (Acts 19:5)? _____

4. In order for them to receive a miraculous gift from the Spirit to confirm Paul's word, what did Paul have to do (Acts 19:6)? _____
5. By the hands of the apostle Paul the gifts of _____ and _____ were given (Acts 19:6).

C. PAUL AND THE CHURCH IN CORINTH

1. Did the church in Corinth have miraculous gifts (I Cor. 12 & 14)? _____
2. Who established the church in Corinth (I Cor. 2:4; II Cor. 12:12; Acts 18:8)? _____
3. Since miraculous gifts were imparted indirectly through the Apostle's hands, from whom could the Corinthians have received their gifts? _____
4. Did these miraculous gifts make the Corinthians mature (I Cor. 3:1-3)? _____
From a casual reading of I Corinthians one would conclude that instead of helping the Corinthians to mature the presence of miraculous gifts actually hindered their spiritual growth.

D. PAUL AND TIMOTHY

1. Did Timothy have a gift from God (II Tim. 1:6)? _____
2. How did Timothy receive his gift (II Tim. 1:6)? _____
3. Does the Bible reveal what gift Timothy had received? _____

4. Timothy had also received a gift from the elders. This gift was given through _____
with the laying on of hands by the elders (I Tim. 4:14).
- a. In Acts 13:1-3, who laid hands upon Saul (Paul) and Barnabas? _____
 - b. Why were hands laid upon them (Acts 13:2-5)? _____
 - c. Did the elders impart any miraculous gift to Saul and Barnabas (Acts 13:1-3)? _____
 - d. Was Timothy given a ministry to fulfill (II Tim. 4:5)? _____

CONCLUSION:

Timothy accompanied Paul as one who had been sent out. The gift from the elders was a gift or commission to do the work of an evangelist such as Saul and Barnabas had received from the elders (Cf. Acts 13:1-3). Paul's gift to Timothy would probably have been a miraculous gift with which he could confirm the word he preached just as Philip did (Acts 8:6-19).

LESSON EIGHT - MIRACULOUS GIFTS: PART THREE

(The Duration of Miraculous Gifts)

From previous lessons we learned that the apostles and prophets received miraculous gifts directly from the Holy Spirit. The apostles were then able to impart miraculous gifts to other believers, but those who received such gifts from the apostles could not then pass on such miraculous gifts. This point was clear in our study of Philip and his gifts (Acts 8). This being true, how long would the miraculous age last? Consider the following Scriptures.

A. MIRACULOUS GIFTS WERE GIVEN BY THE APOSTLES

1. Could any person other than an apostle pass on miraculous gifts (Acts 8:1-19)? _____
 - a. Philip, although he could perform miracles could not pass the gift on to other believers.
 - b. His use of miracles was to confirm the word he was preaching (Acts 8:6ff).
2. When the apostles died, who could continue to pass on miraculous gifts? _____
3. What must we conclude that would happen to the miraculous period when the apostles and those on whom the apostles had laid their hands died? _____

B. THE END OF THE MIRACULOUS AGE

1. Did Paul speak of a time when the miracles would stop (I Cor. 13:8-13)? _____
2. In I Cor. 13:8, what words does Paul use to describe the passing of miracles? _____
3. In I Cor. 3:7-13, what happened to the glory of the face of Moses? _____

The word fade is the same word used by Paul in I Cor. 13:8-10 to describe the passing of miracles. Just as the glory of the face of Moses faded away, Paul said that miracles would also "*fade away*." In the Greek language these phrases referring to the passing of miracles are *emphatic* meaning that their passing is a sure and certain fact!

4. Keeping in mind that the apostles were the only ones who could impart miraculous gifts, how would the miracles have faded away? _____

C. THAT WHICH IS PERFECT (I Cor. 13:10)

1. "That which is perfect" is NOT referring to Jesus nor His second coming. First, God would never refer to Jesus as "*that*." Second, when He comes faith and hope will no longer be needed, rather faith and hope will be realized and rewarded at His coming (See Heb. 11:1; 1 Cor. 4:16-18; Rom. 8:24-25; I Thess. 4:16-18).

