



Being Pentecostal
 Week 2: Disciples in the Spirit
 June 11th, 2023

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Chpt 3 – Living What the Disciples Knew	7/5 7/12	8/16
Chpt 4 – Rome & the Spirit	7/19	8/23
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Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.

This Summer
 Join the Wednesday Night Crew
 In the auditorium @6:30PM
 For our adult bible study: BEING PENTECOSTAL
 Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

H.O.

Fruit of the Spirit (As displayed in JC Life)
 Gifts of the Spirit (Hayford?)

Foundation:

First, need to identify the Holy Spirit as a person and part of the Trinity.
 Then, how He works through Christ
 The, how He works through the Disciples
 (How can we graph this?)

Three Measurable Goals:

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

Interaction with the Holy Spirit provides the illumination of the scriptural path we can walk on in our relationship with Jesus.

A relationship with the Holy Spirit provides illumination of the scriptural path we can walk on in our life with Jesus Christ.

A relationship with the Holy Spirit illuminates the path scripture provides so we can run beside, we can walk with, we can hang onto Jesus.



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John 3:5-8 HCSB (all verses unless otherwise noted)

⁵ Jesus answered, "I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Do not be amazed that I told you that you must be born again. ⁸ The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."

Make sure H.O. Fruit of the Spirit (As displayed in JC Life) & Gifts of the Spirit (Hayford).

ASK: When you think of the 12 Disciples, what comes to mind when I ask, "How did the Spirit move in them and through them and around them (help)?"

Tonight: Look at some of the Apostles and some other Disciples' histories to identify the movements of the Spirit.

1. Peter

John 21:18

"I assure you: When you were young, you would tie your belt and walk wherever you wanted. But when you grow old, you will stretch out your hands and someone else will tie you and carry you where you don't want to go."

- Founded the church in Antioch. (First home base for world missions and where believers were called Christians.)
- Babylon (Iraq).
- 25 years ministering in Rome. (Founded the Roman Catholic Church)
- Mark memorized Peter's stories of Christ. (Wrote Gospel of Mark based on those stories)

- Nero burnt Rome to make room for his palace expansion and it got out of hand killing 1,000 of Romans, Nero blamed the Christians so he would not be accused.
- Christians were known to not follow anyone's rules except "their God".
- Prominent Christians martyred: Erastus, Aristarches, Trophimus, Peter, Paul (beheaded). Peter was already in prison for 9mths. In darkness. Chained to post. Refused to be crucified like Christ as he is not worth. Crucified upside down.

ASK: Where is the power of the Spirit here? How did He move...
Can I identify any similar movement in my life or those around me?



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2. John

Peter and Paul were now dead and John was now the organizational leader of the church in Asia from his home base of Ephesus. Mary, the mother of Christ, was with him.

John 19:26-27

When Jesus saw His mother and the disciple He loved standing there, He said to His mother, "Woman, here is your son." ²⁷ Then He said to the disciple, "Here is your mother." And from that hour the disciple took her into his home.

- Only disciple not martyred.
- Though they tried. AD93 Emperor Domitian sent soldiers to Ephesus to bring John to Rome to stand trial for refusing to worship pagan deities. Domitian ordered to burn incense to the deities. **He refused to so they threw him into a vat of burning oil.**
- He stepped out unharmed so Domitian had him sent into exile to the prison colony on the Isle of Patmos. The Vision that became the book of Revelation happened there.

When Domitian died in AD96, John was released and returned to Ephesus.

- This is when heretics began teaching that Christ was a mere human who did not exist before Mary.
- The bishops of Asia begged John to write his own version of the accuracy of the Gospels Matthew, Mark and Luke.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 40-41. Bridge-Logos.

John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God.

² He was with God in the beginning.

³ All things were created through Him, and apart from Him not one thing was created that has been created. ⁴ Life was in Him, and that life was the light of men.

⁵ That light shines in the darkness, yet the darkness did not overcome it.

John was known to tell those who carried him to church "Little children, love one another"

When asked by one of these disciples asked, "Master, why do you always say this?", John replied "It is the LORD's command and if this alone be done, it is enough." (Eusebius, History of the Church)

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 42. Bridge-Logos.

ASK: How is the Spirit moving in John's life?

Can I identify any similar movement in my life or those around me?



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3. James

First Martyred Disciple by Herod Agrippa in AD44.

Eusebius: Guard who led James to be beheaded was so moved by James unwavering faith that he stood up for James (became a believer) and was beheaded along with him.

Mark 10:35-39

³⁵ Then James and John, the sons of Zebedee, approached Him and said, "Teacher, we want You to do something for us if we ask You."

³⁶ "What do you want Me to do for you?" He asked them.

³⁷ They answered Him, "Allow us to sit at Your right and at Your left in Your glory."

³⁸ But Jesus said to them, "You don't know what you're asking. Are you able to drink the cup I drink or to be baptized with the baptism I am baptized with?"

³⁹ "We are able," they told Him.

Jesus said to them, "You will drink the cup I drink, and you will be baptized with the baptism I am baptized with."

Acts 12:1-2

About that time King Herod cruelly attacked some who belonged to the church, ² and he killed James, John's brother, with the sword.

- James preached to the 12 tribes scattered abroad and persuaded them to give their first fruits to the church instead of to Herod.
- Preached in Spain, Judea, India

Belief that this is where James went while Peter and John were doing what is recorded in Acts.

Holy Spirit guided timing: The diaspora/dispersion.

Mark 16:19-20

Then after speaking to them, the Lord Jesus was taken up into heaven and sat down at the right hand of God. ²⁰ And they went out and preached everywhere, the Lord working with them and confirming the word by the accompanying signs

Acts 1:8

But you will receive power when the Holy Spirit has come on you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends^[a] of the earth."

Known that the Church leaders (warned in a vision) left Jerusalem by AD70 when Jerusalem was destroyed by Rome.

Eusebius (U.see.b.us) wrote that the Apostles eventually divided up the "inhabited world" into zones of influence and strategically spread themselves to the four corners of the globe."

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements*. Pages 42. Bridge-Logos.

