

# **The Holy Spirit**

**Joe McKinney**

# Emi Mimo

# The Holy Spirit

## INTRODUCTION

What is your view of the Holy Spirit? Some define Him as a force, an energy, a sensation or an influence. Some believe that the Spirit has to directly operate on your heart so that you can believe and obey God. Others think that the Spirit does not have any role in their conversion. But why this controversy about the Holy Spirit and not with the Father and the Son? Maybe it's due to an unreal image some have of the Holy Spirit. The Bible defines Him as a being, a spiritual being, a divine being and a being with personality. He is the Spirit of God. He is God.

## Lessons

Who Is the Holy Spirit?

Acts of the Holy Spirit in the Old Testament

The Spirit Promised

Baptism WITH the Holy Spirit

The Holy Spirit in the Life of a Christian

Sins Against the Holy Spirit of God

Gifts of the Holy Spirit for Service

Sign Gifts of the Holy Spirit

Gifts of Tongues (Languages)

Holy Spirit in the Life of Christ

Holy Spirit in the Life of the Apostles

Holy Spirit and the Bible

What Does it Mean to be Full of the Spirit?

What are the "Groans that Words cannot Express" of Romans 8:22-29?

How Can I Know that I have the Holy Spirit?

Does Christ's Saving Work Involve the Healing of Our Bodies?

What Are the Tongues of Angels?

How Does the Spirit Work in Conversion?

# Emi Mimo

Ifihan

Kini wiwo re ti Emi Mimo? Diẹ ninu awon şalaye re bi agbara, agbarakan, ifamora tabi ipa kan. Diẹ ninu awon gbagbo pe Emi ni lati şişe taara lori okan re ki o ba le gbagbo ati gboran si Olorun. Awon miiran ro pe Emi ko ni ipaeyikeyi ninu iyipada won. Şugbon kilode ti o se ariyanjiyannipa Emi Mimo ati kii se pelu Baba ati Omọ? Boya o je nitori aworan kan ti o ni ti Emi Mimo. Bibeli toka fun u bi o seje, ti emi ti emi, inu atowodowo ati ki o wa pelu eniyan. Oun ni {mi} l] run. Oun ni Olorun.

Awon ekọ

Ta ni Emi Mimo?

Awon ise ti Emi Mimo ninu Majemu Lailai

Emi ti o ti fipamo baptisipelu

Emi Mimo

Emi Mimo ni igbesi aye Onigbagb

Ese si Emi Mimo Olorun

Emi Emi Mimo fun ise

Awon ebun ti Emi Mimo

Awon ebun ti awon ahon (awon ede)

Emi Mimo ninu igbesi aye Kristi

Emi Mimo ninu igbesi aye awon aposteli

Emi Mimo ati Bibeli

Kini o tumo si lati kun fun Emi?

Kini awon "idapo ti awon oro ko le şalaye" ti Romu 8: 22-29 naa?

Bawo ni MO se le mo pe Mo ni Emi Mimo?

Nje ise igbala Kristi ni ipa iwosan ti awon ara wa? Ki li aw] aw]

aw] n] aw] n] l [?

Bawo ni Emi şise ni iyipada?

Who Is The Holy Spirit?

Lesson 1

I. THE HOLY SPIRIT IS A PERSONAL BEING:

A. The actions of the Holy Spirit reveal His personality

1. He speaks:

1 Timothy 4:1 - "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."

John 16:13 - "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

Revelation 2:7 - "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God."

2. He testifies:

John 15:26 - "When the Counselor 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."

Acts 5:32 - "We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

Ta ni Ẹmi Mimọ? Ẹkọ

1

I. Ẹmi Mimọ jẹ ti ara ẹni:

A. Awọn iṣe ti Ẹmi Mimọ ṣafihan iwa Rẹ

1. O sọ:

1 Timoteu 4: 1 - "Ẹmí náà sọ fún àwọn ẹgbà tó yí, yòò kọ ìgbàgbọ ati àwọn ẹ̀ṣẹ̀yànkọ́já."

Johanu 16:13 - "Ṣugbọn nigbati Oun, ẸmiOtitọ wa, Oun yootọ ọ wá si gbogbootitọ. On o yoo sọ ohun ti o gbọ, ati pe Oun yoo sọ ohun ti o tun sọ fun ọ. Ifihan 2: 7 - "ẹniti o ni eti, jẹ ki o gbọ ohun ti Ẹmi sọ pe, Emi yoo fun ni latijẹ lati igiiye, eyiti o wa ninu paradise Ọlọrun."

2. Ojẹri:

Johanu 15:26 - "Nigbati oludamoran ba de ọdọ rẹ lati ọdọ Baba, Ẹmi ti o jade lati ọdọ Baba, ẹmi otitọ ti o jade lati ọdọ Baba, yoo jẹrinipa mi."

Iṣe 5:32 - "A jẹ ẹlẹri nkan wọnyi, bẹli Ẹmi Mimọ ti fun fun awọn ti o gbọ."

3. He teaches:

John 14:26 - "But the Counselor, 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."

Nehemiah 9:20 - "You gave your good Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst."

4. He guides and leads:

John 16:13-15 - "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."

Romans 8:14 - "Because those who are led by the Spirit of God are sons of God."

5. He forbids:

Acts 16:6-7 - "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them."

Acts 16:6-7 - "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to."

6. He has the work of convincing:

John 16:8-12 - "When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in

3. O kọni:

Johanu 14:26 - "Ẹmimọran, Ẹmi Mimọ, ti Baba yoo ranṣe si orukọ mi ni orukọ,yoo kọ gbogbo ohun ti Mō ti sọ fun ọ."

Nehemiah 9:20 - "O fi ẹmi to dara fun wọn. Ẹnyin ko fi manna re di ẹnu wọn, ati iwọ fi omi fun ongbẹ wọn."

4. O itọṣona ati itọṣona:

Johannu 16: 13-15 - "Ṣugbọn nigbati Oun, ẸmiOtitọ, Oun yootọ ọ sinu Otitọ. Yoo kò sọ ara re; On o sọ ohun ti o gbọ, ati peyoo sọ ohun ti o tun wa.

Yio san ogo fun mi nipayiyami, yio si mọ ọ. Gbogbo nkan naa

je ti Baba ni temi. Ídí niyẹn, imí ni sọ pé iní yóò gba láti wo ni tí mo wà ni mímọ, kí ẹ sì mú ọ wá. "

Romu 8:14 - "Nitoriti {mi Olorun ni awọn ọmọ Ọlọrun."

5. O yago fun:

Iṣe 16: 6-7 - "Paulu ati àwọn ẹlẹgbẹ re jagun jakejado agbegbe Fhina, nwọn si sọkalẹ lọ si Trona, nwọn si sọkalẹ lọ si ilu mi "Gba wa si Makedonia ati se iranlọwọ fun wa." Lẹhin ti Paulu ti ri iran naa, a mura silẹ ni ẹẹkan lati lọ kuro fun Makedonia, pari pe Ọlọrun ti pè wa lati waasu Ihinrere fun wọn. "

Iṣe 16: 6-7 - "Paulu ati awọn ẹlẹgbẹ re duro ni eti agbegbe Fhina ati Glaati,

Ti o ba ti wa ni a ti tojunipase Ẹmí Mimọ lati waasu ọrọ ni agbegbe Asia. Nigbati wọn

Wá dé ààrìà ti misia, wọn gbiyanju lati tẹ Bitutania, ṣugbọn ẹmi Jesu kii yoo gba wọn laaye. "

6. O ni iṣe idaniloju:

JOHANU 11: 8-12 - "Nigbati o ba de, oun yoo dake pe agbaye ti ẹbi ati idajọ, nitori emi yoo ri mi mọ; ati ninu

regard to judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can now bear.”

7. He dwells within Christians:

John 14:17 - “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.”

8. He is the OTHER COMFORTER:

Jesus is one Comforter and the Spirit is the other. But, if Jesus is a person and the Spirit is as He is, we conclude that the Spirit is a person.

John 14:16-17 - “And I will ask the Father, and he will give you another Counselor to be with you forever.”

9. He is treated as somebody that will come:

Jesus uses a personal pronoun to refer to the Spirit, showing the Spirit’s nature as a person.

John 16:7-10 – “But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer.”

10. He discerns:

Acts 15:28 - “It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements.”

These works cannot be attributed to a simple influence. The Holy Spirit is a person.

B. His characteristics declare His personality

1. He possesses a mind:

Fiyesi, nitori pe olori agbayeyii duro lẹbi. Mo ni pupọ lati sọ fun ọ, diẹ sii ju ti o le jẹribayi. "

7. O ma gbe laarin awọn kristeni:

Johannu 14:17 - "Emi Otitọ. Aye ko le gba u, nitoriti ko rii ara rẹ tabi o wa ninu yin."  

---

8. Ounjẹ olutunu miiran:

Jesu jẹ itunu kan ati ẹmi ni ekeji. Şugbọn, ti Jesu bajẹ eniyan ati ẹmi bi o ti ri pe a pinnu pe Ẹmi jẹ eniyan.

Johanu 14: 16-17 - "Emi o si bi Baba, on o si fun ọ li ẹlẹrimiyi, yio si fun ọ li ẹbatirẹ latiwà pẹlu rẹ lailai.  

---

9. O şe itọju bi ẹnikan ti yoo wa:

Jesu nlo ọrọ ti ara ẹni lati tọka si Ẹmí, işafihan iseda ẹmigegebieniyani. Johannu 16: 7-10 - "Şugbọn emi sọ otitọ fun ọ: O ti wa dara pe Emi yoo gba mi loju;  

---

10. O darí:

Işe 15:28 - "O dabi pe o dara fun Ẹmi Mimo ati si wa ki o ma şe ẹru si ọ pẹlu ohunkohun ti o ju awọn ibeerewonyi ni atẹle."

Awọn işe wonyi ko le şe itọsi si ipa ti o rọrun. Emi Mimo jeeniyan.  

---

B. Awọn abuda rẹ fihan iwa rẹ

1. O ni ọkan ninu ọkan:

Romans 8:27 - "And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

2. He has knowledge:

1 Corinthians 2:11 - "For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

3. He has affection:

Romans 15:30-31 - "I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me."

4. He possesses a will:

1 Corinthians 12:11 - "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

5. He can be grieved:

Ephesians 4:30 - "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

Isaiah 63:10 - "Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them."

6. He can be resisted:

Acts 7:51 - "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!"

7. He can be blasphemed:

Matthew 12:31-32 - "And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

8. Somebody can lie to him:

Acts 5:3 - "Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?'"

9. He can be insulted:

Hebrews 10:29 - "How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?"

Róòmù 8:27 - "Ati ẹniti o wa awọn ọkàn wa mọ ọkan ninu ẹmi ti emi, nitori Ẹmi bẹbẹ fun awọn eniyan mimọ pẹlu ifẹ Ọlọrun."

2. O ni imọ:

1 Korinti 2:11 - "Nitori tani laarin awọn eniyan mọ awọn ero ọkunrin ti ayafi ẹmieniyani laarin rẹ? Ni ọna kanna ko si ẹnikan ti o mọ awọn ero Ọlọrun ayafi ti Ẹmi Ọlọrun."

3. O ni ifẹ:

Romu 15: 30-31 - "Mo bẹ ọ, arakunrin, nipasẹ Oluwa wa Jesu Kristi Oluwa ati ifẹ ti Ẹmí wa, Lati darapọ mọ mi ninu ijakadi mi nipagbigbadura si Ọlọrun fun mi. "

4. O ni ifẹ kan:

1 Korinti 12:11 - "Gbogbo awọn wọnyi ni işe ọkan ati ẹmikanna, o si fi wọn fun ọkọọkan, gege bi o ti pinnu."

5. O le ni ibanujẹ:

Efesu 4:30 - "Ati pe ki o ma şe ibanujẹ Ẹmi Ọlọrun Ọlọrun, pẹlu ẹniti a fi edidi di ọ di ojo irapada."

Isaiah 63:10 - "Sibesibẹ wọn şote awọn ti ẹmi mimomu. Nitorinaa o yipada o si di ọta wọn ni wọn ba wọnjagun."

6. O le tako:

Awọn işe 7:51 - "O tún o jẹ arakunrin, pẹlu awọn ọkanalaikọla! Iwo dabi awọn baba rẹ: Iwo nigbagboglobokọ Ẹmi Mimọ!"

7. O le ni soro odi si:

Matteu 12: 31-32 - "Ati nitorinaa mo sọ fun ọ, gbogbo eşe ati ọro odi ati ọro odi ni yoo dariji awọn ọkunrin, şugbon Oluwa Ọro odi si Ẹmí, a kiyoo dariji. Ẹnikeni ti o sọ ọro kan si ọmọ

Eniyan yoo dariji, şugbon ẹniken ti o ba soro lodi si Ẹmi Mimọ, a ko ni dariji, boya ni ojo-ori tabi ni ojo-ori de. "

8. Ẹnikan le parọ fun u:

AwọnAposteli 5: 3 - "Peteru sọ pe, 'Anania, bawo ni Satani ti fi kun ọkàn rẹ ti o ni Purọ si Ẹmí Mimọ ati pe o ti tojudiẹ ninu owo ti o gba fun ile ' ? "

9. O le jẹ itijumọle:

Heberu 10:29 - "Elo ni o ro pe o jẹ ki o jẹbi Ọmọ Ọlọrun, ati tani o tan ara oore-ọfe si?"

---

All these are characteristics of a person. He is a being with intelligence.

## II. THE HOLY SPIRIT IS GOD:

The Deity of the Holy Spirit and His distinct identity are clearly taught in the Bible and it is essential to understand His work in the church.

A. The Deity of the Holy Spirit and His distinct identity are demonstrated by His association with the Father and the Son:

1. In the baptism of Jesus:

Luke 3:21-22 - "When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'."

2. Jesus speaks of the Three:

John 14:16-17 - "And I will ask the Father, and he will give you another Counselor to be with you forever 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."

3. In the invocation of the three in baptism:

Matthew 28:19 - "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

4. In the blessing of Paul:

2 Corinthians 13:14 - "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

5. By Peter:

Gbogbo awon wonyi je awon abuda ti eniyan kan. Oje inunibini pelu oye.

---

II. Emi Mimọ ni Olorun:

OM Emi Mimọ ati idanimọ iyatọ re ti ko ni otitọ Bibeli ati pe o se pataki lati loye ise re ninu ile ijọsin.

A. OM Emi Mimọ ati idanimọ re ti o dapọ re ti se afihan nipase egbe re pelu Baba ati Omọ:

1. Ninu Baptismu ti Jesu:

Luku 3: 21-22 - "Nigbatigbogboeniyani ba baptisi, Jesu ti baptisi paapaa. Ati bi o ti ngbadura, Orun ti sii ati Emi Mimọ sokale lori Re ni gige ara bi a Aaye. Ohun kan wa: Iwo ni omọ mi, ti mo feran; Pelu re Emi ni idunnu daradara '."

2. Jesu soro nipa meta:

Johanu 14: 16-17 - "Emi o si bi Baba, on o si fun o li eleri, aye ko ri i, nitoriti o ngbe inu nyin, nitoriti o ngbe o, on si wa pelunyin.

3. Ninu ifaagun ti awon meta ni baptisi:

Matteu 28:19 - "Jesu to won wa o si wipe, Gbogbo ase li orun ati lori ile ni ti fifun mi. Nitorina lo ki o se awon omọ-ehingbogboorile-ede, nptisi won ni oruko oruko Baba ati ti Omọ ati ti Emi Mimọ, o nko won lati gbọ ohun gbogbo ti Mo pase fun o.

4. Ninu ibukun ti Paulu:

2 Korinti 13:14 - "Ki oore-ofe Oluwa Jesu Kristi Kristi, ati ife Olorun, ati idamo Emi Mimọ wa pelu re."

5. Nipa Peteru:

1 Peter 1:2 - "Who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood:"

6. By Jude:

Jude 20-21 - "But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life."

7. To lie to Him is to lie to God:

Acts 5:3-4 - "Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God'."

B. The Deity of the Holy Spirit is demonstrated by the Divine characteristics demonstrated by Him:

1. He is eternal (never ending):

Hebrews 9:14 - "How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!"

2. He is omniscient (having infinite knowledge and awareness):

1 Corinthians 2:10-11 - "But God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

3. He is omnipotent (unlimited power or authority):

1 Peteru 1: 2 - "Tali o ti yan gege bi Otsekedi baba QIQrun,  
Nipase ise ibi-isimi ti Emí, fun igboran si Jesu Kristi, wQn si nsànnipaseeje re pe: "

6. NipaJuda:

Jud binu 20-21 - "sugbQn iwQ, awQn Qre QwQn, kQ ara re si ninu igbagbQ mimQ re ati gbadura ninu  
Emi Mimo. E fara ara nyin mQ ninu ifeQIQrun bi o ti n duro de aanu Oluwa wa Jesu Kristi lati  
mu Q wi si iyeainipekun. "

7. Lati parQ fun u pe yoo purQ si QIQrun:

Ise 5: 3-4: "Peteru si wipe, Anania, bawo ni o se je tire, ti o ba ta owo fun ara re?IwQ ko  
pa fun awQn eniyan bee?"

B. IgbagbQ ti Emi MimQ ti safihannipase awQn iwa-QwQ Ibawi ti o safihannipase  
E:

1. O wa ayeraye (kopari):

Heberu 9:14 - "melo ni o yoo jediesii, lehinna, yoo eje Kristi yoo, enitinipaseemi ayeraye  
Fi ara re fun QIQrun, we awQn eri-pelepele mQ kuro ninu awQn ise ti o ba je iku, ki a le sin  
QIQrun alaye! "

2. O je Omnices (nini imQ-jinle ati imQ-jinle):

1 Korinti 2: 10-11 - "QIQrun ti fi emi re han si wa nipaseemi re. Emi n wa gbogbonkan,  
Paapaa awQn ohun ti o jinle. Nitori tani laarin awQn eniyan mQ awQn ero Qkunrin kan ayafi awQn  
Emi eniyan ninu re? Ni Qna kanna ko si enikan ti o mQ awQn ero QIQrun ayafi Emi  
QIQrun. "

3. O ni agbara (Agbara Kolopin tabi Ase):

Micah 3:8 - "But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin."

Luke 1:35 - "The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

Acts 1:8 - "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."

4. He is omnipresent (present in all places at all times):

Psalms 139:7-10 - "Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast."

C. He does the work of God

1. He created the universe:

Psalms 104:30 - "When you send your Spirit, they are created, and you renew the face of the earth."

2. He regenerates man:

John 3:3-6 - "In reply Jesus declared, 'I tell you the truth, no one can see the kingdom of God unless he is born again.' 'How can a man be born when he is old?' Nicodemus asked. 'Surely he cannot enter a second time into his mother's womb to be born!' Jesus answered, 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit'."

Titus 3:5 - "He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit"

3. He will resurrect our bodies:

Mika 3: 8 - "Şugbon ni fun mi, Emi kun fun agbara, pe lu emi Oluwa, ati agbara, lati fihan Jakabu re, si Jakabu re."

Luku 1:35 - "Emi tiyoo wa sori re, ati agbara ti o ga julọ ti o bọ ọ. Nitọri be re ni Eni Enimọ bí a óo máa pe ní Ọmọ Ọlọrun. "

Işe 1: 8 - "Şugboniwọ yoo gba agbara nigbati Emi Mimọ ba wa sori re; iwọ o si je awon eleri mi ni Judea ati Samaria, ati si awon opin ile ayé."

4. O wa ni omnipresesent (wa ni gbogbo awon aaye ni gbogboigba):

Orin Dafidi 139: 7-10 - "Nibo ni MO le lo kuro lodọ emi re? Nibo ni MO le sa kuro niwaju re? Ti MO ba lo si orun, iwọ wa nibẹ; Ti mo ba se ibusun mi ni awon ijinle, o wa nibẹ. Ti Mo ba didẹ

Nígba tí nìsalemùsì, bí mo ba pinnu lóri òròrò okun, ilẹ re yoo mo mi, ọwọ otun re yoo di agbara. "

C. O se ise Ọlọrun

1. O da Agbaye:

Orin Dafidi 104: 30 - "Nigbati o ba fi emi re ranse, a sẹda won, o si so oju orun di tuntun."

2. O kowe eniyan:

Johanu 3: 3-6 - "Nipa Kulu so pe, Emi so fun nyin, ko si le ri ododo Ọlọrun ayafi ti o ba le wo ijoba Ọlọrun ti o ba le wo ijoba ati {mi se bi nigbati o ba le wo inu omi ati {mi se li?}

Titu 3: 5 - "O ti gba wa la, nitori awon ohun olododo ti a se, sugbon nitori aanu re. O gba wa ni isodotun ati isodotun nipase Emi Mimọ"

3. Yio mu ara wa ju didewa:

Romans 1:4 - "And who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord."

Romans 8:11 - "And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you."

4. He does miracles:

1 Corinthians 12:4-11 - "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, 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. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

5. He inspired the ones who wrote the Bible:

2 Timothy 3:16-17 - "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

2 Peter 1:20-21 - "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

1 Corinthians 2:13 - "This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words."

III. GOD-THE FATHER, GOD-THE HOLY SPIRIT AND GOD-THE SON ARE INDIVIDUALS YET ONE  
(United in everything)

Róòmù 1: 4 - "Titi o ti korira ẹmimimọ wa pẹluagbara latijẹ Ọmọ Ọlọrun nipa awọn okú rẹ lati ọdọ okú: Jesu Kristi Oluwa wa."

Romu 8:11 - "Ati pe ti Ẹmi ti o ji Jesu dide kuro ninu awọn okú n gbe inu rẹ, ẹniti o

Dide Kristi lati awọn okú yoo tun fun laaye si awọn ara ti gbogbo eniyan rẹ nipasẹ ẹmi rẹ, ti o ngbe inu rẹ. "

4. O ẹe işe iyanu:

1 Korinti 12: 4-11 - "Ẹmi kanna ni o wa, şugbọn Oluwa kanna ni o wa fun gbogbo eniyan ni gbogboeniyan ni gbogboeniyan ni wiwo fun gbogbo eniyan, si awọn ẹbun miiran ti iwosan, si awọn ẹbun miiran ti iwosan. Nipasẹ Ẹmi kan, lẹwọ awọn agbara iyanu, si asọtẹlẹ miiran, si tun ẹe iyasọtọ awọn ija, ati pe o fun wa ni itumọ ọkan ati pe o fun wọn ni ọpọlọpọ, gẹgẹ bi o ti pinnu.

5. O gba awọn ti n kọ Bibeli:

2 Timoteu 3: 16-17 - "Gbogbo Iwe Mimọ jẹ Ẹni-Ọlọrun nmi ati wulo fun ikọni, lati ẹe abẹgbe, atunse ati ikẹkọ ni ododo, ki a le ni ipese Ọlọrun daradara fun gbogboişe rere. "

2 Peten 1: "Jugbogbo rẹ lẹ, o gbọdọ loye pe ko si asọtẹlẹ mimọ ti o wa nipa

itumọ ti awọn itumọ ti wolii. Fun asọtẹlẹ ko ni ipilẹ rẹ ni ifẹ eniyan, şugbọn awọn ọkunrin sọ lati ọdọ Olorun bi wọn ẹe mu wọn lé wọn. "

1 Korinti 2:13 - "Bayi ni a sọ, kii ẹe ninu ọrọ ti o kọ wa nipasẹ ẹmi ti nkọninipasẹ ẹmi titan nipasẹ ẹmi titan, nfi awọn ododo ẹmi han ninu ọrọ ẹmi."

III. Ọlọrun - Baba Ọlọrun - Ẹmi Mimọ - Ọlọrun - Ọmọ jẹ awọn ẹnikọọkan sibesibẹ ọkan  
(United ninu ohun gbogbo)

A. God is one.

1. Deuteronomy 6:4 – “Hear, O Israel, The LORD our God, the LORD is One.”
2. Ephesians 4:6 – “There is one God and Father of all who is over all and through all and in all.”
3. Romans 3:29-30 – “Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.”

B. The triune nature of the one God (of Deity):

1. How are we to believe in one God and at the same time believe in the three persons of deity? God is one in essence and three in persons. There are three persons in this “one God.”
2. In Genesis 1:1-2 - The word *Elohim* translated GOD is in the plural and in verse 2 there appears a reference to the Holy Spirit. Also in Genesis 1:26 and 11:5-8 God speaks in the plural. The “Jehovah Witnesses” argue that this is a reference to angels, but verse 27 declares the creation was made in the image of God and not in the image of God and the angels. The angels are creatures and do not participate in the nature of God; they are not to be worshipped.
3. The word “Trinity” is not Biblical but it describes the existence of God in three persons just as the Bible teaches.

CONCLUSION:

The Holy Spirit is a person of Deity. The Holy Spirit is not a thing! He is a person! The Bible does not call Him “it”. What does this mean for our lives? We can and must be more sensitive to the presence of the Holy Spirit. He accompanies us and teaches us how to live through His Word, the Bible. He reacts to the things we do and think. God is much nearer to us than we may think. The omnipotent Spirit of God is in us. To walk in the Spirit is to walk with God.

The Holy Spirit is

\_\_\_\_\_ Force

A. Ọlọrun jẹ ọkan.

1. Deuteronomi 6: 4 - "Gbọ, iwọ Israeli, Oluwa Ọlọrun wa, Oluwa jẹ ọkan."

2. Efesu 4: 6 - "ỌLỌRUN ỌLỌRUN ati baba ti gbogbo ẹnitigbogbo awọn ti o jẹ lori ohun gbogbo ati ni gbogbo ati ni gbogbo."

3. Awọn ara Romu 3: 29-30 - "Tabi ni Ọlọrun Ọlọrun awọn Ju nikan? Njẹ Ọlọrun Ọlọrun awọn keferi tun jẹ? Bẹni, ti awọn Keferi pẹlu, nitori Ọlọrun nitootọ ti yoo şalaye ni idalari nipaigbagbọ ati alaikọlanipaigbagbọ jẹ ọkan. "

B. Iseda Trietun ti ọlọrun kan (ti ọba):

1. Báwo ni a şe le gbagbọ ninu Ọlọrun kan ati ni akoko kanna gbagbọ ninu awọn eniyan męta ti Ọlọrun? Ọlọrun jẹ ọkan ninu ilana ati męta ni eniyan. Eniyan męta wa ninu "Ọlọrun kan."

2. Ninu Genesisi 1: 1-2 - Ọrọ orişa Ọlọrun wa ninu pupọ ati ni eşe 2 nibe han si emimimọ si Ẹmí Mimọ. Pẹlu ninu Genesisi 1:26 ati 11: 5-8 Ọlọrun n sọrọ ni ọpọ. Awọn "Jehofa jeri pe eyijẹ itokasi awọn angeli, şugbọn eşe 27 kede eđa ti a şe ni aworan Ọlọrun kii şe ni aworan Ọlọrun ati pe ko si ni aworan Ọlọrun. Awọnangelijẹ awọn eđa ati maşe şe alabapin ninu iru eđa Ọlọrun; Wọn ko gbọdọ tẹriba fun wọn.

3. Ọrọ naa "Metalọkan" kii şe bibeli şugbọn o şe apejuwe aye ti Ọlọrun ni awọn eniyan męta gege bi Bibeli ko wa.

Ipari:

Emi Mimo jeeniyan ti ọba. Ẹmi Mimọ kii şe nkan! Oun ni eniyan! Bibeli ko pe fun oun "o". Kini eyitumọ si fun awọn igbesi aye wa? A le ati pe a ko gbọdọ jẹ ifamọradiẹ sii niwaju Ẹmi Mimọ. O doju wa o si nkọ wa bi o şe le wa laayenipase Ọrọ Re, Bibeli. O şe atunşe si awọn ohun ti a şe ati ronu. Ọlọrun sunmọ wa si wa ju awa o le ro. Emi emi ti Ọlọrun wa ninu wa. Lati rin ninu {mi ni lati rìn pẹlu} ]] run.

Ẹmi Mimọ jẹ  
agbara \_\_\_\_

- \_\_\_ Energy
- \_\_\_ Influence
- \_\_\_ Being, personality

The Holy Spirit is God.

T\_\_\_ F\_\_\_ The Holy Spirit, Father and Son are:

- \_\_\_ The same being by different names
- \_\_\_ Individual beings doing their own thing
- \_\_\_ Individual beings united in everything

## ACTS OF THE HOLY SPIRIT IN THE OLD TESTAMENT

### Lesson 2

The HOLY SPIRIT, as well as the Father and the Son, acted since the beginning for the salvation of humanity. In this study we will see how the HOLY SPIRIT worked in the Old Testament and when He began to act. We will notice in what way His works were different than in the New Testament.

Participated in the creation of the world.

Genesis 1:1-2 – “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”

Psalms 104:30 – “When you send your Spirit, they are created, and you renew the face of the earth.”

In the time of patriarchs.

Genesis 6:3 – “Then the LORD said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.”

Genesis 41:38 – “So Pharaoh asked them, “Can we find anyone like this man, one in whom is the spirit of God?”

\_\_\_ Agbara

\_\_\_

\_\_\_ jije, iwa

Emi Mimo Olorun.

T\_\_\_ F\_\_\_AMami MimQ, Baba ati QmQ Se:

\_\_\_ kannna ni nipase awQn orukQ orisirisi

\_\_\_\_\_ awQn ohun-ini eni kQQkan n se ohun ti ara

wQn \_\_\_ awQn ohun-ini eni kQQkan ti isQkan ni gbogbo ohun

gbogbo

AwQn ise ti Emi MimQ ninu EkQ MarimQm

Emi Mimo, ati Baba ati QmQ, a sise lati ibere fun igbala naa ti eda eniyan. Ninu iwadiyii a yoo wo bi emi mimQ se sise ni Majemu Lailai ati nigbati o bere si ise. A yoo se akiyesi ni Qna kini ise re yatQ si ninu Majemu Titun.

Kopa ninu eda agbaye.

JENESISI 1: 1-2 - "Ni ibere QIQrun seda awQn Qrun ati ile. Bayiile naa wa Dide ati sofo, okunkun ti pari tijin, ati Emi Olorun si npa lori omi. "

Orin Dafidi 104: 30 - "Nigbati o ba fi emi re ranse, a seda wQn, o si sQ oju Qrun di tuntun."

Ni akoko ti awQn baba.

Genesisi 6: 3 - "Emi sQ pe," Emi mi ko nina pelu eniyan lailai, nitori o je iwa-eniyan; NwQn okdnrin re y6o di eni QdGn QdGn. "

Genesisi 41:38 - "Nitorina Farao bere IQwQ wQn pe, A ha le rii enikenii Qkunrin yii,Qkan ninu eniti emi ni Emi QIQrun?

In the leaders of the nation of Israel.

Numbers 11:16-30 – “The LORD said to Moses: ‘Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you. I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone. ... So Moses went out and told the people what the LORD had said. He brought together seventy of their elders and had them stand around the Tent. Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again. However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp. A young man ran and told Moses, ‘Eldad and Medad are prophesying in the camp’. Joshua son of Nun, who had been Moses’ aide since youth, spoke up and said, ‘Moses, my lord, stop them!’ But Moses replied, ‘Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!’ Then Moses and the elders of Israel returned to the camp.”

Numbers 27:18 – “So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him.”

He granted the artistic and technical skills to construct the temple.

Exodus 31:1-5 – “Then the LORD said to Moses, “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts — to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship.”

He gave the ability and special strength to lead.

Judges 3:10 – “The Spirit of the LORD came upon him, so that he became Israel’s judge and went to war. The LORD gave Cushan-Rishathaim king of Aram into the hands of Othniel, who overpowered him.”

Judges 6:34 – “Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him.”

Ninu awọn olori orilẹ̀-ède Israeli.

Numeri 11: 16-30 - "Oluwa wi fun Mose pe, Mu mi mọrin awọn akọni Israeli, nwọn o si sọ fun ọ wá, nwọn o si sọ ọ di odi, ki nwọn ki o wọ inu wọn. Wọnyoo de ọdọ rẹ. Wọn yoo wa ni ẹhin pẹlu rẹ ti sọ. O si fi apapọ awọn alàgba wọn pọ si ẹye naa. Nigba naa ni Oluwa ko tun ẹ pẹlu wọn, nwọn si sọtẹlẹ, awọn orukọ wọn ni o wa lara wọn, nwọn si tẹribaniwaju awọn àgba, ẹgbọn wọn kowọle si Oluwa Àgọ. Ẹgbọn ẹmi tun sinmi lori wọn, nwọn si sọtẹlẹ ni ibudó. Jesu Awọn àgba Israeli si padalọ si ibudó.

Numeri 27:18 - "OLUWA si wi fun Mose pe, Mu Joşua ọmọ Nuni, ọkunrin ninu ẹniti ẹmi, ti o si fi ọwọ rẹ le e.

O funni ni awọn ọgbọnişẹ-ona ati imọ-ẹrọ lati ẹ tẹmpili.

Eksodu 31: 1-5 - "OLUWA si wi fun Mose pe, Wò o, mo ti yan fun u, ati idẹ, ati oye, lati şişẹ ni igi, ati lati şişẹ ni gbogbo iru işẹ arekereke." O fun agbara ati agbarapataki lati ẹ itọşona.

Àúdà 3:10 - "Emi Oluwa si bà sori ẹrọ, ki o di adajọ Israeli ati Ogun lọ. Oluwa ti fun Kuşani-rishataimu ọba Arar si ọwọ Otnieli, ẹniti o bori rẹ.

Onidajọ 6:34 - "Nigbana ni ẹmi Oluwa de sori Gideoni, o kọlu awọn Abiezri lati tẹle rẹ."

Judges 11:29 – “Then the Spirit of the LORD came upon Jephthah. He crossed Gilead and Manasseh, passed through

Mizpah of Gilead, and from there he advanced against the Ammonites.”

Judges 13:25 – “The Spirit of the LORD began to stir him while he was in Mahaneh Dan, between Zorah and Eshtaol.”

Judges 14:6 – “The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done.”

Judges 14:19-20 – “Then the Spirit of the LORD came upon him in power. He went down to Ashkelon, struck down thirty of their men, stripped them of their belongings and gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father’s house.”

Judges 15:14 – “As he approached Lehi, the Philistines came toward him shouting. The Spirit of the LORD came upon him in power. The ropes on his arms became like charred flax, and the bindings dropped from his hands.”

He assisted the first kings of Israel in their task of guiding the people of God.

1 Samuel 10:6 – “The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person.”

1 Samuel 16:13-14 – “So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah. Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.”

2 Samuel 23:2 – “The Spirit of the LORD spoke through me; his word was on my tongue.”

Awon Onidajo 11:29 - "Iḥinna ẹmi ti ẹmi Oluwa wa sorijefta. O rekoja Gileadi ati Manase, ti o koja

Mispa, Gileadi, ati lati ibe ni o ti didura awon omọ Ammoni. "

Onidajo 13:25 - "Ẹmi Oluwa bere si aruru nigba ti o wa ni Mahane Dan, laarin Zora ati Eṣtaolu."

Awon Onidajo 14: 6 - "Emi Oluwa si wa lori re ni agbara ki o ya kiniun naa yatọ pelu owo ikogun re bi o ti le ti ya odo ewure. Sugbon o so fun baba re tabi iya re, O ti se. "

Awon Onidajo 14: 19-20 - "Nigbana ni emi Oluwa si wa sori re ni agbara. O si lo si isale Aṣkeloni pa ogbon awon okunrin won, o si bo won ninu awon ohun-ini won ti o si fun won ni Aso si awon ti o se alaye riru a. Sisun peluibinu, o gokelo si ile baba re. "

Awon Onidajo 15:14 - "Bi o ti sunmo Lehi, awon Filistini si ti nkigbe. Emi ti Oluwa wa sori re ni agbara. Awon okun lori awon owo re dabi flax flax, ati awon mimu si awon owo re. "

O se iranlowo fun awon oba Israeli akoko ninu ise-ise won ti n jebi awon eniyan Olorun.

Sámúrónì 10: 6 - "Ẹmi Oluwayoo wa sori re ni agbara, iwo o si soṣele pelu won; ao si yipada o yoo yatọ si eniyan ti o yatọ."

1 Samueli 4: 13-14 - "" Nitorina Samueli mu iwo ororo, o si fi ororo yan oun niwaju Re Awonarakunrin, ati lati ojo yen lori Emi Oluwa wa sori Dafidi ni agbara. Samueli Iḥinna lo si Rama. Nje emi Oluwa ti kuro lowo Saulu, ati emi emi lati odo Oluwa ni o lagbara. "

2 Samueli 23: 2 - "O emi Oluwa soṣo nipami; oro re wa lori ahon mi."

He gave the ability to prophecy

Numbers 24:2 – “When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him.”

Numbers 11:25 – “Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again.”

Nehemiah 9:30 – “For many years you were patient with them. By your Spirit you admonished them through your prophets. Yet they paid no attention, so you handed them over to the neighboring peoples.”

2 Samuel 23:2 – “The Spirit of the LORD spoke through me; his word was on my tongue.”

Isaiah 48:16 – “Come near me and listen to this ‘From the first announcement I have not spoken in secret; at the time it happens, I am there.’ And now the Sovereign LORD has sent me, with his Spirit.”

Micah 3:8 – “But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin.”

Ezekiel 2:2 – “As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.”

2 Peter 1:21 – “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

The HOLY SPIRIT did not work directly in all the people in the Old Testament even though there was a promise that He would come to all one day. Nor did He always cause the person to be Holy. The “human vessels” used by God in the Old Testament were often very sinful and

O fun agbara si asọtẹlẹ

Numeri 24: 2 - "Nigbati Balaamuyipada o si wo idile awọn ẹya, Ẹmi Ọlọrun si wa sori i."

NQM Nkisi 11:25 - "Nigbana ni Oluwa sọ sinu awosanma o si ba a soro, o si mu ti Ẹmi ti o wa lara re o si fi Ẹmi si awon agbagba. Nigbati Ẹmi ba wa lori won, won sotele, sugbon won ko se be be. "

Nehemiah 9:30 - "fun opolopo awon odun pe o se alaisan pelu won. Nipa emi re ti o niyanju Won ninu awon woli re. Sugbon pe won ko fiyesi pe won fi won le o lo si awon eniyan aladugbo. "

2 Samueli 23: 2 - "Ẹmi Oluwa soro lori ahon re."

Aisaya 48:16 - "Wa sunmo mi ki o tetisieyi 'lati ikede akoko ti Emi ko Ti a so ni asiri; Ni akoko ti o sele, Mo wa nibe. 'Ati pe Oluwa Ọlọrun ti ran mi, pelu emi re. "

Mika 3: 8 - "Sugbon ni fun mi, Emi kun fun agbara, pelu emi Oluwa, ati agbara, lati fihan Jakabu re, si Jakabu re."

Esekieli 2: 2 - "Gege bi o ti so pe o so pe, Emi naa wo mi, o si gbe mi le ese, mo si gbo o ti ba mi soro."

2 Peteru 1:21 - "Fun Asotele ko ni ipilese orisun re ninu ife eniyan, sugbon awon okunrin so lati odo Ọlọrun bi won ti gbe won."

Emi Mimo ko sese taara ninu gbogbo eniyan ninu Majemu Lailai botilejepe ileri kan wa pe oun yoo wa si gbogbo ojo kan. Tabi ni o je ki o je ki eni mimo nigbagbogbo. Awon "awon ohun-elo eniyan" ti Ọlọrun lo ninu Majemu Lailai nigbagbogbo ati

unclean as in the cases of Balaam and Samson. He was especially given to the prophets and others who would be vehicles of divine revelation. He also granted gifts to manage, practice arts and skills, to lead, to judge and even to use physical force.

In the Old Testament, there are at least 60 references to the person and work of the Spirit, each one indicating that, at that time, the Spirit came to do a specific work and left when His work was done. In the New Testament, we will see that His presence became permanent and constant..

#### REFERENCE SCRIPTURES

Genesis 1:2	1 Kings 18:12	Isaiah 59:21
Genesis 6:3	1 Kings 22:24	Isaiah 61:1
Genesis 41:38	2 Kings 2:16	Isaiah 63:10
Exodus 28:3	1 Chronicles 12:18	Isaiah 63:11
Exodus 31:1-5	1 Chronicles 18:24	Isaiah 63:14
Numbers 11:16-30	Ezra 5:1	Ezekiel 2:2
Numbers 24:2-3	Nehemiah 9:20	Ezekiel 3:12
Numbers 27:18	Nehemiah 9:30	Ezekiel 3:14
Deuteronomy 34:9	Job 33:4	Ezekiel 3:24
Judges 3:10	Psalms 51:11	Ezekiel 8:3
Judges 6:34	Psalms 104:30	Ezekiel 11:1
Judges 11:29	Psalms 139:7	Ezekiel 11:24
Judges 13:25	Psalms 143:10	Ezekiel 37:1
Judges 14:6	Isaiah 4:4	Ezekiel 43:5
Judges 14:19	Isaiah 28:6	Micah 2:7
Judges 15:14	Isaiah 32:15	Micah 3:8
Judges 16:20	Isaiah 34:16	Haggai 2:5
1 Samuel 10:6	Isaiah 40:13	Zechariah 4:6
1 Samuel 16:13-14	Isaiah 44:3	Zechariah 6:8
2 Samuel 23:2	Isaiah 59:19	Zechariah 7:12

alaimQ ni awQn Qran Balaamu ati Samsoni. O fi fun awQn woli paapaa fun awQn woli ati awQn miiran ti yoo je awQn QkQ ti ifihan ti QlQrun. O tun fun awQn ebun lati sakoso, adase ise ati QgbQn, lati se itQsQna, lati se idajQ ati paapaa lati lo agbara ti ara.

Ninu Majemu Lilai, o kere ju awQn itQkasi 60 si eniyan ati ise ti Emi,QkQQkan wQn Qkan ti o nfihan pe, ni akoko yen, Emi wa lati se ise kan pato ati osi nigbati ise re Ti see. Ninu MajemuTitun, a yoo rii pe wiwa re di lilai ati ibakan..

AwQn iwe mimQ

Genesisi 1: 2                      1 AwQn Qba 18:12 Isaiah 59:21

Genesisi 6: 3                      1 Qba 22:24 Aisaya 61: 1

Genesisi 41:38 2 AwQn Qba 2:16                      Isaiah 63:10

Eksodu 28: 3                      1 Kronika 12:18 Isaiah 63:11

Eksodu 31: 1-5 1 Kronika 18:24 Aisaiah 63:14

AwQn nQmba 11: 16-30 Esra 5: 1                      Esekieli 2: 2

NQMBA 24: 2-3 9:20 Esekieli 3:12 Numbanu 27:17  
Nehemiah 9:30 Esekieli 3:14

Deuteronomi 34: 9 Jobu 33: 4                      Esekieli 3:24

AwQn onidajQ 3:10                      Orin Dafidi 51 :1 Esekieli 8: 3

AdajQ 6:34                      Psalmu 104: 30 Esekieli 11: 1

NjQdGn 11:29 Psalmu 139: 7 Esekieli 11:24

AwQn OnidajQ 13:25 Psalmu 143: 10 Esekieli 37: 1

AwQn OnidajQ 14: 6                      Isaiah 4: 4                      Esekieli 43: 5

NjQwa 14:19 Isaiah 2: 6                      Mika 2: 7

AwQn OnidajQ 15:14 Isaiah 32:15                      Mika 3: 8

AwQn OnidajQ 16:20 Isaiah 34:16                      Haggai 2: 5

1 Samueli 10:6                      Isaiah 40:13                      Zekariah 4: 6

1 Samueli 16:13-14                      Isaiah 44:3                      Zorkariah 6: 8

2 Samueli 23:2                      Isaiah 59:19                      Zekariah 7:12

## 2 Peter 1:20-21

1. The Holy Spirit helped in the creation.

T. \_\_\_ F. \_\_\_

2. In the Old Testament the Holy Spirit gave certain people.

A. \_\_\_ Artistic abilities

B. \_\_\_ Construction skills

C. \_\_\_ Administrative capabilities

D. \_\_\_ Ability to prophecy

E. \_\_\_ All the above

3. The Holy Spirit assisted Israel's leaders in guiding the people.

T. \_\_\_ F. \_\_\_

4. The Holy Spirit gave people ability to foretell future events.

T. \_\_\_ F. \_\_\_

5. The Holy Spirit is involved in the lives of all the Children of Israel//God's people

T. \_\_\_ F. \_\_\_

### THE SPIRIT PROMISED

#### Lesson 3

The Spirit was working in the world since the creation. He worked in the life of the nation of Israel in the exodus and in the desert, giving gifts to people to carry out what God had commanded. Those who received the Spirit were the leaders. In Judges, Samuel, Chronicles and

2 Peter 1: 20-21

1. Emi Mimo naa se iranlQwQ ninu eda.

T. \_\_\_ F. \_\_\_

2. Ninu Majemu Lailai ba Emi MimQ fun awQn eniyan kan.

A. \_\_\_ awQn agbara ayaworan

B. \_\_\_ AwQn QgbQn Ese

C. \_\_\_ AwQnagbara Isakoso Isakoso

D. \_\_\_ agbara si asQtele

E. \_\_\_ gbogbo awQn ti o wa loke

3. Emi MimQ se iranlQwQ fun awQn oludari Israeli ni itQsQna awQn eniyan.

T. \_\_\_ F. \_\_\_

4. Emi Mimo fun awQn eniyan ni agbara lati sQ asQtele awQn ise le iwaju.

T. \_\_\_ F. \_\_\_

5. Emi MimQ kopa ninu awQn QmQ Israeli // awQn eniyan QlQrun

T. \_\_\_ F. \_\_\_

Emi ti o se ileri 3

Emi n sise ni agbaye nitori eda. O sise ninu igbesi-aye orile-ede Israeli ninu orin Eysodu ati ni aginju, fifun awQn ebun fun awQn eniyan lati se ohun ti QlQrun pase. AwQn ti o gba Emi ni awQn olori. Ninu awQn onidajQ, Sameli, awQn Qkan mefa ati

Nehemiah, the Spirit was in the leadership to give strength, wisdom, courage and information. The kings and the prophets informed, taught, warned and encouraged the people through the Spirit. The Spirit was the strength of the leadership as well as their protection. (1 Samuel 19:18-24) If the leader began to disobey God, the Spirit could be removed from him (the example of Saul). In the Prophets we saw that a person could not be a prophet without the Spirit. Although the Spirit always had been present and active in the lives of the people of God, the prophets had spoken of a promise that God one day would make the Spirit available to all of humanity.

