

The Doctrine of the Holy Spirit (1)

Listed Scriptures

Acts 2, 8, 9, 10, 19; 1 Cor 12, 14

Lesson Aim

- 1) To compare other doctrines of the Holy Spirit with our own
- 2) To reaffirm to students that the Holy Spirit is vital to our salvation

Memory Verse

“For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.” (Acts 8:16-17)

Bible Reading For This Week (for students and teachers)

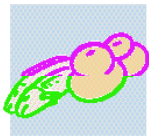
Acts 27-Romans 3

Note to teachers: This quarter’s lessons do not contain the Bible Background section since they pertain more to the history of our church.

W A R M U P



Ask the students if they know of any friends from other churches who claim to have the Holy Spirit. Do they speak in tongues when they pray? What are their views toward tongue speaking as evidence of the Holy Spirit? How are their views different from ours?



Part 1

Receiving the Holy Spirit

There are three major questions regarding the Holy Spirit within Christianity: First, is the Holy Spirit received upon the proclamation of faith? Second, is glossolalia (glossa = tongue, glossolalia = tongue speaking) evidence of receiving the Holy Spirit? Third, is receiving the Holy Spirit a prerequisite to salvation? In this lesson, we will explore some answers that are commonly believed in the Christian world today.

**A . Receiving the Holy Spirit Upon Believing**

Those who believe that the Holy Spirit is received upon the proclamation of faith often base their belief on 1 Corinthians 12:3, "Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit."

When reading this verse, one must make the distinction between being "moved by the Holy Spirit" and "receiving the Holy Spirit." A person who receives the Holy Spirit must be moved by Him, but those who are moved by the Holy Spirit do not necessarily have Him. In the case of 1 Corinthians 12:3, it is the movement of the Holy Spirit that causes people to proclaim Jesus as Lord. Moreover, we must be aware that not all who accept the gospel receive the Holy Spirit immediately. When the Samaritans received the gospel and became baptized, Peter and John had to pray for them so that they would receive the Holy Spirit. The Bible records, "For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit" (Acts 8:14-16). From this we can see that not all who claim Jesus Christ as Lord receive the Holy Spirit when they believe.

Another common theory claims that the apostolic church was symbolically baptized by the Holy Spirit once and for all during the Pentecost. Since the Holy Spirit supposedly never left the church, all who believe in Christ automatically receive the Holy Spirit. An examination of the Bible will show that this is not true. The Book of Acts records five separate incidents of receiving the Holy Spirit. The first time is

recorded in Acts 2, when the disciples were filled with the Holy Spirit. The second is in Acts 8, when the Samaritans received the Holy Spirit. The third is in Acts 9, when Saul received the Holy Spirit. The fourth time is in Acts 10, when Cornelius and his family received the Holy Spirit. Finally, the fifth time is in Acts 19, when the Ephesians received the Holy Spirit. If the Holy Spirit was symbolically received by the church, once and for all, the Bible would not have recorded each event separately.

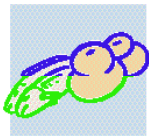
Why, then, would the Bible stop at the fifth example? It is because each of these five cases of receiving the Holy Spirit carries a significant message. First, Acts 2:1-4 records the first downpouring of the Holy Spirit in the history of the world. Next, the conversion of the Samaritans fulfills the Lord's prophesy in Acts 1:8, that "you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Third, Saul's receiving of the Holy Spirit serves as an example for converts to Christianity (1 Cor 15:9-10; 1 Tim 1:15-16). Fourth, the Holy Spirit's descent on Cornelius' family shows God's choosing of the Gentiles (Acts 10:28, 47-48, 11:15-18). Lastly, the example of the Ephesians teaches us that we must be correctly baptized in order for the Holy Spirit to come upon us.

**B . Receiving the Holy Spirit Upon Baptism**

Some Christians believe that the Holy Spirit is received during baptism. The biblical basis to this view is Colossians 2:12, which tells us that we are "buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead." Since we are raised with Christ through baptism, then we should have the life of the Lord within us. Since life comes from God, those who are resurrected through baptism should also have the Holy Spirit of the Lord. The case of the Samaritans shows us that the baptism of the Holy Spirit is separate from water baptism. As Acts 8:14-16 tells us, the Samaritans did not receive the Holy Spirit until after baptism and after the disciples laid hands on them. If the Holy Spirit is indeed received during baptism, the Samaritans would have had Him when they were baptized.

