

THE HOLY SPIRIT

INTRODUCTION:

1. The Holy Spirit was given on Pentecost when Jesus was glorified (Acts 2).
2. Remission of sins and the gift of the Holy Spirit are received when one repents and is baptized (Acts 2:38).
3. The Holy Spirit is given to all who obey (Acts 5:32).
4. Our body is the temple of the Holy Spirit (1 Cor. 6:19-20).
5. The Spirit is manifest in fruit born in our lives (Gal. 5:22-23).
6. Let us consider three major aspects of the Holy Spirit:

I. Who Is the Holy Spirit?

A. Introductory Remarks.

1. The Godhead is composed of three persons: God, Christ and the Spirit. Also called the Father, the son and the Holy Spirit.
2. Some deny the existence of the trinity so perhaps we should show some Scriptures which show the existence of the same.
 - a. The three were in the beginning (Gen. 1:1-2—God—the Spirit of God; John 1:1-3—the Word Christ; Col. 1:16-17; Heb. 1:12).
 - b. The three were present at the baptism of Jesus (Mat. 3:16-17—Jesus...the spirit descended like a dove...God who spoke).
 - c. Jesus speaks of the three when He told of the Spirit's work (John 14-17; **Himself...the Comforter...The Father**—John 15:26).
 - d. Paul's benediction includes the three (2 Cor. 13:14).
 - e. Jesus commands baptism into the names of the three (Mat. 28:18-20).
3. In this lesson we will consider the personality and deity of the Holy Spirit. We want to show that He is a person, not a mere influence or impersonal force.

II. The Holy Spirit Manifests His Personality.

- A. He speaks (1 Tim. 4:1; Acts 8:29; 10:19).
- B. He witnesses or testifies (John 15:26).
- C. He teaches and quickens the mind (John 14:26).
- D. He guides (John 16:12-13).
- E. He leads and forbids (Acts 16:6-7).
- F. He searches (1 Cor. 2:10).

III. The Holy Spirit Possesses the Characteristics of a Person.

- A. Mind, thought, feeling, purpose (Rom. 8:27).
- B. Knowledge (1 Cor. 2:10-11).
- C. Affection, love (Rom. 15:30).
- D. Will (1 Cor. 12:11).
- E. Goodness (Neh. 9:20).

These are all characteristics of a person, a being possessing intelligence.

IV. The Holy Spirit Suffers Slights and Injuries Which Can Be Ascribed Only to a Personality.

- A. He can be grieved or vexed (Eph. 4:30; Isa. 63:10).
 1. Grieve (*lupeo*)...“To make sorrowful...to affect with sadness. Cause grief, to throw into sorrow...to grieve, offend” (Thayer).
 2. Just as a child can grieve parents, we can grieve the Holy Spirit.

- B. He can be blasphemed (Mat. 12:31-32).
Blaspheme...“Railing, reviling, slander, detraction...speak injurious to another’s good name.”
- C. He can be despised (Heb. 10:29).
 - 1. Despite...“To treat insultingly, with insult” (Vine).
- D. He can be lied unto and resisted (Acts 5:3; 7:51).
- E. A mere principle or influence cannot sustain any of these slights. Only a personality can be so treated.

V. **The Holy Spirit Possesses Attributes of a Divine Personality.**

- A. His connection with the Father and Son indicates His deity (Mat. 28:18-20). He is called God (Acts 5:3-4).
- B. He is omniscient (1 Cor. 2:10-11).
- C. He is omnipresent (Psa. 139:7-10).
- D. He is internal (Heb. 9:14).

VI. **The Works of the Holy Spirit Reveal His Deity.**

- A. His role in creation (Gen. 1:2; Job 26:13; 33:4).
 - 1. Figure is that of a brooding or hovering bird. He brought design, beauty and an ordered universe out of the chaos.
 - 2. He renewed the face of the ground and garnished the heavens (Psa. 104:30).
- B. His work of regeneration and resurrection (John 3:5; Rom. 8:11).
 - 1. The Word is the Spirit’s instrument (Eph. 6:17).
- C. His work in performing miracles (Mat. 12:28; 1 Cor. 12:4-11).

VII. **Concluding Remarks.**

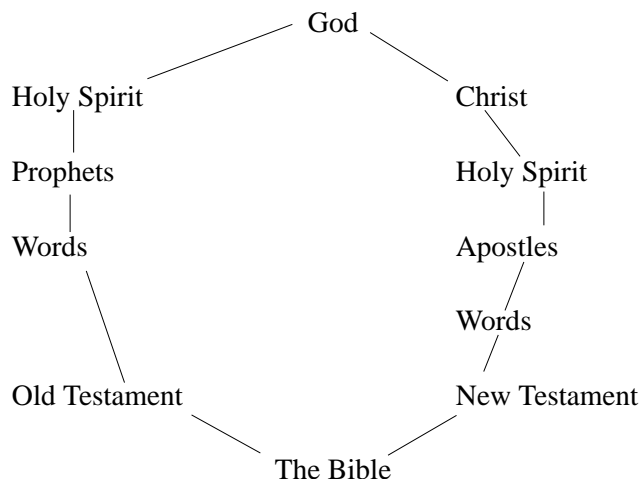
- A. The Holy Spirit is a person referred to in the Bible as “He” not “it.” He is a divine being. He is not merely some mysterious influence or impersonal power.
- B. Christians walk in fellowship and communion with the Holy Spirit (2 Cor. 13:14; Phi. 2:1).

THE HOLY SPIRIT AND REVELATION

I. **Introductory Remarks.**

- A. We are concerned in this study with the role of the Holy Spirit in the revelation of the word of God. **We will consider how the Word came in both the Old and New Testament!**
- B. 2 Peter 1:20-21.

II. **A Diagram Setting Forth How the Word of God Came:**



- A. All Scripture came from God (2 Tim. 3:16-17).
Theopneustos...“inspired of God” (Thayer). Literally...“God breathes.”
- B. God spake and men copied God’s Word (Heb. 1:1).

III. **God Spake in Times past by the Prophets.**

- A. The prophets were borne or moved by the Holy Spirit (2 Pet. 1:21). “Moved”...”To be converted or borne, of persons borne in a ship over the sea (Acts 27:17)...to be moved inwardly, prompted.”
“The word literally means to pick up or bear along to a goal of the bearer’s own choosing.”
- B. God’s standard of a true prophet.
Deuteronomy 18:18-19 “I will put **my words** in his mouth, and he shall speak unto them all that I shall command him.”
God was the originator of the words which He would speak through His servants, the prophets.
- C. A scriptural definition of the word Prophet:
 - 1. Exodus 7:1—Aaron is called the prophet of Moses. Exodus 4:16—Aaron is called the spokesman and mouth of Moses.
 - 2. We conclude: A prophet is God’s mouth or spokesman. One who spoke as God directed.
- D. The prophet was a **fore teller** and a **forth teller**.
 - 1. Fore Teller—Tell of things to happen in the future.
 - 2. Forth Teller—A preacher or herald. One who speaks. Primary mission was a forth teller. A preacher or spokesman for God.
- E. The Spirit of Christ was in the prophets as they spoke (1 Pet. 1:10-12).
 - 1. They claimed God spake what they delivered.
 - a. David (2 Sam. 23:1-2).
 - b. Isaiah (Isa. 1:1-2).
 - c. Jeremiah (Jer. 10:1-2).
 - d. Ezekiel (Eze. 1:3).
 - 2. A most important message (Zec. 7:12).

