



Being Pentecostal  
 Week 1: Introducing the Spirit  
 June 7<sup>th</sup>, 2023

<b>6/7</b> – O Introducing the Spirit	<b>6/21</b> - M	<b>8/2</b>
<b>6/14</b> – O The Disciples in the Spirit	<b>6/28</b> - O	<b>8/9</b>
Chpt 3 – Living What the Disciples Knew	<del>7/5</del> <b>7/12</b>	<b>8/16</b>
Chpt 4 – Rome & the Spirit	<b>7/19</b>	<b>8/23</b>
Chpt 5 – The Spirit in the Dark	<b>7/26</b>	<b>8/30</b>

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.

This Summer  
 Join the Wednesday Night Crew  
 In the auditorium @6:30PM  
 For our adult bible study: BEING PENTECOSTAL  
 Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

**H.O.**

Fruit of the Spirit (As displayed in JC Life)  
 Gifts of the Spirit (Hayford?) Incorporate:

**Foundation:**

First, need to identify the Holy Spirit as a person and part of the Trinity.  
 Then, how He works through Christ  
 The, how He works through the Disciples  
 (How can we graph this?)

**Three Measurable Goals:**

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

**Interaction with the Holy Spirit provides the illumination of the scriptural path  
 we can walk on in our relationship with Jesus.**

**A relationship with the Holy Spirit  
 provides illumination of the scriptural path  
 we can walk on in our life with Jesus Christ.**



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**Being Pentecostal**  
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**John 3:5-8** HCSB (all verses unless otherwise noted)

*<sup>5</sup> Jesus answered, "I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God.<sup>6</sup> Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. <sup>7</sup> Do not be amazed that I told you that you must be born again. <sup>8</sup> The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."*

**INTRO:**

Define:

- Continuationism/Continualism:

"One who believes the miraculous gifts of the Holy Spirit are still distributed, still in use, and still needed and the same Holy spirit who came on men and women of the Old Testament and on the apostles in the New Testament empowers Christians today with supernatural abilities."

- Cessationalism:

"The belief that supernatural gifts ceased with, or sometime after, the original twelve apostles."

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page xv. Bridge-Logos.

**Recording the works of the Spirit:**

1. Record keeping in history is not the same as today. (Do not interpose our culture on to them to gain understanding. We need to step into their culture. i.e. Glensheen)
2. **John 21:25** *And there are also many other things that Jesus did, which, if they were written one by one, I suppose not even the world itself could contain the books that would be written.*
3. Access to learning reading and writing. Firsthand participants were illiterate.
4. **Acts 17:10-11** *As soon as it was night, the brothers sent Paul and Silas off to Berea. On arrival, they went into the synagogue of the Jews. <sup>11</sup> The people here were more open-minded than those in Thessalonica, since they welcomed the message with eagerness and **examined the Scriptures** daily to see if these things were so.*

"It is simply human nature to take what we hear at face value, relying on conventional wisdom, and prevailing thought for correctness and accuracy."

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**Hosea 6:3**



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*Let us strive to know the Lord. His appearance is as sure as the dawn.  
 He will come to us like the rain, like the spring showers that water the land.*

“Religion has fallen into the domain of the mere understanding, and so it has become a kind of wisdom not to believe much, therefore to expect little.”

Horace Bushnell of 1858 on the earliest know works on Continuationism.

**ASK:**

What comments have you believed or heard that discredits the Bible?  
 (Belittles living according to scriptural truth)

**Define:** Keeping the Holy Spirit “tidy”.

Note that cultures that deal with satanic worship tend not to try to tidy up the Holy Spirit to fit their cultural expectations. They have an understanding of the supernatural moving in the natural world.

- Worshipping the one true God produces animosity because it states there is no other God or source of Truth.
  - It will affect our relationships with others & can produce feelings of rejection.
  - Contradicts the accepted definition of Relativism (Your truth) v.s. The Truth (Christ).  
 Relativism: The doctrine that knowledge, truth, and morality exist in relation to culture, society, or historical context, and are not absolute. (Oxford dictionary)
- Just ONE REASON TO READ OUR BIBLES.

**I. Introducing the Spirit**

**Deut 6:4**

<sup>4</sup> “Listen, Israel: The Lord our God, the Lord is One.

Footnotes

- a. Or Yahweh is our God; Yahweh is One, or The Lord is our God, the Lord alone, or The Lord our God is one Lord

Jesus trying to explain His relationship to God the Father.

**John 10:30**

I and the Father – We are one. (Monotheism)

- The Father, The Son, The Holy Spirit are three functioning Persons who are one God.
- The three cooperate with one mind and purpose.
- They are one in essence and activity. (as the following scriptures support)

- **Father:**

O.T. **Genesis 1:1**

*In the beginning God created the heavens and the earth*

N.T. **John 5:17**

*But Jesus responded to them, “My Father is still working, and I am working also.”*



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- **Christ:**

O.T. & N.T.

**John 1:1-5, 10** (John 1:1-10 = Hymn for the early church)

*In the beginning was the Word, and the Word was with God, and the Word was God.*

<sup>2</sup> *He was with God in the beginning.*

<sup>3</sup> *All things were created through Him, and apart from Him not one thing was created that has been created.*

<sup>4</sup> *Life was in Him, and that life was the light of men.*

<sup>5</sup> *That light shines in the darkness, yet the darkness did not overcome it.*

<sup>10</sup> *He was in the world, and the world was created through Him, yet the world did not recognize Him.*

N.T. **John 5:16-47**

\*notes

**Holy Spirit:**

O.T. **Genesis 1:2**

<sup>2</sup> *Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of God was hovering over the surface of the water*

**Job 33:4**

*The Spirit of God has made me, and the breath of the Almighty gives me life.*

N.T. **Mark 1:9-13**

<sup>9</sup> *In those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. <sup>10</sup> As soon as He came up out of the water, He saw the heavens being torn open and the Spirit descending to Him like a dove. <sup>11</sup> And a voice came from heaven:*

*You are My beloved Son;*

*I take delight in You!*

**The Temptation of Jesus**

<sup>12</sup> *Immediately the Spirit drove Him into the wilderness. <sup>13</sup> He was in the wilderness 40 days, being tempted by Satan. He was with the wild animals, and the angels began to serve Him*

**What roles do the Father, Son, and the Holy Spirit play in this passage?**

*{The Son was baptized, the Holy Spirit descended on Him in the form of the dove, and the Father announced His approval.}*

**Why** do you think it was vital for all three members of the Trinity to be present at this crucial inaugural event in the ministry of Jesus?

*{The full manifestation of the Triune god at Jesus' baptism confirmed His role in the divine plan and demonstrated the unity of purpose within the Trinity.}*

**What** does Jesus' response to the Spirit's directing Him into the wilderness indicate about the relationship between Jesus and the Holy Spirit?

