

CHURCH.

LESSON 9

1	PRAYER
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Group leader. Pray for God's guidance through his Spirit, for awareness of his presence and for listening to his voice. Commit your group and this lesson about church building to the Lord.

2	SHARING (20 minutes) [QUIET TIMES] 1 CORINTHIANS 13 - 16
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Take turns and share (or read from your notes) in short what you have learned from one of your quiet times out of the assigned Bible passages (1 Corinthians 13 - 16).

Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

3	MEMORISATION (5 minutes) [KEY VERSES IN JOHN] (3) JOHN 2:25
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Review two by two.

(3) **John 2:25.** He did not need man's testimony about man, for he knew what was in a man.

4	TEACHING (85 minutes) [CHURCH FESTIVAL] PENTECOST: COMMEMORATING THE OUTPOURING OF THE HOLY SPIRIT
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Introduce. Pentecost is the Christian festival in which we commemorate the outpouring of the Holy Spirit. We will learn what the Bible teaches about the outpouring of the Holy Spirit and its effect on Christians. We will learn how the outpouring of the Holy Spirit has been prophesied in the Old Testament, what happened when the Holy Spirit was poured out, and why the outpouring of the Holy Spirit is important for you.

A. PROPHECIES CONCERNING THE OUTPOURING OF THE HOLY SPIRIT

1. The festival of gathering the harvest in the Old Testament is an illustration of the outpouring of the Holy Spirit.

In the Old Testament, Pentecost was a harvest festival, marking the official end of the harvest (Exodus 23:16). It took place seven weeks after the Sunday that followed the celebration of *the Passover Sabbath* (the 15th day of the 1st month Nisan or March-April) when the first sheaf of grain was presented to the priest and he wove it before LORD (Leviticus 23:10-11). Thus fifty (Greek: pentékosté) days after Passover. This announced the beginning of the new harvest and symbolised the later resurrection of Jesus Christ!

Pentecost is also called "the festival of weeks", which was an illustration of the outpouring of the Holy Spirit (Leviticus 23; Deuteronomy 16). The Israelites had to bring a part of their harvest to the temple, in proportion to how God had blessed them. There they celebrated a joyful feast together with their families, servants, the Levites, the aliens and the poor of their town. Thus, Pentecost was *a thanksgiving festival to God for the harvest.*

In the New Testament the Holy Spirit was poured out during this harvest festival (Acts 2). The apostles preached the gospel, three thousand people turned to Jesus Christ and the first local congregation was founded in Jerusalem! Thus, the Old Testament *agricultural* harvest festival became the New Testament *spiritual* harvest festival. The New Testament harvest festival resulted in new Christians and new local churches everywhere in the world!

2. Prophecies concerning the outpouring of the Holy Spirit in the Old Testament.

Discover and discuss. What do the following prophecies prophesy about the coming outpouring of the Holy Spirit?

(1) Isaiah 32:15; Isaiah 44:3.

God said that he would pour out his Spirit on his people. Like the rain, *poured out* from heaven (above the earth) on the thirsty land and dry ground, turns the desert into a fertile field and forest, so the Spirit poured out from heaven (where God dwells) would result in many blessings!

(2) Ezekiel 36:25-28.

God said that he would *sprinkle* clean water on his people and cleanse them from all their impurities and idols. He would remove their heart of stone and put his Spirit in them and in this way they would follow and obey God's Word.

(3) Joel 2:28-32.

God said that he would *pour out* his Spirit on all his people. They would prophesy, dream dreams and see visions. Everyone, who called on the name of the Lord, would be saved.

(4) Zechariah 4:6.

God said he would accomplish his work not by human violence or power (terrorism, war, etc.), but by his Spirit.

Thus, the outpouring of the Holy Spirit would result:

- in the salvation of people who call on the LORD
- in hearts that are cleansed and transformed
- in obedience to God's Word
- and in dreams and visions that would be turned into purposeful and fruitful lives!

3. Prophecies concerning the outpouring of the Holy Spirit in the New Testament.

Discover and discuss. What did Jesus Christ prophesy about the outpouring of the Holy Spirit?

(1) John 7:37-39.

Jesus prophesied many times about the outpouring of the Holy Spirit on his people (the believers). Believers (in the period before his death and resurrection) had to wait for the outpouring of the Holy Spirit until after his glorification (that is, till after his resurrection, ascension and enthronement). Only then would the Holy Spirit flow "as streams of living water" from them.

(2) Acts 1:5.

Jesus said that his disciples would be baptised with the Holy Spirit *a few days after his ascension*. This happened on Pentecost and is described in Acts 2. Acts 11:14-18 and Acts 15:6-11 teach that "the baptism with the Holy Spirit" (the *outpouring* of the Holy Spirit) is the same as "being born again by the Holy Spirit".

B. THE EVENTS AROUND THE OUTPOURING OF THE HOLY SPIRIT

1. The outpouring of the Holy Spirit on the Day of Pentecost.

Read Acts 2:1-47.

Discover and discuss. How was the Holy Spirit poured out on the Day of Pentecost?

(1) The Holy Spirit coming upon people during the Old Testament period.

Although the Holy Spirit already came upon people during the Old Testament period, *the outpouring and permanent indwelling* of the Holy Spirit is a specific New Testament promise and event (Numbers 11:17,25,29; 1 Samuel 10:6; 16:13-14; 19:20-21; 2 Samuel 23:2; cf. John 20:21-23)

(2) The outpouring of the Holy Spirit on Pentecost.