IV. **God Speaks Now Through His Son (Heb. 1:1-3).**

- A. Jesus is the revelation of the Father.
- B. He revealed the Father (John 1:1-3, 14, 18).
- C. He is the very image of His substance (Heb. 1:3).
- D. He that hath seen me hath seen the Father (John 14:6-11).

V. **The Holy Spirit Sent by Jesus from the Father Gave the Complete Revelation.**

- A. He was sent by Jesus to guide the apostles (John 14:16-17).
 - 1. Not speak of Himself (John 16:13).
 - 2. He glorified Jesus (John 16:14-15). His out pouring on Pentecost proved Jesus was glorified and seated on David’s throne (Acts 2:33-36).
- B. The work of the Holy Spirit.
 - 1. Teach you all things (John 14:26).
 - 2. Bring to remembrance all things (John 14:26).
 - 3. Guide in all truth (John 16:12-14).
 - 4. Declare things to come (John 16:13).
 - 5. Bear witness of Christ (John 15:26-27).
 - 6. Convict the world (John 16:8-11).

VI. **The Apostles Were Given the Words of the Spirit.**

- A. The Holy Spirit combined spiritual things with spiritual words and taught them to the apostles (1 Cor. 2:9-13—v. 10 “God...revealed...us...apostles...Spirit.”)
- B. Paul received the gospel by revelation (Gal. 1:11-12).

- C. That which is revealed is plain enough to be understood by those who read (Eph. 3:1-7)
- VII. **Concluding Remarks**
 - A. The Bible is verbally inspired...it is perfect and complete (Jam. 1:25; 2 Tim. 3:16-17).
 - B. It has been delivered (Jude 3).
 - C. **Its message has been confirmed** (Heb. 2:3-4).

THE HOLY SPIRIT AND CONVERSION

- I. Introductory Remarks.
 - A. Faith comes by hearing the word of God (Rom. 10:17).
 - B. **Every conversion since the church began until now has been begun, carried on and consummated as a result of the holy spirit's operation upon the sinner's heart.**
 - C. This lesson does not concern itself with the fact of the operation of the Holy Spirit but with the **manner** of his operation.
 - D. Does God operate directly on the sinner's heart to make him a believer or does God use His word as the instrument by which believers are made?
- II. **The Holy Spirit Operates Through His Instrument...the Word.**
 - A. The Old Testament examples.
 1. "The Spirit of the LORD spake by me, and his word *was* in my tongue" (2 Sam. 23:2).
 2. "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets" (Neh. 9:30).
 3. "men spake...being moved by the Holy Spirit" (2 Pet. 1:21).
 - B. The New Testament examples.
 1. 1 Peter 1:12—Peter preached gospel by the Holy Spirit sent down from heaven.
 2. Ephesians 3:1-5—Holy Spirit revealed the mystery through the apostles and prophets.
 3. Ephesians 6:17—The Word is the Spirit's instrument.
 4. Romans 1:16—Gospel is God's power to save.
 5. Revelation 1:19—John wrote...out the Holy Spirit was speaking.
 6. Revelation 3:6—"He that hath an ear let him hear **what** the Spirit saith to the churches."
- III. **The Relationship Between the Holy Spirit and Word of God.**
 - A. A syllogism showing that what is attributed to the Holy Spirit in conversion is also attributed to the Word of God.
 1. Major premise: Whenever an action is attributed to a person and an instrument, it is axiomatic that the action was performed by the person with, or through, the instrument. (Bob...bat...ball).
 2. Minor Premise: Whatever the Holy Spirit is said to do relative to the conversion of sinners is also ascribed to the Word of God, the gospel of Christ.
 3. Conclusion: Therefore, the Holy Spirit in conversion of sinners exercises His influence with, through, or by means of the Word.
 4. Illustration...**John cut down the tree...the axe cut down the tree.**

B. To prove the Minor Premise:

Spirit

John 16:8

Romans 8:14

John 2:5-6, 8

John 6:3

Titus 3:5

Romans 15:13

1 Corinthians 6:11, Romans 15:16

1 Corinthians 6:11

Action

Reproves

Guides, leads

Born, begotten

Quickens

Saves

Power of God

Sanctified

Washed by

Word of God

2 Timothy 3:16-17; 4:2

Psalm 119:105

1 Peter 1:22-25

1 Corinthians 4:15; James 1:18

Psalm 119:50, 93

James 1:21

Romans 1:16

John 17:17; 15:6

Ephesians 5:26

IV. The Holy Spirit Makes Believers Through the Word of God.

A. John 17:20-21—"Through their word."

B. John 20:30-31—Believers are made by the reading of the Word.

C. Acts 15:7—The Gentiles were to hear the Word of the gospel and believe.

D. Romans 10:17—Faith comes by hearing the Word of God.

E. Romans 1:16—The gospel is God's power to save the believer.

F. The day of Pentecost is a good example.

1. The Spirit came.

2. The Word was preached.

3. The people believed (vv. 36-37).

4. 3,000 were converted.

V. Concluding Remarks.

A. The Word saves, reconciles, gives life, converts, cleanses the soul, is the seed of new life in Christ, sanctifies and will be the standard of judgment.

B. To contend for the direct operation of the Holy Spirit is to deny that the Word has this power.

C. God's Word has been exalted above His name (Psa. 138:2). That Word is the Spirit's instrument in the conversion of sinners.

HOLY SPIRIT BAPTISM DEBATE NOTES

Curtis Porter

Proposition: The Scriptures teach that Holy Spirit baptism is a part of the new birth and is possessed by all believers today.

THEIR AFFIRMATIVE ARGUMENTS

I. “Baptism” and “Birth”:

- A. “Baptism” is equivalent to “birth” (Mat. 3:11).
- B. Born to enter kingdom (John 3:5).
- C. Kingdom not till Pentecost (Mark 9:1).
- D. Two elements, water and spirit, but one birth (John 3:5).
- E. Spirit not yet given (John 7:37-39).
- F. Came on Pentecost (Acts 2:1-4) and inducted into kingdom.

Answer:

- G. If “baptism” is equivalent to “birth” (Mat. 3:11), then two births—one of water and one of Spirit. Ephesians 4:5 says **there is one**.
- H. Birth of John 3:5 is one birth—Spirit leads through water.
- I. No proof that Holy Spirit baptism in Acts 2 inducted into kingdom.

II. **By One Spirit:**

- A. Salvation is in the body (Eph. 5:23).
- B. But baptized into body by one Spirit (1 Cor. 12:13).
- C. Hence, Holy Spirit baptism necessary to salvation.