*{Jesus was willing to submit to the Holy Spirit's direction, fully recognizing and respecting the Spirit's role and function in the Trinity.}*

**Isaiah 42:1**

*"This is My Servant; I strengthen Him,  
this is My Chosen One; I delight in Him.*

*I have put My Spirit on Him;*

*He will bring justice to the nations.*



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**Matthew 28:18-20**

*18 Then Jesus came near and said to them, “All authority has been given to Me in heaven and on earth. 19 **Go, therefore,** and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.”*

- What has Jesus been given? ALL AUTHORITY
- What is He doing with it? GIVING IT TO US
- What is our part in this? GO. USE IT.
- What promise did Jesus make to His disciples? What does this promise tell us about Jesus’ nature? (Vs. 19)

*{Jesus promised to be with His disciples ‘to the end of the age’. This statement confirms that Jesus is, in fact, eternal in nature.}*

**Getting to know Him:**

Genesis 1:1, 2

John 14: 16, 17

2 Corinthians 13:14

Deuteronomy 6:4

Isaiah 43:10, 11

1 John 1:1-4

John 1:1-14

Zechariah 14:9

John 10:30

**II. Examples**

- Continuationist/continualist v.s. Cessationism (Introduction pg XV in Book 1)

**WORDS:**

**Latter Rain theory**

“Miracles existed both in the early church (the former rain) and in the modern church (the latter rain) with extended period of relative drought in between.

Although this claim sounds biblical, credible, and reasonable, especially since it’s based on the former and latter rain of Israel, that aid in its annual harvest, it fails to recognize nearly Two Millennia of the Holy Spirit’s work in the church. The idea of a 100 year rain followed by an 1800 year drought then another 100 year reign is not only biblically unfounded, but also historically false.

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**PENTECOST (c.5BC-AD65)**

**Acts 2:1-4**

*When the day of Pentecost had arrived, they were all together in one place. 2 Suddenly a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying. 3 And tongues, like flames of fire that were divided, appeared to them and **rested on***



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*each one of them. <sup>4</sup> Then they were all **filled** with the Holy Spirit and began to speak in different languages, as the Spirit gave them ability for speech.*

[Not the infilling when we are saved. We have already been re-born in the Spirit. This word is synonymous with baptized or endued. Meaning CLOTHED. The Spirit came UPON not within.]

- Tower of Babel – Genesis 11  
Build a Tower to the heavens to honor their magnificence.
- This “babel” was put on us to honor HIS magnificence.  
[All 120 people, including Jesus’ mom, Mary.]

**Acts 2:33**

*Therefore, since He has been exalted to the right hand of God and has received from the Father the promised Holy Spirit, **He has poured out** what you both see and hear.*

**They spoke in:**

- Foreign Languages – some
- Angelic Languages - some
- Ecstatic Utterances - All

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- When the Spirit moves, it moves within the personality of God, not us.  
They spoke in many different languages. These were not Hebraic ones. Portent of what God was heading towards. His salvation is for ALL mankind. Brought through and grown and kept by the Hebraic community and in the right time, was opened for ALL humanity.

THIS REVELATION OF HIS PERSONALITY STILL HAPPENS as it is His Spirit working through us.

Watch for it in the shared testimonies of this series.

Expect it in your own life in the Spirit.

**PETER:**

Denied Christ 3X.

Was reinstated to leadership.

Now had to step out and preach in power...where did this come from?

**ASK:** What did the Holy Spirit clothe Peter with?

- Clarity of God’s intent (FOR ALL OF THE HUMAN RACE)
- Power (designated to glorify God’s name, not a person’s)
- Message
- Confidence (before or after he stepped up to speak?)
- To stand up counter to his heritage (ALL people not just Israelites)  
[wrestles w/this most of his life. Galatians 2.]



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- Some of the crowd (Hebrews) could not get their mind around “Did we miss the Messiah??? What is this unlearned Galilean saying so eloquently? DID WE CRUCIFY OUR MESSIAH? [Wanting God to fit into OUR understanding and OUR format.]
- I will give you my heart, Jesus, but do not ask for my lifestyle.

## PROCESS TO PENTECOST:

### Salvation

#### Eph 1:13-14

*When you heard the message of truth, the gospel of your **salvation**, and when you believed in Him, you were **also sealed with the promised Holy Spirit**. <sup>14</sup> **He is the down payment of our inheritance**, for the redemption of the possession, to the praise of His glory. [deposit guaranteeing – NIV, NKJV]*

#### John 14:16-17

*And I will ask the Father, and He will give you another Counselor to be with you forever. <sup>17</sup> He is the Spirit of truth. The world is unable to receive Him because it doesn't see Him or know Him. **But you do know Him, because He remains with you and will be in you.***

#### Romans 8:14-16

*All those led by God's Spirit are God's sons. <sup>15</sup> For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry out, “Abba, Father!” <sup>16</sup> **The Spirit Himself testifies together with our spirit that we are God's children,***

### Pentecost

#### Acts 8:14-17

*<sup>14</sup> When the apostles who were at Jerusalem heard that Samaria **had welcomed God's message**, they sent Peter and John to them. <sup>15</sup> **After they went down there, they prayed for them, so the Samaritans might receive the Holy Spirit.** <sup>16</sup> For He had not yet come down on any of them; they had only been baptized in the name of the Lord Jesus. <sup>17</sup> **Then Peter and John laid their hands on them, and they received the Holy Spirit.***

Where does the power come from? **Luke 24:49** {From the Father}

*<sup>49</sup> 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.”*

## ORIGEN:

Gohl, J. M. (2016). [Origen](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

#### 2 TIMOTHY 3:16-17

*All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, <sup>17</sup> so that the man of God may be complete, equipped for every good work.*

**ORIGEN** (Ὠριγένης, Ōrigenēs).

- Origen of Alexandria (C. AD 185-254)
- Known for his allegorical approach to interpreting Scripture.



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## Life

- Much of what we know about Origen's life comes from Book VI of Eusebius of Caesarea's *Ecclesiastical History*.
- Born in Alexandria, Egypt,
- probably into an already devout Christian family.
- It is also possible that one or both of his parents converted after Origen's birth.
- His father, Leonides, suffered martyrdom under Emperor Septimius Severus (ca. AD 202)
- Origen aspired to the same fate his whole life (see Origen, *Exhortation to Martyrdom*).
- Eusebius tells that Origen showed a remarkable intellectual capacity from an early age, and he was privy to the best of both pagan/hellenistic and Christian learning due to his location.
  
- Known story teller!
  
- Ran catechetical school in Alexandria—a school dedicated to instructing new converts to Christianity in preparation for baptism and to offering more mature Christians opportunities for deeper learning (see van den Hoek, "The 'Catechetical' School")—**at age 18** (ca. AD 203),
  
- Prominent teacher in the church both in Egypt and throughout the Mediterranean world. Eusebius notes that even Mamea, the mother of Emperor Alexander Severus, sought an audience with him (Eusebius, *Ecclesiastical History* 6.21).
  
