

# Holy Spirit



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## Introduction:

The doctrine of the Holy Spirit, judged by the place it occupies in the Scriptures, stands in the foremost rank of redemptive truths. With the exception of 2 and 3 John, every book in the New Testament contains a reference to the Spirit's work, and every Gospel begins with a promise of His outpouring.

Yet it is admittedly the "neglected doctrine". Formalism and fear of fanaticism have produced a reaction against emphasis on the Spirit's work in personal experience.

Naturally, this has resulted in spiritual deadness, for there can be no vital Christianity apart from the Spirit. Only He can reveal to us what Christ has done for us, and who we are in Christ.

In the New Testament, especially since Calvary, we have entered a new era. Thus, since the outpouring of the Holy Spirit upon the disciples at Pentecost, we live in the dispensation of the Holy Spirit, the Helper (strengtheners) or Paraclete (Greek) – one called alongside to help all who will believe and receive Him.

From Creation	--	To the birth of Jesus
DISPENSATION of the Father		Hebrews 1:1-2

From Jesus' birth	--	To the Day of Pentecost
DISPENSATION of the Son		John 14:6,8,9

From Pentecost	--	To the Second Coming
DISPENSATION of the Holy Spirit		John 16:7,8,13-15

From Second Advent--	To the end of the Millennium
DISPENSATION of the Son	Rev 20:4

From end of Millennium --	Throughout Eternity
DISPENSATION of God the three in one	I Cor 15:23-28

Although this is the dispensation of the Holy Spirit, we find rich evidence of the Personality and the works of the Holy Spirit from the beginning to the end of the Bible, and the most descriptive passage is John 3:8, where we read:

*"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone that is born of the Spirit."*

In this one verse alone, several most important facts concerning the Holy Spirit are revealed to us, namely:

- (1) The Holy Spirit moves at the will of God.

- (2) Evidence of His Presence may be observed or felt by man.
- (3) The Holy Spirit is active, coming and going, doing the will of God unseen by the human eye; nevertheless wonderfully real, comforting and powerful.

We shall now study the doctrine of the Holy Spirit under the following three major headings:

**1. THE NATURE OF THE HOLY SPIRIT**

Here we shall deal with names, symbols, deity and attributes of the Holy Spirit.

**2. THE HOLY SPIRIT IN THE BELIEVER**

We shall deal with both Old Testament and New Testament aspects, also the difference between "Born of the Spirit" and "Filled with the Spirit".

**3. THE HOLY SPIRIT IN THE CHURCH**

Again, teaching on both Old Testament and New Testament aspects and also the Gifts of the Spirit and the place they hold in the New Testament Church.

## **1. THE NATURE OF THE HOLY SPIRIT**

Who is the Holy Spirit? The answer to this question will be found by studying the names, symbols, personality, deity and attributes of the Spirit.

### **1.1 THE NAMES OF THE HOLY SPIRIT**

#### **1.1.1 -- THE SPIRIT OF GOD** (Gen 1:2)

The Spirit is the executive of the Godhead working in every sphere – physical, moral and spiritual.

- (a) In the physical realm, we see the Spirit of God active in the creation of the universe, and also in continuing to uphold God's creation. Job 26:13; Ps 104:30
- (b) In the moral realm, we see the Spirit of God striving with the man in the world to uphold God's standards of morality.  
Gen 6:3; Rom 1:24,26,28
- (c) In the spiritual realm, we see the Spirit of God at work in the Church in bringing us into a deeper life of sanctification. Rom 8:9,14

#### **1.1.2 -- THE SPIRIT OF CHRIST** Rom 8:9

There is no essential distinction between the Spirit of God, the Spirit of Christ, and the Holy Spirit; for there is only one Spirit, as there can be only one Father and one Son. However, the one Spirit has many names descriptive of His various ministries.

Here are four reasons why the Spirit is called "the Spirit of Christ":

- (a) Because He is sent in the name of Christ. John 14:26
- (b) Because He is the Spirit imparted by Christ. The Spirit is the principle of spiritual life by which men are born into the kingdom of God. This new life of the Spirit is imparted and maintained by Christ (John 1:12,13; 4:10; 7:38) who is also the Baptiser with the Holy Spirit (Matt 3:11).

So we see that Christ presents the Spirit to us, and the Spirit in turn presents Christ to us.

- (c) The Spirit is called the Spirit of Christ because His special mission in this age is to glorify Christ (Jn 16:14). His special work is connected with Him who lived, died, rose and ascended. He makes real **IN** believers what Christ has done **FOR** them.
- (d) The glorified Christ is present in the Church and in the believers by the Spirit. It is often said that the Spirit has come to take the place of Christ; but it is more correct to say that He has come to make Christ real. The Spirit makes possible and real the omnipresence of Christ in the world (Matt 18:20) and His indwelling in believers.

### 1.1.3 -- THE HELPER

- (a) This is the title given to the Spirit in the Gospel of John, chapters 14-16. See John 14:16,26; 15:26; 16:7. A study of the background of these chapters will reveal the significance of the gift. See John 16:1-7. Jesus quieted their fears with the promise, "I will pray the Father, and He shall give you ANOTHER helper, that He may abide with you forever." John 14:16
- (b) The word Helper ("paracletos" in the Greek) bears the following literal meaning – "one called to the side of another for the purpose of helping him in any way, particularly in legal and criminal proceedings." It was the custom in ancient tribunals for parties to appear in court attended by one or more of their most influential friends, who were called in Greek, "Paracletes"; in Latin, "Advocatus". These gave their friends – not for fee or reward, but from love and interest – the advantage of their personal presence and the aid of their wise counsel. They advised them what to do, what to say, spoke for them, acted on their behalf, made the cause of their friends their own cause, and stood by them and for them in the trials, difficulties and dangers of the situation.
- (c) The sending of the Helper does not mean that Christ has ceased to be the Helper and Advocate of His people. John tells us that He still fulfils that office (I John 2:1). Christ, whose sphere of work is in

heaven, defends the disciples against the charges of "the accuser of the brethren". At the same time, the Spirit, whose sphere of work is on earth, silences the earthly adversaries of the Church through "the victory of faith which overcomes the world". As Christ is Paraclete in heaven, so the Holy Spirit is Paraclete on earth.

#### **1.1.4 -- THE HOLY SPIRIT**

Luke 11:13

The Spirit is called holy because He is the Spirit of the Holy One, and because of His sanctifying work. We need a Saviour for two reasons:

- To do something for us,
- and to do something in us.

Jesus fulfilled the first requirement by dying for us. Through the Holy Spirit, He lives in us, transmitting to our souls His Divine Life. The Holy Spirit has come to reorganise the life of man and to pit Himself against all its evil tendencies. Eph 4:25-32

#### **1.1.5 -- THE HOLY SPIRIT OF PROMISE**

Eph 1:13

The Holy Spirit is so called because His grace and power are two of the outstanding blessings promised:

- (a) Promised in the Old Testament – see Joel 2:28; Ezek 36:26,27. Compare with I Peter 1:9-12 and Col 1:25-27.
- (b) Promised by Jesus in the Gospel of John, chapters 14-16, which of course is fulfilled in us when we are "born again" and "baptised with the Spirit", and then learn to "walk in the Spirit". Luke 24:49; Gal 3:14.
- (c) Given to prepare us for the promised return of Jesus the Lord. See Eph 1:13,14; II Cor 1:22; 5:1-5. Note II Cor 5:5 in the Amplified Bible.

#### **1.1.6 -- THE SPIRIT OF TRUTH**

John 16:13

The purpose of the Incarnation was to reveal the Father; the mission of the Spirit is to reveal the Son. When we gaze upon a picture, we may for ourselves see much that is beautiful and attractive in its modes of exhibition, colour and form; but to understand the inner meaning of the picture and appreciate its real purpose, we need some skilled interpreter to open our eyes.

The Holy Spirit is the interpreter of Jesus Christ. He does not bestow a new, nor a different revelation, but rather opens the minds of men to see the deeper meaning of Christ's life and words. As the Son did not speak of Himself, but spoke what He had received from the Father (John 14:24), so the Spirit will not speak of Himself as from a separate store of knowledge, but will declare what He hears in that inner life of the Godhead.

The Spirit teaches only the things of Christ, yet teaches more than Christ taught. Until the Crucifixion, Resurrection and Ascension, Christian doctrine was not yet complete, and therefore could not be fully communicated to the disciples of Christ.

In John 16:12-13, Jesus says, in effect, "I have brought you a little way in the knowledge of My doctrine: He shall bring you all the way." The Ascension was to bring a larger impartation of trust as well as a greater impartation of power.

#### **1.1.7 -- THE SPIRIT OF GRACE**      Heb 10:29; Zech 12:10

The Holy Spirit gives man grace to repent by striving with him (John 6:44). He imparts the power of sanctification, endurance, and service. He who insults the Spirit of grace, drives away He who alone can touch or move the heart, and thus cuts himself off from God's mercy.

To insult the Spirit of grace brings us into the area of the "unpardonable sin", which we will deal with later in our study.

#### **1.1.8 -- THE SPIRIT OF LIFE**      Rom 8:2; Rev 11:11

"I believe in the Holy Ghost, the Lord, and Giver of life," reads an ancient creed. The Spirit is the Person of the Godhead whose special function is to administer the life of Christ, in creation and redemption and resurrection (John 1:4; 11:25; Rom 8:11).

#### **1.1.9 -- THE SPIRIT OF ADOPTION**      Rom 8:15

When a person is saved, he is not only given the name of "child of God" and adopted into the Divine family, but he also receives within his spirit the consciousness that he is a partaker of the Divine nature. Bishop Andrews writes: "As Christ is our witness in heaven, so is the Spirit here on earth witnessing with our spirits that we are the children of God." Gal 4:1-7



## **1.2 THE SYMBOLS OF THE HOLY SPIRIT**

It has been well said that "words are often lame vehicles for the conveyance of truth. At best, they but half reveal, half conceal, the hidden depths of thought." God has chosen to illustrate with symbols what otherwise, because of the poverty of language, we could never know. The following symbols are employed to describe the operations of the Holy Spirit.

### **1.2.1 -- FIRE**

(Is 4:4; Matt 3:11; Luke 3:16) The fire describes the work the Holy Spirit does within us. He burns up fear, doubt, inferiority and timidity, and replaces it with a fiery courage, passion and wisdom. Jer 20:9; Luke 24:32; Heb 1:7.

### **1.2.2 -- WIND**

(John 3:8; Acts 2:2) The wind describes the outer cleansing the Spirit performs for us, releasing us from our many bondages and ties to serve the Lord, blowing away the chaff of worldly pleasures and entanglements and giving us a real desire for service. II Tim 2:4; Heb 12:1; Luke 8:14 Think of the wind that parted the Red Sea and released Israel.

### **1.2.3 -- WATER**

(John 4:14; 7:38,39; Jas 5:7) As the rain upon the sown seed causes it to grow roots and produce harvest, so the Holy Spirit releases the life of the Word of God and brings us an impartation of divine life.