2. *"That which is perfect"* is one of the following exegesis. Keep in mind that the Greek word for "perfect" has the idea of "maturity."

a. *"That -which is perfect"* may be referring to the completion of the revelation of God's will as recorded in the New Testament. One of the major purposes of miracles was to CONFIRM the word which was being preached (Mk. 16:15-20; Heb. 2:2-4). Some of those who received special revelation from the Spirit wrote what they received so others could refer to it for spiritual growth and understanding (Eph. 3:5; I Cor. 1:13; n Pet. 1:12-16). Once this new revelation (see preface) was once and for all delivered, established, confirmed, and written, miracles would no longer be essential to prove it to be the word of God. The New Testament abides forever as the complete will of God for mankind for all ages (I Pet. 1:22-25; Jude 3). It is the PERFECT law of Jjberty (Jas. 1:25; Rom. 8:1-2).

If Paul was referring to the time that God's revelation would be completed as *"when that which is perfect comes"* then miracles began to fade away by the end of the first century as the apostle John penned the last books of the New Testament, ie. I, II, III John and the Gospel of John.

b. A second view of the phrase *"that which is perfect"* is that Paul is referring to the development of mature love. In the context Paul is speaking about love. In 12:31 Paul said, *"But earnestly desire the greater gifts. And I will show you a still more excellent -way."* Paul then proceeds to show that love is *"the more excellent way"* and that miracles without love have absolutely no profit (13:1-3). Love, which will never fail, is the greatest gift anyone can possess.

Paul then says that the miracles will *"fade away,"* but love will remain. The Corinthians, who were acting and thinking as children (14:20), needed to understand that the miracles that they so cherished were passing away and love, which is the greater gift, would remain. Paul therefore encourages them to pursue love (14:1). As they pursued love the miracles and fascination of miracles would become less important to them and the *"fading away"* of those miracles would not leave them in despair.

Instead of looking and evaluating one another through the *"mirror"* of miracles they needed to grow-up and look and evaluate one another through the *"mirror"* of love therefore leading to *"face to face" maturity*(13:1-2). John says that if we do not have a mature or perfect love for one another then we do not love God (I Jn. 4:20-21).

Paul is simply saying this, *"If you trust in miracles you will be disappointed because they are passing away; therefore, trust and excel in that which is perfect, that which is more excellent and that which is eternal—LOVE."*

3. Whether one understands "*that which is perfect*" to be that of the completion of God's revelation or love, the conclusion is still the same. Miracles were going to cease! Consider the following points as proof of this.
 - a. The miracles were in fact "*fading away*"(13:8-10; Cf. IICor. 3:7-13).
 - b. Only the apostles could impart miraculous gifts by the laying on of their hands (Acts 8:14-19).
 - c. **As** the apostles died the imparting of such miraculous gifts through their hands would become less and less frequent and they would finally cease.
 - d. Those who had received a miraculous gift from the apostles could not pass it on to others through their hands (Note: Philip in Acts. 6:6; 8:4-19).
 - e. As those who had received the miraculous gifts through the hands of the apostles died, miracles would and did "*fade away.*"
 - f. The original Greek language of the text which says that the miracles would fade away is emphatic while the coming of that which is perfect is desired and even expected, but not absolute. No matter what view one takes regarding "*that which is perfect,*" one thing is sure—miracles were going to .pass away_ This is also in harmony with secular History which confirms that the age of miracles came to an end just after the turn of the century.
4. Today, faith, hope and love remain. Let us pursue the more excellent *way—LOVE.*

Note the following chart:

Moses and Joshua	Elijah and Elisha	Jesus and the Apostles
1460—1370 BC	870—785 BC	30—100 AD

(dates are approximate)

CONCLUSION:

We should be careful to note that miracles have not always been a part of God's day to day plan, rather on special occasions and for special purposes God has used miracles to confirm His presence and His will for mankind.

Interestingly each of the major periods in which God has chosen to use miracles lasted approximately seventy years.

But, what about miracles? Do we need them today? This question is considered in our next lesson.

LESSON NINE - MIRACULOUS GIFTS: PART FOUR

(Do we need them today?)

While everyone would probably agree that it would be nice to have miracles today as they had in the first century, the fact is that this is just not God's will. As discussed in the last lesson the miraculous age was to "*fade away*." After the apostles died and those on whom the apostles had laid their hands died, the miraculous age did indeed fade away. Now, today, almost two thousand years later, one may ask the question, "Do we really need miracles today?" This is discussed in this lesson.