DO: DATE your notebook. Divide up your areas of influence. PRAY. WHO are you to share the love of Christ with? HOW are you supposed to share it?



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4. Andrew

Peter's brother went to Eastern Europe & Russia (black sea) & Istanbul & Turkey & Greece. Founder of the Eastern Orthodox Church.

- Ministry through Andrew's life, Maximilla, the Roman governor's wife, was led to Christ and Aegeates was so angered he ordered Andrew to be crucified.
- During the hearing, Andrew tried leading Aegeates to give up his pagan gods and serve the One True God.
- The Governeor ordered Andrew to be crucified on an X shaped cross to prolong his suffering.

For TWO days, Andrew hung on the cross and ministered to the crowds that came to see him(20,000). This crowd when to Aegeates to demand Andrew's release.

- Andrew prayed. [What do you think he prayed for?]

The Executioners could not touch him to release him from the cross. Others tried and they could not. Their arms would go numb. ANDREW CONSIDERED CRUCIFIXION AN HONOR to be executed like Christ and NO ONE was going to rob him of this honor.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 48. Bridge-Logos.

- ASK:** How does one get to this place of "honor" understanding?
 Was this a part of Andrew's personage? What motivated this?
 Wouldn't we see the miracle being that of Andrew being released?
 HEAVENLY PRIORITIES?
What do I consider persecution?
Can I identify any similar movement in my life or in those around me?

5. Philip

Scythia (Iran) 20 years.
 Hierapolis in Phrygia (Turkey)
 Gaul (France)

"Philip eventually returned to Hierapolis, where the pagans reportedly worshiped a giant reptile. Having compassion on them, Philip reportedly commanded the serpent in the name of the cross he held in his hand, to die. Immediately, the reptile came out from beneath the altar, and died, admitting a hideous odor and causing many others, including the King's son, to die. However, Philip raised the King's son back to life. This enraged the pagan priests so much, they ordered Philip crucified. They bound him to a cross, then stoned him as he yielded it up his spirit, while praying for his tormentors."

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 49-50. Bridge-Logos.

- ASK:** Would you ever pray for a dead person to rise up?



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6. Bartholomew

India, Arabia, Egypt, Ethiopia

Joined Philip in Phrygia.

Settled in Armenia.

Recorded by church historian, Jerome.

“Bartholomew preached with such success that the heathen gods were rendered powerless. For 26 years, he wore the same white robe with a purple stripe and a white cloak with four purple gems at the corners. They never wore out, and his shoes never grew old. He prayed 100 times a day and 100 times a night. His voice was like a trumpet; angels waited upon him; he was always cheerful, and knew all languages. **Bartholomew did many wonderful things there, including the healing of the lunatic daughter of the king, and the exposure of the emptiness of the king’s idol, and the banishment of the demon which inhabited it.** The king and many others were baptized as a result, but the priests remained hostile. The priests went to the king’s brother, Astyages, who had Bartholomew arrested, beaten with clubs, flayed alive, and crucified in agony.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 50-51. Bridge-Logos.

- Armenia became the first nation to declare Christianity as its official religion (AD301). (before Constantine and Emperor Theodosius - Rome)
- 1915 Ottoman Turks and Muslims slaughtered the Christians 1.5 million.
- Today, 98% of Armenians continued to claim Christianity as their preferred religion.

ASK: What happened in the natural moved the supernatural. Identifying evil. Banishing it in Jesus name. LATER IN SERIES MORE ON THIS.

7. Thomas

Drew lots for missional assignments, Thomas got India. The furthest away.

- First reaction “How can I? Too far to travel. I am Hebrew, how can I minister to Indians and proclaim the truth?”
- Jesus appeared to Thomas in a night vision:
“Fear not, Thomas; go away to India and proclaim the Word for my grace shall be with you.”
- Thomas: “I would that you would send me to another country, for unto the country of India I cannot go.”
- Indian merchant Abbanes was in Jerusalem at the time and Jesus instructed him to take Thomas with him as his slave.
Abbanes went and told this to Thomas. He surrendered.

“Throughout northern and southern India, Thomas preached, baptized, erected crosses, founded several churches, and converted high caste and royal Hindu family members. He is accredited with converting at least six kings and three emperors.



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Indeed, after Thomas converted and baptized two sisters, both wives of Indian princes, their husbands divorced them and then dispatched soldiers to attack and spear Thomas to death. Many Christians today, including Syriac, Orthodox and Roman Catholics, trace their roots to Thomas and believe him to be their founder. Officially there are some 28 million Christians in India today with one Christian missionary society, claiming as many as 71 million unregistered Christians in India. Thomas is also accredited with cofounding with Peter the first Christian church of Babylon before traveling to India.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 51-52. Bridge-Logos.

ASK: Have you ever said no to the Holy Spirit's direction in your life?
Repent. Ask for “now what”...

8. Matthew

One of the last apostles to leave Jerusalem.

Preached in Judea for 15 years.

Wrote the Gospel of Matthew at this time(began with JC earthly lineage and often referenced the O.T.)

Most educated of the 12.

Went to:

Traveled the Caspian sea. Persia, Macedonia, Syria, Ethiopia and Egypt.

Met the Ethiopian eunuch converted by Philip.

Performed miracles including raising the son of the King of Egypt from the dead and healing his daughter of leprosy. Likely martyred in Egypt.

ASK:

9. James, son of Alpheus

Possibly Matthew's brother and a cousin to Jesus.

Also known as “James, the Less/Younger”

[to distinguish him from “James the Greater” and “James the Just” who was the 1/2bro of Jesus, chief elder at Jerusalem and author of the epistle.]

Stayed and preached in Judea and became founder and bishop of the Syrian Christian Church before preaching in Egypt, where he was martyred. (beaten to death with a club)

ASK:

10. Jude Thaddeus

- (not the 1/2bro of Jesus who wrote the epistle of Jude)
- Was likely the son of James and nephew of John.
- Preached in Judea, Samaria, Edom, Syria, Arabia, Iraq, and Lybia before settling in Armenia where he and Bartholomew cofounded the Armenian Apostolic Church.