What is the meaning of the expression "living water"? It is living in contrast with the stagnant water of cisterns or marshes; it is water that bubbles up, flowing along always in communication with its source, and always bearing evidences of life. If this water is caught in a reservoir, if its flow is interrupted, if it is cut off from its source, it can no longer bear the name of living water. Christians have the "living water" only to the extent that they are in contact with its Divine source in Christ and are letting it flow.

### **1.2.4 -- A SEAL**

Eph 1:13; II Tim 2:19 This illustration conveys the following thoughts:

- (a) Ownership: The impress of a seal implies a relationship to the owner of the seal, and is a sure token of something belonging to him. Believers are God's property, and are known to be so by the Spirit dwelling in them.

The following custom was common in Ephesus in Paul's day. A merchant would go to the harbour, select certain timber and then stamp it with his seal – an acknowledged sign of ownership. Later, he would send his servant with his signet, who looked for the timber bearing the corresponding impress.

- (b) Security: The idea of security is also involved – Eph 1:13; compare Rev 7:3. An unbroken seal guarantees the security of the product being free from outside contamination. The Spirit reassures the believer's heart. Rom 8:16
- (c) Authority: Although a seal may appear small or insignificant, it represents the authority of the sealer. Whether it be a Government seal, a legal seal or a business seal etc., that seal bears all the authority of that political power, that legislation or that business corporation.

The Spirit is the guarantee of our heavenly inheritance, an assurance of the glory to come. Christians have been sealed, **but must beware of doing any thing to break the seal.** Eph 4:30

#### 1.2.5 -- OIL          James 5:14-16

Oil is perhaps the most familiar and common symbol of the Spirit. Whenever oil was used ritually in the Old Testament, it spoke of usefulness, fruitfulness, beauty, life and transformation. It was commonly used for

food,  
light,  
lubrication,  
healing, and  
soothing of the skin.

In like manner, in the spiritual order, the Spirit  
strengthens,  
illumines,  
liberates,  
heals, and  
soothes the soul.

The oil in machinery reduces friction, heat and noise. So the oil of the Spirit in the body of Christ produces unity. He strengthens, illumines, liberates, heals and soothes. Ps 133; Eph 4:3

**1.2.6 -- THE DOVE** Matt 3:16; Mk 1:10; Luke 3:22; John 1:32,33

The Dove, as a symbol, speaks of gentleness, peace, purity and patience. Among the Syrians, it is an emblem of the lifegiving powers of nature. A Jewish tradition translates Gen 1:2 as follows: "The Spirit of God like a dove brooded over the waters." Christ spoke of the dove as the embodiment of the harmlessness which was to be a characteristic of His own disciples.

**1.3 THE PERSONALITY OF THE HOLY SPIRIT**

Is the Holy Spirit a person, or just an influence? Often He is spoken of as the Breath that fills, the Unction that anoints, the Fire that heats and lights, or the Water poured out and the Gift we may receive. But these are merely descriptions of his operations and activities.

It is not difficult to form a conception of God the Father or of our Saviour Jesus Christ, but many have confessed to an inability to form a clear conception of the Holy Spirit.

The reason for this inability arises because:

- (a) The Spirit's operations are invisible, secret and eternal.
- (b) He never speaks of Himself: He always comes in the Name of, and representing another. He is hidden behind the Lord Jesus Christ, and in the innermost being of man. He never calls attention to Himself, but to the will of God, or to the saving Grace of God and the work of Christ.  
*"However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come."* (John 16:13)
- (c) Some deny PERSONALITY to the Holy Spirit because He is not described as having a body or shape. But personality and corporality (possession of a body) must be distinguished.

PERSONALITY is that which possesses intelligence, feeling and will; it does not necessarily require a body. Lack of a body is no argument against reality, for the wind is real, though without form (John 3:8).

The Holy Spirit is real, and He is a PERSONALITY to be known by all who seek Him.

- (i) The Scriptures remove all doubt as to His personality, for He exercises the attributes of personality in:

MIND	:	Romans 8:27
WILL	:	I Cor 12:11
FEELING	:	Eph 4:30; Is 63:10

- (ii) We also see other PERSONAL activities ascribed to Him, in that:

He reveals	:	I Cor 2:9-10; Is 11:2
He teaches	:	Jn 14:26; I Jn 2:27; Neh 9:20
He witnesses	:	Gal 4:6; Rom 8:16; I Jn 5:10
He intercedes	:	Rom 8:26
He speaks	:	Rev 2:7; Acts 13:2-4; Mat 10:20
He commands	:	Acts 16:6,7
He testifies	:	Jn 15:26; Neh 9:30
He guides	:	Jn 16:13; II Pet 1:21
He may be grieved	:	Eph 4:30; Is 63:10
He may be lied to	:	Acts 5:3
He may be blasphemed:		Matt 12:31-32; Heb 10:29

- (iii) Furthermore, PERSONALITY is indicated by the fact that He was manifested in visible form as a dove (Matt 3:16), and because He is distinguished from His gifts:

*"But one and the same Spirit works all these things,  
distributing to each one individually as He wills."* (I Cor 12:11)

So we see the Holy Spirit as a PERSON, separate from God, yet He proceeds from God and is God's gift to men.

## 1.4 THE DEITY OF THE HOLY SPIRIT

Having seen that the Holy Spirit is a person apart from the Father and Son, let us further see from Scripture that He is God. His deity may be seen from the following facts:

### 1.4.1 -- HIS WORKS

- (a) We see the works of the Holy Spirit in:  
Creation : Gen 1:2,26  
Regeneration : John 3:3-8; I John 3:9  
Resurrection : Rom 8:11
- (b) In fulfilling the above, we see that He is:  
Omnipresent : Jn 14:16-17; Ps 139:7-12  
Omnipotent : Gen 1:2; Job 26:13; Ps 104:30

Omniscient : I Cor 2:10-11  
Eternal : Heb 9:14

- (c) And again, He is seen at work in:  
Enduing men with constructive skill: Ex 28:3; 31:3  
As enlightening men : Job 32:8  
As giving physical strength : Jud 14:6,19; 13:25  
Giving divine revelation : Num11:25; 2 Sam 23:2  
Empowering God's children : Ps 51:12; Joel 2:28;  
Acts 1:8

#### 1.4.2 -- HIS ATTRIBUTES

As God is infinite in His being, it is impossible for any creature to know Him exactly as He is. Yet He has graciously willed to reveal Himself in language that we can understand, and that revelation is contained in the Scriptures. For example, God says of Himself, "I am holy." Therefore, we can say God is holy. Holiness, then, is an attribute of God, because holiness is a quality that we may attribute or apply to Him. Thus we may regulate our thoughts about God with the help of the revelation God has given of Himself.

These qualities of being, which are found in God as basic elements of the Nature of God, we also see in the Holy Spirit.

The attributes of God may be divided into two groups:

- (a) Non-Communicable Attributes, which are those which belong to God only, and cannot be shared with the Church. We see, then, that God is:

Infinite : Ps 147:4,5; Rom 11:33  
Immutable : Heb 6:17,18; Heb 13:8; James 1:17  
Omnipotent : Rev 19:6; Matt 19:26  
Omnipresent : Acts 7:48-50; Matt 19:26  
Omniscient : I Cor 3:20; II Chron 16:9; Prov 5:21

- (b) Communicable Attributes are those which can be shared with the Church, and they are imparted to the believer by the Holy Spirit. They are:

Holiness : I Peter 1:15-16  
Righteousness: II Cor 5:21  
Grace : Eph 2:8-9  
Truth : John 14:6  
Life : I John 5:11,12  
Love : Eph 2:4; I Jn 4:7-8; Rom5:5; I Jn3:18-21

Therefore, the Deity of the Holy Spirit is demonstrated in that He is partaker of the Non-Communicable Attributes which belong to God.

So we see that the Non-Communicable Attributes which belong only to God, belong also to the Holy Spirit; which then shows us that the Holy Spirit is God.

### **1.4.3 -- THE SCRIPTURE**

Further, we see that the Scriptures also bear witness to the Deity of the Holy Spirit in the following passages:

- (a) In Acts 5:1-11, we read the story of Ananias and Sapphira. In v.3, Peter said Ananias had lied to the Holy Spirit. But in v.4, he said he had lied against God. This is not a contradiction, but rather proves the Holy Spirit to be God.
- (b) In the book of Isaiah, we read where the Prophet Isaiah had a vision of the Glory of God. The original text renders the word "Lord" as "Jehovah". In the New Testament, we see this passage applied to Jesus Christ in John 12:41, thus proving that He is Jehovah God. Furthermore, we see it again applied in Acts 28:25, but this time to the Holy Spirit, proving that the Holy Spirit is Jehovah God also.
- (c) This may be indicated in the passage of Is 6:3 where we read, "Holy, holy, holy", indicating the Lord of Hosts as a trinity – "Father, Son and Holy Ghost".  
Matt 28:19

#### **Summary:**

We have so far seen:

- 1) That the Holy Spirit is the Executive of the Godhead:
  - His names revealing the various administrations He carries out.
  - His symbols revealing the various ways in which He operates.
- 2) That the Holy Spirit is a "PERSON" separate from God the Father and Jesus Christ the Son.
- 3) That the Holy Spirit is "GOD", the same as the Father and the Son.

## 2. **THE HOLY SPIRIT IN THE BELIEVER**

Having studied the Nature of the Holy Spirit, we shall now deal with the Holy Spirit in the believer's life.

### 2.1 **THE BAPTISM WITH THE HOLY SPIRIT**

The Lord Jesus Christ said,

*"If you love Me, keep My commandments. And I will pray the Father, and He will give you ANOTHER Helper, that He may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because it neither sees Him nor knows Him, but you know Him for He dwells with you and will be in you."* (John 14:16-17)

The particular part of the doctrine we are now to study is that which relates to the definite experience promised to all believers, known as "the baptism with the Holy Spirit". See John 1:33; Mark 1:8; Luke 3:16; Acts 1:5; 11:16

We are concerned to establish first of all that this experience is subsequent to, and quite separate from conversion.

So we have:

#### 2.1.1 -- **"BORN OF" and "BAPTISED WITH" the HOLY SPIRIT**

- (a) In the life of Jesus the Son of God, there is a clear distinction between His being "conceived by the Spirit" and His infilling or enduement with the Spirit. Compare Luke 1:35 with Luke 3:21-23 and Luke 4:1,14,18.
- (b) We find again a clear distinction between being "born of the Spirit" and being "filled with the Spirit" in the lives of the disciples.
  - They believed on the Lord Jesus Christ – Matt 16:13-17 (cf Jn 1:12,13)
  - They were saved – Luke 10:20
  - Their understanding had been opened to the Scriptures – Luke 24:45-47; John 20:19-22
  - They knew they were to go out and preach the message of salvation – Matt 28:19-20

Yet they were to tarry and first receive the Baptism with the Holy Spirit – Luke 24:49.

- (c) As we study the earth church in the book of Acts, we see that the baptism with the Holy Spirit is subsequent to salvation.
  - (i) Acts 2:1-4 The first 120 received the Holy Spirit. Yet we read in Luke 10:20, Matt 16:15-17 and John 1:12-13 that they were already saved.
  - (ii) Acts 8:14-17 Samaria received the Holy Spirit as Peter and John came down from Jerusalem. But in v.12 people believed and were baptised in water.
  - (iii) Acts 19:1-6 Paul prayed and they received the Holy Spirit, but in v.5 they were baptised in water.

