

Life Group Notes 6/8/2025

Pastor Mark Warren—Born again, the Life only the Spirit can live

No doctrine is a given unless it has been found in the Word given by the Holy Spirit and received by you. If you have observations or questions, feel free to send me an email with your comment or observations at tbeachhead@comcast.net. Thank you for taking the time.

– *Pete Mehegan, the Scribe.*

Remember: Be good to one another. Be sensitive and kind. Let God heal our heart and guide our discussions.

Please pre-read these notes and choose the direction that is appropriate for your group.

Be cognizant of your group's time and be sensitive. *Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study.*

Note: I have highlighted suggested discussion questions that Pastor Mark has raised this week, 6/8. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. ***The purpose is to minister to one another.*** I include each of the passages mentioned in full, to facilitate the enjoyment of these notes. Footnotes are not meant to distract. This week's footnotes speak:

1. [On these men being drunk...but...on Pentecost.](#)
2. [On Pentecost, the Jewish Feast of Shavuot.](#)
3. [On disciples in Ephesus who "only knew the baptism of John."](#)
4. [On Paul not being allowed by the Holy Spirit to go to Asia.](#)
5. [On tongues...the biblical basics.](#)
6. [On whether or not one MUST speak in tongues.](#)

Important: At [the very end of these notes](#), I've included passages that were mentioned in this week's message for deeper study using SOAP journaling to help further your study during the week.

Pastor began by asking us, "Would you prefer to be sitting in the room with Jesus, in beard and sandals as He was in the days of His visitation? Or would you rather be sitting in Grace Capital surrounded by and filled with the Holy Spirit?"

1. Answer him.
2. How would you know the difference?
3. How does a church filled with the Holy Spirit look different from a church not filled with Him? List the notable differences.
4. Can you be filled with the Holy Spirit and not know it? Explain.
5. Who benefits most from a church filled with the Spirit.

Look up 1 Corinthians 14:23 *So if the whole church comes together and everyone speaks in tongues, and some who are uninstructed or some unbelievers come in, will they not say that you are out of your minds? 24But if an unbeliever or uninstructed person comes in while everyone is prophesying, he will be convicted and called to account by all, 25and the secrets of his heart will be made known. So he will fall facedown and worship God, proclaiming, "God is truly among you!"*

1. Now say, who benefits most from a church filled with the Spirit?
2. What do you notice?
3. Who is served by prophecy? The prophet or the hearer?
4. Who is served when the mail is delivered, whether it's a check or a bill, the letter carrier or the addressee?

Mark examined what Jesus said in John 16:"5Now, however, I am going to Him who sent Me; yet none of you asks Me, 'Where are You going?' 6Instead, your hearts are filled with sorrow because I have told you these things. 7But I tell you the truth, it is for your benefit 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.**

1. According to Jesus, which is more advantageous to the disciples, being with Jesus physically in the room? Or being with the Holy Spirit?
2. Can you explain why?
3. What advantages do we have with Jesus in the room?
4. What advantages do we actually have today, without Him?
5. Who will be doing the work in each case?

Continue reading: "8And when He comes, He will convict the world in regard to sin and righteousness and judgment: 9in regard to sin, because they do not believe in Me; 10in regard to righteousness, because I am going to the Father and you will no longer see Me; 11and in regard to judgment, because the prince of this world has been condemned.

1. What advantages does the Holy Spirit bring with Him?
2. Explain. How does He do this? List the Spirit's tasks of which Jesus spoke.
3. How does Jesus being with the Father help us?
4. Who is the "prince of this world?"
5. Has the prince of this world been condemned? How? Explain. Do you have a testimony?
6. What authority has the prince of this world retained since the Resurrection?

Continue: "12I still have much to tell you, but you cannot yet bear to hear it. 13However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come. 14He will glorify Me by taking from what is Mine and disclosing it to you. 15Everything that belongs to the Father is Mine. That is why I said that the Spirit will take from what is Mine and disclose it to you."

1. What else does the Holy Spirit do?
2. How does the Spirit speak?
3. How has He spoken to you through the years?
4. What advantages does the Spirit bring with him?
5. Why is it good for you to rely on the Holy Spirit to discern truth from the falsehoods of this world that its prince continues to publish?