#### A. Isaiah 32:9-20

“You women who are so complacent, rise up and listen to me; you daughters who feel secure, hear what I have to say! In little more than a year you who feel secure will tremble; the grape harvest will fail, and the harvest of fruit will not come. Tremble, you complacent women; shudder, you daughters who feel secure! Strip off your clothes, put sackcloth around your waists. Beat your breasts for the pleasant fields, for the fruitful vines and for the land of my people, a land overgrown with thorns and briars — yes, mourn for all houses of merriment and for this city of revelry. The fortress will be abandoned, the noisy city deserted; citadel and watchtower will become a wasteland forever, the delight of donkeys, a pasture for flocks, till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest. Justice will dwell in the desert and righteousness live in the fertile field. The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. My people will live in peaceful dwelling places, in secure homes in undisturbed places of rest. Though hail flattens the forest and the city is leveled completely, how blessed you will be, sowing your seed by every stream, and letting your cattle and donkeys range free.”

This was a warning of destruction. Jerusalem was always falling into sin and God promised to judge and destroy them. But, the important point for us is found in verse 15. When God pours out His Spirit on the people, life will come back to the land. Everything will be renewed. Justice will again exist and the effect will be peace, rest and security. This teaching, that when God removes His Spirit death comes and when He gives His Spirit life comes, is often repeated in the Old Testament. For example Psalms 104:29-30, “When you hide your face, they are terrified; when you take away their breath, they die and return to the dust. When you send your Spirit, they are created, and you renew the face of the earth.”

#### B. Isaiah 44:1-5

“But now listen, O Jacob, my servant, Israel, whom I have chosen. This is what the LORD says — he who made you, who formed you in the womb, and who will help you: Do not be afraid, O

Nehemiah, Ẹmi ti wa ninu idari lati fun agbara, igboya ati alaye. Awọn ọba ati awọn woli sọ, kọ, ki o gba wọn ati gba awọn eniyan ni iyanjunipase awọn

Emi. Ẹmi ni agbara lori naa gege bi aabo wọn. (1 Samueli 19: 18- 24) Bi o bajeri Olorun, Ẹmi le see yo kuro loḍo re (Apeere ti Saulu). Ninu awọn woli ti a rii pe eniyan ko leje woli laisi Ẹmi. Biotilejepe eminibagbogbo ti wa ati lowo ninu igbesi aye awọn eniyan Olorun, awọn woli ti a so ileri ileri Olorun ni ojo kan yoo se fun gbogbo eniyan.

A. AISAYA 32: 9-20

"Iwo awon obinrin ti o je eyin ti o ba dide, ki e si feti si mi; Ti awon eniyan mi, ile kan ti o fi egun ati awon emi yio da si ibi, ao si damu ketekete won kuro lailai, odi na yio si da si ibi, ao si damu ketekete won kuro lailai, odi na yio di oko-igbe aladun, ati oko olomi dabi enipeigbo. Idajo yoo ma gbelule ni aginja ati ododo n gbe li oko olomi olododo. Eso ododo ni yio ma bo iró ati pe ki enyin ki o je ohun osin, ati ki o je ki enyin ki o je ki osin re dara.

Eyi ni ikilo iparun. Ati Jade Jerusalemu nigbagbogbonigbagbogbo je ileri lati lejo ati pa won run. Sugbon, aaye pataki fun wa ni a rii ni ese 15. Nigbati Olorun ba ba emi re jade lori awon eniyan, igbesi aye yoo pada wa si ile naa. Gbogboyoo wa ni isodotun. Idajo yoo tun wa tele ati ipa naa yoo je alafia, isinmi ati aabo. Eko yii, pe nigba ti Olorun bayo iku emi re ba de ati nigbati o fun emi emi re wa, ni a tun se nigbagbogbo ninu

Majemu Lailai. Fun apele Psalms 104: 29-30, "Nigbati o ba pa oju re, iberu;

Nigbati o ba mu emi won kuro, won ba ku ati pada si erupe. Nigbati o ba ran emi re, won seda won, o si so oju orun di tunse. "

B. Isaiah 44: 1-5

"Sugbon ki o gbọ ki o gbọ, iwọ Jakọbu, Israeli, eniti mo yàn. Bayi li Oluwa wi.

Eniti o mu o, ti o fi o silẹ ni inu, enitiyoo ran o lowo: maşe beru, O

Jacob, my servant, Jeshurun, whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants. They will spring up like grass in a meadow, like poplar trees by flowing streams. One will say, 'I belong to the LORD'; another will call himself by the name of Jacob; still another will write on his hand, 'The LORD's,' and will take the name Israel."

Here, when God pours out His Spirit, the descendants of Jacob, Israel, will receive the Spirit and the blessings of the Lord (life and renewal) will come (verses 3-4). We will see that this is the basic teaching in all the prophecies.

#### C. Isaiah 59:20-21

"The Redeemer will come to Zion, to those in Jacob who repent of their sins,' declares the LORD. 'As for me, this is my covenant with them,' says the LORD. 'My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever,' says the LORD."

This is dealing with the judgment of God. Zion is being judged and also the nations. But the Redeemer will come and save those who are converted. These people will be in a covenant with God (verse 21). The Spirit will not be taken away from them. If the Spirit were taken away, the Word would also be taken away because The Word comes from the Spirit. This people will always be able to be pleasing to God and, thus, will always be blessed. Paul quotes this passage in Romans 11:26.

#### D. Ezekiel 36:16-28

"Again the word of the LORD came to me: 'Son of man, when the people of Israel were living in their own land, they defiled it by their conduct and their actions. Their conduct was like a woman's monthly uncleanness in my sight. So I poured out my wrath on them because they had shed blood in the land and because they had defiled it with their idols. I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions. And wherever they went among the nations they profaned my holy name, for it was said of them, 'These are the LORD's people, and yet they had to leave his land.' I had concern for my holy name, which the house of Israel profaned among the nations where they had gone.

Jakobu, iransemi, Jesuruni, eniti mo ti yàn. Nitori emi o tG omi rQ ileongbe, ati awQn sisanile lori ilegbigbe; Emi o da emi mi si iru-QmQ re, ibukGn mi si fun awQn QmQ re. WQn yoo dagba bi koriko ni Qsan kan, bi awQn igigbigbe lati nsan sisan. Qkanyio si wipe, Emi ni ti Oluwa. Omiiran yoo pe ara re ni orukQ Jakobu; sugbQnekejyoo kQ ni QwQ re, 'Oluwa, yoo si gba Israeli. "

Nibi, nigbati awQn orisa ba dàmi, awQn QmQJakobu, Israeli, yoo gba Emi

Ati awQn ibukun Oluwa (Igbesi aye ati isQdQtun) yoo wa (awQn ese 3-4). A yoo rii pe eyi ni ekQ ipile ni gbogbo awQn asQtele.

C. AISAYA 59: 20-21

"Olurapadayoo wa si Sioni pe, Enikeni ti o wa niJakQbu ti ewupiwada awQn ese wQn,' ni Oluwa Oluwa. Oluwa li emi; li orukQ Oluwa li Oluwa wi. 'Emi mi, ti o wa lori re, ati AwQn QrQ mi ti mo fi si enu re kii yoo IQ kuro ninu enu re, tabi lati enu ti awQn QmQ re, tabi lati enu awQn QmQ wQn lati igbayii IQ ati lailai, ni Oluwa wi. "

Eyi n ba idajQQIQRun se adehun. Sioni da Zon ati awQn orile-ède pelu. sugbQn Olurapadayoo wa ati gba awQn ti o yipada kuro. AwQneniyan wQnyi yoo wa ni majemu pelu QIQrun (ese 21). Emi kiyoo mu emi kuro IQwQ wQn. Bi a ba mu Emí kuro, QrQ naa yoo tun mu kuro nitori ti QrQ wa lati QdQ Emi wa. AwQneniyanii yoo ni anfani nigbagbogbo lati dun QIQrun si QIQrun ati,nitorinaa, yoo je ibukun nigbagbogbo. Paulu nsQ QrQ yii ni Romu 11:26.

D. Esekieli 36: 16-28

Nipa QrQ Oluwa tQ mi wi: nigbati awQn QmQ Israeli ngbe ni ile wQn, nwQn si se idajQ wQn li ile; AwQn ise. Nibikibi ti wQn IQ laarin awQn orile-ede ti wQn sQ orukQ mi di ti wQn sQ fun wQn pe, 'Mo ni ifiyesi fun orukQ mimQ mi, eyiti ile Israeli gbe larin awQn orile-ede ibi ti wQn ti IQ.

“Therefore say to the house of Israel, ‘This is what the Sovereign LORD says: It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the LORD, declares the Sovereign LORD, when I show myself holy through you before their eyes. For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God.’”

Here, the idea of salvation is presented. Israel, scattered among the nations, will be reunited by God because of His Holy Name. Israel will be sanctified and is going to receive the Spirit (verses 25-27). Thus they will walk according to the will of God. It seems that the role of the Spirit has to do with seeing that people walk according to the statutes and judgments of God. Then the people will remain in the land and God will be their God. The Spirit, then, is who maintains the life that exists in God. With the Spirit, the people will not be separated from God again.

#### E. Ezekiel 37:11-14

“Then he said to me: ‘Son of man, these bones are the whole house of Israel.’ They say, ‘Our bones are dried up and our hope is gone; we are cut off.’ ‘Therefore prophesy and say to them: This is what the Sovereign LORD says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD.’”

The prophet speaks about salvation after the destruction. Jerusalem already was destroyed, the people were captive and their hope was gone. But God can save His people, giving life to their dead, dry bones. The function of the Spirit (verse 14) is to give life. When God puts His Spirit in someone, He gives life. The Spirit is the promise of life. Ezekiel 39:29 “I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD.” Salvation came to the house of Israel and the pouring out of the Spirit is their guarantee of the continuous presence of God. The “redeemed people” will receive the Spirit.

"Nitorina sọ fun ile Israeli pe, Nitoriti Oluwa Ọlọrun li o sọ: iwọ kii ẹ fun nitori orukọ wọn, ti o ti ẹ ileri ninu awọn orilẹ-ede, eyiti o ti ẹ ileri laarin wọn. Nigba naa ni Oluwa, li Oluwa, li Oluwa, li Oluwa Oluwa Ọlọrun, nigbati mo ba wa ni mimọ nipase ẹ saaju oju wọn. Emi o si sọ ọ kuro ninu gbogbo awọn orilẹ-ede, Emi yoo mu ọ pada si gbogbo awọn orilẹ-ede ẹ. Emi o mu ọ pada si ọ, emi o si yọ ọ kuro lara ẹ, emi o si yọ ọ kuro lara ẹ, emi o si yọ ọ kuro ọdọ ẹ, emi o si mu ọ pada si ọ; Emi o mu u kuro ọdọ ẹ, emi o si mu ọ pada si ọ Ati mu ọ lati tele ete ete mi ki o ma yago fun lati toju awọn ofin mi. Iwọ yoo gbe awọn baba mi; iwọ o jẹ eniyan mi, emi o si jẹ Ọlọrun ẹ. "

Nibi, imọranigbala ti gbekale. Israeli kaakiri larin awọn orilẹ-ede, li Ọlọrun yoo tun gbowori nitori orukọ mimọ ẹ. Israeli yoo di mimọ ati yoo gba Emi (Awọn ẹsẹ 25-27). Bayi ni wọn yoo rin ni ibamu si ifẹ Ọlọrun. O dabi pe ipa ti Emi ni lati ẹ ni riri pe awọn eniyan n rin gege bi ilana ati idajo Ọlọrun. Awọn enia yio si duro si ile ati Ọlọrun ni ki o jẹ Ọlọrun wọn. Emi, nitorinaa, tani o setoju igbesi aye ti o wa ninu Ọlọrun. Pelu Emi, awọn eniyan kii yoo niya lati odọ Ọlọrun lekanisi.

E. Ezeieli 37: 11-14

"Nigbana li o wi fun mi pe: Awọn eyawonyi ni gbogbo ile Israeli ni gbogbo ile Israeli ni a ti lo. Wonsotele ati pe o sọ fun wọn.

Nitori ohun ti Oluwa Ọlọrun wi: enyin ara mi, emi o si si irà ẹ ki o si mu ọ wá kuro ọdọ wọn; N óo mú yínpada dé ile Israeli dé. Iwọ, enyin enia mi, o le mọ pe emi li Oluwa, nigbati mo ba sii isò ẹ ki o mu u wá kuro ọdọ wọn. Emi o fi emi mi si ọ, emi o ye nyin, emi o si sọ ọ mọ ni ile ẹ. Iwọ o si mọ pe Oluwa li emi ti sọ, emi si ti ẹ, li Oluwa wi. "

Wolii naa sọ nipaigbalalehin iparun. Inu eniyan run, awọn enia di igbekun ati ireti wọn ti lo. Sugbon Ọlọrun le gba awọn eniyan ẹ là, ti o fi emilaaye fun okú wọn, egungun gbigbe. Ise ti Emi (ẹsẹ 14) ni lati fun laaye. Nigbati Ọlọrun ba fi emi ẹ si enikan, o fun laaye. Emi ni ileri ti igbesi aye. Emi ki o má si pa oju mi mọ kuro ọdọ wọn, nitori emi o da emi mi si ile Israeli, li Oluwa Ọlọrun. Igbala wa wa si ile Israeli ati idinkujade ninu Emi jẹ iseduro wọn ti eri wọn ti niwaju Jesu. Awọn "eniyan ti o wa ni irapada" yoo gba Emi.

F. Joel 2:12-32

“‘Even now,’ declares the LORD, ‘return to me with all your heart, with fasting and weeping and mourning.’ Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity. Who knows? He may turn and have pity and leave behind a blessing - grain offerings and drink offerings for the LORD your God.

“Blow the trumpet in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber. Let the priests, who minister before the LORD, weep between the temple porch and the altar. Let them say, ‘Spare your people, O LORD. Do not make your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, ‘Where is their God?’

“Then the LORD will be jealous for his land and take pity on his people. The LORD will reply to them: I am sending you grain, new wine and oil, enough to satisfy you fully; never again will I make you an object of scorn to the nations. ‘I will drive the northern army far from you, pushing it into a parched and barren land, with its front columns going into the eastern sea and those in the rear into the western sea. And its stench will go up; its smell will rise.’ Surely he has done great things. Be not afraid, O land; be glad and rejoice. Surely the LORD has done great things. Be not afraid, O wild animals, for the open pastures are becoming green.

“The trees are bearing their fruit; the fig tree and the vine yield their riches. Be glad, O people of Zion, rejoice in the LORD your God, for he has given you the autumn rains in righteousness. He sends you abundant showers, both autumn and spring rains, as before. The threshing floors will be filled with grain; the vats will overflow with new wine and oil.

“I will repay you for the years the locusts have eaten the great locust and the young locust, the other locusts and the locust swarm- my great army that I sent among you. You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you; never again will my people be shamed. Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed.

“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both

F. Joel 2: 12-32

Ó dáhùn pé: 'Kalí, "nin hẹ́náyídodopopo," podọ enẹ́ mẹ́deho po owa etọ́n lẹ́: Ní o mọ́ọwa etọ́n lẹ́ tọ́n, e yí omẹ́ etọ́n lẹ́, ewọ́ sọ́gánjideji po owanna ẹ́n lẹ́, podọ́ etọ́n lẹ́.

Ẹ́ ki ipẹ́ ipẹ́ ni Sioni, pe apejọ́ mimọ́ ki o jọ́jọ́ iyẹ́wu na, nwọ́n kọ́ agbo-ọ́wọ́n ki o kọ́ ogún, o si kọ́ ogún ni wọ́n. Awọ́norilẹ́-ède. Kini idi ti wọ́n o fi sọ́ lǎ́rin awọ́n enia pe, Nibo li Ọ́lọ́run wọ́n wà?

"Nigbana ni Oluwayoo jowu fun ilẹ́ rẹ́ ki o si sọ́kan si awọ́n eniyan rẹ́ dide. ' Dajudaju o ti ẹ́ ohun nla. Máşẹ́ bẹ́ru, iwọ́; bẹ́ni Oluwa ti ẹ́ awọ́n ẹ́ranko nla.

"Awọ́n igi na nwá eso wọ́n; igi ọ́pọ́tọ́ ati à́jaranjẹ́un, ati awọ́n ilẹ́-omi owurọ́, ati awọ́n bọ́ ti o wa ninu ọ́kà;

Emi o san ẹ́san fun ọ́ nitori awọ́n ọ́dun nla ati eşú ọ́dọ́ mi, iwọ́ li emi o fi iwá fun ọ́; iwọ́ o fi i le ọ́, emi o fi iwá fun ọ́; li ojú wọ́n.

"Ati lẹ́hin naa, Emi yoo da ẹ́mi mi si gbogbo eniyan. Awọ́n ọ́mọ́ rẹ́ ati awọ́n ọ́mọ́binrin rẹ́ yoo sọ́ asọ́tẹ́lẹ́, awọ́n ọ́dọ́ rẹ́ yoo wo awọ́n iran. Paapaa lori awọ́n iranşẹ́ mi, mejeeji

men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD. And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the survivors whom the LORD calls.”

Peter cites this passage in Acts 2. The context is very similar to the passages above: the judgment of God and, afterward, salvation. The security of life or salvation is once more tied to the pouring out of the Spirit. The difference here is that all the people of God will receive the Spirit, giving them security. Salvation will be for all and nobody will be ashamed.

G. What it is that we learn in the Old Testament?

First, that the people of Israel suffered judgment from God due to their sins.

Second, for all who would repent, the day of salvation is coming. God will change the hearts of the people and will pour out His Holy Spirit on them. This is what the people needed, because during all the history of Israel, they kept repenting but would soon fall away again. They needed a change of heart. They needed the Spirit to keep them holy. All God’s people will receive the Spirit and (since the presence of the Spirit means the presence of God and therefore, life) all will have peace and life forever. The gift of the Spirit means the continuation of life and the favor of God.

H. What it is that we learned from the New Testament

John the Baptist, the last prophet of the old order, attributed this promise to the Son of God, Jesus Christ.

John 1:32-34 – “Then John gave this testimony: ‘I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God’.”

John 7:39 – “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.”



Jesus already had spoken of the promise of the Father to the disciples. The Father promised to send the Spirit in Jesus' name after His return to heaven.

John 14:15-18 –“And I will ask the Father, and he will give you another Counselor to be with you forever 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.”

John 14:26 – “But the Counselor, 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.”

John 15:26 – “When the Counselor 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 – “But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.”

Acts 1:3-5 – “To whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, **‘which,’ He said, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”**

This “promise of the Father” in Acts 1:3-5 is the out-pouring of the Holy Spirit. The Father had already promised this in the Old Testament. Peter, in Acts 2:33, also says that the Promise is the out-pouring of the Spirit: “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.” In Acts 1:5, the promise is called the baptism with the Holy Spirit. On the Day of Pentecost, the Father fulfilled His promise and Jesus poured out the Spirit on all flesh. Ever since that day, the Holy Spirit has been made available to all humanity. The ones who come to Christ for salvation receive the benefit. This out-pouring of the Spirit on the day of Pentecost is called the baptism with the Spirit. Once He was poured out, the Spirit began working in the lives of Christians:

- a. He gave miraculous power (miraculous gifts) to some
- b. He took up residence in the redeemed.
- c. He gave non miraculous gifts to some.

1. God poured out His Spirit on the people of Israel, blessing them with physical blessings.

T. \_\_\_\_\_ F. \_\_\_\_\_

Jésù ti sọ ileri baba ti sọ teḷe fun awọn ọmọ-ẹhin. Baba lati ẹ ileri lati rán Ẹmi ni orukọ Jesu lehin ti ọrun rẹ.

Johannu 14: 15-18 - "Emi o si bi Baba, on o si fun ọ li ẹmi miran latiwà pẹlu rẹ, nitoriti o ri i.

Johanu 14:26 - "Ẹmimọran, Ẹmi Mimọ, ti Baba yoo ranṣe si orukọ mi ni orukọ,yoo kọ gbogbo ohun ti Mo ti sọ fun ọ."

Johanu 15:26 - "Nigbati oludamoran wa ba de ọdọ rẹ lati ọdọ Baba, Ẹmi ti o jade lati ọdọ Baba, Emi yoo jẹrinipa mi. '

Johanu 16: 7 - "Ṣugbọn emi sọ otitọ fun nyin rere: O dara fun ọ pe emi nlọ. Ṣugbọn bi mo ba lọ, emi o firanṣe si ọ.

Iṣe 1: 3-5 - "Si ẹniti o tun gbejade ara rẹ laayelehin ti wọn ti pe pẹlu awọn ohun ti o jẹ ti ijọba Ọlọrun. O si pe wọn lati duro lati Jerusalemu, ti o ti gbọ lati ọdọ mi; Nitoriti Johanu fi omi baptisi, ṣugbọn ao ba Ẹmi Mimọ baptisipẹlu rẹ, ko ni ọpọlọpọ o jọ lati igba bayi.

"Ile-igbimọ Ọdọ Baba" ninu awọn Aposteli 1: 3-5 ni fifun-jade ti Ẹmi Mimọ. Baba ti ẹ ileri eyiteḷe ninu Majemu Lailai. Peteru, ni Iṣe 2:33, tun sọ pe ileri naa jẹ fifun-inu-omi ti o jẹ ileri, o ti gba lati ọdọ baba ti o jẹ ileri ti o ti ileri ileri, o ti gba ohun ti o wo bayi ki o gbọ ohun ti o rii bayi ki o gbọ. " Ninu AwọnAposteli 1: 5, ni ileri ni a pe ni baptisipẹlu Ẹmi Mimọ. Ni o jọ Pentikosti, baba mu ile-iwe rẹ ẹ ati Jesu ta ẹmi lori gbogbo eniyan. Lailai lati o jọ yẹn, Ẹmi Mimọ ti wa fun gbogbo eniyan. Awọn ti o wa si Kristi fun igbala gba anfani. Sisun ẹmi yii ni o jọ Pentikosti ni a pe ni baptisipẹlu ẹmi. Ni kete ti o ta oun jade, Emi bẹrẹ sii n ṣiṣe ninu igbesi aye awọn kristeni:

a. O sọ agbaraiyanu (awọn ẹbun iyanu) si diẹ ninu

B, o mu ibugbe ninu awọn irapada.

c. O fun awọn ẹbun iyanu fun diẹ ninu.

1. Ọlọrun ta ẹmi rẹ jade lori awọn eniyan ti o wa ninu awọn ibukun ti ara.

T. \_\_\_\_ F. \_\_\_\_

2. A redeemer will come to:

- A. \_\_\_ Those who repent
- B. \_\_\_ From Israel
- C. \_\_\_ A and B

3. What has been learned from the scriptures about the promise of the Holy Spirit?

- A. \_\_\_ God's children suffer God's judgments
- B. \_\_\_ All of God's people who repented confessing their sinful way and returned to Him are forgiven.
- C. \_\_\_ The Holy Spirit is needed to keep people holy
- D. \_\_\_ People who receive the Holy Spirit will have peace and life.
- E. \_\_\_ The man upon whom the Holy Spirit comes down will baptize with the Holy Spirit.
- F. \_\_\_ Jesus said you shall be baptized with the Holy Spirit.
- G. \_\_\_ All the above
- H. \_\_\_ C, D, E and F

## BAPTISM WITH THE HOLY SPIRIT

### Lesson 4

One of the Bible subjects most misunderstood and confused in people's minds is the baptism with the Holy Spirit. A large part of the confusion is resolved with a proper biblical definition - exactly what is the baptism with the Holy Spirit? This lesson tries to do just that. When this is understood, then many of the other subjects become clear, such as:

1. When is someone baptized with the Spirit?
2. How can someone know if they have been baptized with the Spirit or not?
3. Is speaking in tongues the sign that somebody was baptized with the Spirit?
4. What happened in the house of Cornelius in Acts 10?

2. Olurapadayoo wa si:

- A. \_\_\_ Awon ti o ronupiwada
- B. \_\_\_ lati Israeli
- C. \_\_\_ a ati b

3. Ohun ti a ti ko lati inu Iwe Mimọ nipa ileri Ẹmi Mimọ?

- A. \_\_\_ Awon omode Olurun gba awon idajo awon Olurun
- B. \_\_\_ Gbogbo awon eniyan Olurun ti o ronupiwada jowo ona elesẹ won ati pada si odo re  
Ti dari.
- C. \_\_\_ Ẹmi Mimọ nilo lati toju awon eniyan mimọ
- D. \_\_\_ Eniyan ti o gba Ẹmi Mimọ yoo ni alafia ati igbesi aye.
- E. \_\_\_ Okunrin ti Ẹmi Mimọ wa sokale yoo ba emimimọ baptisi.
- F. \_\_\_ Jesu so pe ki o baptisipele emimimọ pelu re.
- G. \_\_\_ Gbogbo awon ti o wa loko
- H. \_\_\_ c, d, e ati f

## Baptismupelu Ẹmi Mimọ 4

Okun ninu awon koko-Bibeli Bibeli ni oye julọ ati dapo ninu awon eniyan ni okun ni Ẹmi Mimọ. Apakan nla kan ti rudurudu naa ni a yanjupeluitumọ Bibeli ti o dara - gangan kini ara baptisipele emimimọ pelu Ẹmi Mimọ? Ekọ yiigbiyanju lati se be yen. Nigbati eyi ni oye, lehinna opolopo awon koko-orọ miiran di mimọ, bii:

1. Nigbawo ni enikanbaptisipele Ẹmi naa?
2. Bawo ni eniyan se mo boya won ti baptisipele Ẹmi tabi rara?
3. Nje Ti n so ro nipa awon ede naa Ami ti enikan ba ba Ẹmi baptisipele Ẹmi naa?
4. Kini o sele ni ile Koneliu ni awon ise 10?

5. Is baptism “with” or “in the” Spirit the same thing as baptism “by” or “of” the Spirit?
6. Was Jesus speaking of the baptism with the Spirit when said to the Apostles: “you will receive power when the Holy Spirit descends on you”? (Acts 1:8)
7. If there is a baptism with the Holy Spirit and a baptism in water, can we say that there is "only one baptism?"

I. The Baptism With The Holy Spirit Was Done by Jesus, Exclusively.

A. Matthew 3:11 – “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”

Mark 1:8 – “I indeed baptized you with water, but He will baptize you with the Holy Spirit.”

Luke 3:16 – “John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.”

John 1:33 – “I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit’.”

Note: It was not something done by men nor by the Holy Spirit, but only by Jesus.

1. John (who baptized in water) was preaching to his listeners to repent of their sins to be saved.
2. He informed them that someone greater than he was coming; therefore the time to make their decision to repent was limited.
3. John was not talking about dates or chronologies (neither the order nor when it would happen); but only about the greatness of Jesus.
4. Jesus’ authority would be seen in that He would baptize with the Holy Spirit and with fire.
  - a. Jesus has power over the two (Holy Spirit and fire)
  - b. Not that the two are the same thing.

5. Njẹ baptisi "pẹlu" tabi "ni" ẹmi ohun kanna bi baptisi "Emi" Emi naa?

6. Njẹ Jesu ti n sọrọ pẹlu Ẹmi naa nigbati o sọ fun awọn aposteli: "Iwọ yoo gba Agbara Nigba ti Ẹmi Mimọ ba fun ọ"? (Awọn Aposteli 1: 8)

7. Ti baptismu kan ba wa pẹlu Ẹmi Mimọ ati baptisi ninu omi, ẹ a le sọ pe o wa "Baptismu kan ọṣo?"

I. Baptismu pẹlu Ẹmi Mimọ ni Jesu ẹ nipase Jesu, ni iyasọtọ.

A. Matteu 3:11 - "Emi yoo fi omi baptisi rẹ nitootọ fun ironupiwada, ẹgbọn ẹnitimọ lẹhin mi, bata nla ẹniti emi kò yẹ lati gbe. Oun yoo baptisi rẹ Emi Mimo ati ina. "

Mark 1: 8. Emi ti baptisi rẹ nitootọ, ẹgbọn Oun yoo ba ẹmimimọ baptisi rẹ. "

Luku 3:16 - "Johanu da o pe, O sọ fun gbogbo nkan pe," Emi fi omi baptisinitootọ; ẹgbọnlagbara kan ju i n bọ, okùn tí o kò yẹ láti túmọ. Oun yoo fi Ẹmi Mimọ ati ina baptisi rẹ. "

Johannu 1:33 - "Emi ko mọ ọ, ẹgbọn ẹniti o rán mi lati baptisi omi wi fun mi pe, Eyi ti o ri Ẹmisọkalẹ, ti o si to wa lori rẹ, eyi ni ẹniti o baptisi Ẹmi Mimọ ' . "

AKIYESI: Kii ẹ nkan nipase awọn ọkunrin tabi ẹmimimọ, ẹgbọnnipase Jesu nikan.

1. John (ti o baptisi ninu omi) n waasu fun awọn olutẹti rẹ lati ronupiwada ti awọn ẹṣẹ wọn lati ni igbala.

2. O sọ fun wọn pe ẹnikan ti o tobi ju ti o n bọ; Nitorinaa akoko lati ẹ Ipinnu wọn lati ronupiwada ni opin.

3. John ko sọrọ nipa awọn ọjọ tabi awọn alakoro (bẹni aṣẹ tabi nigba ti o yoo ẹṣẹ); Ẫgbọn nikan nipa titobi Jesu.

4. Aṣẹ Jesu yoo rii pe oun yoo ba ẹmimimọ ati ina gbọ.

a. Jesu ni agbara lori awọn mejì (ẹmimimọ ati ina)

b. Kii ẹ pe awọn mejì ẹ ohun kanna.

5. Baptism with the Holy Spirit did not involve fire.

a. The “tongues of fire” that rested on the apostles in Acts 2 were not an immersion in fire.

b. These two baptisms have two different purposes.

6. The baptism with fire

Matthew 3:12 – “His winnowing fan is in His hand, and He will thoroughly purge His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

a. John knew that among his hearers were two groups of people, the ones who would accept his message (the wheat), and the ones that they would reject it (the chaff).

b. The ones who would accept it and repent would receive the blessing of the baptism with the Spirit.

c. The ones who rejected it would receive the punishment of the baptism with fire.

1) This did happen with these listeners in year 70 A.D. when the Romans destroyed Jerusalem.

2) This event is not mentioned in the gospel of John, probably because John was written after 70 A.D.

d. Malachi 4:1-6 is a parallel to Matthew 3:10-12.

B. Acts 2:33 – “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

C. Nobody (neither men nor the Spirit) would baptize with the Spirit. Only Jesus would do that. Men baptized in water and the Spirit gave gifts and power, but neither baptized with the Spirit. When we read in the Bible of a man acting or the Spirit doing something, we can know that such a thing does not refer to the baptism with the Holy Spirit.

II. The Baptism With the Holy Spirit Was Something Done With The Spirit And Not Done By The Spirit.

A. Jesus ... "baptizes with (or in) the Spirit."

Matthew 3:11 – “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.”

5. Iribomi pẹlu Ẹmi Mimọ ko ni ina.

a. Awọn "Awọnahọn ina" ti o sinmi lori awọn aposteli ni AwọnAposteli 2 kii ẹ ipa-ipa ninu ina.

b. Awọn iribomimejiwonyi ni awọn idi orişirişimeji.

6. Baptismupẹlu ina

Matteu 3:12 - "àì àìpẹra ẹ wa ni ọwọ ẹ, ati peyoofiwo ipatu ẹ daradara ile, ki o si kó alikama ẹ jọ sinu abà; Şugbọn yoo jo iru ikolu pẹlu ina ti ko dara. "

a. Johanu mo pe laarin awọn oluṣo ẹ ni awọn apejo meji ti awọn eniyan, awọn ti yoo gba Ifiranṣe ẹ (alikama), ati awọn ti wọn yoo ko a (chaff).

b. Awọn ti o yoo gba ati ronupiwada yoo gba ibukun ti baptismupẹlu Oluwa Emi.

c. Awọn ti o ko peyoo gbaijiya ti Baptismupẹlu ina.

1) Eyi ni o ṣeṣe pẹlu awọn olutētisiwonyi ni odun 70 A.D. Nigbati awọn ara Romu paJerusalemu run.

2) Iṣeṣe yii ko mẹnuba ninu ihinrere ti John, boya nitori John ni a ko lehin 70 A.D.D.

d. Malaki 4: 1-6 je afiwera si Matteu 3: 10-12.

B. Iṣe 2:33 - "Nje o ga si ọwọ otun Olorun, ati pe o gba lati odọ Oluwa Baba ileri Ẹmi Mimọ, o ta eyi ti o ri bayi ki o gbọ.

K. Ko si eniti ko ni (beni eniyan tabi ti Ẹmi) yoo ba emibaptisipẹlu emi. Jesu nikan ni Jesu yoo se iyen. Awọn okunrin ba baptisi omi ati emi ti o fun awọn ebun ati agbara, şugbọn ko gba emigbo.

Nigba ti a ka ninu Bibeli ti okunrin ti o n siṣe tabi Ẹmi n se nkan, a le mo pe Iru nkan be ko toka si baptismupẹlu emimimọ.

II. Baptismupẹlu Ẹmi Mimọ je ohun ti o se pẹlu Ẹmi ko si se nipase Oluwa Emi.

A. Jesu ... "baptisipẹlu (tabini) Ẹmi."

Matteu 3:11 - "Emi fi omi fun o fun ironupiwada. Şugbọnlehin mi ti o wa Agbaradiẹ sii ju i lo, bata bata ti Emi ko ni ibamu lati gbe. Yio si ba emimimọ baptisinyin ati ina baptisinyin. "

B. The Bible does not speak of the baptism "by the" Spirit but the baptism "with" the Spirit.

1. It was not some thing that the Spirit did (to fill, to seal, to give power, to give gifts) but something that Jesus did with the Spirit.
2. It is not the gift of speaking in languages (that is something that the Holy Spirit did and not Jesus. (1 Corinthians 12:11)
3. Simply, it was not something that the Spirit does, but something done with the Spirit.

III. The Baptism With the Holy Spirit Happened On The Day Of Pentecost And Not Before.

A. It had not happened yet when Jesus was baptized by John. (Matthew 3:11)

B. It would only happen after Jesus was glorified (after his resurrection).

John 7:39 – “On the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ 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.”

C. Here, in the hour of the ascension of Jesus, they had still not received the promise from the Father (verse 4), which was the baptism with the Holy Spirit (verse 5).

Acts 1:4-5 – “4 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. 5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit’.”

D. On the day of Pentecost, in his sermon, Peter identifies the events of that day as being the fulfillment of the prophecy of the baptism with the Holy Spirit made by Joel the prophet.

“No, this is what was spoken by the prophet Joel:

‘In the last days, God says,

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

B. Bibeli ko sọ ti Baptismu "nipasẹ" Ẹmí ẹgbọnbaptismu "pẹlu" Ẹmí.

1. Ikankan ohun ti Ẹmi naa ẹ (lati kun, lati fi opinsi, lati fi agbarasile, lati fun awọn ẹbun) ẹgbọn nkan ti Jesu ẹ pẹlu Ẹmí.

2. Kii ẹ ẹbun ti sisọ ni awọn ede (iyenje nkan ti Ẹmi Mimọ ẹ ati kii ẹ Jesu. (1 Korinti 12:11)

3. Nikan, kii ẹ nkan ti Ẹmi ẹ, ẹgbọn ohunkan ti a ẹ pẹlu Ẹmí.

III. Baptismupẹlu Ẹmi Mimọ ti o ẹẹ ni ojo Pentikost ati kii ẹ teḗ.

A. Ko ẹẹ sibẹsibẹ nigba ti Jesu ba ba Johanu baptisilọdọ Johanu. (Matteu 3:11)

B. Yoo ẹẹ nikan lehin ti Jesu je ologo (lehinajinde re).

Johanu 7:39 - "Ni ojo ojo ikẹhin ati ti o tobi julọ, Jesu yoo gba pẹlumi, bi ẹni ti ongbe ti ko ni fifun mi."

C. Nibi, ni wakati ti igbesoke ti Jesu, won ko tun gba ileri lati odọ Oluwa Baba (asọ 4), eyiti o je baptisipẹlu Ẹmi Mimọ (esẹ 5).

Iṣe 1: 4-5 - "4 Ni iṣe kan, lakoko ti o nje pẹlu won, o fun won ni asẹ yi.

'Ṣe o ko fi Jerusalemusile, ẹgbọn duro de ẹbun mi ti ẹ ileri, eyiti o ti gbọ mi

Sọ nipa. 5 Nitoriti o ti baptisi omi, bikoṣe ni ojo die ni iwọ o fi Ẹmí Mimọ baptisi. "

D. Li ojo Pentikosti, ninu iwaasu re, Peteru fi da awọn iṣe ojo naa bi o ti je imuṣe ti Baptismu ti baptismu ti Joel wolii ẹ ijọba naa.

"Rara, eyi ni won ti sọ nipasẹ wolii Joeli:

'Ni awọn ojo ikẹhin, Olorun sọ pe,

Emi o da ẹmi mi si gbogbo eniyan.

Awọn omọ ati awọn omọbirin re yoo

soteḗ,

your young men will see visions,  
your old men will dream dreams’.” (Acts 2:16-17)

E. The Spirit had been present, acting, moving, empowering, etc. since before the creation of the world but nothing that He did or that was done with Him before the day of Pentecost is called “the baptism with the Spirit.” Before Pentecost, people had been full of the Spirit and had received power from the Spirit, but none of this was called “baptism with the Spirit.”

F. Therefore, the baptism of the Holy Spirit is not:

1. The power to do miracles (many had done miracles before Pentecost).
2. The gift of inspiration (many had been inspired before Pentecost).
3. To be full of the Spirit (many had been before Pentecost).

a. John

Luke 1:15 – “For he (John) will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth.”

b. Elizabeth

Luke 1:41 – “When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.”

c. Zacharias

Luke 1:67 – “His father Zechariah was filled with the Holy Spirit and prophesied.”

4. To be clothed by the Spirit since people in the Old Testament (before Pentecost) had been clothed with the Spirit. (See Judges 6:34; 1 Chronicles 12:18; 2 Chronicles 24:20)

IV. It is called the “Promise of the Father”

A. Jesus had already spoken about the promise of the Father to his disciples. The Father promised to send the Spirit in the name of Jesus after Jesus returned to heaven.

1. John 14:16-17, 26 – “And I will ask the Father, and he will give you another Counselor to be with you forever 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. ... But the Counselor, 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.”

AwQn QdQ re yoo wo awQn iran,

AwQn Qkunrin atijQ re yoo se ala awQn ala '. " (AwQnAposteli 2: 16-17)

E. Emi ti wa, sise,gbigbe, fifun, ati bebe IQ nitori eda ti Pentikosti ni a pe ni emi. " saaju ki o to Penticost, awQn eniyan ti kun fun Emi ati pe o ti gba agbara IQwQ emi, sugbQn ko si Qkan ninu eyi ni baptismupelu Emi. "

F. Nitorinaa, baptismu ti Emi MimQ kii se:

1. Agbara lati se iseianu (QpQIQpQ ti se awQn iseianusaaju PentikQst).

2. Ebun ti awokose (QpQIQpQ ti ni atileyin saaju Pentikost).

3. Lati wa ni kun fun Emi (QpQIQpQ ti saju Pentikost).

a. John

Luku 1:15 - "Nitori o wa (Johanu) yoo je nla niwaju Oluwa. Ko see se lati mu Qti-waini tabi ohun mimu miiran, oun yoo si ni ibimQ."

b. Elizabeth

Luku 1:41 - "Nigba ti Elisabeti gbQ ikini ti Maria, QmQjade ninu re ninu re;

c. Zacrias

Luku 1:67 - "Sakariah baba re si kun fun Emi MimQ ati sQtele."

4. Latije eminipa awQn eniyan ninu Majemu Lailai (saaju Pentekost) tije wQ pelu emi. (Wo awQn OnidajQ 6:34; 1 Kronika 12:18; 2 Kronika 24:20)

IV. A ti pe ni "Ileri ti Baba"

A. Jesu ti sQ nipa ileri Baba si awQn QmQ-ehin re. Baba se ileri lati firanse Emi ni orukQ Jesu lehin ti Jesu ti pada si Qrun.

1.Johannu 14: 16-17, 26 - "Ati pe emi o beere IQwQ Baba, oun yoo fun Q ni orukQ mi, nitoriti Baba yoo fi si Q.

iwQ sQ fun Q.

2. John 15:26 – “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.”

3. John 16:7 – “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”

4. Acts 1:4-5 – “And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which, He said, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now’.”

B. On the day of Pentecost, Jesus poured out the Spirit on all flesh. This event was what Joel (and Isaiah) has prophesied centuries before:

1. Isaiah 32:15 – “Until the Spirit is poured upon us from on high. And the wilderness becomes a fruitful field, and the fruitful field is counted as a forest.”

2. Isaiah 44:3 – “For I will pour water on him who is thirsty. And floods on the dry ground; I will pour My Spirit on your descendants.”

3. Joel 2:28 (Acts 2:17) – “And it shall come to pass afterward That I will pour out My Spirit on all flesh.”

C. On the day of Pentecost, the Father fulfilled His promise and Jesus poured out the Spirit.

Acts 2:33 – “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

Note: Baptism with the Spirit was always a promise and never a command.

V. The Definition Of The Baptism With the Holy Spirit:

The Baptism with the Holy Spirit is what Jesus did with the Spirit on the day of Pentecost in fulfillment of the promise of the Father - Jesus poured out the Spirit on all flesh. The Spirit then

2. Johannu 15:26 - "Şigba

Emi Otitọ ti o bẹrẹ lati ọdọ Baba, oun yoojẹri mi. "

3. JOHANHUN 16: 7 - "Şugbọn ni mo sọ otitọ fun ọ

Máşe lọ, oluranlọwọ ki o má ba tọ ọ wá; Şugbọn bi mo ba lọ, emi o rán a si ọ.

4. Işe 1: 4-5 - "Nigbati wọn pejọ pọ pẹlu wọn, o paşe fun wọn lati kuro ninu Jerusalemu, ti o ti gbọ lati ọdọ mi; Nitoriti o ti gbọ lati ọdọ omi, bikoşe, iwọ o fi Ẹmí Mimọ baptisi

awọn ọjọ lati bayi ' . "

B. Ni ọjọ Pẹntikọsti, Jesu ta ẹmi soke lori gbogboeniyan. Işelẹ yii ni kini Joeli (ati Isaiah) ti sọ awọn ọdunşehin şaaju:

1. AISAYA 32 Nwọn si dà Ẹmí ti dà sori wa lati giga. Ati aginjù si lù a eso igi ti eso, ati pe a kà aaye ti a kà bi igbo. "

2. AISAYA 44: 3 - "Nitoriti emi o tú omi sori rẹ ti ongbẹ ongbẹ. Ati awọn işan omi si ilẹ gbigbẹ; Emi yoo Tú ẹmi mi si awọn arọ rẹ. "

3. Joeli 2:28 (Awọn Aposteli 2:17) - "Ati pe" Ati pe ki o ma şe lẹhineyi ti emi yoo da ẹmi mi si Gbogbo ẹran ara. "

K. Ni ọjọ Pẹntikọsti, baba mu ile-iwe rẹ şe atijesu si ta ẹmi.

Işe 2:33 - "Njẹ o ga si ọwọ ọtun Ọlọrun, ati pe o gba lati ọdọ Oluwa Baba ilérí Ẹmí Mimọ, o ta eyi ti o ri bayi ki o gbọ.

AKIYESI: Baptismupẹlu Emi pẹlu ẹrinigbagbogbo ati rara aşẹ kan.

V. Itumọ ti Baptismupẹlu Ẹmi Mimọ:

Baptismu ti o wa pẹlu Ẹmi Mimọ ni ohun ti Jesu şe pẹlu Ẹmí ni ọjọ Pẹntikọsti ni imuse ti Baba - Jesu ta {n inú rúsùn ninu gbogbo ẹran ara. Emi nigba naa

became available to all saved people, independent of race (Jewish or heathen) or role in the government of God (priest, prophet, etc.).

#### VI. Some Implications:

A. This means that the Spirit was made available for all of humanity. Those who receive the benefit are those who become Christians.

B. The baptism with the Spirit occurred once in history. He, the Spirit, was poured out once for all.

1. In the same way that Jesus died once for all, the Spirit was poured out once for all. These two historical events never need to be repeated.

2. Even Acts 10:45 reflects this truth. Peter was called to preach to the Gentiles. While he was preaching, the Spirit fell on the Gentiles and they started to speak in languages. Does this mean that the Gentiles received the Spirit before they became Christians? Not at all. Certainly the Spirit already acted in some people before Acts 2. Saul in the Old Testament is an example. In 1 Samuel 10:10, the Spirit of the Lord possessed Saul and he prophesied. (also see 1 Samuel 11:6) In 1 Samuel 16:14 it is said that the Spirit of the Lord was removed, but in 1 Samuel 19:23 the Spirit came upon Saul again and he prophesied. The Spirit can come upon somebody, make him prophesy (or do something else) and then remove Himself. Somebody being influenced by the Spirit, even to the point of prophesying, does not necessarily mean that the Spirit dwells in that person as was promised in the Old Testament.

