

PETE BUMGARNER MINISTRIES

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THE HOLY SPIRIT

STUDY GUIDE



THE HOLY SPIRIT

SCRIPTURE READING

Luke 24:49 (NIV)

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

John 16:7-15 (NIV)

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send Him to you. When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in Me; in regard to righteousness, because I am going to the Father, where you can see Me no longer; and in regard to judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when He, the Spirit of Truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. He will bring glory to Me by taking from what is Mine and making it known to you. All that belongs to the Father is Mine. That is why I said the Spirit will take from what is Mine and make it known to you.

John 20:22 (NIV)

And with that He breathed on them and said, "Receive the Holy Spirit."

Acts 1:8 (NIV)

But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

Acts 2:38 (NIV)

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."

THEME

Although controversy concerning the Holy Spirit exists, the Bible is very clear in its teaching of the Holy Spirit, His attributes, and His purpose. We need the Holy Spirit just as much as we need the Father and Jesus. Jesus has sent the Holy Spirit to us; therefore, it would be to our benefit to receive Him. We must not only receive the Holy Spirit, but we must also receive the fruit and gifts that accompany the Holy Spirit.

I. INTRODUCTION

- A. Jesus did not begin His ministry until He was full of the Holy Spirit. (Luke 3:22; Luke 4:1)
- B. Jesus told His disciples that He was going to send the “Promise of the Father” upon them, but it was mandatory that they wait in Jerusalem until they were endued with power from on high. (Luke 24:49)
 - 1. The “Promise of the Father” was the Holy Spirit.
 - 2. The disciples were not to leave Jerusalem until they had received the Holy Spirit.
 - a. The apostles had already operated with great power.
 - b. The seventy had operated with great power also.
 - 3. Until we receive the Holy Spirit, we do not have the power to **be** the witnesses that God wants us to be.
- C. The disciples could have argued, “We have power,” but they did not argue; they obeyed.
- D. We must lay aside all traditional thinking and listen to the instructions of the Lord concerning the Holy Spirit.
- E. It is to our advantage to learn more about the Holy Spirit and to receive Him, if we have not already done so.

II. WHO IS THE HOLY SPIRIT

- A. The Holy Spirit is a manifestation of God. He is not a thing; therefore, we should refer to Him as Who, rather than “what” or “it.”

- B. The Holy Spirit is one of the manifestations of the Trinity Who make up the Godhead.
- C. The Holy Spirit is seen as a personality with a will of His own. (His will always agrees with the will of God the Father.) The Holy Spirit is more than just an influence; He is a manifestation of God. (John 15:26; Romans 8:26-27; I Corinthians 2:11)
- D. The Holy Spirit is not just a presence, although we are aware of His presence.
- E. The Holy Spirit was the active agent during creation.
- F. The Holy Spirit will be as active in our lives as we allow Him to be.
- G. The Holy Spirit is identified by more than one name.
 - 1. The Holy Spirit is our Comforter. (John 14:26)
 - a. The Greek word for Comforter is *parakletos*, which means intercessor; consoler; or advocate; each of these definitions suggests the capability of giving aid.
 - b. The Holy Spirit is One Who is called alongside “to take hold together with against.”
 - c. The Holy Spirit assists us; He does not do our job for us.
 - 2. The Holy Spirit is identified as a teacher. (Luke 12:12; John 14:26; I Corinthians 2:13)
 - 3. The Holy Spirit is also identified as a guide. (John 16:13; Acts 13:2; Acts 16:6-7; Romans 8:14)
 - 4. The Holy Spirit is called the Spirit of Truth. (John 15:26; John 16:13)
 - 5. The Holy Spirit is identified as a revealer. (John 16:13-14)
- H. The Holy Spirit functions in various ways.
 - 1. The Holy Spirit reveals God’s will to the believers. (Acts 13:2; Acts 15:28; Acts 16:6-7)
 - 2. The Holy Spirit warns the believers. (Acts 20:23; Acts 21:4)

