



## Sermon Series Notes

### “The Gifts of the Holy Spirit” (Selected Scriptures)

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Intro: We began last weekend talking about the ministry of the Holy Spirit. Quick review: Who He is (3<sup>rd</sup> person of the Godhead); He can be grieved/quenched; His ministry – convicts, grants new birth, guarantees our glorious inheritance, testifies that we are children of God, testifies about Jesus, encourages us of the hope we have, gives direction, prevents, warns, comforts, teaches, reveals things to us, enables us to speak when facing persecution, helps us in prayer, makes us bold for God, transforms us, produces the fruit of the Spirit, provides gifts, empowers, fills us repeatedly.

I was delightfully surprised by the number of people who come forward in every service this past weekend desiring the baptism/filling of the Holy Spirit. For those who came and nothing “happened,” don’t let that upset you. I have prayed and been prayed for many times where nothing happened as well. Luke 18 makes it clear that we are to keep on asking, keep on seeking, keep on knocking. With that said, sometimes something is in the way of the Holy Spirit working in our lives. Is there sin that needs to be confessed and repented of? Is there unbelief. So many times I have to pray, “Lord I believe, help my unbelief!”

"Too much of our religious life is made up of programs and human ideas, talents and strategies...What is missing today is something from heaven itself." (Fresh Power, p.42)

Jim Cymbala says “If you can explain it, God’s not in it.”

D.L. Moody in his book “Secret Power” quotes an anonymous source who said “Without the soul, divinely quickened and inspired, the observances of the grandest ritualism are as worthless as the motions of a galvanized corpse.”

In this same book, Moody opens chapter four (p.87, Power “In” and “Upon”) this way: “The Holy Spirit dwelling in us is one thing, and the Holy Spirit upon us for service is another thing.”

While preaching in 1876 in New York City at the Hippodrome (site of Madison Square Garden), Moody said: “God has got a good many children who have just barely got life, but no power for service...The Holy Ghost coming upon them with power is distinct and separate from conversion...A great many think because they have been filled once, they are

going to be full for all time after; but O, my friends, we are leaky vessels, and have to be kept right under the fountain all the time in order to keep full...”

In his small book, *Why God Used D.L. Moody*, R.A. Torrey writes about “the definite enduement from on high” that empowered Moody’s preaching:

The seventh thing that was the secret of why God used D. L. Moody was that, *he had a very definite enduement with power from on High, a very clear and definite baptism with the Holy Ghost.* Mr. Moody knew he had “the baptism with the Holy Ghost,” he had no doubt about it. In his early days he was a great hustler, he had a tremendous desire to do something, but he had no real power. He worked very largely in the energy of the flesh. But there were two humble Free Methodist women who used to come over [51] to his meetings in the Y. M. C. A. One was “Auntie Cook” and the other, Mrs. Snow. (I think her name was not Snow at that time.) These two women would come to Mr. Moody at the close of his meetings and say: “We are praying for you.” Finally, Mr. Moody became somewhat nettled and said to them one night: “Why are you praying for me? Why don’t you pray for the unsaved?” They replied: “We are praying that you may get the power.” Mr. Moody did not know what that meant, but he got to thinking about it, and then went to these women and said: “I wish you would tell me what you mean,” and they told him about the definite baptism with the Holy Ghost. Then he asked that he might pray with them and not they merely pray for him.

Auntie Cook once told me of the intense fervor with which Mr. Moody prayed on that occasion. She told me in words that I scarcely dare repeat, though I have never forgotten them. And he not only prayed with them, but he also prayed alone. Not long after, one day on his way to England, he was walking up Wall Street in New York (Mr. Moody very seldom told this and I almost hesitate to tell it) and in the midst of the bustle and hurry of that city his prayer was answered; the power of God fell upon him as he walked up the street and he had to hurry off to the house of a friend and ask that he might have a room by himself, and in that room he stayed alone for hours; and the Holy Ghost came upon him filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot from very joy. He went out from that place with the power of the Holy Ghost upon him, and when he got to London (partly through the prayers of a bedridden saint in Mr. Lessey’s church), the power of God wrought through him mightily in North London, and hundreds were added to the churches, and that was what led to his being invited over to the wonderful campaign that followed in later years.