- This popularity became the source of tension between Origen and his superior, Demetrius, the bishop of Alexandria. **The tension escalated when Alexander and Theoctistus, bishops of Jerusalem and Caesarea respectively, allowed Origen, a layman, to preach before the presbyterate** (Eusebius, *Ecclesiastical History* 6.19).
  
- Circa AD 231–32, these same bishops **ordained** Origen to the presbyterate/priesthood **without the consent of Demetrius** (Eusebius, *Ecclesiastical History* 6.23).
  
- Origen was banished from Alexandria and took up residence in Caesarea.
  
- Origen spent the remainder of his life in Caesarea where, with the continuing patronage of Ambrose (who began supporting Origen's writing enterprise with materials and stenographers when Origen was in Egypt), he went on to produce a voluminous corpus of writings. The reign of Decius saw a pogrom against the Christians. As a result, Origen was imprisoned and tortured over the course of two years (AD 251–252). Though he was released, he was in poor health and died approximately one year later (ca. AD 254).

## Origen as a Reader and Teacher of Scripture





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Though not wholly original, Origen's work established the "spiritual interpretation" of Scripture as a primary interpretive model. This model would come to characterize the "Alexandrian school" of biblical interpretation in part because of his influence.

### Origen's Works

- Jerome's *Letter 33*, addressed to Paula, gives an extensive list of Origen's works and shows the degree to which he was interested in the exposition of Scripture. Even this list, which is probably based on Jerome's personal contact with the library at Caesarea, fails to mention several works.
- Both Epiphanius and Eusebius suggested Origen's corpus was significantly larger than the approximately 800 works listed in Jerome's letter:
- Epiphanius claimed that he had read 6000 works of Origen (see Rufinus, *On the Falsification* 15)
- Jerome mentions an index to Eusebius' *Life of Pamphilus* that listed some 2000 (*Apology against Rufinus* 2.22 [NPNF<sup>2</sup> 3.513–14]).
- Origen's monumental work of textual criticism, the *Hexapla*, is absent from Jerome's list. **In this text, Origen placed the Hebrew text of the Old Testament, a Greek transliteration of the Hebrew text, the Septuagint, and three Greek translations (Aquila, Symmachus, Theodotion) in parallel columns as a way of comparing textual traditions and translational tendencies.**
- The primary purpose of the *Hexapla* was to "establish an accurate text of [the Septuagint] translation for his exegetical and doctrinal work as a teacher" (Heine, *Origen*, 74), and secondarily to prevent Christian apologetic arguments from Scripture from being mocked by Jews due to divergences between the ecclesial Greek text and the Hebrew text read in the synagogue. In his *Letter to Africanus* (ANF 4.386–92), Origen is clear that he believed the Septuagint was the final authority.

Origen believed Paul's list of spiritual gifts in 1 Corinthians 12 was written in order of importance:

### 1 Corinthians 12:4-11

<sup>4</sup> Now there are different gifts, but the same Spirit. <sup>5</sup> There are different ministries, but the same Lord. <sup>6</sup> And there are different activities, but the same God activates each gift in each person. <sup>7</sup> A demonstration of the Spirit is given to each person to produce what is beneficial:

<sup>8</sup> to one is given a message of **wisdom** through the Spirit,

to another, a message of **knowledge** by the same Spirit,

<sup>9</sup> to another, **faith** by the same Spirit,

to another, **gifts of healing** by the one Spirit,

<sup>10</sup> to another, the **performing of miracles**,

to another, **prophecy**,

to another, **distinguishing between spirits**,



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to another, *different kinds of languages*,  
to another, *interpretation of languages*.

*11 But one and the same Spirit is active in all these, distributing to each person as He wills.*

**Origen's Exegetical Theory:**

- **Intrasystematic:**  
Approaches Origen's exegesis in terms of his assumptions about
  - the nature of the scriptural text
  - what the reading of Scripture was to accomplish
  - what was entailed in the Christian's whole contact with and use of Scripture.
  
- **Sacramental:**
  - Christians come into contact with the text, they are coming into contact with the Logos (Jesus Christ) Himself.
  - Through this contact, the Logos instructs and transforms the Christian soul into His own likeness (see 2 Cor 3:18).
  - Thus, for Origen, the primary context for assessing Scripture's meaning is not the historical situation of the human writers, but how the categories of a given scriptural text illumine the present situation of the hearers or readers of Scripture and their needs.
  - Human teachers of Scripture are responsible for facilitating the Logos' instruction of Christian souls by contextualizing the scriptural words within the situation of their audience.
  - This contextualization, however, is rooted in the literal sense of Scripture; it does not negate it.

**Origen's Three Senses:**

- Scripture as having three "senses" that correspond to and restore the three parts of the human person.
- Origen wrote, "For, just as man consists of body, soul and spirit, so in the same way does the Scripture, which has been prepared by God to be given for man's salvation" (*On First Principles* 4.2.4).
- Scripture are epitomized in what he calls the three books of Solomon—Proverbs, Ecclesiastes, and the Song of Solomon (see *Commentary on the Song of Songs*, prol. 3).

**#1.** The "**bodily** sense" of Scripture, epitomized in the book of Proverbs, instructs the soul in the practice of the virtues, which is the first stage of imitation of and participation in Christ **LIVE WITH CHRIST** here and now.

**#2.** The "**psychic/prophetic** sense" of Scripture, epitomized in Ecclesiastes, instructs the soul concerning the transitory nature of the physical world and encourages the soul to raise itself to higher, eternal things. [Gospel of Mark as the "prophetic Christ"]

**ETERNALLY MINDED**



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**#3.** The “**spiritual** sense,” epitomized in the Song of Solomon, marks the stage of the soul and the mode of Scripture-reading in which the soul enters into participatory communion with God (through Christ). [Gospel of John as the “spiritual Christ.”]

**SPIRITUALLY MINDED**

**Where is the humanity of Origen evident?**

**Where is the Spirit’s working in Origen evident?**

My personal testimonies involving this week’s examples:  
POWER

**CLOSING:**

**Testimonies:**

**Revelation 12:11**

*They conquered him by the blood of the Lamb and by the word of their testimony, for they did not love their lives in the face of death.*

**PRACTICE:**

**Q&A:**

**Incorporate:**

Prayerwerks – Learning to hear the Holy Spirit

Standing up to evil.

Hearing the voice of God.

How do personal devotions help us have a relationship with the Holy Spirit?



