



Being Pentecostal
 Week 11&12: NOTES
 August 23/30, 2023

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|---|---|---------------------------------|
| 6/7 – O Introducing the Spirit | 7/12 – O When the Spirit Goes
Mainstream | 8/2 – M – the HS opens our eyes |
| 6/14 – O Disciples in the Spirit | 7/19 – O When the HS Brings
Freedom | 8/9 – O – As the HS PIVOTS |
| 6/21 – M The Spirit’s Gifts | 7/26 – O The Spirit in the
Darkness | 8/16 – Strategic Living |
| 6/28 – O The Spirit “Gets”
Organized | | 8/23 – Q&A |
| 7/5 | | 8/30 – ALL of the HS |

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.

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit’s Enduring Work in the Church. Book two: Reformations and Awakenings.* Page ????. Bridge-Logos.

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

H.O.

Fruit of the Spirit (As displayed in JC Life) – Week 1

Gifts of the Spirit (Hayford) – Week 1

Spiritual Gifts Inventory – Week 3

Spiritual Gifts Test – Week 3

Spirit Gets Organized – Week 4

NOTE CARD FOR FREEDOM CEREMONY –
Week 6

Asking Questions In The Darkness – Week 7

Week 10: Prayer Ring.

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.

OUR relationship(interaction) **with the Holy Spirit**
provides the clarification(illumination) **of the scriptural path**
we walk on in our life with Jesus Christ.

Areas of Influence: Family. Work. Hobbies. Social media. Church. Neighborhood. Events. **DO YOU HAVE A LIST OF NAMES?**

Practicing the Gifts: Any Testimonies

- Praying very simply for healing/Using oil (James 5:14)
- Practice: Simply and Continually giving the HS addicting behaviors (and our egos that stop us from admitting they are present) AND/OR the lies of our culture that control/influence us.
- Answering the Questions on Week 7 h.o. “Asking questions in the Darkness”.
- How does the Holy Spirit open my eyes? (Awaken)

Now we are awake, what are we looking for? PIVOT

- **HOW** does the Holy Spirit **PIVOT?**

He illuminates Truth. (the person, capital T). Miracles happening during services led by people who do not believe miracles are for today.

Goes where there is Unity. Leaves where there is Forced Faith. Goes where faith is available to Men, Women, Children

We practice noting where and how the HS moves(pivots) within Community.

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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."

⁵ Jesus answered, "I assure you, unless someone is born of water and the Spirit, it's not possible to enter God's kingdom.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Don't be surprised that I said to you, 'You must be born anew.' ⁸ God's Spirit^[a] blows wherever it wishes. You hear its sound, but you don't know where it comes from or where it is going. It's the same with everyone who is born of the Spirit." **CEB**

Q&A

GROWTH

Genesis 1:2

² Now the earth was formless and empty, darkness covered the surface of the watery depths, **and the Spirit of God was hovering over the surface of the waters.**

- The Spirit is still moving.

HOW do we hear the Spirit:

- Do we sit and wait for the Spirit to come down on us? Is there a feeling?
- Or do we move? Move how? Move where?

1 Cor 14:39-40

³⁹ Therefore, my brothers, be eager to prophesy, and do not forbid speaking in other languages. ⁴⁰ **But everything must be done decently and in order.**

- When is it NOT the Holy Spirit but personality? (i.e. The Cauldron)
 - My Ministry
 - Chastise biblical behavior because it doesn't fit their mold
 - Consistent state of confusion in your spirit
 - The prayer for healing "push" so it looks like slain
 - What is slain in the Spirit?
- How do you know God is speaking to you & you're not just making it up—telling yourself what you want to hear?
- How to define Holy Spirit interaction when you don't get it or think its just craziness.
 - Brand new thought dropped into my mind (bring anointing oil)
 - Call/check on someone just stays in my heart (COVID – visit in the snow)
 - Wake up at night and immediately someone's face is in my head
- When the LORD has no opinion
 - Is this Him not caring? HOW do we know if this is a something?

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- Prayer charge with no other action. CAN THIS HAPPEN?
 - Loving my adult children resides here
Share my opinion when asked, otherwise just pray...unless Holy Spirit drops a completely new thought (anointing oil) or direction. [ask a trusted source]
- Explain Prophetic Conference Phenomena
 - Christ-o-tain-ment
Unfortunately, it makes us feel like we are operating in the Spirit but it does not move us towards helping others, loving others, sacrificing for others, getting involved in community, serve in church community
- Identifying the communication pattern between you and the Holy Spirit.
 - (pony tail pull=PAUSE)
 - Illumination of scripture
 - Need to be rested for creativity to flow
- How to operate in the gifts of the Spirit within a congregation, being submitted to leadership well? [not being a disconnected, unrelated prophet sharing words over people in the lobby.]
- Why don't we stone people who get it wrong today like was done in the Old Testament?
- How do you keep your mental health, be spiritually healthy if you receive uncomfortable words, impressions, or images?
- How to recognize a mental assault for what has been received? [you're a terrible person for thinking that about them, etc.]
- Time -> Do you ever put a time frame on God?

COMMUNITY – The Holy Spirit works in and through while drawing us into

- Knowledge needs wisdom to operate.
- Needs to be invested in a community that is long term.

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- No Lone Ranger as community reflects. Long term Community involvement = long term benefits, long term growth.
Relationship -> Conflict
- Personal communication with the Holy Spirit – HOW? (Journal what you assume you are hearing. Let time bake it. Journal what happens)
- Define Prayerwerks: What is getting in my way of hearing you, LORD? Practicing tongues.
- FEAR = Sounds like: No one wants to hear this! No one responded! Someone told me I was out of order!

