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# **The Holy Spirit and the Spiritual Life**

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# Part 1

## The Holy Spirit

### Introduction

The purpose of the first part of this studybook is to take a comprehensive look at the Holy Spirit. Our emphasis shall be a study of the Holy Spirit the way in which He revealed Himself through the Bible. We shall first study Him in the Old Testament and then in the Gospels, the Acts, and the Epistles of the New Testament. We shall start in Genesis, take the passages in the order in which they occur in the Bible, and end in Revelation. We shall attempt to make observations and interpretations of each passage, then ask an applicational question (which is answered in the Appendix). Specifically, what we have done is look at references to the Spirit of God. Admittedly, some of those could be references to the spirit of the Father or the Son. But unless that is obvious from the context, we have made the assumption that a reference to the Spirit of God is a reference to the Holy Spirit (Matthew 12:26, 32).

We shall begin with some basic biblical facts which I believe all sincere Christians and serious Bible students have agreed to for nearly 2000 years.

#### 1. The Holy Spirit Is Part of the Trinity

“There is one God, but in the unity of the Godhead there are three eternal coequal persons, the same in substance but distinct in subsistence” [*Ryrie Study Bible*, p. 1936] (Isaiah 48:16; Matthew 28:19; and 2 Corinthians 13:14). So Christians are not just “Trinitarians,” they are “Tri-unitarians.” Never let your understanding of the Trinity subtract anything from a belief in one and only one God. The difference between the Trinity and polytheism is that in the Trinity the three persons of the Godhead are one. With polytheism, different gods disagree. For example, in Greek polytheism, the gods are always arguing with one another on Mt. Olympus. But God the Son and God the Holy Spirit are one with God the Father (John 14:9; 16:13), yet are eternally in submission to the Father (1 Corinthians 15:27-28).

#### 2. The Holy Spirit Is a Person

He, not It. He has intellect (1 Corinthians 2:1-13), emotions (Ephesians 4:30), a will (1 Corinthians 12:11), and is designated a person by Christ (John 25:26; 16:7-8, 13-14). So the Holy Spirit is not just a force for good, an influence, a karma, or a mystical emotional uniting factor of the universe. He is a distinct person within the unity of the Godhead.

#### 3. The Holy Spirit Is Fully God

He has omniscience (1 Corinthians 2:11-12), omnipresence (Psalm 139:7), omnipotence (Job 33:4), truth (1 John 5:6b), and holiness (Luke 11:13 and all references which call Him a “Holy” Spirit). Plus, He is mentioned along with the Father and the Son (Matthew 28:19; 2 Corinthians 13:14).

#### 4. The Holy Spirit Is Involved in the World

All persons of the Godhead are all involved together in all their acts, although certain functions and roles remain distinct. For example, the Holy Spirit is involved in:

- Creation (Genesis 1:2; Psalm 104:30; Job 33:4)
- The inspiration of the Bible (2 Samuel 23:2-3; 2 Timothy 3:16; Acts 1:16)
- The birth of Jesus Christ (Luke 1:35)
- The ministry of Jesus Christ (Luke 4:1, 18; Acts 10:38)
- Our salvation (John 16:8-11; Titus 3:5; 1 Corinthians 6:19)
- Our spiritual life (Ephesians 5:18; Galatians 5:22-23; Romans 8:14, 16)

# 25 Observations of the Holy Spirit

## The Holy Spirit in the Old Testament

### #1 The Holy Spirit Is a Creator

**Observation**—*And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters* (Genesis 1:2 [emphasis mine—I shall emphasize the Spirit of God in all these passages, but from now on I will not footnote the emphasis]; see also Job 33:4; Psalm 104:30; Isaiah 42:1, 5).

**Interpretation**—As we begin to read the Bible, we find the first verse uses the word “God” in the plural (*Elohim*). The second verse mentions the Spirit of God. The first verse probably refers to the Father, since He is the planner of creation (Job 38–41). It also refers to the Son, since He is the agent of creation (John 1:1-3; Colossians 1:16-17), but it is also a general reference to the Godhead. Verse 2, however, is most likely a reference to the Holy Spirit (from Christ’s use of the term in Matthew 12:26, 32), even though God the Father (John 4:23; 2 Corinthians 3:3) and the Son (Luke 23:46; Acts 16:7) also have “spirit.”

The Old Testament believers would not have understood “the Spirit of God” as a separate person of the Godhead. Abraham, Moses, David, and Daniel would probably not have accepted the doctrine of the Trinity, unless God explained it to them, as Jesus did to the apostles during the Upper Room Discourse (John 13–16).

This is not to say the Old Testament authors were wrong about what they wrote. Moses, who wrote this passage (Genesis 1:2), was thinking about the spirit of the God of Israel, the only real God. Moses was correct and accurate in his thinking that the spirit of Israel’s God was *moving over the surface of the waters* on the first day of creation. As a Trinitarian, I would think of the “Spirit of God” as being the Holy Spirit. I understand that God was involved as the author of the text inspiring Moses. God told us later (in the New Testament) that the Spirit of God was the third person of the Godhead. So I conclude that God had more in mind than what Moses had in mind, but what Moses had in mind was correct. It would be like my explaining how an airplane flies. My explanation might be accurate, even though what I have in mind is less complete than what the designer of the airplane had in mind.

What the Holy Spirit did exactly in creation is not clear. It is possible (but not certain) that He was the One who breathed life into Adam in Genesis 2:7. The word for “breath” (of life) is called the “breath of the Almighty” in Job 32:8. Also, this word for “breath” is translated “spirit” (of a man) in Proverbs 20:27. This word (“breath” or “spirit”) is always used of God or humans and never of animals. It is also linked to man’s unique search for purpose and destiny. *The spirit of man is the lamp of the Lord, searching all the innermost parts of his being* (Proverbs 20:27, see also Romans 8:16). So it is very possible that the person of the Godhead who created the human spirit when He breathed it into Adam on the day of his creation was the Holy Spirit.

**Application**—*Choose only the best answer. For the author’s answer, see Appendix A, page 29.*

- A. We should realize that the Holy Spirit, as part of the Godhead, was somehow involved in creation.
- B. We should realize that Moses would disagree with our view of the Holy Spirit.
- C. We should realize that it was the Holy Spirit who breathed into Adam the breath of life.

### #2 Noah Learned There Is a Limit to the Grace and Mercy of the Holy Spirit

**Observation**—*Then the Lord said, “My Spirit shall not strive with man forever* (Genesis 6:3; see also 1 Samuel 16:14; Psalm 51:11; 106:33; Nehemiah 9:30-31; 2 Thessalonians 2:6).

**Interpretation**—There is no end to the love of God. God’s grace and mercy are indeed generous and God’s patience is longsuffering (Nehemiah 9:30-31). But there comes a point when God says the Holy Spirit has restrained sin long enough, put up with sin long enough, and withheld judgment long enough.

*Love is doing the best good for the object of that love.*  
*Grace is unmerited favor.*  
*Mercy is unmerited non-punishment.*

***There comes a point where enough is enough, and it's no longer loving to be gracious and merciful.*** That point came about in the days of Noah (Genesis 6:3). It also happened with the destruction of Sodom and Gomorrah (Genesis 18:20) and the disobedience of Saul (1 Samuel 16:14), and it will come about with this present age (2 Thessalonians 2:6). David, because of his sin, feared the removal of the Holy Spirit from his life (Psalm 51:11). We know that today, in the church age, believers do not lose the indwelling of the Spirit (1 Corinthians 6:19), but we may lose the filling of the Spirit (Ephesians 5:18), if we test the grace of God by our sin. [We will discuss this at length in Part 2 of this studybook.]

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. The justice and holiness of God are limited.
- B. The grace and mercy of God are limited.
- C. The love and truth of God are limited.

### **#3 The Filling of the Holy Spirit Resulted in the Wisdom, Understanding, and Technical Ability Necessary to Build the Tabernacle**

**Observation**—*And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship* (Exodus 31:3; see also Exodus 35:31; 1 Chronicles 12:18).

**Interpretation**—When Moses built the Tabernacle, God told him He had specifically called a man named Bezalel and *filled him with the Spirit of God to build the Tabernacle ... to make artistic designs for work in gold, in silver, and in bronze, and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship* (Exodus 31:4-5). The work of the Holy Spirit is evidenced by wisdom, understanding, and unique abilities for the specific task which God is doing.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. We should never assume that illogical erratic activity or sloppy workmanship are part of what the Holy Spirit is doing.
- B. We should be sensitive to the leading of the Holy Spirit when we build a house for God.
- C. Since our bodies are a Temple of the Holy Spirit (1 Corinthians 6:19), we should treat them the way they treated the Old Testament Temple.

### **#4 The Holy Spirit Empowered the Judges for War**

**Observation**—*And when the sons of Israel cried to the Lord, the Lord raised up a deliverer for the sons of Israel to deliver them, Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel. When he went out to war, the Lord gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim* (Judges 3:9-10; see also Judges 3:10; 6:34; 9:23; 11:29; 13:25; 14:6, 19; 15:14).

**Interpretation**—From the 1300s to the 1000s B.C., Israel fell into sin and bondage to other nations. Each time they cried out to God for deliverance, God gave them judges, empowered by the Holy Spirit, to go to war with Israel's enemies. We should notice that when *the Spirit of the Lord came upon* the judges, they were used by God to carry out His purpose of delivering Israel. But this possession of the Holy Spirit was not like the prophets, whose prophecy was never wrong. The possession of the judges did not result in perfect judges. Barak was afraid to go into battle without Deborah, Gideon's life ended poorly, and Samson fell to Philistine women. What the judges did do was carry out God's purposes. The Holy Spirit used the judges against the enemies of God's purpose, even though they were not perfect people.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. The Holy Spirit might inspire a nation's president to go to war against an evil dictator.
- B. Immature people may be led by the Holy Spirit to join as soldiers in a just war.
- C. Even if we are not yet mature, we should go to war against things like immorality and impurity.

### **#5 The Holy Spirit Revealed the Word of God and Inspired Certain Men to Write It Down without Any Error Whatsoever**

**Observation**—*The Spirit of the Lord spoke by me, and His word was on my tongue* (2 Samuel 23:2; see also 23:1-3; Psalm 110:1 with Mark 12:36; Psalm 41:9 with Acts 1:16; Psalm 2 with Acts 4:24-25; Matthew

5:18; 15:4; Isaiah 6:9-10 with Acts 28:25; Hebrews 3:7; 10:15-16; 2 Peter 1:21; 2 Timothy 3:16; John 14:26; 16:14; 1 Corinthians 14:37; 2 Peter 3:15-16).

**Interpretation**—David was the most godly king Israel ever knew. He was also a writer of many Psalms. Near the end of his life, he declared those Psalms to be a revelation and an inspiration of the Holy Spirit.

**Revelation** is God **disclosing** something not previously known.  
**Inspiration** is God **directing** human authors to use their own personality to compose and record without error God's revelation to man in the words of their original writings.

David declared that the Spirit of God moved him to write the Psalms. In Mark 12:36, Jesus confirmed that specifically about David concerning Psalm 110:1, declaring, *David himself said [it] in the Holy Spirit*. Peter also stated this concerning Psalm 41:9 when he wrote, ... *the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David* (see also Acts 4:25).

This was not just declared of David but of other writers of the Scripture as well. In Matthew 15:4, Jesus quoted what Moses wrote and called it what God said. He also declared, *For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished*.

In Acts 28:25, Paul said, *The Holy Spirit ... spoke through Isaiah the prophet ....* Then he quoted Isaiah 6:9.

The author of Hebrews attributed the Old Testament to the work of the Holy Spirit (Hebrews 3:7; 10:15-16).

Possibly the best verse describing **revelation** is 2 Peter 1:21. There Peter described revelation by saying, *men moved by the Holy Spirit spoke from God*.

Possibly the best verses for **inspiration** are 2 Timothy 3:16 and 17. There Paul told us, *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work*.

We can also apply this to the New Testament because Christ and the apostles declared it. In the Upper Room Discourse, Jesus told the apostles, *But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you* (John 14:26) and *He shall glorify Me; for He shall take of Mine, and shall disclose [it] to you* (John 16:14). Peter also confirmed this when he equated Paul's letter with *the rest of the Scripture* (2 Peter 3:15-16).

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. The Holy Spirit revealed the Word of God to the authors of the Bible.
- B. The Holy Spirit revealed the mind of God to certain men and inspired their writings according to their own personalities.
- C. The Holy Spirit revealed the words the authors of the Bible wrote down, so those words were without error.

## #6 The Holy Spirit Sent Elijah and Elisha During the Days of the Kings of Israel to Point Out the Disobedience of the People

**Observation**—Now it came about when they had crossed over, that Elijah said to Elisha, "Ask what I shall do for you before I am taken from you." And Elisha said, "Please, let a double portion of your spirit be upon me" (2 Kings 2:9; see also 1 Kings 18:12; 22:21, 24; 2 Kings 2:9-16).

**Interpretation**—After the reigns of Saul, David, and Solomon, the kingdom split into a northern kingdom called Israel and a southern kingdom called Judah. The kings in the North were all bad, but the worst was probably Ahab, along with his wicked wife Jezebel, because they led Israel further into idolatry. As a response, God raised up the prophet Elijah, who defeated Jezebel's prophets of Baal on Mt. Carmel. In all this we learn that Elijah was led by *the Spirit of God* (1 Kings 18:12). The condition of Israel, however, continued to deteriorate, and God led Elisha to succeed Elijah. The empowerment of the Holy Spirit which was on Elijah was transferred to Elisha (2 Kings 9:2, 14-16). Prophets were sent to Israel at their time of greatest disobedience (see 2 Chronicles 15:1-7).

**Prophets** revealed three things: (1) new Scripture from God, (2) some ongoing or future work of God, and (3) the disobedience of the people of God

This third reason was the most common work of the prophets of Israel.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

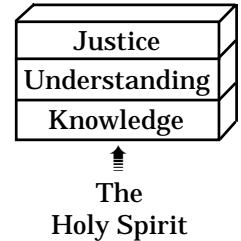
- A. Prophets today reveal the disobedience of God's people.
- B. Prophets today reveal what God is doing or about to do.
- C. There are no prophets today.

## #7 Isaiah Said the Holy Spirit Is the Ultimate Source of All Knowledge

**Observation**—Who has directed the **Spirit of the Lord**, or as His counselor has informed Him? With whom did He consult and {who} gave Him understanding? And {who} taught Him in the path of justice and taught Him knowledge, and informed Him of the way of understanding (Isaiah 40:13-14; see also Isaiah 30:1-3).

**Interpretation**—Isaiah told us the Holy Spirit is the ultimate and final source of all knowledge, understanding, and justice. The other persons of the Godhead are, too, of course, but it's the Spirit who is specifically mentioned here. There seems to be a progression in Isaiah's revelation. The Holy Spirit is the ultimate source of:

- (1) **knowledge**, i.e., information given in the context of a value system
- (2) **understanding**, i.e., wise counsel based on knowledge
- (3) **justice**, i.e., right judgment based on knowledge and understanding



**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. We can expect the work of the Holy Spirit to be mystically leading people in ways which cannot be explained or understood.
- B. We can expect that the work of the Holy Spirit will be to take even unlearned, ignorant believers and give them the ability to make accurate judgments.
- C. We can expect that the work of the Holy Spirit will be to exhort people to learn to make accurate judgments.

## #8 The Holy Spirit "Lifted Up" the Prophet Ezekiel and "Carried Away" the Apostle John

**Observation**—Then He said to me, "Son of man, stand on your feet that I may speak with you!" And as He spoke to me **the Spirit** entered me and set me on my feet; and I heard {Him} speaking to me (Ezekiel 2:1-2; see also Ezekiel 3:12, 14, 24; 8:3; 11:1, 5, 24; 36:26-27; 37:1, 4, 14; 39:29; 43:5; Revelation 1:10; 4:2; 17:3; 21:10).

**Interpretation**—Two of the major prophets of the Bible—Ezekiel in the Old Testament and the Apostle John in the New Testament—speak of being lifted up or carried away or set upon their feet by the Holy Spirit. This is not a common phenomena and is certainly not something we should **expect** the Holy Spirit to do. However, the lifting up by the Holy Spirit was used to bring about some significant works of God.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

- A. The Holy Spirit might use unusual means to point us to the Word of God.
- B. The Holy Spirit might suddenly bring to mind someone we should witness to.
- C. The Holy Spirit might use one of our believer friends to tell us what we should do.

## #9 The Holy Spirit Filled the Prophet Micah with Justice and Courage

**Observation**—On the other hand I am filled with power—with the **Spirit of the Lord**—and with justice and courage to make known to Jacob his rebellious act, even to Israel his sin (Micah 3:8; see also 2:7 and Malachi 2:14-15).

**Interpretation**—The power which Micah experienced from the filling of the Holy Spirit gave him a sense of justice and courage to let the Jews know about their sin and rebellion. So the filling of the Holy Spirit results in a sense of justice and courage to let other believers know about their sin and rebellious ways.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

Ephesians 5:18 tells us to *be filled with the Spirit*. According to Micah 3:8 (above), what would that look like?

- A. We will know the difference between a righteous act and a rebellious act.
- B. We will teach the difference between a righteous act and a rebellious act.
- C. We will make rebellious acts known to rebellious believers.

## #10 Zechariah Told Zerubbabel to Trust the Holy Spirit, Not Might or Power, When Rebuilding the Temple

**Observation**—... *Not by might nor by power, but by My Spirit,* says the Lord of hosts (Zechariah 4:6; see also 7:12 and 12:10).

**Interpretation**—Zechariah was the son of Berechiah, who seems to have died when his son was young, making Zechariah the immediate successor to his grandfather Iddo (Nehemiah 12:4). Iddo was a priest who returned from Babylon with Zerubbabel to rebuild the Temple in Jerusalem in 538 B.C. The foundation of the Temple was laid in 536 B.C., but opposition stopped the work for about 15 years (Ezra 1:1-4; 4:1-5). Through Zechariah, God exhorted Israel to finish the Temple. In 4:6, Zerubbabel is given the attitude needed for success in building God's Temple: *Not by might nor by power, but by My Spirit*.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 29.