Answer:

- D. “By one Spirit”(1 Cor. 12:13) means “by teaching of one Spirit.”
- E. Cf. “sacrifices offered by the law” (Heb. 10:8).
- F. When baptized in water we are thus baptized by one Spirit.

III. **What the Kingdom Is:**

- A. Kingdom is righteousness, peace, and joy in Holy Ghost (Rom. 14:17).
- B. If Kingdom is necessary to salvation, so is Holy Ghost.

Answer:

- C. Holy Ghost “baptism” not mentioned.
- D. If the Holy Ghost and kingdom same, get into both at once.
- E. But you say Holy Ghost baptism comes first, and puts into kingdom.

IV. **None of His:**

- A. If have not Spirit, none of his (Rom. 8:9).
- B. Hence, Spirit baptism necessary to make us His.

Answer:

- C. Holy Spirit “Baptism” not even mentioned in verse.
- D. Hence, argument is based on assumption.

V. **Spirit of Adoption:**

- A. “Spirit of adoption” enables us to say “Abba, Father.”
- B. Hence, necessary to sonship.

Answer:

- C. More assumption—no mention of “Holy Spirit baptism.”
- D. By the Spirit we are:
 1. Baptized into the one body (1 Cor. 12:13).
 2. Justified (1 Cor. 6:11).
 3. Sanctified (1 Cor. 6:11).
 4. Washed (1 Cor. 6:11).
 5. Sanctified by the washing of water by the Word (Eph. 5:25-26).

Note: does this mean the word does the washing, or that it tells us to do it??? The latter because we wash away our sins in baptism (Acts 22:16), that is, in water (Heb. 10:22; Eph. 5:25-26).

VI. **Evidence of Salvation:**

- A. Know we dwell in Him because He hath given us of His Spirit (1 John 4:13).

Answer:

- B. If it is an evidence of salvation, then not **condition** of salvation.
- C. But this does not say Holy Spirit baptism.

VII. **Conversions in Samaria:**

- A. Samaritans received Holy Ghost (Acts 8:17).
- B. But Simon had no part—an unsaved man.
- C. Hence, Holy Spirit necessary to salvation.

Answer:

- D. Simon had “no part” in bestowing Holy Ghost on men (v. 19).
- E. Doesn’t say “no part in salvation.”
- F. Others received Holy Spirit through apostles hands (v. 18).
- G. Must apostles’ hands be laid on in order to be saved?

VIII. **Conversion of Cornelius:**

- A. Received Holy Spirit before saved (Acts 11:11-15).
- B. Hence, necessary to salvation.

Answer:

- C. True, received it before salvation.
- D. But not said to be a condition.
- E. Purpose was to convince that Gentiles were gospel subjects (Acts 10:44-48; 11:17-18).

IX. **Twelve Men at Ephesus** (Acts 19:1-6).

- A. Baptized unto John’s baptism (v. 1-5).
- B. Holy Ghost came on them (v. 6).

Answer:

- C. Nothing said about Holy Spirit baptism.
- D. Nor that it was a condition of salvation.

X. **If One God Can Include Three, Father, Son and Holy Spirit, Why Cannot One Baptism Include Three—Fire, Water and Holy Spirit?**

A. **Answer:**

	(Father	Deity)		
One	(Son	Deity)	One	
God	(Holy Spirit	Deity)	-----	Element
	(Fire	Heat & Light)	One Element)	Three
	(Water	H ₂ O)	One Element)	Elements
One				
Baptism	(Holy Spirit	Deity)	One Element)	

XI. **The Hundred and Twenty Received Holy Ghost Baptism at Pentecost in Acts 2.**

Answer:

- A. He was taken up, after he had given commandments unto the apostles (Acts 1:2).
- B. “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me” (Acts 1:4).

What was the promise of His Father?

- C. Luke 24:49—“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be **endued with power from on high.**” The power is the Holy Ghost (Acts 1:8). Hence, the **“promise of the Father” was the Holy Ghost.**
- D. “ye shall be **baptized with the Holy Ghost** not many days hence” (Acts 1:5).
- E. “he [Matthias] was numbered **with the eleven apostles**” (Acts 1:26).
- F. **“they** were all with one accord in one place” (Acts 2:1).
- G. **“they** were all **filled** with the Holy Ghost” (Acts 2:4).
- H. **“Peter**, standing up **with the eleven**, lifted up his voice” (Acts 2:14).
- I. “said unto **Peter** and to the **rest of the apostles**, Men *and* brethren, what shall we do?” (Acts 2:37).
- J. **“many wonders and signs** were done **by the apostles**” (Acts 2:43).
- K. **“by the hands of the apostles** were many **signs and wonders wrought** among the people” (Acts 5:12).

Objection: Joel 2:28 said spirit would fall upon all flesh, Peter said this was fulfilled on Pentecost. Acts 2:17, fell on all flesh, both men and women, that day.

Answer:

- L. “All flesh” meant all nations in fulfillment of the promise to Abraham, Gen. 12:1-5, this fulfilled when Gentiles brought in, Acts 10.

XII. **Is Baptism of Holy Spirit, and Puts One into the Church (1 Cor. 12:13).**

Answer:

- A. The context shows that by the **instruction or direction of the Spirit**, different people were given different gifts (v. 7).
 1. Verse 3—“no man can say that Jesus is the Lord, but by the Holy Ghost.”
 2. Verse 8—“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.”
 3. Verse 9—“To another faith by the same Spirit; to another the gifts of healing by the same Spirit.”
 4. Verse 11—“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

- B. But by the direction of the same Spirit, “all” are instructed to be “baptized into one body” (v. 13).
- C. It does not mean that the Spirit is the element in which we are baptized any more than “offerings by the law” (Heb. 10:8) meant that the law did the offering. The people were to do the offering according to the instructions of the law.
- D. If opponent says he has been baptized in. the Holy Spirit, I challenge him to demonstrate it by doing the miracles the apostles were able to do.

Objection: Jesus said he would not give a sign to those who sought one (Mat. 12:38-39; 16:1; Mark 8:11; Luke 11:16).

Answer:

- 1. This not true, Jesus said “No sign given, but the sign of Jonah.” That is a **sign, isn’t it?**
- 2. Opponent is different from Paul, who had the Holy Ghost. He said he demonstrated his (1 Cor. 2:4).

Note: We are sanctified by the washing of water **by the Word** (Eph. 5:25-26). Does this mean the Word does the washing, is the element, or that the Word tells us to do the washing? Obviously the latter, Acts 22:16 says sins are washed away at baptism, and Hebrews 10:22 says it is a washing.

- E. If opponent is right, then Cornelius got into the church **before**
 - 1. **He heard the Word**, because the Spirit fell upon them, Peter said, “as I began to speak” (Acts 11:15).
 - 2. **He was saved**, because the words Peter spoke were to be essential to the salvation of Cornelius (Acts 11: 14), yet the Holy Spirit fell upon them, Peter said, “**as I began to speak**” (Acts 11:15).