In response to a letter, Thomas sent Thaddeus to King Abgar of Edessa, who invited Jesus to come heal him of a disease that plagued him for seven years. Abgar was healed upon Thaddeus' arrival and later become king of Armenia.

ASK: Praying for others to be healed. Have you ever felt led to? Ever been prayed over for healing?



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11. Simon the Zealot

(a.k.a. Simon the Canaanite)

North Africa, Egypt, Mauritania, Cyrene in Libya, Carthage in Tunisia

Then, north to Spain and the British Isles(?)

In Britain, he preached and wrought many miracles before suffering many “infinite troubles and difficulties”.

Then to Persia with Jude Thaddeus.

Martyred there by being sawn asunder.

Note: Augustine of Canterbury landed in Kent in 595 to convert the pagan Saxons. Christianity had already existed there for at least 250 years.

ASK:

12. Matthias

One of the 70?

Armenia with/Andrew, Bartholomew, Thaddeus, and Simon.

Did not have the success as the other 11. History states he was blinded and imprisoned by cannibals until Andrew came to rescue him.

Luke 10:1 After this, the Lord appointed 70 others, and He sent them ahead of Him in pairs to every town and place where He Himself was about to go.

ASK:

13. Lazarus

John 11:3 So the sisters sent a message to Him: “Lord, the one You love is sick.”

43-44 ⁴³ After He said this, He shouted with a loud voice, “Lazarus, come out!” ⁴⁴ The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, “Loose him and let him go.”

John 12:9-11

⁹ Then a large crowd of the Jews learned He was there. They came not only because of Jesus, but also to see Lazarus the one He had raised from the dead. ¹⁰ Therefore the chief priests decided to kill Lazarus also ¹¹ because he was the reason many of the Jews were deserting them and believing in Jesus.

- Fled to Cyprus. Paul and Barnabas appointed him bishop of Citium(Kition), Cyprus’ principal city.
- Moved to Provence (southern France) with his sisters, Mary and Martha. Was made bishop there and served 7 years.
- Mary retired to a mountain in seclusion.
- Martha founded a Christian community for women.

“Lazarus’ zealous preaching, and kindly disposition were said to have left such a deep impression on the community that he is better remembered and celebrated in France than even the apostle Philip. After living a full life, some 35 years after Jesus raised him from the dead, Lazarus reportedly died of natural causes and was buried at the church of Saint Lazarus in Marseille.”

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Pages 56-57. Bridge-Logos.

ASK:



14. Mark (John Mark)

Accompanied Paul and Barnabas.

Then, left them. Paul and Barnabas argued this point and ended up going their separate ways.

Acts 13:1-5

In the church that was at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius the Cyrenian, Manaen, a close friend of Herod the tetrarch, and Saul.

² As they were ministering to^[a] the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work I have called them to." ³ Then after they had fasted, prayed, and laid hands on them, they sent them off.

The Mission to Cyprus

⁴ Being sent out by the Holy Spirit, they came down to Seleucia, and from there they sailed to Cyprus. ⁵ Arriving in Salamis, they proclaimed God's message in the Jewish synagogues. They also had John as their assistant.

Acts 15:36-40

³⁶ After some time had passed, Paul said to Barnabas, "Let's go back and visit the brothers in every town where we have preached the message of the Lord and see how they're doing." ³⁷ Barnabas wanted to take along John Mark. ³⁸ But Paul did not think it appropriate to take along this man who had deserted them in Pamphylia and had not gone on with them to the work. ³⁹ There was such a sharp disagreement that they parted company, and Barnabas took Mark with him and sailed off to Cyprus. ⁴⁰ Then Paul chose Silas and departed, after being commended to the grace of the Lord by the brothers.

2 Timothy 4:11

Only Luke is with me. Bring Mark with you, for he is useful to me in the ministry.

- Converted by Peter.
- Wrote the Gospel of Mark
- Was Peter's interpreter in Babylon and Rome.
- Went to **Libya**. (where his father was from) performed miracles and sowed seeds of faith.

Brought a copy of his gospel with him to Alexandria, Egypt.

Rival to Rome for heathenism and importance.

Upon entering **Alexandria**, his sandal strap broke and he went to a cobbler for repairs.

The cobbler made a mistake and pierced his hand with his awl and cried, "God is one!".

Mark healed the man's wound and began sharing the gospel with Anianus.

Mark's first convert in Alexandria followed Mark as the 2nd patriarch of Alexandria and was appointed bishop by Mark as he needed to leave due to persecution (death threats).

Rome (met up with Peter and Paul) who were soon martyred.

Venice.

Return trip to Libya found the church so large he stayed two years to help organize them.

Back to Alexandria – grown so much they built a large church building.

Rumors again of overthrowing the pagan deities.



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Easter Sunday the mob came and seized Mark with a rope around his neck and hauled him to jail. Next day, he was dragged through the streets until dead.

Founder of the Coptic Orthodox Christian Church of Alexandria – largest Christian church in Egypt and throughout the Middle East.

By AD 180, this became a fully developed Christian community with a Christian school that would soon become the intellectual center of the Christian world. Instructors: Clement, Origen, Athanasius, Didymus the blind.

Mark's father was likely a Roman and wealthy. From Cyrene in Libya.

Large house in Jerusalem with his mother, Mary, and perhaps his cousin Barnabas.

Acts 12:1-12

About that time King Herod cruelly attacked some who belonged to the church, ² and he killed James, John's brother, with the sword. ³ When he saw that it pleased the Jews, he proceeded to arrest Peter too, during the days of Unleavened Bread. ⁴ After the arrest, he put him in prison and assigned four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. ⁵ So Peter was kept in prison, but prayer was being made earnestly to God for him by the church.

Peter Rescued

⁶ On the night before Herod was to bring him out for execution, Peter, bound with two chains, was sleeping between two soldiers, while the sentries in front of the door guarded the prison. ⁷ Suddenly an angel of the Lord appeared, and a light shone in the cell. Striking Peter on the side, he woke him up and said, "Quick, get up!" Then the chains fell off his wrists. ⁸ "Get dressed," the angel told him, "and put on your sandals." And he did so. "Wrap your cloak around you," he told him, "and follow me." ⁹ So he went out and followed, and he did not know that what took place through the angel was real, but thought he was seeing a vision. ¹⁰ After they passed the first and second guard posts, they came to the iron gate that leads into the city, which opened to them by itself. They went outside and passed one street, and immediately the angel left him.