Today in the church age, it is believers who are the house of God (1 Peter 2:7-9, 1 Corinthians 6:19). But what does it mean to complete a task by the Holy Spirit instead of our own might or power?

- A. People who are good school teachers, administrators, or successful in business, should apply those skills to ministry for the Kingdom of God.
- B. People with spiritual gifts such as teaching, administration, and hospitality should use them to build the Kingdom of God.
- C. People with talent in music, public speaking, or the arts, should use them to build the Kingdom of God.

## The Holy Spirit in the Gospels

### #11 The Birth, Life, and Ministry of the Lord Jesus Christ Was Surrounded by the Person and Work of the Holy Spirit

**Observation**—When the Helper comes, whom I will send to you from the Father, that is the *Spirit of truth*, who proceeds from the Father; He will bear witness of Me (John 15:26; see also Matthew 1:18, 20; 3:11, 16; 4:1; 10:20; 12:18, 28, 31-32; 28:18-20; Mark 1:8, 10, 12; 3:28-29; 12:36; 13:11; Luke 1:35; 2:25-27; 3:16, 22; 4:1, 14, 18; 10:21; 11:13; 12:10-12; John 1:32-33; 3:5, 6, 8, 34; 6:63; 7:39; 14:17, 26; 15:26; 16:13; 20:22; Acts 1:2, 5, 8).

**Interpretation**—The Lord Jesus Christ:

- (1) Was prophesied in the Old Testament, by the Holy Spirit, to come as the Messiah (Isaiah 11:1-3; 42:1-4; 61:1-2a; Matthew 12:18; Luke 4:8).
- (2) Was conceived in the Virgin Mary by the Holy Spirit (Matthew 1:18-20; Luke 1:35).
- (3) As an infant, He was recognized as the Messiah by one who was filled with the Holy Spirit (Luke 2:25-27).
- (4) Was baptized with a special presence of the Holy Spirit (Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32-33).
- (5) Was led into the wilderness by the Holy Spirit to be tempted by the devil (Matthew 4:1; Mark 1:12; Luke 4:1).
- (6) Had a ministry of baptizing others, not with water but *with the Holy Spirit and fire* (Luke 3:16; see also Matthew 3:11; Mark 1:8; John 1:33).
- (7) Was led in His ministry by the power of the Holy Spirit (Matthew 12:28; Luke 4:14; Acts 1:2).
- (8) Warned the Pharisees about blasphemy against the Holy Spirit (Matthew 12:31-32; Mark 3:28-29; Luke 12:10).
- (9) Gave His apostles the power of the Holy Spirit (Matthew 10:20; Mark 13:11; Luke 12:11-12; John 14:26; 15:26; 16:13).
- (10) Rejoiced in the work of the Holy Spirit and instructed His disciples to also rejoice in the Holy Spirit's work (Luke 10:20-21).



- (11) Instructed people to ask God the Father for the Holy Spirit as the gift of being born again unto salvation (Luke 11:13; John 3:6, 8, 34; 6:63).
- (12) Told Nicodemus that no one could fully understand the work of the Holy Spirit (John 3:8; see also Ecclesiastes 3:11; 8:8 ["wind" is the Spirit], 17).
- (13) Predicted all believers would be indwelt with the Holy Spirit during the coming (church or grace) age (John 7:38-39; 14:17; 15:26; 20:22; Acts 1:5, 8).
- (14) Said that the ministry of the Holy Spirit would be to bear witness of Christ but not of Himself (John 15:26; Acts 1:8).
- (15) Revealed that the Holy Spirit does not act independently, rather He discloses only and precisely what is spoken by God the Father (John 16:13).
- (16) Gave the 12 apostles a specific ministry of baptizing people in the Holy Spirit (Matthew 28:18-20; John 20:22-23).
- (17) Will reign in the future (Millennial) Kingdom by the prediction and power of the Holy Spirit (Isaiah 11:1-9; 61:1-9).

**Application**—For the author's answer, see Appendix A, page 30.

See if you can you make an application of each of these 17 interpretations.

## The Holy Spirit in the Book of Acts and the Epistles

### #12 The Birth of the Church Age Was Surrounded by the Person and Work of the Holy Spirit

The Acts of the Apostles has more references (51) to the Holy Spirit than any other book of the Bible.

**Observations**—But you shall receive power when **the Holy Spirit** has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8; see also 1:2, 5, 8, 16; 2:4, 17, 18, 33, 38; 4:8, 25, 31; 5:3, 9, 32; 6:3, 5, 10; 7:51, 55; 8:15, 17, 18, 19, 29, 39; 9:17, 31; 10:38, 44, 45, 47; 11:12, 15, 16, 24, 28; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, 6; 20:23, 28; 21:4, 11; 28:25).

The book of Acts describes the first 30 years of the history of the church age. About 80% (79.03%) of the references to the Holy Spirit in Acts occur during the first 10 years (33-42 A.D.). The remaining 20% of the Holy Spirit references are divided fairly equally between the next two 10-year periods (9% from 43-52 A.D. and 11% from 53-63 A.D.). Also, the first half (chapters 1-12) of Acts deals primarily with Peter and the fulfillment of the agenda given in Acts 1:8. That predicted the coming (or baptism) of the Holy Spirit in (a) "Jerusalem" to the Jews—Acts 2; (b) "Samaria" to the half Jews—Acts 8; and (c) "the remotest part of the earth"—to the non-Jews—Acts 10.

**Interpretations**—In the book of Acts we learn that the apostles:

- (1) Were baptized with the Holy Spirit in order to start the church (Acts 1:1-8, 16; 8:14-17; 10:19-48; 11:12, 15, 16; 19:2, 6).
- (2) Were all filled with the Holy Spirit and spoke in the various native languages of the people present (Acts 2:2, 4, 17, 18, 33).
- (3) Taught salvation as the only requirement for receiving *the gift of the Holy Spirit* (Acts 2:38; 5:32).
- (4) Were filled with the Holy Spirit and preached, taught, or spoke out boldly for Christ (Acts 4:8, 25, 31; 9:17; 13:9, 12; 20:23; 21:4, 11).
- (5) Exercised judgment putting Ananias and Sapphira to death for lying to the Holy Spirit (Acts 5:3, 9; see also 8:18-22; 13:9-11).
- (6) Selected leaders who were filled with the Holy Spirit and led by the Holy Spirit. That filling and leading was recognized by their wisdom (Acts 6:3, 5, 10; 8:29, 39; 11:28; 20:28).
- (7) Taught that refusing to obey the Scripture was *resisting the Holy Spirit* (Acts 7:48-55; 28:25).
- (8) Recognized that their disciples experienced *joy and the comfort of the Holy Spirit* (Acts 9:31; 13:52).
- (9) Selected Barnabas to go to Antioch *for he was a good man and full of the Holy Spirit and faith* (Acts 11:24).
- (10) Were led by the Holy Spirit to send out missionaries (Acts 13:1-4).
- (11) Recognized that God gave the Holy Spirit to all the Gentile converts just as He had the Jewish believers (Acts 15:8, 28).

(12) Were led by the Holy Spirit to initially go west to Europe (Acts 16:6).

**Application**—For the author's answer, see Appendix A, page 30.  
See if you give an application for each of these 12 interpretations.

## **#13 In the Late 50s A.D., the Romans Learned that the Holy Spirit Leads Church Age Believers In the Spiritual Life**

**Observations**—*The Spirit Himself bears witness with our spirit that we are children of God* (Romans 8:16; see also Romans 1:4; 2:29; 5:5; 7:6; 8:2, 4, 5, 6, 9, 11, 13, 14, 16, 26, 27; 9:1; 15:13, 16, 19, 30).

Of the 27 occurrences of the Holy Spirit in the book of Romans, 17 (63%) are in chapter 8. So we shall focus on that chapter. We shall, however, consider here all the references to the Holy Spirit in Romans.

**Interpretations**—In Romans we learn that the Holy Spirit:

- (1) Gave church age believers the ministry of reaching the Gentiles with the Gospel (1:4-5).
- (2) Does a *circumcision ... of the heart*, not a conversion of outward religious, physical, or mechanical practices (2:29; 5:5; 7:6).
- (3) Is leading the church age believers to set their mind on His holiness to keep the Law of the righteousness and holiness of God not *the letter* of the law of Moses for Israel, or the letter of any other institutional law for that matter (2:29; 7:6; 8:2, 5, 6, 9).
- (4) Will raise believers from the dead just as the Father (4:10) by the Spirit raised Jesus Christ from the dead (8:11).
- (5) Has given us a new spiritual nature (which directs us to live for God) that resides in our old mortal bodies. The Holy Spirit, then, is leading us into a process (or a warfare) of *putting to death the deeds of the body* (8:13-14). So the Holy Spirit-led life is a process of conflict between our old fleshly nature and our new spiritual nature (2 Corinthians 5:17; 2 Peter 1:4).
- (6) Interacts with our spirit, confirming to us that we are indeed children of God (8:16).
- (7) May lead us into suffering for Christ, *in order that we may also be glorified with Him* (8:14-17).
- (8) Takes our weak prayers to God the Father and *intercedes for us* (8:26) according to the predetermined plan of God the Father (8:26-30).

**Application**—For the author's answer, see Appendix A, page 31.  
See if you can give an application for each of these 8 interpretations.

## **#14 About 56 A.D., Paul Told the Corinthians that Their Wisdom and Their Ministry Should Come from the Power of the Holy Spirit Not from the Influence of the World**

**Observations**—For by *one Spirit* we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit (1 Corinthians 12:13; see also 2:4, 10, 11, 12, 13, 14; 3:16; 6:11, 19; 7:40; 12:3, 4, 7, 8, 9, 11).

### **Interpretations**

There are 22 references to the Holy Spirit in 1 Corinthians. Most of them are in chapter 2 (7 references) and chapter 12 (10 references). In 1 Corinthians we learn:

- (1) The Holy Spirit gives power (2:4) in the form of wisdom which is different from the world's wisdom and cannot be understood by unbelievers in the world (2:11-14) because the wisdom of the Holy Spirit comes not from the world but from *the depths of God* (2:10) [1 Corinthians 2:4-14].
- (2) The spiritual life created by the presence of the Holy Spirit can be resisted by the believer who, because of his sin nature, is *still fleshly* (3:3). So there is a third category of people in between natural worldly unbelievers and supernatural spiritual believers, namely, supernaturally saved but worldly (fleshly, sinful) believers (1 Corinthians 3:1-3).
- (3) Because there are not just two categories but three, the spiritual life of a believer is a battle between following the wisdom of the world and following the wisdom of God. The test, which shows someone is spiritual, is when they apply the Word of God to a situation (7:39-40). Conversely, someone is fleshly when *any man among you thinks that he is wise in this age* (3:18). Believers think fleshly when they disregard the fact that they are the Temple of God to be kept holy [separated from the world] (3:16-17; see also 6:18-20). Fleshly believers lose rewards in heaven (3:11-15; see also 1 Corinthians 3:14-20).

- (4) *Fornicators, adulterers, homosexuals, thieves, and swindlers, shall not inherit the kingdom of God* (6:9-10). Believers in Jesus Christ shall enter God's kingdom, even though they used to be sinners like that, because they are washed, sanctified, and justified *in the name of the Lord Jesus Christ and in the Spirit of our God* (6:11) [1 Corinthians 6:9-11].
- (5) The work of the Holy Spirit results in Jesus being "Lord," and the work of evil spirits results in speaking of Jesus as "accursed" (12:3).
- (6) The various different gifts, ministries, and effects within the body of Christ all come from the same Holy Spirit (12:4-6, 8-11) and are all to be used *for the common good* not private or personal blessings (12:7).
- (7) We believers (in the church age) are *all baptized into one body* by the Holy Spirit (12:13).

Of the 11 references to the Holy Spirit in 2 Corinthians, 7 of them are in chapter 3. That chapter emphasizes the work of the Holy Spirit as a new covenant of increasing Christlikeness rather than keeping a law.

- (8) *God also made us adequate as servants of a new covenant, not of the letter; but of the Spirit; for the letter kills, but the Spirit gives life* (2 Corinthians 3:6; see also 1:22; 3:3, 6, 8, 17, 18; 5:5; 6:6; 13:14).
- (9) The Holy Spirit (who is both distinct from Christ [3:14] and one with Christ [3:17]) is constantly working in us to bring us to greater Christlikeness [3:17-18]). The process is a new covenant which follows the path of glorifying (advertising) Christ, instead of the letter of the Mosaic Law (3:3-8).
- (10) The style of ministry we have is *in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love* (6:6; see the list in 6:3-6).

**Application**—For the author's answer, see Appendix A, page 31.

In 1 Corinthians we learn that the Holy Spirit gives power to believers in the form of heavenly (not earthly) wisdom. Set up two columns on a sheet of paper. Over the left-hand column write "It is a ministry of the Holy Spirit when" and over the right-hand column write "It is a ministry of the world when." Then make 10 applications from the 10 interpretations above, listing the Holy Spirit applications on the left side and worldly ones on the right side.

## #15 In the Late 40s A.D., Paul Told the Galatians the Holy Spirit Replaced the Law

**Observations**—... *did you receive the Spirit by the works of the Law, or by hearing with faith?* (Galatians 3:2). *Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor* (3:24-25; see also Galatians 3:2, 3, 5, 14; 4:29; 5:5, 16, 17, 18, 22, 25; 6:1, 8).

**Interpretations**—In Galatians we learn that:

- (1) We receive the Holy Spirit by placing our faith in Christ not by keeping the Law or any act of the flesh (3:2).
- (2) We are neither perfected by keeping laws nor any act of the flesh but by the Holy Spirit (3:3, 5).
- (3) We receive the blessings of the faith of Abraham—a personal relationship with God—as a promise of the Holy Spirit through faith, not law (3:14).
- (4) Because we live according to the Spirit, we shall be persecuted by those who live under law [because the Spirit takes us to the character of God which never can be captured by any law] (4:29).
- (5) We cannot live both ways—by law and by the Holy Spirit. [Any law is of the flesh, but for the Galatians, it was the Jewish practice of the Mosaic Law.] If we live by law, then we have fallen from the age of grace. The goal of the Law was to nationally govern Israel, but our goal is the hope for righteousness (5:4-5).
- (6) *But I say, walk by the Spirit, and you will not carry out the desire of the flesh* (5:16). The deeds of the flesh are usually controlled by laws. Adultery, drunkenness, and outbursts of anger can be identified, quantified, and prohibited with a law. But the fruit of the Spirit can never be quantified or established by laws. For example, no law can measure or control our love, joy, peace, patience, etc. (5:16-25).
- (7) When some believer gets caught up in a sin (one of those deeds of the flesh in 5:19-21), those who are spiritual (living by the desires of the Spirit in 5:22-23) should restore the sinner to righteousness (6:1).
- (8) The spiritual life and the fleshly (sinful) life both come about by sowing seeds toward that life. Whatever we sow, that's what we reap (6:8).

**Application**—For the author's answer, see Appendix A, page 32.

See if you can write a paragraph describing in your own words the 8 interpretations listed above. In other words, can you summarize what Paul said about the work of the Holy Spirit in Galatians?

## #16 Around 61 A.D., Paul Told the Ephesians to be Filled with the Holy Spirit

**Observation**—*And do not get drunk with wine, for that is dissipation, but be filled with the Spirit* (Ephesians 5:18; see also Ephesians 1:13; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:18; 6:17, 18).

**Interpretations**—In Ephesians we learn:

- (1) We know believers are sealed by the Holy Spirit because they were chosen to be in Christ before the foundation of the world (1:4, 13).
- (2) The Holy Spirit gives us access to God the Father, making us not strangers but part of the household of God (2:18-19; see also 6:18).
- (3) We are not only individually a Temple of the Holy Spirit (1 Corinthians 3:16; 6:19) but, collectively, are the universal body of Christ which is *growing into a holy temple in the Lord ... into a dwelling place of God in the Spirit* (2:21-22).
- (4) This spiritual Temple of our church age was not revealed to the Old Testament prophets so it is not part of (or a fulfillment of) their work but a new unique different work revealed to the New Testament apostles and prophets (3:5).
- (5) Our bodily Temple is *to be strengthened with power, through His Spirit in the inner man* (3:16) which results in (a) Christ in our hearts, (b) being grounded in love, and (c) being able to comprehend the deep things of God (3:16-18).
- (6) Because we have this position, as a Spirit-indwelted Temple, we are to walk worthy of that calling (4:1), including preserving the unity of the body (the universal church) (4:3, 4). This is done not by compromising to accommodate each other, but by turning away from sin and conforming ourselves to the image of Christ (4:17-20).
- (7) The way we preserve the unity of the Temple of God, the universal church, is by putting on the new nature, which God added to our old nature at salvation (4:23-32). When we don't do that, we grieve the Holy Spirit with our sin (4:30).
- (8) We are to be filled with the Holy Spirit. Sin is like being drunk with wine—it puts you out of control and in chaos. Being filled with the Holy Spirit is just the opposite—it puts the Holy Spirit in control and takes you out of chaos (5:18). The result of the filling of the Holy Spirit is singing hymns outwardly (5:19) while inwardly giving thanks to God (5:20), and being in submission to each other (5:21). That means wives to husbands (5:22-33), children to parents (6:1-4), and slaves to masters (6:5-9).
- (9) The putting on of the new nature and putting off the ever present old nature is a constant spiritual warfare where we're also engaging demonic powers (6:12). To succeed, we must put on the armor of God (6:11). Most weapons are defensive, but one is a weapon of offense designed for attack, *the sword of the Spirit which is the Word of God* (6:17).

**Application**—*For the author's answer, see Appendix A, page 32.*

Using these 9 interpretations, see if you can write a paragraph using your own words to summarize the theology of the Holy Spirit as taught by Paul in the book of Ephesians.

## #17 Around 61 A.D., Paul Told the Philippians to Have the Fellowship of the Holy Spirit

**Observation**—*If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose* (Philippians 2:1-2; see also 1:19, 27; 2:20; 3:3; 4:23).