Ten days after Jesus Christ ascended into heaven, he poured out the Holy Spirit on all his people, that is, on all believers in Jesus Christ at that time. That day was the festival of gathering in the harvest. So Jews from many countries in the Roman Empire and beyond (the Diaspora) came to Jerusalem to celebrate. Pentecost was one of the three compulsory pilgrimages to Jerusalem for all Jews (Deuteronomy 16:16).

(3) The unique signs on the Day of Pentecost.

- "The sound like the blowing of a violent wind" *symbolised* the mighty unseen power of the Holy Spirit, which regenerates people in a sovereign way (John 3:3-8) and works wherever he pleases (Acts 16:6-10).
- "What seemed to be tongues of fire that separated and came to rest on each of them" *symbolised* his gift of proclaiming the gospel in the different languages of the world with burning zeal, love, courage and conviction (Acts 2:3).
- The listeners heard the Christians "speak in different intelligible languages of the surrounding nations" about the wonders of God (Acts 2:11).
- The Christians "formed the first local church" at Jerusalem and devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42).

(4) The outpouring of the Spirit on the first Jews, who were already believers (Christians).

On the Day of Pentecost, the Holy Spirit was first poured out on the about 120 first disciples of Jesus Christ. Although they *were already believers*, they could not have received the promised Holy Spirit earlier, because Jesus had not yet been glorified (John 7:39). Now that Jesus had been glorified (that is, resurrected, ascended and crowned as King of kings), they were the first to receive *the permanent indwelling* of the Holy Spirit (John 14:16-17)!

(5) The outpouring of the Spirit on the first Jews, who only became believers on the Day of Pentecost.

The apostle Peter together with the other apostles proclaimed the gospel on the Day of Pentecost to Jews and proselytes to Judaism (Acts 2:10). About three thousand Jews (and proselytes) from different countries and languages converted, believed the gospel and received the Holy Spirit as a gift from heaven above (Acts 2:38,41). In this way the apostles of Jesus Christ unlocked the door to the kingdom of God (Matthew 16:18-19) for the first Jews.

Pentecost became a great spiritual harvest of born-again people! Pentecost is the festival commemorating the outpouring of the Holy Spirit on the first believers in the New Testament period. Everyone who believed in Jesus Christ received the Holy Spirit (was baptised with the Spirit)(Acts 11;15-18) and local churches sprang up everywhere (Acts 2:38,41; Acts 9:31). In all the books of the New Testament the normal proof (evidence) of the baptism with the Holy Spirit was the coming into existence of a functioning local church (or: house church) (cf. Matthew 18:20)!

2. The outpouring of the Holy Spirit after the Day of Pentecost.

Discover and discuss. How was the Holy Spirit poured out after the Day of Pentecost?

(1) The authority to unlock the kingdom of God for people.

Read Matthew 16:18-19; Matthew 18:18.

Jesus Christ bears the keys that close and open doors (Revelation 3:7-8)! Jesus Christ had given the keys that unlock the kingdom of God only to his own disciples. They were later called “the twelve apostles” of Jesus Christ. It was their task to be Christ’s witnesses to the Jews in Jerusalem and Judea, to the Samaritans in Samaria and to the Gentiles in the ends of the earth (Acts 1:8). It was their task and authority to unlock the door to the kingdom of God to the first Jews (Acts 2), to the first Samaritans (half-Jews)(Acts 8) and to the first Gentiles (non-Jews)(Acts 10).

(2) The outpouring of the Spirit on the first half-Jews (Samaritans) who became believers.

Read Acts 8:4-17.

The Jews and Samaritans were previously enemies and despised one another. The Samaritans did not receive the Holy Spirit immediately when they became believers through the preaching of the evangelist Philip, because they had to wait for the apostles of Jesus Christ to unlock the door of God’s kingdom for them. The apostles Peter and John came from Jerusalem, prayed for them and laid their hands on them as a sign that they had received the Holy Spirit from above. In this way the apostles Peter and John unlocked the door to the kingdom of God for the first half-Jews.

(3) The outpouring of the Spirit on the first non-Jews (Gentiles) who became believers.

Read Acts 11:14-18; 15:7-11.

Also the Jews and the Gentiles were previously enemies, because the Gentiles worshipped idols and often attacked God’s Old Testament people. God first had to bring about a change in the attitude of the non-Jew, Cornelius, and in the Jew, Peter. God had to use the unusual means of visions to bring about a change in the attitude of both the Gentile Cornelius and the Jew, Peter (Acts 10:1-23). When this first group of Gentiles heard the gospel and began to believe it in their hearts, they were baptised with the Spirit (that is, they were born-again). That is why they were baptised with water (Acts 10:47-48). In this way the apostle Peter preached the gospel and unlocked the door of the kingdom of God to the first non-Jews.

(4) The New Testament Church is built on the foundation of the apostles of Jesus Christ.

Read Ephesians 2:20; Revelation 21:14.

Because Jesus Christ used his apostles to open the door of the kingdom of God for all nations (subdivided into the three main groups in the New Testament: the Jews, the half-Jews and the non-Jews), the apostles of Jesus Christ are called “the foundation of the Church”.

After this historic beginning of the Christian Church among the first Jews, the first Samaritans and the first Gentiles (which is a part of salvation history), people in every nation are baptised with the Spirit (receive the Holy Spirit) whenever they hear the gospel and believe in Jesus Christ (Ephesians 1:13; Titus 3:3-8; cf. Acts 2:39; 4:4; 5:32; 6:7).

C. THE SIGNIFICANCE OF THE OUTPOURING OF THE HOLY SPIRIT FOR CHRISTIANS

1. The Person of the Holy Spirit.

(1) Person.