Now Pastor looks at Romans 8:9 *You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. 10 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. 11 And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit, who lives in you.*

1. What do you see?
2. How do you know the Spirit has the power to bring your mortal body to life?
3. How do you, then, know that the Spirit has the power to deliver you from sin?
4. Look back at [John 16:7 above](#). Describe in your own words what happened on the Day of Pentecost in Acts 2, when the Spirit came.
5. Describe the disciples minutes before the Holy Spirit arrived, and compare it to the hours that followed after He arrived. How were the disciples changed?
6. What else changed from that day on? How global was the impact?
7. Pastor says "On that day the church was born. Remember, the church is not a building. The church is you and I." Explain.
8. Look at 1 Peter 2:4 *As you come to Him, the living stone, rejected by men but chosen and precious in God's sight, 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. 6 For it stands in Scripture: "See, I lay in Zion a stone, a chosen and precious cornerstone; and the one who believes in Him will never be put to shame."* What is a "living stone?" How do we become living stones?
9. What does a building made up of such stones look like?
10. How does Pentecost go from being a single historic event to becoming event-filled history? Explain what exactly has changed.
11. See [footnote 2 below](#). Pastor Mark says, "When the Law was given, 3000 people died at the foot of the fiery mountain. On the day of Pentecost in the New Testament, the Holy Spirit comes with tongues of fire and 3000 people found their lives spiritually." What's the difference?
12. Can the Law bring life as the Holy Spirit does? Explain.
13. Look at John 10:10, "**10 The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness.**" How does "life in all its fullness" happen?
14. Look at 2 Corinthians 3:6 "For the letter kills but the Spirit gives life." Explain using the context of the giving of the Law vs. the giving of the Spirit.
15. Mark quotes Matthew 5: **17 Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them.** How does that work?
16. Pastor asks, "If you had to choose, would you rather have the Law, or the life that the Spirit gives to us?" Explain.
17. How is that the same question as was asked at the beginning of the message... Jesus physical presence or the Holy Spirit?
18. Mark explains, "In saying this, Jesus says we are now empowered to live out those things that God has called us to."
19. Explain this: John 3:5 "Unless one is born of water and the Spirit, he cannot see the Kingdom of God." What role does the Spirit play in the Kingdom? Who is King?

20. When does this fullness of life begin? Has it begun for you?
21. Explain what being born of water and being born of the Spirit is.
22. Pastor Mark hypothesized that being born of water and the spirit is the difference between John's baptism of water, from death to life, and the Jesus' baptism of the Spirit, from life to newness and fullness of life. Take a moment to make this case.

Look at how Paul explained the difference to the Ephesians who only knew John's baptism ([footnote 3 below](#)) in Acts 19: *1 While Apollos was at Corinth, Paul passed through the interior and came to Ephesus. There he found some disciples 2 and asked them, "Did you receive the Holy Spirit when you became believers?" "No," they answered, "we have not even heard that there is a Holy Spirit." 3 "Into what, then, were you baptized?" Paul asked. "The baptism of John," they replied. 4 Paul explained: "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 the name of the Lord Jesus. 6 And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.* Explain what you see here.

1. Explain the difference between the baptism of John which the disciples of Ephesus had received and the baptism of Jesus, of which John the Baptist spoke.
2. How were the Ephesians deprived of this doctrine? (See Acts 18: *24 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the Scriptures. 25 He had been instructed in the way of the Lord and was fervent in spirit. He spoke and taught accurately about Jesus, though he knew only the baptism of John. 26 And he began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.*) Is that a problem for anybody?
3. Did Apollos get a better teaching? Why did Apollos go to Corinth?
4. Did they receive a better teaching in the end?
5. Were these Ephesians in any way at any time "second-class disciples?" Prove it.
6. Who brought the better teaching to Apollos? Who sent them to him?
7. Who brought the better teaching to the Ephesians? Who sent him to them?
8. Can you be a disciple without being baptized in the Spirit? Can you be a Christian?
9. Can we be limited by what we have been taught or not taught? Explain.
10. Is it possible to actually limit the Holy Spirit's teaching by our own ignorance?
11. Explain. How does the Holy Spirit get limited? (Where does Paul say that faith comes from?)
12. Where does that hearing come from, the word of men or the Word of God?
13. Look at the history of the church. What might have happened over the centuries to explain a lack of teaching on the Holy Spirit and His gifts?