3. The Holy Spirit gives the believers power to be good witnesses for Jesus. (Acts 1:8)
 4. The Holy Spirit brings God's Word to our remembrance. (John 14:26)
 5. The Holy Spirit convicts (warns) the "world" of sin, of righteousness, and of judgment. (John 16:8)
 6. The objective of the Holy Spirit is to reveal Jesus and to give aid and assistance to the believers. (John 15:26; John 16:13-14)
- I. The following statements are facts concerning the Holy Spirit:
1. The Holy Spirit was active in creation. (Genesis 1:2)
 2. The Holy Spirit was active in the conception of Jesus. (Luke 1:26-38)
 3. The Holy Spirit was active in writing the Scriptures. (II Timothy 3:16; II Peter 1:20-21)
 4. When God's word goes forth, the Holy Spirit immediately goes into action.
 5. The Holy Spirit possesses the same attributes as God.
 - a. The Holy Spirit is eternal. (Hebrews 9:14)
 - b. The Holy Spirit is omnipresent. (Psalm 139:7-10)
 - c. The Holy Spirit is omniscient. (I Corinthians 2:10-11)
 - d. The Holy Spirit is omnipotent. (Genesis 1:2; Luke 1:35)
 6. The Holy Spirit can be grieved. (Isaiah 63:10; Ephesians 4:30; Hebrews 10:29)
 - a. This statement does not suggest that the Holy Spirit is weak or childish.
 - b. Grieving the Holy Spirit can be compared to disobedient children grieving their parents.

- c. The Holy Spirit will not force the flesh to submit. If one chooses to follow after the flesh, the Holy Spirit will be disappointed, but He will not usurp the authority of an individual.
7. Blasphemy against the Holy Spirit is not forgiven. (Matthew 12:31-32; Mark 3:28-29)
 - a. To blaspheme means to speak evil of or defame.
 - b. We must be very cautious in what we say about spiritual things that we do not understand.
 - c. Attributing the work of the Holy Spirit to the devil is extremely dangerous.
 8. The Holy Spirit is the third member of the Godhead; therefore, He is identified as God.
 9. The Holy Spirit is One of the Three Who bear record in heaven. (I John 5:7)

III. THE HOLY SPIRIT IS FOR EVERYONE

- A. God the Father and Jesus the Son are for everyone who will receive Them; the Holy Spirit is also for everyone who will receive Him.
- B. The Holy Spirit is for everyone who will believe. (Acts 2:39)

IV. EVERY CHRISTIAN SHOULD BE BAPTIZED IN THE HOLY SPIRIT

- A. Every person who repents of his sins and is baptized into Jesus needs to be baptized in and filled with the Holy Spirit.
- B. The Holy Spirit aids and assists us; therefore, we need Him.
 1. The Holy Spirit aids and assists us in intercession. (Romans 8:26-28; I Corinthians 14:14-15)
 2. The Holy Spirit will direct the believer in his daily affairs. (Romans 8:14; Galatians 5:16)
 3. The Holy Spirit gives us the power to be effective witnesses. (Acts 1:8)

4. The Holy Spirit in us bears witness to truth; He is the Spirit of Truth. (John 16:13; Romans 8:16)

V. THE RECEPTION AND MANIFESTATION OF THE HOLY SPIRIT

- A. Receiving the Holy Spirit is very simple, especially if we realize a few basic things.
 1. First, we must realize that the “few basic things” can be taken care of in a matter of seconds. (One does not have to tarry for hours in order to be baptized in the Holy Spirit.)
 2. One must repent of his sins and be baptized into Jesus by calling on His name and receiving Him as Savior and Lord. (Acts 2:38)
 3. We must realize that the Holy Spirit is a gift; therefore, we must receive Him by faith. (Acts 2:38; Acts 10:45; Acts 11:16-17)
 4. We must first desire the gift in order to receive the gift. (Luke 11:13)
 5. Chants and rituals are unnecessary; **faith is necessary**. We should thank God for the gift of the Holy Spirit, then we should yield to Him as He comes into our hearts and makes His abode in us.
 6. The Holy Spirit cannot be obtained by works.
 - a. The Holy Spirit is not received because of holy living, but one who receives the Holy Spirit will desire to live holy. (I Peter 1:13-16)
 - b. The Holy Spirit is not received because of one’s dress code, but one who receives the Holy Spirit will desire to dress properly. (I Timothy 2:8-10; I Peter 3:1-4)
 - c. The Holy Spirit is a gift which everyone who is baptized into Jesus should receive by yielding to Him. (Acts 2:39)
 - d. We must remember that Jesus is the baptizer. The Baptizer must first be received before one can be baptized. (Matthew 3:11; Luke 3:16; John 1:33)