The Holy Spirit is not an impersonal power, but a person, God himself (Acts 5:3-4). He is the third way of existence or revelation of the Divine Being which cannot be separated, but can be distinguished within the unity of the Godhead (Matthew 28:19)¹.

God’s divine nature transcends the characteristics of this created universe:

- he is *a unity* with regard to his Divine Being (nature)
- and he is *a plurality* with regard to his inner distinctions (persons)

The Holy Spirit also exists beyond (above) the created space and time.

(2) Attributes.

He has the same inherent attributes of God, like being eternal (Hebrew 9:14). He has the same attributes of God in relationship to the universe, like being present everywhere (Psalm 139:7-10), being omnipotent (Jeremiah 32:17,27) and being omniscient (Psalm 139:1-4).

(3) Names.

The names of the Holy Spirit refer to his deity (Romans 8:9-10), his character as “truth, love and grace” (John 14:17; Romans 15:30; Hebrews 10:29) or his work in people as “wisdom” (Isaiah 11:2).

¹ See Manual 2, supplement 8. “The nature of God and the Son of God.”

(4) Symbols.

The symbols of the Holy Spirit refer to his work in believers (Christians).

- As “a dove” he descends upon Jesus Christ, a symbol of purity, meekness and gracious style (Matthew 3:16; John 1:32).
- As “the unpredictable and irresistible wind” he causes people to be regenerated and renewed (John 3:3-8).
- As “the living water” he causes people to be completely saved and satisfied and makes them a channel of blessing to others (John 7:37-39).
- As “the tongues of fire” he spurs believers on to proclaim the gospel with zeal in all the different languages of the world without fear and with great conviction (Acts 2:1-4).
- As “oil” he anoints believers for their priestly, prophetic and royal tasks.
- As a “seal” he sets his seal of ownership on believers (Romans 8:16).
- And as a “deposit” (the first down payment) he guarantees believers that the absolute fullness is on its way (2 Corinthians 1:21-22).

2. The functions of the Holy Spirit with regard to Jesus Christ.

(1) The Holy Spirit is the permanent Representative of Christ for all Christians on the earth. He causes Jesus Christ and God the Father to be a reality for people on earth and is the Guarantee (seal and security/pledge) for the fulfilment of all promises in the Bible (2 Corinthians 1:22).

Read John 16:7; John 14:16-18.

Being and functions of the Holy Spirit. The Holy Spirit is *not an impersonal power* (as Unitarians believe), but a Divine Being with personal attributes (John 14:26; John 15:26; Acts 15:28; Romans 8:26; 1 Corinthians 12:11; 1 Timothy 4:1; Revelation 22:17). He is a Person even as God the Father and God the Son (Matthew 28:19; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:1-2). He has the same Divine Nature and is in essence one with God the Father and God the Son.

The functions of the Triune God are based on the ontological (metaphysical, eternal and trinitarian) Being of God. The outpouring of the Holy Spirit (the baptism with the Spirit) is the work of God the Father (Acts 2:17; Acts 11:16-17) and at the same time the work of God the Son (Matthew 3:11; Acts 2:33). Just as God the Father and God the Son, God the Holy Spirit teaches (John 14:26), leads Christians into all the truth (John 16:13) and convinces people of sin, righteousness and judgement (John 16:8).

The resurrection of Jesus Christ from the dead, the ascension of Christ into heaven and the outpouring of the Holy Spirit from above onto people on earth *are unique historical events (salvation history)*. Similar historical events are not found in any other religion in the world!

Jesus Christ requests God the Father to give the Holy Spirit to his disciples. Jesus said, “I will ask the Father and he will give you another Counsellor, to be with you forever” (John 14:16). The Greek language has two words for “praying”: asking and requesting.

- The verb “asking” (Greek: *aiteó*) is always used when a lower/lesser person asks something from a higher/greater person. The word is always used when people ask things in prayer from God and means “pleading” (John 4:9-10; 14:13; 15:7,16; 16:23-24,26).

- The verb “requesting” (Greek: *erotaó*) is always used when a person requests something from an equal. The word is always used when Jesus makes a request on the basis of equality to his heavenly father (John 14:16; 17:9,15,20)!

We must never picture Jesus Christ as Someone who begs a favour from God. Jesus Christ fully earned all the answers to prayers on the basis of his completed work of salvation!

The Holy Spirit is the Representative of Jesus Christ with Christians on earth. Jesus said, “I will ask the Father and he will give you another Counsellor to be with you forever – the Spirit of truth . The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you” (John 14:16-17).

The word “Counsellor” (Greek: *paraklétos*) literally means: “someone called to be on your side and help you”. It does not have the passive meaning of the Latin translation: “advocate” or “counsellor” and also not the passive meaning of the Greek translation (in Job 16:2): “comforter”. It has the active meaning of “Helper”, “Mediator” and “Representative”, as in other Greek literature.

- **The Representative (Greek: *paraklétos*) in heaven is Christ.** In the first letter of John Jesus is called the heavenly Representative of believers (Christians) on earth. He speaks on behalf of Christians to God the Father (1 John 2:1). He actively intercedes for Christians with God in heaven. Jesus Christ is thus the heavenly Helper or Representative of Christians on earth.
- **The representative (Greek: *paraklétos*) on earth is the Holy Spirit.** In the Gospel of John the Holy Spirit is the earthly Representative of Jesus Christ with Christians on earth. He speaks on behalf of Jesus Christ in heaven to Christians on earth (John 14:16-17; John 16:13-15). The Holy Spirit is the Mediator between Jesus Christ and

Christians. He clearly explains the words of Jesus Christ (John 14:26; John 15:26; John 16:14). He applies the completed work of salvation of Christ (rebirth, justification and sanctification) to the lives of people on earth. He glorifies Jesus Christ on earth (John 16:13-15). He is the Helper or Representative of Jesus Christ with people on earth.