In Acts, we learn about the promise of the Spirit through the preaching of Peter in chapter 2. When somebody is called by God through the gospel and becomes a Christian, this person receives the Spirit as a gift from God, the gift of the Spirit. This is possible because the Spirit was poured out on all flesh. In Acts 10, God wanted to show that this included the Gentiles, just as would be later preached: "He does not make a distinction." The Spirit fell on them before they had become Christians, showing that God accepted the Gentiles as well as the Jews who believed in Jesus as the Christ. When Peter and the others saw this, they recognized that the Holy Spirit had been poured out on the Gentiles as well as the Jews. Then, without hesitation, the Gentiles were baptized, without circumcision, and, according to promise, received the Holy Spirit.

Di wa si gbogbo awQn eniyan ti o fipamQ, ominira ti ere-ije (Juu tabi keferi) tabi ipa ninu ijQba QIQrun (, woli, bbl).

VI. Die ninu awQn itQkasi:

A. EytumQ si pe a sQ emi wa fun gbogbo eniyan. Awon ti o gba Oluwa Anfani ni awQn ti o di kristeni.

B. Baptismupelu Emi naa lo eekan ninu itan-akQQle. Oun, Emi, ti a tG jade leekan fun Gbogbo.

1. Ni Qna kanni ti Jesu ku leekan fun gbogbo, a tG Emi jade leekan leekan. AwQn meji wQnyi AwQn ise le itan ko nilo lati tun se.

2. Paapaa ise 10:45 tan imQleotitQyii. WQn pe Peteru lati waasu fun awQn keferi. Bi o ti n waasu, emi subu lori awQn keferi ati pe wQn bere si sQ ni awQn ede. Nje eyitumQ si pe awQn Keferi gba Emisaaju wQn di Kristiani? Rara. Dajudaju emi ti sisetele ninu awQn eniyan saajusise 2. Saulu ninu Majemu Lailaije apeere. Ninu 1 Samueli 10:10, emi Oluwa ni o ni Saulu ti o si sQtele. Pelupelu tun wo 1 Samueli 11: 6) ni 1 Samueli 6 dira, sugbQn ninu 1 Samueli 19:23 Emi ti wa IQ si Saulu leekansi o sQtele Saulu. Emi le wa lori enikan, je ki o sQ asQtele (tabi se nkan miiran) ati lehinnayQ arare kuro. Enikan ni ipanipaseemi, paapaa si aaye ti asQtele, ko tumQ si pe Emi naa ngbe ninu eniyan yen niwon Majemu Lilai.

Ninu awQn ise, a kQ nipa ileri ti Emi nipase wiwaasu World ni Ofladeni Jiwheyewhe tQn letQn me, whenue medeho de, ene gQalQna JiwheyewhetQn le me, na ene tQn le. Eyi see se nitori emi naa tG emi jade lori gbogbo eniyan. Ninu AwQn Aposteli 10, QIQrun fe fi han pe awQn keferiyii pelu awQn Keferi, gege bi o yoo waasu nigbamii: "O ko se iyatQ." Emi subu sori wQn saaju ki wQn je Kristiani, fifihan pe QIQrun gba awQn Keferi ati awQn Jugba Jesu gbagbQ gegebi Kristi. Nigbati Peteru ati awQn miiran si ri eyi, wQn mQ pe Emi MimQ jade sori awQn arakunrin ti o wa pelu awQn Ju. Lehinna, laisi iyemeji, awQn Kelili si baptisi, laisi ikQla, ati gege bi ileri, gba Emi MimQ.

3. But when had He been poured out on the Gentiles? On the day of Pentecost. The perfect tense of the verb in Acts 10:45 shows this. It indicates an act completed in the past with effects continuing in the present. (This is why some translations – NASB for example, translate verse 45 thusly: “All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also”). Once He was poured out, the Holy Spirit began to do His works, but nothing that He does is called "the baptism."

4. The baptism with the Holy Spirit is what Jesus did with the Spirit on the day of Pentecost. The effect of the baptism with the Holy Spirit is the same as the death of Christ. Although He died for all, only the ones that believe, repent and are baptized in water receive the benefit. Although poured out on all flesh, only the ones that believe, repent and are baptized in water receive the benefit.

5. Once He was poured out, the Spirit began to do His works, but nothing He did or does is referred to as the baptism with the Spirit. The baptism is what Jesus did with the Spirit on the day of Pentecost.

6. In practice, the effect of the baptism with the Spirit is the same as the death of Christ. Even though he died for all people of all times, ages and generations, only those who believe, repent and are baptized in water receive the benefit. Even though the Spirit was poured out on all humanity, only those who believe, repent and are baptized in water receive the benefit.

C. All people of all ages were baptized with the Spirit potentially and all the saved in Christ of all ages are baptized effectively in the Spirit.

1. This was the promise of the Father

Acts 1:4-5 – “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 water, but in a few days you will be baptized with the Holy Spirit’.”

2. Jesus received the promise of the Father.

3. Şıbalọ me to owun me le to mehele le me? Ni ojo Pentikosti. Ni pipe pupo ti orose ninu awon ise 10:45 fihan eyi. O toka si ise kan ti o pari ni isaajupelu awon ipa tesiwaju ni lowolowo. (Eyi ni idi ti diẹ ninu awon itumo - Nasb fun apeere, "Gbogbo awon onigbagbo ti a wa pelu Peteru ti o wa pelu Peteru ti a ta jade lori awon Keferi tun"). Ni kete ti Emi Mimọ, Emi Mimọ bere lati se awon ise re, şugbon ohunkohun ti o se ni a pe ni "baptisi."

4 Orun pelu Emi Mimọ je ohun ti Jesu se pelu Emi ni ojo Pentikosti. Awon

Ipa ti baptisipelu Emi Mimọ je kanna bi iku Kristi. Botilejepe o ku

Fun gbogbo, awon ti o gbagbo, ronupiwada ati pe a ti baptisi ninu omi gba anfani.

Botilejepe a tu jade lori gbogbo eniyan, awon ti o gbagbo, ronupiwada ati pe a ti baptisi ninu omi gba anfani.

5. Ni kete ti o ta oun jade, Emi bere lati se awon ise re, ko si ohunkan ti o se tabi se ni toka si bi baptismupelu emipelu Emi pelu Emi pelu Emi. Baptismuje ohun ti Jesu se pelu Emi lori Oluwa Ojo ti Pentikosti.

6. Ni ise,ipa ti baptismupelu emi kanna kanna bi iku Kristi. Paapaa botilejepe o ku fun gbogbo eniyan ni gbogboigba, ojo ori ati iranran nikan, ronupiwada ti o si baptisi ninu omi gba anfani. Paapaa botilejepe Emi ti tu gbogbo eniyan jade lori gbogbo eniyan, awon ti o gbagbo, ronupiwada ti o si baptisi ninu omi gba anfani.

C. Gbogbo eniyan ni gbogboeniyan ni a fimi baptisi ati gbogbo awon ti o fipamo ninu Kristi gbogbo Awon ojo-ori ti wa ni baptisi daradara ninu emi.

1. Eyi ni ileri ti Baba

Ise 1: 4-5 - "Ni ayeye kan, nigbati o nje pelu won, o fun won ni ase yi pe: 'Se

ko fi Jerusalemusele, şugbon duro fun ebun mi ni ileri, eyiti o ti gbo mi

nipa. Nitoriti Johanu baptisipeluomi, şugbon ni diẹ diẹ ojo iwọ yoo ba emimimọ baptisi. "

2. Jesu gba ileri ti Baba.

Acts 2:33 – “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.”

3 Peter explained that the promise was for “you others” - those Jews present on Pentecost, “for your children” - the Jews of future generations, and “for all who are far off” – the Gentiles

Acts 2:39 – “The promise is for you and your children and for all who are far off-for all whom the Lord our God will call.”

4. It was for as many as the Lord our God shall call - all Christians in all ages.

Ephesians 2:13 – “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.”

D. Today, if you are in Christ, you have been effectively baptized with the Spirit. But when? On the day of Pentecost. But how? In the same way Jesus died for you 2,000 years ago. You received the benefit of the death of Christ when you became a Christian. The Spirit was poured out on all flesh 2,000 years ago. You received the benefit of this outpouring when you became a Christian.

VII. Baptism With The Spirit Does Not Mean “Receive Miraculous Power From The Spirit”.

Luke 24:49 – “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.”

This does not say that the promise of the Father is the same thing as “receive power”. He said that both things would happen so they should stay in Jerusalem. The Spirit gave power before Pentecost but the baptism with the Spirit did not happen before Pentecost.

B. Jesus gave the Spirit and the Spirit gave power but the baptism is what Jesus did and not what the Spirit did.

C. Not all Christians did miracles but all Christians received the Spirit.

Iṣe 2:33 - "Gbọdọwọ si ọwọ ọtun Ọlọrun, o ti gba lati ọdọ baba Ẹmi Mimọ ati ti da ohun ti o wo bayi ki o gbọ."

3 Peteru ṣalaye pe ileri naa fun "eyin eniyan wọnyi wa lori Pentikọsti," - awọnju ti iran rẹ, ati "fun gbogbo awọn ti o jinna

Iṣe 2:39 - "Ilerijẹ fun iwọ ati awọn ọmọ rẹ ati fun gbogbo awọn ti o jinna-si gbogbo wọn yoo pe."

4 Ojẹ pupọ bi ọpọlọpọ bi OLUWA Ọlọrun wa yoo pe - gbogbo awọn kristeni ni gbogbo ojọ ori.

Efesu 2:13 - "Ṣugbọnnisisiyi ninu Kristi Jesu ti ẹniti o jinna jinna si ti wa ni o wa nitosi nipasẹ Ẹjẹ Kristi."

D. Loni, ti o ba wa ninu Kristi, o ti baptisipeḷu Ẹmi. Ṣugbọn nigbati? Lori

Ọjọ ti Pentikosti. Ṣugbọn bawo? Ni ọna kanna Jesu ku fun ọ 2,000 ọdunseyin. Iwọ

Gba Anfani ti iku Kristi Nigbati o di Onigbagbo. Ti tú Ẹmi naa

jade ni gbogbo eniyan ni ọdun 2,000 sehin. O gba anfani ti itujade yiinigbati o di Onigbagbo.

VII. Iriboba peḷu Ẹmi ko tumọ si "gba agbaraiyanu lati ọdọ Emi".

Luku 24:49 - "Emi o fi ranṣe si ọ ohun ti baba mi ti se ileri; ṣugbọn duro ni ilu titi iwọ o fi fi agbara wọ peḷuipo giga.

Eyi ko sọ pe ileri ti Babajẹ ohun kanna bi "gba agbara". O sọ pe awọn nkan mejeeji yoo seḷe ki wọn ki o ma gbe ni Jerusalemu. Ẹmi naa fun agbara saaju ki eyelest ṣugbọnbaptisi peḷu Ẹmi ko seḷe saaju Pentikọsti.

B. Jesu fun Ẹmi ati Ẹmi fun agbara ṣugbọnbaptismuḣe ohun ti Jesu se ati kii se Ohun ti Ẹmi se.

C. Kii se gbogbo awọn Kristiani se iṣe iyanu ṣugbọnbgogbo awọn Kristiani gba Ẹmí.

D. Since the baptism with the Spirit is a unique historical event, it doesn't make sense to talk about "receiving Holy Spirit baptism". The Bible never uses that type of phrase. How can you receive a past historical event? We can receive the Spirit or we can receive a gift from the Spirit but we cannot receive the "baptism of the Spirit".

VIII. We need to distinguish between the "baptism with the Spirit" which was a work of Jesus, and giving power, which is a work of the Spirit.

A. This is the most common mistake in the mind of many people - confusing what Jesus did with the Spirit (baptized or poured out) and what the Spirit did once He was poured out or made available.

B. For example, the Spirit gave miraculous powers to people to speak in other languages and heal the sick.

C. The Spirit seals believers in Christ, dwells in the redeemed, inspired the apostles and prophets, comforts and guides, etc. but none of this is called "the baptism".

D. The baptism is what Jesus did with the Spirit on the day of Pentecost - He poured Him out on all flesh.

E. In the Bible, when the Spirit descended on someone, came on someone or fell on someone, that person received divine power.

1. He descended on Jesus and he did miracles:

Matthew 3:16 – "As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him."

Luke 3:22 – "The Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'."

Mark 1:10 – "As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove."

John 1:32 – "Then John gave this testimony: 'I saw the Spirit come down from heaven as a dove and remain on him'."

D. Niwon baptisipelu Ẹmi jẹ iṣeṣe ti itan alailegbe, ko ni ogbon lati soro nipa "gbigba Iririmi Ẹmi Mimọ". Bibeli ko lo awon gbolohun oro yen. Bawo ni o se le gba iṣeṣe itan ti o ti koja? A le gba emi tabi a le gba ebun lati ododo Ẹmi

Ṣugbon a ko le gba "baptismu ti Emi".

VIII. A nilo lati se iyato laarin "baptisipelu emi" eyiti o je ise Jesu, ati fifun agbara, eyiti o je ise ti Emi.

A. Eyi ni aṣise ti o wopo julọ ni okan ti opolopo eniyan - se airoju ohun ti Jesu se pelu Emi (baptisi tabi soro) ati pe Emi naa se ni kete ti o di lekan si tabi se

Wa.

B. Fun apeere, Emi fun awon agbara iyanu fun awon eniyan lati so ni awon ede miiran ati wosan awon alaisan.

C. Emi Emi Emi Ninu Kristi, ngbe ninu awon irapada, atileyin awon aposteli ati atileyin awon aposteli ati Awonwoli, awon itosona ati awon itosona, bolele sugbon ko si okan ninu eyi ni pe "baptisi".

D. Baptismu je ohun ti Jesu se pelu Emi ni ojo Pentikosti - o da ododo Gbogbo eran ara.

E. Ninu Bibeli, nigbati Emi ba wa lori enikan, wa lori enikan tabi soro lori enikan, Eniti o gba agbara Olorun.

1. On si se olori Jesu ati pe o se awon ise iyanu:

Matteu 3:16 - "Ni kete ti a ba baptisi Jesu, o jade kuro ninu omi. Ni akoko yen orun ti sii, o si ri ishat Olootu, so fun u.

Luku 3:22 - "Emi Mimọ sokale lori re ni irisi ara bi adaba mi ti orun pe, eniti mo fẹran;

Samku 1:10 - "Bi Jesu ti n goke lati inu omi jade, o rii orun ti o sii ati emisokale lori re bi adaba kan."

Johanu 1:32 - "Johanu fun eri yii: Mo ri Emisokale lati orun wa bi adaba, o si ma wa sori re.

Luke 4:18 – “He Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed”

2. Simeon prophesied:

Luke 2:25-27 – “Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required.”

3. Mary conceived Jesus:

Luke 1:35 – “The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.”

4. The apostles received power.

Acts 1:8 – “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.”

5. They spoke in languages:

Acts 2:3-4 – “They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

6. They performed signs:

Acts 8:16 – “Because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.”

7. They spoke in languages:

Acts 10:44-45 – “While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.”

8. They spoke in languages and prophesied:

Acts 19:6-7 – “When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.”

Note: In Acts 8, the apostles were men especially chosen to witness the resurrection of Jesus. They had qualifications: Luke 24:48; Acts 1:8; 1 John 1:1-2 and credentials: 2 Corinthians 12:12;

Luku 4:18 - "Oko Olorun wa lori mi, nitori o ti fi ororo yan mi lati waasu ihinrere si awon talaka. O ti firanse si mi lati kede ominira fun awon elawon ati imularada fun afoju, lati tu inilara "

2. Simeoni sotele:

Luku 2: 25-27 - On si ti a npe ni Simeoni pe, Enyin ti fi agbara han fun u. O ti fi Eleda han fun u. O ti safihan niwaju omọ Jesu lati se fun u.

3. Maria logbin:

Luku 1:35 - "Emi tiyoo wa sori re, ati agbara ti o ga julọ ti o bo o. Nitof be ni Eni Enimọ bi a oo ma pe ni Omọ Olurun. "

4. Awonaposteli gba agbara.

Ise 1: 8 - "Sugboniwo yoo gba agbara nigbati Emi Mimọ ba wa sori re; iwọ o si je awon eleri mi ni Judea ati Samaria, ati si awon opin ile ayé."

5. Won soro ni awon ede:

Ise 2: 3-4 - "Won ri ohun ti o dabi enipe o je ahon ina ti o ya ati wa lati sinmi lori Olukokan won. Gbogbo won si kun pelu Emi Mimọ ati bere si so ni awon ahon miiran bi Emi ti fun won. "

6. Won se awon ami:

Ise 8:16 - "Nitoripe Emi Mimọ ti ko iti de igbadiẹ mo lori; Inu won ti baptisi kikan sinu oruko Jesu Oluwa."

7. Won soro ni awon ede:

Ise 10: 44-45 - "Nigba ti Peteru tun nsoro oro wonyi, Emi ti o kole ti o ti da obajade paapaa lori awon keferi."

8. Won soro ni awon ede ati sotele:

Ise 19: 6-7 - "Nigbati Paulu gbe oro re le won, Emi Mimọ wa sori won, won so oro jo."

AKIYESI: Ninu AwonAposteli 8, Awoneniyan ni awon okunrin paapaa latijerijindeJesu.

Won ni awon oye: Luku 24:48; Ise 1: 8; 1 John 1: 1-2 ati awon iwe-eri: 2 Korinti 12:12;

1 Corinthians 9:1; Acts 1:21, 22; Acts 8:18. They and only they had the power to make the Spirit fall on someone by the laying on of hands (and so to give power).

IX. Which Baptism Is The “One Baptism” Of Ephesians 4:4-6? “There is one body and one Spirit- just as you were called to one hope when you were called - one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

BAPTISM IN WATER (IN THE NAME OF JESUS):

A. Done by men

Matthew 28:19 – “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Acts 8:38 – “And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.”

1 Corinthians 1:14-16 – “I am thankful that I did not baptize any of you except Crispus and Gaius, so no one can say that you were baptized into my name. (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)”

B. Done with water

Acts 8:38-39 - “And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.”

Acts 10:47 – “Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have.”

C. Happened many times (with every recorded conversion)

D. Is a commandment and not a promise

Acts 2:38 – “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’”

Acts 22:16 – “... ‘And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name’.”

E. Definition: Christian baptism is immersion in water in the name of Jesus (by the authority of Jesus) for remission of sins. It is always preceded by faith and repentance.

F. Some teachings:

1 Korinti 9: 1; Iṣe 1:21, 22; Iṣe 8:18. Wọn ati pe wọn ni agbara latijẹ ki ẹmi ṣubu sori ẹnikan nipasẹ gbigbe ọwọ ọwọ (atibẹẹ ni agbara).

IX. Iribomi ti "baptisi kan" ti Efesu 4: 4-6? Ara kan wa ati ẹmi kan wa bi a ti pe ọ si ireti kan nigbati a pe ọ - Oluwa kan, baptism kan;  
Ọlórún ati baba gbogbo wọn, ti o jẹ lori gbogbo ati nipagbogbo. "

Baptismu ninu omi (niorukọ Jesu):

A. Ẹ nipasẹ awọn okunrin

Matteu 28:19 - Nitorina ki o lọ ẹ awọn ọmọ-ẹhingbogbo awọn orilẹ-ède, nptisi wọn li orukọ Baba ati ti Ọmọ ati ti Ẹmi Mimọ. "

Owsi 8:38 - "O si paṣẹ fun kẹkẹ na. Nigbana ni Filippi ati iwẹfasokalẹ sinu omi ati Filippi si baptisi rẹ.

1 Korinti 1: 14-16 - "Mo dupẹ lọwọ pe Emi ko baptisieikeyi ninu rẹ ayafi Curpus ati Gaiu, Nitorinaa ko si ẹnikan ti o le sọ pe o ti baptisi sinu orukọ mi. (Bẹni, Mo tun baptisi ile Stefana; kọja pe, Emi ko ranti ti Mo ba baptisi ẹnikeni.) "

B. Ẹ peḷu omi

Iṣe 8: 38-39 - "O si paṣẹ fun wọn lati da awọn kẹkẹ duro. Lẹhinna Filippi ati iwẹfalọ silẹ sinu omi ati Filippibaptisi rẹ. Nigbati wọn wa jade ninu omi, ẹmi ti

Bú Oluwa dán Philip kuro, bí ihòpù na, ṣugbọn o tọ ọ̀nà rẹ si ayọ. "

Iṣe 10:47 - "Ẹnikeni le fi omi wonyi pamọ kuro lati baptisi omi baptisi? Wọn ti gba Ẹmi Mimọ geṣe bi a ti ni."

C. Ẹṣe ni ọpọlọpọ igba (peḷugbogboiyipada ti a gbasilẹ)

D. Jẹ ofin ati kii ẹ ileri

Iṣe 2:38 - Peteru dahun pe, Gbogbo rẹ ni o jẹ baptisi rẹ, ni orukọ Jesu Kristi fun idariji awọn eṣe rẹ. Iwo yoo gba ẹbun Ẹmi Mimọ "

Iṣe 22:16 - "... 'kini o n duro de? Dide, ti baptisi ki o wẹ awọn eṣe rẹ, pipe orukọ rẹ!'"

E. Asoye: Ẹpa Kristianijẹ Ikọpọ ninu omi ni orukọ Jesu (nipasẹ aṣe ti Jesu) fun idariji awọn eṣe. O ti ṣajunigbagbogbonipasẹ igbagbo ati ironupiwada.

F. Diẹ ninu awọn ẹkọ:

Baptism in water is necessary for forgiveness of your sins (Mark 16:16; Acts 2:38; 22:16)

Baptism is only permitted for someone who believes (Acts 8:37-8)

Baptism symbolizes a burial, an immersion. (Romans 6:3-6)

In baptism, we enter into Christ. (Galatians 3:27)

Ephesians 4:5 says that there is “only one baptism”. This baptism is baptism in water, because the baptism with the Spirit had already happened and does not need to be repeated. Baptism in water in the name of Jesus, though, continues being done whenever someone becomes a Christian.

#### X. Was The Baptism With The Spirit Only Promised To The Apostles?

Some say that “Holy Spirit baptism” was only promised to the apostles. The “baptism of the Spirit” for these people is when somebody receives the power from the Spirit as inspiration, revelations, miracles, etc. But problems with this idea exist. First, the expression “baptism of the Spirit” does not exist in the Bible. All the translations have “baptism with the Spirit” or “baptism in the Spirit.” It is not a baptism that the Spirit does, but rather, it is a baptism where the Spirit is used. In the promises of the Old Testament, it is the Spirit that would be poured out and this would be evident by the miraculous gifts that the Spirit would give. It has to be kept in mind what it is that was poured out – it was not gifts, but rather, the Spirit. The promise was the Spirit and not the gifts that the Spirit would distribute after being poured out. Miracles and gifts already had been given well before this baptism, but what was promised only occurred on that day and not before. Until that day, the Spirit never was poured out for all people, but since that day all can receive the Spirit. The words of Jesus in Acts 1:4-5 show that the promise of the Father and the baptism with the Spirit were the same thing. When the apostles received the Spirit in Acts 2, Peter said in verse 16 that the prophecy of Joel (the promise of the Father) was being fulfilled. This agrees with the words of Jesus in Acts 1:4-5 – “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 water, but in a few days you will be baptized with the Holy Spirit.’” Peter agrees with John 7:39 and he says clearly that the promise was the pouring out of the Holy Spirit.

Acts 2:33 – “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” When Peter says: “this which you see and hear”, he is using the manifestations of the Spirit to illustrate that the Spirit, in fact, was poured out. Jesus poured out the Spirit as was promised since the Old Testament. John

Iribomi ninu omi jẹ pataki fun idariji awon eṣe re (Marku 16:16; Awon iṣe 2:38; 22:16)

Baptisi n yoṣoda nikan fun enikan ti o gbagbo (Awon Aposteli 8: 37-8)

Baptisi n se afihan isinku kan, itusile kan. (Romu 6: 3-6)

Ni baptisi, a woṣe sinu Kristi. (Galatian 3:27)

Efesu 4: 5 so pe "bamiki kan wa" nikan. Baptismu yiije baptisi ninu omi, nitori

Baptismu pelu Emi ti seṣe tele ati pe ko nilo lati tun se. Baptisi ninu

Omi ni oruko Jesu, botilejepe, tesiwaju lati se nigbakugba ti enikan di Onigbagbo.

X. Nje baptismu pelu Emi nikan ni ileri fun awon Aposteli?

Diṣe ninu awon so pe "E baptisi emi emi" ni ileri nikan fun awon aposteli. "Baptismu ti Emi" fun awon eniyan wonyi nigbati enikan ba gbaagbara lati odo Emi, afihan, awon iṣe iyanu, ati bebe lo sugbon awon isoropeluumoran yii wa. Ni akoko, ikosile "baptisi Emi" ko wa ninu Bibeli. Gbogbo awon itumọ ni "baptisipelu Emi" tabi "Baptismu ninu Emi." Kii se baptismu pe Emi se, sugbondipo, o je baptisi nibiti emi ti lo. Ninu awon ileri ti Majemu Lailai, emi tiyoo jade jadelhinnayoo dajunipasẹ awon ebun iyanu ti Emi yoo fun. O ni lati ni lokan ohun ti o je pe o je pe a ta na - kii se awon ebun, sugbon dipo, emi naa. Ileri naa je Emi ati kii se awon ebun ti Emi yoo pin lehin ti a tu jade. Awon iṣe-yanu ati awon ebun ti wa tele saaju Baptismuyii, sugbon kini ileri nikan ti o waye ni ojo yen ati kii se tele. Titi di ojo naa, Emi ko da omi fun gbogbo eniyan, sugbon lati ojo naa le gba Emi. Awon oro Jesu ninu Iṣe 1: 4-5 fihan ileri Baba ati baptismu pelu emipelu ohun kanna. Nigbati awon aposteli gba Emi ninu iṣe 2, Petete Peteru wi fun eṣe 16 pe asotele Joeli (ileri ti baba) ni o se. Eyigbapelu awon oro ti Jesu ni. Iṣe 1: 4-5 - "Ni ayeye kan, lakoko ti o ti fi ara won sile, sugbon duro fun won ni ileri, sugbon duro fun mi ni ileri, iwọ yoo fi Emi Mimọ baptisi." Peteru gbapelu Johanu 7:39 o so pe o je ileri naa ni o tujade jade ninu Emi Mimọ.

Iṣe 2:33 - "Galare si woṣo otun Olorun, o ti gba lati odo baba ileri

Emi Mimo o si ti da o bayi ati ti o ta "Pe Peteru so pe: O si ta eniyan kuro. Jesu ta sile niwon Majemu Lailai. John

7:39 – “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 [poured out], since Jesus had not yet been glorified.”

Some of those who say that the promise of the baptism with the Spirit was only made to the apostles affirm that in the passages where Jesus speaks about this, only the apostles were present (for example, Acts 1:4-5). But when Jesus spoke to the apostles, this did not necessarily limit the promise. Actually, when we look at all the passages that speak about this baptism, we see that this was not so. When John the Baptist spoke, he was not only speaking to the apostles but to the multitude of Jews who went to be baptized by him. (Matthew 3:1-12 and Luke 3:15-16) When the apostle John spoke about the promise (the baptism with the Spirit) in John 7:39, it was not limited to the apostles. The promise of Acts is not limited to only some, but is a promise for all the saved. One reason that some think that it was limited is because they do not understand that the baptism with the Spirit is not the distribution of gifts (ex. languages) nor a miraculous thing.

1. How is one baptized with the Holy Spirit?

- A. \_\_\_ When Christ poured out the Holy Spirit upon all mankind
- B. \_\_\_ When one hears, understands, the Gospel
- C. \_\_\_ When one turns their life over to Christ
- D. \_\_\_ By immersion in the name of Jesus

2. When does/did the baptism with the Holy Spirit occur?

- A. \_\_\_ When the Holy Spirit acts upon someone.
- B. \_\_\_ Every time someone believes in Christ.
- C. \_\_\_ When one dies to sin, is buried by immersion and is resurrected by God into Christ
- D. \_\_\_ When the world first heard that forgiveness of sins was available because of the Death, Burial, Resurrection and ascension of Christ.

3. Who has access to the Holy Spirit poured out by Christ?

- A. \_\_\_ Only a chosen few
- B. \_\_\_ All mankind who obey Christ's call to redemption, the Gospel message.

7:39 - "Nipase eyi o tumo si Emi, eyiti awon ti o gbagbo ninu nigbamii lati gba. Ni akoko na a ko fun emi naa], nitori Jesu ko ti se ogo."

Awon kan ninu awon ti o so pe ileri ti baptismu Tire ni a se si igbagbo nikan ni idaniloju pe ninu awon oro-oro ti Jesu fi n soro nipaeyi, awon aposteli wa (fun apeere 1: 4-5). Sugbon nigbati Jesu ba awon aposteli soro fun awon aposteli, eyi ko se idiwon ileri naa. Looto, nigbati a ba wo gbogbo awon oro ti o so nipa baptismuyii, a rii pe eyi ko be. Nigbati Johanu Baptisti so pe, ko soro nikan fun awon apostelipele awonJu ti awon ti o wa lati baptisinipase re. (Matteu 3: 1-12 ati Luku 3: 15-

16) Nigbati Aposteli Johanu so nipa ileri naa (Baptismupele Emi) ni John 7:39, Ko se opin si awon aposteli. Ileri ti awon ise ko ni opin si die ninu, sugbonje a Ileri fun gbogbo awon ti o ti fipamo. Idi kan pe die ninu awon ro pe o lojinje nitori won ko se Loye pe baptisipele Emi kii se pinpin awon ebun ti awon ebun (Mor. Awonedede) tabi ohun iyanu.

1. Bawo ni okanbaptihim baptisipele Emi Mimoo?

- A. \_\_\_ nigbati Kristi si ta Emi Mimoo kuro lori gbogbo eniyan
- B. \_\_\_ Nigbati okangbo, loye, Ihinrere
- C. \_\_\_ nigbati enikan ba wa laaye laaye si Kristi
- D. \_\_\_ nipase images ni oruko Jesu

2. Nigbawo ni / se baptismupele emi Mimoo paapaa?

- A. \_\_\_ nigbati Emi Mimoo sese lori enikan. B .\_\_\_ ni gbogboigba ti enikangbagbo ninu Kristi.
- C. \_\_\_ Nigbati okan ba ku si ese, ti wa ni sin nipase impass ati pe Qlorun jinde si Kristi
- D. \_\_\_ Nigbati agbaye gbogbo pe idariji awon ese wa nitori iku, Sisin, ajinde ati igbesoke Kristi.

3. Tani o ni iraye si Emi Mimoo si nipase Kristi?

- A. \_\_\_ nikan ti a yan die
- B. \_\_\_ Gbogbo omo ti o gboreipe Kristi si irapada, ifiranse Ihinrere.

4. Only people granted special power to perform miracles have been baptized with the Holy Spirit?

T. \_\_\_\_\_ F. \_\_\_\_\_

5. Baptism mentioned in every New Testament of conversion is:

A. \_\_\_ An immersion, total submersion.

B. \_\_\_ Done in water

C. \_\_\_ Done by man

D. \_\_\_ A promise

E. \_\_\_ A command

F. \_\_\_ All the above

G. \_\_\_ A, B and C

H. \_\_\_ A, B, C and D

I. \_\_\_ A, B, C and E

## THE HOLY SPIRIT IN THE LIFE OF A CHRISTIAN

### Lesson 5

When Jesus poured out the Spirit on all flesh on the day of Pentecost, the Holy Spirit started His ministry in the life of the Christians. All those who believed, repented and were baptized received the Spirit as a gift from God. "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit' ." (Acts 2:38)

What is the gift of the Holy Spirit mentioned in Acts 2:38? It is not the miraculous power that Paul described in 1 Corinthians 12 and that Jesus promised in Mark 16:17-20. This is obvious because the gift of the Holy Spirit in Acts 2:38 is promised for "all" that were baptized in the name of Jesus (Acts 2:39, 5:32) but it is a confirmed fact that miraculous gifts were not granted to all who were baptized. Nor did all who were baptized in water speak in tongues, prophesied

4. Nikan eniyan funni ni agbarapataki lati   awon i -iyanu ti baptisi pelumim  Emi?

T. \_\_\_\_ F. \_\_\_\_

5. Baptisi menuba ninu gbogbo Majemu Titun ni:

A. \_\_\_\_ Ifamoran, lapapo sambyk.

B. \_\_\_\_   ninu omi

C. \_\_\_\_   nipase eniyan

D. \_\_\_\_ ileri kan

E. \_\_\_\_ pipa  kan

F. \_\_\_\_ Gbogbo

loke g \_\_\_\_ a, b ati

c

H. \_\_\_\_ a, b, c ati d

I. \_\_\_\_ A, b, c ati e

Emi Mimo ni igbesi aye Onigbagb

Ek  5

Nigbati Jesu ta emi lori gbogbo eniyan ni ojo Pentikosti, Emi Mimo bere re

Ise iranse ninu igbesi aye awon Kristiani. Gbogbo awon ti o gbagbo, ronupiwada ti o si baptisi

gba emi bi ebun lati odo Olorun. Nigbana ni Peteru si wi fun won pe, lailai ronupiwada, ki a si baptisi re, olukuluku nyin, olukuluku

nyin, oyo Jesu Kristi fun idariji awon ese re. Ati pe iwoyoo gba ebun Emi Mimo ". (Awon Aposteli 2:38)

Kini ebun ti Emi Mimo daruko ninu Awon Aposteli 2:38? Kii se agbara agbara ti Paulu se apejuwe ninu 1 Korinti 12 ati Jesu se ileri ni Marku 16: 17-20. Eyi han nitori ebun Emi Mimo ni oruko Jesu (gbogbo "ti a fi baptisi ni oruko Jesu (Awon Aposteli 2:32) sugbon o je otito ti ko fun gbogbo awon ti o baptisi. Benigbogbo awon ti a ti baptisi ninu omi soro ni awon ede, sosele

or healed illnesses. Therefore, this gift, of Acts 2:38, is not a miraculous gift as in 1 Corinthians 12.

The gift of the Holy Spirit, promised in Acts 2:38 is the promise of the inner presence of the Spirit of God in the life of the Christians. The Spirit, given in our baptism, gives us a new spiritual life, with a new birth, and His personal indwelling.

I. The Spirit regenerates us (makes us to be born again into a new life) or renews us. This is part of our conversion.

Titus 3:5-6 – “He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior.”

John 3:5 – “Jesus answered, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit’.”

Romans 6:1-6 – “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.”

These scriptures show how one crucifies his old sinful life. Following this death he is buried by immersion and resurrected from the water

grave of baptism being give a new life (rebirth) and united with Christ in His Body, the Church.

II. The Spirit lives in or dwells in Christians, personally.

A. Jesus promised this.

John 7:37-39 – “On the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom

tabi awon aarun aisan. Nitorinaa, ebun yii, ti Ise 2:38, kii se ebun iyanu bi ninu 1 Korinti.  
12.

Ebun Emi Mimọ, ti a se ileri ninu AwonAposteli 2:38 ni ileri ti wiwa inu ti awon  
Emi Olurun ninu igbesi aye awon Kristiani. Emi, ti a fi ninu baptismu wa, fun wa ni igbesi aye emi  
titun, pelu ibi titun, ati lawagbe ara re.

I. Emi naa lo wa (je ki a se bi wa sinu igbesi ayetuntun) tabi tunse wa. Eyi ni  
apakan ti iyipada wa.

Titu 3: 5-6 - "Kii se nitori awon ohun olododo ti a se, sugbon nitori aanu re, eyiti o  
ta ara re si wa lori wa ti o ta ara re mo nipase Jesu Kristi Olugbala wa."

Johanu 3: 5 - "Mo so otito fun o, ko si eni ti o le wo ijoba Olurun ayafi ti o ba ni omi ati  
Emi."

Romu 6: 1-6 - "Ki ni ki a fi mo, ki a ma se mo nitori okuta ninu ope, gege bi a tija si i,  
gege bi a ti wo inu oku tuntun. Ti a ba ti mo igbesi aye tuntun. Ti a ba ti sinshin Iku re, a  
yoo wa ni isokan pelu re ninu ajinde re

Iwe-mimọ wonyi fihan bi eniyan seje ki eniyan ti o je elesese atijo re. Ni atele iku iku yii

Iboji ti baptisi nfunni ni igbesi aye tuntun (atunbi) ati isodokan pelu Kristi ninu re, ile ijosin.

II. Emi ni emi inu tabi gbe inu awon kristeni, tikalarare.

A. Jesu ti bura fun eyi.

Johanu 7: 37-39 - "Ni ojo ti o kehin ati ti o kehin ti ajo, o nwipe, eniti ogbe ti ongbe ti  
ongbe yoo san kuro ninu re. 'Nipa eyi o tumo si Emi, tani

those who believed in him were later to receive. Up to that time the Spirit had not been given [poured out], since Jesus had not yet been glorified.”

John 14:16-20 – “And I will ask the Father, and he will give you another Counselor to be with you forever, 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. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.”

B. This promise was fulfilled.

Acts 2:38-41 – “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.’ With many other words he warned them; and he pleaded with them, ‘Save yourselves from this corrupt generation.’ Those who accepted his message were baptized, and about three thousand were added to their number that day.”

Acts 5:32 – “We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him.”

Romans 8:9-11 – “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.”

Galatians 3:2-5 – “I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing—if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?”

Galatians 3:26-29 – “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.”

Galatians 4:5-6 – “Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.”

Awon ti o gbagbo ninu nigbamii lati gba. Ni akoko yen Emi ko fun [jade], nitori pe Jesu ko tiyin yin logo. "

Johanu 14: 16-20 - "Emi o si bi Baba, on o si fi o sile, nitoriti o ngbé pelu re. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin."

B. Ileri na si se.

Ise 2: 38-41 - Peteru dahun pe, gbogbo oru miiran ki o gba won, iwọ yoo pe won kuro ninu iran awon ese re. Ileri re ni a toju fun won lati ododo gbogbo re Egburun meta ni a safikun si nombawon ni ojo yen. "

Ise 5:32 - "Aje eleri nkan wonyi, beli Emi Mimọ ti fun fun awon ti o gbo."

Romu 8: 9-11 - "Iwo

Emi Olorun ngbe ninu re. Ati pe eniken ko ni Emi Kristi, Oun kii se

Kristi. Sugbon ti Kristi ba wa ninu re, ara re ti ku nitori ese, sibesibe emi re wa laaye nitori ododo. Ati pe ti Emi eniti o ji Jesu dide kuro ninu oku n gbe inu re, eniti o

Dide Kristi lati awon oku yoo tun fun laaye si awon ara ti gbogbo eniyan re nipase emi re, ti o ngbe inu re. "

Galatia 3: 2-5 - "Emi yoofe lati ko ekọ kan lati ododo re: Nje o jebi ohun ti o gbo ni bayi bi o ti gbagbo ohun ti o gbo?"

Galatia 3: 26-29 - "Gbogbo enyin ni omọ Olorun ni Kristi, nigbati iwọ je omọ-ogun Abrahamu, ati pe iwọ ni iru-ara re, iwọ li iru-omọ Abrahamu, ati omọ-ogun gege bi ileri."

Galatia 4: 5-6 - "Nitoripe Iwo ni omọ, Olorun ran Emi Omọ re sinu okan wa, Emi wa

Ti o bajade, Baba, baba. Iwo ko ni eru mo, sugbon omọ; Ati pe nitori iwọ ni Omọ, Olorun tije ki o di ajogun o paapaa.

1 Corinthians 6:19-20 – “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.”

1 Thessalonians 4:7-8 – “For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.”

C. His presence in us is God’s seal (His stamp or mark of approval and ownership). This gives us a sense of security.

Ephesians 1:13 – “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit.”

Ephesians 4:30 – “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

2 Corinthians 1:21-22 – “Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” The Spirit does not seal us; rather, the Father seals us with the Spirit. The Spirit is the stamp or mark that we belong to God. How do we know that we are stamped? God said we are!

1 John 4:10-13 – “Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. We know that we live in him and he in us, because he has given us of his Spirit.”

D. The Holy Spirit, given by God to the Christian, is the earnest of our inheritance. This gives us hope. This “earnest” is the down payment, given as a guarantee that the total blessing will be given. It is the guarantee that one day we will receive His glory.

Ephesians 1:14 – “Who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession-to the praise of his glory.”

2 Corinthians 1:22 – “He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”

2 Corinthians 5:5 – “Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.”

1 Korinti 6: 19-20 - "Şe o ko mọ pe ara rẹ jẹ tẹmpili ti Ẹmi Mimọ, ẹniti o jẹ Ninu rẹ, tani o ti gba lati ọdọ Ọlọrun? Iwọ kii şe tire; O ti ra ni idiyele kan. Nitorinaa ọlá ọlá fun ara rẹ. "

1 Tẹsalóníkà 4: 7-8 - "Nitori Ọlọrun ko pe wa ni alaimọ, şugbọn lati gbe igbesi aye mimọ. Nitorinaa, Ọlọrun, ẹniti o fun ẹmimimọ rẹ."

C. Wiwa rẹ ninu wa ni edidi Ọlọrun (ami-ontẹ rẹ tabi ami ti ifọwọsi ati nini). Yi fun wa ori ti aabo.

Efesu 1:13 - "Ati pe iwọ pẹlu wa ninu Kristi nigbati o gbọ ọrọ otitọ, Oluwa ihinrere ti igbala rẹ. Nigbati o gbagbọ, o samisi rẹ ninu rẹ pẹlu edidi, Ẹmi Mimọ ti o ileri. "

Efesu 4:30 - "Ati pe ki o ma şe ibanujẹ Emi Ọlọrun Ọlọrun, pẹlu ẹniti a fi edidi di ọ di ojo irapada."

2 Korinti 1: 21-22 - "Nitori Ọlọrun ni Ọlọrun ti nşe wa ati pe o duro şinşin ninu Kristi. Oun wa ti o fi emidi si wa, o si fi edidi rẹ wa sori wa, o si fi ẹmi rẹ si awọn ọkàn wa bi idogo wa, fifunni ohun ti o wa lati wa. " Ẹmi ko şe edide wa; dipo, baba şede wa pẹlu Oluwa

Emi. Ẹmí ni ontẹ tabi ami pe a jẹ ti Ọlọrun. Bawo ni a şe mọ pe a ti ni ontẹ? Ọlọrun sọ pe a jẹ!

1 John 4: 10-13 - "Awọn ọrẹ Olufe, niwọn bi Ọlọrun ti fẹ Ọlọrun mi.

D. Ọlọrun Mimo, ti Ọlọrun fi fun Onigbagbọ naa, ni anfani anfani wa. Eyi fun wa ni ireti. Eyi "Eleattere" ni isanwo isale, ti a fun ni işeduro ti ibukun lapapọ yoo jẹ fifun. Idaniloju wa pe ojo kan a yoo gba ogo rẹ.

Efesu 1:14 - "Ta ni ohun idogo ti o şe iranlọwọ fun ogún wa titi di ibi-ini Ọlọrun - fun iyin ti ogo."

2 Korinti 1:22 - "Ó fi eróró de wa, o fi ẹmi rẹ pamọ si ọkan wa bi idogo, işeduro ohun ti o nbọ."

2 Korinti 5: 5 - "Ni bayi Ọlọrun ni o ti sọ fun wa fun idiyii ati pe o ti fun wa ni ẹmi bi işeduro ohun ti o wa."

III. He strengthens us with power in the inner man.

Ephesians 3:16 – “I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being.”

---

IV. He encourages us.

Acts 9:31 – “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.”

V. He transforms us into the image of Christ.

Living in us, the Spirit transforms us into the likeness, image, of God and produces His fruit in us: love, joy, peace, longsuffering, gentleness, goodness, faith, gentleness and self-control in us.

2 Corinthians 3:18 – “And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”

Galatians 5:22-23 – “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”

A. LOVE: It comes from the Spirit.

Many people think that love is a feeling or emotion that a person feels toward someone. But the love that is the fruit of the Spirit is not an emotion or feeling, because you cannot command a feeling and we are commanded to love. Love means doing what is right. It is to practice (the golden rule). Matthew 7:12 – “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” The disciple of Christ can have this kind of love in his life. He can love God with all his heart and even his enemies. He can do it because God commands it and His Holy Spirit lives in his body so that he could produce the Spirit's fruit of love. A good way to explain love is to read what love does.

Romans 5:5 – “And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

1 Corinthians 13:4-7 – “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.”

---

III. O mu agbara wa pamọ ninu eniyan inu.

Efesu 3:16 - "Mo gbadura pe ninu awọn ọrọ ologo rẹ o le fun ọ ni agbaranipase Ẹmi rẹ ninu rẹ si-rẹ."

---

IV. O gba wa niyanju.

Iṣe 9:31 - "Iṣinnaijọsin jakejado Juaa, Galili ati Samaria gbadun akoko alafia. O ni okun; o si fun ẹmí Mimọ, o dagba ninu awọn nọmba, ti o ngbe ni iberu Oluwa. "

V. O yipada wa si aworan Kristi.

Nwa ninu wa, Ẹmi yipada wa si irisi, aworan Ọlọrun ati ayọ, alaafia, ife, igbagbo ati iṣakoso arare ninu wa.

2 Korinti 3:18 - "Ati awa, ẹniti o fi oju ti ara gbogbo ti o mọ gbogbo ogo Oluwa, ni o wa

Ti yipada si ẹmi rẹ pẹlu ogo ti npo-ruju lailai, eyiti o wa lati ọdọ Oluwa, ti o jẹ Ẹmi. "

---

Galatia 5: 22-23 - "Ṣugbọn eso ti Ẹmí ni ife, alaanu, oore, onírele. Lodi si iru nkan ti ko si."

A. Ife: O wa lati Emi.

Ọpọlọpọ eniyan ro pe ife jẹ rilara tabi ẹdun ti eniyan kan lara si ẹnikan. Ṣugbọn ife ti iṣe ti Ẹmi kii ṣe ẹdun tabi rilara, nitori o ko le paṣe kan ati pe a paṣe fun wa lati nife. Ife tumọ si ṣe ohun ti o tọ. Ojẹ lati ṣe adase (ofin goolu). Matteu 7:12 - "Nitorina ni ohun gbogbo, ṣe si awọn miiran ohun ti o ṣe si ọ, nitori akoso ofin ati awọn woli." Ọmọ-ẹhin Kristi le ni iru ife yii ninu igbesi aye rẹ. O le nife Ọlọrun pẹlugbogbo ọkàn rẹ ati paapaa awọn ọta rẹ. O le ṣe nitori Ọlọrun paṣe fun ati Emi mimọ wa ngbe ara rẹ ki o le jẹ eso ife ti ẹmi. Ona ti o dara lati ṣalaye ife ni lati ka kini ife ṣe.