XIII. **New Birth Consists of Baptism in Water and in Spirit (John 3:5).**

Answer:

- A. Not true because:
 - 1. Baptism in **water** and **spirit** make **two** baptisms, and that is one too many, Paul said there is one (Eph. 4:5) (A.D. 64).
- B. Opponent is still having, trouble with his arithmetic, notice:
 - 1. Matthew 3:11, “I indeed baptize you with water [one baptism] unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost [one baptism], and *with* fire [one baptism].” Can; my opponent add? $1+1+1=3$? not two! I challenge my opponent to tell us, **how many baptisms are mentioned in this verse?**
 - 2. Acts 1:5, “For John truly baptized with water [one baptism]; but ye shall be baptized with the Holy Ghost [one baptism] not many days hence.” Again I ask, can my opponent add? $1+1=2$, **not one!!!** Again, I challenge my opponent to tell us, **how many baptisms are mentioned in this verse?**
- C. We notice also that opponent’s arithmetic is not consistent. When he is discussing the Godhead, he cannot possibly see how Father, Son and Holy Ghost (**three**) can be **one** but he has **no** trouble seeing how **two baptisms can be one!!!**
 - 1. Where it is **possible** for three to be **one**, the Father, Son, and Holy Spirit, being the **same element, Deity**, opponent can’t see it; but where it is **impossible** for two to be one, baptism of Holy Spirit and water, being **different elements, he can see that.**
- D. If Holy Ghost baptism is a part of the new birth—
 - 1. **Simon of Samaria didn’t know it** because he believed and was baptized, and according to Mark 16:16, was saved (Acts 8:13)—unless the Lord was “slack concerning his promise” (2 Pet. 3:9)...and yet, he didn’t have baptism of the Holy Ghost because the

Bible says, “he continued with Philip, and wondered, beholding the miracles and signs which were done” (Acts 8:13).

2. **The Samaritans didn’t know it** because “when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12). And according to Mark 16:16, “He that believeth and is baptized shall be saved.” Yet, they had not received the Holy Ghost until Peter and John (Apostles) came down (Acts 8:14-17).
3. Pentecostal manual says on page 20, “The terms ‘baptism with the Holy Ghost and fire, filled with the Holy Spirit,’ and the ‘gift of the Holy Ghost’ are synonymous terms used interchangeably in the Bible.” If this is true, and baptism of Holy Ghost is essential to new birth, the following had the new birth before Pentecost:
 - a. Elizabeth (John 1:41).
 - b. Zachariah (Luke 1:67).
 - c. John the Baptist (Luke 1:15).
 - d. Jesus (John 4:1).

Yet the Spirit was not given as late as John 7:39?

4. Why did Peter have to go all the way back to Pentecost to find a case of Holy Spirit baptism (Acts 11:15) many had received the new birth since Pentecost, but evidently had not received baptism of Holy Ghost.
 - E. The people on Pentecost didn’t know it (Acts 2:41) for 3,000 of them were baptized, and there is no evidence that they ever spoke in tongues, or performed other miracles which accompanied the baptism of the Holy Ghost, though they received the gift of the Holy Ghost (v. 38).
If Holy Ghost baptism is part of the new birth, these people were saved before they completed it!!! They got into the church, kingdom (1 Cor. 12:13) before they completed the new birth, contrary to what Jesus said in John 3:5.
 - F. John 3:6 does not teach that we are baptized in water and Spirit in the new birth, but like 1 Corinthians 12:13, it simply means that by the instruction of the Spirit we are led to be born of water; both water and Spirit have a part in the new birth, but not identical parts, and I challenge my opponent to produce one passage of Scripture where Holy Ghost baptism is said to put one into the church, or to be a part of the new birth.

XIV. Joel 2:28—Spirit Was for the Last Days, We Live in the Last Days, So Baptism of Holy Ghost Is for Us.

Answer:

- A. The establishment of the church was to be in the last days too (Isa. 2:2-3), must it be established repeatedly for it to occur in the last days?
- B. Joel 2:28 does not say throughout the last days but “in the last days.” This I believe. The last days started on Pentecost (Acts 2:17) and the Spirit was poured out that day, and on the house of Cornelius about 10 years later (Acts 10) and these were both “in the last days.”
- C. I will agree that it includes us if my opponent will perform the miracles performed by the apostles.

XV. Acts 2:39—Holy Ghost Baptism Is for as Many as the Lord Shall Call. Hence, for All the Saved.

Answer:

- A. Was Simon the sorcerer called (Acts 8:13)?
- B. Were the Samaritans called (Acts 8:12; cf. Mark 16:16)?
- C. Were those on Pentecost called (Acts 2:41)? **Yet none of these spake in tongues which my opponent says is the necessary evidence of Holy Ghost baptism!!**

XVI. If Have Any of the Spirit, Baptized with Him.**Answer:**

- A. Were these baptized with Spirit?
1. John the Baptist (Luke 1:15).
 2. Elizabeth; his mother (Luke 1:41).
 3. Zechariah his father (Luke 1:67).
 4. David (Psa. 51:11).
 5. Saul, while trying to kill David (1 Sam. 19:23; 10:10).
 6. Balaam's ass (Num. 22:28). Cf. John 7:39, "the Spirit was not yet *given*; because Jesus was not yet glorified."

XVII. Holy Ghost Baptism Is Essential to Sanctification (Rom. 15:16).**Answer:**

- A. We are sanctified by the Spirit, but this says nothing about the baptism of the Spirit. Spirit guided apostles into all truth (John 16:13) and we are sanctified by the truth which the Spirit thus gave (John 17:17).
- B. The New Testament says we are sanctified by:
1. Truth (John 17:17).
 2. Blood (Heb. 13:12; 10:14).
 3. Washing of water by the Word (Eph. 5:25-26).
 4. Abstaining from sin (1 The. 4:3).
 5. Baptism, Corinthians "believed and were baptized" (Acts 18:8), yet sanctified (1 Cor. 6:11).
 6. **But where, oh where, is the verse that says we are sanctified by Holy Ghost baptism?**

XVIII. Luke 11:13—Disciples Were Told to Ask for the Spirit.**Answer:**

- A. He also told them to raise the dead (Mat. 10:8).

XIX. Matthew 3:11—Baptism of Fire Is Part of Baptism of Holy Spirit, and Essential to New Birth.**Answer:**

- A. Baptism of fire for the fruitless (Mat. 3:10).
- B. And for the chaff (Mat. 3:2).
- C. When talking to the apostles, Jesus left the fire out (Acts 1:5).