The Holy Spirit is the “other” Representative, but not in the sense that he is independent from Jesus Christ.

Even as Jesus Christ is the Representative of Christians with God in heaven, likewise the Holy Spirit is the Representative of Christ with Christians on earth. The Holy Spirit is the Spirit of Christ with and in Christians (John 14:16-17). He is “Christ in you” (Romans 8:9-10; 2 Corinthians 3:17-18)! When Jesus Christ was still in his human body on earth, he could only be in one place at a time. But now that Jesus Christ is on the earth in the Holy Spirit, he is at the same time present everywhere. The Holy Spirit is everything for Christians on earth what Christ would be for them if he was still in his human nature on earth! That is why Jesus said, “It is for your good that I (Jesus Christ in his human nature) am going away”, because then the Holy Spirit (Jesus Christ in his Divine Nature) could come (John 16:7). Jesus Christ promised, “I will not leave you as orphans; I will come to you” (John 14:18). And, “Surely I am with you always to the very end of the age” (Matthew 28:20)!

The Holy Spirit makes children who are under-age and slaves under the law into mature sons and daughters and heirs of God. After the outpouring of the Holy Spirit the Spirit of Jesus Christ will be “with” and “in” Christians, that is, stand on their side to help them and live in their hearts and lives. God (Christ) comes through the Holy Spirit to live in the midst of the Christian Church (Ephesians 2:22) and make the members of the Church to be kings, priests and prophets in every nation of the world (1 Peter 2:9-10).

- Before the outpouring of the Holy Spirit, God’s children (during the Old Testament period) were “children under-age and slaves under supervision of the law”.
- But after the outpouring of the Holy Spirit, God’s children (during the New Testament period) are “mature sons and heirs under grace” (Galatians 4:1-7; 5:4; Romans 6:14).

God’s New Testament people is “God’s spiritual temple” (1 Corinthians 6:16). God’s Old Testament people (the believers in Israel) have laid down their exclusive national (Jewish) character and has now become God’s international people (John 10:16; Revelation 5:9-10). Jewish and non-Jewish Christians have given up their boasting to be “free” (no slave) and to be “men” (not women) and are now “Abraham’s offspring and heirs” (Galatians 3:28-29).

(2) The Holy Spirit applies the completed salvation work of Christ in the lives of Christians.

Jesus said, “The Representative is the Spirit of Truth. The (non-Christian and sinful) world cannot accept him, because it neither sees him nor knows him. But you know him for he lives with you and will be in you” (John 14:17). In the Gospel of John Jesus Christ is called “the Truth” (John 14:6), because he fulfilled (Matthew 5:17), *cancelled* (Colossians 2:14) and *abrogated* (Ephesians 2:14-15) the Old Testament “shadows” and has introduced the New Testament “realities” (John 1:17; Colossians 2:17; Hebrews 8:5; Hebrews 10:1). The Holy Spirit is called “the Spirit of Truth” (John 14:17), because throughout history he applies the completed salvation work of Jesus Christ in the lives of new Christians.

“The world” that cannot accept the Holy Spirit is the world of people who love the darkness more than the light, because their works are evil (John 3:19). This world is openly hostile to God, Christ, the Christian Church and Christians (John 15:18). This world follows the lies of Satan (John 8:44; cf. John 14:30), cannot discern or possess spiritual matters (1 Corinthians 2:12-14) and does not acknowledge the Holy Spirit (John 12:22-37; Acts 2:12-17). After the outpouring of the Holy Spirit this world cannot accept the Holy Spirit (the Spirit of Jesus Christ), because they *never* see (observe) him, acknowledge him or experience him. Both verbs “see” and “know” are in the present continuous tense. But sincere Christians see him and his work all the time with their spiritual eyes, acknowledge him and experience him in their lives.

(3) The Holy Spirit makes the presence of Jesus Christ a reality for Christians.

Jesus said, “I will not leave you as orphans; I will come to you” (John 14:18). Although the Lord Jesus Christ according to his divine and human nature left his disciples on earth in order to return to heaven, he himself returned in the Holy Spirit to them (at Pentecost)!

The Holy Spirit *reminds* Christians about everything Jesus Christ had taught them on earth and everything they are supposed to know (John 14:26), *testifies* to Christ (John 15:26), *glorifies* Christ (John 16:13-15), that is, makes his divine attributes a visible reality to Christians and places Jesus Christ in the very centre of Christians in the world. He applies the merits of the completed work of salvation of Christ to the lives of Christians in the whole world.

Thus, by the outpouring of the Holy Spirit on Pentecost, Jesus Christ returned to his followers on earth. John 14:18 is not a reference to the future second coming of Christ, but is a reference to the coming of Christ in the outpouring of the Holy Spirit! That is why the knowledge and experience of a close relationship with Christ in his death and in his resurrection a fruit of the Holy Spirit (Romans 8:9-11,15-17; 1 Corinthians 12:12-13). God the Father and God the Son come to live with and in the Christian through the Holy Spirit (John 14:23).

3. The functions of the Holy Spirit in people.

(1) The Holy Spirit convicts people in the world.

He convicts the world of sin (their idols), righteousness (of Christ) and judgement (if they reject this righteousness) (John 16:8-10).