---

Romu 5: 5 - "ati ireti ko baje wa, nitori Ọlọrun ti tú sinu ọkan wa nipase Ẹmí Mimọ, ẹniti o ti fun wa."

---

1 Korinti 13: 4-7 - "Ife ṣe suuru, ife jẹ iru. Ko ṣe ilara, ko ṣogo, kii ṣe

gberaga. Ko ṣe idaniloju, kii ṣe wiwa ara ẹni, o ko wa ni irọrun binu, o ma toju igbasile awọn aṣiṣe.

Ife ki a ṣe inura si ibi, ṣugbọn o mu pẹluotitọ. O ṣe aabo nigbagbogbo, igbẹkẹlenigbagbogbo, awọn ireti nigbagbogbo, awọn olukọ nigbagbogbo. "

---

B. JOY: It is the result of the Spirit.

Joy comes from the knowledge of the sufficiency of the power of God. The work of the Holy Spirit is to give to the believers the joy that Christ made available to them.

Acts 13:52 – “And the disciples were filled with joy and with the Holy Spirit.”

1 Thessalonians 1:6 – “You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.”

C. PEACE: It comes from the Spirit. It is the security of always being victorious in God.

Romans 14:17 – “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”

Philippians 4:5-7 – “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

Romans 8:37 – “No, in all these things we are more than conquerors through him who loved us.”

Jesus promised, “My peace I give you” (John 14:27). This fruit of the Holy Spirit is not dependent on the circumstances of this life because it is the “peace of God” given by the Spirit of God.

D. PATIENCE: It is the exercise of forgiveness. It is to show tolerance with patience when injustice is inflicted by others. It is patience under the pressure of the provocation. It is only by the Holy Spirit that we can fulfill the law that goes beyond forgiveness. The Spirit can give us the patience that God has for sinful men.

Romans 2:4 – “Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God’s kindness leads you toward repentance?”

Romans 9:22 – “What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath-prepared for destruction?”

---

---

B. AyQ: O jeabajade ti Emi.

AyQ wa lati imQ ti agbara ti agbara QIQrun. Ise Emí MimQ ni lati fun awQn onigbagbQ ayQ ti Kristi se si wQn.

AwQn ise 13:52 - "AwQn QmQ-ehin si kun fun ayQ ati ti emi mimQ."

1 Tesalóníkà 1: 6 - "IwQ di ikQni fun wa ati Oluwa; ni ayQ ti ipQnju, iwQ se itewQrQ ayQ pelu emi mimQ."

C. Alaafia: O wa lati Emi. O je aabo ti igbagbogbo ni isegun ninu QIQrun.

Romu 14:17 - "Nitori ijQba QIQrun kii se QrQ ti nje ati mimu,sugbQn ti

Ododo, alaafia ati ayQ ninu Emi MimQ. "

Filippi 4: 5-7 - "E mase se aniyannipaohunkohun,sugbQn ninu ohun gbogbo ati iwe-eri, wQn safihan awQn ibeere re si Kristijesu ninu Kristijesu."

Romu 8:37 - "Rara, ninu gbogbo nkan wQnyi ti a ju awQn agbejqro IQ nipaseeniti o fe wa."

WQn se ileri, "alaafia mi Mo fun Q" (Johannu 14:27). Eso Emi MimQ

gbarale awQn ayidayidaigbesi aye yii nitori pe "alafia QIQrun" ti Emi QIQrun fun.

D. SdGrd: Ojeadase idariji. Oje lati safihan ifarada pelu s paciencerunigbati aisododo ni o gbanipase awQn miiran. Oje sdGrd labe tite ti ilana naa. Nipa Emí MimQ nikan ni a le mu ofin se pe o kQjaidariji. Emí le fun wa ni ifarada pe QIQrun ni fun awQn Qkunrin mimQ.

Romu 2: 4 - "Tabi iwQ yoo fi egan fun QrQ oore re, farada ati s pacienceru, Kiye mQ pe anu QIQrun nfi Q IQ si ironupiwada?"

Romu 9:22 - "Etewe Jihatehe JinadQho etQn, yí ohàn nado do agblenume etQn le bo na nudetQ lepo-nujQnutQn etQn le dopoponu na yí?"

E. KINDNESS: It is the desire to do good and not to harm others. It is love in action. A good way to please the God is to be kind to His other children.

F. GOODNESS: This quality differs from kindness as intentions differ from actions. Benignancy is intention, goodness is action. To be good is to practice what is good.

Matthew 25:34-36 – “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me’.”

Goodness is love in benevolence acts toward others. Peter said that Jesus walked around doing good. Barnabas was a good man, full of the Holy Spirit and faith (Acts 11:24 – “He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord”). If more Christians had this fruit of the Holy Spirit, there would be more people converted to Christ.

G. FAITHFULNESS: It means to be loyal, worthy, reliable, trustworthy. Few things in the Christian life are more important than to be faithful. The faithful servant will be rewarded by God. Literally, faithfulness means to be full of faith until the end. Jesus is our example of faithfulness.

1 Corinthians 4:2 – “Now it is required that those who have been given a trust must prove faithful.”

Matthew 25:23 – “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!’”

Hebrews 3:1-4 – “Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. He was faithful to the one who appointed him, just as Moses was faithful in all God's house. Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.”

H. GENTLENESS: It means “to be under the control of God.” Gentleness is not weakness, but strength controlled by God. Moses is an example of gentleness’ (Numbers 12:3) The Greeks

E. Ife: Ojeife lati se rere ati kii se ipalara fun awQn miiran. Ojeife ni ise. Qna ti o dara Lati wu QIQrun ni lati se rere fun awQn QmQ re miiran.

F. Oore: Didarayii se iyatQ si aanu bi awQn ero yatQ si awQn ise. Rivangncym je ero, oore je ise. Lati dara ni lati se adase ohun ti o dara.

Matteu 25: 34-36 - "Qba yoo sQ si awQn ti o je ibukun mi pe, Emi ti fi agbara fun mi, emi o fun mi ni tubu, mo wa ninu tubu ati pe o wa ninu tubu ati pe o wa ninu mi '!"

Oore je ife ni awQn ise oninuure si awQn miiran. Peteru wi pe Jesu rin kakiri n O dara. Barnabajeeniyani ti o dara, o kun fun Emi MimQ ati igbagbQ (AwQnAposteli 11:24 - "O dara Eniyan, o kun fun Emi MimQ ati igbagbQ, ati QpQIQpQ eniyan pupQ ni wQn mu wa si Oluwa ").  
Ti awQn Kristiani die ba ni eso eso mi ti Emi MimQ, awQn eniyan die sii yoo yipada si Kristi.

G. AwQnotitQ: O tumQ si latije idurosinsin, ti o tQ, igbekele, igbekele. Die ninu awQn nkan ninu Igbesi Kristieni ni o se pataki ju lati jeolootitQ IQ. Iranse iranse naa yoo san esan nipase QIQrun. Ni abinibi, OtitQ tumQ si lati kun fun igbagbQ titi di opin. Jesu ni afele wa ti otitQ wa.

1 Korinti 4: 2 - Nje bayi ni a nilo pe awQn ti o ti fi igbekele gbQdQ jeolitQ. "

Matteu 25:23 - "Oluwa re wi pe, 'Daradara, o ti se, iranse ati olitQ! O ti olitQ pelu ohun die; Emi o fi Q ni agbara ohun pupQ. Wa ki o pin ayQ oluwa re! '"

Heberu 3: 1-4 - "Nitorinaa, awQn arakunrin mimQ, ti o pin ninu ipe ti Qrun, fix awQn ero re Li Jesu, àpQpQ àti àldfià tí a jejewQ. OjeolitQ si eniti o Ti yan fun Mose, gege bi Mose ti jeolitQ lojugbogbo ile QIQrun. Jesu ti rii Jesu ti o ye QwQ ti o gaju Mose IQ, gege bi akQwe ti ile ti o tobi ju ile IQ.

H. Ijinle: o tumQ si "lati wa labe isakoso QIQrun." Onirele kii se ailera, sugbQnagbara ti QIQrunsakoso. Mose je apeere ti ibanuje '(awQn nQmba 12: 3) AwQn Hellene

used the word gentleness to describe a tamed animal, trained to obey orders. The Christian with this fruit of the Spirit is trained to obey the orders of God, without complaining.

I. SELF CONTROL: We cannot obey God without discipline. In 1 Corinthians 9:25 we see an example of this virtue - "Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever" Self-control, through the Holy Spirit, helps the Christian to crucify the old man, with its old habits, so that the new man can be raised in newness of life.

Although this passage in Galatians speaks of the fruit of the Spirit, we have a role to play in its development. Our responsibility is to work alongside of the Spirit. How does the Spirit work? He works by means of the Word and He intercedes for us. Galatians 5 implies that while we listen to Spirit inspired Word and walk in His instructions, this quality is developed inside our souls.

1 Peter 1:5-8 – "Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy."

We know that He transforms us into the image of Jesus while we contemplate the glory of Christ as in a mirror.

2 Corinthians 3:18 – "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

VI. He contributes to our spiritual growth.

Romans 8: – "1 Therefore, there is now no condemnation for those who are in Christ Jesus, 2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. 3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he

Ti lo okunrin ti o ni oye lati se apejuwe eranko ti o fiweranşe ti o ta pada, oşişe lati gboran si awon aşe. Onigbagbo pelu eso eso yii ni won oşişe lati pa awon aşe Olurun mo pe awon aşe Olurun, laisi kikojo.

I. Işakoso ara eni: A ko le gboran si Olurun laisi ibawi. Ninu 1 Korinti 9:25 A rii apeşere ti agbarayii - "gbogbo eniyan ti o di ade ti o je ti o kehin lailai" awon iwa atijo ti yoo pe.

Biotilejepe ayeyii wa ni awon ara Galatian soro nipa eso ti Emi, a ni ipa lati mu şise ninu re Idagbasoke. Ojuse wa ni lati şise ni ege emi. Bawo ni Emi n la şise?

O şise nipase oro naa ati pe o di akopo fun wa. Galatian 5 tumo si pe lakoko ti awa

Tetisi oro ti emi ti emi ki o rin ninu awon ilana re, didarayii ni a dagbasoke ninu awon emi wa.

1 Peteru 1: 5-8 - "Eniti o le yorisiyin, ogo ati ola nigbati won bayo ninu igba die. Ko ri i, iwoferan re; ati botilejepe o ko rii i bayi, o gbagbo ninu re ti o si kun fun ayọ ati ologo ologo. "

A mo pe o yipada wa si aworan Jesu lakoko ti a ro pe ogo Kristi bi digi kan.

2 Korinti 3:18 - "Ati awa, eniti o fi oju ti ara gbogbo ti o mo gbogbo ogo Oluwa, ni o wa

Ti yipada si emi re pelu ogo ti npo-ruju lailai, eyiti o wa lati odo Oluwa, ti o je Emi. "

VI. O takantakan si idagbasoke emi wa.

Romu 8: - "1Nitorina, ko si adabi fun awon ti o wa ninu Kristi Jesu, 2 Nitori nipari omoro re ni ominira lati odo awon eleşe ti emi latije ore-ese. Ati nitorinaa o

condemned sin in sinful man, 4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

“5 Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. 6 The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; 7 the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. 8 Those controlled by the sinful nature cannot please God.

“9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. 10 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. 11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

“12 Therefore, brothers, we have an obligation-but it is not to the sinful nature, to live according to it. 13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, 14 because those who are led by the Spirit of God are sons of God. 15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.' 16 The Spirit himself testifies with our spirit that we are God's children. 17 Now if we are children, then we are heirs-heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

“18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. 19 The creation waits in eager expectation for the sons of God to be revealed. 20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

“22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently.

“26 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 with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

“28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose. 29 For those God foreknew he also predestined to be

4 Ni dase ese ninu eniyanelese, 4 Ni ase ti awQn ibeere ododo ti Ofin ba de ni kikun ni wa, ti ko gbe ni ibamu si ibugbeelesesugbQn gege bi Emi.

NwQneni tí h wà gege bí ìselese tí emí tí nípa Emí nípa ènìyàn nià, ikG kð lè se fGn QIQrun;

Sibesibe,sibesibe, ko ni ofin mQ nipaseelese ohunkohun sugbQnnipase Emí, ti Emi QIQrun ba sQrQ.

ngbe ninu re. Ati pe bi enikení ko ba ni Emi Kristi, Oun kii se ti Kristi. 10

sugbQn ti Kristi ba wa ninu re, ara re ti ku nitori ese, sibesibe emi re wa laaye nitori

ododo. 11 Ati bi Emi eniti o ji Jesu dide kuro IQdQ awQn okG n gbe inu re, on

Tani o gbe Kristi dide kuro ninu awQn okG yoo fun ni laaye si awQn ara ti gbogbo eniyan re nipaseemi re, ti o ngbe inu re.

"12 Nitorina, arakunrin, awa ko ni ojubo, lati gbe Q ni ibamu si iberu,sugbQn o gba emi QmQ. Oun yoo sQkun, 'Abba, Baba.

"18 Mo ro pe awQn ijiya wa IQwQIQwQ ko tQ si ogo ti yoo safihan ni ireti ti o wa ni itara, pe nipaseeda 21 ti o wa ni itara ati mu wa sinu ominira ologo ati mu wa sinu ominira ologo ti awQn QmQ QIQrun.

"22 A mQ pe gbogboeda ti njere bi ninu awQn irora QmQ–ehin ni itewQgba. Ni, a duro fun alaisan.

"26 Ni Qna kanná, Emi naa se iranIQwQ fun wa ninu ailerá wa. A ko mQ ohun ti o ye lati

Gbadura fun,sugbQn Emí tìkarare gbapa fun wa pelu awQn QrQ ti awQn QrQ ko le salaye. 27 ati

Eniti o se awari Qkàn wa mQ Qkan ninu emi, nitori Emi bebe fun awQn eniyan mimQ ni ibamu QIQrun.

"28 A si mQ pe ninu ohun gbogbo QIQrunsi se fun ire ti awQn ti o feran re, eniti o pe ni idi gege bi QIQrun ifigbele fun je.

conformed to the likeness of his Son, that he might be the firstborn among many brothers. 30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”

#### A. What happens to a person who does not have the Spirit?

1. He is under the law of Sin; that is, under the control of sin and will not be able to help himself. He is walking toward destruction. (verse 2 also Galatians 5:17)
2. He is unable to obey the law. The weakness of our nature, wounded by sin, is unable to do what God wants us to do. All sin. (vs 3)
3. He is in the process of death. As a cadaver is decomposing, so is the person without the Spirit. He has an inclination toward sin (verse 5) and walks according to the principles of sin (v4). His destiny is death. (verse 6)
4. He is at war with God. No matter what he does, his lifestyle always offends God. (verse 7) He is unable to do good deeds for the right motives and methods. (verse 8)
6. He is living for eternal death. He thinks he is really living but he is killing himself, eternally. (verse 13)
7. He is not saved and is not of God. If someone does not have the Spirit as the mark of God's ownership, he does not belong to God. (verse 9)

#### B. What happens when a person has the Spirit?

1. There is no condemnation. We are forgiven by Christ. We escape the vicious cycle of sin and we can live under another law, the law of the Spirit who is the source of true life. (verses 1-2)
2. We are free from the slavery of Satan. Christ overcame and condemned sin. We are free from the principle of sin that acts in us, enslaving us. (vs 2-3; 2 Corinthians 3:17; Galatians 5:13).
3. We are able to obey God. Before conversion, we could not obey God. Now, with the Spirit it is possible and it is a command. (verse 4 also Galatians 5:16).
4. We are under the influence and control of the Spirit. “According to the Spirit” gives the idea that our way of living is now the Holy Spirit. (verse 4)
5. We are in a process of growth. We begin by inclining ourselves for the things of the Spirit. As we continue in this path we find ourselves more and more inclined to follow the Spirit. (vs 5-6)
6. We are able to please God. In spite of sin, our spirit lives in the forgiveness of God. In spite of death, our bodies will be raised by the Spirit. (verses 10-11)

Ti dojuko fun iriran Omọ rẹ, ki o le jẹ akọbi laarin ọpọlọpọ awọn arakunrin. 30

Ati awọn ti o si tẹsẹ silẹ, o pè; awọn ti o pe, O tun solare; awọn ti o dala, o tun şe ylari. "

A. Kini o şeḷẹ si eniyan ti ko ni Ẹmi?

1. O wa labẹ ofin eṣe; Iyẹn ni, labẹ iṣakoso eṣe ati kiiyoo ni anfani lati şe iranlọwọ fun arare.

O nlọ si iparun. (eṣe 2 tun 5:17)

2. Kò le pa ofin si ofin. Ailera ti iseda wa, ti o gbogbẹ nipase eṣe, ko lagbara lati şe

Ohun ti Ọlọrun fẹ ki a şe. Gbogbo eṣe. (VS 3)

3. O wa ninu ilana iku. Bi Cadaver jẹ jije, beḗ ni eniyan laisi Ẹmi. O ni ifisi si eṣe (eṣe 5) ati ki o rin ni ibamu si awọn ipilẹ eṣe (V4). Tire

Kadara ni iku. (eṣe 6)

4. O ti wa ni ogun pẹlu Ọlọrun. Ohunkohun ti o şe, igbesi aye rẹ binu nigbagbogbo fun Ọlọrun. (eṣe 7)

Ko lagbara lati şe awọn iṣe to dara fun awọn idi ti o tọ ati awọn ọna. (eṣe 8)

6. O ngbe fun iku ayeraye. O ro pe o wa laaye looto sugbọn o pa ara rẹ, laye.

(eṣe 13)

7. O ko ni fipamọ ati kii şe ti Ọlọrun. Ti ẹnikan ko ba ni Ẹmi bi ami Ọlọrun

nini, Oun kii şe ti Ọlọrun. (eṣe 9)

B. Kini yoo şeḷẹ nigbati eniyan ba ni Ẹmi?

1. Ko si ibawi. Kristi ni a dari wa. A sa fun omọ ti o buruju ti eṣe ati pe a le gbe labẹ ofin miiran, ofin Ẹmí ti o jẹ orisun ti igbesi aye tootọ. (Awọn eṣe 1-2)

2. A ni ominira lati ọdọ ifisilẹ Satani. Kristi bori eṣe. A ni ominira

Lati inu iwe eṣe ti o nṣe ninu wa, ẹrù wa. (vs 2-3; 2 Korinti 3:17; Galatia 5:13).

3. A ni anfani lati gboran si Olorun. Ṣaaju iyipada, a ko le gboran si Ọlọrun. Bayi, pẹlu Ẹmi o

şe şe ati pe o jẹ aṣe. (eṣe 4 pẹlu Galatia 5:16).

4. A wa labẹ ipa ati iṣakoso ti Ẹmí. "Geḗbi Ẹmí" n fun imọran

pe ọna igbesi aye wa ni Ẹmi Mimọ. (eṣe 4)

5. A wa ninu ilana idagbasoke. A beḗ nipaidilọwọ ara wa fun awọn ohun ti Ẹmi. Bi a şe tẹsiwaju ni ipa-ona yii a wa ara wa diẹ sii ati ni idamu diẹ sii lati tẹle ẹmi. (VS 5-6)

6. A ni anfani lati wu Ọlọrun. Lai şe ẹmi wa, ẹmi wa ba wa ninu idariji Ọlọrun. Ni p

Ti iku, ara wa yoo jindenipase Ẹmí. (Awọn eṣe 10-11)

### C. How to act when one has the Spirit?

1. Do not say that we are forced to sin. None of us should sin. Now we are able, by the Spirit, to obey God. (verse 12)
2. Put to death self and the sin in us. Jesus said that the road to life was death (Mark 8.35; John 12.25). Let us use the Spirit to kill our sinful nature, and live for Christ. The only "insecticidal" that kills the flesh is the Holy Spirit. (verse 13)
3. Allow yourself to be guided by the Spirit; that is, obey God the Father out of gratitude and love for the One who forgave our sins. (verses 14-17)

Trust in God. What we cannot do, God can. When we lack the words for prayer, God stills knows all. Have faith in him and no problem cannot be overcome (verses 26-27).

### VII. The Spirit's presence motivates us toward a holy life.

1 Corinthians 6:19-20 – "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body."

### VIII. Freedom comes and legalism goes out when we are guided by the Spirit Galatians

5:18. We are freed from the futile attempts to be justified by law and we receive the power to obey God.

Galatians 5:18 – "But if you are led by the Spirit, you are not under law."

### IX. We enjoy an environment conducive to spiritual growth.

Romans 14:17 – "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit."

#### A. We pray in the Spirit.

Ephesians 6:18 – "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

#### B. We love one another in the Spirit.

Colossians 1:8 – "And who also told us of your love in the Spirit."

C. Bawo ni lati  e nigbati  nikan ba ni  mi?

1. Ma e s  pe a fi agbara mu wa lati  e. Ko si  kan ninu wa ti o ye ki o  e. Bayi a ni anfani, nipa  mi, lati  egbor n s   lorun. ( e  12)

2 Pa ara  ni ati  e  ninu wa. Jesu s  pe opopona si igbesi aye je iku (Marku 8.35; John 12.25).   je ki a lo  mi lati pa iseda wawe, ki o si wa laaye fun Kristi. "Intecticidal" ti o pa  ran ni  mi Mim . ( e  13)

3. Gba ara re laaye lati wa ni itosona ti  mi; iye n ni pe, gbigbo si  lorun baba lati inu  pe ati Ife fun  niti o pa awon  e  wa kuro. (Awon  e  14-17)

Gbekele  lorun. Ohun ti a ko le  e,  lorun le. Nigbati a ko ba ni awon  ro naa fun adura,  lorun tun mo gbogbo re. Ni igbagbo ninu Re ati pe ko le bori (awon  e  26-27).

VII. N w j  tif [[j]] wa si iwa m m .

1 Korinti 6: 19-20 - " e o ko mo pe ara re je tempili ti  mi Mim ,  niti o je Ninu re, tani o ti gba lati  do  lorun? Iwo kii  e tire; O ti ra ni idiyele kan. Nitorinaa  la  la fun ara re. "

VIII. Ominira wa ati ofin jade nigba ti a ba ni itosona ti  mi

5:18. A ni ominira lati awon igbiyanju asan latije idalare nipase ofin ati pe a gba agbara lati gbor n si  lorun.

Galatita 5:18 - " ugbon bi o ba ti fi  mi re  e, iwo ko wa lab  ofin."

IX. A gbadunagbegbe ti o ni oye si idagbasoke  mi.

Romu 14:17 - "Nitori ijoba  lorun kii  e  ro ti njeun ati mimu,  ugbonododo, alafia ati ay  ninu  mi Mim ."

A. A gbadura ninu  mi.

Efesu 6:18 - "Ati gbadura ninu  mi lori gbogbo awon igbayapelugbogbo awon ife ati awon ibeere. Pelu eyi ni gbigbadura ati nigbagbogbo ni gbogboeniyani mim ."

B. A  eran ara wa ninu  mi.

Koles 1: 8 - "Tani o tun s  fun wa fun wa ni ife re ninu  mi."

C. We rejoice even in afflictions.

1 Thessalonians 1:6 – “You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.”

D. We worship in the Spirit.

Philippians 3:3 – “For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh.”

1. What did Jesus pour out on all people on the day of Pentecost?

- A. \_\_\_ Forgiveness to everyone
- B. \_\_\_ The Holy Spirit
- C. \_\_\_ Power for everyone to work miracles

2. When does the Holy Spirit begin to dwell in a person?

- A. \_\_\_ Birth
- B. \_\_\_ Death
- C. \_\_\_ Following their death to sin, burial and resurrection, baptism into Christ.

3. If one who is in Christ allows, the Holy Spirit will transform them into God's likeness.

T. \_\_\_\_\_ F. \_\_\_\_\_

4. Which one is NOT a fruit of the Spirit?

- A. \_\_\_  
Love
- B. \_\_\_  
Joy
- C. \_\_\_  
Peace
- D. \_\_\_  
Patience
- E. \_\_\_  
Kindness
- F. \_\_\_  
Sinlessness
- G. \_\_\_  
Goodness
- H. \_\_\_  
Faithfulness
- I. \_\_\_  
Gentleness
- J. \_\_\_  
Self-control

C. A yọ paapaa ninu iponju.

1 Tẹsalóníkà 1: 6 - "Iwọ di àmi nípa wa àti tí OLUWA; ni ayọ ti iponju, O gba ifiranṣẹ pẹlu ayọ ti Emi Mimo. "

D. A jọsin ninu Ẹmi.

Filippi 3: 3 - "Nitori a jẹ ẹnitiṣeṣeje, ẹniti o ba forigonipa Ẹmi Ọlọrun, ẹniti kò ba pipin si ara."

1. Kini Jesu tú jade lori gbogbo eniyan ni ojọ Pentikọstì?

A. \_\_\_ idariji si gbogboeniyan

B. \_\_\_ Ẹmi Mimọ

C. \_\_\_ Agbara fun gbogbo eniyan lati ṣiṣe awọn iṣe iyanu

2. Nigbawo ni Ẹmi Mimọ bẹrẹ lati gbeeniyani?

A. \_\_\_ ibi

B. \_\_\_ iku

C. \_\_\_ Leju iku wọn si eṣe, isinku ati ajinde, baptismu sinu Kristi.

3. Ti ẹnikan ti o wa ninu Kristi ngbanilaaye, Ẹmi Mimọ yoo yipada ṣe wọn si iriran Ọlọrun.

T. \_\_\_\_ F. \_\_\_\_

4. Enia kii ṣe eso ti Ẹmi?

A. \_\_\_ Love

B. \_\_\_ Ayọ

C. \_\_\_ Alaafia

D. \_\_\_ sùúrù

E. \_\_\_ aanu

F. \_\_\_ aise

G. \_\_\_ ire

H. \_\_\_ Otitọ

I. \_\_\_ onírele

J. \_\_\_ Iṣakoso ẹdun

5. A Christian, one in Christ, can live according to the sinful nature? T.

F. \_\_\_\_\_

## SINS AGAINST THE HOLY SPIRIT OF

### GOD Lesson 6

The Holy Spirit of God, through whom the Word of the Lord came to us and through whom God the Father and God the Son live in us, is a person. It is possible to sin against Him, just as it is possible to sin against the Father and the Son. One particular sin (blasphemy) is often referred to as the “unpardonable sin”.

### IT IS POSSIBLE TO BLASPHEME (SPEAK AGAINST) THE HOLY SPIRIT

Matthew 12:31-32 – “And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

Mark 3:29 – “But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.”

What is blasphemy against the Holy Spirit? The only passages that use this expression are: Mark 3:20-30 and Matthew 12:22-32. In both places Jesus was warning the Pharisees and Scribes about their unbelief that led them to attribute the miracles of Jesus (done by the power of the Holy Spirit) to demons. Mark 3:29-30 shows that the reason for Jesus’ warning was associated with the affirmation of the scribes. Therefore, we can say that:

A. Blasphemy against the Holy Spirit was the sin of deliberately attributing the acts of the Spirit, which were made to produce faith in Christ, to demons, preventing such a person from coming to faith.

B. It is an unpardonable sin because such a person will not come to believe in Christ where they can find forgiveness.

5. Kristiani, ọkan ninu Kristi, le gbe gege bi Iseda ti o mo?

T. \_\_\_\_ F. \_\_\_\_

## Èşẹ si Emi Mimọ Ọlọrun Ẹkọ 6

Emi Mimo Olorun, Nipase Re Ọrọ Oluwa wa si wa ati nipase eniti Ọlọrun

Baba ati Ọlọrun Ọmọ n gbe wa, eniyan je eniyan. O see se lati se si i, gege bi o ti je

O see se lati se si baba ati Ọmọ. Èşẹ kan pato (ọrọ odi) nigbagbogbotoka si bi "eşẹ ti ko see se".

O see se lati soro odi (soro lodi si) Emi Mimọ

Matteu 12: 31-32 - "Ati nitorinaa mo so fun o, gbogbo eşẹ ati ọrọ odi ati ọrọ odi ni yoo dariji awon okunrin, sugbon Oluwa Ọrọ odi si Emi, a kiyoo dariji. Enikeni ti o so ọrọ kan si omọ

Eniyan yoo dariji, sugbon enikeni ti o ba soro lodi si Emi Mimọ, a ko ni dariji, boya ni ojo-ori tabi ni ojo-ori de. "

Marku 3:29 - "Enikeni ti o ba koju si Emi Mimọ, ao darijiji; o jebi eşẹ ayeraye."

Ohun ti o le soro odi si Emi Mimọ? Awon ọrọ nikan ti o lo ikosile yii ni:

Marku 3: 20-30 ati Matteu 12.22-32. Ati awon ami mejeeji Jesu ni ikilo awon Farisi ati Olukoni nipa ase ti Jesu (se nipa Emi Mimọ) si awon emi esu. Marku 3: 29-3 fihan pe idi fun ikilo Jesu ni nkan se peluisodotun ti awon akowe. Nitorinaa, a le so iyan:

A. Ọrọ odi si Emi Mimọ ni eşẹ momomo se ifekufe ise ti Emi, si awon emi esu, idilowo iru eniyan lati bo si igbagbo.

B. Oje eşẹ ti ko see se nitori iru eniyan ko ni gbagbo ninu Kristi nibiti won le wa idariji.

C. It isn't people with doubts who have committed this sin but the person who doesn't want to know of God.

D. This "sin" is not to be equated with Acts 5:1-11; Hebrews 6:4-6 and 1 John 5:16-17. A certain parallel exists since these passages talk about a deliberate rejection of Christ and the Gospel. But still, in the context of the gospels, blasphemy against the Holy Spirit was attributing the power of the miracles of Jesus to demons and not to the Holy Spirit.

#### IT IS POSSIBLE TO INSULT THE HOLY SPIRIT

Hebrews 10:26-29 – "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?"

This sin was committed by the Jews who renounced the faith after becoming disciples of Christ.

#### IT IS POSSIBLE PUT OUT THE SPIRIT'S FIRE

1 Thessalonians 5:19 "Do not put out the Spirit's fire."

This is the sin of not taking seriously an activity of the Spirit in your life. If the Spirit gives you a gift, service or function in the body of Christ but you do not use or exercise it, you are putting out the Spirit who wants to work in your life. If you continuously say "No" to Him, the fire of the Spirit is being extinguished.

#### IT IS POSSIBLE TO GRIEVE THE HOLY SPIRIT

Ephesians 4:25-30 – Speaking to those in Christ who have the Holy Spirit dwelling in them, Paul stated "25Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. 26 "In your anger do not sin": Do not let the sun go down while you are still angry, 27 and do not give the devil a foothold. 28 He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may



have something to share with those in need. 29 Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. 30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”

We can do this by:

Impure language (verse 25 “Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body” and verse 29 “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen”).

By words of anger against others (verse 26 “In your anger do not sin: Do not let the sun go down while you are still angry”).

By robbery and laziness (verse 28 “He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.”) Little things do matter. Remember that He is our constant companion.

IT IS POSSIBLE TO LIE TO and TO TEMPT THE HOLY SPIRIT

Acts 5:3 – “Then Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?’”

Acts 5:9 – “Peter said to her, ‘How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also’.”

IT IS POSSIBLE TO RESIST THE HOLY SPIRIT

When people resist the word of God given by means of men inspired by the Spirit, they resist the Spirit.

Acts 7:51 – “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!”

ni nkankan lati pin pelu awQn ti o nilo. 29 Ma seje ki eyikeyi QrQ aisedeede jade ti

AwQn enu re, sugbQn kini ohun ti o se iranlQwQ fun ki o kQ awQn miiran soke gege bi awQn aini wQn, pe o le gbo awon awon ti o gbo. 30 Mase se ibanuje Emi MimQQIrun, eniti a fi edidi di Q fun QjQ irapada. "

A le se eyinipase:

Nitori QmQ-QwQ 25 "Nitorinaa je ki oludugbo kQ, fun gbogbo awQn QmQ egbe ti ara re, bikosepe ohun ti o se iranlQwQ fun awQn enu re, ki o mi ba se iranlQwQ fun awQn enu re gege bi awQn nkan ti o tetisi awQn ti o tetisi awQn ti n gbQ,

Nipa awQn QrQ ibinu lodi si awQn miiran (ese 26 "Ninu ibinu re 26" Ninu ibinu re 26 "Ninu ibinu re: maseje ki oorun ki o ba lQ nigba ti o binu".

Nipajija ati iji (ese 28 "Eniti o tiji dide, ko le sise, n se ohun kan lati pin pelu awQn ti o nilo.") AwQn ohun kekere se pataki. Ranti pe o jealabasisepQ wa nigbagbogbo.

O see se lati dubule si ati lati dan Emi MimQ

AwQnAposteli 5: 3 - "Peteru sQ pe, 'Anania, bawo ni Satani ti fi kun Qkàn re ti o ni PurQ fun Emí MimQ ati pe o ti tQjudie ninu owo ti o gba fun ile na? '

Ise 5: 9 - "Peteru si wi fun u pe, Yio se le se idanwo Emi Oluwa? Wan!

O see se lati koju Emi MimQ

Nigbati awQn eniyan tako QrQ QIrun ti o fun awQn Qkunrin ni atileyin ti Emi ni, wQn koju Emí.

AwQn ise 7:51 - "O tGn o je arakunrin, pelu awQn QkanalaikQla! IwQ dabi awQn baba re: IwQ nigbagbogbo kQ Emi MimQ!"

## IT IS POSSIBLE TO REVOLT AGAINST THE HOLY SPIRIT

Psalm 106:33 – “For they rebelled against the Spirit of God and rash words came from Moses' lips.” To refuse to obey is rebellion.

## IT IS POSSIBLE TO PROFANE THE SPIRIT

1 Corinthians 6:19 – “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own.”

1. Blasphemy against the Holy Spirit is deliberately attributing the acts of the Holy Spirit to demons.

T. \_\_\_\_\_ F. \_\_\_\_\_

2. A Christian can deliberately keep on sinning after he receives the knowledge of the Truth. T. \_

F. \_\_\_\_\_

3. A Christian can remove the Spirit from their life. T.

F. \_\_\_\_\_

4. Is it possible for a Christian to lie to the Holy Spirit? T.

F. \_\_\_\_\_

## THE GIFTS OF THE HOLY SPIRIT FOR

### SERVICE Lesson 7:

Jesus, returning to heaven, gave gifts to men by means of the Holy Spirit. For the purpose of this study, we will divide these gifts into two groups:

1. Gifts associated with the initial preaching of the Word in order to confirm the proclamation through signs and wonders. These gifts would be miraculous and temporary.

O see se lati sQte si Emi MimQ

Orin Dafidi 106: 33 - "Nitori wQn sQte si Emi QlQrun ati awQn QrQ isubu ti o wa lati inu awQn ete Mose." Lati kQ lati gbQràn si isQte.

O see se lati se iyatQemi naa

1 Korinti 6:19 - "se o ko mQ pe ara mi je ti Emi MimQ, ti o wa ninu re, tani o ti gba lati QdQ QlQrun?IwQ kii se tire."

1. SQrQ odi si Emi MimQ je ohun kikQsile ti awQn ise ti Emi MimQ si emi èsu.

T. \_\_\_\_ F. \_\_\_\_

2. A Kristiani le mQQmQtQ ni ki o je ki o dese lehin ti o gba imQotitQ.

T. \_\_\_\_ F. \_\_\_\_

3. Onigbagb le leyQ emi kuro ni igbesi aye wQn.

T. \_\_\_\_ F. \_\_\_\_

4. se o see se fun Kristiani lati purQ fun Emi MimQ?

T. \_\_\_\_ F. \_\_\_\_

AwQneburun ti Emi MimQ fun EkQ ise 7:

Jesu, o pada si Qrun, fun awQn eniyannipase Emi MimQ. Fun idi ti iwadiiyii, a yoo pin awQn ebun wQnyi si awQn egbe meji:

1. AwQneburun ti o ni nkan se pelu iwaasu akQkQ ti QrQ naa lati jerisi ikede naa nipase awQn ami ati iyanu. AwQneburun wQnyi yoo je iyanu ati igba die.

2. Gifts that would be used for the brethren in service, one to another. These gifts were the permanent ones and continue until today.

The division into two groups is not perfectly drawn, however, because some gifts seem to fall in both groups. For example, gift of prophecy indicated the miraculous or supernatural act of receiving of knowledge of God but it was also used to serve (to build up) the brethren.

## THE SUBJECT OF SPIRITUAL GIFTS DEALS WITH THE ORGANIZATION OF THE CHURCH AND THE GRACE OF GOD.

### A. How the body of Christ functions

#### 1. The church is the body of Christ

Ephesians 1:9-10 – “And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment-to bring all things in heaven and on earth together under one head, even Christ.”

The dream of Jesus is to have a church just like he is. As the church of Jesus Christ, the spiritual body of Christ, our identity helps us to know our purpose in life or our mission in the world. We are God's instrument to unite all things and all people to Jesus. That is why we exist. In practical terms what we do will be determined by our purpose in life. Your God-given ministry will contribute toward this purpose. To realize this dream costs a lot. We have to deny ourselves and submit to Jesus as the head or chief shepherd of the church.

#### 2. Jesus is the head of the church.

Ephesians 1:22 NKJV – “And He put all things under His feet, and gave Him to be head over all things to the church.”

Ephesians 4:15 NKJV – “But, speaking the truth in love, may grow up in all things into Him who is the head; Christ.”

Ephesians 5:23 NKJV – “For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.”

2. Awon ebun ti yoo see lo fun awon arakunrin ile-ise, okan si ekeji. Awon ebun wonyi ni awon Awon igbagbe ati tesiwaju titi di oni.

Pipin sinu awon egbe meji ko fa fifa daradara, sibesibe, nitori awon ebundie dabi pe o shu ni awon egbe mejeeji. Fun apeere, Ebun ti asotele ti toka si iyanu tabi ise ti Olorun sugbon o tun lo lati se iranse (latiko) awon arakunrin.

Koko-oru ti awon ebun emi se peluagbari ile ijosin ati oore-ofe Olorun.

A. Bawo ni ara Kristi se awon ise

1. Ile ijosin ni ara Kristi

Efesu 1: 9-10 - "O si so di mimo fun wa ni ohun ijinle ti ife re gege bi oore re idunnu, eyiti o pinnu ninu Kristi, lati fi si ipanigbati awon akoko yoo ti de

Ilan won - lati mu ki ohun gbogbo duro labe ni iri aye papo ni ori kan, ani Kristi. "

Ala ti Jesu ni lati ni ile ijosin kan bi o je. Gegebi Ile-ijosin ti Jesu Kristi, ara Kristi ti Kristi, idanimu wa se iranlowo fun wa lati mo idi wa ninu igbesi aye tabi ise wa ni agbaye. Ohun-elo Olorun ni a se gbogbo ohun ati gbogboeniyani si Jesu. Ti o ni idi ti a wa tele. Ni awon ofin ise ohun ti a se yoo pinnunipase idi wa ninu igbesi aye. Ise-iranse Olorun re yoo se alabapin si idi eyi. Lati mo alayii ni idiyele pupo. A ni lati ko ara wa ati fi si Jesu gegebi ori tabi ole Olufo-igbimo.

2. Jesu ni ori ijo.

Efesu 1:22 Bayi - "o si fi ohun gbogbo si ese re, o si fun u ki o je ori lori ohun gbogbo si ile ijosin."

Efesu 4:15 Nkjv - "Sugbon, nsoro otito ninu ife, le dagba ninu ohun gbogbo sinu re ti o je ori; Kristi."

Efesu 5:23 Bayi, "Nitori oko li o lori aya, gege bi Kristi se lori ile ijosin; on si ni Olugbala ara."

Colossians 1:18 NKJV – “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”

Colossians 2:19 NKJV – “And not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.”

3. The work belongs to Jesus, the Head. He coordinates the work. He decides what each member of the body ought to be doing in the church. Our part is to submit to him and try to recognize what he wants us to be doing, day by day, in the organization and in the work. We are personally responsible to him.

4. Jesus is not just a figurehead. Rather He is actively involved in all the church’s work. It is Jesus who guides, organizes, oversees and shepherds the body in order for us to be what He wants us to be and do what He wants us to do. Let us always seek His plan, His guidance, His wisdom and His will in our ministries.

Ephesians 1:22-2:1 – “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

5. Jesus operates today through the Holy Spirit, distributing gifts or services to the members of the body for the working of the church.

1 Corinthians 12:1-20 – “Now about spiritual gifts, brothers, I do not want you to be ignorant. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I tell you 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.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.

“Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, 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

Kokossians 1:18 Nkjv - "Ati pe on li ori ara, ile ijṣin, ẹnitiiṣeipileṣe lati awon okú, pe ni gbogbo nkan ti o le ni ipo-orṣ."

Kolosse 2:19 Nkjv - "Kò si di iyara si ori, lati inu gbogbo ara, jẹ ki o san pẹlu ilosoke ti o wa lati oḍo Ọlṣun."

3. Iṣe naa jẹ ti Jesu, ori. O ṣe atokṣo iṣe naa. O pinnu ohun ti o mọ ẹgbẹ kọkan ti o yẹ ki o ṣe ninu ile ijṣin. Apa wa ni latiyonda fun u ki o gbiyanju lati da wa duro, ni oṣo lojoojumọ, ni agbari naa ati ninu iṣe naa. Awa jẹ tikalararẹ lodi si rẹ.

4. Jesu kii ṣe apere kan. Dipo o ti ni agbaralowo ninu gbogboiṣe ile ijṣin. O ti wa ni Jesu ti o jẹ itosona, awon akoso, alabojuto ati awon oluso-olusun ni ara wa latije ohun ti Oun yoo ṣe ohun ti o fẹ ki a ṣe. Jẹ ki a wa nigbagbogbo ero rẹ, itosona rẹ, tire Ọgbon ati ife rẹ ninu awon ile-ekọ wa.

Efesu 1: 22-2: 1 - "Ati Ọlṣunbe ohun gbogbolabe ese rẹ o si yan fun u latije ori lori ohun gbogbo fun ijo, eyiti o jẹ ara rẹ, ekun ẹniti o kun ohun gbogbo ni ona gbogbo. "

5. Jesu nṣiṣe Loni Nipasẹ Ẹmi Mimo, pinpin awon ebun tabi awon iṣe si awon omo ẹgbẹ ti Ara fun iṣe ile ijṣin.

1 Korinti 12: 1-20 - "Bayinipa ebun ẹmi, awon arakunrin, Emi ko so fun o pe ẹmi Ọlṣun so pe, 'Jesu se nipasile,' gege bi Jesu ti n so

"Orisirisi awon ebun orisirisi wa, sugbon Ẹmi kanna. Awonorisirisi rẹ lo wa, sugbon Oluwa kanna. Awonorisirisi orisirisi wa, sugbon Ọlṣun kanna ni gbogbo won ni gbogbo eniyan.

"Nisinsinyi olukuluku ni ifihan ti a fun ni rere fun oore kanna

interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.

“Now the body is not made up of one part but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.”

a. The Spirit Places us in the Body:

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. (verses 12 and 13)

b. The Spirit Lives in us

If they were all one part, where would the body be? (verse 19)

c. The Spirit gives gifts to members of the body

There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. (verse 6-7)

d. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. (verse 11)

e. But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. (verse 18)

ItumQ itumQ awQn ahQn. Gbogbo awQn wQnyi ni ise ti Qkan ati emikanna, o si fi wQn fun QkQQkan, gege bi o ti pinnu.

"Ara naa je eyQkan, botilejepe o je QpQIQpQ awQn eya; ati pe o tile jepelu Kristi. Nitoriti gbogbo wa funni ni a fun emi kan lati mu.

"Bayi ara ko se ti apakan kan sugbQn ti ese. Ti ese ko ba sQ," Nitori emi ko ni ti ara, Emi ko jeoju ara, nibo ni gbogbo ara jeeti, nibiti yoo je Eye ti olfato je? SugbQn ni otitQQIQRun ti seto awQn apakan ninu ara, gbogbo wQn, bi o ti fe, awQn eya pupQ wa, sugbQn ara kan. "

a. Emi n sQ wa ninu ara:

Araje eyQkan, botilejepe o je QpQIQpQ awQn eya; Ati pe botilejepegbogbo awQn eya re je QpQIQpQ, wQn se ara kan. Nitorina o wa pelu Kristi. Fun wa ni a baptisigbogbo mi si ara-

Boya awQnJuu tabi awQn Hellene, erG tabi ni ominira - ati gbogbo wa fun emi kan lati mu. (AwQn ese 12 ati 13)

b. Emi ngbe ninu wa

Ti wQn ba jeapakankan, nibo ni ara yoo wa? (ese 19)

c. Emi fun awQn ebun si awQn QmQ egbe ti ara

AwQnorisirisi orisirisi wa, sugbQn QIQRun kanna ni gbogbo wQn ni gbogbo eniyan. Nisinsinsinsin fun QkQQkan a n safihan ti emi ti fun rere. (ese 6-7)

d. GbogbowQnyi ni ise ti Qkan ati emikanna, o si fi wQn fun QkQQkan, gege bi on ti pinnu. (ese 11)

e. SugbQn ni otitQQIQRun ti seto awQn eya ara ninu ara, gbogbo wQn, gege bi o ti fe wQn lati wa. (ese 18)

6. Christ organized His church by the Spirit through gifts. This means that the organization is much more than ministers, evangelists and those who are responsible for some areas of work. Each and every member is part of the organization.

## B. The grace of God

### 1. Grace Bestowed:

#### a. In the forgiveness of sins,

Ephesians 2:4-9 – “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God not by works, so that no one can boast.”