¹¹ Then Peter came to himself and said, "Now I know for certain that the Lord has sent His angel and rescued me from Herod's grasp and from all that the Jewish people expected." ¹² When he realized this, he went to the house of Mary, the mother of John Mark,^[a] where many had assembled and were praying.

Is this the house of Pentecost?

Acts 1:13-14; 2:1-2

[basement of the Church of St. Mark in Jerusalem found house footings?]

ASK: Was John Mark special? Or was he just obedient after his first "falter"?
How did the Holy Spirit work through John Mark's life? Did John Mark as for ability of "steadfastness"?

My personal testimonies involving this week's examples:

CLOSING: What is the #1 gift of the Spirit the Disciples may have asked for? (Wisdom)
Have you asked for this?



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Testimonies:

Revelation 12:11

They conquered him by the blood of the Lamb and by the word of their testimony, for they did not love their lives in the face of death.

PRACTICE:

Q&A:

Incorporate:

Prayerwerks – Learning to hear the Holy Spirit

Standing up to evil.

Hearing the voice of God.

How do personal devotions help us have a relationship with the Holy Spirit?

15. Paul

2 Timothy 4:17

But the Lord stood with me and strengthened me, so that the proclamation might be fully made through me and all the Gentiles might hear. So, I was rescued from the lion's mouth. PAUL

~~2 Timothy 3:11,~~

2 Timothy 4:17

But the Lord stood with me and strengthened me, so that the proclamation might be fully made through me and all the Gentiles might hear. So, I was rescued from the lion's mouth. PAUL

Ephesians 6:19-20

Pray also for me, that the message may be given to me when I open my mouth to make known with boldness the mystery of the gospel. ²⁰ For this I am an ambassador in chains. Pray that I might be bold enough in Him to speak as I should.

~~Philippians 1:19, 2:24,~~

Colossians 4:2-4

Devote yourselves to prayer; stay alert in it with thanksgiving. ³ At the same time, pray also for us that God may open a door to us for the message, to speak the mystery of the Messiah, for which I am in prison, ⁴ so that I may reveal it as I am required to speak.

Philemon 1:22

But meanwhile, also prepare a guest room for me, for I hope that through your prayers I will be restored to you.



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VERSES Chapter 2 – Disciples in the Spirit

~~**2 Timothy 3:11,**~~

2 Timothy 4:17

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~~**2 Timothy 4:6-7**~~

John 21:18

John 19:26-27

When Jesus saw His mother and the disciple He loved standing there, He said to His mother, "Woman, here is your son." ²⁷ Then He said to the disciple, "Here is your mother." And from that hour the disciple took her into his home.

VERSES Chapter PENTECOST:

Galatians 4:4

Colossians 1:18

1 Corinthians 3:11

1 Peter 2:7



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1 Timothy 2:4

JESUS

Mark 1:9-10

John 14:12

Acts 5:15

Acts 19:12

Acts 2:47

Acts 4:4

Matthew 5:13-14

John 13:35

John 17:20-21

Matthew 21:43

Matthew 9:17

Matthew 16:18

Matthew 13:24-26; 37-40

Matthew 13:31-33

Mark 4:26-28

Hebrews 12:2

THE BIRTH OF THE CHURCH

John 10:11

Ephesians 5:25

Genesis 2:21-24

Ephesians 4:8-9; 5:30-32

Matthew 9:24-27

Matthew 9 46

John 11:11

John 19:25

Romans 7:4

1 Corinthians 15:20

Ephesians 5:30-32

1 Thessalonians 4:13-15

Romans 6:4

John 3:3-8

John 20:21-23

Genesis 2:7

1 Corinthians 15:45

John 4:13-14

1 Corinthians 12:13

John 7:37-39

Luke 24:46-49

Joel 2:28-29

1 Corinthians 2:4



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Galatians 5:22-23
1 Corinthians 12:8-10
Mark 16:15-18
Acts 2:6-11
Isaiah 28:11
1 Corinthians 14:22
Romans 8:26
Jude 1:20
Acts 1:4-9
Matthew 10:5

THE DAY OF PENTECOST

Acts 2:1-4
Exodus 12:21-24
Matthew 11:28-30
John 1:29
2 Timothy 1:10
Exodus 20:18
1 Kings 19:11-12
2 Chronicles 5:13-14
John 3:34
Genesis 11:1-9
Acts 2:5-8
Ephesians 2:11-18
1 Corinthians 14:14, 22
1 Corinthians 13:1
Acts 2:13-15
Acts 2:5-8, 11
1 Corinthians 1:27-29
Acts 2:12-21
Luke 22:55-61
John 21:15-17
Luke 1:38
Acts 2:33-39
Ephesians 1:13-14

THE FIRST CHURCH

Acts 2:41-47
Acts 3:19-21
Isaiah 28:11-12
Ephesians 5:18
Acts 6:3-6
Acts 7:58



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Acts 8:14-19

SAUL'S CONVERSION

Acts 1:26

1 Timothy 1:15

1 Corinthians 15:10

Acts 9:3-6, 17-18

PETER AT CORNELIUS' HOUSE: Acts 10:44-46

APOSTLE TO GENTILES Romans 15:19

Acts 19:1-6

Mark 1:7-8

Acts 18:24-26

Romans 12:6

Galatians 3:5

Ephesians 5:18

1 Thessalonians 1:5

1 Thessalonians 5:19-20

Hebrews 2:3-4

1 Corinthians 12:4-11

1 Corinthians 1:10-13, 3:3-8, 12:12-30

1 Corinthians 12:31-13:13

1 Corinthians 14:4-5, 22

1 Corinthians 14:15

1 Corinthians 14:39-40

PAUL'S ARREST AND IMPRISONMENT

Acts 28:30-31

NOTES



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DIASPORA (διασπορά, *diaspora*). The dispersion of Jewish people or communities outside the land of Israel. A theme especially in Second Temple Judaism (fifth century BC—AD 70) and the New Testament.