Peter sets out the order in Acts 2:38:

Firstly, repentance and faith towards God which alone brings salvation.

Secondly, we shall receive the baptism with the Holy Spirit.

- (d) Five ways which clearly show the difference between "born of" the Spirit and "baptised with" the Spirit.
  - (i) Compare baptism by the Holy Spirit into the Body of Christ, which speaks of our salvation experience (I Cor 12:13; Jn 3:3-6), with baptism by the Lord Jesus Christ into the Holy Spirit (John 1:29-34).
  - (ii) A study of Authority (exousia) which the disciples had before Pentecost, and which we have at Salvation (Matt 10:1; Luke 10:10), compared with Power (dunamis) which we receive at the time of the baptism with the Holy Spirit (Acts 1:8). Is it possible that love, as mentioned in John 21, has a bearing on this, too, if taken in the light of Rom 5:5?
  - (iii) A study of typology as applied to our Christian life by the Apostle Paul in I Cor 10:1-11, also clearly shows the difference.
  - (iv) The book of Acts clearly shows the difference between born of and baptised with the Spirit, especially in Acts 8:4-17.



- (v) John 14:17 speaks of three groups of people, and details of a comparison of John 4:14 with John 7:38 will be given in class.

### **2.1.2 -- SPEAKING WITH OTHER TONGUES**

- (a) While freely admitting that all true Christians have been born of the Spirit, and all have a measure of the anointing of the Spirit, we maintain that not all Christians have experienced the special baptism with the Holy Spirit with its attendant power and divine operation.

How do we know when a person receives the baptism with the Holy Spirit? What is the evidence that one has received this baptism?

- (b) The question cannot be decided from the four gospels, because they contain prophecies of the then future outpouring of the Spirit, and a prophecy is only made perfectly clear in its fulfilment. (The same holds true of the Old Testament prophecies.) Neither can the matter be settled from the epistles, for they are largely pastoral instructions, addressed to established churches where the power of the Spirit with outward manifestations was considered the normal experience of every Christian.

It is therefore evident that the matter must be settled by the book of Acts, which records many instances of people receiving the baptism of the Spirit, and describes the result that followed. In every case in the book of Acts where the results of this baptism are described, there is always an immediate, supernatural, outward expression, convincing not only the receiver, but also providing startling evidence to the people nearby that the divine power was controlling the person.

Bible scholars and commentators, regardless of their denomination or school of theology, admit that the receiving of the Holy Spirit in the early church was not a formal ceremony, nor was it merely a doctrinal theory; but rather, it was a real experience.

Therefore, we see from the book of Acts that "Glossolalia" (Greek – speaking in tongues), as they

did in Acts 2:4, has since then been the scriptural evidence of the descent of the Spirit upon believers.

The Church's belief in the Baptism of the Spirit sprang from her experience of a fact. Very early in her career, the disciples became aware of a New Power working within them. The most striking manifestation was "speaking in other tongues", and both the recipients and observers were convinced that some power from a higher world had broken into their lives, endowing them with a capacity to "speak forth in other tongues".

The "unlearned" disciples, whose former occupations were mostly those of fishermen and the like, were soon changed to be men who knew and understood the mind and will of God, and who possessed the supernatural power to perform it.

- (c) The book of Acts records five instances of people receiving the Holy Spirit:
  - (i) Acts 2:1-4 "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."
  - (ii) Acts 8:5-25 Philip preached and baptised in water, but Peter and John came from Jerusalem to pray for them, "for as yet He (the Spirit) was fallen upon none of them: only they were baptised (in water) in the name of the Lord Jesus." No mention of tongues. But Simon the sorcerer SAW or HEARD something to entice him to offer money that he might receive power to impart the Holy Spirit in the same way as Peter and John had done.
  - (iii) Acts 9:17 Ananias laid hands on Saul (later Paul) that he might receive his sight and "BE FILLED WITH THE HOLY SPIRIT". We are not told here whether Paul spoke in tongues, but later he wrote to the Corinthians (14:18) and said, "I thank God, I SPEAK WITH TONGUES MORE THAN YOU ALL."
  - (iv) Acts 10:44-48 Peter preached to the household of Cornelius. While he was speaking, the Holy Spirit fell on the hearers, "for they heard them SPEAK WITH TONGUES

AND MAGNIFY GOD". They were later baptised in water.

- (v) Acts 19:1-7 After baptising the Ephesian disciples in water, Paul laid his hands on them and "the Holy Spirit came upon them, and they SPOKE WITH TONGUES AND PROPHESED".

*Note:* In each case except Acts 8, the Scriptures actually state that they spoke with tongues. We believe that in Acts 8 they also spoke with tongues because Simon the sorcerer was impressed by a supernatural manifestation.

- (d) There is a fourfold reason for speaking with other tongues:
  - (i) At the initial baptism with the Holy Spirit, there is speaking with tongues, as evidence of the baptism, as we have just seen.
  - (ii) Speaking in tongues thereafter becomes a great asset in personal devotions as we commune with the Lord. Speaking with tongues edifies us. I Cor 14:4.
  - (iii) Praying with tongues enables us to be better intercessors. Rom 8:26-28
  - (iv) The Gift of Tongues, coupled with interpretation of tongues, edifies the Church. I Cor 14:5

*Note:* There is a difference between the tongues which we use in our devotion prayer and "the Gift of Tongues" as mentioned in I Cor 12:28.

## 2.2 THE PURPOSE OF THE BAPTISM WITH THE HOLY SPIRIT

### 2.2.1 Under the Old Testament, the dynamic operation of the Holy Spirit created two kinds of ministers:

First	--	Speakers for God
Second	--	Workers for God

- (a) Speakers for God were conscious of a heavenly power coming upon them from time to time, causing a message to pour forth from them; a message that they knew did not come from their own imagination. II Chron 20:14-17

In referring to the origin of their power, the prophets said that God - "poured out the Spirit"  
"gave the Spirit"  
"put His Spirit upon them", or  
that His Spirit was "among them".

- (b) Workers for God were also empowered and guided by the Holy Spirit. Ex 35:30-35

In the light of these examples, the leaders of the early Church insisted that even those waiting on tables be filled with the Spirit. Acts 6:3. Challenge to us. Eph 5:18-19

### **2.2.2 A comparison between Old Testament and New Testament experiences is as follows:**

- (a) There is a difference in EXTENT. Under the Old Testament, the anointing of the Spirit was granted to a privileged few. Now it is promised that all may be filled with the Holy Spirit. Joel 2:28; Acts 2:38-39
- (b) There is a difference in PERMANENCY. Those upon whom the Holy Spirit fell under the Old Testament did not constantly bear that anointing – it was frequently removed.

Under the New Testament, we read He abides. Jn 14:16; I John 2:27.

- (c) There is a difference in POWER. The power of the Holy Spirit in a person's life is closely linked to revelation given. Under the New Testament, the revelation is greater, and therefore the power is greater. I Peter 1:8-12; John 14:12

### **2.2.3 Under the New Testament**, the Lord says, "But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me." Acts 1:8

The main feature of this promise is power for service, and not regeneration for eternal life. Under the Old Testament, where we read of the Spirit coming upon, falling upon or resting upon people, the reference is never to the saving work of the Spirit, but always to the Holy Spirit's power for service.

So it is under the New Testament – the Baptism with the Holy Spirit is power for service.

## **2.3 WALKING IN THE SPIRIT**

### **2.3.1 There is one baptism, but many infillings of the Holy Spirit – Acts 6:3; 7:55; 11:24; Eph 5:18**

We maintain the “fulness” of the Spirit through prayer (I Cor 14:4), meditation in the Word (Josh 1:8; Ps 1:2-3), and obedience (Acts 5:32). Note the key to Power in the early Church – Acts 6:4.

### **2.3.2 Then to release that Power in our lives, we must be yielded to the Holy Spirit (Gal 5:25), of which the first step is the renewing of the mind (Rom 12:2; Col 3:1-3); and the second step is to change our behaviour by the enabling power of the Holy Spirit (Col 3:5-10; I Peter 4:1-11).**

## **2.4 SANCTIFICATION THROUGH THE SPIRIT**

### **2.4.1 To be sanctified means to be “consecrated to” or to be “set apart”, or “observed as holy”, purified and freed from sin.**

(a) Our sanctification is:

Firstly: In relation to God, instantaneous and complete the moment we accept Christ as our Saviour, because He becomes our sanctification. I Cor 1:30; II Cor 5:21; Col 1:22

Secondly: In relation to our neighbour, our sanctification is progressive and, although our inner man may be perfect in Christ, the outer man is gradually changing with the help of the Holy Spirit. II Cor 3:18; Phil 2:12-15

(b) The purpose of our sanctification is not our salvation, because our salvation does not depend on our works; however our neighbour’s salvation may, because he reads us. Rom 13:14

(c) Further to this, we must realise that we cannot crucify the flesh; we are exhorted to walk in the Spirit, and then the Spirit will deal with the flesh. See Gal 5:16-17; Rom 8:11,13; Eph 2:10

### **2.4.2 How do Christians “grieve” or “quench” the Holy Spirit?**

The Holy Spirit’s work in our life is both ...  
to minister to us, and  
to minister through us.

The Holy Spirit ministers to us by means of the Word of God, preaching, prophecy, counsel etc. If we neglect, disobey or ignore this, we quench the Spirit. I Thess 5:16-21.

Further to this, the Holy Spirit seeks to work through us in bringing about a progressive sanctification. If we hinder this, and wilfully hold onto our habits instead of surrendering them to the Lord, we grieve the Holy Spirit. Eph 4:25-32

### **2.4.3 Sins against the Holy Spirit may be put into two categories:**

Firstly: When an unbeliever or a believer who has not received the baptism with the Holy Spirit speaks against the Holy Spirit. Matt 12:31-32

There is no forgiveness, because there is an immediate outworking, seeing our whole relationship with the Lord depends upon our relationship with the Holy Spirit. John 6:44

Secondly: When a Spirit filled believer blasphemes the Holy Spirit to the extent that he publicly declares the works of the Holy Spirit to be the works of Satan. The unpardonable sin, as described in Heb 6:4-6, is then committed. Heb 10:28-29 and I Jn 5:14-17 also refer to this.

Let us determine now that we will remain steadfast in the Word of God and Prayer. We will then experience the work of sanctification in our lives by the Holy Spirit, in mortifying the deeds of the flesh and producing the Fruit of the Spirit.

In fact, the whole ninefold Fruit of the Spirit may be summed up in the one word ...