**Interpretation**—In Philippians we learn that Christian fellowship comes from the Holy Spirit. Of the 7 uses of the word “spirit” in Philippians, only one clearly refers to the Holy Spirit, and it has to do with fellowship. Fellowship of the Holy Spirit, then, should be in the context of the same mind, the same love, the same human spirit, and intent on the same purpose (literally, “thinking”). So if you desire the fellowship of the Holy Spirit, pursue those things (2:1-2).

**Application**—*Choose only the best answer. For the author's answer, see Appendix A, page 32.*

- A. To have the fellowship of the Holy Spirit, we should associate with believers with whom we have affection or compassion.
- B. To have the fellowship with the Holy Spirit, we should try to have every believer we are associated with come to an agreement on all spiritual issues.

- C. To have the fellowship of the Holy Spirit, we should associate with believers who have the same purpose as we do.

## **#18 About 61 A.D., Paul Told the Colossians, Since They had the Love of the Spirit, They Needed the Knowledge of His Will**

**Observation**—... Epaphras ... informed us of your love in *the Spirit*. For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding (Colossians 1:7-9).

**Interpretation**—Paul had never met the Colossian Christians. When he heard from Epaphras about their love toward God and all the saints in Christ (1:4), he prayed for their knowledge and spiritual wisdom and understanding. In Colossians, we learn that the love we have for one another in Christ is a foundation for, and should be followed by, a filling of knowledge, spiritual (not worldly) wisdom, and understanding.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 32.

What is the best thing to do for new believers?

- A. We should help them get involved in a local church.
- B. We should help them establish a prayer life and a time for daily reading the Bible.
- C. We should help them to grow in spiritual wisdom learned from the Word of God.

## **#19 About 51 A.D., Paul Told the Thessalonians That the Holy Spirit Called Them to a Life of Sanctification**

**Observation**—For our gospel did not come to you in word only, but also in power and in *the Holy Spirit* and with full conviction; just as you know what kind of men we proved to be among you for your sake (1 Thessalonians 1:5; see also 1:6; 4:8; 5:19, 23; 2 Thessalonians 2:6-8, 13).

**Interpretations**—From 1 and 2 Thessalonians we learn:

- (1) The Gospel originally came there with the power of the Holy Spirit, which resulted in their receiving the Word of God externally with persecution and internally with the joy of the Holy Spirit (1 Thessalonians 1:5).
- (2) Anyone who rejects the idea of being called to sanctification, especially to abstain from sexual immorality, is rejecting the work of the Holy Spirit (1 Thessalonians 4:3, 8; 5:23).
- (3) *Do not quench the Spirit; do not despise prophetic utterances. But examine everything {carefully}; hold fast to that which is good* (1 Thessalonians 5:19-21).
- (4) There is a restrainer of sin now at work in the world (until the Rapture of the church) who is most likely the Holy Spirit (2 Thessalonians 2:6-8).
- (5) They were predestined by God for salvation and *sanctification by the Spirit* (2 Thessalonians 2:13).

**Application**—For the author's answer, see Appendix A, page 32.

Write a paragraph, using these 5 interpretations, stating in your own words Paul's message to the Thessalonians about the work of the Holy Spirit.

## **#20 In the Mid-60s A.D., Paul Told Timothy to Guard His Own Spiritual Gift and to Be Aware of Deceitful Spirits**

**Observation**—Guard, through *the Holy Spirit* who dwells in us, the treasure which has been entrusted to {you} (2 Timothy 1:14; see also 1 Timothy 3:16; 4:1).

**Interpretation**—From 1 and 2 Timothy we learn:

- (1) The Holy Spirit was involved in declaring (vindicating/justifying) the righteousness of Christ (1 Timothy 3:16).
- (2) The Holy Spirit warns us that in the later times (such as today), there will be deceitful spirits trying to get people to listen to doctrines of demons (1 Timothy 4:1).
- (3) We have been gifted by the Holy Spirit for ministry. Those gifts are a treasure which has been entrusted to us which we must *guard through the Holy Spirit* (2 Timothy 1:14).

**Application**—For the author's answer, see Appendix A, page 32.

Write a paragraph applying these 3 interpretations of Paul's teaching about the Holy Spirit written to Timothy.

## **#21 About 65 A.D., Paul Told Titus Our Salvation Is a Result of the Mercy, Washing, and the Renewing of the Holy Spirit**

**Observation**—He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by **the Holy Spirit** (Titus 3:5).

**Interpretation**—There is only one reference to the Holy Spirit in Titus, but it's a crucial one. It tells us that our salvation is not based on good works but on the mercy (unmerited non-punishment) of God, His regenerative cleansing, and a renewing by the Holy Spirit. Therefore, in Titus we learn that the Holy Spirit participates in our salvation by a merciful unmerited unearned cleansing and renewing.

**Application**—Choose only the best answer. For the author's answer, see Appendix A, page 32.

- A. Our salvation is connected to helping others.
- B. Our salvation is connected to spiritual cleansing.
- C. Our salvation is connected to baptism.

## **#22 In the Mid-60s A.D., the Author of Hebrews Told the Early Jewish Christians Not to Go Back into the Old Sacrifice System Because It Insults the Holy Spirit**

**Observation**—God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of **the Holy Spirit** according to His own will (Hebrews 2:4; see also 3:7; 6:4; 9:8, 14; 10:15, 29).

**Interpretation**—From the book of Hebrews we learn:

- (1) The Holy Spirit initially gave signs and wonders and miracles and various gifts to *those who heard* the Lord Jesus personally (2:3-4).
- (2) What David wrote in Psalm 95:8-10 and Jeremiah wrote in Jeremiah 31:34 is what the Holy Spirit said (3:7; 10:15).
- (3) Even saved people who fall away *have been made partakers of the Holy Spirit* (6:4).
- (4) The sacrifice system carried out by the priests in the Old Testament was a work of the Holy Spirit (9:13-14).
- (5) The sacrifice system carried out by believers in the church age insults the Holy Spirit because it regards Christ's blood as common ("unclean" NASV) instead of saving (10:29).

**Application**—For the author's answer, see Appendix A, page 32.

Write a paragraph applying these 5 interpretations (or others you have made) about the work of the Holy Spirit as described by the author of Hebrews.

## **#23 In the Mid-60s A.D., Peter Told the Early Christians "Scattered Throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia" that the Holy Spirit Revealed the Bible and He Is Sanctifying Them Through It**

**Observation**—Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of **the Spirit**, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure (1 Peter 1:1-2; see also 1:11, 12; 3:18; 4:14; 2 Peter 1:4).

**Interpretation**—From Peter we learn:

- (1) The primary work of the Holy Spirit in the church is sanctification (1 Peter 1:2).
- (2) The Spirit moved the prophets to predict the coming of Christ (1:11).
- (3) The preaching of the Gospel is by the Holy Spirit (1:12).
- (4) Christ, after His death, was made alive in the Spirit (3:18).
- (5) *If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you* (4:14).

- (6) The way Scripture was revealed to the human authors is *men moved by the Holy Spirit spoke from God*. This Scripture was not a matter of their own interpretation of some situation or circumstances, nor was it their own will. It was prophetic inspiration from God, written without error (2 Peter 1:20-21).

**Application**—For the author's answer, see Appendix A, page 33.

Write a paragraph summarizing the 6 interpretations above or others you have made.

## **#24 In the Early 90s A.D., the Apostle John Told the Churches of Asia Minor to Abide In the Holy Spirit But First Test the Spirits to See Whether They Are from God**

**Observation**—*Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world* (1 John 4:1; see also 1 John 3:24; 4:2, 3, 6, 13; 5:7, 8).

**Interpretation**—In 1 John the Apostle John gave us 3 ways to *test the spirits to see whether they are from God*. Those who have the Spirit of God:

- (1) Confess the 100% humanity (4:1-3) and 100% deity (4:15) of Christ.
- (2) Keep the commandments of Jesus and the apostles (3:24 and 4:4-6).
- (3) *Love one another* (4:7-14).

**Application**—For the author's answer, see Appendix A, page 33.

Write out a series of questions which can be used to *test the Spirits*.

## **#25 In the Mid-90s A.D., the Apostle John Wrote the Apocalypse of Revelation "to the Seven Churches that Are in Asia ... What the Spirit Says to the Churches"**

**Observation**—*He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God* (Revelation 2:7; see also 1:10; 2:11, 17, 29; 3:6, 13, 22; 4:2; 14:13; 17:3; 21:10; 22:17).

**Interpretations**—From the Revelation of the Apocalypse we learn:

- (1) John was *in the Spirit on the Lord's day*—probably a state of personal devotions and private worship John was having during his time of exile by the Emperor Domitian (81-96 A.D.). John was on the island of Patmos, off the coast of Ephesus (1:10; 4:2; 17:3; 21:10).
- (2) When John addressed the churches of the seven cities of Asia, it was a collective (group) evaluation from Jesus Christ to the angel of the church in that city. (This angel was probably a heavenly being, since the word is used that way in the rest of the book.) But the response called for is always individual. *He who has an ear, let him hear what the Spirit says to the churches* (2:7, 11, 17, 20; 3:6, 13, 22).
- (3) Those who are believers during the future Tribulation are those who do not take the mark of the Anti-christ, and suffer, and die for it. They are addressed with the comment, *"Blessed are the dead who die in the Lord from now on!" "Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them"* (14:13). It seems, therefore, that the Holy Spirit is involved in the deeds which follow us to heaven.
- (4) The final appeal of the Bible comes from the Holy Spirit and the "bride" (apparently the church), who says, *"Come."* And let the one who hears say, *"Come."* And let the one who is thirsty come; let the one who wishes take the water of life without cost (22:17).

**Application**—For the author's answer, see Appendix A, page 33.

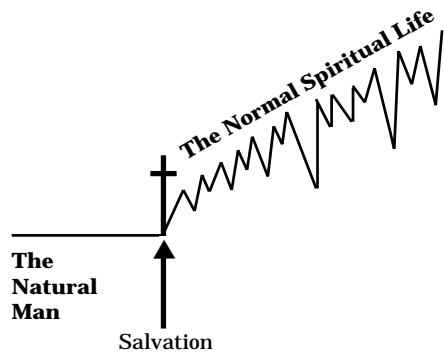
Write a paragraph summarizing the work of the Holy Spirit as presented in the book of Revelation.

# Part 2

## The Spiritual Life

### Introduction

We shall begin with a chart which approximates the path of spiritual growth for most people. This is not the ideal path of a perfect believer but the normal path of a growing believer. There are exceptions, of course, but the spiritual development of most of us will tend to follow this process. We shall then attempt to consider the various aspects of spirituality in the order in which they occur.



The **cross** on this graph represents the time of one's salvation. **Up** represents the direction of Christlikeness brought about by the work of the Holy Spirit in the life of the believer. **Down** represents the sin of the believer whereby he or she goes back to living by the values of this world, ignoring the Word of God. The stock-market-like **jagged line** represents the actual path of most believers as they struggle between the flesh and the Spirit.

### The Work of the Holy Spirit at Salvation

When a person receives Jesus Christ as his or her personal God and Savior, they make a decision which might be in the form of a prayer like this:

*Dear God, I confess that I am a sinner and separated from you by my sin. I have come to understand that the Lord Jesus Christ, Your Son, has paid for my sin when He died on the cross. Right now I am asking Him to come into my life and be my God and Savior. Thank you for forgiving me of my sin and allowing Jesus Christ to come into my life. Amen.*

There are several things to notice about a salvation decision:

- 1. Salvation requires repentance (Matthew 3:2; Mark 1:15; Matthew 4:17; Acts 2:38).** It's an admission of sinfulness and hence personal eternal hopelessness without Christ. It's literally changing our mind about who we are and who Christ is. It's a realization of being lost. You can't be saved if you don't see yourself as lost. So when presenting the Gospel to someone, the first question is not "When were you saved?" but "When were you lost?" If a person sees some saving value in their parents, their church, their good deeds, or their lifestyle, they are not ready for salvation. It is not in merit but in repentance, not in pride but in humility, that we must begin our relationship with God (Ephesians 2:8-9, Titus 3:5).
- 2. Salvation involves a decision to receive Jesus Christ as God (John 1:12; 3:16-18; 5:24).** It is not, per se, a decision to make Him Lord. Conforming us to the image of Christ is the reason the Spirit of God called us to repentance (Romans 8:29). So making Christ Lord becomes the goal of our life. But the Lordship of Christ is a process, as indicated by the jagged line. It's "up" on the graph. (For examples of saints who have not yet made Christ Lord, see 1 Corinthians 1:2; 3:1-3; and Acts 19:18-19.)
- 3. Salvation is the time when the Holy Spirit does four things: the new believer is regenerated, indwelled, baptized, and sealed by the Holy Spirit.** [In English, we can use the word R.I.B.S. to remember it.]

**Regeneration** by the Spirit, which is the new life God gives us because of the washing or renewing work of the Holy Spirit (Titus 3:5)



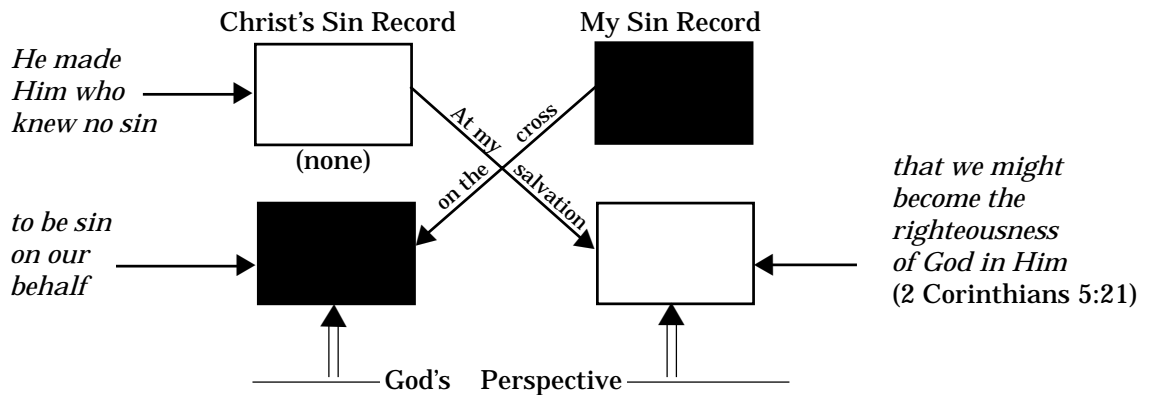
**Indwelling** of the Spirit, which is the special presence of the Holy Spirit in you, resulting in your body being a *temple of the Holy Spirit* (1 Corinthians 6:19; see also 1 Corinthians 3:16 and 1 Peter 2:9)

**Baptism** of the Spirit, which is membership into the universal church, the *one body* of all believers (1 Corinthians 12:13; see also Romans 6:3)

**Sealing**, which is the preserving of the believer with *the Holy Spirit of God by whom you were sealed for the day of redemption* (Ephesians 4:30)

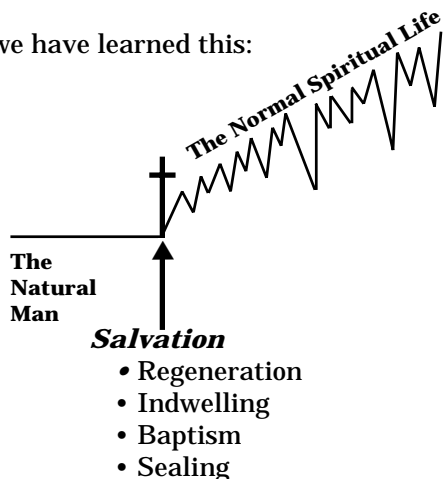
These are acts of God, not acts of the believer. The only act of the believer is to receive Christ (John 1:12; Acts 4:12; 16:31). These are also non-experiential. They will work out over time in the experience of the believer's life, but they are, in themselves, not accompanied by any experience or even awareness on the part of the believer at the moment of conversion.

4. **Salvation is when a person receives a positional sanctification.** When someone repents of their sin and receives Christ as their God and Savior, God removes their sin positionally. Their sheet is wiped clean. They become *the righteousness of God in Him* [Christ] (2 Corinthians 5:21). They become *saints by calling* (1 Corinthians 1:2), *washed, sanctified, and justified* (1 Corinthians 6:11; see also Hebrews 10:10). This position of sainthood before God means *that our old self was crucified with {Him,} that our body of sin might be done away with, that we should no longer be slaves to sin* (Romans 6:6). It is often pictured like this:



5. **Salvation is when a person begins the spiritual life.** Before salvation, we are what Paul calls a *natural man ... who does not accept the things of God* (1 Corinthians 2:14). The natural man is not someone without a spiritual nature. A spirit was breathed into Adam (Genesis 2:7) and transmitted through natural birth to every member of the human race. Humans are not animals. Animals have only body and personality (intellect, emotion, and will). But all humans have a spiritual sense of morality, justice, purpose, and destiny (Proverbs 20:27). For that reason, they are without excuse if they do not use that natural-born spiritual ability to seek God (Jeremiah 29:13; Romans 1:18-32; 2:14-16). But the natural man hits a ceiling in his spiritual nature. He cannot progress beyond his sense of moral conscience, justice, purpose, and destiny. He cannot discern true morality, justice, purpose, or destiny until he responds to the conviction of the Holy Spirit (John 16:8) and receives Christ. Only at that point does the Holy Spirit help the believer begin his or her journey toward maturity.

So far, we have learned this:



- Salvation is:**
1. Repentance
  2. A decision to receive Christ
  3. The time of regeneration, indwelling, baptizing and sealing of the Holy Spirit
  4. Positional sanctification, and
  5. The transition from natural to spiritual thinking

## **Application Question #26—Answer true or false to the following statements and explain your answers**

*For the author's answers, see Appendix A, page 33.*

- A. Repentance means to change your mind about both who I am and who Christ is.
- B. Salvation is a decision to both receive Christ as Savior and trust Him as Lord.
- C. Regeneration by the Holy Spirit is necessary because before salvation I have no spirit.
- D. The indwelling of the Holy Spirit is the same as the omnipresence of the Holy Spirit.
- E. Old Testament believers were not baptized with the Holy Spirit.
- F. The Holy Spirit Himself is the seal of our salvation.
- G. Positional sanctification means we stand, and will always stand, before God with a position of holiness, having no sin whatsoever on our account, for all time.
- H. The natural man cannot discern anything from the Holy Spirit.