HOW do we hear the Spirit:

- How do we receive a word from the Holy Spirit & how do we share that? [do we share that?]
- How does the Holy Spirit help us discover Boundaries?
 - When you receive something, what do you do with it?
- Do we sit and wait for the Spirit to come down on us? Is there a feeling? Or do we move? Move how? Move where? (**Volunteer in ministries**)

HANDLING OF EVIL FORCES:

- How do the demonic show themselves?
Unusual. Connection to Masonic.
- How to handle exorcism - i.e. of Martin Luther. Pray with others (Prayerwerks)

WHAT WOULD YOU DO IF:

- The couple that came into the lobby to prophesy and pray over people (we did not know them).
- “Mean” people – I am not listening until you PROVE you are godly enough...

Matthew 12:38-40

³⁸ Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” ³⁹ But He answered them, “An evil and adulterous generation demands a sign, but no sign will be given to it except the sign of the prophet Jonah. ⁴⁰ For as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.

NEXT WEEK – 8/30:

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Prayer:

- For ALL the Holy Spirit has for us
- Do a large group prayerwerks session

BE IN PRAYER THIS WEEK FOR ALL THE HOLY SPIRIT HAS FOR US

Need to Cover:

The use of tongues

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.

Book 3 in Conclusion

Revival Threads:

Prayer

Unity

Grassroots Movement

Newness

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NoteS:

Discovering Boundaries – If you only had one opportunity. Stay healthy. Being Pentecostal with dealing with yourself and dealing with others. Let others deal with them.

**THERE IS AN ENEMY
HE HATES YOU
YOU ARE LIVING IN HIS WORLD**

Luke 10:17-20 The Return of the Seventy

¹⁷ The Seventy returned with joy, saying, "Lord, even the demons submit to us in Your name."

¹⁸ He said to them, "I watched Satan fall from heaven like a lightning flash. ¹⁹ Look, I have given you the authority to trample on snakes and scorpions and over all the power of the enemy; nothing will ever harm you. ²⁰ However, don't rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7, KJV).

"For you did not receive a spirit that makes you slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father' " (Romans 8:15).

"Fear of man will prove to be a snare, but whoever trusts in the LORD is kept safe" (Proverbs 29:25).

TRUTH =

SPIRITUAL WARFARE: THE ARMOR OF GOD

When a woman becomes a child of God, she not only inherits God's blessings but God's enemies as well. The Lord's foremost enemy is Satan, whose purpose is to destroy His work (John 8:44), but Jesus came in order to "destroy the works of the devil" (1 John 3:8).

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Satan is a fallen angel (Is. 14:12–15) and as such is only a created being. He is in no way equal to God, the Creator. While Satan is superior in intellect and strength to mankind, he is inferior to God in every way. Believers have the power of the indwelling resurrected Christ over them and protecting them (1 John 4:4).

In addition, believers have been given the whole armor of God “to stand against the wiles of the devil” (Eph. 6:11). Each piece of the armor is to be “put on” to help believers overcome the temptations and attacks of the Evil One.

1) Having Girded Your Waist With Truth (Eph. 6:14): The waist or abdomen area was generally thought to be the seat of emotions. To gird this area with truth is to commit your emotions to believe the truth. Often a person knowingly allows herself to believe a lie because of fear or self-pity. Believers must hold a commitment to truth regardless of the repercussions (John 8:32, 36).

2) Having Put On the Breastplate of Righteousness (Eph. 6:14): The breast is generally thought of as the place of the soul. The heart must be kept pure and righteous because sin gives a foothold to the enemy. Confession and forgiveness on the basis of the blood of Christ cleanse the heart (1 John 1:9).

3) Having Shod Your Feet With the Preparation of the Gospel of Peace (Eph. 6:15): Proper shoes enable the feet to go from place to place. The believer is to be about her Father’s business, which is to spread the gospel of peace and reconciliation. An undaunted sense of this mission keeps the believer headed in the right direction (Matt. 28:19, 20).

4) Taking the Shield of Faith (Eph. 6:16): The Wicked One is “the accuser of our brethren” (Rev. 12:10) and will send his fiery darts to instill doubt, fear, and guilt. Faith acts as an invisible shield that deflects such false accusations (Heb. 11:6).

5) Take the Helmet of Salvation (Eph. 6:17): A helmet protects the head, that is, the brain and thoughts. Assurance of salvation is a mighty defense against doubt and insecurity and the kinds of works bred by them (1 John 5:11–13).

6) Take the Sword of the Spirit (Eph. 6:17): The Word of God, the only offensive weapon in this armor, was used by the Lord Jesus against Satan (Luke 4:1–13). The living Word is powerful, effective, and instructive (Heb. 4:12; 2 Tim. 3:16, 17).

7) Praying Always (Eph. 6:18): Prayer opens the channels between us and God. In the midst of battle, we as believers must keep in constant communication with our Leader for directions and encouragement. Our prayers for one another are important and effectual (James 5:16).

See also Neh. 4–7; Mark 5:2, note; Luke 11:14–26; Rom. 3:23, note; 2 Cor. 10:3–5; 1 Pet. 5:8, 9; chart on Strategies in Spiritual Warfare; note on Temptation (Heb. 2)

6:11 Satan’s wiles or schemings are directed against the church corporately (Eph. 4:2, 21, 31–32; 5:5) and believers personally (Acts 5:3; 10:38; 1 Tim. 4:1–5). The devil lives up to his name through falsely accusing believers before God (1 John 2:1, 2; Rev. 12:9) and maligning God before believers (Gen. 3:1), as well as through stirring up turmoil in the world by his accusations (James 3:13–16; chart, Names for Satan; A Portrait of the Adversary).