**L O V E**

JOY	IS LOVE REWARDED
PEACE	IS LOVE AT REST
LONG-SUFFERING	IS LOVE ON TRIAL
GENTLENESS	IS LOVE IN SOCIETY
GOODNESS	IS LOVE IN ACTION
FAITH	IS LOVE IN CONFLICT
MEEKNESS	IS LOVE IN DISCIPLINE
TEMPERANCE	IS LOVE IN CONTROL

### **3. THE HOLY SPIRIT IN THE CHURCH**

As we now examine the work of the Holy Spirit in the Church, we shall take three chapters of I Corinthians under the following headings:

- |            |  |                 |
|------------|--|-----------------|
| <b>3.1</b> | <b>Spiritual Gifts and the Church</b>      | <b>I Cor 12</b> |
| <b>3.2</b> | <b>Spiritual Gifts and Love</b>            | <b>I Cor 13</b> |
| <b>3.3</b> | <b>Spiritual Gifts and Their Operation</b> | <b>I Cor 14</b> |

#### **3.1 SPIRITUAL GIFTS AND THE CHURCH I Cor 12**

##### **3.1.1 -- THE IGNORANCE v.1**

The Apostle Paul's opening words are, "Now concerning spiritual gifts, brethren, I do not want you to be ignorant." (I Cor 12:1) The ignorance today is even greater than in Paul's day. The Corinthians were ignorant as to the correct use of the spiritual gifts; but today, Christians are not only ignorant of the use, but even of the existence of the spiritual gifts.

##### **(a) The ignorance of the Corinthian Christians:**

These early believers were certainly not ignorant of the existence or availability of the spiritual gifts. Earlier, Paul had said, "I thank my God always concerning you ... that you were enriched in everything ... so that you come short in no gift." (I Cor 1:4-7)

The Corinthian Church was well aware of, and operated every gift of the Spirit, but they were greatly deficient in their understanding of the proper purpose and functioning of these gifts. Hence the urgent instruction of the Apostle Paul on the true exercise and co-ordination of these gifts. He would have them to retain the gifts, and their spiritual experience, but to add to those gifts knowledge and love, and due regard for the glory of God and the comfort of the Church.

##### **(b) The ignorance of Present-Day Christians:**

Many Christians today are almost completely unaware of even the earlier existence of spiritual gifts, and certainly are ignorant of their present availability. This absence of the distinctive gifts of the Holy Spirit from the modern church occasions



many embarrassing enquiries, and so the leaders of the church are compelled to resort to many excuses to remove the challenge and significance of the three chapters under consideration.

Some of these objections are:

- (i) *Spiritual gifts are no longer needed now that we have a completed New Testament.*

**ANSWER:** Spiritual gifts were never intended to be a substitute for the written Word of God, and the early Church at no time accorded these gifts such authority. Those early believers always referred back to their Old Testament Scriptures for doctrinal authority (Acts 2:16; 15:15; 28:23). Not once do we hear of any appealing to the gifts of the Spirit to establish a particular doctrine.

Rather, Paul taught that these gifts are NOT infallible, and are to be judged (I Cor 14:29-32). Moreover, we cannot believe that God would provide us with a New Testament containing so much detailed instruction concerning the use and purpose of spiritual gifts, if those gifts were to pass away as soon as the New Testament was completed.

- (ii) *The Gifts of the Spirit ceased at the close of the apostolic age.*

**ANSWER:** There is not one Scripture which says these supernatural manifestations of the Holy Spirit were to continue only for such a limited duration. We believe the logical conclusion is that they are an integral part of the ministry of the Holy Spirit throughout this dispensation of the Holy Spirit – ie, from Pentecost to the Second Advent. Jesus said that supernatural signs were to follow the preaching of the Gospel “in all the world” and “to every creature” (Mark 16:15-18), and this was to continue “unto the end of the world (or age)” (Matt 28:20). So we read also “the gifts and calling of God are without repentance” (Rom 11:29), and that “Jesus Christ is the same yesterday, today and forever.” (Heb 13:8)

- (iii) *If these gifts were available today, the great church leaders would have them.*

*ANSWER:* The basic principle in spiritual matters is always this: "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD." God gives nothing to unbelief. It is therefore possible for men and women to be very clear in their understanding and appropriation of many of the good things of the Gospel, and yet to be entirely ignorant of and lacking in other parts of that same Gospel. These gifts could be had by all, if all would seek them in full fervency and faith.

*(iv) History proves that the gifts of the Spirit ceased with the apostolic age.*

*ANSWER:* Admittedly the gifts of the Spirit became less and less common with the passage of years; but, for all that, even a cursory examination of the relevant histories will show that in every age of the Church, these gifts have been in evidence, and especially in times of revival. It is true that the exercise of spiritual gifts became rare things in the worship of the Church, but certainly not because God had withdrawn them, but rather because of the apathy and unbelief of the Church with regard to these gifts.

### **3.1.2 -- LIVING GOD versus DUMB IDOLS v.2-3**

Before they had come to the knowledge of the true God, these Corinthians had been idolators. They had worshipped dumb idols, and many of the pagan priests spoke forth in prophecy and exhortation, and gave evidence of great inspiration – inspiration which stemmed from the persuasion of the devil, or from immense cunning of their unscrupulous minds, but which deceived many. This being so, the Apostle lays down both a negative and a positive test of the inspiration of the Holy Spirit in the testimony of a person.

- (a) The reason for this exhortation is that, apart from the disorderly exercise of the gifts of the Spirit, which was rife in the Corinthian Church, there were apparently also spurious gifts. But these Christians were neither correcting the wrong use of the gifts, nor rejecting those gifts that were false. So the Apostle warned them that just as they had been led astray once in idolatry, and blindly followed the trickery and false prophecies of the heathen priests, so now they were being led astray by false gifts.

- (b) No man who disowned Christ, or who by word or behaviour blasphemed Christ, could act under the influence or power of the Spirit of God. No man speaking by the Spirit could cast reproach on Christ.

If any person claims to speak by the Spirit of God and yet only serves to bring reproach upon the Son of God, that person has not spoken by the Holy Spirit.

- (c) No man can claim Christ as Lord, and so live and speak as to induce others also to acknowledge His authority, except by the Holy Spirit. The Faith which recognises Christ as Saviour and Master, is faith which can only come by the Holy Spirit. If any person by word or living serves to bring glory to the Son of God, that person is activated by the Spirit of God.
- (d) The Gifts of the Holy Spirit are given by God for exercise in the Church, which is the Body of Christ. If a person is found moving outside the influence of that body, and yet claiming a special spirituality, or revelation, or doctrine, or power, it may almost certainly be assumed that the person is not led by the Holy Spirit.

### **3.1.3 -- THE NINE GIFTS OF THE SPIRIT**

It must first be said that these gifts are entirely supernatural in their origin. They must be imparted by the Holy Spirit, in answer to faith, or they will not be evident at all. They are each a "manifestation of the Spirit", and, as such, they will work in harmony with the operations of the Father and of the Son within the Church. No manifestation of the Spirit will appear in opposition to the ministry and functions of other members of the body of Christ, but every diverse gift of the Spirit will work harmoniously to the benefit of the whole Church.

It appears, therefore, that, while a degree of permanency may rest on some of these manifestations more than on others, we need to be careful in our attitude toward their bestowal. They are "gifts" in that they are given gratuitously, as unmerited favours of God; but they are not gifts in the sense of being given to a believer as a conscious possession, to be exercised at will. These are not gifts given to believers so much as manifestations of the Holy Spirit THROUGH believers. Hence they are spoken of as the *working of the Holy Spirit*, who divides these gifts

amongst all believers according to the will and purpose of God.

Speaking concerning the nine gifts of the Spirit, Paul says:

*"Now there are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all."* (I Cor 12:4-6)

These three verses comprise the text upon which the apostle builds the remainder of his argument in this chapter. There are three headings:

- (a) The Holy Spirit and Diversities of Gifts
- (b) The Lord Jesus Christ and Different Administrations
- (c) The Father and Diversities of Operations

#### **(a) The Holy Spirit, and Diversities of Gifts**

Although the spiritual gifts stem from the Holy Spirit, and hence are entirely supernatural as far as their source is concerned, there are of course degrees to which human agency enters into the manifestations of these gifts, and this agency is more apparent in some gifts than in others.

- (i) Human agency appears least of all in the three gifts of **revelation**: the WORD OF WISDOM, the WORD OF KNOWLEDGE, and the DISCERNING OF SPIRITS. The purpose of these gifts is to bring revelation. Their manifestation is TO the believer, not THROUGH the believer. As the manifestation of these gifts does not require the use of any physical origin, nothing is said about their control or exercise, and no correction is given concerning their use.
- (ii) More of human agency appears in the gifts of FAITH, HEALING and MIRACLES. These are gifts of **power**: they create a definite effect on men and circumstances. They appeal to the senses, even unbelievers being able to understand their manifestation. However, as these gifts are exercised in connection with a specific ministry within the body of Christ, and as that ministry, to be effective, has to be entirely pervaded and controlled by the Holy

Spirit, no instruction is given for their use, nor any correction of their abuse. Misuse of these gifts is impossible, because the introduction of wrong conduct would destroy the person's ministry and the gifts would vanish.

- (iii) Human agency appears most of all in PROPHECY, TONGUES and INTERPRETATION. These are gifts of **utterance**: these three require the use of man's vocal organs, being entirely dependent on the faculty of speech for their manifestation. For this reason, they can be subjected to much misuse, hence the devotion of a whole chapter (14) to clear instruction as to their proper function and limits.

We see, then, from the above statements that the nine gifts seem to divide into three groups of three, which is usually observed for the sake of convenience and clarity.

This is undoubtedly a true classification. Why, then, is it not given this way in the Scripture?

They are presented in their Divine order to prevent men from separating these gifts from each other, and from considering them as independent of each other. These gifts all overflow and interlock with each other. It is unscriptural and impossible to draw any sharp dividing line between the gifts: they will always be interconnected with each other and with the whole ministry of the Church. It is true that at times one gift may be more prominent than the others, but rarely, if ever, will a gift be exercised in complete isolation from the other manifestations of the Spirit.

## **1) Gifts of Revelation**

### **Δ The Word of Wisdom**

The Word of Wisdom and the Word of Knowledge are Spirit imparted fragments of the measureless resources of wisdom and knowledge that are in Christ (Col 2:3). This must be regarded as a very important gift of the Spirit, possibly the "best" of the gifts, and the one we should covet more earnestly than all the others (12:31). See Prov 4:7; 3:13; 18:16; James 1:5-7.

We must note there is a difference between wisdom attained by the study of the Word of God and the gift of the Spirit, the Word of Wisdom. It is not the gift of Wisdom, but the manifestation of a WORD, a small portion of God's wisdom revealed under the inspiration of the Holy Spirit to meet a specific need.

The uses of the gift are many:

*In Preaching:* How this gift is needed in effective preaching of the Word of God. It surely operated in the preaching of the Apostle Paul (I Cor 2:3-10).

*In Apostolic Ministry:* How often the leaders of the early Church needed this gift of the Word of Wisdom in directing the affairs of the Church (Acts 15:28). It is no less needed today by those who are called to exercise an apostolic ministry and oversight in the work of God.

*In Pastoral Ministry:* There is no gift more precious than this to any anointed pastor as he cares for the personal needs and problems of the flock.