Time and again Mr. Moody would come to me and say: “Torrey, I want you to preach on the baptism with the Holy Ghost.” I do not know how

many times he asked me to speak on that subject. Once, when I had been invited to preach in the Fifth Avenue Presbyterian Church, New York (invited at Mr. Moody's suggestion; had it not been for his suggestion the invitation would never have been extended to me), just before I started for New York, Mr. Moody drove up to my house and said: "Torrey, they want you to preach at the Fifth Avenue Presbyterian Church in New York. It is a great, big church, cost a million dollars to build it." Then he continued: "Torrey, I just want to ask one thing of you. I want to tell you what to preach about. You will preach that sermon of yours on 'Ten Reasons Why I Believe the Bible to be the Word of God' and your sermon on 'The Baptism with the Holy Ghost.'" Time and again, when a call came to me to go off to some church, he would come up to me and say: "Now, Torrey, be sure and preach on the baptism with the Holy Ghost." I do not know how many times he said that to me. Once I asked him: "Mr. Moody, don't you think I have any sermons but those two: 'Ten Reasons Why I Believe the Bible to be the Word of God' and 'The Baptism with the Holy Ghost'?" "Never mind that," he replied, "you give them those two sermons."

Once he had some teachers at Northfield—fine men, all of them, but they did not believe in a definite baptism with the Holy Ghost for the individual. They believed that every child of God was baptized with the Holy Ghost, and they did not believe in any special baptism with the Holy Ghost for the individual. Mr. Moody came to me and said: "Torrey, will you come up to my house after the meeting tonight and I will get those men to come, and I want you to talk this thing out with them." Of course, I very readily consented, and Mr. Moody and I talked for a long time, but they did not altogether see eye to eye with us. And when they went, Mr. Moody signaled me to remain for a few moments. Mr. Moody sat there with his chin on his breast, as he so often sat when he was in deep thought; then he looked up and said: "Oh, why will they split hairs? Why don't they see that this is just the one thing that they themselves need? They are good teachers, they are wonderful teachers, and I am so glad to have them here, but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"

I shall never forget the eighth of July, 1894, to my dying day. It was the closing day of the Northfield Students' Conference—the gathering of the students from the eastern colleges. Mr. Moody had asked me to preach on Saturday night and Sunday morning on the baptism with the Holy Ghost. On Saturday night I had spoken about, "The Baptism with the Holy Ghost, What it is, What it does, the Need of it and the Possibility of it." On Sunday morning I spoke on "The Baptism with the Holy Spirit, How to Get It." It was just exactly twelve o'clock when I finished my morning sermon, and I took out my watch and said: "Mr. Moody has invited us all to go up to the mountain at three o'clock this

afternoon to pray for the power of the Holy Spirit. It is three hours to three o'clock. Some of you cannot wait three hours. You do not need to wait. Go to your rooms, go out into the woods, go to your tent, go anywhere where you can get alone with God and have this matter out with Him." At three o'clock we all gathered in front of Mr. Moody's mother's house (she was then still living), and then began to pass down the lane, through the gate, up on the mountainside. There were four hundred and fifty-six of us in all; I know the number because Paul Moody counted us as we passed through the gate.

After a while Mr. Moody said: "I don't think we need to go any further; let us sit down here." We sat down on stumps and logs and on the ground. Mr. Moody said: "Have any of you students anything to say?" I think about seventy-five of them arose, one after the other, and said: "Mr. Moody, I could not wait till three o'clock; I have been alone with God since the morning service, and I believe I have a right to say that I have been baptized with the Holy Spirit." When these testimonies were over, Mr. Moody said: "Young men, I can't see any reason why we shouldn't kneel down here right now and ask God that the Holy Ghost may fall upon us just as definitely as He fell upon the apostles on the Day of Pentecost. Let us pray." And we did pray, there on the mountainside. As we had gone up the mountainside heavy clouds had been gathering, and just as we began to pray those clouds broke and the raindrops began to fall through the overhanging pines. But there was another cloud that had been gathering over Northfield for ten days, a cloud big with the mercy and grace and power of God, and as we began to pray our prayers seemed to pierce that cloud and the Holy Ghost fell upon us. Men and women, that is what we all need—the Baptism with the Holy Ghost.