There is another view that the Holy Spirit is received through baptism because Jesus Christ said in John 3:5, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." Some people interpret the phrase, "born of water and the Spirit" as one single event. Nonetheless, three verses later, Jesus Christ tells us that "The wind blows where it wishes, and you hear the sound of it, but cannot tell

where it comes from and where it goes. So is everyone who is born of the Spirit" (Jn 3:8). "Wind" and "Holy Spirit" are actually the same word in ancient Greek, (anemos o) . Like the wind, the Holy Spirit can be heard and felt but not seen. When the Holy Spirit comes upon a person, He can be heard in the form of tongue speaking. Therefore, the baptism of the Spirit is a separate and distinct experience from the baptism of water.



Part 2

Glossolalia as Evidence of the Holy Spirit



A. Tongue Speaking as a "Gift"

Most churches believe that glossolalia, or tongue speaking, is not necessarily evidence of receiving the Holy Spirit. They base this belief on two verses: 1 Corinthians 12:10, "To another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues" and 1 Corinthians 12:30, "Do all have gifts of healings? Do all speak with tongues? Do all interpret?" Referring to these verses, they claim that glossolalia is merely one of the Holy Spirit's many gifts, and not everyone who receives the Holy Spirit can speak in tongues.

When examining 1 Corinthians 12, we must understand a few things. First, there are two types of tongue speaking: tongue speaking directed toward God and tongue speaking directed toward man. Tongue speaking directed toward God takes the form of prayer in tongue. As 1 Corinthians 14:2 describes, "For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries." The purpose of this type of prayer is to edify our self (1 Cor 14:4). However, since the Holy Spirit is a spirit of freedom, those who receive the Holy Spirit can choose to pray either in tongue or in words of understanding. Paul writes, "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding" (1 Cor 14:14-15). Because praying in spirit is communication with God, there should be no limit on the number of people who may pray in tongue at any given time. On the other hand, tongue speaking directed toward man takes the form of preaching or prophesying in tongue. Because the purpose of preaching in tongue is to edify members, there are regulations to this type of tongue

speaking. As 1 Corinthians 14:27-28 describes, "If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God."

Second, preaching in tongue is a special gift of the Holy Spirit that is separate from the ability to pray in tongue. Speaking in tongue and preaching in tongue are just as distinct as praying in words of understanding and preaching in words of understanding. Anyone, including little children, can quickly learn how to pray in words of understanding. However, it is a gift to be able to deliver good sermons in intelligible words. Some people who understand the Bible thoroughly may not even have the gift of sermon speaking. Therefore, when we examine 1 Corinthians 12:8-11, we should take note that "different kinds of tongues" refers to "preaching in tongues," which is one of the nine gifts given to edify the church. Verse 12 fortifies this argument by describing the church as one body. Since the many members come together to form one body, each is given different gifts so that the church may function as a whole. Moreover, the verses that seem to discredit tongue speaking as evidence of the Holy Spirit (1 Cor 12:10, 30) always juxtapose "different kinds of tongues" with "interpretation of tongues." This indicates that the tongue speaking in these passages are referring to "preaching in tongue," which needs to be interpreted.

While only a few receive the gift of preaching in tongue, all who receive the Holy Spirit are given the ability to pray in tongue. In the Book of Acts, the apostles repeatedly used their own experiences of tongue speaking to determine who had received the Holy Spirit. For example, when Peter was preaching the gospel to Cornelius' family, "the Holy Spirit fell upon all those who heard the word...For they heard them speak with tongues and magnify God. Then Peter answered, 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?'" (Acts 10: 44, 46-47). Then, in Acts 11:15, it was emphasized again that "the Holy Spirit fell upon them, as upon us at the beginning." Therefore, those churches that do not speak in tongue as the apostles did do not have the Holy Spirit.



B. Tongues as Intelligible Languages

When the Holy Spirit descended on the Day of Pentecost, the disciples were "filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Hearing them, the Jews from other places exclaimed, "And how is it that we hear, each in our own language in which we were born?" (Acts

2:8). Because of these verses, many believe that tongue speaking should sound like foreign languages instead of unintelligible uttering.