Pastor Mark says, "It's not enough just repentance. It's not enough to say, 'I know I'm a sinner and I need a savior.' You come to the place where you say, 'I need this Spirit Jesus gives so that I can have this life, the life in the fullness, Kingdom of God life that He has for me.'" We have this physical birth, but then we also have this spiritual birth. As we are born into the physical world, we are likewise to be born into the spiritual world.

1. Explain.
2. Do you have a testimony?
3. Did you
4. How is life different after we begin to hear from the Spirit?

5. Describe “Life under the influence...” of the Holy Spirit. ([See footnote 1 below](#))
6. What does it mean to let go? Look at Romans 8: [14](#)*For all who are led by the Spirit of God are sons of God.* What does it mean to be “led by?”
7. Pastor says, “I’m not going to live my life and ask God to sprinkle blessings here and there. I’m going to choose to live my life under the Lordship of Jesus, under the influence of the Holy Spirit. I’m surrendering to the work of the Spirit in my life Who is going lead me into the places God has for me. (See [footnote 4 below](#) to understand how this worked in real terms in Paul’s ministry.) Is this what it means to be “led by?” Explain.
8. Do you have a testimony? How easy is it to surrender and to be under His control?
9. If we’re being real, how often do we have to make this decision? Why do we have to surrender more than once?
10. Which is easier for you...to surrender to the Spirit or to surrender to the flesh? Explain. What keeps you from doing the things you want to do?

Pastor says, “Jesus Himself can only be one place at one time, but the Spirit is able to be everywhere at once. He it is Who gives us the power to overcome sin. When you’re struggling with sin, you’re struggling with temptation, you’re struggling with the flesh that is the war. If you yield to the Spirit, the Spirit will guide you into all truth. Look at what Paul told the Galatians in chapter 5:”[16](#)*So I say, walk by the Spirit, and you will not gratify the desires of the flesh. 17*[For the flesh craves what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are opposed to each other, so that you do not do what you want. 18](#)*But if you are led by the Spirit, you are not under the law.”*

1. Explain.
2. Can you do this?
3. Can you list the fruit of the spirit without peaking? (Galatians 5:”[22](#)*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23*[gentleness, and self-control. Against such things there is no law.”](#))
4. What impact does this fruit have on relationships? If you do not possess this fruit, imagine what the impact would be if you did.

Pastor said, “One of the staff mentioned that the Holy Spirit was God’s presence with us.”

1. How does that work?
2. Look up John 14: [18](#)*I will not leave you as orphans; I will come to you. 19**In a little while the world will see Me no more, but you will see Me. Because I live, you also will live. 20**On that day you will know that I am in My Father, and you are in Me, and I am in you.* What do you see? How real is this promise?
3. Has that day come for you yet? He said, “I will never leave you or forsake you.” What does this mean in real terms?
4. What does Psalm 46:1 mean, “God is our refuge and strength, a very present help in trouble?” What is a “very present” help?
5. Pastor Mark listed the Holy Spirit’s attributes, calling Him, “...a present companion, a teammate, a guide, a comforter, a counselor, a paraclete, the helper, the advocate who comes alongside and helps us in our weakness. He helps us walk with Jesus. He speaks to our hearts. He brings the Word of God to life. He is our GPS.” Do you have any you can add to this list?