*In Business Matters:* Those who are chosen to guide the business affairs of the Church must realise their need for the operation of this gift of the Holy Spirit. One of the qualifications for the first seven chosen for such work was that they be "full of the Holy Spirit and Wisdom" (Acts 6:3).

*In Emergencies:* In any sphere of activity in which a believer finds himself engaged, how wonderful to know there is always the possibility of receiving from God that "word of wisdom" that will dispel the confusion, resolve the uncertainty and reveal the method of solution. The "word of wisdom" and the "word of knowledge" are never permanent gifts in the sense that one person has an unfailing fount of wisdom at all times and in all circumstances. It is a WORD of wisdom imparted by the Holy Spirit to the heart, or spirit, or mind of a believer to meet a special need.

Some may have this gift operating more frequently and more consistently than others, but each time it is manifested, it is a new flash of divine wisdom, a quick revelation given by the Spirit in response to faith for the benefit and profit of some member or members of the body of Christ.

### **△ The Word of Knowledge**

This second gift of revelation is closely related to the gift of the Word of Wisdom. God is all-knowing, as He is all-wise, and in Christ are hid all the treasures of wisdom and knowledge. It is the ministry of the Holy Spirit to take a fragment of that all knowingness and impart it to a member of the Body of Christ as the occasion requires. This is not knowledge gained by learning, or by information received from any human source. It is a supernatural manifestation of the Holy Spirit, imparting knowledge of people, or devils, or the Scriptures, or situations and circumstances.

When faced with an obscure passage of the Scriptures, sincere prayer and an expectant faith will frequently bring by the illumination of the Holy Spirit, a fragment of Divine knowledge that will unfold the treasure of His own Word. Many times while preaching under the anointing of the Spirit, a flood of knowledge will pour into the preacher's mind and be given to the hearers for their edification, exhortation and comfort.

This gift is not confined to preaching, but operates also in relation to persons, places and incidents etc. It is often manifested in the ministry of healing, giving knowledge of diseases of which sometimes even the sufferers are unaware. It is knowledge flashed into the consciousness of the person concerned so that, without enquiry, or reasoning, that person simply KNOWS the matter the Holy Spirit desires him to know.

Jesus spoke of both these gifts in Luke 21:14-15.

### **△ The Discerning of Spirits**

Some have gained the impression that the one who exercises this gift can go about "discerning everything and everybody".

It is to be noted that this gift is not the gift of discernment, but the "discerning of spirits". It means to discern or thoroughly assess spirits and, frequently, whether a person is motivated by the Spirit of God or by Satan, or whether, in fact, they may be operating out of their own carnal motivation

(the spirit of man). This gift enables the servant of God to know the nature, and perhaps the names, number and strength of demons.

The use of this gift works mainly in a twofold way:

- Firstly:* in the discerning of the truth of a particular doctrine or ministry. II Cor 11:13-15; I John 4:1-3
- Secondly:* in the discerning of spirits in the deliverance ministry. Acts 16:16-18

Whilst we have considered the distinguishing characteristics of these three gifts of revelation, it must be remembered that they are very closely connected, and in the exercise of any one of them, there will almost certainly be evidence of one or both of the others. They are definitely, and distinctly, specific manifestations of the Holy Spirit, given to any Spirit-filled believer who has need of them, and only as the Spirit wills.

Let no-one, then, claim to have a gift of wisdom, or a gift of knowledge, or a discernment, but rather let every believer humbly and earnestly enrich their ministry as the need arises by these precious manifestations of His Spirit's indwelling fulness and power.

## **2) Gifts of Power**

### **Δ Faith**

The Faith here considered as a gift of the Holy Spirit must not be confused with the more general kind of faith that is frequently referred to in the Scriptures. It is a special manifestation of the Holy Spirit which is entirely supernatural, as are the other manifestations of the Spirit referred to in this section.

- υ It is NOT saving faith Rom 12:3; Eph 2:8
- υ It is NOT general faith Rom 10:17
- υ It is NOT our daily walk of faith I John 5:4
- υ It is NOT the content of our faith, or sound doctrine Jude 20; I Tim 3:19; 6:21; Col 1:23; Eph 4:13
- υ It IS a SPECIAL GIFT OF FAITH for a special purpose.



It is the irresistible, all powerful "faith of God" transmitted to the heart of a believer for the special occasion. Let us look at a few examples:

- υ Joshua commands the sun to stand still Josh 10:12-14
- υ Elijah binding and loosing the waters of heaven I Kings 17:1; I Kings 18:41
- υ Isaiah moving back the shadow ten degrees II Kings 20:8-11
- υ Peter at the Gate Beautiful Acts 3:4

### Δ Gifts of Healing

It is to be noted that this gift is referred to in the plural – it is GIFTS of healing. There are two probable explanations:

*Firstly:* that every time a person is healed in answer to prayer, this is a gift in itself, a specific manifestation of the Holy Spirit.

*Secondly:* that there are different forms of the gift of healing: various believers being especially used in praying for specific afflictions, eg cancer, deafness etc.

More than likely, both these explanations contain an element of truth. Certainly we know that the person through whom the gift operates is merely an agent, and each particular work of healing is a manifestation of the Holy Spirit.

Concerning the Gifts of Healing, note:

- υ They are not medical science, for they are an entirely supernatural manifestation of the Holy Spirit.
- υ They are not mind-over-matter, or auto-suggestion, or psychosomatic, but are dependent entirely upon simple faith in God.
- υ They are not permanent power given to any one person to heal all sick people.
- υ They are set in the Church by the Lord Jesus Christ, hence there is potential healing provided for

every sick person who will properly enter into fellowship of that Church.

- υ They are gifts of the Holy Spirit and will therefore only be manifested as the circumstances are pleasing to God.
- υ They were very prominent in New Testament evangelism. Acts 8:6-7; Acts 28:8-10 etc.
- υ They are gifts of HEALING, which may be gradual recovery, and not necessarily an instantaneous miracle.

### Δ **Working of Miracles**

Working of Miracles translated from the Greek could be read "Acts of Divine Power". The working of miracles covers a much wider field of manifestations than mere physical healing. There are some healings which obviously come within the scope of this spectacular gift of the Holy Spirit. This is particularly so of a healing of an outstanding nature, such as a CREATIVE MIRACLE, when a missing organ is replaced in the body. Hence this gift would include the re-creation of an ear-drum, growth of a withered hand, restoring sight to a person born blind, and other manifestations of physical healing which are *contrary to the process of nature*.

Let us now look at a few:

- υ Miracles of physical healing:
  - Demoniac restored Mark 5:1-15
  - One leper restored Luke 17:12-19
  - Evil spirits cast out Acts 19:11-12
- υ Miracles other than physical healing:
  - Miraculous catch of fish Luke 5, John 21
  - Water to wine John 2
  - Withering of the fig tree Matt 21
  - Raising the dead Jn 11; Acts 9:36-41
  - Acts of judgment Acts 5:1-11

These three gifts of power – FAITH, HEALING and MIRACLES – may at times overlap, or dovetail, but they remain three distinct manifestations of the Holy Spirit which have been set in the Church.

### 3) Gifts of Utterance

These three vocal gifts (and, to a certain extent, the ministry of healing) are regarded as the distinguishing feature of Pentecostal churches today – mainly because they are more obvious and spectacular gifts. But for that very reason, it is vitally important that we be scrupulously correct in our understanding and the use of these gifts.

#### Δ Tongues

What are tongues?

The relevant historical passages ... Acts 2:11; 10:44-48; 19:1-6 ... show them to be a powerful, fervent utterance in a foreign tongue which is unknown to the speaker. It is a miraculous work of the Holy Spirit enabling a man or woman to speak in a language of which they have no natural knowledge. As such, it is an absolutely supernatural gift.

The New Testament indicates a fourfold purpose for speaking in tongues:

- υ The sign of the Baptism of the Holy Spirit. This appears from the following Scriptures: Acts 2:1-4,33; 8:14-19; 9:17; I Cor 14:18; Acts 10:44-48; 11:15; 19:1-6.
- υ As a means of personal edification in private devotions.

See I Cor 14:2,4,18 These references are evidently not to the initial sign of the baptism of the Holy Spirit (they are spoken in reference to people who had already experienced that baptism), but to the continuation of this supernatural exercise in private devotions, as distinct from its manifestation in Church meetings. Paul describes this experience as deep and inspired communion with God (I Cor 14:2) which he frequently enjoyed (v.18).

- υ A Divine help in Intercessory Ministry. Praying in tongues for a person or persons, or for a situation, gives us better expression because the Holy Spirit prays through us according to the will of God.

- o As a means of addressing the church when associated with the gift of interpretation.

See I Cor 12:10,30; 14:5,13,26-27. In this case, the "tongues" are not addressed to God in prayer, praise or worship, but to the congregation, to be interpreted that the Church may receive "edification, exhortation and comfort" (I Cor 14:3).

*Note:* Some people will use I Cor 12:30 as an argument that the baptism of the Holy Spirit is not for every believer, but we must note that:

*Firstly:* In chapter 12, Paul deals with the "gifts of the Holy Spirit", not the initial infilling;

*Secondly:* This is confirmed by the question, "Do all interpret?" and

*Thirdly:* This is also confirmed by Paul's admonition in verse 31 – "Covet earnestly the best GIFTS."

### Δ **Interpretation of Tongues**

This is the second of the three gifts of utterance, and is a "twin gift" to that of tongues. This gift is indispensable for the profitable use of tongues in a meeting of believers. It conveys the message from the exercise of the Spirit in speaking in tongues to the understanding of the minds of the hearers. Although the gift of interpretation of tongues is channelled through the native language of the speaker, it is nevertheless a supernatural gift equally as miraculous as tongues.

The one seeking the gift of interpretation should wait upon the Lord for the anointing of the Holy Spirit, rather than paying close attention to the words that are spoken in the message in tongues. The gift of interpretation of tongues does not require a word-for-word translation, but rather an unfolding of the meaning of the words given in the gift of tongues. The interpretation may, therefore, be approximately the same length as the message with which it is associated, or it may be much shorter or longer – whatever is required for the Spirit to bring forth the

burden of the Lord to the Church through the believer in whom He is manifesting the gift.

The person about to give the interpretation usually finds an immediate response in his own spirit as the message in tongues is given forth. The anointing on the interpretation, and the purity and depth of the exhortation thus brought to the Church, are *usually governed by the measure of such qualities in the message in tongues.*

### Δ **The Gift of Prophecy**

Prophecy means forth-telling and fore-telling. It is not ordinary preaching, but speaking forth from sudden inspiration.

It is a message given by revelation from God, spoken under the divine anointing, unpremeditated, unprepared. It is an activity of the human spirit, under the moving of the Holy Spirit, and not a function of the human mind.