An Expanded Exegesis on Ephesians 6

6:14 The picture of God’s armor is of a Roman soldier’s tunic, pulled up and tucked into his belt so that he could fight or work unhindered. Living a life of honesty and integrity enables the Christian to be one in purpose with Jesus Christ, who is the Truth, and to be unhindered in the battle against Satan, who is a deceiver and liar (see chart, A Portrait of the Adversary). The breastplate covered the body from neck to thigh and was usually made of bronze. Believers do not need to seek protection or right standing with God through works of their own; they can confidently stand in what Christ has done in their behalf (2 Cor. 5:21).

6:15 The soldier wore sandals with cleats made of sharp nails designed to give firm footing on even the most rugged terrain. “Preparation” may have the sense of readiness to share the gospel to others at a moment’s notice. “Preparation” may also refer to a prepared foundation that consists of the gospel of peace with God (Eph. 2:17).

6:16 This long, oblong, or oval shield was crafted from two layers of wood covered with linen or animal hides, bound together with iron. When fighting side by side, soldiers could hold these shields together to form a long wall. Soaked in water, they served as adequate defense against the enemy’s “fiery darts”—arrows that had been dipped in pitch and ignited. The shield of faith offers God’s unlimited resources of power and wisdom (3:16–21) to resist the fiery darts of distressing circumstances and temptation to evil (1 Cor. 10:13).

6:17 The soldier’s bronze helmet had leather attachments to hold it in place. Christians can experience protection from Satan’s attacks as they rest confidently in their position as members of God’s family (John 1:12, 13), set apart for His purposes (Rom. 15:16; 1 Cor. 1:2; 2 Thess. 2:13). Further, they can know God’s present

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work of sanctification in their lives, experiencing deliverance from sin (Gal. 5:16; Phil. 2:12, 13; Col. 1:10) and having the guarantee of future, eternal deliverance from every kind of evil (1 Thess. 5:8). The short, two-edged sword enabled the heavily-armed soldier to attack deftly and defeat his enemy at close range. The believer's sword may be understood to be either "supplied by the Spirit" or "used by the Spirit." Paul further identified this sword as "the word of God" (see Heb. 4:12). "Word" (Gk. *rhema*) most probably refers to specific sections of Scripture the Holy Spirit brings to mind to meet a particular need. Jesus' use of specific sections of Deuteronomy in His encounter with Satan in the wilderness exemplifies this (Matt. 4:4, 7, 10).

6:18 Prayer is not listed as a separate weapon of warfare but is rather given an all-encompassing status. Prayer is to be constant (1 Thess. 5:17) as the Christian prepares for battle, engages in it, and rests from it. All kinds of prayer are to be offered through the power of the Holy Spirit.

Miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing it all for love.

St. Therese of Lisieux

Hayford:

SPIRITUAL WARFARE, ADVANCING IN. Few truths have become so pronouncedly vibrant to the renewed church's life in this century as the place and power of prayer warfare. This call in no wise reduces the conviction that the Cross of Jesus Christ has accomplished all victory over the devil (Col. 3:14-15). To the contrary, this order of warfare depends on what He has finished! Just as the mission to evangelize the world is founded in the complete provision of salvation, the mission to precede our evangelistic endeavor with prayer power that paves the way to the overthrow of contemporary works of darkness is founded in the blood of the Lamb (Rev. 12:9-12).

1. Spiritual Warfare (Eph. 6:10-18). Paul admonishes us to put on the whole armor of God in order to stand against the forces of evil. It is clear that our warfare is not against physical forces, but against invisible powers who have clearly defined levels of authority in a real, though invisible, sphere of activity. Paul, however, not only warns us of a clearly defined structure in the invisible realm, he instructs us to take up the whole armor of God in order to maintain a "battle-stance" against this unseen satanic structure. All of this armor is not just a passive protection in facing the enemy; it is to be used offensively against these satanic forces. Note Paul's final directive: we are to be "praying always with all prayer and supplication in the Spirit" (v. 18). Thus, prayer is not so much a weapon, or even a part of the armor, as it is the means by which we engage in the battle itself and the purpose for which we are armed. To put on the armor of God is to prepare for battle. Prayer is the battle itself, with God's Word being our chief weapon employed against Satan during our struggle.

2. The Invisible Realm and Victorious Warfare (2 Kin. 6:8-17). To believe the impossible one must first see the invisible—the lesson Elisha taught his servant. The text involves war between Israel and Syria, and the prophet Elisha's informing his people of the enemy's tactics through prophetic insight (v. 12). Here is the lesson: Prayer is the key to discerning our adversary's stratagems. Further, the key to dispelling Elisha's servant's panic was his vision being opened to see the invisible. Note these crucial words: "Elisha prayed"! Elisha did not ask God simply to show the servant another miracle; he asked for his servant to see into another dimension. The answer came immediately: "The LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha" (v. 17). Seeing into the invisible is a key to victorious praying—discerning spiritual issues from God's perspective rather than man's, seeing the Adversary's attack plan, and perceiving God's angelic strike-force.

3. Divine Revelation and Spiritual Warfare (Jer. 33:3). God promised Jeremiah that if he would call to Him, not only would He answer him, but He would reveal to him "great and *mighty* things" that could not otherwise be known. The word "mighty" (Hebrew *batsar*) is better rendered "isolated" or "inaccessible." The suggestion is that God would give Jeremiah "revelational insight," revealing things that otherwise would be inaccessible or isolated.

Such "revelational insight" always has been essential for a clear understanding of victorious spiritual warfare. One cannot pray effectively without insight into how to pray, as well as into what things God truly longs for us to seek after in prayer.