(2) The Holy Spirit represents Jesus Christ on earth (John 15:26; 16:13-15).

He was poured out to be to Christians on earth all that Jesus Christ would be if he were personally present!

(3) The Holy Spirit transforms people.

He regenerates people (John 3:3-8; Titus 3:3-7), makes people hear the Word of God (John 14:26; Ephesians 6:17) and causes people to obey the Word of God (1 Peter 1:2). He causes Christians to become more and more sanctified (Galatians 5:13-26) and he sustains Christians amidst their sufferings (Romans 8:26-27).

4. The functions of the Holy Spirit in the Church.

(1) The Holy Spirit glorifies Jesus Christ.

He always glorifies Jesus Christ in the experience and lives of Christians (John 16:14).

(2) The Holy Spirit administrates the Church.

By rebirth (the baptism with the Holy Spirit) he makes the believer a genuine member of the Christian Church (1 Corinthians 12:12-13). He turns individual Christians into one spiritual dwelling for God (Ephesians 2:22; 1 Peter 2:4-5). He causes the elders to be genuine overseers of the Christian Church (Acts 20:28). He is responsible for the sound doctrine and practices of the Christian Church (Acts 15:28). He guides the Christian meetings and services (Ephesians 5:18-19). And in a sovereign way he gives spiritual gifts to Christians so that they may serve others and help build up the Christian Church (Romans 12:4-8).

(3) The Holy Spirit executes Christian missions in the world.

He selects and calls individual Christians to do the ministry of proclaiming the gospel, making disciples and planting new congregations (Acts 13:1-4). He gives each Christian worker his own task (1 Corinthians 3:5-9; 12:4-6,11). And he encourages Christian workers during periods of persecution (Acts 13:49-52).

D. THE BAPTISM WITH THE HOLY SPIRIT

1. The expression 'baptism with the Holy Spirit'.

(1) The expression 'baptism with the Holy Spirit'.

This expression "baptism with the Spirit" (Greek: baptizó en pneumati) occurs only seven times in the whole New Testament (Matthew 3:10-12; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 11:14-18 and 1 Corinthians 12:12-13). All seven times it is an expression for *the beginning of the Christian life (rebirth through the Holy Spirit)*! "The baptism with the Holy Spirit" is clearly associated with the gathering of believers into God's kingdom, while "the baptism with fire" is here associated with the final judgement of unbelievers (Matthew 3:10-12). "The baptism with the Spirit" is clearly associated with the reception of the Holy Spirit *when people come to faith* (Acts 10:43-44; Acts 11:14-17; Acts 15:7-9; cf. John 1:12-13; 7:37-39; Acts 19:2; 1 Corinthians 12:3; Ephesians 1:13; Titus 3:4-8), or *when people are converted*, saved and added to the Church (Acts 2:38-41; Acts 11:18).

(2) Prediction and fulfilment.

Prediction.

The baptism with the Holy Spirit was already predicted in the Old Testament (Ezekiel 36:25-27; Joel 2:28-32).

The fulfilment in salvation history.

The fulfilment of the baptism with the Holy Spirit took place as follows:

- for the first disciples of Christ this is described in Acts 2:1-4
- for the first Jewish believers this is described in Acts 2:37-41 (cf. Acts 1:8a, Jerusalem and Judea)
- for the first Samaritan believers this is described in Acts 8:12-17 (cf. Acts 1:8b, Samaria)
- and for the first Gentile believers this is described in Acts 10:34-48 (cf. Acts 1:8c; 11:14-18; 15:7-11, the ends of the earth).

Normal fulfilment.

Thereafter, anyone who hears the gospel and believes in Jesus Christ, "receives the Holy Spirit" (Acts 2:38-39), is "sealed with the Holy Spirit" (Ephesians 1:13-14) or is "baptised with the Holy Spirit" and in this way becomes a member of the Body of Christ (the worldwide Church) (1 Corinthians 12:12-13)!

2. The meaning of the baptism with the Holy Spirit.

(1) Different terms are used in the Bible to signify the baptism with the Holy Spirit.

- To be *born of* God (John 1:12-13), born of the Spirit (John 3:5), born anew/from above (John 3:3,7)
- To be *baptised* with the Holy Spirit (Acts 1:5; 11:16; 1 Corinthians 12:13).
- To undergo the *outpouring* of the Holy Spirit (Acts 2:17,33; Titus 3:6).

- To *receive* the Holy Spirit (Acts 8:15; 10:47)
 - To undergo the *falling on* of the Holy Spirit (Acts 8:16; 10:44; 11:15)
 - To receive the *gift* consisting of the Holy Spirit himself (Acts 2:38; 11:17; 15:8).
 - To be *sealed* with the Holy Spirit (Ephesians 1:13).
 - To be *saved through the washing of rebirth and renewal* by the Holy Spirit (Titus 3:5; Acts 11:14,18; John 3:3-8).
- All these expressions signify the reception of the Holy Spirit *at the moment a person believes in Jesus Christ*.

(2) The baptism with the Spirit means the reception of the Holy Spirit, by which a person is born again and saved.

When the first Gentiles heard the gospel and believed in Jesus Christ, the Holy Spirit *fell on* them just as he fell on the first disciples from among the Jews at the beginning. God *gave to them the gift* consisting of the Holy Spirit himself and calls this event *the baptism with the Holy Spirit* (Acts 11:15-17). This was the Pentecost of the first Gentiles! The result was that the Gentiles, who believed in Jesus Christ, were saved just as the Jews, who believed in Jesus Christ (Acts 2:18,21; 11:14; 15:11; cf. Ephesians 1:13). God *granted them repentance unto life* (Acts 11:18). God *purified their hearts* (Acts 15:9).