## **The Spiritual Condition of New Believers**

Peter said, *like newborn babes, long for the pure milk of the Word, that by it you may grow in respect to salvation* (1 Peter 2:2). Peter is saying we should always be like newborn babes, longing for *the pure milk of the Word*. Two indications that a person has actually become a believer are: (1) a conviction of sin and (2) a hunger for the Word of God. Before salvation, the Bible is seen as little more than an academic curiosity. It's old, out-of-date, and out-of-touch—*foolishness* (1 Corinthians 2:14). After salvation, the indwelling Spirit makes it the book that lives. Believers have even risked their lives to bring it from one to another.

The fuel for all spiritual growth is a knowledge of God through the written Word of God (John 17:17; Deuteronomy 4:2; Revelation 22:18-19). Growth is restricted when the Bible is: (1) ignored (not enough fuel) or (2) when something is added to it (polluting the fuel).

Even though all believers long for the pure milk of the Word, new believers (like new babies) need special attention. They need *milk to drink, not solid food* (1 Corinthians 3:2). Paul does not here tell us exactly what that *milk* is (as opposed to solid food). But we can observe a few things he, and other spiritual leaders, did with new believers.

First, we notice that the spiritual life was lived out before them. It was caught as it was taught. When Jesus first called His disciples, He told them, *Follow Me* (Matthew 4:19). Paul took Timothy and Titus along with him. Joshua closely observed Moses, as Elisha did Elijah. So new believers should be included in a network of more mature believers they can observe in business, family, school, and other life situations.

Second, new believers were given an overview of God's work through history. Most of the speeches given in the Bible to new believers (sometimes including unbelievers) are a summary overview of what God has done all through history, especially as He progressively revealed His Word to His people (see Joshua 24; Acts 7; 24). So the teaching of new believers should begin with an overview of the Bible, an overview of who God is, what He does, and what He will do.

Third, new believers are asked to think, reason, and learn. God told Hosea, *My people are destroyed for lack of knowledge* (Hosea 4:6; see also Isaiah 5:13). New believers need to begin to realize the need to learn the Scriptures and not to add to or take away from them (Deuteronomy 4:2). Jesus told us that eternal life was based on knowledge (John 17:3, 17). We read, *... you shall know the truth, and the truth shall make you free* (John 8:32). When Paul heard that some Colossians had become believers, he wrote them a letter in which he said, *For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, to please {Him} in all respects, bearing fruit in every good work and increasing in the knowledge of God* (Colossians 1:9-10).

So a new believer should have the milk of:

- A network of more mature believers
- An overview of who God is and what He has done
- Someone who encourages him or her to know more about God and His ways through His written Word

### **Application Question #27—Choose the best statement**

*For the author's answers, see Appendix A, page 33.*

- A. The best thing to teach a new believer would be a review of salvation.
- B. The best thing to teach a new believer would be an overview of the whole Bible.
- C. The best thing to teach a new believer would be this material on the spiritual life.

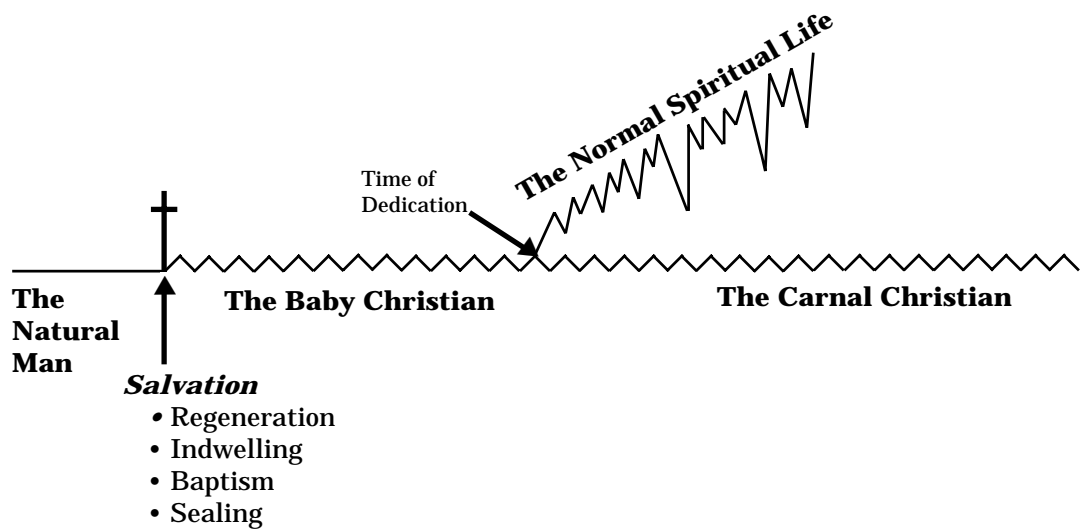
## **The Carnal or Fleshly Christian**

Paul wrote, *When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things* (1 Corinthians 13:11). There comes a time when a child should grow up (1 Corinthians 3:2; Hebrews 5:11—6:3; James 4:4-6). Acting like a baby is natural, normal, and cute—if you are a baby. But after a time, those same actions are not natural or normal. Carnal (fleshly) believers are those who continue to be spiritual babies by focusing on this world instead of the next.

From the passages listed above, we can observe a few characteristics of carnal Christians:

- They divide up the church (1 Corinthians 1:11-13; 3:4).
- They take one another to court (1 Corinthians 6:1-8).
- They get divorced and remarried (1 Corinthians 7).
- They misuse their spiritual gifts (1 Corinthians 12 and 14).
- They don't sacrificially love one another (1 Corinthians 13).
- They don't focus on the resurrection of the body (1 Corinthians 15).
- They don't regularly save in order to give to the needs of others (1 Corinthians 16:1-4).
- They seek the acclaim of the world (James 4:4).
- They are still seeking pride rather than humility (James 4:6).
- They focus on some *elementary principles* (Hebrews 5:12), like keeping extra biblical procedures or customs, as a mark of spirituality instead of the pursuit of righteousness (Galatians 3:3; 4:9-11).
- They don't train their conscience to discern good and evil (Hebrews 5:14).
- They practice the deeds of the flesh instead of the fruits of the Spirit (Galatians 5:16-25).

***Carnal Christians are those who remain focused on the world's values, fleshly desires, and life this side of heaven***



### **Application Question #28—What would be the best thing to teach a carnal Christian?**

*For the author's answers, see Appendix A, page 33.*

- A. A review of salvation.
- B. An overview of the Bible.
- C. This material on the spiritual life.

## **A Time of Dedication**

Some believers have a crisis experience after salvation which calls them to make a specific decision to dedicate themselves to God. For others, it seems to be a series of steps or several decisions. For some, it comes early, soon after salvation. For others, it comes later, after a period of being a baby Christian or even a carnal Christian. In a sense, this goes on throughout our Christian life. Nonetheless, the Scripture does seem to indicate some point or time of an after salvation dedication. Paul said—to those who are already believers—*present yourselves to God* (Romans 6:13); *walk in a manner worthy of the calling with which you have been called* (Ephesians 4:1); *glorify God in your body* (1 Corinthians 6:20). James also wrote, *submit therefore to God* (James 4:7).

Possibly the most descriptive passage on dedication is Romans 12:1-2, *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.* Here Paul described three elements of dedication:

- First, dedication involves our physical bodies being a living sacrifice. It has to do with what we physically do all day long during this life here on earth.
- Second, dedication is a decision to *not be conformed to this world*.
- Third, dedication is a decision (or series of decisions) to *be transformed by the renewing of your mind*. So it has to do with consciously moving our minds in the direction of the will of God, *that which is good and acceptable and perfect*. This is the positive side of dedication. It's not just turning away from the world but it's turning our mind toward God.

### **Application Question #29—Choose the best statement**

*For the author's answers, see Appendix A, page 33.*

- A. All believers should make a decision to dedicate themselves to God.
- B. All believers will go through some experience after which they will dedicate themselves to God.
- C. All believers should be dedicated to God, but no decision to do that is necessary.

## **The Normal Spiritual Life**

In Romans 6, Paul described our positional sanctification, namely, *that our old self* (lit. "old man") *was crucified with Him in order that* [positionally] *our body of sin might be done away with, so that* [experientially] *we would no longer be slaves to sin* (Romans 6:6, brackets and parentheses mine).

But in Romans 7, Paul went on to explain how he observed the struggle of the normal spiritual life. *For that which I am doing, I do not understand; for I am not practicing what I {would} like to {do,} but I am doing the very thing I hate.... I find then the principle that evil is present in me, the one who wishes to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members* (Romans 7:14-15, 21-23). This spiritual struggle is not a part of just being a baby Christian or a carnal Christian but an element Paul found present in his life after his dedication to Christ. Paul asked the question, *Who will set me free from the body of this death?* (v. 24). Then he answered with *Thanks be to God*

through Jesus Christ our Lord! (v. 25). But **after** that dedication statement, Paul still concluded, *So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin* (v. 25).

So this seems to be an on-going process. Spiritual perfection (ultimate sanctification) is not obtained during this life. The inner war between our new spiritual nature and our old sinful nature will go on as long as we are in this body. That's because this body has a fallen nature inherited from Adam (Romans 5:14-15). But that does not mean we are doomed to live a spiritually defeated life. Because of our positional sanctification (Romans 8:1-3) and the indwelling Holy Spirit, we can choose to *not walk according to the flesh but according to the Spirit* (Romans 8:4). *For all who are being led by the Spirit of God, these are sons of God* (Romans 8:14). Therefore,

Our challenge is to fight the temptations of our old nature by strengthening our new nature

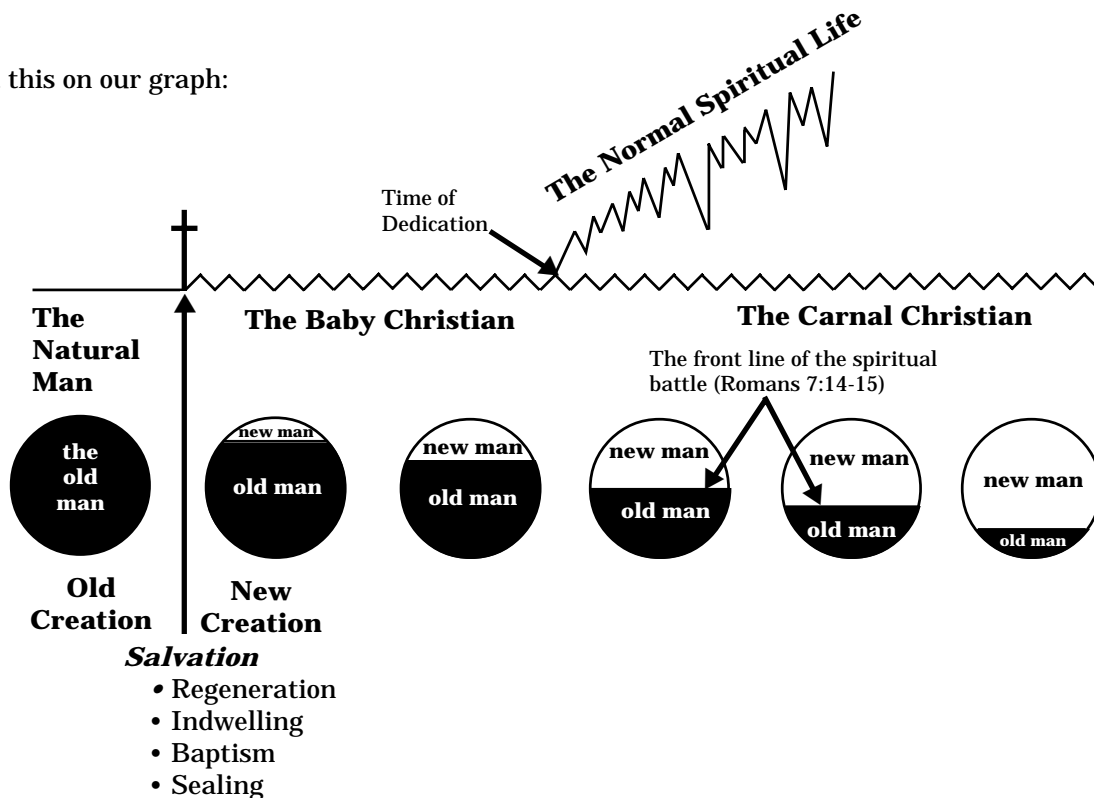
In Ephesians 4:22-24, Paul wrote, *in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in {the likeness of} God has been created in righteousness and holiness of the truth.* So believers have both an old self (literally, “man”) and a new self (literally, “man”). The normal spiritual life is lived as we ... *lay aside the old self ... and put on the new self.*

**Application Question #30—Choose the best answer**  
*For the author's answers, see Appendix A, page 34.*

Romans 8:9 says we *do not walk according to the flesh but according to the Spirit.* What is the best way to do that?

A. Focus on destroying the flesh.  
 B. Focus on strengthening our new spiritual nature.  
 C. Focus on the work of the Holy Spirit.

Let's put this on our graph:



## What Happens When Believers Sin?

***Sin is anything contrary to the character of God.*** Sin is only secondarily something done against people. We sin against one another when we don't treat each other the way God commanded us to. But all sin is basically and ultimately against God, since He is the source of all morality. So when we sin, it affects our relationship with God.

### 1. ***Grieving the Holy Spirit***

Paul wrote, *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption* (Ephesians 4:30). Isaiah also wrote, *But they rebelled and grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them* (Isaiah 63:10). Our sin is not just a disappointment to God, it causes Him grief. These verses prove the personality of the Holy Spirit, since He can be grieved, but it also shows how our sin pains God emotionally. So our sin not only hurts us, it hurts God in the sense that it brings Him emotional pain.

### 2. ***Quenching the Holy Spirit***

In 1 Thessalonians 5:19, Paul said, *Do not quench the Spirit.* If we read to the end of his sentence, we get a bit more of what that means. The whole sentence is, *Do not quench the Spirit; do not despise prophetic utterances. But examine everything carefully; hold fast to that which is good; abstain from every form of evil* (verses 19-22). Paul gave us three qualifying or defining statements explaining what quenching the Spirit means. Before we list them, notice once again that the work of the Holy Spirit is quenchable. When we read of the work of God the Father, it's like a done deal. He says things like, *From ancient times I planned it. Now I have brought it to pass* (2 Kings 19:25). You and I can't hurt the works of God the Father. We can only hurt ourselves. But with the Holy Spirit, it's different. It's like He makes God's path known and available, but it's up to us to choose that path and stay on it. Now back to 1 Thessalonians 5:19-22, where Paul listed 3 ways the work of the Spirit is quenched. The first way is to despise prophetic utterances. Paul said the gift of prophecy would cease (1 Corinthians 13:8), and all mention of it ceased about halfway through the first century (see Appendix D). Prophetic utterances seem to be replaced by the New Testament. So, by way of application, the work of the Spirit would be quenched by ignoring or disobeying the New Testament. If you believe God still gives prophetic utterances today, then be sure you follow the second point and *examine everything carefully*. But for all of us it means we should examine every teaching to see if it conforms to Scripture. Third, having examined what is being taught, Paul said we should *hold fast to that which is good*—good being determined by its conformity to the Bible.

### 3. ***Loss of the assurance of salvation***

All the elect saints chosen of God from eternity past will be with Him forever (Ephesians 1:3-11; Romans 8:28-39). The death of Christ *reconciled* you to God *in order to present you before Him, holy and blameless and beyond reproach* (Colossians 1:22). But how do you know if, indeed, you are one of those elect? What is the assurance that we have, indeed, received Christ through faith (John 1:12; 3:16-17; 5:24)? Paul says you can be assured of it *if indeed you continue in the faith, firmly established and steadfast* (Colossians 1:23). On the other hand, John said, *The one who says, "I have come to know Him," and does not keep His commandments, is a liar; and the truth is not in him* (1 John 2:4). So the **security** of salvation is determined by God from eternity past and cannot be lost (John 10:28-29). But when we sin, we lose the **assurance** that we are among the saints. Whether we are saved or not, we have no assurance that we are saved when we insist on continuing to sin.

### 4. ***Hindering spiritual growth***

Sin has consequences. Paul said in Galatians 6:7-8, *Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.* If we repent of our sin (Acts 2:38), confessing our sin to God (1 John 1:9), He promises to forgive us our sin. But forgiveness does not erase the consequences of sin. If I murder someone, rape them, give them AIDS, make them pregnant, or destroy their property, then confess it to God in sincere repentance, God will forgive me. But they are still dead, raped, sick, pregnant or without their property. The consequences of sin are not erased with forgiveness. These consequences become spiritual baggage. They create evil thoughts, bad habits, and change our life situation in such a way that spiritual growth becomes harder. For example, the biggest barriers to my spiritual growth are the sins I practiced as a teenager. And I was a Christian at the time. I thought I could change whenever I wanted. To my surprise, that was not true. Those habits remain

alive and well today (at age 59). There is no such thing as sowing without reaping. We are all kept from reaching the spiritual maturity we could otherwise obtain by the spiritual baggage we carry due to our sin.

### Application Question #31—Choose the best answer

For the author's answers, see Appendix A, page 34.