XX. Acts 2:38—The Gift of the Holy Ghost Is the Baptism of the Holy Ghost.**Answer:**

- A. Gift of the Holy Ghost is to all:
1. Who are called (Acts 2:9).
 2. When baptized in name of Christ for remission of sins (Acts 2:38).
 3. When obey God (Acts 5:32).
- B. The word "gift" does not tell what manifestation of the Spirit is under consideration (1 Cor. 12:7).
1. A sprinkle of rain is just as much a "gift" of rain as a gushing flood.
 2. A dollar is as much a gift of money as a million.
 3. There is no difference between the gift of the Holy Ghost in Acts 2:38 and the Gift of God in Romans 6:23, which is said to be eternal life, or the intercession of the Spirit in Romans 8:26.
 4. There is no difference between the pouring out of the gift of the Holy Spirit" in Acts 10:45 and the "gift of God" which Simon thought he could buy with money (Acts 8:20).

XXI. **“It [The Bible] Is to Be Read and Studied by All Men Everywhere, and Can Only Be Clearly Understood by Those Who Are Anointed by the Holy Spirit”**preamble of Manual.

Answer:

- A. Where is the verse that says it?
- B. Opponent claims to have the Holy Spirit and it is evident that he doesn't clearly understand the Bible.
- C. Paul said we can understand it (Eph. 5:17) by reading (3:3-4).

XXII. **You Say the Bible Is Our Guide, Some Folks Can't Read, So the Bible Couldn't Be Our Guide Altogether, Hence the Need of the Holy Ghost.**

Answer:

- A. In New Testament times some couldn't hear what apostles said, so Holy Ghost couldn't be the guide!!!
- B. Same would be true now.

HOLY GHOST BAPTISM

Manifestations of the Spirit (1 Cor. 12:7)

Baptismal

Secondary

Ordinary

To:

Apostles (Acts 2)
Cornelius (Acts 10)

To:

Some disciples (Acts 8:12-18; 19:6).

To:

All the saved (Acts 2:38; 5:32; Gal. 4:6).

Administrator:

Christ (John 1:33; Mat. 3:11)

Administrator:

Apostles (Rom. 1:11; Acts 8:18; 19:6; 1 Tim. 1:6).

Administrator:

God—when baptized (Acts 2:38; 5:32).

Purposes:

1. Not to save (Acts 2:1-4; 11:13-14; Mark 16:16; 1 Pet. 3:21).
2. To reveal truth (John 16:13; 14:26; 1 Cor. 2:13; 1 Pet. 1:12).
3. To confirm truth (Mark 16:20; Heb. 2:4).

Purposes:

1. Not to save (Acts 8:12-18; 19:5-6; Rom. 1:11).
2. Help till New Testament written (Eph. 4:11-13; 1 Cor. 12:28-31; 13).
3. God's Testimony (Heb. 2:4).

Dwells in the church

(1 Cor. 3:6; Eph. 2:20-22; 1 Cor. 12:13)

Gives no miraculous power

(Rom. 8:9; Luke 1:15; John 10:41)

Is not baptism of Spirit

(Luke 1:15, 67; Rom. 8:9; John 7:39; Psa. 51:11)

Ceased A.D. 64

(Eph. 4:5).

Ceased A.D. 96(?)

(1 Cor. 13:8-13; Jam. 1:25; Mark 16:20; Heb. 2:4).

Continues

(Acts 2:38-39; 5:32; Gal. 4:6; Rom. 8:9)

None today could have obtained the Spirit in either of these ways!

NEGATIVE ARGUMENTS

Proposition: Holy Spirit Baptism is necessary to salvation.

I. How Many Baptisms:

- A. Two—water and spirit—in A.D. 33 (Acts 2:14, 38; Acts 10). Two in A.D. 41.
- B. One baptism in A.D. 64 (Eph. 4:5).
- C. Which? Baptism of great commission age—lasting (Mat. 28:19-20).
 - 1. Water baptism a commandment (Acts 10:47-48). Spirit baptism administered by the Lord (John 1:33-34; Mat. 3:11).

II. The Baptism Which Saves Is Water Baptism:

- A. Acts 2:38, “in name of Jesus” (cf. Acts 10:47-48).
- B. Mark 16:16—cf. parallel in Matthew 28:19).
- C. Acts 22:16—Only water baptism would require “Arise.”
- D. 1 Peter 3:21—No one would think any but water would wash dirt from body.
- E. Romans 6:3-4, Galatians 3:26-27, Colossians 2:11-13—Raised from element in which buried. Can apply only to water.
- F. It is the one which is obeyed (Rom. 6:17-18; 6:3-4). Only commandments can be obeyed. It is commanded (Acts 10:48).

III. People Saved Before Received Holy Spirit:

- A. The Samaritans (Acts 8).
 - 1. Jesus said, “He that believeth and is baptized shall be saved” (Mark 16:16).
 - 2. They did this (Acts 8:12).
 - 3. They received Word of God (v. 14; cf. Acts 2:41).
 - 4. Holy Ghost fell on none of them (vv. 15-16).
 - 5. Given through apostles hands after all of this (vv. 17-19).
 - 6. Did promise of Mark 16:16 and Acts 2:38 fail??

IV. Men with the Holy Ghost Do Not Have to Take Thought What They Shall Say, or Premeditate Their Words (Mark 13:11):

- A. I ask my opponent, “Did you prepare for this debate?” Why do you take notes? Why do you use your Bible? Why do you forget to answer my arguments?

V. There Is One Baptism Now: Ephesians 4:5 (Ephesian letter written about A.D. 64)

- A. Peter wrote his first epistle about this same time, and said:
 - 1. This baptism is **in water**, and
 - 2. It **saves us now**
 - 3. Hence, Holy Ghost baptism is excluded.
- 1 Peter 3:21

VI. Holy Spirit:

- A. Filled with
- B. Received
- C. Baptized with (Mat. 3:11; Acts 1:5).
- D. Gift of (Acts 2:38).
- E. Given (Acts 19).
- F. Poured out (Joel 2:28).

VII. Apostles and Cornelius Received the Holy Spirit from Heaven, All Others Received it by the Laying on of the Hands of the Apostles.

- A. If my opponent was not present at the household of Cornelius, and no apostle, of Christ (the last one of which died about A.D. 110) has laid his hands upon him, then **he does not have the Holy Spirit**. He may have a seducing spirit (1 Tim. 4:1).

HOLY SPIRIT BAPTISM AND ALIEN SINS

Acts 1:5

Subject: Holy Spirit

Title: Holy Spirit Baptism and Alien Sins

Proposition: To emphasize that Holy Spirit baptism has nothing to do with one's salvation.

Objective: To help the hearer to have a clear understanding of the fact that Holy Spirit baptism is not essential to one's salvation.

INTRODUCTION:

1. In Acts 1:5 the Lord said to the apostles: "but ye shall be baptized in the Holy Spirit not many days hence."
2. There is at the present time a great deal of interest in the study of the Holy Spirit.
3. There is a great deal of misunderstanding, confusion, and erroneous teaching. There are many popular notions and doctrines which are in conflict with the Bible teaching.
4. There isn't nearly enough of the right kind of preaching on the Holy Spirit.
5. The Holy Spirit has an important relationship to man's salvation, and we must seek to understand the understandable.
6. There are several religious groups which strongly content that in order for a person to be saved he must receive the baptism of the Holy Spirit. It is this particular teaching which I want to examine at this time.
 - a. Is there any such thing as baptism of the Holy Spirit in our day?
 - b. Is Holy Spirit baptism essential to salvation?