#### b. In our daily life.

2 Corinthians 9:8 – “And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.”

#### c. Even the service that you do for God in His kingdom is a favor that He grants

Ephesians 3:7-8 – “I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ.”

#### d. The grace of God gives ministries for us to do in the church.

### 2. The word “gift” emphasizes that it is a given thing. It is of grace

1 Peter 4:10-11 – “Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.”

Romans 12:3-6 – “For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many

6. Kristi şeto ijosin re nipa Emi nipase awon ebun. Eyitumo si pe ajo naa je die sii ju awon minisita, awon iherere ati awon ti o je iduro fun die ninu awon agbegbeise. Okokan ati pe gbogbo omogbe je apakan ti ajo naa.

B. Oore-ofe Olorun

1. Griceeds nestowed:

a. Ninu idariji awon ese,

Efesu 2: 4-9 - "Sugbon nitori ife re nla fun wa, ni oloro pelu awon ororo-rere ti oore re, lati gbe wa ninu aanu re Ti o ti fipamo, nipase igbagbo - kii se lowo arare, o je ebun Olorun kii se nipaise, nitorinaa ko si enikan ti o le sogo. "

b. Ninu igbesi aye wa lojumogbe.

2 Korinti 9: 8 - "Ati Olorun lesegbogbo oore fun o, ti o ni ninu ohun gbogbo ni gbogboigba, o fe gbogbo ohun ti o dara ni gbogboise rere."

c. Paapaa ise ti o nse fun Olorun ni ijoba re je oju-rere pe o nwonfun

Efesu 3: 7-8 - "Mo di iranşe fun iherere iranşe yiinipase ise oore-ofe Olorun ti a fun mi nipase awon eniyan Olorun.

d. Oore-ofe Olorun fun awon ise-iranşe fun wa lati se ninu ile ijosin.

2. Oro naa "ebun" tenumogbe pe ohun ti a fun ni. O ga julogbe

1 Peteru 4: 10-11 - "kokan okanye ki o lo ohunkohun ti ebun ti o ti gba lati sin awon elomiran, ni otitogbe abojuto oore-ofe Olorun ni awon ona orisirişi re. Ti eniken ba ba sorogbe, o ye ki o se bi okan sorogbe Awon orogbe Olorun pupogbe. Ti eniken ba n bogbe, o ye ki o se peluagbara Olorun pese, nitorinaa Ninu ohun gbogbo le yinnipase Jesu Kristi. Tire ni dogbe ati agbara lailai ati lailai. Amin. "

Romu 12: 3-6 - "Nitori nipa oore-ofe ti mo fun mi ni mo sogbe fun ara re ju ti idajo Olorun ti fun o lo. Gege bi gbogbo wa ko ni ise kann, nitorinaa ninu Kristi awa ti o je lopologbe

form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith."

3. "What has God given for me to do in the church?" "What is the service that Jesus chose for me in the church?" "What is my gift?"

We need to remember that we do not gain our place in the body because of our own effort; it is given by God (Jesus, by means of the Spirit). Your ministry in the church should not be what you chose for yourself but what He chose for you.

## II. SPIRITUAL GIFTS ARE FUNCTIONS, WORKS, SERVICES, MINISTRIES, ASSIGNMENTS

Romans 12:3-8 – "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully."

A. Gifts are functions (works, ministries, services, jobs, roles) that you, as a member of the body of Christ, fulfill.

1. Gifts are not talents. Even though any and all talents and resources should and could be used in the exercise of your gift. People are born with talents (natural abilities) but gifts are given to people only when they are a part of the body of Christ. Several New Testament gifts were outside the realm of talents, natural abilities (tongues, Paul was not an impressive public speaker, some apostles were unlearned fishermen who were chosen and then trained to the job.)

2. Gifts are not personalities (patience, tender, courageous, outspoken, etc.). The gift that Peter and Paul shared was that of an apostle, even with different personalities.

B. Gifts are services which various members are assigned by Jesus to exercise in a special way.

se ara kan, ati QmQ egbe kQQkan je ti gbogbo awQn miiran. A ni awQn ebun orisirisi, ni ibamu si wa fun wa. Ti ebun eniyan ba sQtele, je ki o lo ni ipin fun igbagbQ re. "

3. "Kini QlQrun ti fun mi lati se ninu ile ijQsin?" "Kini ise ti Jesu yan fun mi ninu ile ijQsin? " "Kini ebun mi?"

A nilo lati ranti pe a ko ni aye wa ninu ara nitori igbiyanjutiwa; oun Olorun (Jesu, nipaseemi). Isegun re ninu ile ijQsin koye ki o je ohun ti o yan fun ara re sugbQn ohun ti o yan fun Q.

II. AwQnebum ti emi je awQn ise, awQn ise, awQn ise, awQn isesise, awQn iseiyansile

Romu 12: 3-8 - "Nitori nipa oore-Qfe fun mi ni mo sQ fun ara re ni ibamu, ati ninu gbogbo wa ni wQn ni idajQpelu re. Gege bi QkQQkan wa ni gbogbo wQn Ebun eniyan ti sQtele, je ki o le lo ni nkan ti o je igbagbQ

A. AwQnebum je awQn ise (awQn ise, awQn ise-iranse, awQn ise, awQn ise, awQn ipa, awQn ipa) ti iwQ, bi QmQ egbe ti ara ti Kristi, mu se.

1. AwQnebum kii se talenti. Paapaa botilejepeeyikeyi ati gbogbo awQn ebun ati awQn orisunye ki o lo ninu adase ti ebun re. A bi eniyan pelu awQn talenti (awQnagbara aye) sugbQn awQn ebun ni a fun eniyan nikan nigbati wQnje apakan ti Kristi. QpQlQpQ awQn ebun Majemu tuntun je ni ita ilu ilu ti awQn talenti, awQn agbara ibaje (awQnahQn, Paulu kii se gbangbagbangba AgbQrQsQ, awQn aposteli ko ni ajQdun awQn apeja ti a yan ati lehinnaosise si ise naa.)

2. AwQnebum kii se awQn eniyan (s pacienceru, tutu, ni igboya, outto, bbl). Ebun ti Peteru ati Paulu pin ni pe aposteli, paapaa pelu awQn eniyan orisirisi.

B. AwQnebum je awQn iseeyitiQpQlQpQ awQn QmQ egbe ni a fun nipase Jesu lati lo adase ni Qna pataki kan.

1. All of us should serve but some are deacons; that is, servants with specific qualifications.
2. All of us should evangelize but some are evangelists.
3. All of us should be merciful but some have the gift of showing mercy.
4. All of us should contribute but some have the gift of giving.
5. All of us should take care of one another but some are shepherds (elders, pastors, overseers [guardians or sentinels]).

We can be involved in many areas of service but there are some services to which we were especially called. These are our gifts. The most important question in this sense concerning gifts is not “Lord, what do you want me to do?” but rather “Lord, in which ministry do you want me to specialize or dedicate myself?” Think of the gifts as your specialty.

C. Not all members have the same gifts but every Christian has one or more gifts. You were given a function, a service, a ministry, a responsibility in the church. It was Jesus, by means of the Holy Spirit who gave it to you. Each member of the body needs to find his or her proper place and prepare himself for his ministry. Each one of us needs to ask ourselves this question: “What is my responsibility in the church?” or “Who am I in the body of Christ?” A simple answer would be: “My responsibility in the church is to do whatever the Lord chose for me to do.” “My responsibility is according to the gift that God gave me.” The duty of each one is according to what God has given him. Romans 12:3 and 6 – “I say to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith ... Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith.”

The question then becomes, “What has God given me to do in the church?” “What is the ministry that Jesus chose for me in the church?” “What is my gift?” Your gift or ministry may change over time as in the case of Steven who began caring for the distribution of food to the widows (Acts 6: 4-5) and later was an evangelist (Acts 21:8).

### III. GIFTS ARE CALLED “SPIRITUAL GIFTS” .

2 Timothy 3:16-17 – “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

1. Gbogbo wa ye ki o sin sugbQn die ninu awQn diakoni; Iyen ni, awQn iransepelu awQn afijeeri kan pato.
2. Gbogbo wa ye ki o waasu sugbQn die ninu awQn ayanfe.
3. Gbogbo wa ni ye ki o je aanu sugbQn die ninu wQn ni ebu ti aanu.
4. Gbogbo wa ye ki o se alabapinsugbQn die ninu awQn ni ebu fifun.
5. Gbogbo wa ye ki o se abojuto ara wa sugbQn die ninu awQn olusQ-agutan je (awQnagba, pastors, alabojuto wQn [awQnolusQ tabi awQn sinatin]).

A le kopa ninu QpQIQpQ awQn agbegbe ti isesugbQn awQn isedie wa ti a pe ni pataki paapaa. WQnyi ni awQn ebu wa. Ibeere pataki julQ ni ori yiinipa awQn ebu kii se "Oluwa, kini o fe ki n se?" sugbQndipo "Oluwa, ninu ise-ise re ni o fe ki n se pataki tabi se iyasQtQ funrare mi?" Ronu nipa awQn ebu bi pataki re.

C. Kii se gbogbo awQn QmQ egbe ni awQn ebu kanna sugbQngbogboOnigbagb ni o ni awQn ebu kan tabi die sii. A fun Q ni isekan, ise, ise-iranse, ojuse kan ninu ile ijQsin. Jesu ni, nipase Emi MimQ ti o fi fun Q. Olukuluku ara ti ara nilo lati wa ibi re ti o ye tabi mura arare fun ise-iranse Re. Olukuluku wa ni ibeereyii: "Kini ojuse mi ni ile ijQsin?" Tabi "tani emi ninu ara Kristi?" Idahun ti o rQrun yoo je: "Oju mi mi ninu Ile-ijQsin ni lati se ohunkohun ti Oluwa ti Oluwayan mi lati se." "Iwosan mi wa ni ibamu si ebu ti QIQrun fun mi." Ojuse ti QkQQkan je ibamu si ohun ti QIQrun ti fun ni. Romu 12: 3 ati 6 - "" Mo sQ fun gbogbo eniyan ti o wa laarin iwQ, ki o ronu nipa ironupiwada pupQ ju ti QIQrun ti se idiwQ fun Q

wa, je ki a lo wQn: ti asQtele, je ki a sQtele ni ibamu si igbagbQ wa. "

Ibeere naa lehinnadi, "Kini QIQrun ti fun mi lati se ninu ijQsin?" "Kini ise-iranse ti Jesu yan fun mi ninu ile ijQsin?" "Kini ebu mi?" Ebu re tabi ise-iranse leyipada lakoko Qran ti Steven ti o bere si tQjupinpinounje fun awQn opo (awQnAposteli 6: 4-5) ati nigbamiije eni-Kristian (AwQnApo 21: 8).

III. AwQnebu ni a pe ni "awQnebu emi".

2 Timoteu 3: 16-17 - "Gbogbo awQn mimQ jeatileyin nipaseQIQrun ati ni ere fun ekQ, nitori ibawi, nitori ibawi atunse, fun ikekQ ni ododo; ki Qkunrin QIQrun le je deede, ni ipese fun gbogboise rere. "

The word of God equips us for our ministry. Through the Word the man of God will be equipped for the work. This means that the works must be spiritual because the Word deals with spiritual things. For example, the Bible does not teach the art of carpentry. It does not teach us how to use construction tools, calculators and computers. But, the Word does prepare a carpenter to do a spiritual work inside of his trade. Gifts deal with involvement with God and people. We must use these gifts serving one another and this brings glory to God. This illustrates one more time that gifts are not talents or skills. The skill of the carpenter in building houses does not come from the Word but his talent can be used for the glory of God. This talent can place him in places and situations to meet the needs of people. When somebody needs his talent, he can supply that necessity and, if given the opportunity, can share spiritual things in a spiritual way.

#### IV. THE ORGANIZATION OF THE CHURCH THROUGH GIFTS IS DIVERSE BUT UNITED

A. 1 Corinthians 12:1-11 – “Now about spiritual gifts, brothers, I do not want you to be ignorant. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I tell you 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.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.

“Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, 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. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

1. In the church there is unity in diversity. This is seen in the variety of gifts, all given by the same Spirit. Different Christians have different gifts or ministries and they all are to be used for the mutual well-being. (verses 4-7)

2. The context here, in Paul's example, is of miraculous spiritual gifts of the Holy Spirit. The New Testament mentions gifts that are miraculous. (verses 8-10)

Ọrọ Ọlọrun deko fun işe-iranşe wa. Nipase Ọrọ Ọlọrun Ọlọrun yoo ni ipese fun işe naa. Eytumọ si pe awon işe gbodo je ti emi nitori ọrọ naa şe adehun pelu awon nkan ti emi. Fun apeere, Bibeli ko ko awon aworan ti işe gbenana. O ko ko wa bi o şe le lo awon irinşe işe, awon işiro ati awon konputa. Şugbon, ọrọ naa mura gbenagbena lati je işe emi kan ninu işowo re. Awon ebun şe adehun pelu ilowosi pelu Ọlọrun ati eniyan. A gbodo lo awon ebun wonyi fun ara won ati pe eyi mu ogo fun Ọlọrun. Eyi şe apejuwe igbadię sii pe awon ebun kii şe talenti tabi awon ogbon. Ọlọgbongbenanalowo ni işe awon ile ko wa lati inu ọrọ şugbon talenti re le şe lo fun ogo Ọlọrun. Eleyii le gbe wa ni awon aaye ati awon ipo lati pade awon aini awon eniyan. Nigbati enikan ba nilo talenti re, o le teşiwaju ipese ti iwulo ati, ti o ba fun ni aye, le pin awon nkan ti emi ni ona emi kan.

IV. Agbari ile-ijosinnipase awon ebun je Oniruuru şugbon United

A. 1 Korinti 12: 1-11 - "Bayinipa ebun emi, awon arakunrin, Emi mo pe nigba ti emi Ọlọrun ti so pe, 'Jesu soro.

Egun ni fun un pe, 'Ko si si eniti o le wipe, Oluwa ni Oluwa, gege bi Baba mimo.

"Orisirisi awon ebun orisirisi wa, şugbon Emi kanna. Awonorisirisişe re lo wa, şugbon Oluwa kanna. Awonorisirisi orisirisi wa, şugbon Ọlọrun kanna ni gbogbo won ni gbogbo eniyan.

"Nisinsinyi olukuluku ni ifihan ti a fun ni rere fun oore kanna ati emikanna, o si fi won fun okokan, gege bi o ti pinnu. "

1. Ninu ile ijosin ko wa ninu iyato. Eyi ni a rii ninu awon ebun orisirisi,gbogbo emi fun. Awon Kristiani orisirisi ni awon ebun orisirisi tabi awon işe-şise won ati pe gbogbo won ni lati lo fun Daradara iwa-şise. (ese 4-7)

2. Ijo wo ni ibi, ninu apeere Paulu, je awon ebun emi ti o ni imo-emi ti Emi Mimu. Awon Majemu TitunAwon ebun ti o menuba ti o je iyanu. (Awon ese 8-10)

Acts 14:3 – “So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.”

Hebrews 2:3-4 – “How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

and also gifts that are not miraculous

Ephesians 4:11 – “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.”

Romans 12:7-8 – “If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.”

3. It is the same Spirit that gives one gift to one member and another gift to another member. It is the Spirit that makes the decision which person receives which gift. The person with three gifts is not better than the person with one gift. The person with the gift of knowledge was not better than the person with the gift of languages. (verse 11)

B. 1 Corinthians 12:12-31 – “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body-whether Jews or Greeks, slave or free-and we were all given the one Spirit to drink.

“Now the body is not made up of one part but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

Iṣe 14: 3 - "Nitorinaa Paulu ati Barnaba lo akoko ti o wa niḅe, soro igboya fun Oluwa,  
Tani o fowosi ifiranṣe oore-ofe Re nipase gbigba won lati se awon ami ati ise  
yanu. "

Heberu 2: 3-4 - "Bawo ni awa yoo salaye ti a yofoju pa iru igbala nla bi? Igbala, eyiti  
Ni akoko ti kede nipase Oluwa ti fi idi fun wa lebi. Olorun tun

Kiki si i nipa awon ami, ise yanu ati awon ise yanu pupo, ati ebun Emi Mimọ ti pin gege  
bi ife re. "

ati awon ebun tun ti kii se yanu

Efesu 4:11 - "Oun ni eniti o fi awon aposteli die, die ninu awon woli latije awon woli, die ninu  
awon ti wonje awon asokokoro, ati pe die ninu awon oluso ati awon oluko."

Romu 12: 7-8 - "Ti o ba n sin, je ki o sin; Ti o baje iwuri; ti o baje wo gidigidi; ti o baje wo  
aanu;

3. Oje Emi kanna ti o fun ebun kan si omọ egbe kan ati ebun miiran si omọ egbe miiran.  
Emi ti o je ipinnu eyiti eni naa gba ebun wo. Eniyan ti o ni ebun meta ko dara ju oju eniyan  
lo pelu ebun kan. Eniyan ti o ni ebun ti oye ko  
dara ju eniyan ti o ni awon ede ti awon ede. (ese 11)

B. 1 Korinti 12: 12-31 - "Araje eya kan, botilejepe oje pelu Kristi

lati mu.

"Bayi ara ko se ti apakan kan sugbon ti ese. Ti ese ko ba so," Nitori emi ko ni ti ara,  
Emi ko je oju ara, nibo ni gbogbo ara je eti, nibiti yoo je Sense ti olfato je? Sugbon ni  
otito Olorun ti seto awon apakan ninu ara, gbogbo won, gege bi o ti fe, awon eya  
pupo wa, sugbon ara kan wa.

"The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

"Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts. And now I will show you the most excellent way."

1. In the church there is unity with diversity. That is seen by the fact of the church being described as a body. (verse 12)
2. There are many members in the body of Christ. Each member is important. Each person is necessary and all must work in the body for the well-being of the body. (verse 14)
3. People sometimes say: "I am the Church", wanting to emphasize the fact of that the church is people and not bricks and cement. But, to be more correct, we should say "We are church" and "I am one of the members of the body of Christ".
4. No member functions by himself. Any member, separated from the body, will eventually grow weak, die and stink. Some say: "I am faithful to Jesus, but I do not participate in the church." This idea is one hundred percent wrong. Separated from the body, the hand cannot help the body. It is true that the various members have different things to do, but all work as part of the body. As Ephesians 4:15-16 says: "speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." (verse 21)
5. Jesus gives you permission. The members do not have to ask for the permission of the other members to do their own job. As members of the body, each one has his ministry (his gift). Hands, you do not need to ask for permission to do the job of a hand. You are a hand – do your work! Yes, we must communicate, cooperate and co-ordinate one with another, for the well-being and unity of the body. By all means, let the hand that is turning on the light switch communicate to the foot that is standing in the water! We must communicate, we must cooperate, but we have to use the gift that God gave us to use.

"Oju ko le sQ fun Q!" Ati ori ko nilo re! Ati awQn eya ara ti a dabi eni pe o je itQjupataki Iyen ko ni pipin o, nitorinaa koye ki iyasQtQ si ara, sugbQn pe awQn eya re ye ki o ni ibakcdun fun ara wQn. Ti o baje pe apakan kan bajiya,gbogboapakan kan ni o gbela fun ara wQn; Gbogboapakan kanyQ pelu re.

Nje ara Kristi haje, olukuluku nyin sije apakan tire. SQ ni awQn ahQn?Gbogbo se itumQ?

1. Ninu ijo ti isQkan wa peluiyatQ. Ti o rii nipaseotitQ ti ile ijQsin sàpèjGwe bí ara. (ese 12)

2. QpQIQpQ awQn QmQ egbe wa ninu ara Kristi. QmQegbe kQQkan jepataki. OlukQQkan ni Pataki ati gbogbo wQn gbQdQsise ninu ara fun alafia. (ese 14)

3. AwQneniyan nigbakan sQ pe: "Emi ni ile ijQsin", fe lati tenumQ otitQ pe ile ijQsin jeeniyan ati kii se biriki ati simeri. sugbQn, lati tQ diesii, o ye ki a sQ "a je ile ijQsin" ati "Emi ni Qkan ninu awQn QmQ egbe Kristi".

4. Ko si awQn ise QdQ nipase ara re. Eyikeyi QmQ egbe, ti a ya sQtQ kuro ninu ara, yoo bajedagba tagbara, ku ti o run. Die ninu awQn sQ pe: "Emi ni olitQ si Jesu, sugbQn emi ko kopa ninu ile ijQsin." ImQye yiije QgQrun ogoron asise. Ya sQtQ kuro ninu ara, QwQ ko le ran ara naa lQwQ. OtitQ ni pe awQn QmQ egbe orisirisi ni awQn nkan orisirisi lati se, sugbQngbogboise gege bi ara ara. Bi Efesu 4: 15-18 sQ pe: "N sQ otitQ ni gbogbo awQn aaye, ni ibamu ati pe gbogbo ara ni, lati sise pQ si ara eni kQQkan, fa idagba ara kQQkan ninu ife ni ife. (ese 21)

5. Jesu fun Q ni ase. AwQn QmQ egbe ko ni lati beere fun igbanilaaye fun awQn QmQ egbe miiran lati se isetiwQn. Bii QmQ-QdQ, QkQQkan ni ise-iranse re (ebun re). QwQ, iwQ ko nilo lati beere fun igbanilaaye lati se ise QwQ. Oje QwQ kan - se ise re! Beeni, a gbQdQ se ibasQrQ, ni ifQwQsowQpQ ati fi safikun Qkan pelu omiiran, nitori daradara- ati isQkan ara. Nipagbogbo Qna, je ki QwQ ti o titan lori ina wiwo Ifarabale si ese ti o duro ninu omi! A gbQdQ baraenisQrQ, a gbQdQ

AasQ, sugbQn a ni lati lo ebun ti QIQrun fun wa lati lo.

6. Each member of the church is important. Each member is necessary. Maybe someone thinks “I am not preaching, I don’t teach class. The body does not need me.” Nonsense! How would the church be if all the members did the same thing? The Lord does not call us all to do the same thing. Not everyone has the same responsibility in the church. The Spirit gives gifts to the members of the body of Christ according to the needs of the body. The Lord, being the head, knows how to co-ordinate the body. He will never make the body to be all an eye or all a foot, etc. He gives to the body different types of ministries to supply the needs of the whole church. (verse 21)

7. Each member is important and necessary. The fingernail might think “The body does not need me. I am not important. It can exist without my presence.” But, when an insect enters in my ear, no other member of the body is needed like that little fingernail.

8. The members of the body cooperate one with the others. When the foot steps on a thorn, the lungs, throat and mouth cooperate to produce a shout that distracts the pain in the foot. A leg picks the foot off the ground while another leg folds itself so that the body can sit down. The hands catch the hurt foot and the eyes search for the thorn. Finally, the fingers remove the thorn and the foot begins to feel relief. When one member suffers, all suffer. When one receives honor, all are honored. We don’t do as the body whose members decided that the stomach was sluggish. So, the hands refused to put food in the mouth; the mouth refused to open; the teeth refused to chew. They decided to humiliate the stomach. The result was that the entire body became so weak that the hand did not have the strength to take the food, nor the mouth to open, nor the teeth to chew and the whole body died. We are members of the same body. We each must do our part, for the well-being of the entire body.

9. In all this, never forget that better than any gift is love. (verse 31)

## V. COOPERATION AND THE INDIVIDUAL RESPONSIBILITY OF EACH MEMBER

Matthew 25:14-30 – “Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master’s money.

“After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’

6. Olukoni kookan ti ile ijosin je pataki. Omọ egebe kookan je dandan. Boya enikan ronu pe "Emi ko waasu, Emi ko ko egebe. Ara ko nilo mi." Orọ isokuso! Bawo ni ijọ še le ti gbogbo awon omọ egebe wo ni o še ohun kanna? Oluwa ko pe wa ni gbogbo lati še ohun kanna. Kii še gbogbo eniyan ni ojuse kanna ninu ile ijosin. Emi fun awon ebun si awon omọ-ara Kristi ni ibamu si awon aini ara. Oluwa,ji ni ori, mo bi o še le še inawo ara. Oun kii yoo je ki ara naa ni gbogbo eda tabi gbogbo ese kan, abbl. O n fun awon orisirisi orisirisi awon iranše lati pese awon aini ti gbogboijosin.

(ese 21)

7. Omọ egebe kookan je pataki ati pataki. Otá naa le ronu "ara naa ko nilo mi. Emi ko še pataki. O le wa laisi niwaju mi." Şugbon, nigbati kokoro ti wa ni

Eti mi, ko si omọ egebe miiran ti ara ni a nilo bi eekanna kekereyen.

8. Awon omọ egebe ti ifowosowopo eyokan pelu awon miiran. Nigbati awon igbese ese lori elegun, edoforo ati enu ifowosowopo lati še ariwo ariwo ti o še idiwo irora naa ni ese. Ese kan mu ese kuro ni ile lakoko ti ese ese miiran je ki ara re le joko. Awon owọ mu ese ti o farapa ati awon oju wa fun elegun. Ni ipari, awon ika owọ yo egan ati ese bere lati ni ironupiwada. Nigbati eya kan kan bajiya,gbogbojiya. Nigbati enikan ba gba olá,gbogbo won bu ola fun. A ko še bi ara awon omọ egebe ti o pinnu pe ikun ti n ro. Nitorinaa, awon owọ naa ko lati fi ounje si enu; Enu kó láti sí ló; awon eyinko lati je. Won pinnu lati fi itiju di ogebe. Abajade naa ni pe gbogbo ara naa di alailagbara pe owọ ko ni agbara lati gbaounje naa, tabi enu lati sii, tabi awon ehin lati sii ati pe gbogbo ara ku. A je omọ egebe ti ara kanna. Wa kookangbodọ še apakan wa, nitori gbogbo ara.

9. Ninu gbogboeyi, mase gbagbe pe o dara julọ jueyikeyi ebun je ife. (ese 31)

V. Ifowosowopo ati ojuse eni  
kookan ti omọ egebe kookan

Matteu 25: 14-30 - "Lekekansi, yoo dabi eniyan ti nlo irin ajo, o si le je talenti marun, ati fun awon talenti marun ni o gba owo marun mo. Şugbon okunrin ti o ni Gba talenti kan lo kuro, o wa iho ni ile ki o fi owo oluwa re pamọ.

"Lehin igba pipe oluwa awon omọ-odọ wonyen ati yanju si won. Awon

Okunrin ti o ti gba awon talenti marun mu marun marun. O si wipe, Olukoni, iwọ fi talenti marun mi là. Wò o, emi tijere marun siwaju. '

“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

“The man with the two talents also came. ‘Master,’ he said, ‘you entrusted me with two talents; see, I have gained two more.’

“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

“Then the man who had received the one talent came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.’

“His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.’

“Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.”

A. This parable, the parable of the money, speaks of the individual responsibility of each one, independent of the action of the others. Each one will be judged by his own deeds. However, in the church, the body of Christ, when one member does not do his part, it not only harms himself but the whole body. If the eyes do not see, the entire body is in darkness. If the feet do not walk, the whole body gives up walking. Even if you received only one ministry you still must do it. Each member, receiving one, two or five ministries, must use what he has received for the good of the body.

B. We must not allow the existence of a system where one takes care of all. If the hands do not work but expect the eyes to work. ... If the feet do not walk but expect the eyes to walk. ... If

"Emi ko dahun pe, O ti şe daradara, Iranşe olooto! O tişe olōto pēludie ohun; Emi o fi o ni agbara ohun pupo. Wa ki o pin ayọ oluwa re! "

"Arakunrin pēlu awon talenti meji tun wa.

Nitoriti oluwa re da pe, O dara, iranşe ati olōto! O tişe o ni idiyele awon ohun pupo. Je ki o pin ayọ oluwa. "

O si wipe, Olukoni, o wipe, Mo mo pe iwọ je o.

Okunrin lile, ikore ti o ko ni irugbin ati pejo ibiti o ti ko tuka

irugbin. Beni mo beru, mo sijadelo ki o ma fi talenti re pamọ si ile. Wo o, nibi ni o je tire. "

"Oluwa re wi pe, Omọ-buburu; ki enyin ki o mo pe mo ko gbọ mo, ki emi ki o ma ba gba pada, emi o ti gbapadape lu anfani.

"Mu talenti lati odo re ki o fun eniti o ni awon talenti mewa. Fun gbogbo eniyan ti o ni

yoo fun, oun yoo ni lopolopo. Enikeni ti ko ba ni, paapaa ohun ti o ni

ni ao gbà lowo re. Ma si pa iranşe ti ko lejula ni ita; sinu okunkun, nibiti nsokuneyin yoo wa.

A. Parable, owe ti owo naa, soro nipaojusekan enikoşkan ti okoşkan, ominira ti igbese ti awon omiiran. Olukoşkan yoo ni idajo nipase awon ise tire. Sibesibe, ninu ile-ijosin, ara Kristi, nigbati omọ ege kan ko ba se apakan re, kii se ipalara nikan funrarare şugbongbogbo ara. Ti oju ko rii,gbogbo ara wa ninu okunkun. Ti ese ko ba rin,gbogbo ara n fun ririn. Paapa ti o ba gbaise-ise kan soşo ti o tun gbodo se. Omọ ege koşkan,gbigba okan, awon minisita meji tabi marun, gbodo lo ohun ti o ti gba fun rere ara.

B. A ko gbodo gba laaye laaye ti eto kan nibiti enikan ba tojugbogbo eniyan. Ti awon owo ko ba şise şugbon reti awon oju lati şise. ... Ti awon ese ko ba rin şugbon reti awon oju lati rin. ... Ti o ba

the ears do not hear but expect the eyes to hear... If the mouth does not eat but expects the eyes to eat. ... If the nose does not smell but expects the eyes to smell. ... This would not be a body. It would be a monster!

C. The church must have space for all the members to serve in the body. The church is all the brothers and sisters performing the functions of their spiritual ministries, each one serving the Lord, including those that are considered less important. It is fatal for the body to have useless members. All are members of the body. Each member has his function. Each member must fulfill his service before God. Each one must serve.

D. At times, we seem to resemble the sacerdotal system of Catholicism or the pastoral system of Protestantism. Some few take care of all the work of the church. We have to allow Christ to work and reveal our individual functions. Being the body of Christ, there is no lack of work to do. Each Christian is a priest. If God places the weight of a brother on your shoulders and if you are capable, then you pray and step up to help.

1 Peter 2:9 – “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

Revelation 1:5-6 – “To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father-to him be glory and power forever and ever!”

E. In the church, sometimes, those who have five “talents” or “gifts” or “ministries” carry the weight of the multitude of members with one “talent”. That’s a big weight to carry. The direction of a church is not something that depends only on the work of some, but rather a question of us having the capacity to make each one with one “talent” exercise his gifts. The great problem in the church nowadays is that the one “talent” members hide their “talent.” If all the one “talent” members exercised their “talent”, there would not need to be so many multi-talented members. We have that motivate all members to do their part.

F. All the body must learn to serve. We all must roll up our sleeves. It could be cleaning the building where the church assembles, take care of the needy, house the brothers, greet the visitors, distribute food, carry the money bag ... In the house of the Lord no servant can excuse himself saying that nobody gave him something to do. Before God, all His children are in service with ministries given by Him. If we think that there is somebody who the Lord cannot use, we

Awon etí ma ko gbọ şugbọn reti awon oju lati gbọ ... Ti ẹnu ko bajẹ şugbọn nireti oju latijẹ. ... Ti imu ko ba olfato şugbọn nireti oju lati olfato. ... Eyi kii yoo jẹ ara. Yoo jẹ aderubaniyan!

C. Ile ijosingbọdọ ni aaye fun gbogbo awon ọmọ ẹgbẹ lati şişẹ ninu ara. Ijo jẹ gbogbo awon arakunrin ati arabinrin ti o n şe awon işe ti ẹmi ẹmi wọn, ọkọọkan wọn sin Oluwa, pẹlu awon ti o ro pe o jẹ pataki. Ojẹ apaniyan fun ara lati ni awon ọmọ ẹgbẹ alailowaya. Gbogbo wọnjẹ ọmọ ẹgbẹ ti ara. Olukọni kọọkan ni işe rẹ. Ọmọ ẹgbẹ kọọkangbọdọ

Mu işe isin rẹ şe niwaju Ọlorun. Olukuluku wọn gbọdọ sin.

D. Ni awon igbamiiran, a dabi ẹni pe o jọ eto ẹrọ ẹrọ ti Catholicism tabi eto pasita ti ikede awujọ. Diẹ ninu awon diẹ şe abojuto gbogboişe ti ile ijọsin. A ni lati gbalaaye laaye lati şişẹ ati şafihan awon işe ara ẹnikọọkan. Jije ara Kristi, ko si işe lati şe. Onigbagbankọọkan ni alufaa. Ti Ọlorun ba gbe iwuwo arakunrin kan wa lori awon ejika rẹ ati ti o ba wa

o lagbara, lẹhinna o gbadura ki o şe igbese lati şe iranlọwọ.

1 Peteru 2: 9 - "Şugbọniwo jẹ ayanfẹ, o jẹ baba ọba, orilẹ-ede mimọ kan, awon eniyan

Ojẹ ti Ọlorun, pe o le kede awon iyin nipa ẹniti o pe ọ jade kuro ninu okunkun si imọlẹ iyanu rẹ. "

Ifihan 1: 5-6 - "Si ẹniti o ba fẹran wa ati ti gba ominira wa kuro ninu awon eşe wa nipase Eje Rẹ, ati pe o ni Şe wa ni ijọba ati awon alufa lati sin Ọlorun rẹ ati baba rẹ - si li ogo ati ogo ati aiye. "

E. Ninu ile ijọsin, nigbamiran, awon ti o ni marun "talenti" tabi "awon ẹbun" tabi "awon işe-ẹkọ" gbe iwuwo ti ọpọlọpọ awon ọmọ ẹgbẹ pẹlu ọkan talenti ". Iyẹn jẹ iwuwo nla lati gbe. Itọsọna ti ile ijọsin kii şe nkan ti o da lori işe diẹ ninu, şugbọndipo ibeere ti wa ni agbara latijẹ ki ọkọọkan jẹ "talenti" lo awon ẹbun rẹ. Işoro nla ni Ile-işe Lẹda ni pe "talenti" awon ọmọ ẹgbẹ toju "talenti wọn." Ti gbogbo awon ẹya "talenti" ti n lo "talenti" talenti ", ko nilo latijẹ ọpọlọpọ awon ọmọ ẹgbẹ ti o ni ọmọ-ọwọ lọpọlọpọ. A ni iyẹn ti o ru gbogbo awon ọmọ ẹgbẹ lati şe apakan wọn.

F. Gbogbo ara gbọdọ kọ ẹkọ lati şişẹ. Gbogbo wa o gbọdọ yi awon apa aso wa silẹ. O le wa ni nu ile naa nibiti ijọsin pejo, toju awon arakunrin naa, gbe apo Oluwa ko si sọ ohun ti o fun u. Niwaju Ọlorun,gbogbo awon ọmọ rẹ wa pẹluisẹ mininira nipa rẹ. Ti a ba ronu pe ẹnikan wa ti Oluwa ko le lo, awa

really do not know the grace of God. In the church there are to be no marginalized members. We all need to arise and go to work.

G. Ephesians 4:16 says that “the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

This teaches 100% involvement of the members. No member can neglect his duty. We must always be encouraging each other to take initiative to do what they think Jesus is calling them to do and not to be restrained by the organization. The organization must facilitate and not hinder the service of any Christian.

H. It is right to call the brethren to serve Christ according to their gifts. It is right to encourage each other to place all our resources at the disposal of the Lord. But it is not right to create a guilt complex because somebody is not doing something that was not given them to do by the Lord.

I. You are one of the many members of the body. When you are working, serving, preaching, visiting, teaching, exhorting, counseling, etc. the body is working because the body only functions through its members. You, being a member of the body, are always a member of the body, all the time not only when the body is assembled together. The responsibilities of the church are the total of all the responsibilities of each member individually.

For example The body is working when:

1. Husbands are taking care of their wives
2. Wives are taking care of the home
3. Parents are raising their children in the way of the Lord
4. Servants are stopping to help a person in need
5. Elders are shepherding the flock
6. Leaders are organizing a retreat
7. People of faith are praying for the lost and the sick
8. Evangelists are evangelizing
9. Members are visiting in the hospitals
10. Counselors are helping a marriage

LootQ ko mQ oore-Qfe QlQrun. Ninu ile ijQsin ko ni ko si awQn QmQ egbe ti o gbogun. Gbogbo wa nilo lati dide ki o IQ si ise.

G. Efesu 4:16 sQ pe "gbogbo ara, darapQ mQ ati ti o se papQ nipasegbogboatileyin Esin, dagba ati kQ ara re ni ife, bi apakan kQQkan se ise re. "

Eyi nkQni 100% ilowosi awQn QmQ egbe. Ko si QmQ egbe le gbagbe ise re. A gbQdQ nigbagboglobba wa ni iwuri fun kQQkan miiran lati se ipilese lati se ohun ti wQn ro pe Jesu n pe wQn lati se ati kii se latiyago fun nipaseagbari naa. Eto-ekQ naa gbQdQ derQ ati kii se idiwQ ise ti Kristiani eyikeyi.

H. O tQ lati pe awQn arakunrin lati sin Kristi gege bi ebun wQn. O je etQ lati gba ara wQn niyanju lati gbegbogbo awQn ipa wa wa ni dissifa. sugbQn ko tQ lati seda eka ebi nitori enikan ko se nkan ti a ko fun wQn lati se nipase awQn Oluwa.

I. OjeQkan ninu QpQlQpQ awQn QmQ egbe ti ara. Nigbati o ba n sise,sin, iwaasu, ngbiri, ni gbigba,gbaran ara, bbl. AwQn ise nikan nipase awQn QmQ egbe re. IwQ,jije QmQ egbe ti ara, je QmQ ara ti ara, ni gbogboigba kii se nikan nigbati ara ba pejQ. AwQnojuse ti Ile-ijQsin je apapQ gbogbo awQn ojuse ti QmQ egbe kQQkan ni QkQQkan.

Fun apeere ara n sise nigbati:

1. AwQnQkQ n tQju awQn iyawo wQn
2. AwQn iyawo ti wa ni itQju ile
- 3 AwQn obi ti n gbe awQn QmQ wQn ni Qna Oluwa
4. AwQn iranse duro lati ran eniyan IQwQ ni iwulo
5. AwQnalàgba jealabasisepQagbo
6. AwQn oludari n seto ibi isinmi kan
7. AwQneniyan ti igbagbQ n gbadura fun awQn ti o sQnu ati aisan
8. Ajihinrere ni waasu
9. AwQn QmQ egbe ti wa ni abewo ninu awQn ile-iwosan
10. AwQn oludamoran n se iranIQwQ fun igbeyawo

## 11. Authors are writing books and study material that edify

Each brother and each sister has a ministry. We need to help them know what it is and also to equip them for a good performance in their ministry.

## VI. WHO AM I IN THE BODY OF CHRIST?

This is the question each one of us needs to ask. How can I know what is my God given service. The New Testament does not give a concise list of steps for determining one's spiritual gift (function in the body). Some steps are suggested below but they should not be considered the final word on the subject.

- A. Become A Christian: Gifts are given by God through the Spirit to members of the body.
- B. Place Yourself Entirely At God's Disposal: This is an objective decision implied by your decision to become a Christian. Say to God as Isaiah did: "Here am I, send me." (Isaiah 6:8)
- C. Pray: You know that God has a purpose for you in the body of Christ. So now you ask Him to show you what it is, knowing that He will answer for it is His will.

Psalm 25:12 – "Who, then, is the man that fears the LORD?"

He will instruct him in the way chosen for him."

- D. Review The Lists Of Gifts In The New Testament:

Romans 12:3-8 – "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully."

1 Corinthians 12:28-29 – "And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues."

11. Awononkowe n ko awon iwe ati awon ohun elo iwadii ti o so

Arakunrin ko kan ati arabinrin ko kan ni ise-iranse. A nilo lati se iranlowo fun won mo ohun ti o je ati tun lati pese won fun ise to dara ni ise-iranse won.

VI. Tani Emi ninu Ara Kristi?

Eyi ni ibeere ko kan ti wa nilo lati beere. Bawo ni MO se le mo kini ise Olurun ti won fun.

Majemu Titun ko fun atoko ise ti awon igbese fun ipinnu ebun emi kan

(ise ninu ara). Diu ninu awon igbese ti wa ni imoran ni isale sugbon won koye ki o gba oro ikehin lori koko-oro naa.

A. Di Kristiani: Olurun ni Olurun nipase emi si awon omọ ege ara.

B. Gbe ara re loju patapata ni enu Olurun: Eyije ipinnuipinnu ti a tumo si nipase ipinnu re lati di Kristiani. So fun Olurun bi AAAY Isaiah se: "" Emi li emi fi ran mi. (Ofin Isaiah 6: 8)

C. Gbadura: O mo pe Olurun ni idi fun o ninu Ara Kristi. Nitorinaa o beere lowo re si

Fihan bi ohun ti o je, mo pe oun yoo dahun fun ife re ni.

Orin 25:12 - "Tani, ni okunrin ti o beru Oluwa?" Oun yoo ko o li ona ti a se yan fun u.

D. Seatunyawo awon atoko ti awon ebun ninu Majemu Titun:

Romu 12: 3-8 - "Nitori nipa oore-ofe fun mi ni mo so fun ara re ni ibamu, ati ninu gbogbo wa ni won ni idajo pelu re. Gege bi okokan wa ni gbogbo won Ebun eniyan ti sotele, je ki o le lo ni nkan ti o je igbagbo

1 Korinti 12: 28-29 - "Ati ninu ile ijosi ti a yan ni akoko ninu gbogbo awon aposteli, keji

Awonwoli, awon oluko keta, lehinna awon osise ise iyanu, tun awon ti o ni awon ebun ti iwosan, awon ti o ni anfani

Lati se iranlowo fun awon miiran, awon ti o wa pelu awon ebun ti isakoso, ati awon

wonyen soro ni awon ede orisirisi. "

Ephesians 4:11-12 – “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.”

1 Peter 4:10-11 – “Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever.”

These lists should give you an idea about what God calls a ministry. The following are some examples of gifts, ministries (not including temporary or miraculous ones):

#### Service

1 Peter 4:11 – “If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever.”

Romans 12:7 – “If it is serving, let him serve; if it is teaching, let him teach.”

#### Teacher

1 Corinthians 12:28 – “And in the church God has appointed ... first of all apostles, second prophets, third teachers.”

Romans 12:7 – “If it is serving, let him serve; if it is teaching, let him teach.”

2 Timothy 1:11 – “And of this gospel I was appointed a herald and an apostle and a teacher.”

#### Exhorter

Romans 12:8 – “If it is encouraging, let him encourage.”

#### One who gives

Romans 12:8 – “If it is contributing to the needs of others, let him give generously.”

#### One who aids/helps

1 Corinthians 12:28 – “And in the church God has appointed ... also those having gifts of healing, those able to help others.”

#### One who shows mercy

Romans 12:8 – “If it is showing mercy, let him do it cheerfully.”

Efesu 4: 11-12 – "Oun ti o fi die ninu awQn aposteli, die ninu latije awQn woli, die ninu awQn latije AwQnoniwaasu, ati die ninu awQn aguntan ati awQn olukQ, lati seto awQn eniyan QIQrun fun ise ise, nitorinaa a le se ara Kristi. "

1 Peteru 4: 10-11 – "kQQkan Qkanye ki o lo ohunkohun ti ebun ti o ti gba lati sin awQn elomiran, ni otitQ seabojuoto oore-Qfe QIQrun ni awQn Qna orisirisi re. Ti eniken ba ba sQrQ, o ye ki o se bi Qkan sQrQ AwQn QrQ QIQrun pupQ. Ti eniken ba n bQ, o ye ki o se peluagbara QIQrun pese, nitorinaa Ninu ohun gbogbo le yìn nipaseJesu Kristi. Tire ni ðgo ati agbara lailai ati lailai. "

AwQnatokQ wQnyi ye ki o fun Q ni imQran nipa ohun ti QIQrun pe ise-ise. AwQnatele ni awQn apeere ti awQn ebun, awQn ise-iranse (kopelu awQn igbadie tabi awQn iyanu):

Ise

1 Peteru 4:11 – "Bi eniken ba ba sQrQ, o ye ki o se pelu ohun gbogbo QIQrun ni ipese

Romu 12: 7 – "Ti o ba n sin, je ki o sin; ti o ba nkQ, je ki o nkQni.

OlukQ Qkunrin

1 Korinti 12:28 – "Ati ni ile ijQsin QIQrun ti yan ... AkQkQ ninu gbogbo awQn Apostelikeji, awQn olukQ keta."

Romu 12: 7 – "Ti o ba n sin, je ki o sin; ti o ba nkQ, je ki o nkQni.

2 Timoteu 1:11 – "Ati pe" ati ti ihinrere ati Aposteli ati olukQ kan. " Logbore

Romu 12: 8 – "Ti o baje iwuri, je ki o gba iwuri."

Qkan ti o fun

Romu 12: 8 – "Ti o ba jealabapin si awQn aini ti awQn elomiran, je ki o fun ni QwQ. Eni ti o se iranIQwQ / se iranIQwQ

1 Korinti 12:28 – "Ati ni ile ijQsin QIQrun ti yan ... Pelupelu awQn ti n ni ebun ti iwosan, awQn ti o ni anfani lati ran awQn miiran IQwQ. " Enikan ti o soro

Romu 12: 8 – "Ti o ba n fi aanu han, je ki o se ni idunnu."

Administrator

1 Corinthians 12:28 – “And in the church God has appointed ..., those with gifts of administration.”

Shepherd, Pastor, Bishop

Acts 20:28-29 – “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.”

Ephesians 4:11 – “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.”

1 Timothy 3:1-2 – “Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach.”

Titus 1:5-7 – “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.”

Evangelist, Preacher, Minister

1 Corinthians 9:16-18 – “Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.”

Ephesians 4:11 – “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.”