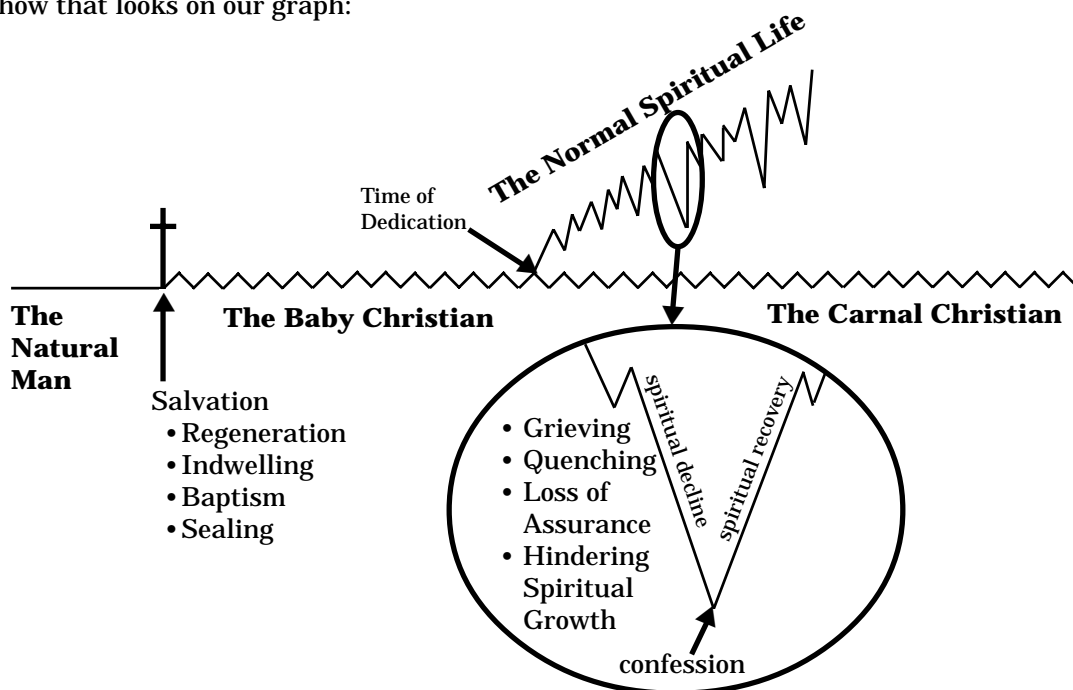
If a Christian says, "God wants me to be happy, so He doesn't mind if I, say, get a divorce, practice homosexuality, or commit fornication every now and then." What is true of him or her?

- A. He or she no longer has the security of their salvation.
- B. He or she no longer has the assurance of their salvation.
- C. He or she never had real salvation in the first place.

## Confession

So long as we believers are in this physical body with a sin nature which has warped our personalities, perverted our morality and affected our thoughts, as long as we are this side of heaven, we will sin. Sin is not unavoidable (1 Corinthians 10:13), but it is inevitable. The Apostle John said, *If we say that we have no sin, we are deceiving ourselves, and the truth is not in us* (1 John 1:8). But the apostle went on to give us the solution to our ongoing sin. He said, *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness* (verse 9). Psalm 32 is an excellent example of this confession. First, David tells us what happened when he did not confess his sin. He wrote, *When I kept silent about my sin, my body wasted away, through my groaning all day long* (verse 3). But finally, he wrote, *I acknowledged my sin to Thee, and my iniquity I did not hide; I said, "I will confess my transgressions to the Lord;" and Thou didst forgive the guilt of my sin* (verse 5). Confession is an act of humbling ourselves before God. The word for "confess" (*homologeō*) literally means "the same words." It is to agree with God or say the same thing God is saying about our sin. Confession is not an explanation. "I'm sorry, but ..." is not a confession. Confession is not explaining our situation but agreeing with God that we sinned. The result of confession is that *He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness* (1 John 1:9). That results in the filling of the Holy Spirit.

Here is how that looks on our graph:



### **Application Question #32—Choose the best statement**

*For the author's answers, see Appendix A, page 34.*

- A. If I continue to sin and confess my sin, I cannot know if I am saved.
- B. If I continue to sin and think I don't need to confess it, I cannot know if I am saved.
- C. I cannot know if I am saved when I continue to sin, whether I confess it or not.

## **The Filling of the Holy Spirit**

The fuel or energy of spiritual growth (or spiritual recovery) is the filling of the Holy Spirit. The key passage here is Ephesians 5:18. It reads, *do not get drunk with wine, for that is dissipation, but be filled with the Spirit*. The word for *filled* is a very common word, but the form here (*plerousthe*) is a second person plural, present, passive, imperative. The present is progressive, so it's an ongoing command. The passive voice means the subject receives the action, and, of course, the imperative is a command. So it might be elaborately translated, "Y'all (or "you guys") keep on being filled with (or by) the Holy Spirit." So the filling of the Spirit is very different from the indwelling of the Spirit.

**Indwelling** is the once-for-all act done to the believers of this age by the Holy Spirit at the time of salvation. It is not experiential, never repeated, and never revoked.

**Filling**, on the other hand, is part of the ongoing spiritual life, can be lost, and needs to be repeated.

The filling of the Spirit is contrasted with drunkenness which is described with a word (*asotia*), which is usually translated "wantonness," "excess," or "dissipation." The idea is one of being out-of-control or controlled by chaotic excesses. By contrast, to be filled with the Holy Spirit is a command to be sanctified, controlled by, and living consistently with the conviction supplied by the indwelling Holy Spirit.

The basic Old Testament idea of the filling of the Spirit is connected to the Temple. The glory of God filled the Temple and by so doing sanctified it, setting it apart to God. All sin was outside, holiness was inside (1 Kings 8:10-11; 2 Chronicles 5:13-14; 7:1-2). The same will be true of Israel's future millennial Temple (Ezekiel 43:4-5). We see the same setting apart in certain people, such as Joshua (Deuteronomy 34:9); Bezelel (Exodus 31:3; 35:31); and John the Baptist and his parents (Luke 1:15, 41, 67).

In our (church) age, the believer is the Temple of the Holy Spirit (1 Corinthians 3:16; 6:19; 1 Peter 2:7-9). So the filling of the Holy Spirit is about the experiential on-going sanctification of believers.

### **Application Question #33—Choose the best statement**

*For the author's answers, see Appendix A, page 34.*

- A. To be filled with the Spirit is to be controlled by the Spirit.
- B. To be filled with the Spirit is to be sanctified by the Spirit.
- C. Both A and B are equally true.

## **Spiritual Gifts**

***"A spiritual gift is a God-given ability for service"***

[Ryrie, *Balancing the Christian Life*, p. 94]

There are at least six things we should know about spiritual gifts:

### **1. *Spiritual gifts are for serving others***

Spiritual progress is also characterized by ministry.

***Ministry is serving people with eternal values in mind***



In Old Testament Israel, service was primarily illustrated by official positions. People were served by kings, prophets, Levitical priests, and other Levites who were not priests. But for the church, Jesus changed that. We read, *And calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all* (Mark 10:42-44). Later, Jesus explained this, saying, *"But do not be called Rabbi; for One is your Teacher, and you are all brothers. And do not call {anyone} on earth your father; for One is your Father, He who is in heaven. And do not be called leaders; for One is your Leader, {that is,} Christ* (Matthew 23:8-10). Jesus did not tell us exactly what ministry would look like in the church. He left that to the Holy Spirit's revelation through the apostles. But Jesus gave us the new foundation. *"But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted* (Matthew 23:11-12).

The apostles—especially Peter and Paul—gave us the new platform for service—spiritual gifts. Peter wrote, *As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God* (1 Peter 4:10).

**2. *Spiritual gifts are God-given***

They are not achieved by human endeavor. They must be *developed* by human endeavor, but we cannot obtain, for example, the gift of teaching or administration just because we work hard to get it.

**3. *Spiritual gifts are spiritual, not natural, talents***

A talent, say, in music, art, public speaking, sales, learning languages, math, or human relations are talents connected to our personalities. We are born with a genetic structure which encourages such talents. To be sure, they are also from God, but they come via natural birth, whereas spiritual gifts come via spiritual rebirth at salvation.

**4. *Spiritual gifts are abilities, not positions* (as in Old Testament Israel)**

God's gifting does not necessarily follow the positions we create in our organizations. For example, a woman should not be a "pastor" of a local church, dean of a Christian school, or president of a missionary organization (1 Timothy 2:12). But a woman may, indeed, have the gift of pastoring. She may exercise shepherd-like caring for her family, other women, women's groups, and children. It seems women often ignore the gifting of God and compete with men for positions in our organizations. Meanwhile, we have a church filled with hurting women, desperate for some gifted women to minister to them. Many older-in-Christ men and women are unavailable for ministry because they are busy trying to get jobs in our organizations.

**5. *No one has all the gifts, but every believer has some spiritual gift(s)***

***Each of us will wrap our natural talents and personalities around our spiritual gifts in such a way that our gifts will all be developed differently***

The gifts are listed in 1 Corinthians 12:8-10 and Romans 12:6-8. In Ephesians 4:11, gifted individuals are listed (different word "gift"), who have a special responsibility to equip the whole church in those areas (verses 12-13). These lists may not be exhaustive, and some of them seem to be for the initial formation of the church (1 Corinthians 13:8). But generally, our gifts will follow these areas.

**6. *You discover your spiritual gifts as you serve people***

The way to discover your gifts is probably not by taking a written test or a class of some sort. Those things may not be harmful, but they probably reveal more of your personality than your gifts. The best way to find your gift(s) is to begin serving people in various ways. Then after some time, ask yourself: (1) In what areas does God seem to be using me? (2) What do I enjoy doing—what brings joy and contentment? (3) What draws me closer to God as I do it? and (4) What tends to be a link between God and the people I'm serving? So, the best way to discover your gift(s) is by looking back over your shoulder as you progress spiritually in ministering to people.

### **Application Question #34—Choose the best answer**

*For the author's answers, see Appendix A, page 34.*

If I have the gift of hospitality and I am sure I have no other spiritual gift, I should:

- A. Practice all the spiritual gifts regularly but emphasize hospitality.
- B. Ignore all the other spiritual gifts and practice hospitality.
- C. Practice the other spiritual gifts irregularly but emphasize hospitality.

## **The Spiritual Warfare**

Satan and demons (sometimes called evil spirits) are fallen angels. Satan, for example, was a cherub (Ezekiel 28:14). Being angels, they are not like God in that they are not everywhere present, all knowing, or all powerful. But they are more powerful than humans (Hebrews 2:7). They are not like humans in that they do not marry, reproduce, or die. We know of no salvation or plan of redemption for fallen angels. Satan and his army of bad angels promote pride, seek to destroy believers, pervert the truth of God, and destroy the purposes of God.

Concerning spiritual warfare:

### **1. Evil spirits will be confronted during spiritual growth, or recovery phase, of the spiritual life**

Satan is the god of this world (2 Corinthians 4:4). So when you are going in the direction of the world, the demonic forces won't give you much trouble. I've heard people say things like, "Boy, I really know what sin is all about!" usually meaning they've sinned a lot.

***You don't realize the power of sin when you are sinning.  
Actually, you will experience the power of sin when you try being good.***

If you are floating down a white water rapids in a canoe or raft, you may think you understand the power of the current. But you really don't. If you want to experience the power of the current, try stepping out of the raft and walking back upstream. The spiritual warfare is realized when you try to recover or grow in your spiritual walk.

### **2. Evil spirits will counterfeit what is good**

Evil is a perversion of good. First, there must be something good in order for evil to pervert it. In order to have a broken arm (a bad arm), I must first have an arm (a good arm). So evil depends on good for its very existence. It needs something to pervert. The way Satan and his demons do this is by questioning the truth of God (Genesis 3:1) and then denying that truth, usually by slight alterations. But there must first be a truth of God for them to pervert. Gradually, they provide an alternate truth, a half truth mixed with both truth and error. No counterfeiters would produce false currency with a picture of Mickey Mouse on it. Counterfeiters make the false look a lot like the real thing so as to fool the uninformed.

### **3. Evil spirits will focus on pride**

Pride is the root of all evil (Psalm 138:6; Proverbs 3:34; Matthew 23:12; 1 Peter 5:5; James 4:6). Someone once asked me, "Why would demons be so dumb as to follow Satan?" The answer is that sin is not a matter of smart vs. dumb. Lots of smart people sin and follow Satan's world system. Sinners are not those who are dumb but those who want to live for themselves. They want to be master of their own destiny. They want to be proud.

***Pride is to put value in something (usually people) apart from God***

Humility connects all virtues and value to God. Pride disconnects virtues and value from God. That is precisely Satan's sales pitch: You can have independent value and pursue independent goals. Be all that you can be. Pursue your dreams. If you can dream it, you can achieve it. But the fine print on Satan's appeal says "apart from God." In the end, you become your own god (Isaiah 14:14). So following Satan is not a matter of dumb vs. smart but one of independence from God rather than dependence on God.

**4. Evil spirits are defeated by putting on the full armor of God**

The central passage here is Ephesians 6. Paul wrote, *Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. ... Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God* (Ephesians 6:11, 14-17).

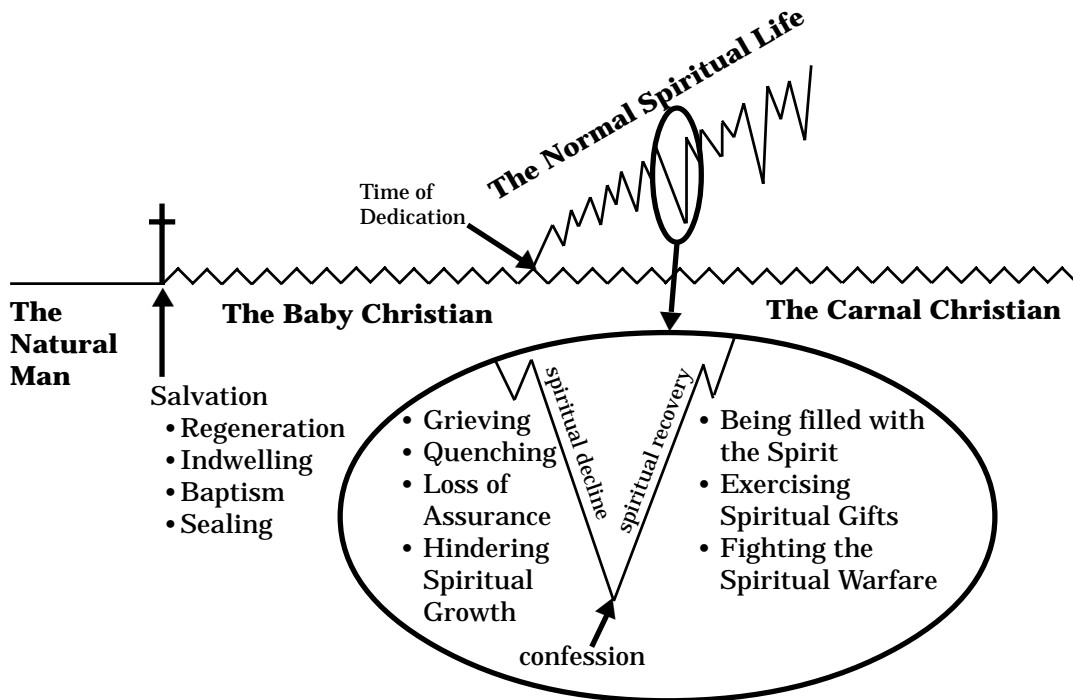
There are six pieces of armor listed here: (1) truth, (2) righteousness, (3) the Gospel, (4) faith, (5) salvation, and (6) the Word of God. Notice that the only offense attack weapon in the armor is *the sword of the Spirit, which is the Word of God*. We are also to *resist the devil* (James 4:7; 1 Peter 5:8) and overcome him (Revelation 12:11) by depending on our Lord Jesus Christ, who defeated him on the cross and will eventually destroy him (Jude 9, Colossians 2:15; Revelation 20:10). So the battle is uphill, but the victory is certain.

**Application Question #35—Choose the best answer**  
*For the author's answers, see Appendix A, page 34.*

If I am continually tempted to sin in a certain area and cannot seem to get victory over it, I should first assume:

A. I am being tempted by demons.  
 B. I am being tempted by my sin nature.  
 C. I am being tempted both by demons and my sin nature.

Now let's put this on our graph:



# Spiritual Maturity

As we look toward the upper right side of our jagged-like growth curve, we find the mature believer. So what are some of the characteristics of maturity?

## 1. *Maturity takes time*

A new believer can be spiritual but not mature. Any believer, by repenting and confessing their sin, can be spiritual. They are spiritual in the sense of being regenerated, indwelt, baptized, sealed (R.I.B.S.), and also filled with the Spirit. A spiritual believer is taking on their old sin nature from the standpoint of their new nature, in the power received from the filling of the Spirit. But maturity means doing that over the years. Doing that while married, when children come along, when sickness hits, finances fail, enemies attack, and responsibilities increase beyond our capacity to deal with them. Maturity is walking with God over time.

## 2. *Maturity means learning to love God*

Spirit-filled believers will always love God and love others. At first, their love for God is mostly an appreciation for His sending His Son to die for their sins. As they live with God over the years, they begin to love Him, not just for what He has done for them (which is very important) but also for who He is. They increasingly love Him because of His character—His righteousness, His holiness, His judgment, His eternal plan, His unchanging ways, His creativity, and the way He deals with people. In the Bible, we read statements like *Noah was a righteous man, blameless in his time; Noah walked with God* (Genesis 6:9). Men like Noah, Job, Abraham, Moses, David, the prophets, and the apostles walked with God for many years. As they lived with God, they increasingly learned to love Him because of who He was. All these men had great adversity, challenges, disappointments, and failures. But as they matured, their love of God was no longer connected to their circumstances or what God would give them. Rather, that love was based on God Himself—who He is and what He does.

## 3. *Maturity means learning to give*

One might even say,

***One of the greatest challenges life puts to us is to learn to be a greater giver***

Giving is a product of loving. *For God so loved the world, that He gave ...* (John 3:16). Loving always results in giving, and giving expects nothing in return. Early in our spiritual life, we learn how to give. For new believers and those beginning to grow spiritually, giving is often defined materially—usually with money or goods. As we grow, we realize that giving also means giving our time and energy. But mature giving develops another perspective. Mature believers first give themselves to God and then to others. Mature giving involves changing our lifestyle. It requires sacrificially giving up certain habits, pet sins, and selfish tendencies. If you are not willing to deny yourself, you will probably never make it to maturity (Matthew 16:24). And the hardest things to change are those which only gain rewards in heaven. For example, it's easier to stop smoking than it is to stop lusting.

## 4. *Maturity means learning to lead*

As we seek God over time, loving always results in giving, and giving always results in leading.