The context of these verses will show that the understanding of these tongues was a miracle. First of all, under normal circumstances, it would have been very difficult for the Jews of different nationalities to distinctly hear their own languages. From Acts 1:15 we know that there were about 120 of the Lord's disciples, praying for the Holy Spirit in the upper room. If each began praying in the fifteen languages described in Acts 2:9-11, the result would be a confusing stream of unintelligible "white noise." Secondly, only the devout observers were able to understand tongues. At the time, there were two types of people in the crowd; the "devout men" (Acts 2:5), and the "mockers" (Acts 2:13). During the Pentecost, God opened the ears of the devout men so that they understood tongue speaking as praise for the wonderful works of God. However, the Lord closed the ears of those who were not devout. Therefore, they perceived tongue speaking as drunken gibberish (Acts 2:13).

C. Paul's Bias Against Tongues

Many churches take Paul's claim in 1 Corinthians 14:19 as a teaching against tongue speaking in the church. However, the context of this verse indicates that Paul does not oppose tongue speaking itself. In 1 Corinthians 14:18, he claims, "I thank my God I speak with tongues more than you all." 1 Corinthians 14:19 is merely a response to the members of the Corinthian church who insisted on preaching in tongue without interpretation. Because members cannot understand preaching in tongue without interpretation, it is not beneficial to the church. However, praying in tongue does not require interpretation and is encouraged for self-edification.

Paul's other comment in 1 Corinthians 14:23 is also used to discourage tongue speaking in church. Again, Paul refers to "preaching in tongue" rather than speaking in tongue during prayer. If preaching in tongue is not limited, orderly, and interpreted, then chaos would result during service. As a result, the unbelievers would be confused. On the other hand, speaking in tongue during prayer is our reverent communication with God. Other people who see us praying in tongue will not mistake us for doing otherwise.

Lastly, churches refer to 1 Corinthians 14:33 to discourage speaking in tongue at church. They claim that if everyone prays in tongue, then the atmosphere will be boisterous and confusing. Therefore, it is better to pray in words of understanding,

so that there is peace and order. Actually, Paul wrote this in response to the Corinthians' confusion and chaos over preaching in tongue. That is why he emphasizes in 1 Corinthians 14:39-40, "Do not forbid to speak with tongues. Let all things be done decently and in order."

D. "Inward" and "Outward" Manifestations of the Holy Spirit

Another theory claims that tongue speaking and bodily movements of the Holy Spirit are signs of the "outward" Holy Spirit, while praying without tongue speaking or bodily movements is an "inward" manifestation of the Holy Spirit. However, in the Bible, there is no such distinction between the "inward" and "outward" manifestations of the Holy Spirit. Romans 8:9 tells us, "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His." 1 John 3:24 also tells us, "Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us." From these two verses, we know that the Holy Spirit dwells within us, and not on our "inside" or "outside." Therefore, when we do receive the Holy Spirit, we will clearly know (Acts 19:1-2).

Part 3 *The Holy Spirit's Relationship with Salvation*

We need the Holy Spirit to belong to Christ. As Romans 8:9 tells us, "Now if anyone does not have the Spirit of Christ, he is not His." The Lord Jesus Himself said, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5).

Once we receive the Holy Spirit, we receive the life of Christ. Like the dried bones in Ezekiel's vision, we are revived when the Spirit of the Lord dwells within us. As the Lord promised, "I will put My Spirit in you, and you shall live..." Romans 8:11 also tells us, "If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

It is important for us to receive the Holy Spirit because it is our guarantee to salva-

tion. 2 Corinthians 5:1 reminds us that our earthly bodies are mortal and perishable. Therefore, we need to build up our spiritual body that is "eternal in the heavens." Guarantee for this eternal body is the Holy Spirit (Rom 5:5), which "is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory" (Eph 1:14).

There are two common questions regarding the Holy Spirit and salvation:

1. What happens to those who believe and are baptized but die without receiving the Holy Spirit?
2. If baptized infants suddenly die before they can pray for the Holy Spirit, will they be saved?

The answer to both questions lies in Acts 2:38-39. We can see that God has promised the Holy Spirit to all who are baptized. As long as the baptized believers have faith and do not commit mortal sins, they will receive the Holy Spirit before they die. Just because we do not see a person receive the Holy Spirit does not mean that he has not received the Holy Spirit and spoken in tongues. A classic example is the testimony of a thirteen year-old who informed his family that the Lord would take him home in three days. At first, the family did not really believe the child. When the child repeated the message after three days, the family knelt down to pray. During the prayer, someone opened his eyes and saw that the child received the Holy Spirit. However, when the prayer was finished, the child had already died. In this case, no one would have known that the child had received the Holy Spirit if someone hadn't open his eyes. In the same way, others may have received the Holy Spirit minutes before the end of their lives.