2 Peter 2:5-6 – “If he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others.”

1 Timothy 4:6-7 – “If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed.”

2 Timothy 1:11 – “And of this gospel I was appointed a herald and an apostle and a teacher.”

Deacon

1 Timothy 3:8 – “Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.”

And within all of these there are many things to be done in which you could serve the Lord. Consider the different ministries that already exist. It could be that some of these need your

Alakoso obinrin

1 Korinti 12:28 - "Ati ni ile ijṣin Ọḷorun ti yan ..., awṣn ti o pḗlu awṣn ẹbun ti Isakoso."

Oluso-aguntan,  
Aguntan, Bishop

Iṣe 20: 28-29 - "Máṣe pe ki o fi ṣṣ ara nyin ati gbogbo awṣn agbo ti Ẹmi ti mu ọ pada. Ṣe oluṣṣ-agutan ti ile-ijṣin Ọḷorun,eyiti o ra pḗlu ẹjẹ ara rẹ."

Efesu 4:11 - "Oun ni ẹniti o fi awṣn aposteli diẹ, diẹ ninu awṣn woli latijẹ awṣn woli, diẹ ninu awṣn ti wṣnjẹ awṣn asokokoro, ati pe diẹ ninu awṣn oluṣṣ ati awṣn olukọ."

1 Timoteu 3: 1-2 - "Eyi ni igbẹkẹleigbẹkẹle: O le jẹ olori iṣe ọḷọla

Titu 1: 5-7 - "Idi ti Mo fi ọ silẹ ni Crete ni pe ki o le ta kuro kini o ku A ko pari ati ki o yan awṣn alagba ni gbogboilu, gẹgẹ bi mo ti da ọ I]. " Ajihinrere, oniwaasu, Minisita

1 Korinti 9: "Ṣugbṣn sibẹsibẹ nigbati mo waasu Ihinrere, Emi ko fi agbara mule;

Efesu 4:11 - "Oun ni ẹniti o fi awṣn aposteli diẹ, diẹ ninu awṣn woli latijẹ awṣn woli, diẹ ninu awṣn ti wṣnjẹ awṣn asokokoro, ati pe diẹ ninu awṣn oluṣṣ ati awṣn olukọ."

2 Peteru 2: 5-6 - "Ti ko ba sapa aye atijọ nigbati o mu iṣan omi wa lori awṣn eniyan alaiwa-olododo rẹ, ṣugbṣn ti ko ni aabo fun Noa, oniwaasu ododo."

1 Timoti 4: 6-7 - "Ti o ba tọka nkanwṣnyi fun awṣn arakunrin, iwọ yoo jẹ iranṣẹ ti o dara ti Kristi Jesu, mu awṣn otitọ ti igbagbọ ati ti ẹkọ rere ti o tẹle. "

2 Timoteu 1:11 - "Ati pe" ati ti ihinrere atiAposteli ati olukọ kan. " Diakoni

1 Timoteu 3: 8 - "Awṣndiakonu, gẹgẹ bi o ṣeje awṣn ọkunrin ti o yẹ fun awṣn eniyan, otitọ, ko si lepa ọti-waini pupọ."

Ati laarin gbogbo nkan wṣnyi li ọpọlọpọ awṣn ohun lati ṣe eyiti o le sin Oluwa. Ro awṣn ile-iṣe oriṣiriṣi ti o ti wa tẹle. O le jẹ diẹ ninu awṣn wṣnyi nilo rẹ

participation. (Don't be limited by this list. We need to expand our areas of service. Look around to see what needs to be done that is not being done.)

E. Consider The Needs Of The Church: Peter plainly tells us that we are to employ our gift for one another as good stewards of God's varied grace. So we must look to the needs of the church.

1 Peter 4:10 – “Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.”

Look For Opportunities: Start a journal of doors that God has opened for you. As time goes on you may begin to see a direction that He is leading you in.

G. Seek Guidance From Church Leadership: Leadership gifts are given to the church for the equipping of the saints. Make good use of these gifts of the leadership.

Ephesians 4:11-12 – “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up.”

H. Take The Initiative: You have prayed to the Lord, reviewed the list of ministries in the New Testament, taken into account the needs of the church that the Lord has brought to your attention and possibly even put the desire in you to fulfill. You have noted that God is always opening up doors of opportunity in certain directions and you have talked things over with the leadership in the church. Wait no longer, take the initiative and get on with what the Lord would have you to be doing.

Got the idea? Go through the steps given. Begin to serve the Lord by employing your gift for one another as good stewards of God's varied grace. May the Lord bless you in everything good that you desire to do.

#### CONCLUSION:

The church, in the New Testament is seen as an organism: living, growing and coordinated. This organism is composed of many parts joined in an organized way. Although organized, the church is more than a simple organization. The word most used (40 times) to speak of this

ikopa. (Mase ni opin nipaseatokQyii. A nilo lati faagun awQn agbegbe ise wa. Wiwo yika lati se ohun ti o nilo lati see se.)

E. Ro aini aini ile ijQsin: Peter sQ fun wa pe awa ni lati gba ebun wa fun ara wa bi awQn iriju ti o dara ti oore-Qfe QIQrun ti o yatQ. Nitorinaa a gbQdQ wo si awQn aini ti awQn  
Ijo.

1 Peteru 4:10 - "kQQkan Qkanye ki o lo ohunkohun ti ebun ti o ti gba lati sin awQn elomiran, ni igboya n se oore-Qfe QIQrun ni awQn Qna orisirisi re."

Wa awQn aye: Bere iwe akosile ti ilekun pe QIQrun ti sii fun Q. Bi akoko ti n IQ lori re le bere lati rii itQsQna kan pe o n se itQsQna re.

G. Wa itQsQna lati orori ile ijQsin: AwQnebun ti o fun ni ile ijQsin fun awQn  
Idika ti awQn eniyan mimQ. se lilo ti o dara julQ ninu awQn ebun wQnyi ti itQsQna naa.

Efesu 4: 11-12 - "Oun ti o fi die ninu awQn aposteli, die ninu latije awQn woli, die ninu awQn latije AwQnoniwaasu, ati die ninu awQn aguntan ati awQn olukQ, lati seto awQn eniyan QIQrun fun ise ise, nitorinaa a le se ara Kristi. "

H. se ipilese: o ti gbadura si Oluwa, ti o gbadura si akójQ awQn ise-iranse ti Oluwa ti Oluwa ti mu wa si akiyesi re, o le mu ife re se. O ti se akiyesi pe QIQrun nsi awQn ilekun ti aye ninu awQn itQnisQna kan ati pe o ti sQrQ awQn nkan lori ile ijQsin. Duro ko gun, mu ipilese ati tesiwajupelu ohun ti Oluwa

se o ni lati se.

Ni imQran? LQ nipase awQn igbese ti a fun. Bere lati sin Oluwa nipa oojQebun re fun Qkan miiran bi awQn iriju ti o dara ti oore-Qfe QIQrun ti o yatQ. Kí Oluwa bukun Q ninu ohun gbogbo ti o nfe lati se.

Ipari:

Ijo, ninu Majemu Titun ni a rii bi onise-oni-iye: alaye, dagba ati sasalaye. Eyayii je awQn eya pupQ ti o darapQ mQ ni Qna seto. Biotilejepe seto, ile ijQsin yatQ ju agbari ti o rQrun IQ. QrQ ti a lo julQ (40 igba) lati sQ ti eyi

aspect of the church, in the New Testament is the word "body". The parallel is made many times between the characteristics of the human body (physical) and the church that is the body (spiritual) of Jesus Christ. The members all work as a unit in the body. There are no disconnected members. The service of the church is the spiritual activity of the saints, members one of the other in the Spirit. As a body, each member works in its ministry. It is not the independent activity of an individual but the coordinated work of all the members of the body.

Let us all dedicate ourselves to the services of the Christian life but we will be "specialists" in that service (gift) that the Lord Jesus, through the Holy Spirit, chose for us.

1. There are many different kinds of gifts, services and workings. T.

F. \_\_\_\_\_

2. God's grace is bestowed upon man

A. \_\_\_ In the forgiveness of sin

B. \_\_\_ In his daily life

C. \_\_\_ In work, service or ministry a Christian must do

D. \_\_\_ All the above

3. Generally a gift is freely given, not earned, but one can earn God's grace by doing many good works.

T. \_\_\_\_\_ F. \_\_\_\_\_

4. Spiritual gifts given to Christians are:

A. \_\_\_ Natural abilities, talents

B. \_\_\_ Personalities, outspokenness or timidity

C. \_\_\_ Services/ministries assigned by God for Christians to do

5. The Word of God equips Christians for ministry

Apakan ti Ijo, ninu Majemu Titun ni QrQ "Ara". Ti se afiwe ra ni QpQIQpQ awQn akoko laarin awQn abuda ti ara eniyan (tiara) ati ile ijQsin ti o je ara (emi) ti Jesu Kristi. AwQn QmQ egbe naa ni ise gege bi eyQ ninu ara. Ko si awQn QmQ egbe ti o ti ge. Ise ile ijQsin je ise ti emi ti awQn eniyan mimQ, awQn QmQ egbe Qkan ninu emi wa. Gegebi ara, QmQ QmQ wQn sise ninu ise-iranse re. Kii se ise-sise ominira ti eni kQQkansugbQn ise ipodo ti gbogbo ara ti ara.

Eje ki gbogbo wa sQ ara wa IQ fun awQn ise ti igbesi aye OnigbagbQ sugbQn awa yoo je "awQnalamQja" ni iseyen (ebun naa) pe ninu Emi MimQ, nipase wa.

1. QpQIQpQ awQn orisirisi awQn ebun wa, awQn ise ati awQn ise.

T. \_\_\_\_ F. \_\_\_\_

2. Oore-Qfe QIQrun ti wa ni fifun lori eniyan

A. \_\_ ni idariji ti ese

B. \_\_ Ninu igbesi aye re lojoojumQ

C. \_\_ Ninu ise, ise tabi ise-iranse a gbQdQ se

D. \_\_ Gbogbo awQn ti o wa loko

3. Gbogboebun ti a fun ni Qfe, ko se adehun, sugbQnQkan le jo'gun oore-Qfe QIQrun nipasise QpQIQpQ rere sise.

T. \_\_\_\_ F. \_\_\_\_

4. AwQne bun emi ti a fun awQn Kristiani ni:

A. \_\_ AwQnagbara Ayebaye, awQn talenti

B. \_\_ àwQn èniyàn, àtGnse tabi idíl᠆

C. \_\_ AwQn ise / AwQn ise-ojise ti QIQrun fun awQn Kristiani lati se

5. QrQ QIQrun ye fun iranse fun ise-iranse

T. \_\_\_\_\_ F. \_\_\_\_\_

6. In Christ everyone has the same spiritual gift

T. \_\_\_\_\_ F. \_\_\_\_\_

7. In Christ no one is more important than someone else. T.

F. \_\_\_\_\_

8. God judges Christians on the number of works, services or functions they perform rather than on what he does with the gift, service or function he receives.

T. \_\_\_\_\_ F. \_\_\_\_\_

9. One must get approval from a church leader(s) in order to perform the gift, work, service or function God assigned.

T. \_\_\_\_\_ F. \_\_\_\_\_

10. All Christians are alike and must perform the same works, services or functions to be pleasing to God.

T. \_\_\_\_\_ F. \_\_\_\_\_

11. Being an elder, pastor, shepherd or deacon is the most important work, service or function God has assigned since He specified their qualifications.

T. \_\_\_\_\_ F. \_\_\_\_\_

## THE SIGN GIFTS OF THE HOLY

### SPIRIT Lesson 8:

The primitive church was given miraculous gifts and non-miraculous gifts. In Biblical history, there were various periods when a special witness was necessary in order to establish the authority of the messengers of God. These were the times of Moses, Elijah, Elisha, Christ and

T. \_\_\_\_ F. \_\_\_\_

6. Ninu Kristi gbogboeniyani ni ebun emí kanna

T. \_\_\_\_ F. \_\_\_\_

7. Ninu Kristi ko si enikan se pataki juelomiran IQ.

T. \_\_\_\_ F. \_\_\_\_

8. QIQrun se idajQ awQn Kristiani lori nQmba awQn ise, awQn ise tabi awQn ise wQn se dipo ju lori ohun ti o se pelu ebun naa, ise tabi ise ti o ngba.

T. \_\_\_\_ F. \_\_\_\_

9. QkangbQdQ gba ifQwQsi lati adari Ile-ijQsin kan lati le se ebun naa, ise, ise tabi Ise QIQrun yan.

T. \_\_\_\_ F. \_\_\_\_

10. Gbogbo awQn Kristianije bakanna o gbQdQ se awQn isekanna, awQn ise tabi awQn ise latije diddn si QIQrun.

T. \_\_\_\_ F. \_\_\_\_

11. Jije Alàgbà, Aguntan, OlusQ tabi Diaconje ise ti o se pataki julQ, ise tabi ise QIQrun ti yan lati igba ti o salaye awQn ijerisi wQn.

T. \_\_\_\_ F. \_\_\_\_

AwQnebun ami ti Emi MimQ Emi

8:

Ile-isealakQbere ni a fun ni awQn ebun iyanu ati awQn ebun ti kii se imQ. Ninu itan bibeli, awQn akoko orisirisi wa nigbati eleripataki kan bajepataki lati le fi ase ase awQn ojise QIQrun. WQnyi ni awQn akoko Mose, Elijah, Elisa, Kristi ati

His apostles. Although there were other miracles in other periods, these were periods of a greater frequency of miracles when some holy men became great "miracle workers" by the power of God. When the revelation of God to men was completed (the New Testament), the necessity of this special confirmation of the word preached by God's messengers passed. Today, preachers do not need for the Spirit to confirm their words with signs. They only need to preach what is written. "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:30-31) The recorded miracles are enough to produce faith just as the very miracles themselves had produced. The Word indicates in various ways the fact that these miraculous gifts were to cease soon after the completion of the New Testament.

#### I. Method of conferring.

The way these gifts were normally conferred shows that they were temporary.

##### A. It was by the laying on of the hands of the apostles.

Acts 8:4-25 – "Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city.

"Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power." They followed him because he had amazed them for a long time with his magic. But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

"When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. "When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit.

AwQnaposteli re. Biotilejepe awQn iseianu miiran wa ninu awQn akoko miiran,iwQnyi je awQn ayewo nla ti awQn iseianu nla ti awQn iseianu nla ti awQn iseianu nla ti awQn iseianu ti o tobi "awQn ise ise-ianu" nipaseagbara QIQrun. Ti o ba ti pari ifihan QIQrun si awQn eniyan ti pari (MajemuTitun), iwulo ti ijerisipataki ti World ti waasu fun awQn ti waasu fun awQn ti waasu Oluwa Loni, awQn oniwaasu ko nilo fun emi lati jerisi awQn QrQ wQn pelu awQn ami. WQn nikan nilo lati waasu ohun ti a kQ. "Jesu se awQn ami iyanu miiran niwaju awQn QmQ-ehin re, ti ko gbasile pe Kristi QIQrun, ati pe nipase igbagbQ pe o le ni iye ni orukQ re." (Johannu 20: 30-31) AwQn iseianu ti o gbasile ti to lati se agbelaaye igbagbQ gege bi awQn iseianu funrara wQn ti se akoso. QrQ naa tQka si awQn Qna pupQ ni otitQ pe awQn ebun wQnyi ni lati dakelaipelehin ipari ti Majemu Titun.

I. Qna ti apejQ.

Qna ti awQn ebun wQnyi je awQn fihan awQn fihan deede pe wQnje igba die.

A. Nipa ki o le QwQ awQn aposteli.

Ise 8: 4-25 - "AwQn ti a tuka ti wa nipa waasu QrQ naa nibikibi ti wQn IQ. Philip sQkale IQ si ilu ni Samaria, o si kede Kristi nibe. Nigbati awQn eniyangbQ Filippi o si ri awQn ami iyanu ti o se, gbogbo wQn se akiyesi si ohun ti o sQ. Pelu Shrieks, AwQnemi esu jade kuro ninu QpQIQpQ, ati QpQIQpQ awQn elepa ati awQn ikarpera ti a mu larada. Beni ayQ nla wa ni ilu yen.

Nitori igba die li QjQ kan Qkunrin kan ti nrG os6 ni ilu, o si fi agbara mu u, o si nwaya fun FiliptisijQba QIQrun ati orukQ Jesu Kristi. WQn ti baptisi wQn, awQn Qkunrin ati obinrin. Simoni ti o ba gbagbQ ati ti wa ni bapè ba Filippi wa.

"Nigbati awQn aposteli ni JerusalemugbQ ti Samaria ti gba QrQ QIQrun, wQn ranse Peteru ati Johanu si wQn. "Nigbati wQn de, wQn gbadura fun wQn pe wQn le gba Oluwa Emi Mimo, nitori Emi MimQ ko iti debe lori eyikeyininu; WQn ti ni lasan

baptisi sinu orukQ Jesu Oluwa. Johanu ati Johanu si fi QwQ wQn le wQn, nwQn si gbà emi mimQ.

“When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."

“Peter answered: ‘May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin.’”

“Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."

“When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.”

1. Philip, full of the Spirit (Acts 6:3) and with the power to do miracles (Acts 8:13), could not pass this gift on to others.
2. Also, God did not give them power directly.
3. Two apostles were sent to Samaria to lay hands on them.
- 4, Simon perceived that the Holy Spirit (the manifestation of His power) was given through the laying on of the hands of the apostles.

B. The power of the Spirit was given through the laying on of the hands of apostle Paul and then they began speaking in tongues.

Acts 19:1-6 – “While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them, ‘Did you receive the Holy Spirit when you believed?’ They answered, ‘No, we have not even heard that there is a Holy Spirit.’ So Paul asked, “Then what baptism did you receive?’ ‘John's baptism,’ they replied. Paul said, ‘John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.’ On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.”

"Nigbati Simoni rii pe a fun Ẹmi ni gbigbe lori awọn ọwọ awọn aposteli, o rubọ Owo wọn, o si wipe, Ẹ fun mi ni agbarayi ki gbogboeniyani ti mo fi ọwọ mi le gba ẹmi mimọ. "

Peteru dahun pe: 'Şe owo rẹ şegbé pẹlu rẹ, nitori o ro pe o le ra awọn Ẹbun Ọlọrun pẹlu owo! Iwo ko ni apakan tabi pinpin ninu işe iranşeyii, nitori okan rẹ kii şe Ọdodo niwaju Ọlọrun. Ronupiwada ti iwa-ikayi ki o gbadura si Oluwa. Boya Oun yoo dariji rẹ Fun nini iru ironu ninu ọkan rẹ. Mo ri pe o kun fun kikoro ati igbekun sinu. '

Nigbana ni Simoni si dahun pe, "gbadura si Oluwa fun mi, kipe ohunkan ti o şo le şeşẹ si mi."

Nigbati wọn ti jẹri Ọrọ Oluwa, Peteru ati Johanu pada wa si Jerusalemu, waasu ihinrere naa ni ọpọlọpọ awọn abule Samria. "

1. Filippi, o kun fun Ẹmí 6: 3 ati pẹlu agbara lati şe işe-iyanu (Awọn Aposteli 8:13), ko le Şe ẹbun yii lori si awọn miiran.

2. Pẹlu pẹlu, Ọlọrun ko fun wọn ni agbara taara.

3. Wọn ranşeyi si Samaria lati fi ọwọ le wọn.

4, Simoni ri pe Ẹmi Mimọ (ohun-agbara agbara rẹ) nipasẹ wọn ti n gbe ọwọ awọn aposteli.

B. Nipa agbara ti ẹminipagbigbe ọwọ ọwọ Aposteli Paulu ati lẹhinna Wọn bẹrẹ soro ni awọn ahọn.

Işe 19: 1-6 - "Lakoko ti Apollo wa ni Korinti, Paulu gba ẹmimi, o si gbọkan pẹlu Efesu. Nitorinaa Paulu beere, "lẹhinna pe baptisi ti o ti gba pe, Iribomi Johnsm wa lori wọn, wọn şo asọtẹlẹ ni awọn ede."

C. Timothy received his gift (of prophecy perhaps) through the laying on of the hands of Paul.

2 Timothy 1:6 – “ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.”

D. If these gifts were to continue, the apostles would need to continue laying on their hands but when the apostle James died nobody took his place. The endowing of the miraculous power stopped with the death of last apostle.

## II Temporary nature.

The New Testament teaches that miraculous gifts would be temporary.

1 Corinthians 13:8-13 – “Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.”

## III Purpose

The Biblical purpose of these gifts showed that they were temporary.

A. The purpose of the miracles of Jesus was:

1. To create faith that Jesus really was sent by God.

John 10:31-39 – “Again the Jews picked up stones to stone him, but Jesus said to them, ‘I have shown you many great miracles from the Father. For which of these do you stone me?’ ‘We are not stoning you for any of these,’ replied the Jews, ‘but for blasphemy, because you, a mere man, claim to be God.’ Jesus answered them, ‘Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came and the Scripture cannot be broken what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’? Do not believe me unless I do what my Father does. But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father’ .”

2. Strengthen the faith of the disciples

C. Timothy gba ebun re (tiasQtele boya) nipasegbigbe lori

QwQ Paulu.

2 Timoteu 1: 6 - "Nitori idi eyi ti mo leti Q lati bale sinu ebun QlQrun QlQrun, eyiti o wa ninu re nipasetitQ QwQ mi."

D. Ti awQn ebun wQnyi ba tesiwaju, awQn aposteli yoo nilo lati tesiwaju lati fi QwQ wQn sugbQn nigbati Aposteli James naa ku kosi eni ti o gba aye re. Ni agbara ti agbaraiyanu duro pelu iku aposteli ti o kehin.

II iseda.

Majemu Titun kQni pe awQn ebun iyanu yoo je igba die.

1 Korinti 13: 8-13 - "Ife ko kuna. sugbQn nibiti awQn asQtele wa, ni mo fi mQ. Nigbati mo ba di eniyan, wQn yoo saju. wo sugbQnojiji ti ko dara bi digi; lehinna a yoo rii oju ni bayi. Bayi Mo mQ ni kikun; lehinna Emi yoo mQ ni kikun, paapaa bi emi ni kikun.

mQ. Ati pe ni bayi awQn meta wa: igbagbQ, ireti ati ife. sugbQn titobi julQ ninu wQnyije ife. "

Idi iii

Idi ti o je Bibeli ti awQn ebun wQnyi fihan pe wQnje igba die.

A. Idi ti awQn ise-iyanu tijesu ni:

1. Lati seda igbagbQ ti QlQrun le ranJesu lohun.

Johanu 10: 31-39 - "AwQn Ju mu okuta, sugbQn pe QlQrun sQ fun wQn pe, Mo ti fihan Q ninu awQn wQnyi fun QlQrun awQn wQnyi? Ti o ba pe wQn 'AwQn QlQrun,' AwQn orisa QlQrun wa ati iwe-mimQ ko le je ohun ti Baba, ki emi ki o fi ofin gbQ, ki emi ki o fi ofin gbQ nitori Mo sQ pe, QlQrun ninu mi, ati Emi ni Baba ' . "

2. Okun igbagbQ ti awQn QmQ-ehin

John 11:11-16 – “After he had said this, he went on to tell them, ‘Our friend Lazarus has fallen asleep; but I am going there to wake him up.’ His disciples replied, ‘Lord, if he sleeps, he will get better.’ Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, ‘Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.’ Then Thomas (called Didymus) said to the rest of the disciples, ‘Let us also go, that we may die with him’.”

3. The written report is enough to accomplish these purposes

John 20:30-31 – “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

B. The purposes of the miracles of the apostolic age:

1. To prove that the apostles were messengers of God.

2 Corinthians 12:12 – “The things that mark an apostle signs, wonders and miracles-were done among you with great perseverance.”

Acts 2:43 – “Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.”

Acts 5:12 – “The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade.”

2 Corinthians 5:18-21 – “All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”

Romans 15:17-19 – “I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done- by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.”

Without apostles today, we do not have the need to establish their authority.

Johannu 11: 11-16 - "Lehin ti o ti sQ eyi, o tesiwaju lati sQ fun wQn pe, 'Nigba naa o si sQ fun wQn ni gbangba, nitorinaa ni o le gbagbQ sibe, ki emi ki o IQsibe, ki o le ji ni gbangba. sugbQnJe ki a IQ sQdQ re .: Lehinna Thomas (ti a npe ni Fimamu) sQ fun awQn QmQ-ehin iyokd,Je ki a IQ, ki awa ki o le ku pelu re.

3. Iroyin kikQ ti to lati sasepari awQn idi wQnyi

Johanu 20: 30-31 - "Jesu se QpQIQpQ awQn ise-iyanu miiran niwaju awQn QmQ-ehin re, ti o ko si gbasile ni Kristi, QmQ QIQrun, ati pe nipase igbagbQ pe o le ni iye ni orukQ re."

B. AwQn idi ti awQn iseiyanu ti QjQ-ori Aposteli:

1. Lati fise sile pe awQn aposteli je awQn ojise QIQrun.

2 Korinti 12:12 - AwQn ise-iyanu ati ise-iyanu se laarin yin - asiwere nigan. "

Ise 2:43 - "Gbogbo eniyan kGn fun gbogbo eniyan, ati QpQIQpQ awQn iseiyanu ati ami riri riran ni a se nipase awQn Aposteli."

Ise 5:12 - "AwQnAposteliQpQIQpQ awQn ami ati ise-iyanu pupQ laarin awQn eniyan. Ati pe gbogbo awQn onigbagbQ lo lati pade papQ ni ibigbogbo Solomoni."

2 Korinti 5: 18-21 - "Gbogboeyi ni o la wa si ara re ninu Kristi, ko ka fun wa ni iranse ti Kristi: a si fi QIQrun jQba fun wQn. Eniti ko ni ese lati di ese fun wa, eyiti o je ninu re, ninu re li a le di ododo. Romu 15: 17-19 - "Emi ko ni gbero lati sQ ohunkohun ayafi ti Kristi ti pari ati pe ohun ti Mo ti kede ati kede Ihinrere kedere ni kikun."

Laisi awQn aposteli Ioni, a ko ni iwulo lati fi idi ase wQn mule.

2. To equip men to deliver the Word of God without error.

2 Peter 1:21 – “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

1 Peter 1:10-11 – “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.”

1 Corinthians 2:6-13 – “We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’ but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.”

Jude 3 – “Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.”

This message has already been delivered once for all time

3. To confirm the word spoken by the apostles and prophets.

Mark 16:15-20 – “He said to them, ‘Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.’ After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.”

Hebrews 2:1-4 – “We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation

2. Lati pese lati pese ọrọ Ọlọrun laisi aṣiṣe.

2 Peteru 1:21 - "Fun Aṣoṭeṣe ko ni ipileṣe orisun re ninu ife eniyan, ṣugbọn awọn ọkunrin so lati ọdọ Ọlọrun bi won ti gbe won."

1 Peteru 1: 10-11 - Nipaigbala re, awọn woli, ti o so nipa oore-ofe ti o je wa si ọdọ re, wa ni pipe ati pelu itoju ti o tobi julọ, igbiyanju lati wa akoko ati Awonayidayida si eyiti Emi Kristi ninu won n tokanigbati o so asoṭeṣe awọn ijiya ti Kristi ati awọn ibowo ti yoo tele. "

1 Korinti 2: 6-13 - Ṣugbọn awa se, sibesibe, o so fun awọn ijoye ojo-oriyii, ti ko ba soro nipa eyi.

ti kan fun Oluwa Ọlọrun. Bibekọ, gege bi a ti ko o pe: 'Ko si oju ti ko gbọ, ko si okan ti pese ohun ti Ọlọrun ti fi emi re han fun wa nipase emi re. Emi n wa gbogbonkan, ani awon oloye} l] run. Nitori tani laarin awon eniyan ti o mo awon ero ti okunrin kan ayafi Emi okunrin naa ninu re? Ni ona kanna ko si enikan ti o mo awon ero Ọlọrun ayafi Emi Ọlọrun. A ko gba emi ti aye sugbun Emi ti o wa lati ọdọ Ọlọrun, ki a le mo ohun ti Ọlọrun ti fi wa fun wa. Eyi ni ohun ti a so, kii se ni oro ti o ko wa nipase ogbon eniyan sugbun ni awon oro ti nkoninipase Emi ko, nfi awon ododo emi han ninu oro emi. "

Judle 3 - "Awon ore Olufe, botilejepe Mo ni itara lati ko si o nipaigbala ti a pin, Emi

Ni imolara Mo ni lati ko ati ki o be o latija fun igbagbo ti o wa ni ekan fun gbogbo re ti fi si awon eniyan mimo. "

Ifiranse yii ti firanse lekan si fun gbogbo akoko

3. Latijerisi oro ti o so nipase awon Aposteli ati awon woli.

Marku 16: 15-20 - "O wi fun won pe, Lo si gbogboagbaye ati pe oun yoo pa awon emi won duro, won yoo fi owon wonni soro ni gbogbo; Wonyoo fi owon won soro ni gbogbo won; Won yoo se o ni awon emi won Mu won jade. "

Heberu 2: 1-4 - "A gbodo san akiyesi sora die sii, nitorinaa, ki a ma fi enu si nipase awon angeli ti o so, ati pe o se

and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

Acts 14:3 – “So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.”

Hebrews 6:13-18 – “When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, saying, ‘I will surely bless you and give you many descendants.’ And so after waiting patiently, Abraham received what was promised. Men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.”

The point of this passage in Hebrews is to show how once confirmed, the Word of God is established and it is not necessary to be reconfirmed.

#### IV. Cessation of miracles

Miraculous gifts ceased when their purpose was fulfilled and when the way of receiving them ended. Today, the Word already written and confirmed is sufficient. It is only necessary for somebody to preach the Word.

#### V. Did Jesus also do miracles just for benevolence reasons?

If that were so, why did he not cure everybody? It said that his ministry was for the house of Israel (Mark 7). The main mission of Jesus was to preach.

Mark 1:38-39 – “Jesus replied, ‘Let us go somewhere else-to the nearby villages-so I can preach there also. That is why I have come.’ So he traveled throughout Galilee, preaching in their synagogues and driving out demons.”

His miracles were done mainly for evangelistic reasons.

ati aigbōrangbaijiya rẹ, bawo ni a ẹ le ẹ afihan iru nla

Igbala?Igbalayii, eyiti Oluwa kede nipasẹ Oluwa, ti jẹrisi fun wa nipasẹ awọn yẹn

ti o gbọ o. Ọlọrun tun jẹri si rẹ nipasẹ awọn ami, awọn iṣẹ-iyanu ati awọn iṣẹ iyanu, ati ẹbun Ẹmi Mimọ ti pin gege bi ife rẹ. "

Iṣe 14: 3 - "Nitorinaa Paulu ati Barnaba lo akoko ti o wa niḅe, sọrọ igboya fun Oluwa,

Tani o fọwọsi ifiranṣe oore-ọfe Rẹ nipasẹ gbigba wọn lati ẹ awọn ami ati iṣe iyanu. "

Heberu 6: 13-18 - "Nígbà tí Ọlọrun dá ọ lójú, nítorí pé ènìyàn nàà fi sí ohun tí a sọ fún un. Nitoriti Ọlọrun fe lati ẹ isọdiaiya mọ O ti ẹ ileri ohun ti a ti ileri, o ti mulẹ pẹlu ibura. Ọlọrun ẹ eyi ki o ẹe ẹ lati mu ireti meji fun wa le ẹe ẹ iwuri loṣoṣo. "

Oju opo aye yii ni awọn Heberu ni lati ẹafihan bi o ti ẹ idaniloju bi o ẹjẹrisi pe, Ọrọ Ọlọrun ni iṣeto ati pe ko ẹ pataki lati ni aṣoju.

#### IV. Cessation ti awọn iṣe iyanu

Awọn ẹbun iyanu ti da nigbati idi wọn ẹ ati nigbati ọna gbigba wọn

pari. Loni, ọrọ ti kọ teḷe ati timo ni to. Ojẹ dandan nikan fun ẹnikan lati waasu ọrọ naa.

#### V. Njẹ Jesu tun ẹ iṣe iyanu fun awọn idi oninuure?

Bi iye ba ri ẹ, kilode ti ko fi mu gbogbo eniyan? O sọ pe iṣe-iranṣe rẹ ẹ fun ile Israeli (Mar 7). AYE OBIRIN TI Gbọdọ Jesu ni lati waasu.

Marku 1: 38-39 - 'Jẹ ki a lo si ibikan - si awọn abule ti o wa nitosi - nitorina Mo le waasu

sibe. Ídí niyẹn tí mo ti wá. 'Bẹli o si rin irin ajo ni jakejado Galili, ẹniti mo rù jakejado Galili, ẹniti mo rù jakejado Galili, ẹniti mo ti wà ninu sinagogu wọn ati ẹṣeawakọ awọn ẹmi ẹṣu jade.

Awọn iṣe iyanu rẹ ni o ẹ fun awọn idi ihinrere.

John 10:37-39 – “Do not believe me unless I do what my Father does. But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father.”

John 11:14-15 – “So then he told them plainly, ‘Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him.’”

VI. Are people still doing miracles nowadays?

The miracles of Christ and the apostles exerted power over:

1. nature
2. demons
3. all illnesses
4. death
5. poisons
6. poisonous vipers
7. divine knowledge (revelations, predictions, tongues, etc...).

The above do not seem to be happening today, so how would we explain the so-called modern day miracles? They are mostly done by healers, Spiritists, etc. Are they:

1. lies of deceivers?
2. products of auto-suggestion or hypnosis?
3. unknown natural parapsychological phenomena?
4. work of the devil?

2 Thessalonians 2:9-10 – “The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.”

VII. Does the spiritual gift of healing still exist today?

If it is, it is very different from what Jesus and the apostles did:

Johannu 10: 37-39 - "Maṣe gba mi gbọ ayafi ti Mo ba ṣe ohun ti Baba mi ṣe. Ṣugbọn ti Mo ba ṣe, botilejẹpe Iwọ ko gba mi gbọ,gbagbọ awọn iṣe iyanu, pe o le mọ ati oye pe Baba wa ninu mi, ati Emi ni Baba. "

Johanu 11: 14-15 - "Pẹlupẹlu o sọ fun wọn ni gbangba, ati nitorisara mi ni pipe, ati nitori tirẹ ni Emi ko le gbagbọ. Ṣugbọnjẹ ki a lọ sọdọ rẹ.

VI. Njẹ awọn eniyan tun n ṣe awọn iṣe iyanu ni ode oni?

Awọn iṣe iyanu ti Kristi ati awọn aposteli yọ agbara lori:

1. ayanmọ
2. awọn ẹmi ẹṣu
3. gbogbo awọn aisan
4. iku
5. awọn majele
6. Awọnolutaja oloro
7. Imọ ti Ọlọrun (awọn ifihan, awọn asọtẹlẹ, awọn ahọn, ati bẹbẹ lọ ...).

Awọn ti o wa loke ko dabi ẹni pe o n ṣeṣe loni, nitorinaa bawo, bawo ni a ṣe ṣe alaye ti o pe ni bayi ni awọn iṣe iyanu oṣo ode oni? Wọnjẹ pupọ julọ nipasẹ awọn oniwosan, awọn ẹmi, bbl jẹ wọn:

1. irọ ti awọn ẹlẹtan?
2. Awọn oja ti auto-imọran tabi hypnosis?
3. awọn iyalẹnu parapomena aimọ?
4. iṣe ti Bilísi?

2 Tẹsalóníkà 2: 9-10 - "Wiwa ti ọkan ti o jẹ alailofin yoo wa ni ibamu pẹluisẹ ti Satani han ni gbogbo iru iṣe iyanu, awọn ami ati iṣe-iyanu ati ni gbogbo ibi

ti o tan awọn ti n pe n fun. Wọn ṣegbe nitori wọn kọ lati nifẹ ododo ati ki o wa ni fipamọ. "

VII. Njẹ ẹbun ti ẹmi ti imularada tun wa ni oni?

Ti o bajẹ, o yatọ si ohun ti Jesu ati awọn aposteli ṣe:

1. Jesus and the apostles did not do advertising

Mark 2:4 – “Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on.”

2. The cures in the New Testament were instantaneous

Mark 3:5 – “He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored.”

Matthew 8:13 – “Then Jesus said to the centurion, ‘Go! It will be done just as you believed it would.’ And his servant was healed at that very hour.”

3, Jesus and the apostles cured all types of affliction

Mark 1:32-34 – “That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.”

Acts 5:15-16 – “As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter’s shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.”

4. They did not do partial or temporary cures

Mark 7:35 – “At this, the man’s ears were opened, his tongue was loosened and he began to speak plainly.”

5. The New Testament mentions the cure of extreme cases (dead raised). Also read John 9 and 11.

Luke 22:50-51 – “And one of them struck the servant of the high priest, cutting off his right ear. But Jesus answered, ‘No more of this!’ And he touched the man’s ear and healed him.”

Acts 4:22 – “For the man who was miraculously healed was over forty years old.”

1. Jesu ati awon aposteli ko se ipolowo

Marku 2: 4 - "Niwon igba ti won ko le gba u si Jesu nitori ijo eniyan, won se shi

Ninu orule ti o wa loke Jesu ati, lehin ti n wale nipase re, sokale ati okunrin nari ti dubule sibe. "

2. Awon oso ninu Majemu Titun ni o wa lesekesese

Marku 3: 5 - "O si wo inu won ni ibinu ati pe, ibanuje jinna ni awon okan won ti o ni won e wi fun okunrin na pe, Na owore jade. O na a, owore re si pada patapata.

Matteu 8:13 - "Jesu so fun ilepa, 'lo! Yoo segege bi iwore ti gbagbo pe o fe.

3, Jesu ati awon aposteli wo gbogbo awon iru iponju

Sark 1: 32-34 - "Irole yen lehin ti Iwoorun awon eniyan mu wa si Jesu gbogbo awon alaisan ati emi-eniyan ti gba. Gbogbo ilu si ko si enu-ona, Jesu si larada pe olopo awon ti o ni olopo

Arun. O tun le olopo awon emi esujade, sugbon kii yoo je ki awon emi esu n so nitori wonje eni ti o je. "

Ise 5: 15-16 - "Bi abajade, eniyan mu awon olurun sinu awon ita ati gbe won sori akete ati

Awon mats Nitorina o kere ju ojiji Peter le shu lori die ninu won bi o ti koja. Asiko

pejo awon ilu siyika Jerusalemu, o mu awon aisan aisan ati ti awon ti won jogunnipa awon emi buburu, ati gbogbo won larada. "

4. Won ko se apakan tabi awon efun igbadie

Marku 7:35 - "Ni eyi, eti okunrin ni a shi, a ya ahon re, o si bere si so ni gbangba."

5. Majemu Titun menubaidibaje awon oran ti o gaju (ti o dide dide). Tun ka Johannu 9 ati

11.

Luku 22: 50-51 - "Ati okan ninu won pa eti akomalu re lu. Sugbon o fi owore yi mo.

Ise 4:22 - "Nitori okunrin ti a mu larada iyanuje ojo ogoji odun."

6. Jesus and the apostles cured from a distance.

Matthew 15:21-28 – “Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, ‘Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession.’ Jesus did not answer a word. So his disciples came to him and urged him, ‘Send her away, for she keeps crying out after us.’ He answered, ‘I was sent only to the lost sheep of Israel.’ The woman came and knelt before him. ‘Lord, help me!’ she said. He replied, ‘It is not right to take the children’s bread and toss it to their dogs.’ ‘Yes, Lord,’ she said, ‘but even the dogs eat the crumbs that fall from their masters’ table.’ Then Jesus answered, ‘Woman, you have great faith! Your request is granted.’ And her daughter was healed from that very hour.”

John 4:46-54 – “Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. ‘Unless you people see miraculous signs and wonders,’ Jesus told him, ‘you will never believe.’ The royal official said, ‘Sir, come down before my child dies.’ Jesus replied, ‘You may go. Your son will live.’ The man took Jesus at his word and departed. While he was still on the way, his servants met him with the news that his boy was living. When he inquired as to the time when his son got better, they said to him, ‘The fever left him yesterday at the seventh hour.’ Then the father realized that this was the exact time at which Jesus had said to him, ‘Your son will live.’ So he and all his household believed. This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.”

Luke 7:1-10 – “When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. There a centurion’s servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him, ‘This man deserves to have you do this, because he loves our nation and has built our synagogue.’ So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: ‘Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.’ When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, ‘I tell you, I have not found such great faith even in Israel.’ Then the men who had been sent returned to the house and found the servant well.”



7. Jesus and the apostles cured real illnesses.

Matthew 11:5 – “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.”

8. One does not see in the New Testament hypnotisms and auto-suggestion, nor pre-prepared conditionings and set-ups.

9. Jesus did not always demand faith on the part of those healed.

Luke 7:11-17 – “Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, ‘Don’t cry.’ Then he went up and touched the coffin, and those carrying it stood still. He said, ‘Young man, I say to you, get up!’ The dead man sat up and began to talk, and Jesus gave him back to his mother. They were all filled with awe and praised God. ‘A great prophet has appeared among us,’ they said. ‘God has come to help his people.’ This news about Jesus spread throughout Judea and the surrounding country.”

Mark 9:23-24 – “‘If you can?’ said Jesus. ‘Everything is possible for him who believes.’ Immediately the boy’s father exclaimed, ‘I do believe; help me overcome my unbelief!’” (Also read John 11)

10. Jesus cured in front of skeptics and enemies.

11. Even his enemies could not deny the miracles. There was no doubt that supernatural things were happening.

12. Universal healing is not promised in the New Testament. In fact, many Christians were not cured

1 Timothy 5:23 – “Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.”

2 Timothy 4:20 – “Erastus stayed in Corinth, and I left Trophimus sick in Miletus.”

7. Jesús àti àwọn àpòsíté ẹ̀ tù àwọn àrúnran gidì wo.

Matteu 11: 5 - "Àwónafọ̀jùgbaoju, àwón tí o wá ní adẹ̀tẹ̀ ní a wo, àwón okú tí a dídẹ̀, àwón tí o dara ní a tí wáasú Oluwa fun talaka."

8. Ọ̀kán kó ríi nínu àwọn hypshisms tí Majecers tuntun àti imọ̀ranaifọ̀wọ̀yí, tabí àwón tí pesetẹ̀lẹ̀ àwón ipò àti àwón ẹ̀tò.

9. Jesu kó beere igbagbọ̀ ní apakan àwón tí àwón tí o larada.

Luku 7: 11-17 - "Laipẹ̀, Jesu lọ̀ sí ilu tí a n pè ní opó, àti ogunlọ̀gọ̀ kán lọ̀ sí ilu. Ogunlọ̀gọ̀ rẹ̀ lọ̀ sí ẹ̀nu-ona ilu, àti àwón tí o mu u duro O sí wípe, Ọ̀dọ̀mọ̀kunrín, mó wí fun ọ̀, dídẹ̀, o sí bẹ̀rẹ̀ sí iya rẹ̀. "Ọ̀lọ̀run tí wá ràn àwón ènìyàn rẹ̀ lọ̀wọ̀. 'Ihinhin Mo n yinipa Jesu tan kaakiri Judia àti orilẹ̀-ede tí yika.

Marku 9: 23-24 - "'Tí o bá lẹ̀?' Gbogbo ohun tí o ẹ̀e ẹ̀ fun ẹ̀nítí o gbagbọ̀. '

Lẹ̀sẹ̀kẹ̀sẹ̀ baba ọ̀mọ̀dekunrínkígbe, 'Mo gbagbọ̀; ràn mí lọ̀wọ̀ lati bori aigbagbọ̀ mí! '"(tun ka Johannu 11)

10. Jesu wosan níwaju àwón olota àti àwón ọ̀ta.

11. Paapaa àwón ọ̀ta rẹ̀ kó lẹ̀ sẹ̀ àwón işẹ̀ iyanu. Kó sí iyemejì pé àwón ohun náà n ẹ̀lẹ̀.

12. A kó ẹ̀ ilẹ̀rì ilẹ̀-iwosan ní Majẹ̀mu nínu Majẹ̀mu Titun. Ní otitọ̀, ọ̀pọ̀lọ̀pọ̀ àwón Kristiani kó wole

1 Timoteu 5:23 - "Duro mímu omi nikan, àti lo ọ̀tí-waini diẹ̀ nitori ikun rẹ̀ àti àwón aisan rẹ̀ nígbagbogbo."

2 Timothy 4:20 - "Erastes duro ní Korinti, àti pé Mo fí ọ̀ra sílẹ̀ ní Miletu."

Philippians 2:27 – “Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.”

2 Corinthians 12:7-10 – “To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

In each of these affirmations we can observe that the opposite is practiced today by “healers”. What they do is not the same gift of healing of the New Testament.

#### VIII. Can we still pray for healing?

The fact that the gift of healing does not still exist does not mean that God does not answer our prayers. James speaks of the prayer that can result in someone being healed by God of a disease but is important to notice that this is different from the gift of healing. The gift of healing was the healing that God gave through a man who had, from the Spirit, the power to heal. Generally, prayer was not made because the person already had the power to heal. The prayer for healing is answered by God without an intermediate. Prayer is always present.

James 5:13-18 – “Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops.”

IX. Does Hebrews 13:8 “Jesus Christ is the same yesterday and today and he will be forever” teach that Jesus today has to keep on doing miracles?

A. A misunderstanding of Hebrews 13.8 leads some to affirm that if Jesus and the apostles did miracles in the first century, He (Jesus) does not change, therefore He must keep on doing what He always did.

Filippi 2:27 - "Nitooto o şaisan, o fere ku. Şugbon Olorun şanu fun u, ati kii se lori Re nikan şugbon tun lori mi, lati fi ibanuje si mi.

2 Korinti 12: 7-10 - "Lati pa mi mo nitori agbara nlawonyi, lati se olori gbogbo awon ailera mi, nitorinaa agbara Kristi le sinmi lori re. Emi

Ninu okookan awon iseduwonyi a le se akiyesi pe idakeji ti wa lo loni nipase "awon oniwasan". Ohun ti won se kii se ebun kannan ti iwasan ti Majemu Titun.