***In every situation, the true leader will always be the greatest giver***

Irrespective of positions of authority, real leadership comes from the greatest giver. For example, if an organization has a board meeting and someone on the board gives millions of dollars a year to the organization—who do you think is really leading the board meeting? It will be the one giving the millions of dollars—unless there is someone giving more spiritually, such as a Bible teacher, pastor, or serving an individual who is outgiving the money giver. In any case, the one doing the most giving will always be the real leader.

Jesus illustrated that perfectly during the Last Supper. We read that *Jesus rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. When He was finished, He said, "You call Me Teacher and Lord; and you are right, for {so} I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you* (John 13:4-5, 13-15). The apostles were to lead the

church. But they were not to do it the way the world did it but like a household slave would wash the guests' feet. Peter spelled that out for us in 1 Peter 5:1-3, *Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.*

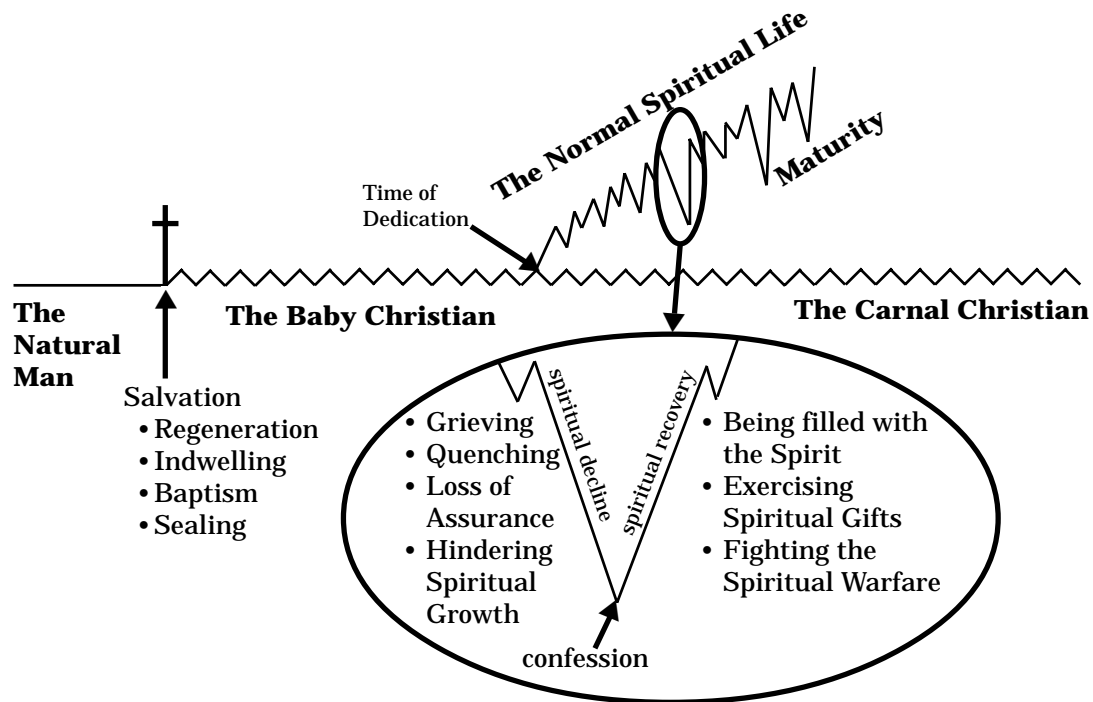
**Application Question #36—Choose the best answer**

*For the author's answers, see Appendix A, page 34.*

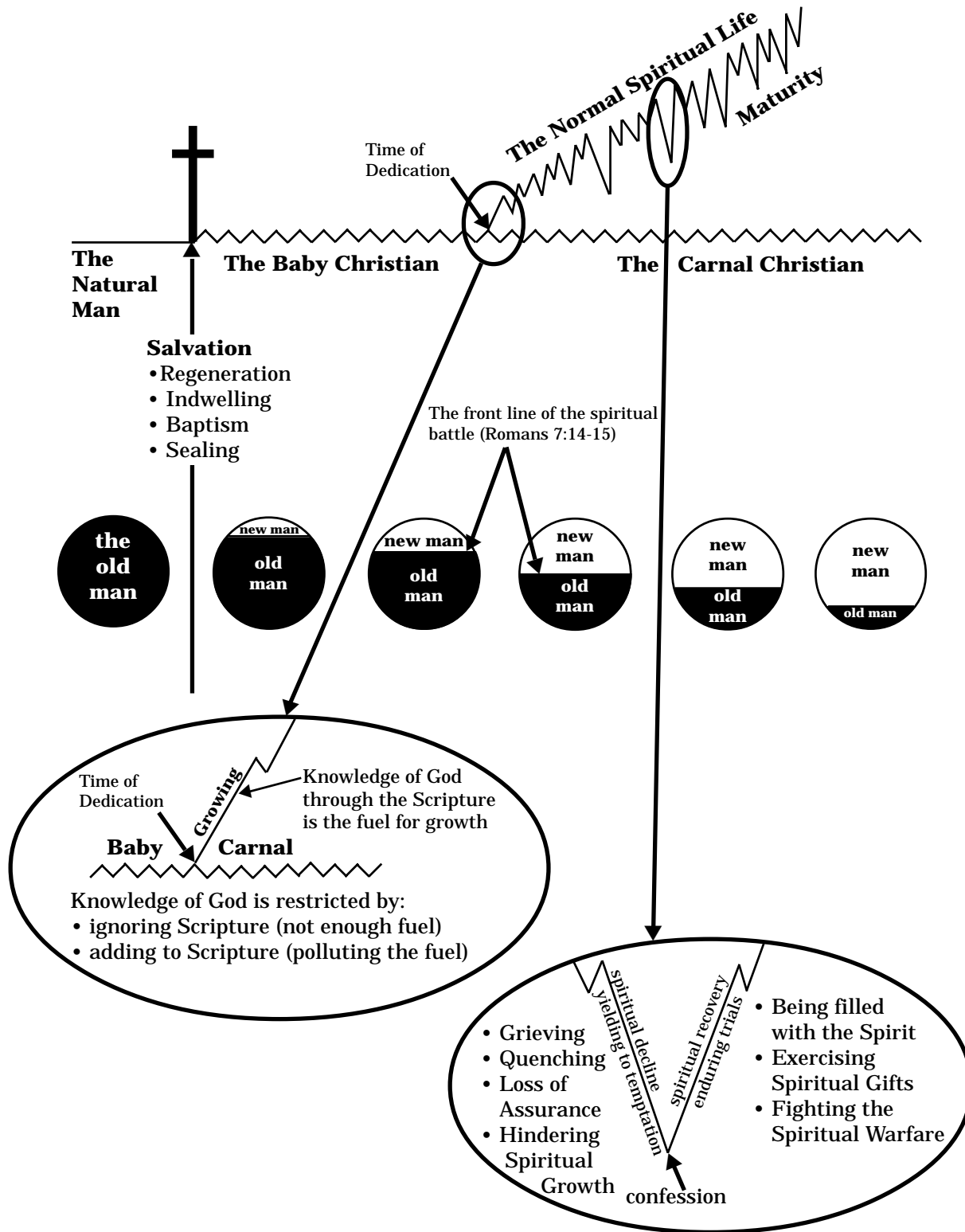
If I am a new believer and I want to become mature right away, I should:

- A. Learn to love God more.
- B. Learn to be a giver.
- C. You cannot become mature right away.

Now we can complete our spiritual life graph:



# The Spiritual Life



# Appendix A

*The author's answers to the Application Questions:*

**#1** A is correct. We know the Spirit of God was involved in creation, but His exact role is not certain. B is incorrect because Moses would not disagree if he understood the revelation we have on the subject. It's just that, with the revelation he had, Moses only understood God as One. The Trinity was revealed by Christ and the apostles. C is incorrect because, although it is possible, it is not certain that the Holy Spirit breathed into Adam the breath of life.

**#2** B is correct. There are 12 attributes of God which are never limited: His presence, power, knowledge, justice, eternity, sovereignty, unity/Trinity, infinity, truth, holiness, immutability (unchanging), and love. A and C are incorrect because they are attributes of God which can never be limited, but grace and mercy are works of God, which can be limited.

**#3** A is correct. The passage tells us about a filling of the Spirit which resulted in artistic design and quality craftsmanship. Erratic, sloppy work is not of the Holy Spirit. B is incorrect because there is no example or command in the New Testament which encourages building houses for God (see Acts 17:24). C is a correct statement but incorrect here because the passage is about the results of the filling of the Spirit, not the keeping of the Temple.

**#4** C is correct. Today God's purposes include our going to war against sins like the deeds of the flesh listed in Galatians 5:19-21. A and B are incorrect because, although they are possible, they deal with military war of non-Israel (Gentile) nations. This passage is not addressing God's dealing with military war in general but only for His purpose of establishing Israel in the land of Canaan.

**#5** B is correct. The Holy Spirit revealed the mind of God to the biblical authors, then inspired them to write it down without error, using their own personalities and methods of composition. A and C are incorrect because the work of the Holy Spirit, whereby men wrote words without error, is inspiration not just revelation. **Writing** the words of Scripture is always **inspiration**.

**#6** C is correct. There are no prophets today because prophets have new revelation from God. Paul said prophecy would cease (1 Corinthians 13:8), and John said no Scripture should be added to the Apocalypse of the book of Revelation—the last book of the Bible (Revelation 22:18-19). Until Jesus returns, we are to look to the Scripture for our words from God. A and B are incorrect because there are no prophets today in the biblical sense.

**#7** C is correct. The passage is about the Holy Spirit being the source of knowledge, understanding, and justice. But the passage also says that knowledge is “taught,” and understanding requires being “informed.” Justice is also a “path” which is “taught.” With a series of rhetorical questions, Isaiah brings us to the Holy Spirit as the source of that taught knowledge, understanding, and judgment, and says nobody taught the Holy Spirit. A is incorrect because there is nothing about mystical leading in the passage. B is incorrect because, although this is possible, what we should expect is for the Holy Spirit to take unlearned ignorant believers and make them learned and informed, so that they will “learn” understanding and judgment.

**#8** A is correct. Both the prophet Ezekiel and the apostle John received the Word of God in an unusual manner. Therefore, a good application would be that the Spirit might use some unusual way to point us to His Word. B and C are incorrect because these references are not about the Spirit's leading to do evangelism through other believers or believer friends telling us what to do.

**#9** C is correct. When Micah was filled with the Spirit of the Lord, he had the *courage to make known to Jacob his rebellious act*. A and B are incorrect because knowing and teaching the difference between righteous and rebellious acts, though crucial, is not the emphasis in this passage.

**#10** B is correct. It's the gifts of the Holy Spirit, such as those listed in Romans 12 and 1 Corinthians 12, which should be used to build the kingdom of God. A is incorrect because secular job ability brought over into Christian work can be by personal might or power rather than *by My Spirit*. C is incorrect because natural talent is not the same as spiritual God-given gifts. Answers A and C have often gotten the church off track into secular patterns and worldly objectives.

- #11** (1) The Holy Spirit is the God of Old Testament prophecy. Therefore, knowing biblical prophecy should be a big part of our spiritual life.
- (2) The Holy Spirit only one time in history engineered a virgin birth. There are many things the Holy Spirit does only once or rarely. [Other examples are (3) and (4) here.] We should expect that the work of the Holy Spirit in our lives will creatively make us unique servants of God. Spiritual people are all different—more like snowflakes than like cookies from the same cutter.
  - (3) The Holy Spirit caused one particular man to recognize the Messiah. Just because the Spirit does a work in the life of one person does not mean we should expect He will do that in another person.
  - (4) The Holy Spirit descended upon Christ in an unique way at His baptism. The work of the Spirit is unique and unpredictable.
  - (5) The Holy Spirit may lead us into a position where we are tempted by the devil, even though the Spirit will never tempt us to sin (James 1:13).
  - (6) Our ministry in the Holy Spirit may include both leading people to salvation and the awareness of God's judgment.
  - (7) We should be led in our ministry by the Holy Spirit.
  - (8) We should always take sin seriously, realizing condoning sin is blasphemy against the Holy Spirit.
  - (9) We should recognize that the apostles had a special power of the Holy Spirit to begin the church.
  - (10) We should rejoice in the work of the Holy Spirit.
  - (11) We should remember that salvation is a work of the Holy Spirit.
  - (12) We should never think we know exactly what the Holy Spirit is doing in any situation. [Don't say, "The Holy Spirit did this" or "God has done that" unless it's stated in Scripture.]
  - (13) The Holy Spirit indwells all believers today.
  - (14) The Holy Spirit points to Christ, not to Himself. Therefore, be suspect of a ministry that points to the person and work of the Holy Spirit as its emphasis.
  - (15) The Holy Spirit does not act independently from the Father or the Son. So if someone claims the Holy Spirit told them to do something inconsistent with the word or character of God as revealed in the Bible, don't believe them—such as, "God led me to divorce my wife" or "God created me as a homosexual."
  - (16) The baptism of the Holy Spirit was given to the apostles for the whole church. There is, therefore, no believer today in need of the baptism of the Holy Spirit. So be suspect of anyone who tells believers that they need the baptism of the Holy Spirit.
  - (17) The Holy Spirit has predicted that Jesus Christ will reign in a future (Millennial) Kingdom. So any ministry which does not teach a future earthly kingdom reign of Christ is in error.

- #12** (1) The Holy Spirit used the apostles to start the church. We should expect the Holy Spirit to use us to continue to add to the church.
- (2) When the Holy Spirit filled the apostles in Acts 2, they miraculously spoke in other tongues (languages) so that foreigners could hear the message of the Gospel in their own languages. It is important for us to translate the Bible into everyone's language.
  - (3) When the apostles came to a city, all those (and only those) who were saved received the Holy Spirit. We should expect all saved people (and only saved people) to reflect the presence of the Holy Spirit in their life—by, say, the conviction of sin, righteousness, and judgment (John 16:8).
  - (4) The filling of the Holy Spirit led to boldness in proclaiming the Gospel and teaching. A lack of boldness in speaking out for Christ may reflect a lack in being filled with the Holy Spirit (say, by being afraid to witness or always being evangelically/politically correct.)
  - (5) The work of the Holy Spirit is connected to judgment. We should expect those filled with the Holy Spirit to take a stand against sin and applaud righteousness.
  - (6) The Holy Spirit inspired the apostles to choose wise leaders. We should choose leaders who reflect the wisdom and discernment of God.
  - (7) Resisting the Holy Spirit and disobeying the Scripture were always linked together. We should be sensitive to recognize that those supposed Christian leaders and teachers who are not obeying the Word of God are not of the Spirit of God.
  - (8) The disciples of the apostles experienced the joy and comfort of the Holy Spirit in the midst of trials. These were not things which came upon them while they sat idle—like sickness, financial problems, personal or family conflicts. These were conflicts due to their obedience to the Holy Spirit. We should expect the comfort and joy of the Holy Spirit when persecuted for following Christ.
  - (9) Barnabas was both (a) a good man and (b) full of the Holy Spirit. One characteristic reflects the other, and both should be present in those sent out for missionary work.



- (10) Sending out missionaries was a recognition of the leading of the Holy Spirit. We should ordain men who demonstrate the leading of the Holy Spirit. Ordination does not give them the leading of the Spirit, it recognizes that leading.
- (11) The church was defined by both Jewish and Gentile believers. We should have no racial preference whatsoever in recognizing the work of the Spirit.
- (12) Paul was led by the Spirit to go West to Macedonia. God intended to reach the whole world (Acts 1:8; Matthew 28:18-20), but He did that from West to East. I should be Christ's witness to the world but not be surprised if the message comes from the West in western forms.

- #13** (1) Unlike the bulk of the Old Testament, the focus of the New Testament is not the Jews. We should seek to *bring about the obedience of faith among all the Gentiles* (Romans 1:5).
- (2) The work of the Spirit is in sincere understanding (the heart) not physical practices. We should not place sacred significance upon mechanical religious procedures.
  - (3) The church is not under the Law of Moses—which ended at the cross (Romans 10:4; Galatians 3 and 4; Ephesians 3:3-9). We should recognize the leading of the Spirit by dedication to the holiness of God, revealed throughout the Bible and the specific directives given to the church age.
  - (4) We should believe and teach that the Holy Spirit will raise believers from the dead.
  - (5) Believers have a new nature from the Holy Spirit and an old nature inherited from the Fall. The spiritual life is a battle whereby we put to death the deeds of the body.
  - (6) Believers have received a *spirit of adoption* (Romans 8:15) which is confirmed to him or her by the inner testimony of the Holy Spirit. How is that done? Paul didn't say, but Jesus did. It's by convicting us of sin, righteousness, and judgment (John 16:8; see also 1 John 2:3-4).
  - (7) We can expect to be led by the Holy Spirit into suffering for Christ so that in heaven we can be glorified with Christ.
  - (8) The Holy Spirit edits our prayers. Therefore, we should feel free to pray because the Holy Spirit will sort out what is consistent and inconsistent with the plan of God. But we should not expect to get everything we ask for because some of it is stupid.

**#14 A Ministry Is of the Holy Spirit When:**

- (1) It displays a wisdom which the world rejects but is consistent with the Word of God.
- (2) When the old sin nature is being starved and the new spiritual nature is being fed.
- (3) We consider our bodies the Temple of the Holy Spirit to be kept holy and used for ministry.
- (4) We depend on the washing, sanctifying, justifying work of the Holy Spirit to get us into the Kingdom of God.
- (5) The Jesus Christ of Nazareth described in the Gospels is Lord.
- (6) It benefits *the common good*, i.e., all believers who are touched by its effects.
- (7) It recognizes the significance of the universal nature of the church.
- (8) It results in ever increasing Christlikeness.
- (9) The spiritual life is seen as a process which cannot be measured or controlled—like an increasing love for your spouse or a greater capacity to forgive your enemies.
- (10) The style of ministry is spiritual success in the midst of physical hardship and rejection by the world.