6. In John 14, Jesus added this about Him, “[26](#)*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 told you.*” Do you have a testimony?
7. What part does review play in learning?
8. Review what John said [above from chapter 16](#), “*I still have much to tell you, but you cannot yet bear to hear it.*” [13](#)*However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come.*” What do we have to look forward to?
9. Describe how knowledge progresses. Why can’t we just know everything at once?
10. Did Jesus know everything at once? Explain.
11. Mark says, “The Holy Spirit really is guiding us like our GPS, but we have to listen.” Have you ever second guessed the GPS instructions, and gotten lost? Look at Paul’s use of the Holy Spirit’s “GPS” [in footnote 4, below](#). Did Paul know where he was going before he was told where to go? Did you ever notice this before?
12. Pastor Mark points out, “The Holy Spirit is not loud and boisterous. He’s quiet and gentle and whispers.” How do you train your spiritual ear?
13. Look at John 10:27, “*The sheep that are My own hear My voice and listen to Me; I know them, and they follow Me.*” (Amplified) Describe the guidance implied here. How active is the Shepherd in guiding the sheep? How willingly do the sheep follow?
14. Pastor says, “This is the Spirit that came on the church, the Spirit that was given to His church, His people.” What does this suggest for you today?
15. How does He guide us into all truth? Do you have a testimony of his supernatural guidance?

Pastor says, “We cannot talk about the Holy Spirit without talking about tongues.”

1. What does the gift mean to you? What does the topic do to you?
2. Have you experienced the gift? The controversy?
3. Look up 1 Corinthians 14:[2](#)*For he who speaks in a tongue does not speak to men, but to God. Indeed, no one understands him; he utters mysteries in the Spirit.* [3](#)*But he who prophesies speaks to men for their edification, encouragement, and comfort.* [4](#)*The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church.* What do you see?
4. Contrast the two gifts: Which gift is more useful in a gathering of people?
5. Which gift is more useful when alone, and weak, in need of edification? Why?
6. Pastor says, “One thing we do know, when we pray in another tongue, it is the Spirit praying through us.” Look closely at what Paul says [14](#)*For if I pray in a tongue, my spirit prays, but my mind is unfruitful.* [15](#)*What then shall I do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, but I will also sing with my mind.* Does Paul even understand himself when he prays in a tongue?
7. Why does Paul, then, exercise both prayers, in tongues and with the understanding? Did Paul need to “edify himself?” Explain.
8. Pastor calls tongues “the perfect prayer.” Look at Romans 8:[26](#)*In the same way, the Spirit helps us in our weakness. For we do not know how we ought to pray, but*

the Spirit Himself intercedes for us with groans too deep for words. How does this describe the same prayer Paul speaks of in 1 Corinthians 14?

9. Looking at the Ephesians whom Paul encountered after Apollos had taught them all he knew, how do we know they were not “less spiritual,” not speaking in tongues? What does the gift bring with it?

10. Do you have a testimony?

Describing the steps to receive the Holy Spirit, Pastor Mark turned to Luke 11:12 *Or if he asks for an egg, will give him a scorpion? 13 So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!*

1. Answer Jesus' question.
2. How do you receive the Holy Spirit?
3. How often do you need to ask? What does an answer look like?
4. Paul says, Eph 3: *20 Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, 21 to Him be the glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.* What are the limits we should put on our requests?
5. Pastor says, “People ask whether one “must” speak in tongues to be baptized.” What do you think? (See [footnote 6 below](#).) What is your answer?
6. Take a moment to pray for one another, that each be fully immersed in the Holy Spirit, the baptism of Jesus.

Follow up application:

1. Use the [Soap study below](#) to pursue your own understanding.
2. Ask the Father daily for the greatest gifts...to help you edify the church and all around you.
3. Write down what changes.

Take the time to pray.

Scribe's Footnotes:

1. **On these men being drunk...but...on the day of Pentecost**—There is a fascinating twist in the Greek text when Peter stands up and declares that the onlookers are not seeing what they think they are seeing. In virtually every translation I've seen in the languages I know, Peter's words seem to deny drunkenness. The actual Greek text allows for another rendering that aligns more with the concept of being “under the influence” of the Holy Spirit. Here's the text: Peter stands and says, “οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν” (“*οὐ γὰρ humeis hypolambanete, houtoi methyousin.*”) Translated literally word for word, this says, “...for Not, as (or—“in the way”) you all assume, these here *are* drunken/under the influence.” In Greek, an adverb or an adjective will modify that which is in closest proximity. In this case, notice the negative particle “not” is followed by “as you presume.” Notice, modern Greek manuscripts even added the comma after *hypolambanete* (you presume/imagine) to confirm this. The text does not negate the drunkenness, but indeed negates the presumption. Therefore, in my opinion (and my opinion alone but with Greek grammar to buttress the view), a far better translation of this would actually affirm the drunkenness, as in, “Because it's not the way you presume that these men *are* drunk.” In other words,

"These men *are* drunk, but it's not what you're thinking." What's clear is that the 120 who were first to receive the Holy Spirit were behaving in a way that would lead observers to suspect that they were under the influence.