4. Intimacy and Spiritual Breakthrough (Prov. 3:5-6). Two words in this passage are especially significant—the words "ways" and "acknowledge."

The word "ways" (Hebrew *derek*) means "a road, a course, or a mode of action." It suggests specific opportunities a person may encounter on a recurring basis. The most common "segment of opportunity" we

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experience regularly is each new day. It is as if this passage suggests that in all our “days” we should acknowledge God, and in so doing He will direct our paths.

Of equal significance is the word “acknowledge” (Hebrew *yada`*). Elsewhere *yada`* is translated “know,” meaning to know by *observation, investigation, reflection, or firsthand experience*. But the highest level of *yada`* is in “direct, intimate contact.” This refers to life-giving intimacy, as in marriage. Applied to a spiritual context, it suggests an intimacy with God in prayer that conceives and births blessings and victories. Our Proverbs text means, then, that if in all our “days” we maintain *yada`* (direct, intimate contact with God), God promises to direct our paths toward fruitful, life-begetting endeavors.

5. Faithfulness in Prayer and Spiritual Warfare (Acts 6:1-4). The early church learned quickly that their prayer had to be continuous because spiritual warfare is continuous. It became their first priority because Satan sought their defeat as his first priority. Thus, their earliest recorded administrative decision after Pentecost places the ministry of prayer (with the Word) as highest in importance.

As the church grew, circumstances required more of the apostles’ time. But realizing they needed more prayer, rather than increased activity, the apostles chose seven men to serve as deacons to care for the church. This freed them to focus on prayer and the ministry of the Word. Of the two, prayer, rightfully, is listed first. Faithfulness to prayer recurs throughout Scripture. Paul would later tell the church at Rome to “be kindly affectionate to one another...continuing steadfastly in prayer” (Rom. 12:10, 12).

6. Intercession in Spiritual Warfare (Ezek. 22:30). It is a sad day in Israel’s history when God commands Ezekiel to prophesy against the sins of Jerusalem, declaring He has no choice but to judge the land. This chapter describes this condition that deteriorates so shamefully that God finally cries, “Enough!” Then God makes a startling declaration: this could have been avoided if only one intercessor had stood before Him on behalf of the land. He says succinctly, “I sought for a man!”

The text says, “I sought for a man...who would...stand . . . before Me on behalf of.” This clearly identifies this passage with intercession. No single phrase in Scripture more accurately describes the work of an intercessor than the phrase “stand before Me on behalf of.” The intercessor always comes “before God” on “behalf of” others.

Also significant is the intercessor’s twofold responsibility. Not only would he “make a wall,” which suggests he would restore a breach caused by an enemy, but he would “stand in the gap,” or plug up that breach against that enemy throughout the building process.

7. Patterns in Prayer and Spiritual Breakthrough (Ps. 5:1-3). In this text David builds a case for consistency and order in daily prayer. The repetition of the phrase “in the morning” justifies an alternate translation: “morning by morning.” Also significant is the psalmist’s selection of the Hebrew word *arak* (“direct”) in his declaration that he would “direct” his petitions to God daily. *Arak* is most frequently used in Moses’ writings in reference to the priests “setting in order” the sacrifices to be brought to the Lord each day (Ex. 40:4); also to describe an army being “set in array” in preparation for battle (Judg. 20:20-22). Such usage indicates an “ordered strategy” has been prepared for battle. These definitions connote the thought that David’s “direct” prayer speaks of a well-thought-out order to his prayers, a *daily prayer strategy* with purpose and meaning.

8. Faith’s Victory Through Prayer (Acts 4:31-34). Following the healing of the lame man (3:1-6), Peter and John were commanded to cease their preaching in Jesus’ name (4:18). Recognizing the severity of the situation, they returned to the believers (vv. 23-24) and called for a season of prayer that would release their faith so as to increase the scope of their witness.

Note the progression of events following this prayer (vv. 31-35), resulting in a supernatural shaking. From that moment, further mightiness was manifest: (1) a supernatural fullness—all present experienced the fullness of the Holy Spirit; (2) a supernatural boldness—this prayer led to a baptism of forthright fearlessness to proclaim the Word of God (v. 31); (3) a supernatural unity—the prayer participants were of “one heart and one soul” (v. 32); (4) a supernatural submission; (5) a supernatural fruitfulness—with a new power they went boldly, and fruit was produced for God’s glory (v. 33); and (6) a supernatural generosity—they were baptized into a spirit of sacrifice and generosity (vv. 34, 35).

9. Physical Acts in Warfare Prayer (2 Kin. 19:8-19). King Sennacherib wrote a letter suggesting that God could not stand against him. King Hezekiah, upon receiving the letter, took it and spread it out before the Lord in prayer (v. 14). This is one example where a physical act seems to parallel the establishing of spiritual authority in the invisible realm. In other words, a physical act becomes prophetically symbolic of a reality that impacts the invisible as action is being taken in the visible realm.

In Hezekiah’s case, a physical act of trust—spreading his case (letter) before the Lord—established a foundation for faith upon which Hezekiah prayed. The king was convinced that God would hear his prayer, and the Lord sent an angel that night who destroyed 185,000 enemy troops (2 Kin. 19:35; Is. 37:14-20, 36).

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Other physical acts of people recorded in Scripture include vocal praise and shouting (1 Sam. 4:5-6; 1 Kin. 1:40), lifting hands and bowing heads (Neh. 8:6), dancing or leaping (Ps. 149:3; Luke 6:23), groaning in prayer (Rom. 8:26; Gal. 4:19), shaking or trembling (Acts 16:29; Heb. 12:21), intense weeping (Ezra 3:13; Lam. 1:16, 20) and many instances of prostration (Ezek. 1:26-28; Matt. 17:6; Acts 9:1-9; 10:9-14). Prompted by faith and motivated by a genuine intensity of prayer-passion, these are more than superstitious actions. They address the invisible as real—and gain victories.