**A Ministry Is of the World When:**

- Someone *thinks that he is wise in this age* (1 Corinthians 3:18).
- The new spiritual nature is being starved and the old sin nature is being fed.
  - We consider something else other than individual believers to be a holy place.
  - We look to any human physical ceremonial or traditional structure to get us into the Kingdom of God.
  - The Jesus Christ of the Gospels is accursed, possibly by using His name to justify activities which He had no part of—like adultery, legalism, emotionalism, a health/wealth gospel, etc.
  - Its benefits are for only one group, while being divisive between true believers in a different group.
  - It ignores the significance of the universal church (1 Corinthians 1:10-13).
  - It leads to legalism (devotion to man-made laws and traditions).
  - The spiritual life is seen as a measurable product—like the number of times you attend a meeting or the amount of money you give.
  - The style of ministry is numerical or financial success in the midst of physical comfort and acceptance by the world.

**#15** In Galatians we learn that the Holy Spirit is received by faith (1), is established in our life by faith (2), and gives us a personal relationship with God by faith (3). None of that comes by keeping laws. Neither can we have both laws and the leading of the Holy Spirit because the two oppose each other (5). But to abandon law does not mean we abandon righteousness. The Holy Spirit establishes righteousness not by prohibiting the deeds of the flesh but by establishing us in the fruits of the Spirit (6). This will never be acceptable to those living under a law (4). When some believer commits a deed of the flesh, we should restore him, using the fruits of the Spirit (7), which are established by sowing the seeds of the Spirit (8).

**#16** In Ephesians, we learn that the Holy Spirit seals us in the Father (1), gives us access to the Father (2), collectively grows us into a Temple for the Father (3), as a unique work for this church age (4), so that we can, and should, know the deep things of God (5). We should pursue the unity of the Temple (the universal church) (6) by not grieving the Holy Spirit (7). Instead, we should be filled with the Holy Spirit which results in singing, prayer, and submission: wives to husbands, children to parents, and slaves to masters (8). The decision to put on the new nature results in a warfare with demons, whom we are to fight, using the Word of God (9).

**#17** B is correct. The command of Philippians 2:1-2 is to seek the fellowship of the Holy Spirit by being of the same mind. A and C are incorrect because the command is to try to be of the same mind and purpose, not to just have affection or compassion for people we already agree with.

**#18** C is correct. Paul's prayer for the Colossians is that they *be filled with the knowledge of His will in all spiritual wisdom and understanding* (Colossians 1:9). A is incorrect because there is nothing here about helping them get involved in a local church. B is incorrect because Paul does not tell them here to establish a prayer life or time for Bible reading. Reading the Bible is not the same as knowing it and understanding it.

**#19** We need to understand not only our salvation but also our sanctification is through the power and predestination of the Holy Spirit (1-5). Our part is to participate with God by rejecting sinful behavior such as sexual immorality. Therefore, anyone who accepts premarital sex, adultery, or homosexuality is rejecting the work of the Holy Spirit who is restraining sin today (2, 4). By the end of the New Testament, prophetic utterances were not listed as occurring. Nevertheless, prophetic utterances today should not be despised but rather should be tested before they are believed (3). All suggested *words from God* should not be heard or followed unless they are tested (1 John 4:1-4).

**#20** The righteous life, into which the Holy Spirit is leading us, parallels the one already lived by Jesus Christ (1). Our salvation is a work of all the persons of the Godhead, including the Holy Spirit, who also gifts us for ministry. That ministry, however, unlike our salvation, can be lost if it is not guarded by a pure obedient life, confessing our sins (3). We are to pay attention to the Holy Spirit, who always directs us according to the doctrines of the written Word of God. But in these later times, the Holy Spirit says people will pay attention to deceitful spirits and doctrines of demons. These deceitful spirits teach a part true/part false doctrine (which is why it deceives people) not completely consistent with the Scriptures. They will also come up with legalistic regulations about marriage and food. Specifically, this is done by both the Muslims and the Mormons (2). [Over 80% of the Mormon converts come from Christianity—which, by the way, proves Mormonism is not Christian.]

**#21** B is correct. Titus 3:5 says our salvation is based on the washing of regeneration by the Holy Spirit, based on the mercy of God. That's receiving an unmerited favor. A is incorrect because salvation is not based on good works. C is incorrect because salvation is not based on any mechanical acts.

**#22** We should not equate the work of the Spirit today with miracles because in Hebrews we learn when the Holy Spirit first came to the church, He gave special miraculous powers to the apostles to confirm that their new ministry was from God (1). This ministry included leading people to Christ who were then *made partakers of the Holy Spirit*, even if they fell away and went back into the Old Testament sacrifice system (3). But we must realize this falling away insults the Holy Spirit (5) because He (the Spirit) inspired the Old Testament writers (2) and set up the priestly sacrifice system to show its own inadequacy. We need to understand that when Christ died for our sin, it was the perfect and adequate sacrifice, and it was offered through the Holy Spirit (4). Christians today are not likely to take up the Old Testament sacrifice system (4). But we are likely to fall into depending on a religious system or a mechanical procedure (such as confession, communion, or church attendance) as a basis of our relationship with God (3). That insults the Holy Spirit and constitutes falling away from His work through Christ on the cross (5).

**#23** In 1 and 2 Peter, we learn the Holy Spirit moved the Old Testament authors to record God's prophetic revelation without any errors (6). This revelation and inspiration included predicting the coming of Christ (2). When Christ came and died, He was made alive in the Holy Spirit (4). Today the primary work of the Holy Spirit in the church is the holiness (sanctification) of believers (1) and proclaiming the gospel through them (3). When that results in persecution, we can know we will be blessed in heaven (5). We can have the confidence that the scriptural message we study in the Bible and proclaim to others is not our idea or even an idea that originated with the authors of Scripture. It is not from some human's opinion or interpretation of events but an inerrant revelation from the Holy Spirit of God (2, 6).

**#24** The tests of the spirits include:

- (1) Do the spirits confess that the Son of God, the Messiah of Israel, came in the flesh in the person of Jesus of Nazareth, i.e., the God-man?
- (2) Do the spirits teach things the true church accepts but the world denies or do they teach things the world accepts? For example, the world accepts good works and human effort as a means of salvation, tolerance of false doctrine and various forms of sexual preference. In other words, do the spirits follow the teachings of the apostles and the others who wrote the New Testament or do they say something like, "Yeah, but those things were just for their culture in their day."
- (3) Do they give more attention to the world than the church? For example, false spirits are going to tempt people to be more interested in fixing the problems in politics or education or the economy or the ghetto than they are fixing the problems in the church.

**#25** In Revelation, we learn that the Holy Spirit inspired a message through the written Word of God to all believers. He also works in us personally when we establish an intimate oneness with Him to personally and individually carry out God's commandments. *He who has an ear, let him hear what the Spirit says to the churches* (1, 2). That personal obedience to God's written Word, which is a response to the work of the Holy Spirit, creates good deeds which follow us to heaven, even though we are persecuted for those deeds on the earth. Those deeds will focus on an appeal for people who desire godliness to come to the Lord Jesus Christ and His righteousness, and *take the water of life without cost* (3, 4).

**#26** A is true. The word *repent* means "to change your mind." For salvation, that means changing your mind to understand you are a lost sinner and to change your mind to understand the sufficiency of Christ's payment for those sins.

- B is false because trusting Christ as Lord is the on-going process of the spiritual life.
- C is false because the natural man has a spirit from Adam (Genesis 2:7; Proverbs 20:27).
- D is false because the indwelling of the Spirit is a specific act, a work of the Spirit done to certain people. The Holy Spirit is always omnipresent, even with unbelievers.
- E is true. The baptism of the Holy Spirit is just for church-age believers (Acts 1:5).
- F is true. Ephesians 4:30 says it's *the Holy Spirit of God by whom you were sealed*.
- G is true. Positional sanctification is our eternal position as sanctified saints in Christ Jesus (1 Corinthians 1:2).
- H is false. The one thing the natural man can discern from the Holy Spirit is conviction of sin, righteousness, and judgment (John 16:8).

**#27** B is correct. The Bible gives several accounts of leaders addressing new believers where they give an overview of what God has done all through history. A and C are incorrect because overviews are better than specific subjects for new believers.

**#28** B is correct. A carnal Christian is someone still acting like a baby Christian, so they need to know an overview of what God has done and expects them to do. A is incorrect because he or she needs to know a broader picture of who God is, not just about salvation (Hebrews 6:1). C is incorrect only because B is better. The spiritual life would be a good study but first he or she needs to be familiar with the whole Bible and the work of God throughout history.

**#29** A is correct. Passages like Romans 12:1, 2; Ephesians 4:1; and James 4:7 seem to indicate a specific decision to dedicate ourselves to God. B is incorrect because some believers have no specific experience and some never dedicate themselves to God. C is incorrect because of the passages listed in A.

**#30** B is correct. The best way to walk according to the Spirit is to strengthen the new nature. A is incorrect because we are to avoid evil, not focus on it. C is incorrect because the work of the Holy Spirit is up to the Holy Spirit. Our focus should be on strengthening our new nature.

**#31** B is correct. The Christian, who claims something contrary to God's Word and insists on living that way, should have no assurance of their salvation. A is incorrect because if they are chosen by God from eternity past, they are secure in their salvation—even though they would not have assurance of salvation with the scenario described. C is incorrect because the premise to the question was that this was a Christian. It is true, however, that if we had not said so, one would not know this person is a Christian.

**#32** B is correct. If we continue to sin without confession, we have no assurance of salvation (1 John 2:4). A and C are incorrect because all believers continue to sin, and the proper response is to confess it (1 John 1:8-9).

**#33** C is correct. Unlike the dissipation of drunkenness, we are to be controlled by the Spirit. The Old Testament filling of the Temple with the Holy Spirit sanctified it (set it apart). The believer's body is the Temple which is sanctified by the filling of the Holy Spirit today. A and B are insufficient answers, since both are true.

**#34** C is correct. All the spiritual gifts (except, probably, the sign gifts used before the New Testament was completed—1 Corinthians 13:8) should be practiced by all believers. They are all avenues for ministry for all of us. The gifts we do not have will not be a regular part of our ministry, even though we should always be sensitive to an opportunity to serve in any area. A is incorrect because a regular practice of gifts we don't have would sap all our energy to use developing the gifts we do have. B is incorrect for the reason already stated here.

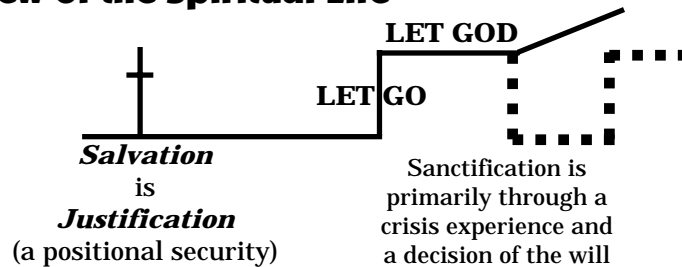
**#35** B is correct. The most likely cause of sin is our own sin nature (Romans 7). Only look for demonic activity first if there has been previous involvement in demonic activity, such as witchcraft, or if there are overt signs (like unnatural voices, things in the house moving, etc.). A and C are incorrect because a demonic cause is not the place to start.

**#36** C is correct. Maturity takes time. A is incorrect because, although I should learn to love God more, that actually yields maturity when it is done over many years. B is incorrect because our giving changes as we mature. Maturity includes becoming a greater giver in different ways over time.

# Appendix B

## Other Views of the Spiritual Life

### 1. The Holiness View of the Spiritual Life



- (1) Originally, this was the view of John Wesley, who believed that, although we will always commit unknown sins, it is possible in this life to stop committing known sins.
- (2) The emphasis is on surrendering our will to God. Trusting Him to give us victory over sin—man’s part is to trust. God’s part is to work.
- (3) Justification is by faith alone, and sanctification may be lost. Wesley believed you could lose your salvation but many holiness people believe in security of salvation.
- (4) A crisis experience (not necessarily a bad one, although it might be) after salvation elevates one to higher and ultimately possible sinless position (although this may take time).
- (5) They usually speak of some kind of complete victory over sin. When we read their material, we get the impression there is some secret which we are missing. The secret is a crisis commitment to sinlessness and victorious Christian living.
- (6) You hear things like, “Let Christ give you the victory. He gives it to you when you give it to Him.” “Stop trying to be good and start trusting to be good.”
- (7) There is often a tendency toward repeated dedication in the form of an after-salvation decision to give one’s life over to God.

### An Evaluation of the Holiness View

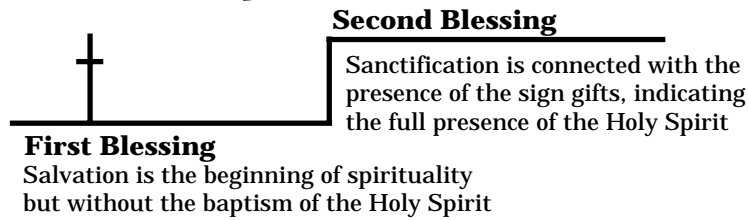
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1. It attempts to emphasize Godliness and holiness without compromise (Matthew 5:48).
  2. It emphasizes human responsibility to choose to believe and to choose to be holy (Deuteronomy 30:19).
  3. It has a strong emphasis on justification by faith. Faith, not works, is the basis for salvation (Ephesians 2:8-9).
  4. It doesn’t leave a person at salvation. It emphasizes a dedication to God which comes after salvation when a person surrenders his life to God in the sense of Romans 12:1-2.
  5. It’s a generally biblical-based view of the spiritual life. That is, it’s not from sacred traditions or cultural practices.

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1. Although its teachers preach against legalism, it ends up taking that form in the average holiness-type church.
  2. It defines the spiritual life negatively. It defines holiness as an absence of sin but says very little about Christlikeness. But Paul said, *For me to live is Christ ...* (Philippians 1:21).
  3. It equates God’s ideal of perfection (Matthew 5:48) with our ability to keep it. Christ would have not told His disciples to pray *forgive us our debts* (Matthew 6:12) if we could act without sin.
  4. For Wesley, salvation and holiness could never be separated. But we need to make a distinction between our holy position in Christ (1 Corinthians 1:2; Hebrews 10:10) and our present experience of pursuing holiness (1 Peter 1:13-16).

***Nobody will deny it’s good to trust God.  
But trusting God to keep me from  
sinning seems to be asking God to  
do what God is asking us to do.***

Besides, if I say I am “trusting God” but do not want to stop sinning, they would say I am not really trusting God. But then, what is the difference between my working at *trusting* God to stop my sinning and my *working* at ceasing to sin?

## 2. The Pentecostal View of the Spiritual Life



- (1) The Pentecostal Movement is usually seen as beginning in Topeka, Kansas on January 1, 1901. The Charismatic Movement emerged during the 1960s. While retaining the sign gifts, it also emphasized various different styles of music and worship, healing meetings, and being “slain in the Spirit.”
- (2) There is a tendency to recognize spirituality by the presence of sign gifts such as tongues, healings, and prophesying. The second blessing or “baptism of the Holy Spirit” will sooner or later always be accompanied by some miraculous type of gift.
- (3) There is an emphasis on two different experiences: salvation and a post-salvation “baptism of the Holy Spirit.” The “full Gospel” includes both events. The result of having both is often called something like “victorious living,” which includes at least some “victory” over temptation to sin.
- (4) The usual thinking is that anyone who does not display the sign gifts has not gone as far as they could have or should have spiritually. A few would say they are not saved, but most would say they are not sanctified. Some of them would not insist all believers pursue the gifts but feel they are God’s work upon certain people.
- (5) Some charismatics also connect virtuous Christian living with health, wealth, and prosperity, and the “prosperity Gospel,” although many charismatic groups and nearly all Pentecostals would not teach that.
- (6) The spiritual life is generally connected with or accompanied by some personal revelation, “a word from God.”

### + An Evaluation of the Pentecostal View -

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| <ol style="list-style-type: none"> <li>1. It places great emphasis on the Gospel and the power of God in doing evangelism. With many groups off into other things, the Pentecostals are often the most energetic of the Christians in our most urgent biblical assignment of getting people saved (see Luke 15:7; 1 Corinthians 9:23).</li> <li>2. Pentecostalism represents the emotional aspects of our personality. God has feelings and emotions and desires for us to love Him emotionally. While much of fundamentalism has become dull and ordinary, the Pentecostals have maintained a spirit of emotional excitement which is part of the character of God.</li> <li>3. If we take the Assemblies of God as representative of Pentecostalism today (and I think we should), then they have an accurate view of past, present, and future sanctification. They correctly believe (a) we have a position of being in Christ at salvation (1 Corinthians 6:11); (b) we need to continue pursuing a present experience of Godli-</li> </ol> | <ol style="list-style-type: none"> <li>1. One doctrinal problem is their teaching that the “baptism of the Holy Spirit” comes after salvation and should be sought by believers. This is usually because they confuse the baptism of the Spirit with filling of the Spirit (Ephesians 5:18). The Bible teaches that Spirit baptism occurs at salvation, since all believers have it and therefore, of course, don’t need to seek it (1 Corinthians 12:13). There are some transitional examples (Acts 2, 8, 10, and 19) which they use, but there is no case ever made for an after-salvation baptism of the Spirit anywhere in the Bible. (See Appendix C.)</li> <li>2. The equating of tongues with the baptism of the Holy Spirit was never done by any group or scholar (or anyone) throughout church history until January 1, 1901. The charismatic sign gifts were never mentioned nor encouraged by spiritually mature men throughout history—like Wycliff, Hus, Luther, Calvin, Wesley, Spurgeon, Moody, Lewis, or Graham.</li> </ol> |
|--|---|

ness (1 Peter 1:13-16); and (c) there will be a future ultimate sanctification in heaven (1 John 3:1-3). Actually, the Pentecostals are accurate in most of their doctrines (more so than the charismatics).

(4) This view emphasizes the fact that God is involved in the world today. Whereas some groups believe or act as if God is uninvolved today, the Pentecostals keep reminding us that God is active and involved.