2. **On Pentecost, the Jewish Feast of *Shavuot***—Pentecost is the Greek name for the feast of *Shavuot*, or first fruits, celebrated fifty days after the feast of Pesach or Passover. Jewish tradition says *Shavuot* represents the day Moses brought the Law down from Mt Sinai, the burning mountain. Here is an excellent article describing the feast in the perspective of Messianic Jews: <https://ffoz.org/messiah/articles/the-mighty-wind-and-tongues-of> Pastor Mark pointed out a remarkable parallel. When Moses brought the Law down from the mountain, he was confronted by an unexpected sight: Under Aaron's leadership, the Israelites had begun celebrating a "feast day to YHWH by melting their jewelry and fashioning a golden calf after the fashion of the Egyptian religions. Moses instructed the Levites: Exodus 32:27*He told them, "This is what the LORD, the God of Israel, says: 'Each of you men is to fasten his sword to his side, go back and forth through the camp from gate to gate, and slay his brother, his friend, and his neighbor.'*" 28*The Levites did as Moses commanded, and that day about three thousand of the people fell dead.* 29*Afterward, Moses said, "Today you have been ordained for service to the LORD, since each man went against his son and his brother; so the LORD has bestowed a blessing on you this day."* What do you notice? How many were saved on the day of Pentecost? (Acts 2:41*Those who embraced his message were baptized, and about three thousand were added to the believers that day.*) Look at verse 29 above. What does Moses tell the Levites? Compare what Moses said to what Jesus said in Matthew 19: 29*And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of My name will receive a hundredfold and will inherit eternal life.*
3. **On disciples in Ephesus who only knew the baptism of John**—This has been noted previously in other series, in other footnotes, but understanding the history of the disciples in Ephesus is vital to personal faith in the Holy Spirit's power to teach us each individually. It often gets mistakenly taught, especially by teachers who suggest that the Holy Spirit's work and gifts have been limited over the centuries to whatever teachers teach, that these disciples, baptized by the "baptism of John," were actually disciples of John and not of Jesus. Because these verses follow a chapter break, we are not encouraged to see what took place only ten verses previously, when Apollos of Alexandria came to Ephesus "...knowing perfectly everything concerning the Lord, but only knowing the baptism of John." He immediately got taken aside by Priscilla and Aquila, friends of Paul who had travelled with him to Ephesus from Corinth, a center of Charismatic Christendom. Once corrected, and himself baptized in the Spirit, Apollos did not stick around to correct his own doctrine, but he travelled to Corinth in Achaia to witness the Spirit's work in person. There, in Corinth, being mightily instructed as he was in the Lord, he was mightily equipped to teach and to correct the kerfuffles of immaturity born of ignorance of the Scripture that we know were rife in Corinth. In the meantime, Paul came to Ephesus to fill in the blanks that Apollos and the Holy Spirit had left for him to fill.
4. **On Paul not being allowed by the Holy Spirit to go to Asia**—In Acts 16 we read this: "6*After the Holy Spirit had prevented them from speaking the word in the province of Asia [i.e. the city of Ephesus], they traveled through the region of Phrygia*

and Galatia. 7And when they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not permit them. 8So they passed by Mysia and went down to Troas. 9During the night, Paul had a vision of a man of Macedonia standing and pleading with him, "Come over to Macedonia and help us." Notice how Paul's goal is the spread of the gospel, and how his abandonment to the Spirit precludes a will of his own. He was **prevented** by the Spirit to speak the word in Asia, and he was forbidden to go into Bithynia. Rather than presuming and disobeying, Paul waited until he got word in the port city, Troas, a vision which resulted in the gospel crossing for the first time in history into European lands. But this is not the only consequence of Paul's willful obedience. Because Paul went to Europe and not Ephesus, the gospel and the Gifts of the Holy Spirit came to Corinth in Achaia, Greece first, where a few years of experience with them permitted the Corinthians to contribute, both in knowledge and experience, to Apollos' ministry. And this came *after* Apollos was allowed by the Spirit to be the first to affect Ephesus with the gospel. This is how God causes everything to work together for the good of the Ephesians...and His church.