DISCUSSION: In this connection let us consider—

- I. It is imperative that we understand the New Testament teaching about the "measures" (or different manifestations) of the Holy Spirit.
 - A. The Christ Himself possessed the Spirit *without measure*. "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" (John 3:34). Observe:
 1. God gave the Spirit to the Son "without measure";
 2. It is implied that God gave the Spirit to others by *measure*,
 3. We are speaking in harmony with the Scriptures when we talk about the measures of the Spirit;
 4. It is important that we understand the measures of the Spirit.
 - B. The New Testament talks about the *Baptismal Measure* of the Holy Spirit.
 1. There are two—and only two—recorded instances of the baptism of the Holy Spirit.
 - a. In Acts 2 we have the record of the baptism of the Holy Spirit in connection with the apostles;
 - b. In Acts 10 we have the record of the baptism of the Holy Spirit in connection with Cornelius and his household.
 2. With regard to what happened in *Acts 2* let us notice—
 - a. The Lord had promised the baptism of the Spirit to the apostles (Mat. 3:11; John 20:22; Acts 1:5);
 - b. The Lord kept His promise (Acts 2:1-4).
 - c. It should be observed that the Spirit's coming upon the apostles in Acts 2 is not—in Acts 2—called a "baptism." We call this Holy Spirit *baptism* in the light of the Lord's promise in Acts 1:5—"but ye shall be baptized in the Holy Spirit not many days hence."

- d. The baptism of the Spirit was essential to apostolic qualification and apostolic work. The Lord had promised these men miraculous power (Mat. 10:18-19; John 16:7-13), and that this power would come to them *with* the Holy Spirit (Acts 1:8). We should be careful to note that the *power* was not the Holy Spirit. Rather, the power would come *with* the Holy Spirit.
 - e. As evidences of their baptism in the Holy Spirit—
 - (1) The apostles were enabled to speak in *languages* which they had not learned through study (Acts 2:4, 6).
 - (2) The apostles were enabled to make known by miraculous inspiration God’s plan for men’s salvation (Acts 2:39);
 - (3) The apostles were enabled to perform miracles—many wonders and signs (Acts 2:43).
3. With regard to what happened in *Acts 10* let us notice—
- a. God miraculously instructed Peter to go and preach to Gentiles—Cornelius and his household.
 - b. God poured out upon Cornelius and his household the Holy Spirit (Acts 10:44-48; 11:15-18; Acts 15:8).
 - c. When Peter saw that God had given the Holy Spirit to Cornelius and his household he said, “And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.” What Peter here quotes (in Acts 11:16) is the Lord’s statement recorded in Acts 1:5. If it is in the light of Acts 1:5 that we call what happened on Pentecost a “baptism of the Holy Spirit” then, in light of the same passage, it is obvious that what happened to Cornelius and his household was a baptism of the Holy Spirit.
 - d. The evidence of the Holy Spirit baptism in Acts 10 was: “For they heard them speak with tongues, and magnify God. Then answered Peter” (v. 46).
 - e. Cornelius did not receive apostolic powers. Holy Spirit baptism did not make him an apostle. It must be kept in mind that there is a clear distinction between the Holy Spirit baptism and the power. Cornelius did not receive apostolic power.
- C. The New Testament talks about a “*laying-on-of-hands*” measure of the Holy Spirit.
- 1. An apostle—because he was an apostle—could by laying on of his hands impart spiritual gifts—miraculous powers—to a third party.
 - 2. This special measure of the Spirit is dealt with clearly and forcefully in Acts 8:14-23.
 - a. Philip had been preaching in Samaria, and with wonderful results.
 - b. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit.”
 - c. It should be observed:
 - (1) That Philip was the man who had preached and baptized these people, but that Philip was not an apostle:
 - (2) When these people of Samaria were baptized by Philip they at that time received the measure of the Spirit which is promised to every person who is baptized (Acts 2:38);

- (3) These people who had been baptized had not received the measure of the Spirit (miraculous measure) which came by laying on of apostolic hands;
- (4) That this laying-on-of-hands measure of the Spirit could be imparted only by laying on of hands of an apostle.

NOTE: If Acts 8:14-23 teaches anything it teaches that only an apostle could—by laying on of hands—impart the miraculous measure of the Holy Spirit to someone else.

- (5) When the last apostle died, and when the last person died upon whom an apostle had laid his hands, then—if not before—miracles ceased to be!

D. The New Testament talks about an *ordinary* or indwelling measure of the Holy Spirit.

- 1. This measure is promised to every person who is baptized into Christ.
- 2. Cf. Acts 2:38; 5:32.
- 3. Cf. 1 Corinthians 3:16-17; 6:19-20.

II. What about the relationship of Holy Spirit baptism to alien sins?

- A. There are many who believe and who teach that Holy Spirit baptism is essential to salvation.
- B. We have already stressed that there are only two recorded instances of Holy Spirit baptism in the New Testament. Now, therefore, in connection with each of these we want to consider the relationship of Holy Spirit baptism to salvation from alien sins.
- C. May we turn our attention to the case in *Acts 2*.

- 1. Remember that the Holy Spirit baptism was experienced by the apostles.
- 2. These men, the Lord's apostles, had been selected by the Lord from among those prepared by John the baptizer. It was John's mission to prepare a people for the Lord.
- 3. Specifically, one of the apostle was a man named Andrew. In John 1 Andrew is identified as being a disciple of John the baptizer (John 1:35, 40).
- 4. Andrew, a disciple of John, had been baptized by John, the baptizer, and it must be kept in mind that John's baptism was "for" (in order to) remission of sins (Mark 1:4). Andrew therefore, was one who had been baptized by John, and for remission of sins.
- 5. We recognize that without the shedding of the Lord's blood there could be no remission of sins (Heb. 9:22). Therefore, when Andrew was baptized by John, for remission of sins, at *that* time he received remission only *potentially*, and *actually* when the Lord shed His blood and the atonement was completed.
- 6. Now, consider that Andrew, an apostle, is present on Pentecost of Acts 2. He is one who receives the baptism of the Holy Spirit. He had been baptized by John, for remission of sins, and had already received remission of his sins. Obviously, therefore, the Holy Spirit baptism which Andrew received was not for the purpose of remitting his sins. We conclude, therefore, that Holy Spirit baptism didn't have anything to do with the remission of his sins. And, we reason that what was true with regard to Andrew was likewise true with regard to the other apostles and all other persons who had been properly prepared by John.