Etymology

The Greek word *Diaspora* (διασπορά, *diaspora*)—dispersion—can refer to people who are dispersed or scattered, the places in which such people reside, or the state of having been dispersed. In the Bible and Jewish history and literature, the Diaspora refers specifically to Jewish minority populations throughout the world, including those who did not return to Palestine after the Babylonian exile or those who moved or were taken to other lands. As a place, the word Diaspora can be used to refer to any place outside of Israel where Jews live. While the related verb “to scatter” (διασπείρω, *diaspeirō*) is common throughout Greek literature, the noun is only found once outside of Jewish contexts (Plutarch, *Suav. viv.* 27).

“Diaspora” referred nearly exclusively to the Jewish people until the 1970s. Since then, it has also been used to refer to other national or ethnic minority groups living outside their homelands, and connotes displacement.

Biblical Relevance

“Diaspora” only occurs three times in the New Testament, but the concept permeates it.

1. John 7:35 records speculation about Jesus going to the Diaspora.
2. Acts 2:9–11 describes the Diaspora geographically, and also describes Paul’s ministry in the Diaspora.
3. James 1:1 and 1 Peter 1:1 are addressed to people in the Diaspora.

Several uses of “Diaspora” in the Septuagint (the Greek translation of the Old Testament) relate to exile and judgment.

Diaspora in the Septuagint

The terms “exile” and “Diaspora” are not synonymous in the Old Testament. While they are closely related, the Septuagint never uses “Diaspora” to translate words for the exile or exiles.

In the Old Testament, “exile” refers to specific groups of people being removed from the land of Israel as a result of God’s judgment. “Diaspora” is less specific with regard to time and circumstance. It is used to translate words related to scattering or winnowing (Jer 15:7), banishment (Deut 30:4; Psa 147:2; Neh 1:9), and horror or disgrace (Deut 28:25; Jer 34:17; Dan 12:2).

Diaspora in the New Testament

Much of the New Testament relates to the Diaspora. In John 7:32–36, Jesus says that he will only be with his audience a little while longer. Puzzled, the Jews ask, “He is not intending to go to the Dispersion (διασπορά, *diaspora*) among the Greeks, and teach the Greeks, is He?” (John 7:35 NASB). In this case, the use of Diaspora points to a place.

Acts chronicles the message of the gospel going to the Diaspora. Acts 2:9–11 contains a list of where Jews celebrating Pentecost came from: “Parthians and Medes and Elamites and residents of Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia,



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Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians” (ESV). This list is consistent with other ancient sources (Philo, *On the Embassy to Gaius* 155, 281–82; *Against Flaccus* 55–56; Josephus, *Antiquities* 14.110–18; *Jewish War* 2.494–95; 1 Macc 15:16–24).

In Acts 6:9, Cyrene, Alexandria, Cilicia, and Asia are listed as the places of origin of the group of Hellenistic Jews that argue with Stephen. Hellenistic Jews were just as zealous in defending their community and doctrine from perceived threats as their Aramaic-speaking counterparts in Jerusalem.

Throughout the latter half of Acts, Paul’s journeys take him to cities throughout the Diaspora where synagogues and Jewish leaders are mentioned, including:

- Damascus and Antioch in Syria
- Cyprus
- Many places throughout Asia Minor
- Macedonia
- Greece

Paul also meets Jewish leaders in Rome shortly after his arrival (Acts 28:16–29). Many of Paul’s letters are written to churches where Jewish Christians are present.

The Epistle of James is addressed to “the twelve tribes in the Diaspora” (Jas 1:1). The “twelve tribes” could be:

1. A literal reference to a predominantly Jewish (as opposed to gentile) audience
2. A metaphorical reference to all Christians, including gentiles, as a “true Israel.”

If James was written to a predominantly Jewish audience, then “Diaspora” most likely referred to readers living outside of Palestine. Bauckham argues that the letter of James was intended to circulate widely among the Diaspora (*James*, 11–28). This option works well with an early date (AD 44–62), when the highest percentage of Christians was Jewish. At that point, there was probably not a great degree of separation of Jewish Christians from their synagogues.

The other option is that the “twelve tribes in the Diaspora” could refer to all Christians as a true Israel (Dibelius, *James*, 66–67; Schmidt, *TDNT* 2:103). Popkes suggests that the Jewish author refers to the church as a whole, which “stands in the continuity of Israel’s salvation history” (Popkes, “Mission,” 89). If, however, the author was Jewish, a figurative use would be surprising (Davids, *James*, 64).

First Peter addresses chosen people who are sojourners or strangers “of the Diaspora” in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet 1:1). This is a geographical use of the term. The letter also employs themes of exile and alienation (e.g., 1 Pet 1:17; 2:11) associated with the Diaspora. The readers probably found life in a hostile environment challenging (Elliott, *1 Peter*, 312–14). Peter makes it clear that their Diaspora status does not imply God’s judgment or discipline. He affirms the audience as “chosen” (1 Pet 1:1), sanctified, recipients of God’s mercy, and heirs in Christ (Green, *1 Peter*, 13–14).

The book of Revelation deals with relationships between churches and synagogues in the Diaspora.



History and Geography

The deportations from Israel and Judah (722–586 BC) represent the first scattering of the Israelites. The idea of “Diaspora,” however, takes hold in the Second Temple period (fifth century BC—AD 70) after some Jews had returned from exile while others stayed in Babylon or moved to other places. Thousands or millions left Palestine during times of economic hardship, military conflict, and political unrest during the eras of Persian rule (587–333 BC), Greek rule (333–63 BC) or Roman rule (beginning in 63 BC). Others sought new opportunities in other places.