A. THE PURPOSE OF MIRACULOUS GIFTS REVIEWED

1. Miracles were used to guide the _____ into all truth and to help them remember all that Jesus had taught them (Jn. 14:26; 16:13).
2. In the first century miracles were used to _____ the word which was preached (H^ab. 16:15-20; Heb. 2:3-4).
3. Miracles were used as a sign to those who were _____ (I Cor. 14:22).
4. In the assembly of the church, miracles were also used for the purpose of _____ (I Cor. 14:4, 5, 12, 26).
5. In the absence of the written word, miracles were also used to produce _____ (Jn. 14:11; 19:35; 20:30-31).

Note: Consider the following verses: (Matt. 17:14-21; Acts 3:1-10; 13: 4-12) Be careful to notice that in these verses and others that the use of miracles were not dependant upon the faith of the one receiving the benefit of the miracle, rather the miracle produced faith in the recipient.

6. Miracles were also used for the _____ of one another (I Pet. 4:10).
7. Through the use of miracles God was _____ (I Pet. 4:11).

B. MIRACLES ARE NOT NEEDED TODAY!

1. Today, do we have God's will revealed and written for our benefit? _____ (II Pet. 1:3, 12-15; Jude3; Eph. 3:4).
2. In what way can the Scriptures benefit us in our Christian life (II Tim. 3:16-17)? _____

3. Do we need further revelation of God's will, or is what we have sufficient (Gal. 1:6-9; I Cor. 4:17; 15:1-2)? _____
 4. Paul said that he _____ the mystery of Christ so that we could read it and _____ (Eph. 3:1-5).
 5. How is edification accomplished in the assembly of the church (Eph. 4:11-16)? _____
 6. We should _____ one another daily so that we might not be hardened by sin (Heb. 3:13). How can we do this (Eph. 4:29)? _____
 7. Why was the word or New Testament written (Jn. 19:35; 20:30-31)? _____
 8. In the first century the gospel was preached and confirmed to the _____ (Rom. 16:25-26; Col. 1:23; Mk.16:15-20).
 9. In Jesus' story about the rich man and Lazarus, the rich man pleaded for Abraham to send Lazarus—back from the dead—to his father's house so that Lazarus might warn his brothers about the place of torment (Lk. 16:27-28). In reality, the rich man was asking for a miracle. What was Abraham's response to his request (Lk. 16:29-31)? _____ Since Moses and the Prophets were dead, where could the rich man's brothers find the message of Moses and the Prophets? _____
- Notice that the rich man was convinced that if Lazarus were to be resurrected that would persuade them (16:30); nevertheless, what did Abraham say (16:31)? _____
- What great lesson can we learn from this statement? _____

CONCLUSION:

While miracles and their uses might be desired today by many, the more important question is, "*What does God desire?*" As studied earlier miracles were limited to certain times for special events. Today, the ability to do miracles, as many had in the first century, has not been given to Christians by God, and neither are they necessary. They are not necessary because the written word of God is able to accomplish all that God desires in each individual's life. With the rich man and his brothers, a miracle was not the answer to their faith, rather the word of God was sufficient. The same thing is true today.

LESSON TEN - THE HOLY SPIRIT AND THE CHRISTIAN TODAY

In the absence of miracles many people wonder just what role the Holy Spirit has, if any, in the life of the Christian. Unfortunately many have so emphasized the role of miracles, as well as the pursuit of some miraculous experience, that they have overlooked the true work of the Holy Spirit in the life of the Christian. The passing of the miraculous age was just as much a part of God's plan as is the role of the Holy Spirit in the life of the Christian today.

A. THE DWELLING PLACE OF THE HOLY SPIRIT

1. Where did Jesus say that the Holy Spirit would one day dwell (Jn. 14:16-17; Cf. Ezek. 36:27; 37:14)? _____
2. Paul said that the church—the people of God—is the _____ of God (I Cor. 3:16-17).
3. Does every Christian have the Holy Spirit dwelling within him or her (I Cor. 6:19-20; Rom. 8:9)? _____
4. According to Galatians 4:6 and John 7:38-38, the Holy Spirit dwells within our _____ and in our _____
5. The Christian can confidently say that the Holy Spirit _____ within (II Tim. 1:14).