(3) The baptism with the Spirit means the reception of the Holy Spirit, by which a person begins to belong to Christ and his Church (Body).

John the Baptist said that Jesus Christ would baptise people with the Holy Spirit and in this way *gather them as wheat into his barn* (Matthew 3:11-12). Paul wrote 26 years after Pentecost to believers from the Jews and the Gentiles living in Corinth that not just a select group were baptised by the Holy Spirit, but that “we all were baptised by (or with) one Spirit into one body”, namely the Body of Christ. This included all the apostles and all the believers in the world (1 Corinthians 12:12-13). Thus, when people begin to believe in Jesus Christ, they are baptised by (or with) one Spirit into the one Body of Christ (cf. Ephesians 1:22-23).

(3) The baptism with the Spirit means the reception of the Holy Spirit, by which the Holy Spirit comes to live and work in the believer.

At the baptism with the Holy Spirit, the Holy Spirit, who is the Spirit of Jesus Christ (Romans 8:9-10) comes to dwell in the body of the believer (John 7:37-39; 1 Corinthians 6:19-20). Then the Holy Spirit begins to apply Christ’s completed work of salvation in the lives of believers. As time goes by it becomes evident that the Holy Spirit has given to Christians different spiritual gifts.

E. THE FILLING WITH THE HOLY SPIRIT

1. The meaning of the filling with the Holy Spirit.

(1) The Holy Spirit is a powerful Person and not just an impersonal power.

What is the meaning of “the filling with the Spirit”? If the Holy Spirit were only an impersonal power, which you could possess in a certain measure or quantity (e.g. 30%), then your dominant attitude would be, “How can I possess more of the Holy Spirit (e.g. 60% or 100%)?”

However, if the Holy Spirit is a powerful Person, namely God himself, who has come to dwell in the Christian, then your dominant question would have to be, “How can the Holy Spirit possess more of me?” Christians never possess the Holy Spirit, but the Holy Spirit possesses them! The question about the filling with the Holy Spirit (or fullness of the Holy Spirit), which is accomplished by the Holy Spirit, is thus a question of the lordship of Jesus Christ through his Spirit in my heart and life. “How can Jesus Christ as Lord and King influence and determine my life more?”

To be filled with the Holy Spirit means that I have submitted myself completely to God and that God controls all of me. It means that I have emptied myself of my ego and no longer seek my own glory, but only the glory of the Triune God (Romans 11:36). It means that God leads my life through the Bible, causes me to become more and more Christ like and makes my ministry more and more fruitful.

(2) The promise about the filling with the Holy Spirit.

What does Jesus promise with regard to the Holy Spirit? Jesus promised to Christians that *streams of living water would flow from within them* (John 7:37-39). He specifically promised to his disciples that they would receive power to be his witnesses in the whole world (Acts 1:8).

(3) The description of the filling with the Holy Spirit.

How does salvation history in the Bible describe the filling with the Spirit?

There are different possible results: But note that these are historical descriptions and not commands or teachings what must or should happen in the Christian Church today.

- 1 Samuel 10:6-12. Saul prophecies amidst a group of prophets.
- Luke 1:41-43. Elizabeth received *special knowledge* that the baby of Mary was the Messiah.
- Luke 1:67-79. Zechariah *prophesied* about the coming Messiah and the future of John the Baptist.
- Luke 4:1-2. Jesus *overcame the temptations* of the devil.
- Acts 2:4. All the disciples of Jesus (about 120) received *the ability to speak about the wonderful deeds of God in different existing languages* that were previously new to them.

- Acts 4:8. Peter received *immediate inspiration to speak* to the most important gathering of leaders in the country (cf. Marc 13:11).
- Acts 4:31. The disciples received *courage and boldness to speak God's Word*.
- Acts 6:3,8-10. The first deacons, especially Stephen, *spoke with irresistible wisdom and did miracles*.
- Acts 7:55. Stephen received the ability to *see a vision* of God's glory and the risen Christ.
- Acts 9:17-22. Paul *grew more powerful and received the ability to baffle his opponents*.
- Acts 11:24. Barnabas was able to *bring a great number of people to Christ*.
- Acts 13:9-11. Paul received *authority to pronounce God's judgement* against a false prophet.
- Acts 13:52. New converts were enabled to *be full of joy amidst persecution*.

What was incidental before the outpouring of the Spirit, happens regularly after the outpouring of the Spirit. Believers who are filled with the Spirit show different works of the Spirit in their lives.

2. The teaching about the filling with the Holy Spirit.

Read Ephesians 5:15-21.

Discover and discuss. What is the clear Bible teaching about the filling with the Holy Spirit?

Notes.

(1) Christians need to be continually filled with the Spirit.

The main verb in Ephesians 5:18-21 is "be filled with the Spirit" (5:18). This word is a command (imperative mood), which is continually or again and again applicable (present tense) and is executed in a sovereign way by God (passive voice). Thus, the Bible clearly commands that Christians should be continually filled with the Spirit or should again and again be filled with the Spirit. The Spirit filled life is regarded as the normal Christian life.

(2) Spirit filled Christians are characterised by their speaking, singing, making music, thanking and being submissive.