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**VERSES Chapter PENTECOST:**

**Galatians 4:4**

**Colossians 1:18**

**1 Corinthians 3:11**

**1 Peter 2:7**

**1 Timothy 2:4**

**JESUS**

**Mark 1:9-10**

**John 14:12**

**Acts 5:15**

**Acts 19:12**

**Acts 2:47**

**Acts 4:4**

**Matthew 5:13-14**

**John 13:35**

**John 17:20-21**

**Matthew 21:43**

**Matthew 9:17**

**Matthew 16:18**

**Matthew 13:24-26; 37-40**

**Matthew 13:31-33**

**Mark 4:26-28**

**Hebrews 12:2**

**THE BIRTH OF THE CHURCH**

**John 10:11**

**Ephesians 5:25**

**Genesis 2:21-24**

**Ephesians 4:8-9; 5:30-32**

**Matthew 9:24-27**

**Matthew 9 46**

**John 11:11**

**John 19:25**

**Romans 7:4**

**1 Corinthians 15:20**

**Ephesians 5:30-32**

**1 Thessalonians 4:13-15**

**Romans 6:4**

**John 3:3-8**

**John 20:21-23**

**Genesis 2:7**

**1 Corinthians 15:45**

**John 4:13-14**



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**1 Corinthians 12:13**  
**John 7:37-39**  
**Luke 24:46-49**  
**Joel 2:28-29**  
**1 Corinthians 2:4**  
**Galatians 5:22-23**  
**1 Corinthians 12:8-10**  
**Mark 16:15-18**  
**Acts 2:6-11**  
**Isaiah 28:11**  
**1 Corinthians 14:22**  
**Romans 8:26**  
**Jude 1:20**  
**Acts 1:4-9**  
**Matthew 10:5**

**THE DAY OF PENTECOST**

**Acts 2:1-4**  
**Exodus 12:21-24**  
**Matthew 11:28-30**  
**John 1:29**  
**2 Timothy 1:10**  
**Exodus 20:18**  
**1 Kings 19:11-12**  
**2 Chronicles 5:13-14**  
**John 3:34**  
**Genesis 11:1-9**  
**Acts 2:5-8**  
**Ephesians 2:11-18**  
**1 Corinthians 14:14, 22**  
**1 Corinthians 13:1**  
**Acts 2:13-15**  
**Acts 2:5-8, 11**  
**1 Corinthians 1:27-29**  
**Acts 2:12-21**  
**Luke 22:55-61**  
**John 21:15-17**  
**Luke 1:38**  
**Acts 2:33-39**  
**Ephesians 1:13-14**

**THE FIRST CHURCH**

**Acts 2:41-47**



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**Acts 3:19-21**  
**Isaiah 28:11-12**  
**Ephesians 5:18**  
**Acts 6:3-6**  
**Acts 7:58**  
**Acts 8:14-19**

**SAUL'S CONVERSION**

**Acts 1:26**  
**1 Timothy 1:15**  
**1 Corinthians 15:10**  
**Acts 9:3-6, 17-18**

**PETER AT CORNELIUS' HOUSE: Acts 10:44-46**

**APOSTLE TO GENTILES Romans 15:19**

**Acts 19:1-6**  
**Mark 1:7-8**  
**Acts 18:24-26**  
**Romans 12:6**  
**Galatians 3:5**  
**Ephesians 5:18**  
**1 Thessalonians 1:5**  
**1 Thessalonians 5:19-20**  
**Hebrews 2:3-4**  
**1 Corinthians 12:4-11**  
**1 Corinthians 1:10-13, 3:3-8, 12:12-30**  
**1 Corinthians 12:31-13:13**  
**1 Corinthians 14:4-5, 22**  
**1 Corinthians 14:15**  
**1 Corinthians 14:39-40**

**PAUL'S ARREST AND IMPRISONMENT**

**Acts 28:30-31**

**NOTES**

- WEEK 2 – THE HOLYS SPIRIT IN THE DISCIPLES LIVES?
- THE HOLY SPIRIT IN THE DEVELOPMENT AND PRINTING OF THE BIBLE (pg 66)  
Cover the sequencing from the original Disciples to the next set of leaders.  
Universal faith. Organizing Bishops. Role of the Catholic church.



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COVER SAUL'S CONVERSION?

PETER AND CORNELIUS?

PG. 29 – PAUL'S ENCOURAGEMENT FOR BELIEVE & BE BAPTIZED IN HS

#7. Further Information:

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

**1 Corinthians 12:3**

*Therefore I am informing you that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit*

- The difference between the Initial Physical Evidence and the Gift of tongues (or message in tongues) is purpose and use. (See the Distinctive Doctrine pamphlet.)

**1 Corinthians 12:4-11, 28-30**

<sup>4</sup> Now there are different gifts, but the same Spirit. <sup>5</sup> There are different ministries, but the same Lord. <sup>6</sup> And there are different activities, but the same God activates each gift in each person.<sup>la</sup> <sup>7</sup> A demonstration of the Spirit is given to each person to produce what is beneficial:

<sup>8</sup> to one is given a message of wisdom through the Spirit,  
to another, a message of knowledge by the same Spirit,  
<sup>9</sup> to another, faith by the same Spirit,  
to another, gifts of healing by the one Spirit,  
<sup>10</sup> to another, the performing of miracles,  
to another, prophecy,  
to another, distinguishing between spirits,  
to another, different kinds of languages,  
to another, interpretation of languages.

<sup>11</sup> But one and the same Spirit is active in all these, distributing to each person as He wills.

<sup>28</sup> And God has placed these in the church:



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first apostles, second prophets,  
third teachers, next miracles,  
then gifts of healing, helping,  
managing, various kinds of languages.

<sup>29</sup> Are all apostles? Are all prophets?

Are all teachers? Do all do miracles?

<sup>30</sup> Do all have gifts of healing?

Do all speak in other languages?

Do all interpret?

One thing given to one person for all time or things given to the people there for the common good of what is needed?

What is the difference between:

- Speaking in Tongues' when one is baptized in the Spirit.  
Known as the Initial Physical Evidence (**Acts 2:4; 10:46; 19:6**)

- 'Speaking in Tongues' publicly (prophetic)  
As a gift to edify the church (**1 Corinthians 12:10**)  
As a sign for unbelievers (**1 Corinthians 14:22**)

- 'Praying in Tongues' in one's private prayer life  
As an effective provision for effective prayer and praise (**1 Corinthians 14:2, 4; 14:18**)

Tongues is the same **gift** in all the above but **different** in purpose.

## Relativism

*First published Fri Sep 11, 2015; substantive revision Tue Sep 15, 2020*

Relativism, roughly put, is the view that truth and falsity, right and wrong, standards of reasoning, and procedures of justification are products of differing conventions and frameworks of assessment and that their authority is confined to the context giving rise to them. More precisely, "relativism" covers views which maintain that—at a high level of abstraction—at least some class of things have the properties they have (e.g., beautiful, morally good, epistemically justified) not *simpliciter*, but only relative to a given framework of assessment (e.g., local cultural norms, individual standards), and correspondingly, that the truth of claims attributing these properties holds only once the relevant framework of assessment is specified or supplied. Relativists characteristically insist, furthermore, that if something is only *relatively* so, then there can be no framework-independent vantage point from which the matter of whether the thing in question is so can be established.