10. Effectivity in Spiritual Warfare (James 5:13-18). James pictures a level of prayer that is beyond any believer's normal capacity—it is divinely energized by the direct involvement of the Holy Spirit. The Greek word for "fervent" actually does not appear in the original text. It is an amplification of the word for "effectual" which does appear in the Greek text. The Greek word *energeo* means "effectual, or that which is effective." Yet, to simply say prayer is "effective when offered by a righteous person" was deemed by the translators to be shallow in the context, and therefore "fervent" was rightly added to the text. To fully understand the word *energeo* one needs to examine another passage where the word is used. Paul used the word in describing the power of God's Word as it works special energy in those who believe (1 Thess. 2:13). The foundational premise of the Greek word *energeo* is that something "effectively works." Yet it only works in those who "believe." Applied to this text, this suggests that our praying, when energized by the power of the Holy Spirit, causes things to happen. Our prayers work!

11. Seeking God and Spiritual Warfare (Jer. 29:11-14). Throughout Scripture we find repeated references to God's people seeking after Him. Implied in these passages is a quest for God that includes a level of intensity beyond what might be termed ordinary prayer. The word "search" along with the phrase "with all your heart" suggests an earnestness that borders on desperation. The word "search" (Hebrew *darash*) suggests a "following after," or close pursuit of a desired objective; it also implies a diligence in the searching process. In 2 Chronicles 15:2, Azariah promises the Lord will be with His people if they "seek" (*darash*) after Him—another indicator of God's emphasis on intensity and diligence in prayer.

12. Fasting to Spiritual Breakthrough (Ezra 8:21-23). As the exiled Jews prepared to return to Jerusalem, Ezra called for a nationwide fast (v. 21). The purpose of the fast was threefold. First, they petitioned God to lead them in a "right way." This was the *guidance* focus of their fast. Second, they petitioned God to protect their little ones. This was the *assistance* focus of their fast. Finally, they petitioned God to guard their possessions. This was the *substance* focus of their fast.

Fasting is repeatedly referred to throughout Scripture as a sacrificial form of prayer warfare that produces results available in no other way. This is especially emphasized in the demoniac's deliverance in Christ's day (Matt. 9:14-29). Fasting involves a sacrificial denial of necessary nourishment while turning one's attention to seeking God during that denial. The duration of a fast may be as long as forty days, as in Moses' case (Deut. 9:18-21), or as brief as a portion of a single day, as in Israel's case (2 Sam. 1:11-12).

13. Angelic Activity in Spiritual Warfare (Rev. 12:7-11). The casting down of Satan results from a great battle between the hosts of heaven and the hordes of evil. In this battle, heaven's warriors force Satan and his demons forever from the heavenly realm. We must note that victory is not achieved solely by the angels, but also by believers' use of spiritual weapons. The angels fight, but God's saints provide the "fire-power." This is clearly shown by verse 11, "They overcame him by the blood of the Lamb and by the word of their testimony." The angels did not overcome the Accuser alone; the saints were in partnership through prayer-warfare; the angels were God's means for administering the victory, which prayer enforced.

Notice the mention of Michael, the archangel (v. 7, one of four places where he is mentioned in Scripture). In each mention, spiritual warfare is clearly implied. This is true in Daniel 10 where Michael's involvement in battle to victory is the direct result of Daniel's fasting and prayer (see Dan. 10:1-4, 12-13).

14. Taking Authority and Victorious Warfare (Mark 11:20-24). Our Savior's action in cursing the fig tree indicates a passion in prayer and faith that we need to learn. When the disciples later noticed with surprise that the tree had withered completely (v. 20), Jesus responded with a sharp command, "Have faith in God." Then, calling His followers to "speak to mountains," He led them to prepare for situations in which they would find it necessary to take direct authority in the spiritual realm to impact things in the natural realm.

15. Trumpets and Spiritual Warfare (Num. 10:1-10). The employing of trumpets has a unique relationship to the exercise of spiritual authority in prayer. Here two silver trumpets were sanctified for use by spiritual leadership in Israel. One was appointed for the calling forth of the assembly and the other for the mobilization of the camps when they were about to journey (v. 2). Thus, the first trumpet's use was primarily to gather the people together, while the second trumpet meant it was time to "move forward," usually in the sense of moving forward into battle. Regarding employment of the second trumpet, note especially the words of verse 9: "you shall sound an alarm with the trumpets...and you will be saved from your enemies."

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The sounding of trumpets in victorious spiritual warfare is especially significant in God's final plan for the ages (Revelation 8-12). All of the culminating events of Revelation 12 result from the sounding of the seventh trumpet. Further, the sounding of the seven trumpets does not occur until the prayers of God's saints are released with much incense (symbolic of worship) before the throne of God (see Rev. 8:1-6), quite possibly indicating that the prayers of God's people release the final trumpet blasts that herald the coming and establishing of Christ's eternal kingdom on earth. Hearing the clear sound of the trumpet alerts us to the Holy Spirit's call to battle (see 1 Cor. 14:8).