The following points may be noted in regard to the gift of prophecy:

- υ We must distinguish between the GIFT OF PROPHECY and the OFFICE OF A PROPHET as mentioned in Eph 4:11. The gift of prophecy seems to have been quite common in the early Church, but there were only a limited number of PROPHETS in the sense of a clearly defined and officially regarded class. Paul indicates ALL MAY PROPHECY (that is, use the gift of prophecy – I Cor 14:24,31), but not all are PROPHETS (I Cor 12:29).
- υ When revelation is given forth through the gift of prophecy in the New Testament, it contains no direction whatsoever. It is never binding on the persons concerned. In the New Testament, however, every believer is a member of the body of Christ, and a “priest” unto God through Jesus Christ. Consequently, New Testament prophecy may give revelation, but never direction. Such revelation is in no way binding upon the person concerned. We notice that the prophet Agabus gave forth revelation foretelling the famine (Acts 21:11), but the action taken in the light of such

prophecies was the sole responsibility of the persons concerned. See Acts 11:29; 21:13.

- υ The gift of prophecy is rarely for the purpose of foretelling the future, and in such cases where predictions of the future are given, they are subject to the acid test ... do they come to pass?
- υ If they do not come to pass, then that "prophecy" was not from the Holy Spirit, but from either one of two sources – the human mind, or demonic power.

The latter would no doubt be in rare and (to spiritual minds) obvious cases. As a general rule, if prophecy or interpretation of tongues is not fully inspired by the Holy Spirit, then it is from the natural mind. No gift of prophecy, therefore, is to be regarded as infallible, but is always subject to judgment. I Cor 14:29

- υ The purpose of the gift of prophecy is for "edification, exhortation and comfort". The supreme test of the orderliness of the operation is this, as with other gifts – Does it edify the Church?

## **(b) The Lord Jesus Christ, and Different Administrations**

In I Cor 12:5, the Apostle Paul says, "There are differences of ministries, but the same Lord." He explains this in I Cor 12:12-17.

So the originator of the Church is Christ. He it is who set it under way, who has saved us, and who ordained its respective offices and ministries. These offices are stated in Eph 4:11.

## **(c) The Father, and Diversities of Operations**

In I Cor 12:6, the Apostle Paul says, "There are diversities of activities, but it is the same God who works all in all." He again gives his explanation in I Cor 12:18-26.

While there is great diversity in the appearance and operation of the different members of our bodies, yet they work together in wonderful unity, each part of

our body co-operating with the other members – “the members having the same care one for another”. Nor are we able to change the function of any part of our bodies – “But now God has set the members, each one of them, in the body, just as He pleased.”

And so Paul goes on to say that, although Christ has made us what we are, it is God who appoints us to our place in the Body of Christ, the Church. I Cor 12:27-30. And so God has, by His own will, and by His perfect knowledge of every factor, chosen various tasks and various people.

### **Summary:**

In this chapter, I Cor 12, we see the glorious diversity and yet unending unity of the Father, Son and Holy Spirit.

- (i) The Holy Spirit is rich with many gifts which He is able and willing to bestow.
- (ii) The Lord Jesus Christ has created a Church-established framework within which those gifts may be manifested.
- (iii) The Father, however, directs the final outworking of every gift and every ministry to secure the proper health and balance of the Church and its work.

Therefore, nothing which destroys this harmony of purpose in achievement may lay claim to being a genuine gift of ministry of the Holy Spirit.

And when Paul exhorts us in verse 31 to “desire earnestly the best gifts”, he does not refer to the nine gifts of the Spirit only, but also to the ministry gifts as mentioned in verses 28 and 29.

## **3.2 SPIRITUAL GIFTS AND LOVE I Corinthians 13**

- υ Note its place, between two chapters dealing with gifts.
- υ Compare also 12:31 and 14:1 – their order is reversed, but they have the same meaning.
- υ Love, which is the “Fruit” of the Spirit, is no substitute for the “Gifts” of the Spirit, but rather is the basis of their function.

### **3.2.1 -- LACK OF LOVE                      verses 1-3**

A believer may ...

"speak with the tongues of men and angels"

"have the gift of prophecy"

"understand all mysteries (the word of wisdom)"

"understand all knowledge (the word of knowledge)"

"have all faith"

"bestow all his goods to feed the poor"

"give his body to be burned (martyrdom)"

but if these things are done without love as his motive and aim, then he becomes ...

"as sounding brass, or a clanging cymbal"

"as nothing"

"without profit"

However, it must be carefully noted that Paul is not rejecting the gifts of the Spirit as worthless. Would it be claimed that giving many goods to the poor, or suffering martyrdom, is worthless? Should a man give all his goods to feed the poor, it will certainly profit the poor. If a man gave his body to be burned, his witness might inspire many others. If he spoke with tongues or prophesied, those who heard him might receive profit.

**BUT IF HE HIMSELF LACKED LOVE, HIS GIFTS AND HIS GOOD WORKS WOULD BRING HIM NO REWARD.**

The value of the heavenly gift itself can never be diminished. It is not the gift which becomes "nothing"; but the benefit that gift brings to the one who uses it, is directly dependent on the love which stands behind its use.

Hence the Apostle said,

**"EARNESTLY DESIRE THE BEST GIFTS, AND YET I SHOW UNTO YOU A MORE EXCELLENT WAY."**



### **3.2.2-- CHARACTERISTICS OF LOVE    Verses 4-7**

The Apostle lists for us the characteristics of divine love, that love which is the fruit of the Spirit of Christ in the believer:

Love suffers long  
Love is kind  
Love is not envious  
Love does not vaunt itself  
Love is not puffed up  
Love does not behave itself unseemly  
Love does not seek her own  
Love is not easily provoked  
Love does not think evil  
Love does not rejoice in iniquity  
Love rejoices in the truth  
Love bears all things  
believes all things  
hopes all things  
endures all things.

LOVE NEVER FAILS, NEVER CAN FAIL, NEVER WILL FAIL.  
NOR WILL IT SUFFER THOSE WHO LOVE TO FAIL.

Against such background as this, the Gifts of the Spirit will shine with splendid lustre and will be immensely profitable, both to the one who speaks and to those who hear. So we see that the FRUIT OF THE SPIRIT is the essential foundation of the GIFTS OF THE SPIRIT. Also, the Gifts of the Spirit will allow that Fruit its utmost scope and effectiveness.

Notice, though, that "following after love" will not of itself bring forth the supernatural manifestations in a life. We are exhorted to:

FOLLOW AFTER LOVE  
A N D  
DESIRE SPIRITUAL GIFTS

### **3.2.3 -- PERMANENCY OF LOVE    Verses 8-13**

We are told in I Cor 13:8-10 that the Gifts of the Spirit will one day pass away. This passage is often used by opponents to the exercise of spiritual gifts today, in claiming that the Gifts of the Spirit ceased when the New Testament

Church was firmly established and the New Testament itself was completed.

But when will prophecies "fail"?  
When will tongues "cease"?  
When will knowledge "vanish away"?  
Only "when that which is perfect is come".

The perfection referred to here is the perfection of the completed Church – "till we all come unto a perfect man" (Eph 4:13). When the Church is perfected, even the ministry gifts will vanish away. But this perfection will not be finally attained until the Church is glorified at the return of Christ. Until then, outwardly the Church is still incomplete, imperfect, with new members being added continually. And so Paul illustrates this fact in verse 11, and then enlarges in verse 12:

"When I was a child - I spoke as a child,  
I understood as a child,  
I thought as a child;  
but when I became a man - I put away childish things."  
(I Cor 13:11)

In relation to actual childhood and actual manhood, the Apostle's meaning is quite clear. It may also be noted that manhood in this verse is the same as "a perfect man" in Eph 4:13. From this, then, we see that the Ministry Gifts and the Spiritual Gifts work hand in hand, with the same purpose in mind; that is, that the body of Christ may be made perfect.

Therefore, if the Ministry Gifts are still in operation, then the Spiritual Gifts must still be in operation, and both will pass away when Christ returns.

So Paul says: *"Now (in this present dispensation) see see in a mirror, dimly, but THEN (when Christ comes) face to face. Now I know in part, but THEN I shall know just as I also am known."*  
(I Cor 13:12)

Until then, abides FAITH, HOPE and LOVE, and the greatest of these is Love. When Jesus appears, faith will be swallowed up in vision, and hope in fruition. There is no room to believe and hope when we see and enjoy. But love will find only greater objects for its passion. Wisely, then, it is said:

FOLLOW AFTER LOVE  
AND DESIRE SPIRITUAL GIFTS

### **3.3 SPIRITUAL GIFTS AND THEIR OPERATION I Cor 14**

The lightning that rends trees, burns houses and destroys people is of the same nature as the electricity that operates so smoothly through a power house. The difference lies in the matter of control. In I Cor 12, Paul has revealed the mighty spiritual resources of power available for the Church. In chapter 14, he exhibits the "controls" by which this power is to be regulated, so that it will build up rather than destroy the Church. The instruction was needed, for a reading of this chapter will show that confusion had been reigning in some meetings due to a lack of knowledge of spiritual manifestations. Chapter 14 lays down the following principles for such regulations.

#### **3.3.1 -- PROPORTIONATE VALUE Verses 1-5**

The Corinthians had become overbalanced on the gift of tongues; no doubt because of its spectacular nature. Paul reminds them that interpretation and prophecy are needed so that the people might have an intelligent knowledge of what was being said.

It is evident, then, that with respect to the worship of the Church, to prophesy is of far more value than to speak with tongues, EXCEPT WHERE THERE IS INTERPRETATION. This exception is important, because it indicates that the twin Gifts of "tongues and interpretation" are equal to the gift of prophecy. So the Apostle said, "Greater is he who prophesies than he who speaks with tongues, UNLESS INDEED HE INTERPRETS that the Church may receive edification."

Paul is not in any way condemning tongues, nor belittling its value in its correct functioning. He is speaking only of the proper use of tongues, and interpretation and prophecy. That Paul put great value on tongues is indicated by his words:

"I wish you all spoke with tongues" Verse 5

"I thank my God I speak with tongues more  
than you all." Verse 18

The key thought in the whole passage is the proper edification of the individual, and of the Church – especially of the Church. Every gift, every manifestation must submit to this supreme test – does it edify the Church? The

speaker in tongues edifies himself, and that is splendid for him in his personal devotions; but he does not edify the Church unless his tongues are coupled with the gift of interpretation.

However, the one who prophesies speaks directly in the language known to all, and thus is eminently useful to the Church.

### **3.3.2 -- LANGUAGE OF TONGUES    Verses 6-13**

Every language is our agreed system of sounds by which a meaning is conveyed to another person. Paul speaks of the "tongues of men and of angels" (13:1). There are many languages on earth, some of them widely known, some little known. But God is the Master of all languages. Therefore the Holy Spirit has vast resources on which to draw when moving the human spirit to utter words unknown to the mind of the speaker. Occasionally, as on the Day of Pentecost, the "tongues" have been heard and understood by someone who happened to know the language spoken; but evidently that is not the real purpose of speaking in tongues. On other occasions, the "tongue" spoken may be either scarcely known, or completely unknown on earth (14:10-11).

All spiritual gifts operate in the realm of the human spirit, under the anointing of the Holy Spirit, and NOT in the realm of the mind. The human spirit, anointed and inspired by the Holy Spirit, takes control of the physical body, and the person speaks forth praises to God in languages which the mind has never learned (see 14:2,14,15; Eph 5:19; Col 3:16).