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Relativism has been, in its various guises, both one of the most popular and most reviled philosophical doctrines of our time. Defenders see it as a harbinger of tolerance and the only ethical and epistemic stance worthy of the open-minded and tolerant. Detractors dismiss it for its alleged incoherence and uncritical intellectual permissiveness. Debates about relativism permeate the whole spectrum of philosophical sub-disciplines. From ethics to epistemology, science to religion, political theory to ontology, theories of meaning and even logic, philosophy has felt the need to respond to this heady and seemingly subversive idea. Discussions of relativism often also invoke considerations relevant to the very nature and methodology of philosophy and to the division between the so-called “analytic and continental” camps in philosophy. And yet, despite a long history of debate going back to Plato and an increasingly large body of writing, it is still difficult to come to an agreed definition of what, at its core, relativism is, and what philosophical import it has. This entry attempts to provide a broad account of the many ways in which “relativism” has been defined, explained, defended and criticized.

<https://plato.stanford.edu/entries/relativism/>

**John 5:16-47** The Authority of the Son

*<sup>17</sup> But Jesus responded to them, “My Father is still working, and I am working also.”<sup>18</sup> This is why the Jews began trying all the more to kill Him: Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.*

*<sup>19</sup> Then Jesus replied, “I assure you: **The Son is not able to do anything on His own, but only what He sees the Father doing. For whatever the Father does, the Son also does these things in the same way.***

*<sup>20</sup> For the Father loves the Son and shows Him everything He is doing, and He will show Him greater works than these so that you will be amazed.*

*<sup>21</sup> And just as the Father raises the dead and gives them life, so the Son also gives life to anyone He wants to. <sup>22</sup> The Father, in fact, judges no one but has given all judgment to the Son, <sup>23</sup> so that all people will honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent Him.*

Life and Judgment

*<sup>24</sup> “I assure you: Anyone who hears My word and believes Him who sent Me has eternal life and will not come under judgment but has passed from death to life.*

*<sup>25</sup> “I assure you: An hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup> For just as the Father has life in Himself, so also He*



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*has granted to the Son to have life in Himself. <sup>27</sup> And He has granted Him the right to pass judgment, because He is the Son of Man.*

*<sup>28</sup> Do not be amazed at this, because a time is coming when all who are in the graves will hear His voice <sup>29</sup> and come out—those who have done good things, to the resurrection of life, but those who have done wicked things, to the resurrection of judgment.*

*<sup>30</sup> “I can do nothing on My own. I judge only as I hear, and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me.*

#### Four Witnesses to Jesus

*<sup>31</sup> “If I testify about Myself, My testimony is not valid. <sup>32</sup> **There is Another who testifies about Me, and I know that the testimony He gives about Me is valid.** <sup>33</sup> You have sent messengers to John, and he has testified to the truth. <sup>34</sup> I don’t receive man’s testimony, but I say these things so that you may be saved. <sup>35</sup> John was a burning and shining lamp, and for a time you were willing to enjoy his light.*

*<sup>36</sup> “But I have a greater testimony than John’s because of the works that the Father has given Me to accomplish. These very works I am doing testify about Me that the Father has sent Me. <sup>37</sup> The Father who sent Me has Himself testified about Me. You have not heard His voice at any time, and you haven’t seen His form. <sup>38</sup> You don’t have His word living in you, because you don’t believe the One He sent. <sup>39</sup> You pore over the Scriptures because you think you have eternal life in them, yet they testify about Me. <sup>40</sup> And you are not willing to come to Me so that you may have life.*

*<sup>41</sup> “I do not accept glory from men, <sup>42</sup> but I know you—that you have no love for God within you. <sup>43</sup> I have come in My Father’s name, yet you don’t accept Me. If someone else comes in his own name, you will accept him. <sup>44</sup> How can you believe? While accepting glory from one another, you don’t seek the glory that comes from the only God. <sup>45</sup> Do not think that I will accuse you to the Father. Your accuser is Moses, on whom you have set your hope. <sup>46</sup> For if you believed Moses, you would believe Me, because he wrote about Me. <sup>47</sup> But if you don’t believe his writings, how will you believe My words?”*

- Why did the Jews try to kill Jesus? (Vs. 18)

*{Because He broke their Sabbath and equated Himself with God. They did not understand that Jesus was, in fact, God in the flesh.}*

- What does verse 19 teach concerning the unity that exists between the Father and the Son?

*{The Son does what the Father shows Him. They work in harmony, never in conflict.}*

- What function has the Father given to the Son and why? (Vs.22-27)

*{The Son is the judge, a function the Father has given Him and so ensured that the Son receives added honor.}*

- How dependent is the Son on the Father? (Vs. 28-30)



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*{Even when performing His unique function, Jesus confers with the Father in making His decisions. What does this say about our dependency on the Father and Christ?}*

- To what proofs of His divinity did Jesus point? (Vs. 31-37)

*{Jesus held up the testimony of John the Baptist and God the Father to confirm His divine nature.}*

- How does this passage support the doctrine of the Trinity?

*{The Father and the Son are separate and distinct, yet They work in unity to accomplish Their will.}*

[Not in student handbook:

God in the Old & New Testament:

Many people complain that God in the Old Testament seems more judgmental, rules oriented, and singular in nature than God in the New Testament, who seems more loving, forgiving, and Trinitarian. This apparent contradiction comes from an improper perception of God as He is seen in the Old Testament. In the Old Testament, God also called people to repentance. He was longsuffering. And He provided for His followers. There are also indications of the Trinity in the Old Testament: The Spirit's 'hovering over the waters' (Genesis 1:2). God's plural monologue (Genesis 1:26, 27). His promise to pour out His Spirit (Joel 2:28).]

## GOD AMONG US

### CONSIDER THIS 1:14

The first fourteen verses of

John 1 were probably a hymn for the early church. They remind us that Jesus is God's Word (John 1:1), "word" being a Greek term that means a thought expressed. Jesus is the human expression of God. He is light and flesh, to use John's metaphors (John 1:4-5, 14). To see Jesus is to see God, and to know Jesus is to experience God's grace and truth.

It is no accident, then, that believers are called to practice community and witness publicly. The gospel is both what we say and how we live. Just as Christ became flesh and "dwelt among us," so we are to "flesh out" the good news about Christ in our everyday world.<sup>1</sup>

## What Is the Ontological Trinity?

In their discussion of the Trinity, theologians have developed a number of terms to help explain, as precisely as possible, what God is like. When someone speaks of the "ontological Trinity," it is in reference to the nature of God.

Ontology is the philosophical study of the nature of being. The "ontological Trinity" refers to the being or nature of each member of the Trinity. *In nature*, essence, and attributes, each Person of the Trinity is equal. The Father, Son, and Holy Spirit share the same divine nature and thus

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<sup>1</sup> [Word in life study Bible](#) (electronic ed., Jn 1:3-14). (1996). Thomas Nelson.



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comprise an ontological Trinity. The teaching of the ontological Trinity says that all three Persons of the Godhead are equal in power, glory, wisdom, etc.