B. HOW DOES THE CHRISTIAN RECEIVE THE SPIRIT TO DWELL WITHIN? '

1. To whom will God give the Spirit (Acts 5:32)? _____
2. In Acts 2:38, Peter commanded the believers to and to be _____ in order to receive and to receive the _____. (In this verse the promise of the gift of the Holy Spirit does not mean that one receives the power to perform miracles. Notice that three thousand were baptized that day. All received forgiveness of sins and the gift of the Holy Spirit, but signs and wonders were taking place only through the hands of the apostles (Acts 2:8-43; 5:12). There is a difference between receiving a gift from the Spirit and receiving the Spirit Himself to dwell within. This will be discussed in lesson eleven.
3. The Spirit is given to Christians because they have become _____ of God (Gal. 4:6).
4. The Spirit is given to us by _____ (I Thess. 4:8; I Jn. 3:21; Acts 5:32). The ability to perform miracles was given by the Spirit (I Cor. 12:11).
5. Before one can receive the Spirit, he must _____ God because God will only abide with and in those who love Him (I Jn. 4:16-17).
6. The Spirit is received by _____ (Gal. 3:2,14).

In other words, the Christian knows that he has the Spirit dwelling within by faith, not by some emotional

As God's *seal*, the Holy Spirit is the equivalent of circumcision in the Old Testament. In the old covenant a child was born into covenant relationship with God, and then he was circumcised as a *sign* or *seal* of that relationship. In the same way when a person is baptized into covenant relationship with God under the terms of the new covenant, he is then *sealed* with the Holy Spirit. The Spirit, therefore, becomes the *sign* or *seal* of that relationship. (Gen. 17:4; Rom. 8:9; Eph. 1:13-14).

4. According to II Cor. 5:1-5, what does the Holy Spirit guarantee that Christians will receive?

5. The Holy Spirit is also a guarantee of our _____
(Eph. 1:13-14; II Cor. 1:21-22; IPet. 1:3-5).

6. When we understand that the Spirit dwells within our body, how should we live (I Cor. 6:13-20; Eph. 4:30; I Pet. 1:14-16)? _____

7. The Holy Spirit helps us as we _____
(Rom. 8:26; Jude 20).

8. As Christians we should be filled (influenced) with the Spirit (Eph. 5:18) and our lives should reveal the _____ of the Spirit (Gal. 5:16-25).

D. ASSURANCE OF THE SPIRIT WITHIN-REVIEWED

1. According to the _____ of God, we know that the Spirit dwells within the Christian (Rom. 10:16-17).

2. We know that we have the Spirit dwelling within when by faith and with obedience to God's will we _____, and we are _____ (Acts 2:38).

3. We know by _____ that the Spirit dwells within (Heb.11:1; Gal. 3:2,14).

E. THE POSITION OF ONE WHO DOES NOT HAVE THE SPIRIT DWELLING WITHIN

1. He does not have _____ - (no relationship), (I Thess. 4:8; Eph. 2:22).

2. He does not belong to _____ (Rom. 8:9).

3. He does not have the guarantee of an _____ (Eph.1:13-14).

4. He has no guarantee that he will receive an new _____ in the resurrection (II Cor. 5:1-5).

5. He has no hope of _____ (Eph- 4:30).

6. He has not _____ God (Acts 5:32).

7. He has not _____ nor has he been _____ for the forgiveness of sins
and to receive the Holy Spirit (Acts. 2:38).

CONCLUSION:

The Holy Spirit is alive and well in the lives of Christians today. Indeed, the Spirit is working in the way God desires. A believer receives the Holy Spirit to dwell within when with faith he repents of his sin and is then baptized. At that time the Spirit takes up residence in the Christian, and the Christian becomes the dwelling place or temple of God. It is not necessary to wait for some *emotional* experience before one receives the Spirit. Such an emotional experience is not proof of the Spirit within nor has it ever been. We *KNOW that* the Spirit dwells within us when we obey God because His word tells us this is true; therefore, after repentance and baptism one can confidently say that he has the Spirit dwelling within.

LESSON ELEVEN - THE HOLY SPIRIT AND SPEAKING IN TONGUES

Today many people believe that *tongues* or speaking in some strange language is evidence that a person has received the Holy Spirit. This belief also asserts that if you have never spoken in a *tongue* then you have never received the Holy Spirit. This is an unfortunate and misleading concept which is not in harmony with New Testament revelation. This lesson will demonstrate that in the first century the gift of languages was given to some, but it was not given to all. Nor was it *the evidence* that a person was saved and that the Spirit was dwelling within. Consider the following points.