The Baptism of the Holy Ghost, by Charles G. Finney (1792-1875); Charles G. Finney was an evangelist in the United States during the nineteenth century. Billy Graham writes of Finney, "Few men have had such a profound impact on their generation as Charles Grandison Finney. Through his Spirit-filled evangelistic ministry, uncounted thousands came to know Christ... resulting in one of the greatest periods of revival in the history of America."<sup>1</sup> In the following excerpt, Finney recounts his empowering by the Holy Spirit while alone in his law office after his conversion in the autumn of 1821. From his *Memoirs* (New York: A.S. Barnes & Co., 1876) pp. 20-21. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without my recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended on me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed

out the unutterable gushings of my heart. The waves came over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord, I cannot bear any more"; yet I had no fear of death. How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir--for I was the leader of the choir--came into the office to see me in this state of loud weeping, and said to me, "Mr. Finney, what ails you?" I could make him no answer for some time. He then said, "Are you in pain?" I gathered myself up as best I could, and replied, "No, but so happy that I cannot live." He turned and left the office, and in a few minutes returned with one of the elders of the church, whose shop was nearly across the way from our office. This elder was a very serious man; and in my presence had been very watchful, and I had scarcely ever seen him laugh. When he came in, I was very much in the state in which I was when the young man went out to call him. He asked me how I felt, and I began to tell him. Instead of saying anything, he fell into a most spasmodic laughter. It seemed as if it was impossible for him to keep from laughing from the very bottom of his heart.

A.W. Tozer once said that if God took the Holy Spirit out of the world, most of what the church is doing would go right on, and nobody would know the difference.

Charles Spurgeon said "Without the Spirit of God we can do nothing. We are as ships without wind or chariots without steeds. Like branches without sap, we are withered. Like coals without fire, we are useless."

"The experience of the second gift of grace is no longer preached and testified because Christian experience, though it may have to begin in the Spirit, must be perfected in the wisdom of the flesh and the culture of the schools. Confusion and impotence are the inevitable results when the wisdom and resources of the world are substituted for the presence and power of the Spirit." (Samuel Chadwick)

Samuel Chadwick was born in the industrial north of England in 1860. His father worked long hours in the cotton mill and, when he was only eight, Samuel went to work there, too, as a means of supporting the impoverished family. Devout Methodists, they attended chapel three times on Sunday, and as a young boy, Chadwick gave his heart to Christ. Listening to God's word week by week, he often felt the inner call to serve Christ. It seemed impossible, as he was poor and uneducated, but in faith he made preparations. After a twelve-hour factory shift he would rush home for five hours of prayer and study.

At the age of 21 he was appointed lay pastor of a chapel at Stacksteads, Lancashire. It was no dream appointment! The congregation was self-satisfied. Yet Chadwick threw himself in with great optimism. He had been trained to prepare well-researched and interesting sermons as the sure way to bring in the crowds. He recalled later: "This led unconsciously to a false aim in my work. I lived and labored for my sermons, and was unfortunately more concerned about their excellence and reputation than the repentance of the people." Soon, however, his sermons were exhausted and nothing had changed. Staring defeat in the face and sensing his lack of real power, an intense hunger was kindled within him for more of God. At this point he heard the testimony of someone who had been revitalized by an experience of the Holy Spirit. So, with a few friends he covenanted to pray and search the

scriptures until God sent revival. One evening he was praying over his next sermon, when a powerful sense of conviction settled on him. His pride, blindness and reliance on human methods paraded before his eyes as God humbled him to the dust. Well into the night he wrestled and repented, then he got out his pile of precious sermons and set fire to them! The result was immediate: the Holy Spirit fell upon him. In his own words: "I could not explain what had happened, but it was a bigger thing than I had ever known. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt I had received a new faculty of understanding. Every power was vitalized. My body was quickened. There was a new sense of spring and vitality, a new power of endurance and a strong man's exhilaration in big things." The tide turned. At his next sermon seven souls were converted ("one for each of my barren years"), and he called the whole congregation to a week of prayer. The following weekend most of the church was baptized in the Holy Spirit and revival began to spread through the valleys. In the space of a few months, hundreds were converted to Jesus, among them some of the most notorious sinners in the area. The pattern was repeated over the next few years as Chadwick moved to various places. The final phase of Chadwick's life was spent as Principal of Cliff College, a Methodist training school for preachers, and it was here that he wrote his famous book, *The Way to Pentecost*, which was being printed when he died in 1932. In it we read: "I owe everything to the gift of Pentecost. For fifty days the facts of the Gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is by fire that a holy passion is kindled in the soul whereby we live the life of God. The soul's safety is in its heat. Truth without enthusiasm, morality without emotion, ritual without soul, make for a Church without power. "Destitute of the Fire of God, nothing else counts; possessing Fire, nothing else matters."