The ontological Trinity is sometimes called the “essential Trinity” or “immanent Trinity.” It is often mentioned in conjunction with the “economic Trinity,” a term which focuses on the relationships within the Trinity and each Person’s role in creation and salvation. The term “ontological Trinity” focuses on who *God is*; the term “economic Trinity” focuses on what *God does*.

The ontological Trinity is basic Christian doctrine and is foundational to all Christian belief. John 10:30 says that Jesus and the Father are one, by which it is meant that they are of one nature. In Matthew 28:16 Jesus tells us to baptize “in the name of the Father and of the Son and of the Holy Spirit,” clearly equating the three Persons of the Godhead.<sup>2</sup>

## MEMBERSHIP

### Acts 2:33

<sup>33</sup> Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

#1. Did I receive the Holy Spirit when I was saved? {ie. Pilot Light}

**Eph 1:13-14** (also 4:30) describes the Holy Spirit as what? {deposit guaranteeing}

<sup>13</sup> And you also were included in Christ when you heard the word of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, <sup>14</sup> who is a **deposit guaranteeing** our inheritance until the redemption of those who are God’s possession—to the praise of his glory.

**John 14:16-17** declares the Holy Spirit is where and will be where? {lives with and will be IN}

<sup>16</sup> And I will ask the Father, and he will give you another advocate to help you and be with you forever— <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, **for he lives with you and will be in you.**

**Romans 8:14-16** tells us the Spirit does what at Salvation? {Testifies w/our spirit that we are His children}

<sup>14</sup> For those who are led by the Spirit of God are the children of God. <sup>15</sup> The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.”<sup>16</sup> **The Spirit himself testifies with our spirit that we are God’s children.**

- Are Salvation and Baptism in the Holy Spirit the same thing? **Acts 8:12-17**  
{Separate from salvation and follows the New Birth experience.}

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<sup>2</sup> Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Logos Bible Software.



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<sup>12</sup> But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

<sup>14</sup> When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. <sup>15</sup> When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, <sup>16</sup> because the Holy Spirit had not yet come on any of them; they had simply been baptized into the name of the Lord Jesus. <sup>17</sup> Then Peter and John placed their hands on them, and they received the Holy Spirit.

- Jesus told them to wait /tarry in Jerusalem for what? **Acts 1:4-8**

{The “promise of the Father” and be baptized in the Holy Spirit}

“On one occasion, while He was eating with them, He gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with (in) water, but in a few days you will be baptized with the Holy Spirit.”

So when they met together, they asked Him, “Lord, are you at this time going to restore the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by His own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

- Where does the power come from? **Luke 24:49**

{From the Father}

<sup>49</sup> 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.”

MEMEBERSHIP

#### #4. Why Should I want more of the Holy Spirit?

- What is our primary motivation for seeking this Baptism?

**Acts 1:4-8** {Baptism is a distinct, separate experience that empowers believers to witness.}

<sup>4</sup> On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. <sup>5</sup> For John baptized with <sup>l</sup>water, but in a few days you will be baptized with the Holy Spirit.” <sup>6</sup> So when they met together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

<sup>7</sup> He said to them: “It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup> 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.”

**“Power” (dunamis) = energy, power, might, great force, great ability, strength.**

- Other reasons we should want more of the Holy Spirit:

**John 14:26** {He will teach and remind us of what Christ has said.}

But the Advocate, the Holy Spirit, whom the Father will send in my name, will **teach** you all things and will **remind** you of everything I have said to you.



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**John 15:26** {Because He is the Spirit of truth. He testifies of Christ.}

“When the Advocate comes, whom I will send to you from the Father—the Spirit of **truth** who goes out from the Father—he will **testify** about me.”

**John 16:7-15** <sup>7</sup> But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. <sup>8</sup>When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: <sup>9</sup> about sin, because people do not believe in me; <sup>10</sup>about righteousness, because I am going to the Father, where you can see me no longer; <sup>11</sup> and about judgment, because the prince of this world now stands condemned.

a. Verses 8-11: He will convict world of sin .

<sup>12</sup> “I have much more to say to you, more than you can now bear. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

b. Verse 13: He will guide you into all truth – discernment, insight, wisdom, knowledge.

c. Verse 13: {He will tell you things to come . {Prophecy, Word of wisdom, Word of knowledge.}  
<sup>14</sup> He will glorify me because it is from me that he will receive what he will make known to you.

d. Verse 14: He will glorify Jesus.

<sup>15</sup> All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

e. Verse 14-15: He will take what is Jesus’ and declare it to you.

{Extra notes for verses 8-11)}

The Holy Spirit will create an inner witness, awareness of our own sin but the Holy Spirit condemns the world by the very fact He is here instead of Christ being here to reign as the world, as we rejected Him. The Holy Spirit’s presence is a constant witness to this crime.

**Vs. 10** The Savior claimed to be righteous, but men said He had a demon. God spoke the final word. He said, in effect, “My Son is righteous, and I will prove it by raising Him from the dead and taking Him back to heaven.” The Holy Spirit witnesses to the fact that Christ was right and the world was wrong.

**Vs. 11** The presence of the Holy Spirit also convicts the world of coming judgment. The fact that He is here means that the devil has already been condemned at the cross and that all who refuse the Savior will share his awful judgment in a day yet future. }

**Acts 2:1-4** {To speak in tongues as an evidence of baptism.}

<sup>1</sup> When the day of Pentecost came, they were all together in one place. <sup>2</sup>Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. <sup>3</sup> They saw what seemed to be tongues of fire that separated and came to rest on each of them. <sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other tongues<sup>[a]</sup> as the Spirit enabled them.

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

<sup>2</sup> For those who speak in a tongue<sup>[a]</sup> do not speak to other people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. <sup>3</sup> But those who prophesy speak to people for their strengthening, encouragement and comfort. <sup>4</sup> Those who speak in a tongue edify themselves, but those who prophesy edify the church.





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**1 Corinthians 14:5** {When accompanied by interpretation, it spiritually edifies the church.}  
*I would like every one of you to speak in tongues,<sup>[a]</sup> but I would rather have you prophesy. Those who prophesy are greater than those who speak in tongues,<sup>[b]</sup> unless they interpret, so that the church may be edified.*

**1 Corinthians 14:13-17** {Private worship and communication with God.}  
<sup>13</sup> For this reason those who speak in a tongue should pray that they may interpret what they say. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. <sup>16</sup> Otherwise when you are praising God in the Spirit, how can the others, who are now put in the same situation as an inquirer, say "Amen" to your thanksgiving, since they do not know what you are saying? <sup>17</sup> You are giving thanks well enough, but the others are not edified.