Geographic Extent by the First Century

Several ancient sources portray the geographic extent of the Diaspora from 100 BC—AD 100. Most of the Diaspora Jewish population at that time was found in these modern countries (ancient names in parentheses):

- Northern Libya (Cyrenaica)
- Egypt (especially Alexandria)
- Lebanon (Phoenicia)
- Syria
- Iraq (Babylonia/Mesopotamia)
- Northern Iran (Parthian Kingdom)
 - Cyprus
- Crete
- Turkey (Asia Minor)
- Greece & Aegean Islands
 - Macedonia
- Italy (especially Rome)

Josephus cites Roman historian Strabo (late first century BC): “This people has already made its way into every city and it is not easy to find any place in the habitable world which has not received this nation and in which it has made its power felt” (Josephus, *Antiquities* 14.115).

A letter included in 1 Macc 15 was likely sent to rulers in Greece, Asia Minor, Syria, Parthia, Cyprus and Cyrene endorsing the authority of Simon the high priest over the Jewish people. Alexandrian Jewish philosopher Philo refers to “colonies” of his people in Egypt, Phoenicia, Syria, Cyprus, Crete, Asia Minor, Macedonia, Greece, Babylonia, and Europe (*On the Embassy to Gaius* 281–82).

Major Population Centers

Babylonia, Egypt, Syria, Asia Minor and Rome became major Diaspora population centers in the Second Temple period and beyond. Babylonia became the home of a substantial community of Jews during the exile (2 Kgs 24–25; Ezra; Neh; 1 Chr 3, 5, 6). These communities remained in the region for centuries. It was the only sector of the Diaspora that remained outside Roman rule (Smallwood, “Diaspora,” 168), and was generally the least Hellenized. Aramaic and Hebrew were the principal languages of this segment of the Diaspora (Edrei and Mendels, “Split”), as



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reflected in the Babylonian Talmud. In postbiblical times, some Jews in that region were involved in the silk trade on routes between the Far East and Rome (Neusner, “Babylonia,” 27).

Egypt was host to some of the oldest and largest Diaspora communities, especially in Alexandria (Josephus, *Antiquities* 12.11; *Jewish War* 2.489–99; Philo, *Against Flaccus* 43; *On the Embassy to Gaius* 346). Jeremiah 41:17–44:30 refers to some Israelites’ flight to Egypt to avoid capture by the Babylonians in the sixth century BC. A military colony was established at Elephantine in the sixth or fifth century BC. There, Jewish mercenaries defended the southern frontier of Egypt and established their own temple (Schalit and Matassa, *Ency Jud* 6, 311–14). Inscriptions indicate that there were synagogues in Egypt by the third century BC—the earliest evidence of synagogues anywhere (Levine, *Ancient*, 75–81). There was also a temple constructed in the Diaspora by the Jewish high priest Onias III at Heliopolis/Leontopolis in the mid-second century BC (Josephus, *Antiquities* 12.388, 13.63–73). Alexandria became an intellectual center for Hellenistic Judaism, producing both the Septuagint and Philo. While Diaspora communities often thrived in Egypt, there were conflicts and pogroms, as in AD 38, 66 and 115–117 (Philo, *Flaccus; Embassy*; Josephus, *Jewish War* 2.495–99).

Syrian Antioch was first settled by Jews who had provided military assistance to a king from Asia Minor in the early third century BC (Josephus, *Antiquities* 12.119). It was later settled by a military group from Babylonia (Josephus, *Antiquities* 17.24). Josephus recorded conflicts in 66 BC between the Jews and Greeks of Antioch (Josephus, *Jewish War* 7:46–51). There was a sizeable Diaspora population in Antioch by the first century. The city was home to a church that served as Paul’s base (Acts 13:1; 14:26; 15:22–35) as he took the gospel to Jews and Gentiles in the western Diaspora.

Rome had a significant Jewish population by the mid-second century BC. In 14 BC and AD 2/3, edicts were given to protect Jewish interests. Other times, such as 139 BC and AD 19, 41, and 49, Jewish groups were expelled from the city. Following Pompey’s conquest of Palestine in 63 BC, large groups were brought to Rome as slaves. This happened again after Titus’ destruction of Jerusalem in AD 70 (Josephus, *Jewish War* 7.118). Many of these slaves later became free, or their descendants did. Others probably immigrated to Rome for reasons such as trade. Josephus (*Antiquities* 17.300) indicates that 8,000 Jews came out in support of a diplomatic delegation from Judaea in 4 BC. Even if that number is exaggerated, it still suggests a sizable Jewish minority by that point. Archaeological remains of a synagogue from the first century AD have been found at Ostia (a port city near Rome). Ancient inscriptions give evidence of eleven other synagogues in Rome. The socioeconomic level of the Jewish population in Rome was quite low overall (Smallwood, “Diaspora,” 173).

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SCOTT R. MOORE¹

- WEEK 2 – THE HOLY SPIRIT IN THE DISCIPLES LIVES?
- THE HOLY SPIRIT IN THE DEVELOPMENT AND PRINTING OF THE BIBLE (pg 66)

Cover the sequencing from the original Disciples to the next set of leaders.
 Universal faith. Organizing Bishops. Role of the Catholic church.

COVER SAUL'S CONVERSION?

PETER AND CORNELIUS?

PG. 29 – PAUL'S ENCOURAGEMENT FOR BELIEVE & BE BAPTIZED IN HS

#7. Further Information:

- We need the Holy Spirit to acknowledge who Jesus Christ is.

1 Corinthians 12:3

Therefore I am informing you that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit

- The difference between the Initial Physical Evidence and the Gift of tongues (or message in tongues) is purpose and use. (See the Distinctive Doctrine pamphlet.)

1 Corinthians 12:4-11, 28-30

⁴ Now there are different gifts, but the same Spirit. ⁵ There are different ministries, but the same Lord. ⁶ And there are different activities, but the same God activates each gift in each person. ⁷ A demonstration of the Spirit is given to each person to produce what is beneficial:

⁸ to one is given a message of wisdom through the Spirit,
 to another, a message of knowledge by the same Spirit,
⁹ to another, faith by the same Spirit,

¹ Moore, S. R. (2016). [Diaspora](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.



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to another, gifts of healing by the one Spirit,
¹⁰ to another, the performing of miracles,
to another, prophecy,
to another, distinguishing between spirits,
to another, different kinds of languages,
to another, interpretation of languages.