- B. Speaking in tongues is a **confirmation** that the Holy Spirit has taken up His abode in the believer; therefore, the recipient should gladly speak forth what the Spirit gives. (Mark 16:17 & 20)
1. We see this confirmation illustrated in the lives of the believers in the book of Acts. By looking at the five accounts recorded in the book of Acts, we should be able to draw some significant conclusions as we see what took place in each incident. (Acts 2:1-11; Acts 8:14-24; Acts 9:10-18; Acts 10:34-48; Acts 19:1-7)
 - a. The approximately 120 disciples gathered together in the upper room were the first to experience the baptism of the Holy Spirit as prophesied by Joel. **They all spoke with other tongues.** (Acts 2:1-11; Joel 2:28-29)
 - b. Peter and John laid hands on Philip's converts, and they were baptized in the Holy Spirit. **Simon saw** something so unusual that he was willing to pay for the ability to impart the Holy Spirit to others by laying his hands on them. (Acts 8:14-24)
 - c. Ananias laid hands on Saul of Tarsus, and Saul's eyes were healed and he was baptized in the Holy Spirit. Paul states in I Corinthians 14:18, **"I speak with tongues more than ye all."** (Acts 9:10-18)
 - d. Cornelius' household was baptized in the Holy Spirit while Peter was preaching to them. **They spoke in tongues** as the disciples did on the day of Pentecost. (Acts 10:34-48)
 - e. Paul laid hands on the disciples at Ephesus, and they were baptized in the Holy Spirit. **They spoke in tongues** and prophesied. (Acts 19:1-7)
 2. The tongue controls the body; therefore, it is extremely important that the tongue be submitted to the Spirit of God. (James 3:1-12)
- C. Who speaks in tongues, the man or the Holy Spirit?
1. **The Holy Spirit gives the utterance;** He does not speak for you. (Acts 2:4)

2. **The recipient** of the Holy Spirit **must speak**. (Acts 2:4; Acts 10:46; Acts 19:6; I Corinthians 14:18)
 3. If the Holy Spirit gives the utterance, teaching syllables or phrases is unnecessary; it is also unscriptural.
- D. Which comes first, the Holy Spirit or tongues?
1. Obviously, the Holy Spirit precedes tongues.
 2. One should seek the Holy Spirit rather than tongues.
- E. Why should we speak in tongues?
1. Speaking in tongues is one of the signs that follow the believer. (Mark 16:17)
 2. Speaking in tongues is a confirmation that the Holy Spirit has taken up His abode in an individual. (Mark 16:20)
 3. Speaking in tongues greatly increases our praying ability. (I Corinthians 14:14-15)
 - a. We do not always know what to pray, but the Holy Spirit does.
 - b. The Holy Spirit tells our spirit what to pray, and our spirit prays through our vocal cords. (The spirit and body are active, but the mind is unfruitful.)
 - c. Praying in the spirit will assure us of a successful prayer life. We will be praying according to God's will, and there will be no error in our praying.
 4. Speaking in tongues edifies the speaker. (I Corinthians 14:4)
 - a. Praying in tongues builds up the speaker. The spirit of the speaker is charged like a battery. (Jude 20)
 - b. We must be built up spiritually if we are going to help others.
 5. Praying in tongues is a biblical command. (Ephesians 6:18; Jude 20)

6. Speaking in tongues is a sign for the unbeliever. (Acts 2:4-12; I Corinthians 14:22)
7. One who speaks in tongues talks directly to God. (I Corinthians 14:2)

VI. WHAT DOES “BAPTIZED IN THE HOLY SPIRIT” ACTUALLY MEAN

- A. To be baptized in the Holy Spirit is to be overwhelmed by the Spirit of God.
- B. To be full of the Holy Spirit means that there is no more room for anything else.
- C. If we are full of the Spirit of God, other spirits will not have room to operate through us.
- D. One who is full of the Holy Spirit is full of God. (Ephesians 3:19)

VII. SUMMARY

- A. The Holy Spirit is God.
- B. The Holy Spirit is available to every believer.
- C. The Holy Spirit is a manifestation of God, not just an influence.
- D. The Holy Spirit has been sent to us to aid and assist us.
- E. The Holy Spirit is for today, and He is for everyone who will believe and receive Him.

VIII. CONCLUSION

- A. Be filled with the Spirit of God and allow Him to aid and assist you in every facet of your life.
- B. He is a gift to be received, not a wage to be earned.
- C. The Holy Spirit is received just like salvation; believe in your heart, confess with your mouth, and the Lord will confirm His Word with signs following.
- D. The Holy Spirit desires to dwell in us and minister through us.

THE GIFTS OF THE SPIRIT

SCRIPTURE READING

I Corinthians 12:1-11 (NKJV)

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led. 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. There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, 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. But one and the same Spirit works all these things, distributing to each one individually as He wills.

THEME

Spiritual gifts are manifested through various individuals for the purpose of carrying on the ministry of Jesus. When spiritual gifts operate, God Himself is on the scene ministering. We must realize that gifts are to be utilized, not worshipped.