### Oswald Chambers

Jack Deere was for years a professor at Dallas Theological Seminary who had a radical change in belief about the work of the Holy Spirit. He writes in his book, *Surprised By The Power Of The Spirit*, p.23: "This shift in my thinking was not the result of an experience with any sort of supernatural phenomena. It was the result of a patient and intense study of the Scriptures. Almost against my will, I now believed that God was healing today and speaking today. I still had a significant revulsion toward the gift of tongues. Even if that gift were for today, I didn't want any part of it! And I did not want any part of what I thought were common abuses in the charismatic or Pentecostal movements."

We ended last week talking about the Holy Spirit empowering the believer, and specifically about the baptism of the Holy Spirit. But let me digress for just a minute to talk about a ministry of the Holy Spirit that begins immediately when we receive Christ as Savior. See Romans 12:4-8. These gifts have been classified as "motivational gifts." I personally believe they are unique to the gifts we'll look at in a moment listed in I Corinthians 12. One of the ways they are unique is that we have "control" over them. What I mean is that these gifts can be exercised at will by the Christian who possesses them. I believe I have the gift of teaching, as well as the gift of prophesying. Just because I have these two gifts does not mean I am not to serve, show mercy, give, etc. it only means that those areas are not the driving force that motivates me in my ministry for the Lord. Let me show you an example of how these different gifts might be recognized in an everyday life situation:

## Power Point Illus.

Now let's look at the list of gifts found in I Corinthians 12:7-11. Someone has classified these gifts as "manifestation gifts." Some teach that these gifts were only available until they received the completed canon of Scripture, basing that belief on I Cor.13:8-12.

There is one gift here that seems to be the same as one we say in Romans 12 – prophecy, or prophesying. It is the same Greek work in both passages. It means: a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted or revealing things hidden; esp. by foretelling future events.

Whenever I proclaim the Word of God in preaching and teaching, I am prophesying. I prophesy in that sense pretty much every week. But there are times when the Holy Spirit may grant someone a gift of prophecy for a particular moment, in order to accomplish what the Lord is seeking to accomplish. And he may or may not grant that same person the same gift again. See Numbers 11:16-17, noting v.25. We saw last week that King Saul prophesied, and those who knew him and saw him doing so wondered if he had become a prophet. He had not become a prophet, even though God enabled him to supernaturally prophesy.

I have often had people think they had been "set up" while listening to a message I was giving. Some people have actually gotten upset with the people that invited them to church, thinking that they had told me about their lives beforehand. Story of Randy Almquist, FCA, etc.

Interesting note: God can enable anyone to prophesy; Balaam, Balaam's donkey, Caiaphas (John 11:48-51).

See Acts 11:27-30; 21:8-9.

See I Cor.14:1; Everyone should desire this gift.

- Word of wisdom
  - Not a reservoir of wisdom, but a word given at a specific time – supernaturally! See Matt.10:16-20; Acts 6:8-10; John 8:7; Mark 12:34; I Kings 3:16-28.
- Word of knowledge
  - Not knowledge from study or based on one's IQ, but supernatural knowledge that could never have been gained by human intellect. See Acts 5 (Ananias and Sapphira); Acts 27:10-25; John 4:17-18.
- Faith
  - This is faith to believe the impossible; This kind of faith and the gifts of healing and miracles are many times linked together. This faith is not worked up, but rather received from the Spirit. Even though it is a gift, it must nevertheless be exercised. See Matt.14:27-31; Heb.11:24-26, 35-39; I Kings 17:7-16; Luke 4:24-27.