A. WERE *TONGUES* REAL LANGUAGES?

1. According to Paul, tongues were to be a _____ to the unbeliever (I Cor. 14:22). Obviously, tongues could only be as sign to the unbeliever if they were understood!
2. In Acts 2:4-8 the multitudes heard the apostles speaking in their own _____ . Did they understand what the apostles were saying? _____
3. What did they understand the apostles to be speaking about (Acts 2:11)? _____
4. Paul argues that just as the Assyrian language was a real language, so was the gift of _____ (I Cor.14:21-22; Cf.Isa.28:11).
5. Just as an instrument should make clear and distinct sounds, in the same way tongues are to be clear and _____ (I Cor.. 14:7-9).
6. The gift of tongues was just. one of the many gifts used for the _____ of the church (I Cor. 14:5, 12; I Pet. 4:10-11). Could there have been edification if there was not understanding of what was being said (I Cor. 14:6-12)? _____
7. Paul confirms the fact that ALL languages have _____ (I Cor. 14:10-11).

NOTE: The word "*unknown*" in I Cor. 14:2 which is found in many English translations is not in the original Greek text, but it was inserted by translators. Their purpose in using this word was to convey the idea that the language was previously unknown to the speaker.

Another important fact to notice is that when Paul speaks of *tongues of angels* in I Cor. 13:1 that he is using this as an example or as a hypothetical situation (meaning, not a factual thing). Paul did not say that he spoke in the language of angles, as some claim to do today, rather he says "*if*" he spoke in this language....

Paul then tells the Corinthians that no language is without meaning, and if a language is spoken and not understood by the hearer then the language has no value!

B. DID ALL CHRISTIANS IN THE FIRST CENTURY SPEAK IN TONGUES?

1. In I Cor. 12:30 Paul makes it clear that ALL Christians did NOT speak in _____.
2. Not all Christians had the gift to speak in tongues just as all Christians did not have the miraculous gift of _____ nor the gift of _____ (I Cor. 12:30).
3. From I Cor. 14:16 and 20 we learn that some of the brethren were ungifted—they did not possess a miraculous gift of any kind; nevertheless the Holy Spirit _____ within them (I Cor. 6:19-20).

C. THE USE OF TONGUES IN THE ASSEMBLY OF THE CHURCH

1. In order for tongues to be beneficial to unbelievers, in what manner were they to be used (I Cor. 14:27-28)?

2. If all spoke in tongues at the same time, what would be the response of the unbeliever (I Cor. 14:23)?

3. How many individuals could speak in tongues in the church assembly (I Cor. 14:27)? _____
4. Could these three speak at the same time or were they to speak each in turn (I Cor. 14:27)?

5. When one spoke in tongues, what was to be included so that all could understand what was being said (I Cor. 14:28)? _____
6. If there was no interpreter, could the one with the gift of tongues speak (I Cor. 14:28)? _____
7. If there was no interpreter, what was the one with the gift of tongues to do (I Cor. 14:28)? _____
8. From I Cor. 14:27-28 and 14:32, would you agree that the one with the gift of tongues was capable of self control in the use of his gift? _____
9. In I Cor. 14:9 Paul makes it clear that there is *no value* in speaking in tongues unless they are _____ by the hearer.

D. WAS SPEAKING IN TONGUES *THE* PROOF THAT THE SPIRIT DWELT WITHIN?

1. The ability to speak in an unstudied language is described as being a _____ of the Holy Spirit (Acts 10:44-45; 11:17,2:4; I Cor. 12:11).
2. Tongues were evidence of the power given by the _____ (Acts 1:8; 2:4).
3. The purpose of tongues and other miraculous gifts was to _____ the message preached (Mk. 16:15-20).
4. Not all Christians spoke in _____; therefore, it was not *THE* proof of the indwelling of the Holy Spirit. Rather it was evidence of the power of the Holy Spirit working within that individual (I Cor. 12:13; Acts 1:8; 2:4; Jn. 14:17).

E. REVIEW: HOW DOES THE BELIEVER RECEIVE THE SPIRIT TO DWELL WITHIN?

1. The Spirit is given to those who _____ God (Acts 5:32).
2. Peter's instruction to those who believed that Jesus was the Messiah was that they should _____ and be _____ in order to receive the forgiveness of sins and to receive the Holy Spirit (Acts 2:36-38).
3. When one obeys God he receives the indwelling of the Spirit by _____ (Gal. 3:2, 14).