¹¹ But one and the same Spirit is active in all these, distributing to each person as He wills.

²⁸ And God has placed these in the church:

first apostles, second prophets,
third teachers, next miracles,
then gifts of healing, helping,
managing, various kinds of languages.

²⁹ Are all apostles? Are all prophets?
Are all teachers? Do all do miracles?

³⁰ Do all have gifts of healing?
Do all speak in other languages?
Do all interpret?

One thing given to one person for all time or things given to the people there for the common good of what is needed?

What is the difference between:

- Speaking in Tongues' when one is baptized in the Spirit.
Known as the Initial Physical Evidence (**Acts 2:4; 10:46; 19:6**)

- 'Speaking in Tongues' publicly (prophetic)
As a gift to edify the church (**1 Corinthians 12:10**)
As a sign for unbelievers (**1 Corinthians 14:22**)

- 'Praying in Tongues' in one's private prayer life
As an effective provision for effective prayer and praise (**1 Corinthians 14:2, 4; 14:18**)

Tongues is the same **gift** in all the above but **different** in purpose.



What Is the Ontological Trinity?

In their discussion of the Trinity, theologians have developed a number of terms to help explain, as precisely as possible, what God is like. When someone speaks of the “ontological Trinity,” it is in reference to the nature of God.

Ontology is the philosophical study of the nature of being. The “ontological Trinity” refers to the being or nature of each member of the Trinity. *In nature*, essence, and attributes, each Person of the Trinity is equal. The Father, Son, and Holy Spirit share the same divine nature and thus comprise an ontological Trinity. The teaching of the ontological Trinity says that all three Persons of the Godhead are equal in power, glory, wisdom, etc.

The ontological Trinity is sometimes called the “essential Trinity” or “immanent Trinity.” It is often mentioned in conjunction with the “economic Trinity,” a term which focuses on the relationships within the Trinity and each Person’s role in creation and salvation. The term “ontological Trinity” focuses on who *God is*; the term “economic Trinity” focuses on what *God does*.

The ontological Trinity is basic Christian doctrine and is foundational to all Christian belief. John 10:30 says that Jesus and the Father are one, by which it is meant that they are of one nature. In Matthew 28:16 Jesus tells us to baptize “in the name of the Father and of the Son and of the Holy Spirit,” clearly equating the three Persons of the Godhead.²

MEMBERSHIP

Acts 2:33

³³ *Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.*

#1. Did I receive the Holy Spirit when I was saved? {ie. Pilot Light}

Eph 1:13-14 (also 4:30) describes the Holy Spirit as what? {*deposit guaranteeing*}

¹³ *And you also were included in Christ when you heard the word of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a **deposit guaranteeing** our inheritance until the redemption of those who are God’s possession—to the praise of his glory.*

John 14:16-17 declares the Holy Spirit is where and will be where? {*lives with and will be IN*}

¹⁶ *And I will ask the Father, and he will give you another advocate to help you and be with you forever— ¹⁷ 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.***

Romans 8:14-16 tells us the Spirit does what at Salvation? {Testifies w/our spirit that we are His children}

² Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Logos Bible Software.



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¹⁴ For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father."¹⁶ **The Spirit himself testifies with our spirit that we are God's children.**

- Are Salvation and Baptism in the Holy Spirit the same thing? **Acts 8:12-17**
 {Separate from salvation and follows the New Birth experience.}

¹² But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ¹³ Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

¹⁴ When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. ¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptized into the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.

- Jesus told them to wait /tarry in Jerusalem for what? **Acts 1:4-8**
 {The "promise of the Father" and be baptized in the Holy Spirit}

"On one occasion, while He was eating with them, He gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with (in) water, but in a few days you will be baptized with the Holy Spirit."
 So when they met together, they asked Him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by His own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

- Where does the power come from? **Luke 24:49**
 {From the Father}

⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

MEMEBERSHIP

#4. Why Should I want more of the Holy Spirit?

- What is our primary motivation for seeking this Baptism?

Acts 1:4-8 {Baptism is a distinct, separate experience that empowers believers to witness.}

⁴ On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with ^lwater, but in a few days you will be baptized with the Holy Spirit." ⁶ So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" ⁷ He said to them: "It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive **power** when the Holy Spirit comes on you; and you will **be** my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."



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“Power” (dunamis) = energy, power, might, great force, great ability, strength.

- Other reasons we should want more of the Holy Spirit:

John 14:26 {He will teach and remind us of what Christ has said.}

But the Advocate, the Holy Spirit, whom the Father will send in my name, will **teach** you all things and will **remind** you of everything I have said to you.

John 15:26 {Because He is the Spirit of truth. He testifies of Christ.}

“When the Advocate comes, whom I will send to you from the Father—the Spirit of **truth** who goes out from the Father—he will **testify** about me.”

John 16:7-15 ⁷ But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: ⁹ about sin, because people do not believe in me; ¹⁰about righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and about judgment, because the prince of this world now stands condemned.

a. Verses 8-11: He will convict world of sin .

¹² “I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

b. Verse 13: He will guide you into all truth – discernment, insight, wisdom, knowledge.

c. Verse 13: {He will tell you things to come . {Prophecy, Word of wisdom, Word of knowledge.}

¹⁴ He will glorify me because it is from me that he will receive what he will make known to you.

d. Verse 14: He will glorify Jesus.

¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

e. Verse 14-15: He will take what is Jesus’ and declare it to you.

{Extra notes for verses 8-11)}

The Holy Spirit will create an inner witness, awareness of our own sin but the Holy Spirit condemns the world by the very fact He is here instead of Christ being here to reign as the world, as we rejected Him. The Holy Spirit’s presence is a constant witness to this crime.

Vs. 10 The Savior claimed to be righteous, but men said He had a demon. God spoke the final word. He said, in effect, “My Son is righteous, and I will prove it by raising Him from the dead and taking Him back to heaven.” The Holy Spirit witnesses to the fact that Christ was right and the world was wrong.