I. INTRODUCTION

- A. The gifts of the Spirit mentioned in I Corinthians 12:8-10 are actually **manifestations** of the Spirit.
 1. It is extremely important that we recognize the distinction between manifestation and gift.
 2. The gift may always be there, but the manifestation of that gift is as the Spirit wills.
- B. There is one Spirit Who distributes the gifts, and **He** distributes them as **He** wills. (I Corinthians 12:11)

- C. The manifestation gifts are given to profit, not to destroy. (I Corinthians 12:7)
- D. We do not earn these gifts; they are freely given.
- E. The manifestation gifts fall into three categories: revelation; utterance; and power.
 - 1. The following **revelation** gifts enable us to think like Jesus:
 - a. Word of wisdom
 - b. Word of knowledge
 - c. Discerning of spirits
 - 2. The following **utterance** gifts enable us to talk like Jesus:
 - a. Prophecy
 - b. Tongues (unacquired language)
 - c. Interpretation of tongues
 - 3. The following **power** gifts enable us to act like Jesus:
 - a. Faith
 - b. Gift of healing
 - c. Working of miracles

II. WORD OF WISDOM (I Corinthians 12:8)

- A. The **word of wisdom** is a revelation gift; when manifested, it gives man the ability to think with the wisdom of God. It is God's wisdom, not man's wisdom.
- B. **A word** of wisdom is not all wisdom; it is literally a word or segment of God's wisdom.
- C. Wisdom is good understanding and good judgment. Wisdom gives one the ability to apply knowledge; therefore, a word of wisdom reveals what to do with certain facts that we already have.
- D. The word of wisdom is God's revelation to man.

- E. This gift is given to whom the Spirit wills, and it is manifested when the Spirit wills.

III. WORD OF KNOWLEDGE (I Corinthians 12:8)

- A. The **word of knowledge** is also a revelation gift; when manifested, it gives one the ability to think like God thinks.
- B. A word of knowledge is knowledge from God; it is not man's natural knowledge.
- C. **A word** of knowledge is not all knowledge.
- D. Knowledge is fact about someone, something, or some situation. The word of knowledge is not a natural fact; it is a divine revelation from God.
- E. The word of knowledge is God's revelation to man.
- F. It is given to whom the Spirit wills, when the Spirit wills.

IV. DISCERNING OF SPIRITS (I Corinthians 12:10)

- A. **Discerning of spirits** is a revelation gift which enables one to think like God.
- B. The "gift of discernment", as some teach, is not recorded in the Word of God. (Some people are just naturally suspicious.)
- C. Discerning of spirits is the ability to detect and distinguish different types of spirits.
 - 1. It is important to know the type spirit with whom you are confronted.
 - 2. Discerning these spirits means judicially examining them with God's Spirit rather than the natural mind.
- D. Discerning is not suspicion; it is a revelation from God.
- E. Discerning of spirits should not be confused with trying the spirits. (I John 4:1)
 - 1. The Word of God exhorts us to try the spirits. This is not the gift of discerning of spirits.

2. In I John 4:1-3, we are given instructions for trying or testing the spirits.
- F. Discerning of spirits is not continually in operation in a person's life, but the manifestation is given as the Spirit wills, to whom He wills, when He wills.

V. PROPHECY (I Corinthians 12:10)

- A. **Prophecy** is an utterance gift. One who prophesies speaks like God.
- B. When the Spirit of God moves on an individual to give a particular message interpreting the divine will of God in a language known to the people, it is called prophecy.
- C. True prophecy will edify, exhort, and comfort. (I Corinthians 14:3) Beware of prophecies of doom that offer no hope.
1. The Greek word for edification is *oikodome* (oy-kod-om-ay'), which is defined as architecture. It relates to building. One aspect of prophecy encourages and builds a person spiritually.
 2. The Greek word for exhortation is *paraklesis* (par-ak'-lay-sis), which means imploration, hortation, and solace.
 - a. Imploration means to make an earnest appeal.
 - b. Hortation suggests or implies the giving of advice.
 - c. Solace suggests comfort or cheer in time of sorrow.
 3. The Greek word for comfort is *paramuthia* (par-am-oo-thee'-ah), which means consolation.
 4. From these definitions, we can conclude that true prophecy is always beneficial to the recipient.
 5. Although prophecy may not tell us what we want to hear, it will certainly declare unto us what we need.
- D. Prophecy edifies the church; it does not tear down or destroy the church. (I Corinthians 14:4)

- E. Being used in the gift of prophecy does not make one a prophet. It is a manifestation of the Spirit; it is not the ministry gift of prophet as seen in Ephesians 4:11.
- F. Prophecy does not necessarily mean foretelling the future; prophecy “forth-tells” from God’s perspective. (Jonah 3:4 is an example of this truth.)
- G. Prophecy is given to whom the Spirit wills, and it is brought forth as the Spirit wills.
- H. The Holy Spirit will not interrupt Himself; therefore, prophecy will not interrupt the flow of the Spirit.
- I. One who prophesies is actually speaking under divine inspiration.