- Healing
  - Not through medicine or by a doctor's hand, but supernatural. See Acts 3:1-8ff; 5:15-16; 9:32-35; 14:8-11; 19:11-12; 28:7-10; II Kings 5:1-14.
- Miracles
  - Events & happenings that defy the laws of nature. See Acts 9:36-42; 20:7-12; Feeding of four and five thousand, raising Lazarus and others from the dead, water to wine, Paul's snakebite on Malta...
  - Jon Courson commentary, p.1071; "...these wonderful, miraculous operations and expressions were all in connection with the Great Commission (Mark16:15). Therefore, I believe one of the best ways to see the miraculous happen to a greater degree is to be involved in radical evangelism. The miracles of Mark 16 are not intended for us to huddle together in the sanctuary so we can see a miracle. No, its as we're going into the jungles, into the inner city, throughout the community sharing the Lord that He will confirm our message with miracles. As you study the book of Acts, you see the operation of miracles most closely associated with...evangelism because the operation of miracles is primarily for the unbeliever..."
- Discerning of spirits
  - Supernaturally discerning what is of God and what is not.
  - Judas; Acts 8:9-23; 13:6-12; 16:16-18
- Tongues
  - The gift of tongues is a communication heavenward, not earthward (I Cor.14:2). It is primarily for personal edification (I Cor.14:4). Paul desires that every believer have the gift of tongues, but his greater desire is that every believer prophesy (I Cor.14:4b-5a). If tongues is ever to be exercised in a church service, there must be interpretation (I Cor.14:5b, 27-28). Paul seems to imply that he rarely if ever spoke in tongues in the public assembly (I Cor.14:13-19). Note that the context here is speaking in tongues in the public meeting of the church, not privately. If you read the whole chapter carefully, it clearly does not teach that one speaking, singing, or praying in tongues privately must always have an interpretation of what they are saying.
  - Tongues as a sign to unbelievers; See I Cor.14:21-22. This is from Isaiah 28:11-12. What is the context of that verse? The unbelievers of Isaiah 28 were Jews who, despite their religious heritage and habits, were not submitted to the God they believed in. As a result, he sent people of foreign tongues (the Assyrians) against them in order to discipline them and hopefully lead them to repentance. When the Assyrians came, Israel could not understand their language, and this was a sign of judgment against them. The tongues at Pentecost were a blessing to those speaking in tongues, and at the same time a sign to the multitude of Jews gathered there. It was a sign of their stubborn refusal to believe in and accept Jesus as Messiah; The tongues gift upon those at the house of Cornelius (Acts 10) was a sign to Peter and the other circumcised believers that the gift of salvation was not dependent upon one being circumcised. Peter and those with him were unbelievers in this situation only in

the fact that they could not believe God would pour out His Spirit on uncircumcised Gentiles in the same way the Spirit had been poured out on the Jews in the upper room at Pentecost. Peter and the others with him, as well as all Jewish believers in that day, needed to be stripped of any self-righteous pride that made them feel they deserved salvation more than Gentiles. And with this they needed a complete and deep understanding that salvation for all men was completely by grace through faith (see Acts 15:5-11; Gal.2:11-16). v.23 Paul implies here that tongues speaking in the church at Corinth was something that happened regularly, & pretty much everyone took part in, and there was no interpretation of any of the tongues being spoken. A meeting like this would seem like insanity to an unbeliever, or to a visiting believer. As a result, their tongues speaking did not edify the church, nor was it a sign to unbelievers. Instead, it caused unbelievers & those who did not understand to think they were "out of their mind."

- Interpretation of tongues
  - This is just as miraculous as any of the other manifestation gifts. I believe the interpretation should be a word directed to God, not man. I have been in meetings where the interpretation was directed to man, and I believe the one given the interpretation was sincere, just misdirected. I believe in many of those situations the "interpreter" had a prophecy and they mistook it for an interpretation of the tongue that was spoken.

## CONCLUSION

How do I receive all that the Holy Spirit has for me?

1. Desire (I Cor.14:1)
2. Divine Power (Matthew 3:13-17, Jesus' baptism by the Spirit; Luke 3:21-22; Luke 24:29; Acts 1:4-8; 2:1-4)
3. Different Ways
  - Acts 2 - They had to wait; Acts 8 - They waited for the apostles to lay hands on them (Why couldn't Philip do this?); Acts 10 - The Holy Spirit fell upon them as Peter preached; Acts 19 - Paul laid his hands on them.
  - See D.L. Moody, Oswald Chambers, etc.
4. By faith
  - Gal.3: 5 Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?