16. Tears and Brokenness in Victorious Warfare (Ps. 126:5-6). Tears in Scripture play a unique role in spiritual breakthrough. Here we discover that the planting of seeds accompanied by a spirit of brokenness will not only bring a spiritual harvest of results, but will leave the sower with a spirit of rejoicing in the process. This passage, along with numerous others in Scripture regarding a spirit of brokenness, pictures a variety of purposes and functions related to what might be termed "the ministry of tears," a ministry Charles H. Spurgeon defined as "liquid prayer." First, there are *tears of sorrow* or suffering (2 Kin. 20:5). Second, there are *tears of joy* (Gen. 33:4). Third, there are *tears of compassion* (John 11:35). Fourth, there are *tears of desperation* (Esth. 4:1, 3). Fifth, there are *tears of travail*, or giving birth (Is. 42:14). Sixth, there are *tears of repentance* (Joel 2:12-13). Passion in spiritual warfare is clearly needed. D.E.

IX. THE BELIEVER'S CALL TO *SPIRITUAL WARFARE 6:10–20. The spiritual world is real, and it makes an impact on more than is obvious to most believers. Paul offers insight and direction for not being taken unaware in the midst of the invisible battle around us (*see Withstand*).

A. The reality of the invisible conflict (6:10–12). Our principal warfare is not against our circumstances or opposition from people who seem to stand in the way of progress. Our true enemies must be identified and then assaulted with the spiritual weapons at the disposal of the Christian.

B. Armor for the warrior (6:13–17). Believers must be protected from the spiritual conflict that surrounds them. The purpose of the armor of God is to "withstand in the evil day" (v. 13).

C. The action involved in warfare (6:18–20). Prayer and God's Word are the two weapons of the people of God who are engaged in spiritual combat. The Word of God offers the terms of God's purpose on the issues being "wrestled" over, and prayer is the spiritual exercise that ultimately brings the victory of God to our struggles. Jesus said, "Ask anything" in John 14:14; He also informs us that the agreement of the saints in prayer brings the action of God (Matt. 18:19).

"We do not wrestle against flesh and blood"

(6:10–18). The warfare of the believer is not against human resistance but against spiritual powers. Our demonic Adversary divides sincere brethren, causes stress in families, misdirects a believer's attention, and tempts people to sin and eventual bondage. The Word of God (v. 17) and prayer (v. 18) are effective weapons for overcoming spiritual powers (v. 12) that cause havoc in our world. However, in the midst of battle Paul instructs us on the "whole armor of God" to protect us in the battle.

"That I may open my mouth boldly to make known the mystery of the gospel, for which I am an *ambassador in chains"

(6:19). Paul solicits prayer from the Ephesians so that he might be a bold witness. To us this seems ridiculous; Paul is the very definition of boldness. However, we learn elsewhere that Paul's witness as a prisoner is shaking the emperor's palace in Rome (Phil. 4:22). Pray for God to anoint you with boldness to share the testimony of Christ with the people who need it most.

CONCLUDING REMARKS 6:21–24. Paul is sending the letter with Tychicus, who will "make all things known to you" as he continues and elaborates the ministry intended by the letter. mark 41tna1

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TRUTH-IN-ACTION through EPHESIANS	
Truth Ephesians Teaches	Action Ephesians Invites
<p>Guidelines for Growing in Godliness Simply put, godliness is living the way God wants us to. Few books speak as clearly and succinctly to this subject as does Eph. Here godliness is exhorted in terms of behavior, motivating dynamic, and example. Godly behavior is modeled after God Himself, especially as He has revealed Himself in His fullness in Jesus Christ.</p>	<p>:1 <i>Understand</i> that your conduct is the most effective sermon you will ever preach. <i>Live</i> a life that will give consistent, undeniable evidence of the truth of the gospel. :1, 2 <i>Model</i> your life after Jesus, imitating Him rather than others. <i>Understand</i> that He is the perfect example of the love God requires. :18–20 <i>Be continually filled</i> with the Holy Spirit. <i>Overflow</i> with a continual song of praise and thanksgiving to maintain a Spirit-filled flow in your life. :18–20 <i>Give yourself</i> to constant, faithful prayer. <i>Let God change</i> your prayer life to a life of prayer.</p>
<p>Steps to Holiness A major facet of holiness is living a life separated from the world. Jesus stressed this by saying that although we live in the world, we are not to be of the world.</p>	<p>:17 <i>Be careful</i> to avoid and reject the world’s way of thinking. <i>Realize</i> that thinking as the world does will unavoidably lead to sensuality and impurity.</p>
<p>Keys to Godly Relationships Eph. has much to say about building godly relationships. This is one of the major themes of the NT. Our relationships are to be loving, truthful, selfless, and submissive. Simply put, Eph. exhorts that we relate to others as Jesus relates to the Father and to us.</p>	<p>:25–27 <i>Diligently practice</i> honesty and truthfulness in all your relationships. <i>Deal with anger</i> quickly, not allowing it to influence your treatment of others. :21–6:4 <i>Maintain</i> a selflessly submissive attitude in all your family relationships. <i>Understand</i> that this will provide evidence that Christ rules your home. :5–8 <i>Do not be</i> merely a people-pleaser at work! <i>Serve the Lord</i> in all you do. <i>Recognize</i> that it is He who has assigned you to that post of responsibility.</p>
<p>How to Tame the Tongue Proper speech is crucial to effective Christian living. Proverbs points out that life and death are in the power of the tongue. How important it is for us to realize that our speech can be spiritually motivated.</p>	<p>:29 <i>Be careful</i> how you speak and what you say. <i>Reject</i> evil attitudes; and <i>develop</i> compassionate, forgiving attitudes toward others. :3–7 <i>Avoid</i> and <i>reject</i> any impure or immoral speech or behavior. <i>Be certain</i> that it contradicts your profession of faith in Christ.</p>
<p>Guidelines to Gaining Victory Eph. gives us insight into the nature of the spiritual warfare we face daily. Our combat is against spiritual forces, not men. Great is the protection and resources God has provided us to meet this enemy.</p>	<p>:10–13 <i>Stand in readiness</i> for spiritual combat. <i>Recognize</i> that your demonic enemies are behind much of what comes against you to harm you. :14–17 Each day, consciously <i>put on</i> the spiritual armor God supplies. <i>Learn</i> and <i>understand</i> the nature of this divine protection.</p>