**Jude 20** {So we can pray in the Spirit.}  
*But you, dear friends, by building yourselves up in your most holy faith and **praying** in the Holy Spirit,*

**Romans 8:26-27** {Because the Spirit intercedes for us.}  
<sup>26</sup> In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. <sup>27</sup> And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.  
 Also see: **1 Corinthians 14:14; Ephesians 6:18**

**Acts 4:31** {To be filled with boldness.}  
*After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Also see Acts 2:14-16 & Luke 22:55-62 in Homework section below.)*

**"Boldness" (parrhesia) = outspokenness, unreserved utterance, freedom of speech, with frankness, candor, cheerful courage. The opposite of cowardice, timidity or fear.**

**2 Corinthians 1:21-22** {Confirms our salvation.}  
<sup>21</sup> Now it is God who makes both us and you stand firm in Christ. He anointed us,<sup>22</sup> set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

**John 7:37-39** {Flowing of the Spirit from within.}  
<sup>37</sup> On the last and greatest day of the Festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. <sup>38</sup> Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."  
 [a] <sup>39</sup> By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

**Footnotes:** a. [John 7:38](#) Or me. And let anyone drink <sup>38</sup>who believes in me." As Scripture has said, "Out of him (or them) will flow rivers of living water."

**MEMBERSHIP #7. Further Information:**

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

**1 Corinthians 12:3**

<sup>3</sup> Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

- The difference between the Initial Physical Evidence and the Gift of tongues (or message in tongues) is purpose and use. (See the Distinctive Doctrine pamphlet.)



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**1 Corinthians 12:4-11, 28-30**

<sup>4</sup> There are different kinds of gifts, but the same Spirit distributes them. <sup>5</sup> There are different kinds of service, but the same Lord. <sup>6</sup> There are different kinds of working, but in all of them and in everyone it is the same God at work. <sup>7</sup> Now to each one the manifestation of the Spirit is given for the common good. <sup>8</sup> To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healing by that one Spirit, <sup>10</sup> to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. <sup>11</sup> All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

What is the difference between:

- Speaking in Tongues' when one is baptized in the Spirit.  
Known as the Initial Physical Evidence (**Acts 2:4; 10:46; 19:6**)
- 'Speaking in Tongues' publicly (prophetic)  
As a gift to edify the church (**1 Corinthians 12:10**)  
As a sign for unbelievers (**1 Corinthians 14:22**)
- 'Praying in Tongues' in one's private prayer life  
As an effective provision for effective prayer and praise (**1 Corinthians 14:2, 4; 14:18**)

Tongues is the same **gift** in all the above but **different** in purpose.

**ORIGEN** (Ὠριγένης, *Origenēs*). Also known as Origen of Alexandria. A prolific and influential church father who lived ca. AD 185–254. Known for his allegorical approach to interpreting Scripture.

## Life

Much of what we know about Origen's life comes from Book VI of Eusebius of Caesarea's *Ecclesiastical History*. Origen was born in Alexandria, Egypt, probably into an already devout Christian family. It is also possible that one or both of his parents converted after Origen's birth. His father, Leonides, suffered martyrdom under Emperor Septimius Severus (ca. AD 202) and Origen aspired to the same fate his whole life (see Origen, *Exhortation to Martyrdom*). Eusebius tells that Origen showed a remarkable intellectual capacity from an early age, and he was privy to the best of both pagan/hellenistic and Christian learning due to his location.

Given charge over the catechetical school in Alexandria—a school dedicated to instructing new converts to Christianity in preparation for baptism and to offering more mature Christians opportunities for deeper learning (see van den Hoek, "The 'Catechetical' School")—at age 18 (ca. AD 203), Origen rose to prominence as a teacher in the church both in Egypt and throughout the Mediterranean world. Eusebius notes that even Mamea, the mother of Emperor Alexander Severus, sought an audience with him (Eusebius, *Ecclesiastical History* 6.21).

This popularity became the source of tension between Origen and his superior, Demetrius, the bishop of Alexandria. The tension escalated when Alexander and Theoctistus, bishops of Jerusalem and Caesarea respectively, allowed Origen, a layman, to preach before the presbyterate (Eusebius, *Ecclesiastical History* 6.19). Circa AD 231–32, these same bishops





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ordained Origen to the presbyterate/priesthood without the consent of Demetrius (Eusebius, *Ecclesiastical History* 6.23). As a result, Origen was banished from Alexandria and took up residence in Caesarea—an experience he reflects on briefly in the introduction to Book 6 of his *Commentary on John* (6.1–14).

Origen spent the remainder of his life in Caesarea where, with the continuing patronage of Ambrose (who began supporting Origen’s writing enterprise with materials and stenographers when Origen was in Egypt), he went on to produce a voluminous corpus of writings. The reign of Decius saw a pogrom against the Christians. As a result, Origen was imprisoned and tortured over the course of two years (AD 251–252). Though he was released, he was in poor health and died approximately one year later (ca. AD 254).

### **Origen as a Reader and Teacher of Scripture**

Though not wholly original, Origen’s work established the “spiritual interpretation” of Scripture as a primary interpretive model. This model would come to characterize the “Alexandrian school” of biblical interpretation in part because of his influence.

#### *Origen’s Works*

Jerome’s *Letter 33*, addressed to Paula, gives an extensive list of Origen’s works and shows the degree to which he was interested in the exposition of Scripture. Even this list, which is probably based on Jerome’s personal contact with the library at Caesarea, fails to mention several works. Both Epiphanius and Eusebius suggested Origen’s corpus was significantly larger than the approximately 800 works listed in Jerome’s letter:

- Epiphanius claimed that he had read 6000 works of Origen (see Rufinus, *On the Falsification* 15)
- Jerome mentions an index to Eusebius’ *Life of Pamphilus* that listed some 2000 (*Apology against Rufinus* 2.22 [NPNF<sup>2</sup> 3.513–14]).

Origen’s monumental work of textual criticism, the *Hexapla*, is absent from Jerome’s list. In this text, Origen placed the Hebrew text of the Old Testament, a Greek transliteration of the Hebrew text, the Septuagint, and three Greek translations (Aquila, Symmachus, Theodotion) in parallel columns as a way of comparing textual traditions and translational tendencies. The primary purpose of the *Hexapla* was to “establish an accurate text of [the Septuagint] translation for his exegetical and doctrinal work as a teacher” (Heine, *Origen*, 74), and secondarily to prevent Christian apologetic arguments from Scripture from being mocked by Jews due to divergences between the ecclesial Greek text and the Hebrew text read in the synagogue. In his *Letter to Africanus* (ANF 4.386–92), Origen is clear that he believed the Septuagint was the final authority.

#### *Origen’s Exegetical Theory*

Origen’s approach to Scripture is often labeled “allegorical.” In this form of interpretation, words and features of a text are translated into another set of categories brought to the text by the interpreter. Through these categories, the text comes to mean something substantially different from what is indicated by the words themselves. Eustathius of Antioch (early fourth century AD) initiated the Antiochene reaction to Alexandrian “allegorical exegesis,” largely



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because allegory was a favored interpretive technique among heretical groups (Dively Lauro, *Soul and Spirit*, 43). Much of the modern discussion of Origen's exegesis has been a recapitulation of this dispute concerning allegory (see Dively Lauro, *Soul and Spirit*, 15–21).