5. **On tongues...the biblical basics**—The "gift" of tongues is perhaps the greatest, most enigmatic and most divisive gift of the Holy Spirit, and it has been so throughout church history. Whole revival movements have been labeled heretical and burned at the stake for their insistence that this incomprehensible gift was authentic. Much has been written in favor of, and much written entirely against this gift. From the very first day of Pentecost, it has been a key test in maturity, patience and understanding. On the day of Pentecost, those speaking in tongues were labeled "drunk" while listeners each actually heard what was spoken in their own native languages. Footnotes cannot provide every answer to every question on any issue, but my own history with the gift and observations that began with my first encounter with the principles of the gifts in 1970, might be useful in your own research. This footnote then, a very brief synopsis, is written with the hope that it will help you make your own honest inquiries. Understand, first of all that "tongue" is perfectly synonymous with "language." Indeed in many languages, "tongue" and "language" are the same word, and there are not two. This is the case in French, Spanish and most significantly in Greek, the language of the New Testament where the gift is described. (Interestingly, Hebrew uses the word "lip" for language.) The first mention of tongues in the Bible comes from Genesis 11. In the beginning, there was only one language (lip). Everyone spoke with one language, making agreement possible to the extent that there was nothing mankind could not do. God came down to "fodder" their speech (as in adding hay and stubble to the feed), and to end all agreement. This was the origin of languages, and the original purpose of the multiplication of tongues on the earth was the deliberate dividing of the nations by language group to prevent another tower of Babel from ever occurring again. The first mention of tongues in the New Testament is found in Mark 16, where Jesus says, "**17**And these signs will accompany those who believe: In My name they will drive out demons; **they will speak in tongues/languages**; **18**they will pick up snakes with their hands, and if they drink any deadly poison, it will not harm them [in any way]; they will lay their hands on the sick, and they will be made well." It is an important principle to notice here that Jesus did not elaborate. No doctrine of tongues can be drawn from the promise. Furthermore, only some of these gifts can be found listed in Paul's inventory of the gifts of the Spirit enumerated in 1 Corinthians

12: 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 the word/logos of wisdom, to another the word/logos of knowledge by the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing/cures by that one Spirit, 10 to another the working of miracles/dunamis, to another prophecy, to another distinguishing between/discerning of spirits, to another **speaking various [kinds of] tongues**, and to still another the interpretation of tongues. 11 All these are the work of one and the same Spirit, who apportions them to each one as He determines. Observe again that NO

EXPLANATION as to the nature of any gift is given. Paul's purpose, as was Jesus', is clearly to recognize the gift, and not to make a systematic theology. The gift itself appears three times in Acts, but can be surmised to have occurred five times. Three times the gift comes upon the heels of the baptism of Jesus, the baptism of the Holy Spirit: Its first appearance, in fulfillment of Jesus' promise, is on the day of Pentecost, where those who were waiting in obedience to Jesus' last words, are baptized in the spirit and speak in tongues as the entire city comes out to see what is happening. On this day alone in all the biblical narrative, tongues of fire appear over the heads of each person being baptized. And also, this is the only time in the testimony of scripture that the gift is accompanied with the gift of interpretation. "Each of those present heard them speaking, every one of them heard, each in his own language."