F. WHAT SHOULD WE EXPECT TODAY, THE INDWELLING OF THE SPIRIT OR TO RECEIVE MIRACULOUS POWER FROM THE HOLY SPIRIT?

1. When believers are baptized they receive the Spirit as a gift from God to _____ within (Acts 2:38; 5:32; I Cor. 6:19-20).
2. The miraculous power or gifts of the Holy Spirit was given to some believers by the Spirit through the laying on of the _____ of the apostles (Acts 8:17-18).
3. All who repent and are baptized receive the Holy Spirit to dwell within them, but only those on whom the apostles laid their hands received a miraculous _____ from the Holy Spirit (Acts 2:38; 8:12-18).
4. There is a difference in receiving miraculous power/ gift from the Spirit and that of receiving the Spirit to indwell.

Read the following verses and decide which is being discussed—power from the Spirit or the indwelling of the Spirit?

	Power	or	Person?
Acts 2:4; 1:8			
Acts 2:33			
Acts 2:38			
Acts 4:8 Acts 5:32			
Acts 6:10			
Acts 7:55			
Acts 8:15-19			
Acts 10:44-47			
Acts 13:9			
Acts 19:6			
I Cor. 3:16-17			
I Cor. 6:19			
II Cor. 5:5			
Gal. 3:2			
Eph.1:13-14			
Eph. 4:4			
I Thess. 4:8			

CONCLUSION:

It is evident that there is a distinction between receiving the power given by the Spirit and receiving the Spirit Himself to dwell within. Cornelius received a gift from the Spirit, but he did not receive the Spirit to dwell within until he was baptized in water as all believers must do in order to receive the Spirit to dwell within (Acts 10:47-48; Acts 2:38). In the life of Cornelius, power from the Spirit was not evidence of salvation, rather it was evidence that God had accepted him, a Gentile, without requiring circumcision. Prior to the death of Jesus when a Gentile became a child of God, he had to be circumcised as a sign of the covenant (See Gen. 17). As believers are baptized in water they receive the person of the Spirit to dwell within as proof that they are God's children (Acts 2:38; 8:36-38; Rom. 8:16; Gal. 4:6).

LESSON TWELVE

HOLY SPIRIT BAPTISM OR WATER BAPTISM: WHICH IS REQUIRED TODAY?

By the time Paul wrote his letter to the church in Ephesus he was able to say that there was only one baptism (Eph. 4:5). That being true then, it would certainly be true today. The basic question is this. Is the one baptism water baptism or baptism by the Holy Spirit? In Matthew 28:19-20 Jesus instructed his disciples to go, make disciples, and baptize them in the name of the Father, the Son, and the Holy Spirit? Is this one baptism, administered by man, which is to continue until the end of the world water baptism or Holy Spirit baptism? Consider the following evidence.

A. HOLY SPIRIT BAPTISM: A PROMISED BAPTISM

1. Jesus said that he would ask the _____ for another Helper (Jn. 14:16).
2. In John 16:7, what did Jesus promise? _____
3. Just before Jesus ascended into heaven He promised that the sending of the _____ was near (Acts 1:4-5).
4. According to Peter, did Jesus fulfill His promise to send the Holy Spirit (Acts 2:33)? _____

B. HOLY SPIRIT BAPTISM: ADMINISTERED BY WHOM?

1. According to John only _____ could baptize with the Holy Spirit (Mt. 3:11; Mk. 1:8).
2. Did Jesus send or baptize with the Holy Spirit (Acts 1:4-5; 2:1-4; 2:33)? _____
3. If only Jesus baptized with the Holy Spirit, was it possible for any man to baptize with the Holy Spirit?

C. HOLY SPIRIT BAPTISM: HOW MANY TIMES DID IT OCCUR?

1. In Acts 1:4-5, who promised to baptize with the Holy Spirit? _____
2. Peter said that Jesus " _____ " the Spirit (Acts 2:33); therefore. Holy Spirit baptism was a one time pouring or baptizing which was only administered by Jesus. (For a complete review of this concept see lesson five).

D. WATER BAPTISM: A COMMANDED BAPTISM

1. In Matthew 28:18-20 and in Mark 16:15-16, what did Jesus command His disciples to do?

2. In Acts 10:48 Peter _____ Cornelius and others who were listening to his message to be baptized in _____.

E. WATER BAPTISM: ADMINISTERED BY WHOM?

1. When the Ethiopian eunuch was taught and then baptized, it was a water baptism which was administered by _____ (Acts 8:35-39).
2. Jesus told _____ to baptize men (Matt. 28:18-20).