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Keys to Wise Living Perhaps wisdom is what is most necessary in governing our use of time.	:15 Use time wisely, and <i>do not squander</i> it. <i>Be certain</i> that you will give an account of how you use God’s gift of time.
Keys to Generous Living Selflessness is most concretely expressed in generosity.	:28 Think of how you can give rather than how you can get.

s
“But the Spirit of the LORD came upon Gideon”

(6:34). In Hebrew this literally means “the Spirit of the Lord clothed Himself with Gideon.” Gideon needed to be empowered by the Spirit so that he might win the battles that lay ahead of him. Today we need the Spirit’s power (see Acts 1:8) and the armor of God (see Eph.6:11–18) so that we might stand against the wiles of the devil (v. 11). Through the power of the Spirit, Gideon won every battle (Judges 7–8). Empowered by the Spirit, we can do the same.

Essential Doctrines Week #4
 The Baptism in the Holy Spirit · The Initial Physical Evidence

Doctrine #7

Doctrine #8

{Student manual pages 17-20 }

THE BAPTISM IN THE HOLY SPIRIT & The Initial Physical Evidence: Speaking in Tongues One of the four cardinal doctrines {*Salvation of Mankind, Divine Healing, The Blessed Hope/2nd Coming*}

- Does Holy Spirit Baptism give us special powers?
- Does it separate us from those who do not believe in it?
- Does it separate us from those who have not received it?
- What happens to me? Why do I ‘need’ this?

It is not the baptism of the Holy Ghost which changes men, but the power of the ascended Christ coming into men's lives by the Holy Ghost that changes them. We too often divorce what the New Testament never divorces: *The baptism of the Holy Ghost is not an experience apart from Jesus Christ - it is the evidence of the ascended Christ.*

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.*

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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}

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.”

#2. So, then, how does the Baptism in the Holy Spirit happen?

How Graph {Group read, students will X their own charts. Read verses together and fill in.}

Verse	Received Holy Spirit	Sound from Heaven	Mighty Wind	Tongues of Fire	Spoke in Tongues	Prophesied
Acts 2:1-7	X	X	X	X	X	

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Acts 8:12-19 {Simon the Sorcerer}	X				Can Assume	
Acts 9:17-19 {Paul} 1 Cor. 14:18	X				X	
Acts 10:44-46 {Peter} (Acts 11:12-16)	X				X	
Acts 19:4 {Ephesians}	X				X	X

{Ask for their questions:

What do tongues sound like?

Will I look or sound foolish?

What part does the believer play in this experience?}

Does everyone sound the same?

Who initiates speaking in tongues?

{Although the believer is the one speaking, the unknown language is initiated, direct, and provided by the Spirit. The believer surrenders his or her tongue to the Holy Spirit, trusting Him fully to speak through him or her.}

• **Acts 2:1-7**

¹ When the day of Pentecost came, they were all together in one place.

² Suddenly 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 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. **Footnotes: a.** [Acts 2:4](#) Or languages; also in verse 11

What happened to EACH believer in the room? {All were filled with the Holy Spirit.}

What physical sign indicated that the believers had been baptized in the Holy Spirit? {Spoke in tongues.}

WHO enabled the believers to speak in other tongues? {Holy Spirit}

⁵ Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶ When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. ⁷ Utterly amazed, they asked: "Aren't all these who are speaking Galileans?"

The history of wind and fire in the Old Testament

Wind and fire are used repeatedly in the Bible as symbols of divine presence and power. God spoke to Moses from the burning bush (Ex. 3:1-4), led the Israelites by night in a pillar of fire (Ex. 13:21), and descended on Mount Sinai in fire (Deut. 4). God rides the wind (Ps. 18:10), His judgment is seen as a mighty wind (Is. 11:15; Jer. 30:23), and His way is in the whirlwind (Nahum 1:3). In keeping with this symbolism, supernatural wind and fire preceded the initial outpouring of the Holy Spirit to show that God himself was in this incredible event. These signs are not seen again in Scripture.

• **Acts 8:12-19**

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

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the Holy Spirit had not yet come on any of them; they had simply been baptized into ^[a] the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit. ¹⁸ When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money ¹⁹ and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."

- **Acts 9:17-19**

¹⁷ Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit." ¹⁸ Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, ¹⁹ and after taking some food, he regained his strength.

(1 Corinthians 14:18: I thank God that I speak in tongues more than all of you.)

- **Acts 10:44-46**

⁴⁴ While Peter was still speaking these words, the Holy Spirit came on all who heard the message. ⁴⁵ The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. ⁴⁶ For they heard them speaking in tongues ^[a] and praising God. **Footnotes: a. Acts 10:46** Or other languages

- **Acts 11:12-16** (Peter retells Acts 10:44-46 to the Brethren in Jerusalem)

¹² The Spirit told me to have no hesitation about going with them. These six brothers also went with me, and we entered the man's house. ¹³ He told us how he had seen an angel appear in his house and say, 'Send to Joppa for Simon who is called Peter. ¹⁴ He will bring you a message through which you and all your household will be saved.' ¹⁵ "As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. ¹⁶ Then I remembered what the Lord had said: 'John baptized with ^[a] water, but you will be baptized with ^[b] the Holy Spirit.