Nonetheless, even though the Holy Spirit is promised to baptized believers, we should still actively pray for the Holy Spirit. The Holy Spirit not only helps us understand the truth and cultivate our spirituality, but also brings us benefits such as the joy of the fullness of the Holy Spirit. The sooner we receive the Holy Spirit, the earlier we can truly experience God.

C H E C K F O R U N D E R S T A N D I N G



1 The Bible tells us, "no one can say that Jesus is Lord except by the Holy Spirit" (1 Cor 12:3) Therefore, every Christian must already have the Holy Spirit. Do you agree or disagree? Support your answer.

2 Since we are buried through Christ in baptism, we must receive the Holy Spirit when we are baptized (Col 2:12). Do you agree or disagree? Support your answer.

3 1 Corinthians 12:30 writes, "Do all have gifts of healings? Do all speak with tongues? Do all interpret?" From this, we can see that tongue speaking is only one of the gifts of the Holy Spirit. Not all who receive the Holy Spirit can speak in tongues. Do you agree or disagree? Support your answer.

4 The observers at the Pentecost exclaimed, "And how is it that we hear, each in our own language in which we were born? (Acts 2:8). Therefore, tongue-speaking should sound like foreign languages, not gibberish. Do you agree or disagree? Support your answer.

5 "It's a pity the sister died without receiving the Holy Spirit." Do you agree or disagree? Support your answer.

L I F E A P P L I C A T I O N



A Teenager's Guide to the Holy Spirit (1)

Divide the students into teams (two or three students per team) and distribute the following "claims" to each team. Depending on the number of students, each team should work on one "claim" (two at the most).

1. The Holy Spirit is received upon believing.
2. The Holy Spirit is received upon baptism.
3. Tongue speaking is only a "gift" to a few, not the evidence of the Holy Spirit.
4. Tongue speaking should sound like real foreign languages.
5. Paul didn't look favorably upon tongue speaking.
6. Tongue speaking is only an "outward" sign of the Holy Spirit.

Once the students have had a chance to read over the “claims,” they should then fill in the answers to the following based on their “claim”:

1. Supporting verses to the general Christian “claim.”
2. Counter argument (TJC view) and supporting verses.

After they have written down the answers, ask the students to illustrate their answers on paper so that as a class, they can create a booklet. They can include testimonies and graphics, and any other information to support their claims. Encourage the students to be creative. Instead of simply stating the claims and the supporting verses, students may use a question and answer format. Remember, the audience for this book is a friend or a newcomer to the J2 class. Give each team 5 minutes to present their pages when they are finished. Collect the pages and insert them into a binder. This project may also be made into a PowerPoint or video presentation. You may wish to ask a church board member to review the compiled material and ask it be on display for visitors.

R E F L E C T I O N & P R A Y E R



2 Timothy 1:13-14 tells us, “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us.” In the history of our church, we have been adamant about keeping the “pattern” prescribed by the Bible. We have been steadfast about proclaiming the truth about the Holy Spirit. As the torch is passed from generation to generation, may we continue the pattern through the guidance of the Holy Spirit.

Lesson 7

The Doctrine of the Holy Spirit (2)

Listed Scriptures

Ezek 36:26-27; Acts 2, 10; 1 Cor 14; 2 Cor 5:1-8; Rom 7; Rom 12:1-2

Lesson Aim

- 1) To conduct an in-depth study of our doctrine of the Holy Spirit
- 2) To motivate the students to pray for the fullness of the Holy Spirit

Memory Verse

“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”(Eph 5:18)

Bible Reading For This Week (for students and teachers)

Romans 4-8

Note to teachers: This quarter’s lessons do not contain the Bible Background section since they pertain more to the history of our church.

W A R M U P



Ask the students if they have ever been reluctant to bring people to church because they were afraid of their reaction to our prayer? How do we usually explain tongue speaking to new comers? What about the difference between the Holy Spirit and the fullness of the Holy Spirit? How can we tell the difference?