Vs. 11 The presence of the Holy Spirit also convicts the world of coming judgment. The fact that He is here means that the devil has already been condemned at the cross and that all who refuse the Savior will share his awful judgment in a day yet future. }

Acts 2:1-4 {To speak in tongues as an evidence of baptism.}

¹ When the day of Pentecost came, they were all together in one place. ²Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be



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tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues^[a] as the Spirit enabled them.

1 Corinthians 14:2-4 {For self edification.}

² For those who speak in a tongue^[a] do not speak to other people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. ³ But those who prophesy speak to people for their strengthening, encouragement and comfort. ⁴ Those who speak in a tongue edify themselves, but those who prophesy edify the church.

1 Corinthians 14:5 {When accompanied by interpretation, it spiritually edifies the church.}

I would like every one of you to speak in tongues,^[a] but I would rather have you prophesy. Those who prophesy are greater than those who speak in tongues,^[b] unless they interpret, so that the church may be edified.

1 Corinthians 14:13-17 {Private worship and communication with God.}

¹³ For this reason those who speak in a tongue should pray that they may interpret what they say. ¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. ¹⁶ Otherwise when you are praising God in the Spirit, how can the others, who are now put in the same situation as an inquirer, say "Amen" to your thanksgiving, since they do not know what you are saying? ¹⁷ You are giving thanks well enough, but the others are not edified.

Jude 20 {So we can pray in the Spirit.}

But you, dear friends, by building yourselves up in your most holy faith and **praying** in the Holy Spirit,

Romans 8:26-27 {Because the Spirit intercedes for us.}

²⁶ In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. ²⁷ And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.

Also see: **1 Corinthians 14:14; Ephesians 6:18**

Acts 4:31 {To be filled with boldness.}

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Also see Acts 2:14-16 & Luke 22:55-62 in Homework section below.)

"Boldness" (parrhesia) = outspokenness, unreserved utterance, freedom of speech, with frankness, candor, cheerful courage. The opposite of cowardice, timidity or fear.

2 Corinthians 1:21-22 {Confirms our salvation.}

²¹ Now it is God who makes both us and you stand firm in Christ. He anointed us,²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

John 7:37-39 {Flowing of the Spirit from within.}

³⁷ On the last and greatest day of the Festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. ³⁸ Whoever believes in me, as Scripture has said, rivers of living water will flow from within them." ^[a] ³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

Footnotes: a. [John 7:38](#) Or me. And let anyone drink ³⁸who believes in me." As Scripture has said, "Out of him (or them) will flow rivers of living water."

MEMBERSHIP #7. Further Information:



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- We need the Holy Spirit to acknowledge who Jesus Christ is.

1 Corinthians 12:3

³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

- The difference between the Initial Physical Evidence and the Gift of tongues (or message in tongues) is purpose and use. (See the Distinctive Doctrine pamphlet.)

1 Corinthians 12:4-11, 28-30

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

What is the difference between:

- Speaking in Tongues' when one is baptized in the Spirit.
Known as the Initial Physical Evidence (**Acts 2:4; 10:46; 19:6**)
- 'Speaking in Tongues' publicly (prophetic)
As a gift to edify the church (**1 Corinthians 12:10**)
As a sign for unbelievers (**1 Corinthians 14:22**)
- 'Praying in Tongues' in one's private prayer life
As an effective provision for effective prayer and praise (**1 Corinthians 14:2, 4; 14:18**)

Tongues is the same **gift** in all the above but **different** in purpose.



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Acts 1:7-8

⁶Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. ⁸**But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”** ³

1:6 The disciples are still thinking of the messianic kingdom in terms of *political* power.

WORD WEALTH

1:7 times, *chronos* (*khron-oss*); Strong’s #5550: Compare “chronology,” “chronic,” “chronicles.” Duration of time, which may be a point, a lapse, a span, a period, a stretch, a quantity, a measure, a duration, or a length. *Kairos* (“seasons”) suggests kind of time. *Chronos* tells what day it is. *Kairos* tells of special happenings occurring during the time frame of *chronos*.

1:7 In His reply Jesus corrects their misconception and adjusts their perspective concerning the kingdom of God. He declares that the kingdom is currently spiritual in its character, international in its membership, and gradual in its expansion. **The Holy Spirit . . . upon** one is an important concept in Luke and Acts, and Jesus is a primary example of the work of the Holy Spirit *within* and *upon* us. Jesus’ life was conceived by the Spirit, and the Spirit working *within* Him brought forth the fruit of good character (Luke 2:52). Later the Spirit came *upon* Jesus to bring forth a ministry of power (Luke 3:22; 4:18). The distinctive purpose of the outpouring of the Spirit in Acts is to empower the church for ministry. See Introduction to Acts: The Holy Spirit at Work.

KINGDOM DYNAMICS

1:8 Christ’s Final Charter and Promise, WORLD EVANGELISM. In five NT references, Jesus directly charges His disciples to go and preach the gospel to all the world (Matt. 28:18-20; Mark 16:15-18; Luke 24:45-48; John 20:21-23; Acts 1:8). Here His Great Commission is preceded by His promise of the outpouring of the Holy Spirit. Empowerment for world evangelism is tied inseparably to this promise. There is

³ Hayford, J. W., ed. (2007). [*New Spirit-Filled Life Bible for Women: Promise and Purpose from God’s Word*](#) (Ac 1:5–8). Thomas Nelson.



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obvious need for power if people are to fully perceive the gospel. But prior to that, another issue awaits resolution. The Spirit has come to convince us to go. We need power to serve effectively, to heal the sick, and to deliver those possessed of unclean spirits. But let us first receive the Holy Spirit's first anointing—power to *act*—to go. Then, He will give **1) power to find the lost; 2) authority to boldly declare Jesus as the Son of God; and 3) power to establish His church—locally and worldwide.** The intended borders of expansion are clear: Jerusalem (local), Judea (national), Samaria (cross-cultural) and “the end of the earth” (international). Jesus' last earthly command points to His power and His pathways for global evangelism. ⁴

⁴ Hayford, J. W., ed. (1997). [Spirit filled life study Bible](#) (electronic ed., Ac 1:6–7). Thomas Nelson.