This was not a matter of one speaker was speaking Phrygian and another Mesopotamian. This was a case where the disciples were speaking, and the Phrygian heard Phrygian while the Mesopotamian heard Mesopotamian. (Some "scholars" disagree, but Luke's language is very clear on this point and leaves no room for doubt.) From the testimony of this day, these "scholars" declare that the gift is for "evangelical purposes, and must be understood to be valid." Paul, in 1 Corinthians 14 belies the claim, stating plainly that without interpretation, "...no one understands him, but in the Spirit he speaks mysteries." Paul himself admits in that chapter that he himself does not understand what he is saying when he speaks in tongues. So he "prays with his spirit and he prays with his understanding." The second time the gift appears is when Peter presents the gospel to Cornelius and his household in Acts 10. Here Peter is speaking presumably Greek to a Greek speaking household, and he is interrupted when they all begin to speak "in tongues." Note these exceptional facts: The spirit interrupts Peter's sermon, ending the notion that the Spirit is polite. He recognizes the gift precisely because NO ONE in the house understands what is being uttered. The gift happened without interpretation, proving that the gift was "just as it happened to us on the day of Pentecost." (Acts 11) The disciples on the day did not know what they were hearing...and the household of Cornelius had no idea what they were saying. The third time the gift appears is as we've seen in Ephesus in Acts 19. Believers had not even heard there was a baptism of the Spirit, indeed that there even was a Holy Spirit, and Paul laid hands on them, and they all spoke with tongues. Here again, all are speaking Greek, and no foreigners are present. Tongues is not a gift of evangelism to foreigners. It's a gift of mysteries, left for us to discover. Twice the baptism of the Spirit is not directly associated with the gift of tongues, but the gift can be surmised. In Acts 8 the apostles bring the baptism of the Holy Spirit to the disciples of Philip's evangelical efforts in Samaria, because "the Holy Spirit had not yet fallen on them." How did they know? We're not told. Did they speak in tongues? We're not told,

but the resulting manifestations were so great Simon the sorcerer wanted to pay money to buy the trick. Paul's baptism in the Spirit by Ananias in Damascus is not accompanied by the gift of tongues, but Paul's own testimony proves that he had received the gift. If the gift is a mystery, then, what conclusions can we draw to help us understand our own desire for the greater gifts?

- ⑥ It is not a language we or anyone knows. The interpretation of tongues is also a gift of the spirit, not a natural, linguistic skill.
 - ⑥ Tongues alone, unique to this gift, is given for **self**-edification. It's a maintenance exercise for strengthening your own faith.
 - ⑥ How does this work? My best guess is this: When I speak in a tongue, my spirit prays but my mind is unfruitful. Tongues makes no sense to my natural mind...and I am determined to be grateful for the gift I do not understand. I pray in tongues as an exercise of my faith. Exercise builds me up. Jude puts it this way, "20But you, beloved, **building yourselves up in your most holy faith [by means of] praying in the Holy Spirit, 21keep yourselves in the love of God as you await the mercy of our Lord Jesus Christ to bring you eternal life.**" That's what praying in the Spirit does.
 - ⑥ The fake is recognized in the show-off. The real gift of the Spirit brings out the real fruit of the spirit.
 - ⑥ Tongues cannot be abused. Chicanery and deceit can always be abused. It's important to learn to discern the difference, and there is a gift of the Spirit to help you with this endeavor.
 - ⑥ Pray for the one who says the gifts are not for today. You are for today, and so is encouragement, edification, exhortation and love.
6. **On whether or not one MUST speak in tongues**—The great 20th century South African Pentecostal teacher, David Duplessis, was asked one day whether or not one MUST speak in tongues after they've been baptized in the Spirit. He said, "I never taught that you MUST speak in tongues. And, I have NEVER taught, 'When you come to get baptized you MUST get wet!!' But you have to admit...you will." The gift comes with the Spirit...the Spirit is not there because of the gift. He is always, only ever there because of the promise, and the gift comes in fulfillment of that promise. Your sons and your daughters *will* prophesy.

For further study:

Take a moment each day this week to apply the **SOAP method** (Scripture—Copy the scripture. / Observation—Write what you see. / Application—Write what God is saying. / Prayer—Write what your response is.) to some of the scripture we looked at this week:

Monday: Joel 2:13-14
Tuesday: Joel 2:25-27
Wednesday: Joel 2:28-32
Thursday: John 16:5-7
Friday: John 16:8-11
Saturday: John 16:12-15
Sunday: Romans 8:9-11