VIII. Ne a tun le gbadura fun iwasan?

Otitope ebun iwasan ko tun wa ko tumo si pe Olorun ko dahun awon adura wa. Jakubu soro ti adura ti o le ja si enikan ti o larada nipase Olorun ti o larada nipase Olorun ti Olorun şugbon se pataki lati se akiyesi pe eyi yato si ebun iwasan. Ebun ti iwasanje iwasan ti Olorun fun nipase okunrin kan ti o ni, lati odo Emi, agbara lati larada. Ni gbogbogbo, a ko se adura nitori eniyan ti tele ni agbara lati larada. Adura naa fun iwasan ni a dahun nipase Olorun laisi ajosepo. Adura nigbagbogbo wa.

Jak] 6: 13-18 - "Se enikeni ninu re ninu wahala? Olohun ti o ba gbadura larada. Adura eniyan olododo lagbara ati imura. Nitoriti o gbadura, on si ru awon eso-agutan si.

IX. Heberu 13: 8 "Jesu Kristi je kannan ni ale ati loni ati pe oun yoo wa lailai"

Koni pe Jesu Loni ni lati toju sese lori sese awon ise iyanu?

A. Aigbagbo Heberu 13.8 yori die ninu awon sijerisi pe ti Jesu ati awon so pe ati awon aposteli (Jesu) ko yipada, nitori naa o gbodo tesiwaju lati se  
O nigbagbogbo se.

B Therefore, if Jesus cannot change in relation to His actions during its ministry:

1. Jesus would have to continue personally on the earth.
2. Jesus would have to have a physical body and to live in Palestine.
3. Jesus must have Jewish apostles as those that he chose.
4. Would this Jesus who does not change be the boy in Bethlehem, the crucified Jesus or the resurrected Jesus? Which of these must not change?

C. A better understanding: the text does not say that Jesus cannot participate in history as a human being in a process of growth.

1. The text teaches that in His interior essence or His most intimate nature, Jesus does not change. The next verse (9) speaks of the danger of falling into false doctrines "Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them." The lesson is that Jesus' nature, (love, truth and holiness) and His doctrine do not change, and therefore we do not have to change.

2. However, historically, Jesus has worked in different ways. In the creation He worked in a different way than when he was a simple carpenter in Nazareth. He also did different things during different phases of His ministry.

3. Thus, the Jesus who did miracles is the same today but has a different ministry. X.

What is "the perfection" of 1 Corinthians 13:10?

1 Corinthians 13:8-12 – "Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known."

B Nitorina, ti Jesu ko ba le yipada ni ibatan si awon ise re lakoko ise-iranse re:

1. Jesu yoo ma tesiwaju ti ara eni lori ile.
2. Jesu yoo ni lati ni ara ti ara ati lati gbe ni Palestine.
3. Jesu Gbodo ni awon Aposteliju bi awon ti o yan.
4. Yoo yii ti Jesu ko yipada je omodekunrin naa ni Betlehemu, awon ti a kan mo tabi awon jinde Jesu? Ewo ninu iwonyi ko gbodo yipada?

C. Imoye ti o dara julọ: Orọ naa ko so pe Jesu ko le kopa ninu itan bi a  
Eda eniyan ni ilana idagbasoke.

1. Orọ naa ko pe ninu ofin inu re tabi iseda timotimo re julọ, Jesu ko yipada. Eşe ti o tele (9) soro nipa ewu ti o şubunipase gbogbo iru awon ekọ "o dara fun okan wa nipase oore-ofe" kii se laisi awon onje ayeye, ti ko ni iye si awon ti o je won. " Ekọ naa ni pe iseda Jesu, (ife, otito ati mimo) ati imo-ekọ re ko yipada, ati nitori naa a ko ni lati yipada.

2. Bibekọ, itan, Jesu ti şise ni awon ona orisirisi. Ninu eda o şise ni ona ti o yatọ ju igba ti o je gbenagbena ti o rorun ni Nasareti. O tun se awon nkan orisirisi  
Lakoko awon ipele orisirisi ti ise-iranse re.

3. Nitorinaa, Jesu ti o se awon ise iyanu kanna ni loni şugbon ni ise ise ti o yatọ.

X. Kini "pipé" ti 1 Korinti 13:10?

1 Korinti 13: 8-12 - "Ife ko kuna. Şugbon nibiti awon asotele wa, ni mo fi mo. Nigbati mo ba di eniyan, won yoofiyesiWò o şugbonojiji ti ko dara bi digi; nigbana awa o rii oju oju. Bayi emi o mo ni kikun, gege bi emi ti mo ni kikun. "

A. The reply to this question is interesting in the fact the text speaks of a time when these miraculous gifts of the Spirit would cease.

B. The significant verse in this question is verse 10 and one key to a proper understanding is a literal and grammatically correct translation of the verse. Observe: the Greek/English Interlinear:

“BUT WHEN MAY COME THAT WHICH IS PERFECT (*teleion*) THEN THAT IN PART (*ek merous*), SHALL BE DONE AWAY.”

This verse is translated in the ASV, NKJV, and KJV thusly “but when that which is perfect is come, then that which is in part shall be done away.”

C. The word translated “perfection” in verse 10 in the NIV is not a noun. It is an adjective. The more literal translations: “but when that which is perfect is come, then that which is in part shall be done away” correctly reflect this fact. The two adjectives, “perfect” and “partial” (in part), modify an assumed but unwritten noun. These two adjectives are contrasted and in fact perfect (*teleion*) means whole, entire or complete. A literal translation would be: “but when the perfect \_\_\_\_\_ comes, the partial \_\_\_\_\_ will be done away”. The two blanks must be filled in with a noun. The question is: what noun should fill in the blanks? What is “that which is perfect”?

D. In Greek, there has to be a grammatical agreement between articles, nouns and adjectives in a phrase. For example, consider this phrase: “when I buy a new car, I will sell the old car”. The words old and new must agree with the word “car” in number and gender. To understand verse 10 we have to fill in the blanks after “perfect” and “partial” and the noun we choose to fill in the blanks must agree with the adjectives that precede them. This means that the word we choose to fill in the blanks must be masculine since the adjective “perfect” is masculine in Greek. Greek nouns can be masculine, feminine or neuter. We can eliminate certain words in the space of verse 10, observing the agreement. For example:

1. Love. Although this idea seems nice, the grammar of the passage does not allow it. Perfect, in the original, is a neuter adjective and love is feminine). Besides this, love and gifts are not mutually exclusive.

2. Heaven or the Return of Christ. As noted, “perfect” is in the neuter, and Christ is masculine. Also, this word is never used with reference to heaven or the return of Christ.

A. Fesi si ibeereyii jẹ igbadun ninu otitọ ọrọ naa sọrọ ti akoko kan nigbati awọn wọnyi Awọn ẹbun iyanu ti Ẽmi yoo dẹkun.

B. Ẽsẹ to ẹ pataki ninu ibeereyii jẹ ẹsẹ 10 ati bọtini kan si oye to tọ jẹ itumọwe ti o tọ ati itanmiramu ti o tọ translation ti ẹsẹ naa. Ẽsẹ akiyesi: Awọn Greek / Gẹẹsi Interlinear:

"Şugbọn nigbawo le wa eyiti o jẹ pipe (tẹlifiion) lẹhinna ti o wa ni apakan (ohun ti o wa ni apakan), ni yoo ẹe."

Ẽsẹ yii ni itumọ niASV, Nkjv, ati KJV ni bayi "şugbọn nigbati eyiti o jẹ pipe ni yoo ẹe ẹe."

C. Ọrọ tumọ si "pipe" ni ẹsẹ 10 ni NIV kii ẹ ọrọ-ọrọ kan. Ojẹ afesodi. Awọn itumọ itumọ diẹ sii: "Şugbọn nigbati eyi ti o jẹ pipe ti wa, lẹhinnaeyiti o wa ni apakan ni yoo ẹe ẹe" ni pipe ẹ afihan otitọ yii. Awọn actectits meji, "pipe" ati "apakan" (niapakan), yi a ro şugbọn ọrọ ti ko ni itutu. Awọnafesẹgba mejiwọnyi jẹ iyatọ ati ni otitọ pipe (atẹle) tumọ si odidi,gbogbo tabi pari. Itumọ ara ẹni yoo jẹ: "Şugbọnnigbati \_\_\_\_\_ pipe wa, apakanapakan \_\_\_\_\_ yoo ẹe ẹe". Awọn ibora mejigbodo kun ni pẹlu ọrọ-ọrọ. Ibeere naa ni: Kini eun ko yẹ ki o kun awọn ibora naa? Kini "eyiti o jẹ pipe"?

D. Ni Giriki, adehun ti ọti-gilasi laarin awọn ọrọ, awọn orukọ ati awọn afesodi ninu gbolohun ọrọ kan. Fun apeere, ro gbolohunyii: "Nigbati Mo ra ọkọ ayọkẹlẹ tuntun kan, Ẽmi yoo ta ọkọ ayọkẹlẹ atijọ". Awọn ọrọ atijọ ati tuntun gbodo gba pẹlu ọrọ "ọkọ ayọkẹlẹ" ni nomba ati abo. Lati loye ẹsẹ 10 a ni lati kun ninu awọn ibora lẹhin "Pipe" ati "apakan ti a yan lati kun awọn işoragbodo gba pẹlu awọn ohun-elo ti o şaju wọ. Eyi tumọ si pe ọrọ ti a yan lati kun ni awọn ibora gbodo jẹ akomọ niwonigba ti ajemọ "Pipe" pipe jẹ Maskulie ni Greek. Awọnololuş Greek le jẹ akọ, abo tabi neuter. A leyokuro awọn ọrọ kan ninu aaye ẹsẹ 10, akiyesi adehun naa. Fun apere:

1. Ifẹ . Botilejẹpeimoranyii dabi pe o wuyi, ilolaramu ti aye ko gba laaye. Pipe, ninu atilẹba, jẹ afesodiişapeere ati ifẹ jẹ abo). Yato si eyi, ifẹ ati awọn ẹbun kii ẹ iyasoto totun.

2. Ọrun tabi ipadabo Kristi. Gegebi a ti ẹ akiyesi, "pipe" wa ninu işuu, ati Kristi jẹ ijẹle. Pẹlupẹlu, a ko lo ọrọ yiipẹlu itokasi si ọrun tabi ipadabo Kristi.

3. Human Perfection. Although the word is used to refer to human behavior (Matthew 5:48; 19:21; 1 Corinthians 2:6; 14:20; James 3:2), it does not fit in the context of verses 8-13, nor in the grammar of this text. The contrast in this context is of duration and not quality.

E. Some hold a point of view of “Perfect” being the state of maturity of the church in its early development in the 1st century of the Christian age.

1. Notice a parallel between Ephesians and 1 Corinthians that the idea of the whole church as a body.

2. The idea is that gifts would cease with the maturity of the church. The apostles would die and the church today does not need apostles any more. The prophets and teachers would leave their teachings in written form and they themselves would no longer be needed. What was necessary in the infancy of the church, would not be needed later on.

Ephesians 4:3-13 – “There is one body and one Spirit just as you were called to one hope when you were called one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ apportioned it. This is why it says:

‘When he ascended on high,  
he led captives in his train  
and gave gifts to men.’

(What does ‘he ascended’ mean except that he also descended to the lower, earthly regions?

He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

1 Corinthians 12:12-14 – “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body-whether Jews or Greeks, slave or free-and we were all given the one Spirit to drink. Now the body is not made up of one part but of many.”

3. Piplopoeniyan. Biotilejẹpe a lo ọrọ naa lati tọka si ihuwasi eniyan (Matteu 5:48; 19:21; 1 Korinti 2: 6; 14:20; James 3: 2), ko baamu ni o tọ ti awọn eṣe 8-13, tabi in Grammar ti ọrọ yii. Iyatọ ni ọrọ yiije ti iye ati kii ṣe didara.

E. Diẹ ninu awọn idaduro oju wiwo ti "pipe" je ipo ti idagbasoke ti ile ijọsin ni kutukutu Idagbasoke ni orundun 1st ti ọdunJuu.

1. Akiyesi afiwera laarin awọn ara Efesu ati 1 Korinti pe imọran ti gbogboijọsin bi a ara.

2. Ero naa ni pe awọn ẹbun yoo dẹkun pẹluidagbasoke ti ile ijọsin. Awọnaposteli yoo ku ati ijọ loni ko nilo awọn apostelieyikeyidiẹ sii. Awọnwoli ati awọn olukọ yoo kuro ni ẹkọ wọn ni fọmumu wọn ti a kọ ati awọn tiwọn wọn ko ba nilo. Kini Pataki ninu aranwa ti ile ijọsin, kii yoo nilo nigbamilẹhin.

Efesu 4: 3-13 - "Ara kan ati Ẹmi kan wa bi o ti pe o si ireti kan nigbati

O si pè nyin ninu Oluwa, igbagbọ kan, baptismukan; Ọlọrun kan ati baba gbogbo wọn, ti o je ọkọkan ati nipasẹ gbogbo ati ni gbogbo. Şugbọn olukuluku wa li a fi ore-ọfe fun gege bi Kristi ti pin. Eyi ni idi ti o so:

'Nigbati o gokelọ si oke, o fi si igbekun ninu ọkọ oju-re o si fun awọn ẹbun fun awọn eniyan.'

(Kí ni pé 'rí pé ó şàisì pé pé òun tún sọkalẹ sí àyè tó, láti fi ara yínsíle, láti mú kí wọn lórí ilé tí tí wà ní ifẹ wọn. Ninu imọ ti Ọmọ Ọlọrun ati ki o di ogbo, o de gbogbo oşuwọn kikun Kristi. "

1 Korinti 12: 12-14 - "Araje ẹya kan, botilejẹpe o je pẹlu Kristi

F. A more logical idea is that the “perfect” refers to the completion of the New Testament and the closing of the revelation of God for the Christian age.

1. Why speak of the end of miraculous gifts in relation to the complete revelation? Because the purpose of these gifts was to confirm the word spoken by inspired people.

Mark 16:20 – “Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.”

Hebrews 2:3-4 – “How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

2. Was the purpose of gifts to mature Christians? Or to mature the love of Christians? No. Prophecy, knowledge and tongues were to reveal God’s Word.

1 Corinthians 13:2 – “If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.”

1 Corinthians 14:3-6 – “But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified. Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?”

1 Corinthians 14:19 – “But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.”

Tongues were a sign for the unbelievers. Miraculous gifts among the Corinthians contributed to their lack of love and their immaturity.

1 Corinthians 3:1 – “Brothers, I could not address you as spiritual but as worldly-mere infants in Christ.”

1 Corinthians 14:20 – “Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults.”

They needed gifts because the primitive church was as children in knowledge.

F. Ero ti o ni oye diẹ sii ni pe "pipe" tọka si ipari ti Majemu Titun ati Pade ti ifihan Ọlọrun fun ọjọ-ori Kristiani.

1. Kini idi ti o sọ ti opin awọn ẹbun iyanu ni ibatan si pe itokasi ifihan pipe? Nitori awọn Idi ti awọn ẹbun wọnyi ni latijerisi ọrọ ti o sọ fun awọn eniyanatileyin.

Marku 16:20 - "Awọn ọmọ-ẹhin jadelọ, awọn ọmọ-ẹhin jadelọ waasu nibi gbogbo, Oluwa si fi wọn pamọ ati fi idi rẹ mulẹ nipasẹ awọn ami ti o tẹle awọn ami rẹ.

Heberu 2: 3-4 - "Bawo ni awa yoo salaye ti a yofoju pa iru igbala nla bi? Igbala, eyiti Ni akọkọ ti kede nipasẹ Oluwa ti fi idi fun wa lẹbi. Olorun tun

Kiki si i nipa awọn ami, işe iyanu ati awọn işe iyanu pupọ, ati ẹbun Ẹmi Mimọ ti pin gege bi ife rẹ. "

2. Njẹ idi ti awọn ẹbun si awọn Kristian ti o dagba? Tabi lati dagba ife ti awọn kristeni? Rara. Asọtẹlẹ, imo ati ahon ni lati safihan Ọrọ Ọlọrun.

1 Korinti 13: 2 - "Ti Mo ba ni ẹbun asọtẹlẹ ati pe o le še igbagbọ gbogbo awọn ohun ijinlẹ ati gbogbo imo, ati pe emi ko ni ife, Emi ko ni nkankan. 1 Korinti 14: 3-6 - "Şugbongbogbo eniyan ti o sọ asọtẹlẹ sọ li agbara, şugbọn ẹniti o sọ fun ara rẹ, bi mo ba fi i hàn, bi mo ba ba ọ soro ati soro Ni awọn ahon, kini ife ti emi yoo je fun ọ, ayafi ti mo ba mu diẹ ninu awọn ifihan tabi imọ tabi asọtẹlẹ tabi ọrọ itonisona? "

1 Korinti 14:19 - "Şugbọn ninu ile ijọsin Emi yoo kuku sọ awọn ọrọ marun lati paşe fun awọn ẹlomiran ju ẹgbẹrun awọn ọrọ lọ ni ahon kan."

Awonahonje ami fun awon alaigbagbo. Awon ebun ti mo se iyanu larin awon ara Korinti se idi ti aini ife won aini ati ailagbara won.

1 Korinti 3: 1 - "Awonarakunrin, Emi ko le koju o bi emibikoşe bi ọmọ-ọwọ giga-giga ti agbaye ninu Kristi."

1 Korinti 14:20 - "Awonarakunrin, da ironu bi awon omode. Ni iyi si awon eniyan je omode, şugbọn ninu ero rẹ."

Won nilo awon ebun nitori ile ijọsin alakoko je bi awon omode ni imo.

1 Corinthians 13:11 – “When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.”

3. “Perfect” (Greek "*telios*") means whole, complete, grown, nothing lacking. Referring to people it means adult, mature. Read Matthew 5:44-48; Luke 6:36; Matthew 19:21; 1 Corinthians 2:6, 14; 1 Corinthians 14:20; Philippians 3:15; Colossians 4:12; Hebrews 5:14.) You do not need to reach this perfection to go to heaven.

They (the Corinthian Christians) were perfect (whole, complete, grown, nothing lacking) but not without sin.

Philippians 3:15 – “All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you.”

James 1:17 – “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.”

James 1:4 – “Perseverance must finish its work so that you may be mature and complete, not lacking anything.”

James 2:22 – “You see that his faith and his actions were working together, and his faith was made complete by what he did.”

4. See the contrast with verse 9: Something is now "*ek merous*" (in part, incomplete, imperfect, something lacking) but later will be "*teleios*" (whole, complete, perfect, nothing lacking). The subject is the way we receive divine knowledge and the end of inspired preaching. The word to place in the spaces (part C above) would be “revelation”. Until the closing of the New Testament, God was revealing His will partially. A little bit here. A little bit there. Now the whole revelation for the church has already been given and we can read without somebody having the gift of prophecy or knowledge.

5. An illustration from the life of Paul: Paul left childish things when he grew. The infant church would leave the things of infancy when these gifts had ceased.

6. They saw obscurely as in a mirror. “Mirror” is the same as “sight”. In comparison to the other prophets who depended on obscure words, a dream or a vision, God spoke to Moses “face to face”. The revelation that he received was clear.

1 Korinti 13:11 - "Nigbati mo jẹ ọmọde, Mo ro bi ọmọde, Mo ronu bi ọmọde. Nigbati mo di eniyan, Mo gbe awọn ọna kekere lehin mi."

3. "Pipe" (AwọnTeleos "ti Greek") tumọ si odidi, pari, ti a dagba, ko si nkankan. Itokasi si eniyan ti o tumọ si agba,ogbo. Ka Matteu 5: 44-48; Luku 6:36; Matteu 19:21; 1

Korinti 2: 6, 14; 1 Korinti 14:20; Filippi 3:15; Koles 4:12; Heberu 5:14.) O ko nilo lati de pipé yi lati lo si orun.

Wọn (Kristiani Korinti) jẹ pipe (odidi, pari, o dagba, ohunkohun ko nkose) şugbõn ko si laisi eşę.

Filippi 3:15 - "Gbogbo wa ti o dagbayę ki o wo iru wiwo ti awõn nkan. Ati pe ti o baję pe lori aaye kan ọ ọ lati ronu orişiriş, pe Ọlorun naa yoo sọ fun ọ."

Jakõbu 1:17 - "Gbogbo ebun ti o dara ati pipe ni lati oke, ti o sọkalę lati ọdọ Baba ti awõn imọlę orun, ti ko yipada bi yiwi awõn ojiji."

Jakõbu 1: "Işokangbõdõ pariışę rę ki o ba le dagba ati pari, kii şe ohunkohun."

Jak]Jakom 2:22 - "Şe o rii pe igbagbõ ati awõn işe rę n şişę pọ, ati pe igbagbõ rękaye pipe nipasę ohun ti o şe.

4. Wo iyatõ pelu eşę 9: Ohunkan ję bayi "ekrous" (niapakan,aito, ni pipe, pipe, pipe, pipe, ohun ti ko ni. Koko-õrõ ję õna ti a gba oye Ọlorun ati opin waasu ti o waasu. Ọrõ naa lati gbe sinu awõn aye (apakan C loke) yoo ję "Ifihan". Titi diabo ti MajemuTitun, Ọlorun n fa Oluwa Rę ni apakan. Kekere dię nibi. Kekere dię wa. Bayi ni gbogbo ifihan fun ile-ijõsin ti telę ati pe a le ka laisi enikan ti o ni ebun tabi imõ.

5. Apejuwe kuro ninu igbesi aye Paulu: Paulu sijade kuro ni awõn ọmõ nigba ti o dagba. Ijo Ọmõ-ọwõ yoo lo kuro ni awõn nkan ti Ọmõfa nigbati awõn ebun wõnyi ti pari.

6. Wõn ri ibi ti ko si ni digi kan. "Digi" ję kanna bi "uju". Ni ifiwera si awõn asõtęlę miiran ti o gbękẹle awõn ọrõ asan, ala tabi iran, Ọlorun sọ fun Mose "uju rę oju ". Ifihan ti o gba han.

7. Some things we can know clearly:

Matthew 7:19 – “Every tree that does not bear good fruit is cut down and thrown into the fire.”

Luke 1:3-4 – “Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.”

Romans 1:32 – “Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.”

1 Corinthians 14:37 – “If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.”

Colossians 1:5-6 – “... the gospel that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth.”

1 Timothy 4:3 – “They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”

2 Peter 2:21 – “It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.”

2 Peter 1:2 – “Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.”

8. As long as inspiration continued, signs and wonders also continued “So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.” (Acts 14:3)

The apostles chosen by Christ lived in the first century, until approximately 100 AD, when the last apostle, John, died. The apostles had miraculous gifts, and only they could pass these gifts on to others. “When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the Spirit was given at

7. Diẹ ninu awọn ohun ti a le mọ kedere:

Matteu 7:19 - "Gbogboigi ti ko ba so eso ti o dara ni a ge ki o si dale sinu ina."

Luku 1: 3-4 - "Nitorinaa, niwọn nitori Emi ti ni iṣeduro ni iwadii si ọ, o dara julọ fun ọ, o dara julọ julọ, ki o le mọ idaniloju idaniloju ti awọn nkan ti o kọ."

Romu 1:32 - "botilejẹpe wọn mọ ododo ododo Ọlọrun pe awọn ti n ẹ iru awọn nkan wọnyi O ku, wọn ko ṭesiwaju lati ẹ awọn ohun wọnyi nikan ṣugbọn tun fowosi awọn ti o nṣe wọn. "

1 Korinti 14:37 - "Ti enikeni ba ro pe a ro pe o jẹ ẹbun ti ẹmi tabi ni ẹbun ti ẹmi, jẹ ki o gbawo ni ohun ti emi nkọ fun ọ ni aṣẹ Oluwa."

Colossey 1: 5-6 - "..... .. Ihinrere ti o wa si ọdọ rẹ. Gbogboagbaye ti Ihinrere ni ndun Eso ati idagbasoke, geṣe bi o ti nṣe laarin rẹ lati ọjọ ti o gbọ ti o loye oore-ọfẹ Ọlọrun ni gbogbootito. "

1 Timoteu 4: 3 - "Wọn kọ awọn eniyan lati fẹ ati paṣe wọn latiyago fun awọn ounjẹ kan, Ti Ọlọrun ṣẹda lati gbapeluidupe nipasẹ awọn ti o gbagbo ati ti o mọ otito. "

2 Peteru 2:21 - "O ti dara julọ fun wọn lati ma ẹ sọ ọna ododo, ju ti ti mọ, ati lehinna lati yi ẹhin wọn pada sori aṣẹ mimọ ti o koja si wọn. "

2 Peteru 1: 2 oore ati alafia ki o jẹ tire ni ọpọlọpọ nipasẹ imọ Ọlọrun ati Jesu wa.

8. Niwọn igba ti awokose ṭesiwaju, awọn ami ati awọn iyanu ati awọn iyanu tun ṭesiwaju "nitorinaa Paulu ati Barnaba lo nibe, ti n soro igboya fun Oluwa, ti o jẹrisi ifiranṣe rẹ Ore-ọfẹ nipasẹ gbigba wọn lati ẹ awọn ami iṣe-iyanu ati iṣe iyanu. " (Iṣe 14: 3)

Àwọn àpòsíté Kristi tiyàn nínú ọrun ké kédún, tí tí dédún (ìgbàlòsílùmọ náà tó dé ìdà, nigbati Aposteli ti o kẹhin, Johanu, o ku. Awonaposteli ni awon ẹbun iyanu, ati pe won le koja awon ẹbun wonyi fun awon miiran. "Nigbati awon aposteli ni Jerusalemu gbọ Samaria ti temi Samaria, won ranse si Peteru ati Johanu fun won pe won ti ba emimimọ sinu won. Nigbati won ba si gba Ẹmi Jesu. Nigbati Simoni ri pe a fun Ẹmi ni

the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit." (Acts 8:14-19)

Those upon whom the apostles laid their hands may have lived into the second century and so there were still miraculous gifts acting directly in the church. But, since they did not have the power to pass this gift on to others, gifts ended with their death. By then copies of the New Testament had been spread to the known world. It was the Spirit, acting now, not through miraculous sign gifts, but through the Word.

1. The purpose of the Holy Spirit's gift of miracles was to:

- A. \_\_\_ Heal sick people
- B. \_\_\_ Show that the apostles are superior to everyone else
- C. \_\_\_ Prove that the Apostles' message that Jesus was God who came in the flesh to provide the only way man could be reconciled to God.

2. Miracles of the Holy Spirit have not ceased and can still be performed today T. \_

F. \_\_\_\_\_

3. Today people who perform "miracles" perform the same type of miracles performed by the apostles, in the same manner and with

the same results

T. \_\_\_\_\_ F. \_\_\_\_\_

4. What was the "perfect" that was to come which caused the imperfect to disappear?

- A. \_\_\_ It has not come as of today
- B. \_\_\_ The infallible inspired message from God recorded for all future generations
- C. \_\_\_ Heaven
- D. \_\_\_ Return of Christ
- E. \_\_\_ Love

5. Christians other than the Apostles could give other people the ability to perform miracles. T. \_\_\_

F. \_\_\_\_\_

Ìyinnàà, ọwọ àwọn ọmọsteli, ó fi owo wọn sọ, o wi pe, Sọ fun mi pẹlu ẹni ti mo gbé ọwọ mi le gba ẹmimimọ. " (Iṣe 8: 14-19) Awọn ti awọn Aposteligbe ọwọ wọn le ti gbe sinu ọdunkeji ati nitorinaa tun jẹ awọn ẹbun iyanu ti o n ṣiṣe taara ninu ile ijọsin. Ṣugbọn, niwọn bi wọn ko ni agbara lati koja ẹbun yi fun awọn miiran, awọn ẹbun pari pẹlu iku wọn. Nipasẹ lehinna awọn ẹda ti Majemu tuntun ti tan si agbaye ti o mọ. Oniletan ni, iṣebayi, kii ṣe nipasẹ awọn ẹbun ami pataki, ṣugbọn nipasẹ ọrọ naa.

1. Idi ti ẹbun Ẹmi Mimọ ti awọn iṣe iyanu ti o jẹ lati:

- A. \_\_\_ larada awọn alaisan
- B. \_\_\_ Fihan pe awọn aposteli ga julọ si gbogbo eniyan miiran
- C. \_\_\_ fihan pe ifiranṣe Aposteli ti Jesu jẹ Ọlọrun

Wa ninu ara lati pese ọna kanṣoṣo ti eniyan le tu ara Ọlọrun laja.

2. Awọn iṣe-iyanu ti Ẹmi Mimọ ko dale ati pe o le ṣee ṣe loni

T. \_\_\_\_ F. \_\_\_\_

3. Loni awọn eniyan ti o ṣe "awọn iṣe iyanu" ṣe iru awọn iṣe iyanu kanna ti awọn Awọnaposteli, ni ọna kanna ati pẹlu

Awonabajade kanna

T. \_\_\_\_ F. \_\_\_\_

4. Kini "Pipe" ti o jẹ eyiti o jẹ alailagbara lati farasin?

- A. \_\_\_ O ko wa bi ti oni
- B. \_\_\_ Ifa ti o ni ipalara lati ọdọ Ọlọrun ti gbasilẹ fun gbogbo awọn iran iwaju
- C. \_\_\_ Ọrun
- D. \_\_\_ ipadabọ Kristi
- E. \_\_\_ Love

5. Awọn Kristianiyatọ si awọn aposteli le fun awọn eniyan miiran ni agbara lati ṣe iṣe iyanu.

T. \_\_\_\_ F. \_\_\_\_

## THE GIFT OF

### TONGUES Lesson 9

I. It was a miraculous gift granted by the Holy Spirit (Acts 2:4-11; 10:45-46; 11:15-17; 19:1-6; 1 Corinthians 12-14; Mark 16:15-20).

II. The tongues were LANGUAGES and DIALECTS spoken by people at the time when the phenomenon of tongue speaking occurred.

A. In Acts 2:4 "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" the word translated "tongue" is *glossa*, which in the Bible means the language of a people or nation.

B. The expressions "own language" in Acts 2:6 "When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language." and "native language" in Acts 2:8, "Then how is it that each of us hears them in his own native language?" comes from the Greek word *dialectos* from which our word "dialect" comes, which means the language of a particular people.

C. Luke says that a multitude of people assembled in Jerusalem on the Day of Pentecost from many different countries could all understand what the apostles said, each one in their own native language. "Now there were staying in Jerusalem God-fearing Jews from every nation under heaven ... Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs-we hear them declaring the wonders of God in our own tongues!" (Acts 2:5; 9-11)

D. To speak in tongues would be, for example, to speak in Armenian without ever having learned that language and being perfectly understood by someone who speaks that language.

E. In Corinth, the gift was the same, but due to the absence of people from various nations, the presence of a translator (interpreter) was necessary.

1. The one who did not understand that language would be as a foreigner "If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me." (1 Corinthians 14:11) This shows that the phenomenon was still speaking in languages.

## Ẹbun ti awọn ahọ́n

### ẹkọ 9

I. Ojẹ ẹbun iyanu fun fifun nipasẹ Ẹmi Mimọ (AwọnAposteli 2.4-11; 10.45-46; 11-17; 19.17; 1 Korinti 12a4; Marku 16: 15-20).

II. Awọnahọnjẹ awọ́n ede ati awọ́n ede ti a sọ nipasẹ awọ́n eniyan ti o sọ nipasẹ awọ́n eniyan ni akoko ti awọ́n lasan ahọ́n ti n sọrọ.

A. Ninu Awọ́nAposteli 2: 4 "Gbogbo wọ́n ni wọ́n kun pẹlu Ẹmí miiran, wọ́n bẹrẹ si sọ ni awọ́n ede miiran bi ododo ti" ahọ́n "jẹ eyiti o tumọ si Ede ti awọ́n eniyan tabi orilẹ-ede.

B. Awọ́nariyanjiyan "Ede ti" ninu Awọ́nAposteli 2: 6 "Nigbati wọ́n gbọ ohunyii, awọ́n eniyan wa papọ ni ariwo, nitori ọkọọkan wọ́n gbọ ti wọ́n ba sọrọ ede rẹ." Ati "ede abinibi" ninu Awọ́nAposteli 2: 8, "lẹhinna bawo ni o şeje pe o jẹ pe ọkọọkan wa gbọ wọ́n ni ede abinibi tirẹ?" Wa lati inu ajọkọ Griki ti o wa lati eyiti orọ "dialect" wa, eyiti o tumọ ede ti eniyan kan pato.

C. Luku sọ pe ọpọlọpọ eniyankojọjọ ni Jerusalemu ni ojọ Pentikọsti ni gbogbo awọ́n orilẹ-ede sọ pe, olukuluku ni ede abinibi ti ara wọ́n. "Njẹ awọ́nJu ti o bẹru Ọlọrun lati gbogboorilẹ-ede ti o wa labẹ orun ... Awọ́n Media; Awọ́nahọ́n! " (Awọ́nAposteli 2: 5; 9-11)

D. Lati sọ ni awọ́n ahọnyoojẹ, fun apeere, lati sọrọ ni Armenian laisi nini kọ ẹkọ pe ede ati pe o ni oye pipe lati sọ edeyen.

E. Ni Korinti, ẹbun naa jẹ kanna, şugbọn nitori isansa ti awọ́n eniyan lati ọpọlọpọ awọ́n orilẹ-ede, Oluwa Iwaju onitumọ (onitumọ) jẹ pataki.

1. Ẹniti ko loye pe ede naa yoo jẹ alejò "ti emi ko ba di itumọ ohun ti ẹnikan n sọ, ati ni alejò si mi." (1 Korinti 14:11) Eyi fihan pe işelẹ naa tun n ba sọrọ ni awọ́n ede.

2, Paul cites Isaiah 28:11-12 in 1 Corinthians 14:21 “Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me.” A parallel is made between the Assyrian dialect and the dialects of those who speak in tongues. Thus one concludes that gift of tongues was “to speak a language without having learned it by natural ways.”

III. Tongues were not the more important gift and are the last ones mentioned in two lists.

1 Corinthians 12:7-10 – “To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, 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.”

1 Corinthians 12:28-30 – “And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?”

IV. The gift of tongues was useless without love.

1 Corinthians 13 – “If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong ... the greatest of these is love.”

V. TONGUES in 1 Corinthians 14:

“Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. 2 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. 3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. 4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church. 5 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

“6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? 7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune



is being played unless there is a distinction in the notes? 8 Again, if the trumpet does not sound a clear call, who will get ready for battle? 9 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. 10 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. 11 If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. 12 So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

“13 For this reason anyone who speaks in a tongue should pray that he may interpret what he says. 14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful. 15 So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. 16 If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying? 17 You may be giving thanks well enough, but the other man is not edified.

“18 I thank God that I speak in tongues more than all of you. 19 But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

“20 Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. 21 In the Law it is written:

‘Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord.’

“22 Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. 23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? 24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, 25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, ‘God is really among you!’

“26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. 27 If anyone speaks in a tongue, two-or at the most three- should speak, one at a time, and someone must interpret. 28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.”

Everything done in the assembly of the church should be done for the strengthening (edification) of the church. “I would like every one of you to speak in tongues, but I would

Njẹ a ti şere ayafi ti iyatọ wa ninu awọn akọsilẹ? 8 Lẹkansi, ti ipè ko ba dabi ipe ti o han gbangba, tani yoo mura silẹ fun ogun? 9 Nitorina o wa pẹlu rẹ. Ayafi ti o ba sọ awọn ọrọ inu pẹluahọn rẹ, bawo ni ẹnikeṅi yoo ẹ mọ ohun ti o sọ? O kan yoo wa pẹluafẹfẹ. 10 Laiseaniani, awọn iru awọn ede lẹsẹsẹ wa ni agbaye, sibẹsibẹ kò si ọkan ninu wọn laisi itumọ. 11 Bi emi kò ba li itumọ itumọ ohun ti ẹnikan nsọ, emi ni alejò si agbọrosọ, ati alejò ni fun mi. Nitorina o wa pẹlu rẹ. Niwọn igba ti o ni itara lati ni awọn ẹbun ẹmi, gbiyanju lati tayo ninu awọn ẹbun ti o kọ ile ijọsin.

"Nitori idi eyi ti ẹnikeṅi ti o nsọrọ ni ahọn kanyẹ ki o gbadurapẹlu ẹmimi, Emi yoo fi gbadurapẹlu ẹmimi, şugbọn emiyoo fi gbadurapẹlu awọn ti ko ni ibanujẹ pẹlu rẹ Idupe, nitori ko mọ ohun ti o sọ? 17 O le dupe lẹwọ daradara, şugbọnekeji ko sanafi.

"18 Mo dupe lẹwọ Ọlọrun pe Mo sọ ni awọn ede diẹ sii jugbogboyin lẹ. 19 Şugbọn ninu ijọ ọdun marun lati fun awọn ẹlomiran ju awọn ọrọ ẹgberun mewa lẹ.

"Awọn arakunrin 20, da ironu bi awọn ọmọde

'Nipa awọn ọkunrin ti awọn ahọnajeji ati nipasẹ awọn ète ti alejò

Emi o si ba awọn eniayi sọrọ, şugbọn nigba na nigbana li Oluwa wi.

"Awọnahọn 22, lẹhinna, jẹ ami, kii ẹ fun awọn alaigbagbọ şugbọn sibẹsibẹ, awọn alaigbagbọ wa pẹlu awọn alaigbagbọ. 24 nitorinaa awọn alaigbagbọ wa pẹlu awọn alaigbagbọ a si ni idajọ nipagbogbo eniyan, 25 ati awọn aşıri ọwọ rẹ yoo gbe nigbakugba, yio si ma kọlu Ọlọrun pe, Ọlọrun gan-an; '

Kí àwọn èyà̀n náà ní, "Àwọ̀naráwọ̀n ẹ̀gbọ̀n náà ni kí a fi pa papọ, gbogbo eniyan ló wà ninu àkọ̀sílẹ̀, àkọ̀sílẹ̀ tí ó bá sọ fún yín.

Ohun gbogbo ti ẹ ninu ijọ ile ijọsin yẹ ki o ẹ ẹ fun okun (itọsọnaesi) ti ile ijọsin. "Emi yoofẹ gbogbo rẹ lati sọ ni awọn ede, şugbọn emi yoo

rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.” (verse 5)

“So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.” (verse 12)

“What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.” (verse 26)

Languages in verse 2 - Speaks to God, not men.

B. The gift of prophecy must be preferred to the gift of tongues, because the exercise of this gift builds up the church (verses 3-4). Five words with understanding are better than ten thousand in a tongue. (verse 19)

C. Three activities were done by people with gift of tongues: praying, singing and praising - All are directed toward God. (verses 14-17)

D. Tongues cannot be used in the church meeting without an interpreter. (verses 26-28)

E. Tongues are a sign for unbelievers and its purpose was not the building up of the church. (verses 21-22)

1. In order to build up, the message must be understood (vs. 7-11).

2. A sign for the unbelievers, but they would not accept God. (Isaiah 28:11-12)

3. The reaction of the unbelievers when an entire assembly is speaking in tongues: “These people are out of their minds!”

VI. The gift of tongues was temporary.

A. They obviously had a special purpose.

dipo ti sọtẹlẹ ti o sọtẹlẹ. Ẹniti o ti sọ asọtẹlẹ tobi ju ẹniti nsọ ni ede, ayafi ti o ba tumọ, ki ile-ijọsin le le fadifin. " (ẹsẹ 5)

"Nitorinaa o wa pẹlu rẹ. Niwọn igba ti o ni itara lati ni awọn ẹbun ẹmi, gbiyanju lati tayo ninu awọn ẹbun ti o kọ ile ijọsin." (ẹsẹ 12)

"Njẹ kini awa o ha wipe, Arakunrin? Nigbati o pejo, gbogbo eniyan ni orin kan, tabi orọ kan ti itọnisọna, ifihan, ahọn tabi itumọ. Gbogbo awọn wọnyi gbọdọ ẹe ẹe fun okun fun okun ile ijọsin. " (ẹsẹ 26)

Awọn ede ni ẹsẹ 2 - sọrọ si Ọlọrun, kii ẹ awọn okunrin.

B. Ẹbun ti asọtẹlẹ gbọdọ wa ni ayanfẹ si ẹbun ti awọn ahọn, nitori adaṣe ti ẹbun yiikọ soke si ile ijọsin (ẹsẹ 3-4). Awọn orọ marun pẹlu oye dara julọ pe egberun mewa ni ahọn kan. (ẹsẹ 19)

C. Awọn iṣe mewa ni a ẹ nipasẹ awọn eniyan pẹlu ẹbun Awọnahọn: ngbadura, kọrin ati iyin - gbogbo wọn ti dari si Ọlọrun. (Awọn ẹsẹ 14-17)

D. Awọnahọn ko le ẹe lo ninu ipade ile ijọsin laisi onitumọ kan. (Awọn ẹsẹ 26-28)

E. Awọnahọnjẹ ami fun awọn alaigbagbọ ati pe idi rẹ kii ẹ ile ti ijo. (Awọn ẹsẹ 21-22)

1. Lati le kọ soke, ifiranṣe gbọdọ wa ni oye (VS. 7.1).

2. Ami kan fun awọn alaigbagbọ, ṣugbọn wọn ko gba Ọlọrun. (Isaiah 28: 11-12)

3. Ikore ti awọn alaigbagbọ nigbatigbogbo apejo kan n sọrọ ni awọn ede: "Awọnwọnyi Eniyan kojade ninu ọkan wọn! "

VI. Ẹbun ti awọn ahọnjẹ igbadie.

A. Wọn han gedegbe ni idi pataki kan.

B. Having the gift of tongues was not a test of salvation. Not all the Christians were given this gift.

C. The gift of tongues did not indicate great spirituality on the part of the person using the gift. Many in Corinth, as well as many nowadays who profess to have this gift, prove themselves to be carnal and not spiritual.

D. Paul mentioned the gifts of prophecy, knowledge and tongues as being “in part” and said that they would cease. These gifts were temporary in comparison to love that is permanent. (1 Corinthians 13)

VII. The gift of tongues in the New Testament was very different from “the modern gift of tongues.”

A. In the meeting of the church, in practice of the gift of tongues and prophecy, the women had to be silent.

1 Corinthians 14:34 – “Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.”

B. The gift of tongues was not for the edification of one another.

1 Corinthians 14:4 – “He who speaks in a tongue edifies himself, but he who prophesies edifies the church.”

C. Tongues were for the benefit of the unbelievers.

1 Corinthians 14:21-22 – “In the Law it is written: ‘Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord.’ Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.”

D. Tongues were languages of men, understood by people who spoke these languages.

Acts 2:1-8 – “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest

B. Nini ẹbun awon ahon kii se idanwo igbala. Kii se gbogbo awon Kristiani ni a fun ni eyi ebun.

C. Ẹbun ti awon ahon ko toka si iwa emi nla lori apakan ti eniyannipa lilo ebun naa. Opolopo ni Korinti, bakanna ni awon bayioday ti o je ki o ni ebun yii, safihan ara won si Se ara eni ati kii se ti emi.

D. Paulu menuba awon ebun ti asotele, oye ati awon ahon bijije "ni apakan" ati so pe won yoo dari. Awon ebun wonyi je igbadiẹ ni afiwe si ife ti o je ye. (1 Korinti 13)

VII. Ẹbun ti awon ahon ninu Majemu Tuntun yatọ si "ebun ti igbalode ti Awonahon. "

A. Ninu ipade ti ile ijosin, ni ise sise ebun awon ahon ati asotele, awon obinrin ni lati dake.

1 Korinti 14:34 - "Awon obinrin ye ki o dake ninu ijọ. A ko gba won laaye lati soro, sugbon o gbodo wa ni iteriba, gege bi ofin ti so."

B. Ẹbun ti awon ahon kii se fun ifamọ ara won.

1 Korinti 14: 4 - "Eniti o nso e tan ara re, sugbon eniti o sotele ti o ba ile ijosin ba adugbo ile ijosin wo.

C. Awonahonwa fun anfani awon alaigbagbo.

1 Korinti 14: 21-22 - "Ninu ofin a ti ko: 'nipase awon okunrin ti awon ahonajeji ati nipase Awon ete ti alejo emi o so fun awon eniyanyii, sugbonnigbanalehinna won kii yoo tetisimi, ni 'ahon, wa, je ami, kii se fun awon alaigbagbo sugbon fun alaigbagbo; Sibesibe, sibesibe, je fun awon onigbagbo, kii se fun alaigbagbo. "

D. Awonahonje awon ede ti awon enyan, ti o loye awon edewonyi.

Ise 2: 1-8 - "Nigbati ojo Pentikosti de,gbogbo won wa ni oju-orun kan. Won ri ohun ti won joko. Won ri ohun ti won njoko

on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. Utterly amazed, they asked: 'Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language?'"

Pentecostals say that they are "ecstatic utterance" and are unintelligible to others. Whatever may be the reason, what is normally being done today is not the same as was done in the New Testament.

NOTE: The confusion about this subject might have been avoided if the word "*glossa*" had been translated as "language". The word can mean either language or tongue, the organ in our mouths used to help form words.

1. In the statement in Acts "begin to speak in other tongues", the word *glossa* translated as tongues means:

- A. \_\_\_ Ecstatic utterances only God understands
- B. \_\_\_ Any language unknown to the speaker
- C. \_\_\_ The Language of angels

2. The miracle of speaking in languages not known to the speaker was the most important gift. T. \_\_

F. \_\_\_\_\_

3. Speaking in a language unknown to the hearers is useless unless someone can interpret. T. .

F. \_\_\_\_\_

4. The gift of speaking in another person's language was a temporary gift of the Holy Spirit. T. \_\_

F. \_\_\_\_\_

Lori QkQQkan wQn. Gbogbo wQn si kun pelu Emí MimQ ati bere si sQ ni awQn ahQn miiran bi Emi ti se alaye fun wQn. Nje awQn Ju ti o beru QIQrun ni Jerusalemu lati gbogboorile-ede orile Qrun labe Qrun. Nigbati nwQn gbQ ohun yi, awQn eniyan wa papQ ni barin, nitori olukuluku gbQ ti o ba sQrQ ni ede re. Enu ya mi patapata, wQn beere pe: 'Kii se gbogbo awQn Qkunrin wQnyi ti o sQ Galalili? Nje bawo ni o seje pe QkQQkan wa gbQ wQn ni ede abinibi tire? '''

AwQn Penticutals sQ pe wQnje QrQ aje "" ati pe wQnje aimQ si awQn miiran. Eyikeyi le je idi, kini o se deede deede loni kii se kannu bi a se ninu Majemu Titun.