VI. DIVERS KINDS OF TONGUES (I Corinthians 12:10)

- A. The various languages spoken of in I Corinthians 12:10 are those that are not familiar to the speaker.
- B. Speaking in tongues is an utterance gift.
- C. The **gift of tongues** is not to be confused with praying or speaking in tongues.
 - 1. One who is baptized in the Holy Spirit and speaks in tongues is talking to God, not men. (I Corinthians 14:2)
 - 2. One who prays in tongues is talking to God, not men.
 - 3. When a **message** is brought forth in tongues, **God is speaking** to men.
 - 4. To avoid confusion concerning tongues, we must always ask ourselves these questions: Are **men speaking to God**, or is **God speaking to men**? Is the person speaking in tongues talking **to** God or **for** God?
- D. The gift of tongues brings forth a message in a language that the speaker and congregation do not understand. (An interpreter must be present to reveal God’s message.)
- E. The gift of tongues is given to whom the Spirit wills, to be used when the Spirit wills.

- F. A message in tongues should never interrupt the flow of the Spirit.

VII. INTERPRETATION OF TONGUES (I Corinthians 12:10)

- A. **Interpretation of tongues** is an utterance gift.
- B. An interpreter explains the message given in tongues.
- C. The interpretation does not have to be the same length as the message given in tongues; it is an interpretation, not a translation.
- D. The Spirit reveals to a person God's message, and that person puts the message in his own words.
- E. The gift of interpreting tongues is given to whom the Spirit wills, to be used when the Spirit wills.
- F. Interpretation of tongues should immediately follow the message given in tongues.

VIII. THE GIFT OF FAITH (I Corinthians 12:9)

- A. The **gift of faith** is a power gift.
- B. The gift of faith must not be confused with the fruit of faith, by which believers must live.
- C. The gift of faith is **supernatural faith** given by the Spirit for a particular purpose at a particular time.
- D. The gift of faith is given to whom the Spirit wills, to be used when the Spirit wills.
- E. When the gift of faith is manifested, something extraordinary will take place (healing, deliverance, situation resolved, etc.). Tremendous boldness accompanies this gift.
- F. The gift of faith is manifested as the Spirit wills, not as man wills.

IX. THE GIFT OF HEALING (I Corinthians 12:9)

- A. The **gift of healing** is also categorized as a power gift.

- B. Some translations say “gifts of healings,” making both “gift” and “healing” plural. In the Greek dictionary, these words are defined as singular.
- C. The gift of healing is not to be confused with healing received by the laying on of hands or the anointing with oil.
- D. The gift of healing is a supernatural manifestation of God’s healing power.
- E. The gift of healing is given to whom the Spirit wills, to be used when He wills.

X. THE WORKING OF MIRACLES (I Corinthians 12:10)

- A. The **working of miracles** is also categorized as a power gift.
- B. The working of miracles is not to be confused with the gift of healing.
- C. The working of miracles is a supernatural manifestation of the power of God. It is often spectacular, and it defies the natural laws by making the impossible possible.
- D. The working of miracles is given to whom the Spirit wills, to be used when He wills.

XI. SUMMARY

- A. The Holy Spirit controls the gifts of the Spirit. Availability is the key to these **manifestations** operating through an individual, but we must remember that they are His to give when and where and to whom He wills.
- B. The Holy Spirit will never lead anyone into the abuse of these gifts.
- C. The Spirit of God is manifested for the benefit of the Church, not the destruction of the Church.

XII. CONCLUSION

- A. The Holy Spirit is a gift; He is not earned.
- B. To receive the Holy Spirit, we must first be baptized into Jesus.

- C. We must believe in order to receive the Holy Spirit.
- D. We must cooperate with the Holy Spirit; He gives the utterance, but we must speak.
- E. We need to be filled with the Holy Spirit if we intend to live victorious and powerful lives for God.
- F. The **manifestations** of the Spirit are given to profit the Church; therefore, they should be active in the Church.
- G. Manifestations are to be used as tools, not toys.
- H. The nine manifestations are divided into three categories: revelation; utterance; and power.
- I. Revelation manifestations think like God---Utterance manifestations talk like God—Power manifestations act like God.
- J. We must always remember that God is not the author of confusion; therefore, any abuse of the Holy Spirit and His gifts cannot be ordained by God.
- K. The manifestations of the Spirit should be ministered in an environment set by the fruit of the Spirit.