- **Acts 19:4-7**

⁴ Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." ⁵ On hearing this, they were baptized into ^[a] the name of the Lord Jesus. ⁶ When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues ^[b] and prophesied. ⁷ There were about twelve men in all.

Footnotes: a. Acts 19:5 Or in b. **Acts 19:6** Or other languages

Speaking in Tongues: The Spirit Seeking Expression

#3. Who is eligible for the Baptism in the Holy Spirit?

Acts 15:7-9

⁷ After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. ⁸ God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹ He did not discriminate between us and them, for he purified their hearts by faith.

#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 ^[a] water, 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 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^{as} as the Spirit enabled them.

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

² For those who speak in a tongue^[u] 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,^[u] but I would rather have you prophesy. Those who prophesy are greater than those who speak in tongues,^[u] 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." ^[u] 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."

#5. How Do You Receive: {Mode graph}

{Ask: Who has received the Gift of Tongues and how it happened to them.}

Verses	Together in Unity	Laid Hands On Them	Hearing the Word being Preached			
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Acts 2:1-7	X					
Acts 8:12-19 {Simon the Sorcerer}		X				
Acts 9:17-19 {Paul} 1 Cor. 14:18		X				
Acts 10:44-46 {Peter} (Acts 11:12-16)			X			
Acts 19:4 {Ephesians}		X				

Acts 2:1-4

¹ When the day of Pentecost came, they were all together in one place. ² Suddenly 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 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. **Footnotes: a. [Acts 2:4](#)** Or languages; also in verse 11

With one accord (homothumadon: hom-oth-oo-mad-on)
 Being unanimous, having mutual consent, being in agreement, having group unity, having on mind and purpose. The disciples had an intellectual unanimity, an emotional rapport, and volitional agreement in the newly founded church. In each of its occurrences, homothumadon shows a harmony leading to action.

John 14:12-14 {Simply ask.}

¹² Very truly I tell you, all who have faith in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. ¹³ And I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴ You may ask me for anything in my name, and I will do it.

Matthew 7:7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

Acts 1:4 {Be willing to wait, tarry.}

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.

Luke 24:49

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.”

#6.

Hindrances:

(Use the IN CHRIST handout during prayer time. Have them repeat after you.)

#7. Further Information:

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

1 Corinthians 12:3

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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.

Handouts: The Role of the Holy Spirit; Motivational, Vocational, Charismata Giftings by Hayford; Binding and Loosing w/IN CHRIST; Word from the Father bookmark from Freedom Ministries; Tongues on the Mind article; AoG Position Paper
Brochures: The Helper, Gifts & Fruits, Distinctive Doctrine.

Homework:

A. Boldness **Acts 2:14-16**

¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ¹⁵ These people are not drunk, as you suppose. It's only nine in the morning! ¹⁶ No, this is what was spoken by the prophet Joel: ¹⁷ "In the last days, God says, I will pour out my Spirit on all people.

Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸ Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹ I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. ²⁰ The sun will be turned to darkness and the moon to blood

before the coming of the great and glorious day of the Lord. ²¹ And everyone who calls on the name of the Lord will be saved.' [JOEL 2:28-32]

- Who is making this speech?
- Who is he proclaiming it to?
- What is motivating him?
- With what attitude is he making this speech?

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Now read: **Luke 22:55-62**

⁵⁵ And when some there had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. ⁵⁶ A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." ⁵⁷ But he denied it. "Woman, ^[a] I don't know him," he said. ⁵⁸ A little later someone else saw him and said, "You also are one of them."
"Man, I am not!" Peter replied. ⁵⁹ About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean."
⁶⁰ Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. ⁶¹ The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." ⁶² And he went outside and wept bitterly.

Footnotes: a. [Luke 22:57](#) The Greek for Woman does not denote any disrespect.

- Who is the focus of this interchange?
- Is he proclaiming or trying to hide?
- What is motivating him?
- With what attitude is he responding with?
- What happened to Peter between Luke 22 and Acts 2? What brought him from denier to proclaimer?

{The baptism in the Holy Spirit gave Peter boldness to witness about Jesus. Only days before, Peter denied knowing Jesus.}

B. The standard of not being ignorant concerning Spiritual Gift has no expiration date.

- The group understanding the spoken tongues as native language only applies to the initial incident. It never shows up again in scripture. Why? **Acts 2**
- Years later, why does Paul give thanks that he still is speaking in tongues? The church is already established. He does not say stop. Why?

1 Corinthians 14:18 "I thank God that I speak in tongues more than all of you."

Corinthians 12:1

"Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed."

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, ^[a] and to still another the interpretation of tongues. ^[b] ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. **Footnotes: a.** [1 Corinthians 12:10](#) Or languages; also in verse 28 **b.** [1 Corinthians 12:10](#) Or languages; also in verse 28

²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues ^[a]? Do all interpret? **Footnotes: a.** [1 Corinthians 12:30](#) Or other languages

1 Corinthians 14:1-4, 13-19 ¹ Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. 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.

Footnotes: a. [1 Corinthians 14:2](#) Or in another language; also in verses 4, 13, 14, 19, 26 and 27

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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, [^a] 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.

¹⁸ I thank God that I speak in tongues more than all of you. ¹⁹ But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue. **Footnotes: a. [1 Corinthians 14:16](#)** The Greek word for inquirer is a technical term for someone not fully initiated into a religion; also in verses 23 and 24.

Extra:

Galatians 4:6

Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

Isaiah 11:2 *The Spirit of the LORD will rest on him—*

the Spirit of wisdom and of understanding,

the Spirit of counsel and of might,

the Spirit of the knowledge and fear of the LORD—