D. Next, we turn our attention to the case in *Acts 10*.

- 1. The Holy Spirit, in baptism form, did not come upon Cornelius in order to *beget* him, prior to the new birth, for—one is begotten by the *Word* (1 Pet. 1:23) and by the *gospel* (1 Cor. 4:15);
- 2. The Holy Spirit did not come upon Cornelius in order to give him *faith*, for—faith comes by hearing the Word of God (Rom. 10:17);
- 3. The Holy Spirit did not come upon Cornelius in order to *purify* his soul, for—one comes to have a pure soul by obedience to the truth (1 Pet. 1:22);

4. The Holy Spirit did not come upon Cornelius in order to *save* him, for—it is the *Word* of God which saves the soul (Jam. 1:21);
 5. The Holy Spirit did not come upon Cornelius in order to *cleanse* his heart, for—his heart was cleansed by faith (Acts 15:9), and which faith came by hearing the Word preached (Acts 15:7);
 6. The Holy Spirit did not come upon Cornelius to *guide* him to salvation, for—the only and all-sufficient guide we have is the Word of God (2 Cor. 5:7; Rom. 10:17; 2 John 9);
 7. The Holy Spirit did not come upon Cornelius in order to prove that he was a Christian—for at the time the Spirit came upon him he did not believe in the Christ and the New Testament gospel. Note carefully, that in Acts 11, and according to verse 4, Peter explained all the circumstances surrounding the conversion of Cornelius *according to the order of occurrence*. “But Peter began, and expounded *the matter* unto them in order.”
Then in verse 15 Peter says, “And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.” If the Spirit fell upon Cornelius as Peter *began* to speak, then it is clear that when the Spirit came Peter had not been speaking. And, if Peter had not been speaking, and if faith comes by the hearing of the Word, then when the Spirit came Cornelius was without faith in Christ. And, if he was a Christian when the Spirit came, then he was a Christian without faith!
 8. The fact of the matter is that Cornelius was to come to receive the salvation to be had *in Christ* as a consequence of the *words* which Peter would speak to him (Acts 11:14). At the time the Holy Spirit came upon Cornelius these words had not been spoken. Later, Peter commanded Cornelius and his household “to be baptized in the name of Jesus Christ” (Acts 10:48). *This* baptism, in the name of Christ, was for remission of sins (Acts 2:38). Obviously, therefore, the baptism of the Holy Spirit in Acts 10 had nothing to do with salvation from sins.
- E. What was the purpose of Holy Spirit baptism?
1. In Acts 2 the purpose was to make it clear to Jewish people that it was God’s plan for them to hear, believe, and obey the gospel of the risen Lord .
 2. In Acts 10 the purpose was to make it clear to Jew and to Gentile that it was God’s plan for the Gentile to hear, believe, and obey the gospel of the risen Lord—that God had one plan of salvation for both Jew and Gentile. The very point which convinced the dubious Jews that Gentiles could be saved was Peter’s reference to the fact that God gave the Gentiles the baptism of the Holy Spirit (Acts 11:16-18).
- F. In Acts 11:15, Peter—in reporting to the Jews the conversion of Cornelius and his household—said, “And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.”
1. The “them” refers to Gentiles—Cornelius and his household; the “us” refers to the apostles.
 2. “At the beginning” refers to Pentecost of Acts 2—when the Holy Spirit came upon the apostles.
 3. Peter, in trying to think of a case similar to what happened to Cornelius and his household had to go all the way back to Pentecost of Acts 2.
 4. It should be observed that between Cornelius and Pentecost many people had been *saved* , but no one between Cornelius and Pentecost had received the baptism of the Holy Spirit. Therefore, the baptism of the Holy Spirit was not essential to one’s salvation.

CONCLUSION:

1. May we emphasize in closing—
 - a. That in our day there is no such thing as a baptism of the Holy Spirit;
 - b. That in the early days of New Testament Christianity, when there were two distinct cases of Holy Spirit baptism, Holy Spirit baptism had nothing to do with remission of sins.
2. I would like to summarize what has been said by placing it in proper syllogistic form:
MAJOR PREMISE: If it is the case that in the only recorded instances of Holy Spirit baptism in the New Testament that Holy Spirit baptism had nothing to do with remission of alien sins, then it is the case that in our day Holy Spirit baptism is not essential to salvation from sin.
MINOR PREMISE: It is the case that in the only recorded instances of Holy Spirit baptism in the New Testament that Holy Spirit baptism had nothing to do with remission of alien sins .
CONCLUSION: It is the case that In our day Holy Spirit baptism is not essential to salvation from sin.

MODERN-DAY GIFTS OF THE HOLY SPIRIT UNDER THE SEARCHLIGHT

Purpose: To show that there are no gifts today and if there were...we would have all of them...not just a few.

Introduction:

1. All gifts of the Holy Spirit stand or fall together.
2. No one lives who can present a scriptural argument for the perpetuation of some and the cessation of others.
3. If any gifts are available today then all are available.
4. Perhaps first, should enumerate the gifts we are talking about.

I. The New Testament Gifts of the Spirit.

- A. The word of wisdom (1 Cor. 12:8-11, 29-30).
 1. Supernatural wisdom relative to spiritual knowledge.
- B. The word of knowledge (1 Cor. 12:8).
 1. Necessary knowledge concerning God, Christ, God's will, sin, heaven, hell, etc.
- C. The gift of faith (1 Cor. 12:9).
 1. Different from faith of Romans 10:17.
 2. Faith to know when God wanted one to perform a deed—related revelations.
- D. Prophecy (1 Cor. 12:10).
 1. Revelation of the Word to man to edify, exhort, teach.
- E. Discerning of spirits (1 Cor. 12:10).
 1. Distinguish between those who taught by human wisdom or those who taught truth by the Holy Spirit.
 2. All who claim gifts of the Holy Spirit today teach some error—**Why don't they have discerners of Spirits to set them straight?**
- F. Tongues (1 Cor. 12:10).
 1. Ability to speak in a language not known by the speaker.
 2. Of all the gifts—this one is most sought after—**easiest to imitate.**
- G. Interpretation of tongues (1 Cor. 12:10).
 1. By inspiration could interpret the foreign language (14:5, 27-28).
 2. If such today—could have inspired translations of the Bible.
 3. If such today—interpret the eschetic jabbering some call tongues.
- H. Working of miracles (1 Cor. 12:10).
 1. Also called mighty works—powers.
 2. Many think miracles here refer to works mightier than healings in 12:9. (Since just mentioned healings—probably Paul did have other works in mind.)
 3. However, the word “miracle” also included healings (Acts 19:1-12).
 4. Apostles with this power could even raise the dead (Acts 9:37ff).
 5. Jesus with this power could walk on water, still the wind, raise the dead.
 6. Who can match these? Seen a lot of fakery called miracles—not seen one that could match the true miracles of the New Testament.
- I. Gifts of healing (1 Cor. 12:9).
 1. Christ and others in the first century worked a wide variety of healing miracles.
 - a. Blind (Mat. 9:27-31).
 - b. Dumb (Mat. 9:32-33).