Yet in modern scholarship, Origen's exegesis has also been viewed in intrasystematic terms. Instead of judging Origen's approach based on a set of relative standards, this view approaches Origen's exegesis in terms of his assumptions about the nature of the scriptural text, what the reading of Scripture was to accomplish, and what was entailed in the Christian's whole contact with and use of Scripture. The various works on Origen by Torjesen, Dively Lauro, Niculescu, and Stefaniw are good examples of this way of approaching his interpretations.

Origen's understanding of the nature of the scriptural text can be described as "sacramental" (Torjesen, *Hermeneutical Procedure*). For Origen, when Christians come into contact with the text, they are coming into contact with the Logos (Jesus Christ) Himself. Through this contact, the Logos instructs and transforms the Christian soul into His own likeness (see 2 Cor 3:18). Thus, for Origen, the primary context for assessing Scripture's meaning is not the historical situation of the human writers, but how the categories of a given scriptural text illumine the present situation of the hearers or readers of Scripture and their needs. Human teachers of Scripture are responsible for facilitating the Logos' instruction of Christian souls by contextualizing the scriptural words within the situation of their audience. This contextualization, however, is rooted in the literal sense of Scripture; it does not negate it.

Origen also described Scripture as having three "senses" that correspond to and restore the three parts of the human person. Origen wrote, "For, just as man consists of body, soul and spirit, so in the same way does the Scripture, which has been prepared by God to be given for man's salvation" (*On First Principles* 4.2.4). Dively Lauro illustrates how the three senses of Scripture are identifiable in Origen's exegesis. She demonstrates how these work together in his understanding of salvation as the re-ascent of the soul back to participation in God—the soul is transformed back into a "mind" (see *On First Principles* 2.8.3).

Origen's understanding of Scripture's sacramental nature also corresponds with its pedagogical (teaching) function (Niculescu, *Spell of the Logos*). For Origen, the three senses of Scripture are epitomized in what he calls the three books of Solomon—Proverbs, Ecclesiastes, and the Song of Solomon (see *Commentary on the Song of Songs*, prol. 3). The "bodily sense" of Scripture, epitomized in the book of Proverbs, instructs the soul in the practice of the virtues, which is the first stage of imitation of and participation in Christ—who is Virtue. The "psychic sense" of Scripture, epitomized in Ecclesiastes, instructs the soul concerning the transitory nature of the physical world and encourages the soul to raise itself to higher, eternal things. The "spiritual sense," epitomized in the Song of Solomon, marks the stage of the soul and the mode of Scripture-reading in which the soul enters into participatory communion with God (through Christ). Origen also views the Gospels through a similar schema (see Niculescu, *Spell*, 46–52):

- the Gospels of Matthew and Luke as the "bodily Christ"
- the Gospel of Mark as the "prophetic Christ"
- the Gospel of John as the "spiritual Christ."



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Ultimately, the issue that confronts Origen whenever he turns to Scripture—especially in his dealings with the Old Testament—is the “usefulness” (ὠφέλιμος, *ōphelimos*; see 2 Tim 3:16) of Scripture for the spiritual life of the church and its members (see Lienhard, “Crisis”).

### *Origen’s Exegetical Legacy*

Origen’s exegetical legacy has had a lasting impact on the Church. Those most directly influenced include (see Trigg, *Origen*, 250–51):

- Didymus the Blind
- Evagrius Ponticus
- The Cappadocians
- Ambrose of Milan
- Augustine
- John Cassian’s Western monasticism
- Jerome

Jerome translated some of Origen’s homilies and commentaries into Latin. Some of his own commentaries at times amounted to little more than paraphrases of Origen’s exegesis (especially Jerome’s Pauline exegesis; see Scheck, trans. *St. Jerome’s Commentaries*; Heine, trans. *Commentaries of Origen and Jerome*).

Origen’s commentaries on two biblical books in particular have been especially influential in the Church’s exegetical tradition: the Song of Solomon and Paul’s Epistle to the Romans. Origen was influenced by previous approaches to the Song of Solomon (e.g., Hippolytus of Rome). His spiritual interpretation of the Song as a “marriage song” (epithalamium), and his interpretive schema for the three Solomonic books as a whole, set the stage for the Church’s reading of this book through the medieval period and beyond.

Origen’s *Commentary on Romans* also exercised significant influence over the Western tradition in particular. Rufinus’ condensed Latin translation of Origen’s commentary saved the work from being totally lost—though some Greek fragments of the original were discovered in the past century among the Tura papyrus. While many in the West augmented Origen’s exegesis with Augustinian theology as they produced their own commentaries, this commentary, the largest extant work of Origen and one of the last Origen composed, was read and prized in the West.

### **Origen’s Overall Legacy**

While Origen was the center of controversy even during his own lifetime, Origen’s legacy has been, and still is, equally filled with controversy and polarization. Origen’s detractors—especially Jerome, who had been a great admirer of his earlier in life—focused on aspects of his speculative thought as expressed in his *On First Principles*. This text contained apparent teachings about the world (cosmology), soul (anthropology), and last things (eschatology) that were subsequently anathematized at the Second Council of Constantinople (AD 553; see NPNF<sup>2</sup> 14.316–20). Clark has suggested that the “Origenist controversy” of both the early fifth century and mid-sixth century AD had as its more direct focus the contemplative, mystical teachings of Evagrius Ponticus, who translated elements of Origen’s speculative thought into a system of monastic practice that became very popular (see Clark, *Origenist Controversy*).



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In contrast, Origen had many strongly committed followers who, among his contemporaries, spoke of his charity and wisdom (see Gregory Thaumaturgus, *Panegyric Addressed to Origen* [ANF 6.21–50]) and who, after Origen's time, treasured his works. These supporters responded to his detractors in two primary ways:

1. That Origen's works had been tampered with, thus intentionally and malevolently distorting Origen's actual thinking on select topics—a complaint Origen had made during his own life (see Rufinus, *On the Corruption*; Vincent of Lerins, *The Commonitory* 17; and Origen's letter to friends in Alexandria copied by Rufinus, *On the Corruption* 7)
2. That certain objectionable elements of Origen's thought were set forward by Origen as hypotheses and possibilities, not as convictions that he would have defended later (see Pamphilus, *Apology for Origen*).

The Cappadocian Fathers (Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus) as well as Maximus the Confessor appreciated and were influenced by Origen's work. However, they appropriated it in a cautious, selective fashion (see Lewis, *The Philocalia of Origen*, a collection of excerpts from Origen's works, created by Basil the Great and Gregory of Nazianzus).

## Related Articles

For further information on the church fathers, early Christian literature, and the history of biblical interpretation, see these articles: Church Fathers; Early Christian Literature; Biblical Interpretation, History of. For information on the process of canonization, see this article: Canon, New Testament.

### Selected Resources for Further Study

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JUSTIN M. GOHL<sup>3</sup>

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<sup>3</sup> Gohl, J. M. (2016). [Origen](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.