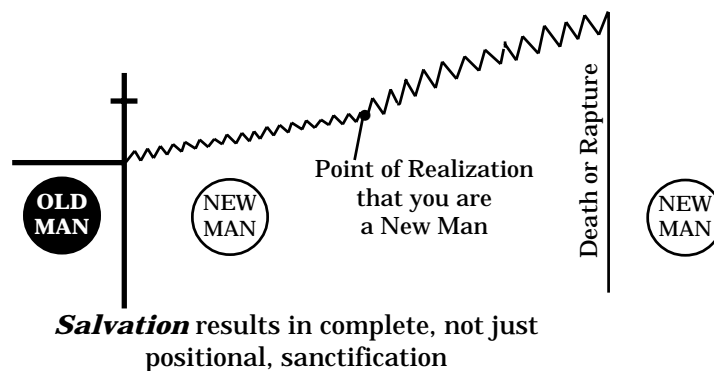
3. Speaking in tongues is often taken as evidence of spirituality and spiritual power. But in the Bible (1 Corinthians 12:8-10, 29-30) tongues is the least of the gifts, and the only place it occurs outside Acts is among the Corinthian believers—probably the least mature church in the whole New Testament.

4. The sign gifts decreased as the New Testament progressed. Acts 19 is the last instance in the Bible. (The Corinthian instance occurred before Acts 19.) Healing also seems to have decreased (2 Timothy 4:20). Some say there have been *ebbs and flows* throughout history. But historically, it seems like the *flow* was in the first century, and the *ebb* was from then until 1901. The *flow* has been especially since the 1960s.

***The real problem here is their inability to recognize a transition period in the forming of the church.***

If history is theology, we should all live in communes (Acts 2:44), pray at the Jerusalem Temple (Acts 3:1), expect apostles to put people to death (Acts 5), and function without a New Testament. There was clearly a transition period for the church which was not meant to be normative—just as the miracles surrounding Moses and the Exodus were not normative for every Israelite.

### 3. The Reformed/New Man View of the Spiritual Life



- (1) Spirituality comes through being yourself (your new self in Christ) not denying yourself.
- (2) The old man is the unregenerate man and ceases to exist at salvation.
- (3) Since God is completely sovereign, He has already given us a new nature to live by. What keeps you from growing is thinking that you still have an old sin nature.
- (4) You begin to grow when you come to a point where you realize you are a new creature without a sin nature.
- (5) Our temptations are rooted in our flesh, not in the old Adamic sin nature. Since the old nature is gone, a struggle or spiritual battle in our lives shows we have the wrong view of the spiritual life.
- (6) There is an emphasis on Romans 6 for defining the spiritual life.
- (7) Many in the Covenant/Reformed camp emphasize keeping the Mosaic Law—especially the Ten Commandments—as the indicator of spiritual maturity.

## An Evaluation of the Reformed/New Man View



1. The Reformed have always had a clear unwavering stand on the sovereignty of God. If God is God, then He has predestined everything, and He is completely in control. This is solid Bible teaching. *Have you not heard? Long ago I did it; from ancient times I have planned it. Now I have brought it to pass* (2 Kings 19:25; see Romans 8:29).
2. This view recognizes that spirituality is a struggle. It clearly teaches that any attempt to claim that the spiritual life can be lived without sin lowers the standard of perfection and weakens the definition of sin. It realizes that there is no second blessing but rather a regular continued on-going renewal and growth. See Romans 12:2; Colossians 3:10; Ephesians 4:23; and 2 Peter 3:18.
3. It is clear that after salvation we are new creatures in Christ Jesus (2 Corinthians 5:17).
4. There is a sense in which God's Law is important. God's character must be lived out in our life and applied daily. Much of that application requires laws. We cannot say we follow Christ if there are not some specific "dos" and "don'ts" that we do and don't do. The more chaotic areas of our lives need more law. In the areas we tend to get out of control, we need laws to keep us out of trouble. Paul wrote, ... *to those who are without law, [I am] as without law, though not being without the law of God but under the law of Christ* (1 Corinthians 9:21, parenthesis mine).

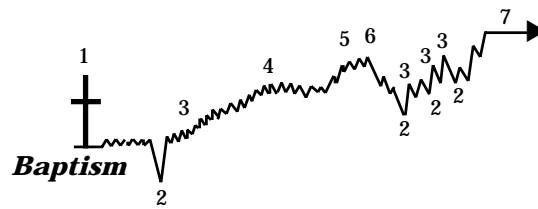
1. Although the Bible teaches the complete sovereignty of God, it also teaches the unhindered free will of man which the Reformed camp tends to water down. If man does not have free choice, then faith, hope, love, and all virtues are meaningless. See Deuteronomy 30:19; 1 Samuel 13:13-14; Luke 7:50; John 1:12; 3:16; Acts 2:21; and Revelation 22:17.
2. The Law of God, in the sense of God's character (1 Corinthians 9:21), must always be kept and applied with whatever specific laws we need in our lives. This view, however, often sees the Law as the Ten Commandments or the Mosaic Law with New Testament modifications. But Paul said, ... *For Christ is the end of the law* ... (Romans 10:4). It never was a means of salvation, and after Christ, it is not to be kept for spirituality. It can teach us about God, but it's not to be specifically performed in the church age (Galatians 3:23-4:11).

***The real problem here is the inability to distinguish between the character of God and the laws of God.***

3. The elimination of the old nature has problems both biblically and logically:
  - (a) If my sin is in my flesh (my body) but not in my spirit, in what sense am I actually sinning? My body is unable to make moral decisions or be responsible. For example, an animal cannot sin because it has no spiritual nature—even though it has flesh.
  - (b) If I have only a new spiritual nature from God, then why do I still sin? If my sin is from the new nature, then God gave me something bad. If it isn't from my new spiritual nature, then it isn't really sin, since sin must come from a spiritual nature.
  - (c) The Bible teaches that the spiritual life is a constant ongoing struggle of two warring spiritual natures (Romans 7:11-25; Ephesians 4:22-24; and 1 John 1:8-10).



## 4. The Roman Catholic View of the Spiritual Life



- (1) **Baptism**, by the church (often done to infants), begins the process of salvation, which is the process of sanctification throughout life (and possibly even after life in purgatory).
- (2) **Confession**, to a priest of the church, forgives sin and retains salvation.
- (3) **Communion**, in the church (first taken around age 8), renews and builds your spiritual life.
- (4) **Confirmation**, by the church (usually during the teen years), results in the filling of the Holy Spirit, but that filling (like salvation) can be lost, requiring confession before continued communion.
- (5) **Marriage**, by the church, is a honorable commitment, blessed by God through the clergy of the church.
- (6) **The Priesthood**, of the church, is a higher commitment made by those who do not marry and vow a life of celibacy.
- (7) **The Last Rights**, of the church, though they do not guarantee salvation, they help a person's passage out of purgatory. (Purgatory is a place for the purging away of sins after death.)

### An Evaluation of the Roman Catholic View



1. The Roman Catholics believe in the necessity of the death of Christ on the cross to pay for sin.
2. Their view sees people as sinners in need of salvation.
3. They take sin seriously in that they require that it be confessed and forgiven—not just overlooked.
4. Marriage, and moral behavior in general, has always been held in high regard by the Roman Catholic church.
5. Many Roman Catholics are true sincere believers in Christ.



1. Roman Catholicism believes in the necessity but not the sufficiency of the death of Christ for salvation. For them, salvation also comes through the Roman Catholic church. Biblically, Christ's death is both necessary and sufficient as a payment for sin (2 Corinthians 5:21). Receiving Him is sufficient for salvation (John 1:12; 3:16-18; 5:24).

***The main problem with the Roman Catholic view of spirituality is that the Bible is not sufficient for determining truth.***

2. The Bible must be accompanied by and interpreted by their own sacred tradition. But the Bible strictly warns us against adding to or taking away from Scripture (Deuteronomy 4:1; Joshua 1:9; Psalm 119:97-103; Matthew 5:18-19; Revelation 22:18-19).
3. Confession of sin in the Roman Catholic view is to a priest from their institution rather than to God. The idea that the institutional clergy is necessary to get you to God is unbiblical. Biblically, all believers are priests (1 Peter 2:7-9; Revelation 1:6).
4. Salvation is by faith, not faith plus the work of the church (Ephesians 2:8-9; Titus 3:5).

# Appendix C

## A Discussion of Passages Most Often Used by the Charismatic Movement from the Book of Acts

**Acts 1:8** It is significant that we recognize that Jesus had a specific plan for the apostles. In Matthew 28:18-20, we learn that it was to disciple the whole world. But in Acts 1:8 we learn how that was to be done. The Holy Spirit would come on them (Jews) to be Christ's witnesses with the power of the Holy Spirit to reach first Jews *in Jerusalem and in all Judea*, then the half-Jews in Samaria, then non-Jews, *even to the remotest part of the earth*.

This power was manifested in tongues-speaking, prophesying, healing, and other supernatural signs. In the book of Acts, all these supernatural occurrences are connected to the apostles (Acts 2:43). They were not general miracles of God done by independent groups of believers. There was healing but no healing meetings. There was baptism of the Holy Spirit but no slaying in the Spirit. There were tongues but no private prayer tongues recorded in the New Testament.

**Acts 2:1-23** Jesus Christ was crucified at the time of the Jewish "Passover." On the Sunday morning of that weekend, He rose from the dead, then appeared to many for a period of 40 days (1 Corinthians 15:37), after which He ascended into heaven from the Mt. of Olives in Jerusalem (Acts 1). Ten days later (50 days after the Passover) was the Jewish Day of Pentecost (the Greek name for the Old Testament Feast of Weeks—Exodus 23:16). On this day, the apostles spoke in such a way that each person heard them in their own native language, that is, in their mother tongue (the Greek word for "tongue" and "language" are the same). Apparently, this was a speaking, not just a hearing, miracle because some (possibly those who did not understand some particular language) thought they were drunk. Peter explained that these apostles were not drunk but were fulfilling the prophecy of Joel 2:28-32, which he quoted. He quoted the passage to show that the Old Testament predicted this sort of thing would happen, so they should not suppose these men were drunk with alcohol.

The interesting thing about Peter's use of Joel 2 is that Peter changed Joel's introductory phrase. Joel said, *and it shall be after these things* (both in the Hebrew Old Testament and the Greek [LXX] translation Peter used). Peter intentionally changed it to *and it shall be in the last days* (emphasis mine in both verses). So Peter is not just quoting Joel but interpreting this prophecy as *ne* which will be fulfilled *in the last days*. Acts 2:20 (Joel 2:3) defines the "last days" as the time *before the great and glorious day of the Lord shall come*. So Peter says that this passage will be ultimately fulfilled in the time surrounding the Second Coming of Christ. That would be the Tribulation (see Revelation 6:12), during the Second Coming itself (see Matthew 24:29, which quotes Joel 2:10), and possibly at the beginning of the Millennial Kingdom (compare Jeremiah 31:31-34 with Acts 2:17, i.e., Joel 2:28).

So Peter is not predicting that this would be fulfilled during the church age but after it. Peter understood *the last days* would come suddenly, and possibly, but not necessarily, soon (2 Peter 3:1-13). In quoting Joel 2, Peter was not saying this is that but this is like that. So the people of Jerusalem should understand that this is a work of the Spirit, not alcohol.

The predicted prophesying in Joel 2 and Acts 2 is of Jewish sons and daughters. There is nothing here about modern-day prophesying by Gentiles during the church age. To say this prophecy is to continue all through the church age for over 2000 years and tongues is to cease but begin again with a Pentecostal movement during the church age (around the year 1900) is not in Peter's thinking.

<b>Acts 2:1-23</b>	<b>Today's Charismatic Revelational Gifts</b>
The 12 apostles are present	No original apostles are present
Jews are speaking to Jews	Gentiles are speaking to mostly Gentiles
The tongues were known languages	Most tongues are not known languages
It will happen <i>in the last days</i> , i.e., the Tribulation and Second Coming (Matthew 24:29)	These are happening in the church age
It fulfills the first phase of Acts 1:8	No prophecy suggests tongues would cease for 2000 years and then re-occur in about 1900
Its validity comes from Scripture (Joel 2)	Its validity comes from experience

**Acts 8:14-17** After Acts 1:8 was fulfilled in Jerusalem and Judea, it was next, according to Christ's prediction, fulfilled in Samaria. Notice that the coming of the Holy Spirit was not generally available from just anyone but through a specific act of the apostles. It required the apostles to go to Samaria for it to happen (Acts 2:43). If this were to be a regular occurrence in the church, then one would think the evangelistic work of Philip in Samaria would be enough. Why didn't Philip just pray and lay hands on them? Why bother Peter and John? The answer, of course, is that Christ specified in Acts 1:8 that the Spirit was to come with signs and wonders, with the apostles, in that order.

**Acts 10:44-47** Here is the final fulfillment of Acts 1:8. Peter is used to bring the Holy Spirit to the Gentiles, who speak in tongues just like the Jews had in Acts 2. Again, we do not have a general independent group speaking in tongues. This occurs only through the visit of an apostle.

<b>Acts 10:44-47 &amp; Acts 8:14-17</b>	<b>Today's Charismatic Revelational Gifts</b>
The after-salvation receiving of the Holy Spirit did not happen without the presence of the original apostles	The after-salvation receiving of the Holy Spirit in a special way happens without the apostles
The event fulfilled Christ's prophecy of Acts 1:8	The events fulfill no Scripture
The events apply the Scripture literally	The events apply the Scripture loosely

**Acts 19:1 and 6** So if Acts 10:44-47 fulfilled Acts 1:8, why have these men not received the Holy Spirit even though they are already believers? The answer is clear. They were saved through John the Baptist. So with respect to the age which began in Acts 2, they have not yet been involved. They received John's baptism but not that of the Holy Spirit. In order for this to be an example for today, someone would need to have been saved before Acts 2, then live for 2000 years without hearing about Christ, then an apostle would have to have also lived for 2000 years to lay hands on them to receive the Holy Spirit.

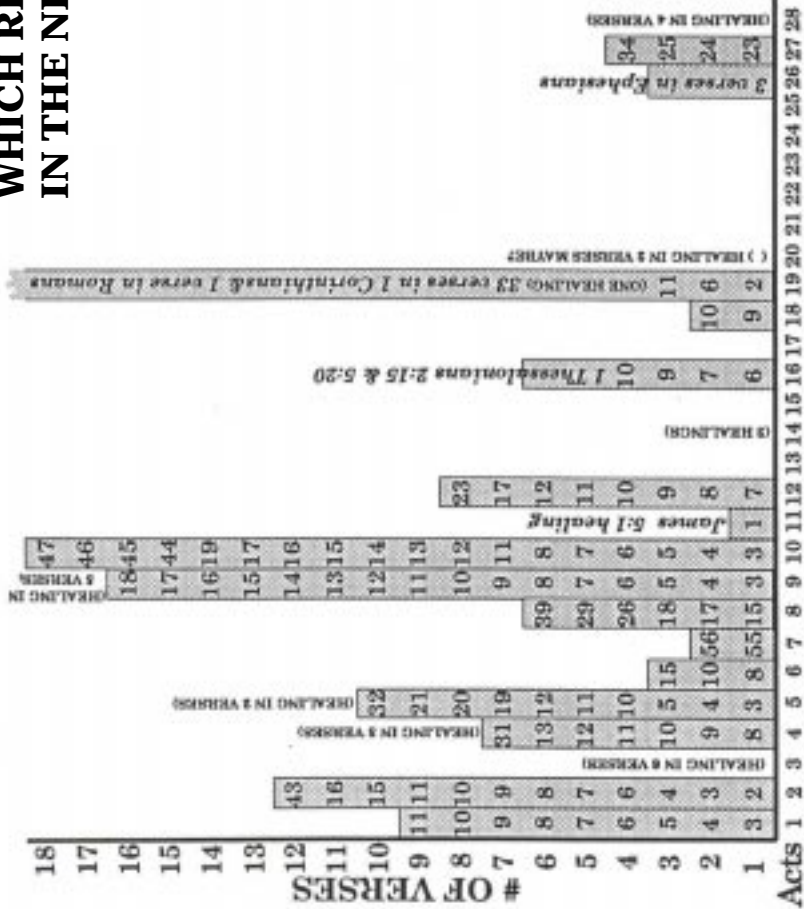
Any claim that the Holy Spirit may come upon someone today resulting in their speaking in tongues after salvation is without parallel in the book of Acts. Whether it's truly of God or not must be determined outside the Bible.

<b>Acts 19:1 and 6</b>	<b>Today's Charismatic Revelational Gifts</b>
The event involved Old Testament believers saved before and without knowledge of the of the ministry of Christ or the Holy Spirit	The events involve believers 2000 years after the New Testament ministry of Christ and the Holy Spirit began the church
The believers were converted by John the Baptist's special Messiah-preparing ministry	The believers are not part of any biblical event
It involved people who were saved before the the church age began	It involves people saved 2000 years after the church age began

# Appendix D

## A CHRONOLOGICAL CHART OF VERSES WHICH REPORT REVELATIONAL OCCURRENCES IN THE NEW TESTAMENT (except for the Gospels)\*

Here is a graph which lists the occurrences of prophecy, tongues, and revelational gifts in the New Testament. Since most of them are in the book of Acts, those are listed by chapter. It is clear that the prophetic revelation gifts were prominently mentioned before there was a New Testament. As the New Testament developed, these gifts ceased to be mentioned. Actually, chronologically, they are not mentioned at all during the last half of the New Testament. The only revelation mentioned during the last half of the New Testament chronologically is the New Testament itself and the false prophets who opposed it.



(The boxes above contain the verse number where the revelation occurs)

- Other New Testament Epistles
- JAMES**
- 1 & 2 THESSALONIANS**
- GALATIANS**
- 1 CORINTHIANS**
- ROMANS**
- 2 CORINTHIANS**
- EPHESIANS**
- COLOSSIANS**
- PHILEMON**
- PHILIPPIANS**
- 1 TIMOTHY & TITUS**
- 1 & 2 PETER**
- 2 TIMOTHY**
- HEBREWS**
- JUDE**
- 1, 2, & 3 JOHN**
- REVELATION**

Of the 4151 verses in the New Testament (after the Gospels), 144 or 3.5% refer to prophetic signs and wonders—all of these are in the first half of the New Testament chronologically.

**DATE: 33** **60** **70** **80** **90** **95**

\* This does not include the revelation of the New Testament itself—that would be all the verses. This is a record of the references to prophetic signs and wonders in the church.