The five verbs following the main verb are 'speak, sing, make music, thank and submit (Ephesians 5:19-21) and they are dependent on the main verb. They indicate simultaneous action with the main verb and also have the force of commandments that are continuously or again and again applicable (present participles). Thus, the Bible teaches that Spirit filled Christians are characterised by the following:

- A Spirit filled Christian does not get involved in wild parties that are associated with drunkenness, rioting and moral perversion (Ephesians 5:3-13; 1 Peter 4:3-4). Instead, he will meet together with others to speak, sing and make music in order to build one another up and to glorify God. This is one example of the fruit of the Spirit called self-control (Galatians 5:23; 1 Corinthians 7:9; 9:24-27).
- A Spirit filled Christian is not negative, critical or judgmental with respect to people and circumstances. He will not be characterised by complaining and arguing (Philippians 2:14) and not by being dissatisfied and ungrateful. Instead, he will be content (Philippians 4:11; 1 Timothy 6:6) and thank God in all his circumstances (1 Thessalonians 5:18). This is an example of the fruit of the Spirit called joy (Galatians 5:22).
- A Spirit filled Christian is not proud and not individualistic independent. He will not be uncooperative, divisive and selfish. Instead, he will be submissive. For example, he will be willing to be the least. He will be willing to serve where nobody else can or wants to serve (John 13:1-17). He will honour others above himself (Romans 12:10). He will seek the interests of others (Philippians 2:4). He will be friendly, courteous, gentle, humble and considerate. This is an example of the fruit of the Spirit called gentleness (Galatians 5:23).

(3) Spirit filled Christians are characterised by their behaviour, wisdom, priorities, knowledge and obedience.

There is a conjunction "and" between Ephesians 5:17 and Ephesians 5:18 in the original Greek text of the New Testament. Thus, the Spirit-filled Christian is also characterised by what is written in Ephesians 5:15-17.

- A Spirit filled Christian is careful how he lives or behaves. He is not someone who only does what is right in his own eyes and not in God's eyes (Judges 21:25). In every aspect of his life, he will show that he has rejected the old independent worldly life-style and that he has embraced the new holy and righteous life-style.
- A Spirit filled Christian is full of practical wisdom. He uses the best means to attain the highest goals. He applies his knowledge of the Bible to his daily life in a way that brings glory to God.
- A Spirit filled Christian makes the best use of the time and opportunities that God gives to him.
- A Spirit filled Christian continually and actively pursues to know and obey the will of God, as it is revealed in the Bible.

F. THE FRUIT OF THE HOLY SPIRIT

Read Romans 8:9-16; Galatians 5:13-25.

Discover and discuss. How does the presence of the sinful nature or the presence of the Holy Spirit express themselves in the life of a Christian?

Notes.

1. The manifestation of the sinful nature.

The indwelling sinful nature expresses itself in *physical sins* like sexual immorality and excess, in *spiritual sins* like idolatry and occultism and in *social sins* like selfish ambition and quarrelling.

2. The manifestation of the Holy Spirit.

The indwelling Holy Spirit expresses itself in the fruit of the Spirit. He expresses himself in *spiritual virtues*, like love, joy and peace; in *social virtues* like patience, kindness and goodness; and in *relational virtues* as faithfulness to God, gentleness towards other people and self-control within himself.

When you are a Christian, you belong to Jesus Christ and the Spirit of Jesus Christ dwells in your body. Then you have the obligation no longer to live under the control of the indwelling sinful nature, but to live under the control of the indwelling Holy Spirit. The Holy Spirit is opposed to the manifestations of the sinful nature and will help you put them to death. The Holy Spirit will begin to produce love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control in you. The Holy Spirit will lead you on the way God wants you to go (cf. Psalm 32:8; Psalm 143:10). Thus, the Holy Spirit becomes the dominant power and influence in your life and you will more and more submit yourself to him and cooperate with him.

G. THE SPIRITUAL GIFTS OF THE HOLY SPIRIT

1. The nature of spiritual gifts.

(1) Spiritual gifts are literally gifts of God's sovereign grace, which may consist of abilities or functions.

"There are different kinds of gifts" (1 Corinthians 12:4). These may be very ordinary or special abilities or functions. For example, some Christians receive the ordinary or special ability (ministry, service) of prophesying (preaching), teaching or encouraging (Romans 12:6-8) and other Christians receive the ordinary or special function (office) of prophet (preacher), teacher, pastor (Ephesians 4:11; cf. Romans 12:4). These functions (offices) do not automatically imply positions of leadership, but they do imply tasks of serving (1 Peter 4:10).

(2) Spiritual gifts are different manifestations of the Spirit.

The different kinds of spiritual gifts are different manifestations of the presence and work of the Holy Spirit in the believer (1 Corinthians 12:7).

(3) Spiritual gifts are expressed in different ministries (services).

"There are different kinds of service" (1 Corinthians 12:5). For example, spiritual gifts may be expressed in the service of proclaiming God's Word to people, in the service of evangelising the lost and in the service of teaching and shepherding the saved (Ephesians 4:11-12).

(4) Spiritual gifts have different effects (workings, results).

"There are different kinds of working" (1 Corinthians 12:6). For example, spiritual gifts of healing (plural) refer to gifts that may heal people physically, emotionally or spiritually. Moreover, these spiritual gifts of healing may refer to healing by ordinary means (as through doctors to and therapists) and healing by miraculous means (prayer and faith) (1 Corinthians 12:9).

2. The limitations of spiritual gifts.

(1) Spiritual gifts are limited in each of the lists.