The gift of tongues is not intended for preaching, "for he who speaks in a tongue does not speak to men but to God, for no man understands him" (v.2). These words totally refute the suggestion that the disciples spoke in tongues on the Day of Pentecost for the purpose of preaching the gospel to the many nationalities gathered in Jerusalem at that time, and that the "tongues" in the Corinthian church were for the purpose of preaching to the many foreigners who passed through that cosmopolitan city.

It is true that many of those gathered in Jerusalem on the Day of Pentecost understood something of the languages that were spoken (Acts 2:5-13), but the fact remains that the disciples were speaking in tongues in the upper room before the multitude gathered together. Moreover, when preaching was needed, the "tongues" were dispensed with,

and Peter stood up and preached from the Old Testament Scriptures and, without supernatural utterance, made himself so well understood that 3,000 souls were saved.

### **3.3.3 -- THE PURPOSE OF TONGUES      Verses 14-25**

- (a) Speaking in tongues is the Bible evidence that a person has received the distinct New Testament experience of the baptism of the Holy Spirit. (See notes on Holy Spirit in the Believer.)
- (b) That men may speak supernaturally to God. "For he who speaks in a tongue does not speak to men but to God."  
(I Cor 14:2)
- (c) That we may build ourselves up in spiritual strength. "He who speaks in a tongue edifies himself." (I Cor 14:4)
- (d) That we might pray with our spirit, as distinct from praying with our understanding (I Cor 14:4-5). The sweet blessing of this deep privilege of praying with the spirit is indicated by Isaiah (Is 28:11-12).
- (e) That, with the connected gift of interpretation, the Church may be edified (I Cor 14:5).
- (f) That believers may magnify God (Acts 10:46).
- (g) That it may be a SIGN to the unbelievers to arouse their attention! (I Cor 14:21-25)

It seems that the Corinthians were endeavouring to use the gift of tongues to convince and convert the unbelievers. Paul refutes this contention and, in support of his argument, quotes a portion of Isaiah's prophecy (28:9-13). The prophecy does not refer directly to the Pentecostal experience of speaking in other tongues, but serves to illustrate Paul's contention.

The prophecy by Isaiah refers specifically to the judgments that were to come upon Israel in olden times. Already the north-eastern tribes had been taken away into captivity by the Assyrians, and Isaiah had raised his voice in outcry against the sins of the remaining people. But they refused to listen. They blocked their ears, and in their pride and folly scornfully questioned Isaiah's ability to teach. ("Whom shall he teach?") They objected to his teaching as being a

monotonous round of vexing remarks, always critical and cramping.

Then the Lord, through His prophet, turned the scorn of the Israelites back onto their own heads. If they will not be taught by the prophet, then perhaps they will learn from the armies of the Assyrians. If they will not learn in peace, then they will be taught in gall and sorrow. If they found Isaiah's teaching irritating, they will find their new conditions far worse.

If they would not learn by the language they know, God would bring them teachers whose language they did not know. Even then, many Assyrians, with their "other tongues and lips", were in the northern parts of the land, and this should have been a sufficient sign and warning to the backsliding Israelites. But the sign fell on deaf ears – "Yet they would not hear."

Paul used this prophecy as an illustration, or analogy, to describe the reaction of unbelievers to the speaking in tongues in the Corinthian church. Just as the foreign tongues of the Assyrians were an unheeded sign, so "tongues" were an unheeded sign against the unbelievers who came into their midst and declared they were "out of their mind" (v.23).

Prophecy, however, as is here explained, will bring conviction to those who believe, or WILL BELIEVE. Prophecy has a desirable effect on those unbelievers who are receptive to the Word of God, and also on those who already believe. Prophecy convinces those who have not yet believed, and edifies those who do believe.

Tongues, on the other hand, do not convince the unbeliever and, without interpretation, fail to edify the believers.

### **3.3.4 -- HOW SHOULD THESE GIFTS BE EXERCISED? Vs26-33**

The gifts of the Holy Spirit, especially tongues, interpretation and prophecy, can and must be controlled in a meeting.

The purpose of these gifts is for "edification", "exhortation", "comfort" and "learning" (vs.3,31).

The Apostle clearly states the extent to which these gifts may operate in a meeting:

- υ Two or at the most three persons are permitted to speak forth a message in tongues in any one service.
  - υ They are to speak one at a time and at the properly appointed time in the service.
  - υ Even so, they are only to speak if one was present who could interpret.
  - υ If no interpreter is present, those with the gift of tongues are "to keep silence in the church".
  - υ The one who speaks in tongues is to pray that he may interpret.
  - υ If the service is given over to praise and prayer, he may still speak in tongues, but only "to himself and to God".
- (vs.2,4,13,28)

### **3.3.5 -- HOW SHOULD THESE GIFTS BE JUDGED?**

They must be judged on the measure in which the stated purpose of the gifts is achieved. These gifts are set in the Church to bring "edification", "exhortation" and "comfort". Every true exercise of prophecy or interpretation will contain one or all of these factors.

- υ These gifts are not for the edifying of individuals, but for the edifying of the Church.
- υ The rule is, "God is not the author of confusion, but of peace, as in all churches of the saints.
- υ Let all things be done decently and in order.

The glory, and power, and effect of these gifts of the Spirit is not that they are in operation in an assembly, BUT THAT THEY ACCOMPLISH THEIR DIVINE PURPOSE.

Therefore, the following practical conclusions may be drawn:

- (a) The exercise of one gift will never contradict or counteract another.
- (b) A genuine gift will never be vindictive, harsh, rude or unkind.

- (c) A gift truly anointed by the Holy Spirit will serve to glorify Christ and heighten the worship and praise of the people. The operation of the gift will be in harmony with the whole service, and in harmony with the volume of Scripture.
- (d) A person walking humbly before the Lord will subject himself and the exercise of his gift to the usual custom of the church in which he is worshipping.
- (e) If a gift cannot be clearly heard by the whole congregation, then it has failed in its purpose to edify the church, and something needs to be done about it.
- (f) If a message is poorly delivered, and expressed in such a way as leaves its meaning doubtful, then it has failed to edify, and also needs attention.
- (g) Once the prescribed limit of two or three utterances in prophecy and tongues and interpretation has been reached, no amount of anointing, or unction, or leading should be taken as warrant to break the rule of the Scriptures. The person whose heart is hot within him, who feels the pent-up power of the Holy Spirit, should express himself (or herself) in prayer, thanksgiving or praise.
- (h) "Judging" (or "weighing what is said") the exercise of spiritual gifts does not mean a harsh and critical attitude, nor a willingness to jump at every fault. The correct and Scriptural "judgment" calls for humility and courage on the part of the one who has spoken, and for charity, wisdom, knowledge, patience and understanding on the part of those who would pass righteous judgment.
- (i) "LET ALL THINGS BE DONE FOR EDIFICATION," said the Apostle, and this gave the true keynote of the three chapters on spiritual gifts which we have studied. The sum of the whole matter, and the balance to be observed in every exercise of the Gifts of the Spirit (the gifts of utterance in particular), is clearly seen in the following verses ...

"How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification."

(v.26)



"For God is not the author of confusion, but of peace,  
as in all the churches of the saints."  
(v.33)

"Wherefore, brethren, earnestly desire to prophesy,  
and do not forbid to speak with tongues. Let all  
things be done decently and in order."  
(vs.39-40)

## **HOLY SPIRIT STUDIES**

### **INDEX to ADDENDA**

APPENDIX	No 1	The Trinity
	No 2	Baptiser v. Baptism
	No 3	Authority v. Power
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	No 6	The Regeneration
	No 7	Quenching or Grieving the Spirit
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	No 9	The Nine Gifts of the Holy Spirit
	No 10	The Four-Fold Purpose of



## Examination Assessment Requirements

Assessment is multiple choice questions and it needs to be completed for full assessment.

The multiple choice questions section must be returned to us for recording all results.

- Please answer all multiple choice questions on your assessment answer sheet.
- Please mark your assessment answer sheet square with an X.
- Select; A, B, C, D or E
- A for True  
or  
B for False.

Please mark your answer square with an "X".

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# Assessment Sheet

This sheet must be returned to our office for assessment and for recording into our files.

## Trailblazer Tony Smits Bible College Assessment Answer Sheet

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Date \_\_\_\_\_

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Student Name \_\_\_\_\_

Student Address \_\_\_\_\_

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Total answer: \_\_\_\_\_

Marked By \_\_\_\_\_

Total Incorrect answers \_\_\_\_\_

Date \_\_\_\_\_

Percentage correct \_\_\_\_\_

Entered into record. \_\_\_\_\_



**Holy Spirit – Ps Tony Smits' Notes**

**Examination Paper**

- This is an open book exam therefore you are encouraged to **use your Bible and notes**
- Each question is worth one mark, giving a total of 100.
- Please place your Name, Address and Phone Number at the top of your paper.
- Your paper must be handed in within two weeks of the time of issue. It will then be marked and returned to you.
- Please mark your answer square with a.

Select; A, B, C, D or E

X
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A for true or B for false.

**The reasons for speaking in tongues are**

1. To preach the Gospel to people of other language groups - Acts. 2:4 (True/False)
2. In the Bible, whenever people received the Holy Spirit, the initial evidence was that they spoke in tongues. (Acts 2:1-4,33; 8:14-19; 10:44-48.) (True/False)
3. It is a means of personal edification. (1 Cor 14:2,4,18) (True/False)
4. A divine intercessory ministry. (Rom 8:26) (True/False)
5. To impress your friends at church on Sundays. (True/False)
6. To be used in conjunction with the Gift of Interpretation that the Church may be edified (1 Cor12: 26-27) (True/False)
7. To use in Church even if there is no interpretation. (True/False)

**How the gift of Discerning of Spirits operates**

8. In Acts 16:16-18, Paul discerned a spirit of divination in a girl who was telling fortunes. (True/False)
9. The disciples knew that Peter would be released from jail (Acts 12:5-16) (True/False)
10. Peter detected a lying spirit in Ananias and Sapphira. (Acts 5:1-11) (True/False)
11. This gift is NOT intended to discern doctrine or ministry (2 Cor 11:13-18; 1 John 4:1-3). (True/False)
12. This gift is to see if you like a person or not. (True/False)

**The Names of the Holy Spirit**

13. The names reveal that the Holy Spirit is an impersonal force, not a divine being. (True/False)
14. The names reveal the various administrations He carries out. (True/False)
15. The names reveal that He is God, co-equal with the Father and Christ. (True/False)
16. The names reveal that it is not part of the Godhead because it is not a person. (True/False)

17. The names of the Holy Spirit are not clearly describing his nature. (True/False)
18. The names reveal the relationship of the Holy Spirit to the Godhead and to the believer. (True/False)
19. The names also reveal his character. (True/False)

### **The Symbols of the Holy Spirit**

20. The symbols reveal the nature of the Holy Spirit. (True/False)
21. The symbols reveal the operation of the Holy Spirit. (True/False)
22. The symbols reveal that He is a person, with personal attributes, not just a force. (True/False)
23. The symbols reveal that he is not a person and only a force. (True/False)