F. WATER BAPTISM: HOW LONG DOES IT OCCUR?

1. According to Jesus, how long should baptism in water continue (Matt. 28:18-20)? _____
2. Paul says that there is only _____ baptism (Eph. 4:5). Since there is only one baptism and that one baptism is administered by man and should be continued till the end of time, is it not correct that this one baptism is baptism in water, not Holy Spirit baptism? _____

CONSIDER THE FOLLOWING ILLUSTRATION:

<u>HOLY SPIRIT BAPTISM</u>	<i>(Eph. 4:5)</i>	<u>WATER BAPTISM</u>
1. Promised	-CONDITION-	1. Comanded
2. Jesus	-ADMINISTERED BY	2. Man
3. One time event	-DURATION-	3. End of time

CONCLUSION:

In Ephesians 4:4-6 Paul says that there is only *one baptism* just as there is only one Body, one Spirit, one Lord, one Faith, one hope and one God. This was written by Paul *after* Jesus had poured out the Spirit; therefore, this *one baptism* cannot be Holy Spirit baptism. Holy Spirit baptism was administered only by Jesus one time for all time. Jesus baptized with the Spirit on the day of Pentecost.

Water baptism was commanded by Jesus and it is to be administered by man until the end of time. The *one baptism* which exists today is not John's baptism which the Ephesians had received (Acts 19), nor is it Holy Spirit baptism which Jesus administered on the day of Pentecost (Acts 2), rather it is water baptism which is administered by man even until the end of time (Matt. 28:18-20; Acts 10:47-48).

LESSON THIRTEEN

MIRACLES IN THE NEW TESTAMENT-VERSUS-MODERN DAY SO-CALLED MIRACLES

Today we often hear people talk about miracles. Many people speak as if miracles are happening everywhere, but when you question them about such so-called miracles they become very defensive. If you ask them to prove that miracles are taking place by healing someone, they immediately come-up with some excuse as to why they cannot or will not attempt such a feat. If true miracles are happening today, then why the hesitation to prove that they are happening? Why are these miracles so secretive and so difficult to witness? In this lesson, let us compare the miracles of the first century with the so-called miracles of modern day.

A. THE MIRACLES OF JESUS

Read the following verses and check the appropriate blank which applies to the healing of a sickness or the performing of a miracle.

	Healed Immediate	With Faith	No Faith	Visible Illness
Matt. 4:23-25				
Matt. 8:2-3				
Matt. 8:6-13				
Matt. 8:14-15				
Matt. 8:16-17				
Matt. 8:23-25				
Mark 5:1.13				
Mark 10:46.52				
Luke 4:38-40				
Luke 13:10-13				
Luke 14:1-4				
John 2:1-10				
John 4:46-51				
John 9:1-38				
John 11:14-45				

B. THE MIRACLES OF THE APOSTLES

	Healed Immediate	With Faith	Without Faith	Visible Illness
Matt. 10:1-8				
Acts 3:1-10				
Acts 5:12-16				
Acts 13:8-11				
Acts 14:8-10				
Acts 16:16-18				
Acts 19:11-12				
Acts 20:9-12				
Acts 28:1-6				

C. MODERN DAY SO-CALLED MIRACLES

1. It is clear that the miracles recorded in the New Testament were of such nature that they were undeniable. They were performed upon many whose illnesses were clearly visible to all. In most cases the person who was healed was known by many to be sick or handicapped. No illness is recorded to have been cured which was not clearly visible to all who witnessed the miracle. Furthermore, when a miracle was performed the person was immediately cured.
2. If miracles were so freely used by the apostles for any and everything, then why did Paul not heal Timothy (I Tim. 5:23)? Why did he not heal Trophimus (H Tim. 4:20)? Why did he allow Epaphroditus to almost die rather than choosing to heal him (Phil. 2:25-30)? Surely, it was not due to a lack of faith on the part of Paul, -Timothy, Trophimus or Epaphroditus! Obviously miracles were not freely used for any and every reason, nor were they to be used to replace doctors (Matt. 9:12). They had a purpose.

It seems that miracles were only performed on those whose sickness was quite obvious even to such an extent that it would be impossible to deny that a miracle had taken place. Such is the case with Peter and John in Acts chapters three and four. They healed a man who was well know and who had been

lame from birth. It was, therefore, impossible for anyone to deny that the miracle had taken place (Acts 4:16).