- c. Dropsy (Luke 14:4-6).
- d. Lepers (Luke 17:11-19).
- e. Ear rest (Luke 22:50-51).
- f. Fever (Mat. 8:14).
- g. Palsied (Mat. 9:2).
- h. Withered hand (Mat. 12:10).
- i. Bleeding (Mat. 9:20).
- j. Every sickness (Mat. 9:35).
- k. Halt, maimed (Mat. 15:2).
- l. Raised the dead (John 11:39ff).
- 2. The apostles worked a wide variety of miracles of healing.
 - a. Man born lame (Acts 3:1-10).
 - b. All healed—brought to them (Acts 5:12-16).
 - c. Palsied and lame (Acts 9:37-42).
 - d. Dead raised (Acts 9:37-42).
 - e. Poison snake (Acts 28:3-6).

II. **And so today we have those who argue for the existence of miracles.**

- A. Those who are contending they are in possession of certain gifts are not willing to follow the argument they use to its logical conclusion.
- B. If we can have one gift then all can be had today. The man does not live who can show that some gifts ceased and others are for the 20th century.
- C. They have two main passages they turn to—seeking to prove we have gifts of tongues and miracles (healings) today.
 - 1. Mark 16:17-18.
 - Cast out demons.
 - Speak with new tongues.
 - Take up serpents.
 - Drink deadly poison.
 - Heal the sick.
 - a. Have seen many claim gifts of tongue and healing—**refuse to handle poison snakes.**
 - b. Have seen many claim the gift of tongue and healing—**refuse to drink a glass of poison** (e.g. G. Woods—Ira Y. Rice, Jr.).
 - c. If they speak in tongues—heal—why not drink poison and put a poison snake in their bosoms??? **The same passage that lists one also lists the other.**
 - 2. 1 Corinthians 12-14.
 - a. They love to read 1 Corinthians 14:5—(don't read the whole verse).
 - b. They read long and loud 1 Corinthians 13:10—perfect is come—gifts be done away—they contend that which is perfect has not come—therefore we still have all the gifts.
 - c. That must be the logical conclusion. All gifts listed in those chapters are for us today if one is for us then all are.
 - d. If that be true:
 - (1) We would have additional revealed Scripture today.
 - (2) We would have divine interpretation of Scripture.
 - (3) We would have people waling on water—stilling the wind—raising the dead.

(4) **In my 30 years never has one stilled the wind—walked on water—or raised the dead.**

D. I contend if they have any gifts—then they have all gifts. And among them one should be able to go into any cemetery—address himself to a grave and **calling the individual by name say come forth**. And the dead could be raised.

E. Now lets examine just one gift today—one they claim to have—the gift of healing.

III. **So-called healings today—compared with healings of the first century.**

A. Characteristics of New Testament miracles—are they matched today?

1. Instantaneous (Mat. 8:3; 12:13).
 - a. No slow cure—come back next week—try again.
 - b. Pat Boone cites the case of Harris Goodwin—former minister of Hollywood Church of Christ—troubled with voice—constantly hoarse—cancer of esophagus—refused to have it removed—prayed to God (Job). “Gradually he noticed the hoarseness disappearing.” After several months he returned to the doctor.—Cancer gone—preaching today for the church in Mexico City—**Failed to mention the medication he had been taking all along** (*A New Song*, pp. 97-98).
 - c. Nothing but pure garbage—doesn’t square with New Testament healings.
2. Faith not always required on the part of one whom miracles were worked on (John 11:39; Acts 16:18).
3. All were carried out. Not just a few (Mat. 4:24; 8:16; 14:35-36).
 - a. Today only a few ever get into the prayer line.
 - b. They are careful of those they pray for.
4. Organic diseases—not merely functional disorders (Mat. 15:30; Luke 17:11-19) (Blind-Dumb-Maimed-Lepers).
 - a. Today they do wonders with sinus trouble—nervous conditions, pulled muscles, cancer (can’t see), heart trouble.
 - b. I have yet to see them grow an arm—make leperous skin as babies skin—seen a lot of headaches cured—yet to see an ear restored.
5. Complete, whole, perfect (Mat. 12:13; Acts 3:16).
 - a. No partial healings.
 - b. Saw Roberts with a man in a wheel chair—**said** he had not walked in 10 years—alluded to Acts 3—got up and took a step or two and fell—pointed out God had healed—now the man needed to do his part—exercise—audience stood in praise—**then passed 5-gallon buckets for money**.
6. Acknowledged by enemies (Acts 4:16).
7. Not used to make money (Mat. 10:8-10).
 - a. Most faith healers are rich—Oral Roberts—40s went to Tulsa—had \$25.00—today worth millions—preachers don’t get rich.
 - b. Told G. Darling, “You can eat peanut butter and crackers, I’m going to eat steak.”
 - c. Seen them pass waste baskets through audience 4 and 4 times a night. **Money their #1 doctrine**.
8. Used to support the truth (Heb. 2:3-4).
 - a. Do not know a single so-called faith healer that teaches the truth—**some truth—so did devil—garden**.
 - b. Use their showmanship to propagate error and themselves.

9. Person healed did not have to be present (Mat. 8:5-13).
 - a. Today's **healers** thrive on the spectacular—
 - b. Crowds—loud prayers—bands—
 10. Some miracles were done over protest of the individual (Mat. 8:28ff). Gadarenes—
 11. Jesus did not claim it was God's will to heal all who believed and then went about with physical ailments himself.
 - a. Oral Roberts has his personal physician.
 - b. A. A. Allen had knew problems—had operations—was under physician's care when he died. Healed many of problem of alcoholism—but he died of that disease. Funny he never got around to getting his own personal problem healed.
 12. No preliminary investigations to weed out hard cases.
 - a. Different groups use different methods.
 - b. Roberts—Nashville, Tennessee—People came ahead of him to conduct investigation—prepare the way—All who wanted to get into the prayer line were interviewed at a certain location—
Give each person a card—
 - (1) Blue card (sinus, headaches, tension).
 - (2) Green card (limp, broken arm still hurting, cancer—not visible, gland trouble).
 - (3) Red card (missing leg, blind—all the way).
 Put each group in separate small tent—never seemed to get through these with blue cards in two weeks in Nashville.
 13. Jesus did not try—fail—insult by saying they lacked faith.
 14. Never said he could not work miracles because unbelievers were present.
 - a. Saw one try to heal a totally blind man—tried three times—when he pleaded—
see a little light—the man still said no—**he said he could not be successful in calling down the power of God—too many unbelievers present.**
 - b. **Unbelievers leave the room**, is a common plea among the fakers.
 15. Christ never announced special healing services.
 - a. With own eyes—read ads in newspapers—special healing service—**bring money—show God how you love Him because He will make His power known.**
 16. Healings in New Testament never required special atmosphere.
 - a. Did you ever notice the messages preached before healing service? All are about the same—work people up—get them emotionally upset.
 - b. It is like the music in a movie—organ on a soap opera.
- B. Any rational person can see how today's fakery compares to the genuine healings of the New Testament.
- C. Yet there are those who seek the mysterious—led by superstitions and even imagine things to be that which they are not.
- D. The so-called miracles of today will just not stand the test.