### **The difference between the Old Testament and the New Testament experience of the Holy Spirit**

24. There is a difference in extent. Under the Old Testament the Spirit was given to everyone. In the New Testament the Holy Spirit was given just to the early church. (True/False)
25. There is a difference in permanency. In the Old Testament the Holy Spirit was upon people for a short specific time then lifted. In the New Testament He stays all the time. (True/False)
26. There is a difference in power. The power of the Holy Spirit is closely linked to the revelation given. There is a greater revelation given in the New Testament, so the revelation is greater. (True/False)
27. The differences are so small; they really do not need to be considered at all. (True/False)
28. In the Old Testament the Holy Spirit was granted only to a few; in the New Testament all may receive, and all are commanded to receive the Baptism in the Holy Spirit. (True/False)

### **“Born of the Spirit” and “Baptized with the Spirit”**

29. The evidence of being “born of the Spirit” is speaking in tongues. (True/False)
30. “Born of the Spirit” describes our salvation experience when the Holy spirit baptizes us into the Body of Christ. “The baptism of the Holy Spirit is when Jesus fills us with the Holy Spirit, subsequent to being saved. (True/False)
31. The disciples received “exousia” – authority, before Pentecost, when they were saved. After Pentecost when they were baptized with the Holy Spirit, they also received “dunamis” – power. (True/False)
32. Being born of the Spirit equips us for service; being baptized in the Spirit is for salvation. (True/False)
33. In the Book of Acts, Chapter 8, when Philip spoke to the people of Samaria, many people were saved. They received the baptism in the Holy Spirit much later when Peter and John laid hands on them. (True/False)



### **The Deity of the Holy Spirit**

- 34. The Holy Spirit has divine attributes; omniscience, omnipresence, immutability. He is also eternal. These are attributes of deity. Therefore the Holy Spirit is God. (True/False)
- 35. The Father only is God. The Holy Spirit is not the Father, so the Holy Spirit is not God. (True/False)
- 36. When Ananias and Sapphira lied to the Holy Spirit, Peter said they had lied to God. This shows that the Holy Spirit is God. (True/False)
- 37. Isaiah had a vision of the Glory of God. The original text said he saw the Lord, or Jehovah. In the New Testament, John 12:41 says Isaiah saw Jesus, proving the deity of Jesus. In Acts 28:25 this passage is applied to the Holy Spirit, showing that the Holy Spirit is God. (True/False)
- 38. “Holy, holy, holy” in Isaiah does not refer to the Holy Spirit, but only to the holiness of God. (True/False)

### **Living in the Spirit and walking in the Spirit**

- 39. We live in the Spirit by endeavouring always to do our best. (True/False)
- 40. We live in the Spirit as a result of receiving Christ into our hearts by faith. We maintain the life of the Spirit by reading the Word, praying and being in fellowship. (True/False)
- 41. Living in the Spirit means renewing our mind, and having our behaviour transformed. (True/False)
- 42. There is one baptism in the Holy Spirit but many infillings. Living in the Spirit is the result of being born of the Spirit; walking in the Spirit is the result of our obedience to Him. (True/False)
- 43. There is no clear distinction in Scripture between living in the Spirit and walking in the Spirit. (True/False)

### **The Nine gifts of the Spirit are**

- 44. There are three gifts of **revelation**; Word of Knowledge, Word of Wisdom and Faith. (True/False)
- 45. There are three gifts of **utterance**; tongues, interpretation of tongues and prophecy. (True/False)
- 46. The gift of tongues includes interpretation and prophecy. (True/False)
- 47. There are three gifts of **power**; Faith, Working of Miracles and Gifts of Healing. (True/False)
- 48. There are three gifts of **revelation**; Discerning of Spirits, Word of Knowledge and Word of Wisdom. (True/False)

### **The five incidences of people who received the Baptism in the Holy Spirit in the Book of Acts**

- 49. The first was in Acts 2:4, on the Day of Pentecost. The people did not speak in tongues. (True/False)
- 50. In Acts 10:44-48, Peter preached to the household of Cornelius. They received the Holy Spirit, but did not speak in tongues. (True/False)

## The Holy Spirit

51. In Acts 19:1-7, Paul found believers in Ephesus. They were disciples of John the Baptist. Paul preached Jesus to them, they were baptized in water and when Paul laid hands on them they spoke in tongues. (True/False)
52. Saul, (who became known as Paul) was saved on the Damascus Road and later, when Ananias baptized him, he received the Holy Spirit. The record does not say he spoke in tongues, but in his letter to the Corinthians, he wrote, "I thank God I speak in tongues more than you all." Acts 9:17 and 1 Cor 14:18. (True/False)
53. In Samaria, Philip preached and multitudes responded and were converted. Peter and John went there to pray for them to receive the Holy Spirit. It does not say they spoke in tongues, but Simon saw something so extraordinary that he wanted to buy the gift of laying-on of hands. We can infer that he heard them speaking in tongues. (True/False)

### **Grieving and quenching the Holy Spirit**

54. We may grieve the Holy Spirit by living in an unholy manner (Eph 4:30). (True/False)
55. We may quench the Holy Spirit by refusing to allow Him to operate through us (1 Thess 5:19). (True/False)
56. Both grieving and quenching are unforgivable sins. (True/False)
57. If we grieve or quench the Holy Spirit, we may be restored to fellowship by repentance. (True/False)

### **The use of the spiritual gift, The Word of Wisdom**

58. The Word of Wisdom is human wisdom enhanced to a high degree. (True/False)
59. The Word of Wisdom is a supernatural impartation of wisdom given by the Holy Spirit, to meet a specific need on a specific occasion. (True/False)
60. The Word of Wisdom may be used in pastoral ministry, as the anointed pastor cares for the flock. (True/False)
61. The Word of Wisdom is not generally used in business matters as these are not spiritual. (True/False)
62. The Word of wisdom was used in Acts 15:28, when the early church dealt with a contentious issue of the time. (True/False)

### **How we 'judge' the Gifts of the Spirit**

63. The gifts of the Holy Spirit are not infallible. They come through human instrumentalities, and must be judged by mature Spirit-filled believers. (True/False)
64. The gifts of the Spirit line up with Scripture. (True/False)
65. The gifts of the Spirit lead people astray. (True/False)
66. The gifts of the Spirit glorify Jesus. (True/False)
67. And, in the case of future prophecy, they come to pass. (True/False)
68. Only the pastor or elders may judge the gifts of the Spirit. (True/False)

### **The Spirit of Truth - (John 16:18)**

69. The purpose of the Incarnation was to reveal the Father. The mission of the Holy Spirit is to reveal the Son. (True/False)

## The Holy Spirit

- 70. The Holy Spirit is the Interpreter of Christ. He does not reveal a new or different revelation, but opens men's minds to see the deeper truths in God's Word. (True/False)
- 71. The Holy Spirit teaches only what Christ, himself taught. (True/False)
- 72. Until the crucifixion, resurrection and ascension, Christian doctrine was not complete. The Holy Spirit, through Paul and others brought the greater revelation about the significance of Christ's death and resurrection. (True/False)

### **The Biblical evidence that someone has received the Holy Spirit**

- 73. The main evidence that someone has received the Holy Spirit is that they started showing the fruit of the Spirit in their lives (Gal 5:22-24). (True/False)
- 74. The main evidence that someone has received the Holy Spirit is that they speak in tongues (Acts 2:1-4; 10:46). (True/False)

### **The Communicable and Non-Communicable attributes of God**

- 75. The Non-Communicable attributes of God are those that belong to God alone, and cannot be shared by the Church. They are infinity, immutability, grace holiness and love. (True/False)
- 76. The Communicable attributes of God are those that can be shared with the Church and are imparted by the Holy Spirit. Some of those are; love, holiness, life, grace and righteousness. (True/False)
- 77. God has attributes that are Non-Communicable; that is, they cannot be shared by the Church. God is infinite, immutable, omnipresent, omniscient, omniscient and eternal. (True/False)
- 78. The Communicable attributes of God are love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance and faith. (True/False)

### **The meaning of "one baptism" in Eph 4:5**

- 79. Refers to the baptism of a child. (True/False)
- 80. Refers to the infilling of the Holy Spirit with the evidence of speaking in tongues. (True/False)
- 81. The Ephesians had been baptized by John's disciples, and then by Paul, then baptized in the Holy Spirit. Some had mistakenly believed that they needed to be baptized in water twice. Paul makes it clear that there is only one baptism. (True/False)
- 82. "One baptism" means the baptism in the Holy Spirit. (True/False)
- 83. "One baptism" means the 'born again' experience when they were baptized into the Body of Christ. (True/False)

### **The Personality of the Holy Spirit**

- 84. The Holy Spirit is not a Person because he does not have a body. (True/False)
- 85. To be a person requires personality, not necessarily a physical shape. The Holy Spirit is seen in Scripture to have a mind, will and feeling. These are personality traits; therefore the Holy spirit is a person. (True/False)
- 86. The Holy Spirit feels, hears, speaks, guides and intercedes. Therefore he is a person, not an influence. (True/False)

87. The Bible says the Holy Spirit is would be “poured out”. You cannot pour out a person. Therefore the Holy Spirit is not a person. (True/False)

**Speaking in tongues in relation to 1 Cor 12:20**

88. Paul asks rhetorically, “Do all speak in tongues?” This implies that “speaking in tongues” is only for a few people. (True/False)
89. This Corinthians passage refers to the gift of tongues, as it is exercised in a regulated Christian meeting. It is quite different from the initial evidence of receiving the Holy Spirit as in the book of Acts. (True/False)
90. “Speaking in tongues” in a church meeting is only one of nine possible gifts of the Holy Spirit. Some may have this gift; others may have different gifts. (True/False)
91. We must take 1 Cor 12:20 in context. In all the examples in Acts, there was no interpreter, but in 1 Corinthians an interpreter had to be present whenever someone used the gift of tongues. (True/False)

**Why the information about the Baptism with the Holy Spirit is found only in Acts.**

92. The four Gospels prophesy of an outpouring of the Holy Spirit, which was then future. The epistles are largely pastoral instructions to churches where supernatural manifestations were the normal part of church life. (True/False)
93. The events in the book of Acts are for historical interest only. They have no relevance to the modern church. (True/False)
94. The Book of Acts is the blueprint for the church. In each of the examples of people receiving the baptism with the Holy Spirit, “speaking with tongues” was either explicitly or implicitly evident. (True/False)
95. Speaking in tongues was startling evidence to the ancient world that something completely supernatural was taking place. This is found only in the book of Acts. (True/False)

**The work of the Father, the Son and the Holy Spirit in the believer, in 1 Cor chapter 12**

96. The Father and the operation of the Body; The Father places each member or function in the Body. (vv 18-28) (True/False)
97. The Holy Spirit appoints ministries such as apostles, prophets, miracles in the church. (True/False)
98. All members of the Trinity operate together. There is no clear distinction between the work of the members of the Godhead. (True/False)
99. The Son, the Lord Jesus forms the members and gives the ministries. (vv12-17) (True/False)
100. The Holy Spirit gives the gifts (vv7-11) and equips the members for service. (True/False)