Many spiritual gifts are listed in Romans 12:4-8; 1 Corinthians 7:1,7; 12:7-10,28-30; 14:6,26; Ephesians 4:11; 1 Peter 4:10-11. None of these lists of spiritual gifts claim to be complete. There are probably many other spiritual gifts that were not included in these lists. For example, skills in making clothes (Exodus 28:3; 35:25,35), skills in all kinds of artistic craftsmanship (Exodus 31:1-6); skills in building (Exodus 35:10; 36:1), skills in making music (Psalm 33:2-3), skills in writing poetry or music (Psalm 45:10) and skills in leadership (Psalm 78:72).

(2) Spiritual gifts are limited by the Giver.

God gives the different spiritual gifts by grace and by his sovereign decision. He decides who gets which spiritual gift (1 Corinthians 12:11).

No one receives all the spiritual gifts and not all Christians receive the same spiritual gift. For example, not all Christians are leaders and not all Christians speak in tongues (1 Corinthians 12:29-30).

Christians differ with one another about the question whether *each Christian* has received a spiritual gift.

- The word "each" can have general meaning in the sense of "every human being that has ever lived" (Romans 2:6) or every Christian that has ever lived (Acts 2:38; Romans 12:3; 14:12). Therefore, some Christians believe that the word "each" in 1 Corinthians 7:7, 12:7, 14:26 and 1 Peter 4:10 means that every individual Christian has received a spiritual gift. This is possible.
- However, the word "each" can have limited meaning in the sense of every person belonging to a group or category. For example, each hypocrite (Luke 13:15), each person in the large crowd (John 6:7) or each Christian in Judea that was in need (Acts 4:35). Therefore, other Christians believe that the word "each" in 1 Corinthians 7:7, 12:7, 14:26

and 1 Peter 4:10 has the limited meaning in the sense of each Christian in the Body of Christ *to whom the Holy Spirit has given a spiritual gift in a sovereign way* (1 Corinthians 12:11,28-30). It is therefore not absolute compulsory to maintain that the Holy Spirit has given each individual Christian in the world a spiritual gift.

Ephesians 4:7 says, “But to each one of us grace (Greek: *charis*) has been given as Christ apportioned it”. It does not say that each Christian has received “a spiritual gift”, but that each Christian has received “grace”. God’s grace is more than his spiritual gifts. Each individual Christian has received a specific measure of the extraordinary effects of God’s grace. For example, some Christians have received the God-given expertise of laying a spiritual foundation (1 Corinthians 3:10), while other Christians have received the God-given strength to work harder than other Christians (1 Corinthians 15:10). Some Christians have received the God-given power to persevere in spite of difficult circumstances (2 Corinthians 12:9), while other Christians have received the God-given skills to do mission work among foreign nations (Galatians 2:9). Likewise, some Christians have received the specific God-given abilities or functions, called spiritual gifts (Ephesians 4:11; 1 Peter 4:10-11).

(3) Spiritual gifts are limited in size (scope).

Not only God’s grace, but also the God-given spiritual gifts are limited in scope – they are always “measured” (portioned, Ephesians 4:7). This means that those who have received spiritual gifts have received it in a limited extent, in accordance with the measure that Christ apportioned to them. For example, some Christians receive the spiritual gift of teaching *children* and other Christians receive the spiritual gift of teaching *adults*. Some Christians receive the spiritual gift of teaching by means of *telling stories* and other Christians receive the spiritual gift of teaching by *explaining the Bible*. No one teaches everyone in the world and no one is a perfect teacher that employs every possible means (except Jesus himself).

3. The purpose of spiritual gifts.

There are four distinguishable purposes for receiving spiritual gifts.

- The spiritual gifts should be used *to serve* other Christians and not to enhance oneself (1 Peter 4:10-11).
- The spiritual gifts should be used *to build up* the world-wide Church and not just a particular denomination or congregation (1 Corinthians 12:7; 14:12).
- The spiritual gifts should be used *to equip* Christians to do some kind of service in the (worldwide) Church (Ephesians 4:12).
- The spiritual gifts should be used *to glorify* God in everything (1 Peter 4:11).

H. OTHER LESSONS ABOUT THE HOLY SPIRIT

1. The person and functions of the Holy Spirit. *See* manual 2, lesson 21.
2. The baptism, filling and fruit of the Holy Spirit. *See* manual 4, lesson 45.
3. The spiritual gifts of the Holy Spirit. *See* manual 7, lesson 36.
4. More spiritual gifts *See* manual 7, supplement 12.

5	PRAYER (8 minutes)	[REACTIONS] PRAYER IN RESPONSE TO GOD’S WORD
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Take turns in the group to pray short to God in response to what you have learned today.
Or divide the group into two’s or three’s and pray to God in response to what you have learned today.

6	PREPARATION (2 minutes)	[ASSIGNMENT] FOR NEXT LESSON
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(Group leader. Give the group members this preparation for at home in writing or let them copy it down).

1. **Commitment.** Be committed to make disciples and build Christ’s Church.
2. **Preach, teach or study the teaching** of “Pentecost - commemorating the outpouring of the Holy Spirit” together with another person or group of people.
3. **Personal time with God.** Have a quiet time from half a chapter of **2 Corinthians 1 - 3** each day. Make use of the favourite truth method. Make notes.
4. **Memorisation.** Meditate and memorise the new Bible verse, (4) **John 3:16**. Daily review the last 5 memorised Bible verses.
5. **Bible study.** Prepare the next Bible study at home. **John 3**. Make use of the five steps method of Bible study.
6. **Prayer.** Pray for someone or something specific this week and see what God is doing (Psalm 5:3).
7. **Update your notebook** on building Christ’s Church. Include your notes on quiet time, your memorisation notes, your teaching notes and this preparation.