It is true that many were healed of various sicknesses and diseases (Matt. 9:35; Acts 5:12-16). No one knows the exact nature of these sicknesses and diseases since they are not fully discussed in the New Testament. It is, therefore, possible that some illnesses were internal and unseen. The points to be considered here are twofold.

First, if such healing did take place, none are recorded in the New Testament. Secondly, if inner, unseen disorders were healed, the fact of their cure would be guaranteed as genuine by being reinforced by extra-ordinary miracles such as is found in Luke 7:22 and in other passages. It stands to reason that if Jesus and others could heal the lepers, the blind, and raise the dead, they could also cure those with backaches or bad hearts, etc., without any problem. That which was seen would confirm the unseen. This truth is illustrated in Matthew 9:1-8. In this passage Jesus forgives the man's sins and then to prove that He had the power to forgive sins, Jesus then healed the man. That which was seen—the miracle of healing—proved that Jesus had the authority and power to forgive and cleanse that which was unseen—God's record of that man's sin.

3. Miracles were performed to confirm the word which the apostles preached (Mk. 15:20), and to build faith in those who witnessed the miracles and heard the teaching (Jn. 14:11; 19:35; 20:30-31; Acts 3:1-4, 16; 8:5-13; 9:32-35; 36-42; 13:7-12). Once the word was taught, confirmed and written this work of miracles was no longer required. Today, God's word alone is sufficient to build faith and convert people just as it was when the rich man requested a miracle from Abraham so that his brothers might be converted (Lk. 16:27-31).
4. If one will *honestly* take a look around and see what is being claimed by those who propagate the use of miracles today it is all too clear that such miracles as are recorded in the New Testament are just *not* taking place today. Consider the following questions:
 - a. Where is the man who can heal any and every disease without delay or question (Matt. 4:23-25; Acts 5:12-16)? _____

- b. Where is the man who can heal a man who was blind from birth (Jn. 9:1-35), or a man who was lame from birth (Acts 3:1-10)? _____
- c. Where is the man who can raise the dead (Jn. 11:1-35; Acts 20:9-12)? _____
-

5. Jesus and the apostles had the power to perform many miracles. Their miracles were used to produce faith (Matt. 12:38-45; Jn. 19:35; 20:30-31). The effectiveness of the miracles performed by Jesus and the apostles was not dependent upon the faith in the recipient before the miracle could happen. Some who were healed had faith but others did not. On one occasion when the apostles failed to heal a man Jesus made it very clear that the problem of faith was not that of the man who was sick, but that of the disciples (Matt. 17:14-21).

Jesus and the apostles could heal, without any delay, anyone they wished to heal or anyone who wished to be healed. Today, there are those who would have us to believe that the effectiveness of miracles is dependent upon the faith of the person who is sick. Obviously these impostors have not studied their Bible carefully. *MIRACLES WERE USED TO PRODUCE FAITH. THEIR OCCURRENCE WAS NOT DEPENDENT UPON FAITH!!*

SUMMARY AND CONCLUSION:

In this discussion of the Holy Spirit we have considered the work of the Holy Spirit in the Old Testament as well as His work in the New Testament. The Holy Spirit was active in God's creation and in the lives of different people even from the foundation of the world. In the Old Testament the Holy Spirit's work was limited to certain individuals for various purposes. In the New Testament the Holy Spirit worked with John the Baptist, Jesus and the disciples to help them fulfill God's plan of redemption.

After returning to heaven Jesus sent the Holy Spirit to continue to work with the apostles to confirm their teaching with signs and wonders. Apart from the apostles, Cornelius, and Paul we have no recorded of miraculous gifts being given directly by the Holy Spirit to any other individuals. The apostles laid their hands on different people and gave them miraculous gifts from the Spirit. The miraculous gifts were only given through the apostle's hands. The baptism of the Spirit by Jesus made this possible. It also made the Spirit available to all mankind. All people can

partake of the blessing of God and have the Holy Spirit to dwell within them as proof of sonship and that they have entered into a covenant with God.

The miraculous age, as we read of in the New Testament, is past, but the Holy Spirit is alive and active in the life of the Christian. All who by faith have repented and been baptized for the forgiveness of sin have received the Holy Spirit to dwell within as the seal of God that they are His children. They know this by faith and now they have the guarantee of hope.

Have you obeyed God's will for you so that you might receive the forgiveness of sins and the Holy Spirit to dwell within as God's seal of son-ship and as a guarantee of your redemption? If no, why not obey today?