AKIYESI: Idarubo nipa koko yii le tiyago fun ti QrQ "didan" ti wa ItumQ bi "ede". QrQ naa le tumQ si boya ede tabi ahQn, eto ara ni awQn enu wa ti a lo lati se iranlQwQ awQn QrQ.

1. Ninu alaye ninu awQn ise "bere lati sQ ni awQn ahQn miiran", QrQ naa ni itumQ bi AwQn ahQntumQ si:

- A. \_\_\_ AwQn QrQ ectatic ti QIQrun loye
- B. \_\_\_ eyikeyi ede aimQ si agbQrQsQ
- C. \_\_\_ Ede ti awQn angeli

2. Ise iyanu ti sisQ ni awQn ede ti ko mQ si agbQrQsQ je ebunpataki julQ.

T. \_\_\_\_\_ F. \_\_\_\_\_

3. Nigbati o sQ ni ede aimQ si awQn olutetisi ko wulo ayafi ti enikan le le salaye.

T. \_\_\_\_\_ F. \_\_\_\_\_

4. Ebun ti sisQ ni ede eniyan miiran jeebun fun igba die fun Emi MimQ.

T. \_\_\_\_\_ F. \_\_\_\_\_

5. The utterances of people “speaking in tongues” today can be interpreted by anyone knowledgeable with the language being uttered.

T. \_\_\_\_\_ F. \_\_\_\_\_

## THE HOLY SPIRIT IN THE LIFE OF

### JESUS Lesson10:

The work of the Holy Spirit in the redemptive plan of God is distinguished in the relationship of Jesus with the Spirit. The Spirit is not our redeemer but without Him, Jesus would not be our redeemer.

BEFORE THE BIRTH OF JESUS, the Holy Spirit acted in the prophets, giving them the knowledge of events in the future life of Jesus, thus preparing the people of God for His coming.

1 Peter 1:10-12 – “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”

II. IN THE CONCEPTION OF JESUS, the Holy Spirit was responsible for the Mary’s virgin birth of Jesus, assuring the incarnation of the Word of God.

Matthew 1:18-20 – “This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit’ .”

5. Awọn ọrọ ti awọn eniyan "on soro ni awọn ahọ́n" lóni ni a le tumọ́ nipasẹ́ ẹnikẹni oye pẹ̀lu ede ti a sọ.

T. \_\_\_\_ F. \_\_\_\_

Ẹmi Mímọ́ ninu igbesi aye Jesu

Ẹkọ́:

Iṣẹ́ ti Ẹmi Mímọ́ ninu eto irapada Ọlọrun jẹ́ iyatọ́ ninu ibatan ti Jẹ́sù pẹ̀lú Ẹmi. Emi kii ṣe irapada wa ṣugbọ́n laisi i, Jesu kii yoo jẹ́ Olurapada wa.

Ṣaaju ki Ibiyọ́ Jesu, Ẹmi Mímọ́ ti a ṣiṣẹ́ ninu awọn woli ni awọn iṣẹ́le ninu igbesi aye Jesu, nitorinaa n pese awọn eniyan Ọlọrun fun Wiwa Rẹ́.

1 Peteru 1: 10-12 - "Nipaigbalaigbala ti o to wa si ọdọ́ rẹ́, nigbati wọn ba sọ fun wọn pe wọn ti sọ fun wọn pe wọn ti sọ fun wọn ni bayi Nipa Ẹmi Mímọ́ ti o firanṣẹ́ lati ọrun. Paapaa awọn angẹ́li ni igba pupọ́ lati wo sinu nkan wọ́nyi. "

II. Ninu Ero ti Jesu, Emi Mímọ́ jẹ́ iduro fun ibi-ijawundia ti Jẹ́sù, ní fi ifaramọ́ ti Ọrọ́ Ọlọrun.

Matteu 1: 18-20 ọkọ́ o jẹ́ bi eniyan ti o jẹ́ pe, Iyaafin iya rẹ́ ti wa ni pipade rẹ́, nibe ni wọn ti fi ara rẹ́ han, nibe ni wọn ti fi ara rẹ́ han, ni wọn ti sọ fun wọn, niti wọn jẹ́ bẹru lati mu Màríà ni ilé rẹ́, nítorí ohun tí a lórí onídíí lórí ẹ̀niti o wa lati Ẹmi Mímọ́ ' . "

Luke 1:35 – “The angel answered, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God’.”

John 1:14 – “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

III. IN THE INFANCY OF JESUS, the Spirit acted in people and circumstances to prepare the world to receive their King.

Luke 2:25-27 – “Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required.”

IV. IN THE PREACHING OF JOHN THE BAPTIST, Jesus was announced as that one who would make the Holy Spirit available to all by the baptism with the Holy Spirit.

Luke 3:16 – “John answered them all, ‘I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire’.”

Hebrews 2:4 – “God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

V. IN THE BAPTISM OF JESUS, the Spirit presented Himself bodily as a dove to indicate Jesus as the SON of GOD.

Luke 3:22 – “And the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased’.”

VI. IN THE TEMPTATION OF JESUS, the Spirit led Him to the desert for the 40 days of fasting, consecration and consequent temptation.

Luke 4:1 – “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert.”



VII. IN THE BEGINNING OF THE MINISTRY OF JESUS, the Spirit filled Jesus with the power necessary for His ministry.

Luke 4:14-15 – “Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him.”

Jesus understood that His ministry was the fulfillment of the passage of Isaiah (11:2) that spoke of the Spirit acting through the Messiah.

Luke 4:16-21 – “He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

‘The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.  
He has sent me to proclaim freedom  
for the prisoners and recovery of sight  
for the blind, to release the oppressed,  
to proclaim the year of the Lord's favor.’

“Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, ‘Today this scripture is fulfilled in your hearing’ .”

The Spirit anointed Jesus and made Him ready to initiate His ministry. In this ministry, His teaching caused the people to be amazed.

VIII. ALL THE MINISTRY OF JESUS was accompanied and directed by the Holy Spirit to:

A. His ministry in general

Matthew 12:15-21 – “Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was. This was to fulfill what was spoken through the prophet Isaiah:

VII. Ni ibere ti ise-iranse Jesu, Emi kun Jesu kun awQn agbarapeluagbara naa pataki fun ise-iranse re.

Luku 4: 14-15 - "AwQn iroyin ati ihin re tan kaakiri gbogboigberiko. O kQ ninu awQn sinagogu wQn, ati pe gbogbo eniyanyin."

Jesu loye pe ise-iranse re je imuse ti aye Isaiah (11: 2) ti o sQrQ nipa Emi n sisenipase Kristi.

Luku 4: 16-21 - "O si IQ si Nasareti, nibiti o ti mu u wi, o si joko, o si ri ibi ti a ti kQ Q pe ti o kQ:

'Emi Oluwa wa lori mi, nitori  
o ti fi ororo mi

Lati waasu ihinrere fun awQn talaka.  
O ti ran mi lati kede ominira fun  
awQn elewQn ati Igbapada fun awQn  
afQju, lati tu Qdun ti oju rere Oluwa.

,

"Lehinna o yiye iwe naa naa, lati gba pada si QdQ-iwaju ati joko. Ojugbogbo eniyan  
Ninu re, o si sQwi fun wQn, o si be wQn wipe, Loni li ase ti se ninu gbigbQran re.

OHUN ti Emieni tí QIQrun fi ðr6r6rĩ eni tí 6 bi sQ Q di ipilese ise-iranse re. Ni ise-iranseyii,  
ekQ re mu ki awQn eniyanya.

VIII. Gbogboise-iranse Jesu ni o wa pelu Emi MimQ ti o se si:

A. Ise-iranse re ni apapQ

Matteu 12: 15-21 - "MimQeyi, Jesu kuro ni ibe yen. QpQIQpQatele re, ati  
O wo gbogbo wQn larada, ikilQ wQn ko ba sQ fun eniti o je. Eyi ni lati mu nkan ti  
woli Isaiah:

'Here is my servant whom I have chosen,  
the one I love, in whom I delight;  
I will put my Spirit on him,  
and he will proclaim justice to the nations.  
He will not quarrel or cry out;  
no one will hear his voice in the streets. A  
bruised reed he will not break,  
and a smoldering wick he will not snuff out, till  
he leads justice to victory.  
In his name the nations will put their hope'."

Isaiah 42:1-4 – "Here is my servant, whom I uphold, my

chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."

Isaiah 32:15-20 – "Till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest. Justice will dwell in the desert and righteousness live in the fertile field. The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest. Though hail flattens the forest and the city is leveled completely, how blessed you will be, sowing your seed by every stream, and letting your cattle and donkeys range free."

Isaiah 44:3-5 – "For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants. They will spring up like grass in a meadow, like poplar trees by flowing streams. One will say, 'I belong to the LORD'; another will call himself by the name of Jacob; still another will write on his hand, 'The LORD's,' and will take the name Israel."

Iranse mi ti mo ti yan,  
eniti mo feràn, ninu eniti emi nse inu;  
Emi o fi emi mi si i, on o si kede ododo  
fun awQn orile-ède. On kì yiojà, on kì  
yiokigbe;

Ko si enikan ti yoo gbQ ohun re ni  
igboro. IgbedQ ti o gbona ni Oun kii  
yoo se, fitila ti ngbaradi ko ni egan  
ninu isegun.

Lila li orukQ re awQn orile-ède wQn yoo mQ ireti wQn. "

AISAYA 42: 1-4 - "Eyi li iransemi, eniti mo bapa, mi

Eni ti a yànenikan ninu eniti emi nse inu; Emi o si fi emi mi si i, on o si mu ododo fun awQn orile-ède.  
On kì yiokigbe tabi kigbe, tabi gbe ohdn re dide ni igboro. Igbele ti onje ko ni se,  
ati fick sholring ko ni ko ni suuru jade. Ni otitQ yio mu ododo ododo jade; kii yoo  
Faili tabi ki o rewesi titi di igba ti o fi mu idajQ ododo mule idajQ lori ile aye. Ninu ofin re awQn  
erekusu yoo ni ireti. "

AISAYA 32: 15-20 - "Asibi Emí ba dGr6 dGr6, ninu àwQn ìrìle, wQn y6o mia gbΞ  
igb6nirdn. Dide patapata, bawo ni iwQ yoo ha wa:

AISAYA 44: 3-5 - "Nitoriti emi o tG omi on on ongbe, emi o dà ara mi li QwQn, emi o dà  
ara mi li QwQJakobu;

Ezekiel 36:26-31 – “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God. I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you. I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine. Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices”

Zechariah 12:10 – “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”

#### B. His healing ministry

Matthew 12:28 – “But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.”

Acts 10:38 – “How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.”

Without the Spirit, Jesus could not have done His miracles.

#### C. His ministry of prayer

Luke 10:21 – “At that time Jesus, full of joy through the Holy Spirit, said, ‘I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure’.”

#### D. His ministry of teaching by the Spirit

Acts 1:1-2 – “In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.”

IX. THE SACRIFICE OF CHRIST ON THE CROSS was offered to God by Holy Spirit.

Esekieli 36: 26-31 - Emi o fun ọ ni ẹmi tuntun ninu rẹ; Emi o si jẹ ọkan ninu awọn baba mi. Emi o mu ọ kuro ninu gbogbo aimọ Máşe mu ajakalẹ-èdewá sori rẹ. Nigbana ni ki ẹnyin ki yio lè şe ohun itiju fun gbogbo awọn orilẹ-ède nitori iwọ yoo şetoju awọn işe buburu fun awọn eşe rẹ ati iwa kispable.

Sekariah 12:10 - "Emi o si ma dà sori ile Dafidi ati awọn olugbeJerusalemu ẹmi oore ati ẹbẹ. Wọnyoo wo mi, ọkan wọn ti lu, ati pe wọn yoo şofo fun u bi ẹnikan şe şofo fun ọmọ kanşoşo, ki o beru kikorò fun u bi ọkan tiyo fun ẹni akọbi kan.

B. Işe-iranşe iwosan rẹ

Matteu 12:28 - "Bi mo ba fi awọn ẹmi èşu jade nipase Ẹmi Ọlorun, nje ijoba Ọlorun ti de sori rẹ.

Işe 10:38 - "Bi Ọlorun şe fi ororo Jesu ti fi Ẹmi Nasareti ati agbarami, ati bi o şe le Jù lo si nsa rere, o si na gbogbo awọn ti mbe labe agbara ti eşu, nitori Ọlorun wa pelu rẹ. "

Laisi Ẹmí, Jesu ko le şe awọn işe iyanu rẹ.

C. Ijowo rẹ ti adura

Luku 10:21 - "Ni akoko yen Jesu, Oluwa, Oluwa, Oluwa ọrun ati baba, nitori inu-didùn rẹ."

D. Işe-iranşe rẹ ti kiko nipase Emi

Işe 1: 1-2 - "Ninu iwe mi teleşe, Theophilus, Mo kowe nipagbogbo awọn ti Jesu berẹ si şe ati si Ẹko titi di ojo, ti o fi awọn itonisonanipase Ẹmí Mimọ si awọn aposteli ti o tiyàn. "

IX. Ẹbo Kristi lori agbelebu ni a fi fun Ọlorun nipase Ẹmi Mimọ.

Hebrews 9:14 – “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!”

The Spirit helped Him in His most difficult hour.

X. THE RESURRECTION OF CHRIST was a work of the Holy Spirit.

Romans 8:11 – “And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.”

XI. THE GLORIFICATION OF CHRIST among men since His ascension.

John 16:14 – “He will bring glory to me by taking from what is mine and making it known to you.”

The Holy Spirit was present in each instant of the life of the Master. So also He is always with us. The full and victorious Christian life can only be found in the Spirit.

1. Regarding Jesus the Holy Spirit acted

- A. \_\_\_ On the prophets before the birth of Christ
- B. \_\_\_ On Mary in the conception of Jesus
- C. \_\_\_ On others immediately following His birth.
- D. \_\_\_ Did not act at all
- E. \_\_\_ A and C
- F. \_\_\_ A, B and C

2. The Holy Spirit told John the Baptist who the Messiah was. T.

F. \_\_\_\_\_

3. The Holy Spirit presented the Messiah, anointed one or Christ, to the world when Jesus was baptized, Immersed in water by John by stating “You are My Son, whom I love: with you I am well pleased.”

Heberu 9:14 - "melo ni o yoo jẹ diẹ sii, lẹhinna, yoo ẹjẹ Kristi yoo, ẹnitinipasẹ ẹmi ayeraye  
Fi ara rẹ fun Ọlọrun, wẹ awọn ẹri-pelepele mọ kuro ninu awọn işe ti o bajẹ iku, ki a le sin  
Ọlọrun alāye! "

Ẹmi şe iranlọwọ fun u ni wakati ti o nira julọ.

X. Ajinde Kristi jẹ işe Ẹmi Mimo.

Romu 8:11 - "Ati pe ti Ẹmi ti o ji Jesu dide kuro ninu awọn okú n gbe inu rẹ, ẹniti o  
Dide Kristi lati awọn okú yoo tun fun laaye si awọn ara ti gbogbo eniyan rẹ nipasẹ ẹmi rẹ, ti o  
ngbe inu rẹ. "

XI. Glorification Kristi ninu awọn eniyan niwon igangan rẹ.

Johanu 16:14 - "Yoo mu ogo fun mi nipasẹ ifẹ lati ọdọ eyi ati sọ o mọ ọ."

Ẹmi Mimo wa ni ọkọọkan ti oluwa. Nitorinaa o wa pẹlu wa nigbagbogbo. Igbesi aye Onigbagbo  
Kristi ti o ni işegun ati şegun nikan ninu Ẹmí.

1. Nipa Jesu Emi Mimo şişe

- A. \_\_\_ lori awọn woli şaaju ibimọ Kristi
- B. \_\_\_ lori Màrìà ninu Ero ti Jesu
- C. \_\_\_ lori awọn miiran lẹşekẹşe tẹle ibi rẹ.
- D. \_\_\_ ko şişe ni gbogbo
- E. \_\_\_ a ati c
- F. \_\_\_ a, b ati c

2. Ẹmí mímo sọ fun Johanu Baptisti ẹniti o wa ni Mesaya.

T. \_\_\_\_ F. \_\_\_\_

3. Ẹmi Mimo ti a gbekalẹ fun Mesaya, ẹni ami ami-ororo tabi Kristi, si agbayenigbati Jesu bajẹ  
Nigbati Jomi mbaptisi, emi li ọmọ mi, iwọ li emi ti fẹràn: pẹlu rẹ li emi ti fẹ;

T. \_\_\_\_\_ F. \_\_\_\_\_

4. Following His crucifixion who raised Jesus from death and the grave?

A. \_\_\_ Jesus Himself

B. \_\_\_ The Holy Spirit

C. \_\_\_ Only God, the Father

## THE HOLY SPIRIT IN THE LIFE OF THE

### APOSTLES Lesson 11:

The apostles were men especially chosen to witness the resurrection of Jesus. They had:

#### Qualifications:

Luke 24:46-8 – “He told them ... ‘You are witnesses of these things’ .”

Acts 1:7-8 – “He said to them: ... ‘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’ .”

1 John 1:1-2 – “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched-this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.”

#### Credentials:

2 Corinthians 12:12 – “The things that mark an apostle - signs, wonders and miracles-were done among you with great perseverance.”

1 Corinthians 9:1 – “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?”

Acts 1:21-22 – “Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”

Acts 8:18 – “Then Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money.”

T. \_\_\_\_ F. \_\_\_\_

4. Şateleapejọ rẹ ti o mu Jesu dide kuro ninu iku ati iboji?

A. \_\_\_ Jesu funrararẹ

B. \_\_\_ Ẽmi Mimo

C. \_\_\_ Ọlọrun nikan, Baba

Emi Mimo ninu igbesi aye awọn Aposteli

Ẽkọ 11:

Awọn Aposteli ẹ awọn ọkunrin paapaa latijeriajinde Jesu. Wọn ni:

Awọnafijẹri:

Luku 24: 46-8 - "O sọ fun wọn ... 'Iwọjẹ ẹlẹri nkan wọnyi'.

Işe 1: 7-8 - "O sọ fun wọn pe: ... 'Şugboniwọ yoo gba agbara nigbati Ẽmi Mimo ba wa si ọ; iwọ o si jẹ ẹlẹri mi ni Jerusalemu, ati si ajọ aiye ' . "

1 Johannu 1: 1-2 - "Eyi ti o ti gbọ eyi ti a ti rii pẹlu rẹ, ti a ti fi ọwọ si ọ, a si jẹri pẹlu Baba ati pe a ti fi mi hàn fun wa.

Awọn ẹri:

2 Korinti 12:12 - "Awọn ohun ti o samisi awọn Aposteli - awọn işe-iyanu ati işe-iyanu şe laarin yin pẹlupẹlu ifarada nla."

1 Korinti 9: 1 - "Şe emi ko ni ominira? Şe Emi kii şe abajade Oluwa wa? Iwọ kii şe abajade işe mi ninu Oluwa?"

Işe 1: 21-22 - "Nitorinaa o jẹ dandan lati yan ọkan ninu awọn ọkunrin ti o ti wa pẹlu wa odidi akoko Oluwa Jesu wọle ati jade kuro lọdọ wa

Akoko nigbati a ti gba Jesu lọ kuro lọdọ wa. Fun ọkan ninu awọn wọnyi gbọdọ di ẹri pẹlu wa ti ajinde rẹ. "

Işe 8:18 - "Ati pe simoni rii pe a fun Ẽmi ni pilako lori awọn ọwọ awọn angẹli, o fun wọn ni owo."

Power:

They had the power to give the powers of the Holy Spirit to people [make the Spirit fall on people (and thus receive power) by the laying on of their hands]. Because of His important role for Jesus, the Spirit had a very special function in the lives and ministries of the apostles.

He, The Spirit, was promised to the apostles as an intimate presence.

John 14:16-19 – “And I will ask the Father, and he will give you another Counselor to be with you forever 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. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.”

John 20:22 – “And with that he breathed on them and said, ‘Receive the Holy Spirit’.”

"Breathing on them" symbolized the giving of the Holy Spirit, since the word for "breath" and "spirit" is the same in Greek and Hebrew. Some modern scholars consider the relationship between these verses and Acts 2 irreconcilable, but there is no indication in John 20 that the apostles received the Holy Spirit on this occasion. Jesus could have been assuring them, symbolically, that what he promised to them would occur and it did happen in Acts 2 on the Sunday of the resurrection. In this context, there is not an indication that they received the Spirit at that time. It was in Acts 1:4-5 that Jesus commanded them to wait for the promise of the coming of the Holy Spirit. In fact this promise was fulfilled in Acts 2.

The apostles became eyewitnesses of the ministry of Jesus. Now the Spirit, by the preaching and the miracles, would testify with them to the Word of God.

Mark 16:19-20 – “After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.”

John 15:26-27 – “When the Counselor 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. And you also must testify, for you have been with me from the beginning.”

Agbara:

Wọn ni agbara lati fun awọn agbara ti Ẹmi Mimọ si awọn eniyan ti o jẹ pe Ẹmi şubu lori awọn eniyan (ati bayi gba agbarawọn) nipagbigbe ọwọ wọn. Nitori ipa-ipa pataki rẹ fun Jesu, Emi ni işe pataki pupọ ninu awọn igbesi aye ati awọn işe-iranşẹ ti awọn aposteli.

, Oun, Ẹmí, ti şe ileri fun awọn aposteli bi eti iwaju.

Johannu 14: 16-19 - "Emi o si bi Baba, on o si fi mi mọ; Emi yoo wa ninu rẹ. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin. Nitoriti o wa ninu yin.

Johanu 20:22 - "Ati pẹlu ti o wi pe, 'Gba Ẹmi Mimọ'.

"Mimi lori wọn" fi ami Ẹmi Mimọ, nitori ọrọ fun fun "ẹmi" ati "ẹmi" ati "ẹmi" ni kanna ni Giriki ati Heberu. Diẹ ninu awọn ọjọgbọn awọn ọjọgbọn ti ode oniro wo ibasepọ laarin awọn ẹsẹ wonyi ati awọn işe 2. Ko si itokasi ni Johannu 20 Pei awọn aposteli gba Ẹmi Mimọ. Jesu le ti ni idaniloju wọn, ni apejuwe, pe ohun ti o şe ileri fun wọn yoo şeşẹ ati pe o şeşẹ ati pe o şeşẹ ati pe o şeşẹ ninu AwọnAposteli 2 ni ọjọ Sunday. Ni ipo yii, ko si itokasi pe wọn gba awọn

Ẹmi ni akoko yẹn. Şugbọn awọn işeİşeduro 1: 4-5 ŞugbọnJesu paşẹ fun wọn lati duro de adehun ti Ẹmi Mimọ. Ni otitọ awọn ileri yiipari ni AwọnAposteli 2.

Awọnapostelişẹ ẹlẹri ti işe-iranşẹ Jesu. Nşẹ ẹmi, nipa wiwaasu ati awọn işe iyanu, yoo jẹri pẹlu wọn si ọrọ Ọlọrun.

Marku 16: 19-20 - "Lehin tijesu Oluwa ti sọ fun wọn, o ti gbe e si apa ọtun Ọlọrun jade lọ, awọn ọmọ-ẹhin naa jadelọ o si fi ofin rẹ mulẹ o fi idi rẹ mulẹ."

Johannu 15: 26-27 - "Nigbati oludamoran ba de, ẹniti Emi yoofiranşẹ si ọdọ baba, Oluwa

Emi Ododo ti o jade lati ọdọ Baba, yoo jẹri mi. Iwo o si jẹri, nitori iwọ ti wà pẹlu mi lati ipileşẹ. "

Hebrews 2:3-4 – “How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.”

1 Thessalonians 1:4-5 – “He has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.”

When they were imprisoned because of the name of Jesus, the Spirit defended them.

Matthew 10:16-20 – “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.”

During the life of Jesus, the apostles had not understood or learned many of the lessons Jesus taught them. The Holy Spirit would be the interpreter and the teacher who would remind them of what He taught and even teach them more.

John 14:25-26 – “All this I have spoken while still with you. But the Counselor, 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.”

The Spirit would teach things that Jesus did not teach because of the incapacity of the disciples to understand. All truth would be disclosed to the apostles, on later occasions.

John 16:12-15 – “I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.”

The authority with which they taught was the same authority of Jesus because Jesus gave this authority to them and their teaching was the teaching of the Spirit.

Heberu 2: 3-4 - "Bawo ni awa yoo salaye ti a yoofaju pa iru igbala nla bi? Igbala, eyiti Ni akọkọ ti kede nipasẹ Oluwa ti fi idi fun wa lẹbi. Olorun tun

Kiki si i nipa awọn ami, işe iyanu ati awọn işe iyanu pupọ, ati ẹbun Ẹmi Mimo ti pin gege bi ife re. "

1 Tẹsalóníkà 1: 4-5 - "O ti yan ọ, nitori ihinrere wa wa fun ọ ni lasan

Awọn ọrọ, şugbọnpẹluagbara, pẹlu Ẹmi Mimo ati pẹluidalejo jinle. O mọ bi a şe n gbe laarin yin nitori re. "

Nigbati wọn fi sinu esun nitori orukọ Jesu, Ẹmi ti dawọ wọn.

Matteu 10: 16-20 - "Mo n ran nyin lọwọ lati inu awọn agutan ati awọn ọbajẹ ki o sọ fun wọn; nwọn o si fi ọ le awọn àşere, wọn o si sọ ọ di alaijẹgbè. Fi fun ni nkan lati wipe, Nitoriti ki iwọ ki o soro; şugbọn Ẹmi baba re sọ nipa re.

Lakoko igbesi aye Jesu, awọn aposteli ko loye tabi kọ ọpọlọpọ awọn ẹkọ Jesu

kọ wọn. Emi Mimo yoo jẹ onitumọ ati olukọ ti yoo leti wọn ti o kọ ati paapaa kọ wọn diẹ sii.

Johannu 14: 25-26 - "Gbogboeyi ni mo sọ lakoko ti o tun pẹlu re. Şugbọn Oludire, Ẹmi Mimo, Ẹniti Baba yoo ranşe si orukọ mi, yoo kọ gbogbo nkan ati peyoo leti ọ fun ohun gbogbo ti mo ti sọ fun ọ. "

Ẹmí naa yoo kọ awọn nkan ti Jesu ko kọ nitori aişedeede awọn ọmọ-ẹhin lati ni oye. Gbogbo otitọ yoo şafihan si awọn aposteli, ni igba miiran.

Johannu 16: 12-15 - "Mo ni pupọ lati sọ fun ọ, diẹ sii ju bi o ti jẹ pe ti emi o fi hàn fun ọ. O yoo sọ ohun ti o mọ Iwọ. "

Aşe pẹlu eyiti o kọ wa ni aşe ti wọn fun wọn nitori aşe yii fun wọn ati ẹkọ wọnjẹ ẹkọ ti Ẹmí.

Matthew 18:18 – “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

1 John 1:1-3 – “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched-this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.”

1 John 4:1-6 – “Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.”

1 Corinthians 12:3 – “Therefore I tell you 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.”

1 Corinthians 14:36-37 – “If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. If he ignores this, he himself will be ignored.”

1. Why was the Holy Spirit given to the apostles?

- A. \_\_\_ So they could heal the sick
- B. \_\_\_ So they could be witnesses of Jesus
- C. \_\_\_ To protect them from harm.

2. What did the Holy Spirit do for the apostles?

- A. \_\_\_ Helped them testify accurately about Jesus, the Christ.
- B. \_\_\_ Defend them in prison
- C. \_\_\_ Allowed them to recall what Jesus taught.
- D. \_\_\_ Taught them things they were not able to understand

Matteu 18:18 - "Mo sọ otitọ fun ọ, ohunkohun ti o ba fi opin si ile, ati pe ohunkohun ti o ba tú ni ọrun, ao tun túlẹ ni ọrun.

1 Johannu 1: 1-3 - "Eyi ti o ti gbọ pẹlu rẹ, eyiti a ti fi ọwọ si wa. Ati pe o ti fi ọwọ si wa Baba ati ọmọ rẹ, Jesu Kristi. "

1 John 4: 1-6 - "Awọn ọrẹ Olufẹ, maṣe gbagbo gbogbo ẹmi, ṣugbọn ẹmi lati ri boya wọn jẹ lati ọdọ Ọlọrun, nitori awọn woli eke ti o jadelọ si agbaye. Eyi ni bi o ṣe le

Ṣe idanimọ Ẹmi Ọlọrun: Gbogbo ẹmi ti o jẹwọ pe Jesu Kristi ti wa lati ọdọ Ọlọrun, ṣugbongbogbo ẹmi ti ko ni lati ọdọ Ọlọrun. Eyi ni ẹmi ti Dajjal, eyiti o ti gbọ n bọ ati paapaa ni bayi. Iwọ, awọn ọmọ ọwọn, ni wọn lati ọdọ Ọlọrun o ti bori wọn, nitori ẹni ti o wa ninu rẹ tobi ju ọkan ti o wa ninu agbaye. Wọn ti wa ninu agbaye ati nitorinaa wọn soro lati oju-aye, agbaye si ngbọ ti wọn. Àwa tí ó wà lati ọdọ Ọlọrun, ati ẹnikeni ti o mọ Ọlọrun gbọ ti wa; ṣugbọn ẹnikeni ti ko ba ti lọwọ Ọlọrun ko gbọ ti wa. Eyi ni bi a ṣe mọ ẹmiotitọ ati ẹmi eke. "

1 Korinti 12: 3 Nitorina mo wi fun u pe emi ko ba sọ pe, Jesu ni Jesu wipe, Oluwa ni Oluwa, bikoṣe:

1 Korinti 14: 36-37 - "Ti enikeni ba ro pe yoo jẹ woli tabi ẹbun ti ẹmi, jẹ ki o jẹ ominira nwọ pe ohun ti emi nkọwe si nyin ni aṣẹ OLUWA. Ti o ba kọ eyisilẹ, ẹni o ba foju pa. "

1. Naegbonamiyi yonyi wẹ hẹn amẹto lẹ ton gbọn?

- A. \_\_\_ ki wọn le wosan ni aisan
- B. \_\_\_ Nitorina wọn le jẹ ẹlẹri Jesu
- C. \_\_\_ lati daabobo wọn kuro ninu ipalara.

2. Kí làwọn Ẹmí Mimọ ṣe fun awọn aposteli?

- A. \_\_\_ Ṣe iranlọwọ fun wọn ni ẹri deede nipa Jesu, Kristi naa.
- B. \_\_\_ Dabobo wọn ninu tubu
- C. \_\_\_ Gba wọn laaye lati ranti ohun ti Jesu kọ.
- D. \_\_\_ kọ wọn awọn nkan ti wọn ko ni oye

when Jesus was with them.

\_\_\_ All the above

## THE HOLY SPIRIT AND THE

### BIBLE Lesson 12

The Spirit and the Bible have so close a relationship that some people confuse the Spirit with the Bible. On the other hand, others try to make a contrast between what the Spirit says and what the letter (the Bible) says. Neither of these points of view is accurate. The main work of the Holy Spirit is to reveal God to man and to point man toward God. He is the author of the Holy Scriptures, the Word of Life.

It is important to understand the difference between revelation and inspiration. Revelation is the action of God, that reveals to man what man cannot discover by his own effort. Inspiration is the action of God that causes man to infallibly record the revelation of God. All Scripture is inspired (2 Timothy 3:16), but not everything recorded by inspiration is considered as divine revelation. The historical facts in Kings and Chronicles did not need to be revealed. They were history. The recording of them, however, was by means of inspiration. There was a place in Judea called Bethlehem and that is a geographic fact. The knowledge that the Messiah was to be born in Bethlehem was an example of revelation and inspiration (Micah 5:2). Many of the words of the friends of Job were erroneous ideas of people without perfect understanding. Those erroneous words of the friends were registered by inspiration for our clarification.

#### I. REVELATION

The source of prophecy is God and the Holy Spirit

2 Peter 1:21 – “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”

Numbers 11:25 – “Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again.”

Numbers 11:29 – “But Moses replied, ‘Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!’”

2 Samuel 23:2 – “The Spirit of the LORD spoke through me; his word was on my tongue.”

Nigba ti Jesu wà pèlu wọn.

— Gbogbo awọn ti o wa loke

## Emi Mimo ati ẹkọ Bibeli 12

Ẹmi ati Bibeli ti sunmọ ibatan kan ti diẹ ninu awọn eniyan ti o dapọ ẹmipèlu Bibeli. Ni apa keji, awọn miiran gbiyanju lati ẹe iyatọ laarin ohun ti ẹmi sọ ati ohun ti lẹta naa (Bibeli) sọ. Bẹni ti awọn aaye wiwo wọnyi jẹ deede. Iṣe akọkọ ti Ẹmi Mimo ni lati ṣafihan Ọlọrun fun eniyan ati lati tọka si eniyan si Ọlọrun. On ni onkọwe ti Iwe Mimo, ọrọ ti iye.

O ẹe pataki lati ni oye iyatọ laarin ifihan ati awokose. Ifihan jẹ iṣe Ọlọrun, ti o ṣafihan fun eniyan ti ọkunrin ko le ẹe iwaro nipa ipa tire. Inspiration jẹ iṣe ti Ọlọrun ti o fa eniyan lati ẹe igbasilẹ ifihan ti ifihan Ọlọrun. Gbogbo awọn mimo ni wọn ni atilẹyin (2 Timoti 3:16), ṣugbọn kii ẹe ohun gbogbo ti o gbasilẹ nipasẹ awokose ni a gba bi ifihan Iwe Mimo. Awọn ododo itan ninu awọn ọba ati Kronika ko nilo lati fi han. Wọnjẹ itan. Gbigbasilẹ wọn, sibesibẹ, wa nipasẹ awokose. Ibi kan wa ninu Judea ti a npe ni Betlehemu ati pe iyẹn jẹ otitọ laro kan. Imọ ti Messia ni lati bi ni Betlehemu jẹ apeere ti Ifihan ati Inwork (Mika 5: 2). Ọpọlọpọ awọn ọrọ ti awọn ọrẹ ti awọn ọrẹ jẹ awọn ero aiṣedede ti awọn eniyan laisi oye pipe. Awọn ọrọ aiṣededewọnyen ti awọn ọrẹ ti forukosilẹ nipasẹ awokose fun alaye wa.

### I. Ifihan

Orisun asọtẹlẹ ni Ọlọrun ati Ẹmi Mimo

2 Peteru 1:21 - "Fun Asọtẹlẹ ko ni ipilẹṣe orisun re ninu ife eniyan, ṣugbọn awọn ọkunrin sọ lati ọdọ Ọlọrun bi wọn ti gbe wọn."

NOM Nkisi 11:25 - "Nigbana ni Oluwa sọ sinu awosanma o si ba a soro, o si mu ti

Ẹmi ti o wa lara re o si fi Ẹmi si awọn agbagba. Nigbati Ẹmi ba wa lori wọn, wọn sọtẹlẹ, ṣugbọn wọn ko ẹe be be. "

Numeri 11:29 - "Mose si dahun pe, Iwo o jow] fun mi nitori pe aw] n eniyan Oluwa ni ati pe Oluwa yoo fi emi re si wọn! "

2 Samueli 23: 2 - "Ẹmi Oluwa soro lule; Oro re mbe lori ahon mi."

Matthew 22:43 – “He said to them, ‘How is it then that David, speaking by the Spirit, calls him ‘Lord’.”

Acts 1:16 – “And said, ‘Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus.’”

Acts 28:25 – “They disagreed among themselves and began to leave after Paul had made this final statement: “The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet.”

Hebrews 10:15 – “The Holy Spirit also testifies to us about this. First he says...” II.

## INSPIRATION

2 Timothy 3:16-17 – “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

### III. SOME IMPORTANT POINTS.

A. The Bible is not God; not the Father, the Holy Spirit or Christ.

1. The Scriptures are inspired by God, but this does not mean that the scriptures became God. (2 Timothy 3:16)

2. The declarations of the prophets registered in the Bible had been written under the direction of the Holy Spirit, but this shows that the Holy Spirit is independent and superior to its creation, the Scriptures. (2 Peter 1:20-21)

3. The Holy Spirit is a person of the Deity. The Bible is the creation of God, by the Spirit. We do not have to confuse the Creator with the creation.

4. “The Spirit of the LORD spoke through me; his word was on my tongue.” There is a difference between the Spirit that spoke through David and the word that the Spirit spoke. (2 Samuel 23:2)

5. “He said to me, ‘Son of man, stand up on your feet and I will speak to you.’ As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.” The Spirit fell on the prophet and ordered him to speak the Word of God. (Ezekiel 2:1-2)

6. The Spirit and the Word are as different as the soldier and his sword. One is the weapon and the other is the power behind the weapon. (Ephesians 6:17)

B. The Bible does not contradict the Holy Spirit.

Matteu 22 O wi fun wQn pe, Bawo li Oluwa, se nsQrQ nipa Emí, nfi i sQrQ 'Oluwa' '.

ì se "

Ni igbaatijQ larin enu Dafidi nipa Juda, eniti nse iranse fun awQn ti o mu Jesu. '

Ise 28:25 - "WQn tenumQ laarin ara wQn ti o bere si kuro lehin ti Paulu ti se eyi

QrQ ikehin: "Emi MimQ sQ otitQ fun awQn baba-QdQ re nigbati o sQ nipasewoli  
Isaiah."

Heberu 10:15 - "Emi MimQ tun jeri si wa nipa eyi. Ni akQkQ o sQ ..."

II. Imisinu

2 Timoteu 3: 16-17 - "Gbogbo lwe MimQje Eni-QIQRun nmi ati wulo fun ikQni, lati se abegbe,  
atunse ati ikekQ ni ododo, ki a le ni ipese QIQRun daradara fun gbogboise rere. "

III. Die ninu awQn aaye pataki.

A. Bibeli ko ni QIQRun; Kii se Baba, Emi MimQ tabi Kristi.

1. lwe-mimQ ni eminipaseQIQRun,sugbQneyi ko tumQ si pe lwe MimQje ki QIQRun.

(2 Timothy 3:16)

2.AwQn ikede ti awQn woli ti a kQ labe Bibeli ti a kQ labe itQsQna ti Emi MimQ,sugbQneyi fihan  
pe Emi MimQje ominira o si gaju si eda re,

lwe MimQ. (2 Peteru 1: 20-21)

3. Emi MimQjeeniyani ti orisa. Bibeli ni iseda QIQRun, nipase Emí. A nse

Ko ni lati dapọ Eleda pelueda.

4. "Emí OLUWA sQrQ" rí QrQ re dGr6 lori ahQn mi. " lyatQ wa laarin Emí ti o sQrQ nipase Dafidi ati  
QrQ ti Emi sQ. (2 Samueli 23: 2)

5. O si wi fun mi pe, QmQ enia gbe dide loju ese re, emi o si ba mi sQrQ. O si sQ di mi. Mo si gbQ  
mi, o si gbQ tire Emi subu

lori Woli o si pase fun u lati sQ QrQ QIQRun. (Esekieli 2: 1-2)

6. Emi ati QrQ naa yatQ bijagun jagun ati idà re. Qkan ni ohun ija ati

ekeji ni agbaralehin ohun ija. (Efesu 6:17)

B. Bibeli ko tako Emi MimQ.

1. We already observed in 2 Timothy 3:16; 2 Peter 1:20-21 that the Holy Spirit is the one responsible for the written revelation.
2. This being so, the Holy Spirit as the one responsible for the written revelation, does not contradict what is in the Bible. It was He who wrote the Bible through men moved by Him. The Spirit's word and will are revealed in the Holy Scriptures.
3. The expression in 2 Corinthians 3:6 "the letter kills, but the Spirit gives life" has been misunderstood as: "following the Bible we will find death but following what the Holy Spirit says to the heart we will have life". This interpretation of is completely wrong and out of the context. Reading the whole text of 2 Corinthians 3:1-18, especially verse 11, it can be easily seen that the contrast is not between the Bible and the Holy Spirit, but between the Old Covenant (the Law of Moses, the Ten Commandments) and New Covenant (the New Will, the Ministry of the Spirit).

2 Corinthians 3:1-18 – "Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you? You yourselves are our letter, written on our hearts, known and read by everybody. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

"Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant-not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

"Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant-not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

"Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! For what was glorious has no glory now in comparison with the surpassing glory. And if what was fading away came with glory, how much greater is the glory of that which lasts!

1. A ti sQ tele ninu 2 Timothy 3.16; 2 Peteru 1: 20-21 pe Emi MimQjeQkan lodidi fun ifihan kikQ.

2. Nitori eyi bi eni ti o se iseduro fun ifihan ti a nwe, ko tako ohun ti o wa ninu Bibeli. O jeeniti o kQwe nipa awQn Qkunrin ti o wa. AwQn

A o farahan QrQ ti Emi ni Iwe MimQ.

3. Igbiyanju ninu 2 Korinti 3: 6 "Awqwe n pa, sugbQn emi funni ni" ti ni oye iye bi: "Tele bi Emi MimQ sQ fun Qkan ti a yoo ni iye". ItumQ yii ti asise ati kuro ni ipo. Kika gbogbo QrQ 2: 1-18, paapaa ese 11, o le rii irQrun pe itanje ati laarin ife tuntun (IjQba tuntun).

2 Korinti 3: 1-18 - "Awa nilo lati wa ara wa leekansi? Tabi ni o fihan pe o je leta ti QIQrun, iwQ ara re

"IruparQgegebi eyi ni eyinipase Kristi niwaju QIQrun niwaju QIQrun. Kii se pe awa ko ni agbara ni funra wa lati beere ohunkohun fun ara wa, sugbQnagbara wa wa lati QdQQIQrun. O ti se wa awQn iranse bi miran ti majemu tuntun - kii se ti letasugbQn ti Emí; Nitoriti o pa leta ti o pa, sugbQnemi n funni ni iye.

"IruparQgegebi eyi ni eyinipase Kristi niwaju QIQrun niwaju QIQrun. Kii se pe awa ko ni agbara ni funra wa lati beere ohunkohun fun ara wa, sugbQnagbara wa wa lati QdQQIQrun. O ti se wa awQn iranse bi miran ti majemu tuntun - kii se ti letasugbQn ti Emí; Nitoriti o pa leta ti o pa, sugbQnemi n funni ni iye.

Njenisisiyi bi ise-iranse ti o mu ikG, eyi ti a fi ogo kale, ti o ba je olosin ti o jeologo, bawo ni o ti jeologo ti o jeologo! Ati Ti ohun ti o ba fadring IQ pelu ogo, melo ni o tobi pupQ ni eyiti o pe!

“Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.”

4. The Scriptures themselves affirm that those who are really spiritual obey what is written in the Bible. “If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.” (1 Corinthians 14:37)

5. Thus being, if somebody says that the Holy Spirit is teaching him something that is contrary to what is in the Scriptures, you can be certain that it is not the Holy Spirit who is speaking through that person. The Holy Spirit does not contradict Himself.

C. The Holy Spirit acts through the written word.

1. The Word is called “the Sword of the Spirit” - Ephesians 6:17

2. A reading of Ephesians 5:18-20 in parallel with Colossians 3:16-17 is interesting:

Ephesians	Colossians
“be filled with the Spirit”	Let the word of Christ dwell in you richly”
“Speak to one another”	“teach and admonish one another”
“with psalms, hymns and spiritual songs”	“psalms, hymns and spiritual songs”
“always giving thanks to God the Father”	“giving thanks to God the Father
	”

In many places, we see the working of the Holy Spirit by the written word (Bible).

"Nitorinaa, nitori awa ni iru ireti bẹẹ, awa ko dabi Mose, igbõwọ wõn ti n yi kuro. Şugbõn nigbakugba ti ẹnikenì ba wa ni ọkan Oluwa, a mu iboju şẹ. Bayi ni ẹmi Oluwa wa, ominira wa.

4. Iwe-mimọ funrararẹ gẹgẹ ki awõn ti o gboju ninu awõn ti a kọ ninu Bibeli. "Ti enikenì ba ro pe yoo jẹ wolii tabi ẹbun ti ẹmi, jẹ ki o jẹwọ pe Emi nkọwe si nyin ni aşẹ OLUWA. " (1 Kõrinti 14:37)

5. Nitorinaa, ti ẹnikan ba sọ pe Ẹmi Mimọ n nkọ Oun nkankan ti o lodi si kini ninu Iwe Mimọ, o le ni idaniloju pe ko ni Ẹmi Mimọ ti n sọrọ nipasẹ eniyanyen. Ẹmi Mimọ ko tako ara rẹ.

C. Emi Mimo n şişẹ nipasẹ ọrọ ti a kọ.

1. A pe ọrọ ni "idà ti Ẹmi" - Efesu 6:17

2. Ika ti Efesu 5: 18-20 ni afiwe pẹlu Kolosse 3: 16-17

jẹ awon:

Efesu

Polossians

"Jẹ fi ẹmí pamọ" jẹ ki Ọrọ Kristi yiogbe inu rẹ lọpọlọpọ "

"Ẹ sọrọ ara wõn" "Sọ fún ara wõn" sọrọ pẹlu ara wõn ""  
pẹlu awõn orin, orin ati "Orin Dafidi, Awõn orin ati

Awõn orin ẹmí "

Awõn orin ẹmí "

"Nigbagbogbo fifun ni" n dupe lọwọ Ọlọrun

Ọlọrun Baba "

Baba

..

Ni ọpọlọpọ awõn aaye, a rii işẹ ti Ẹmi Mimọ nipasẹ Ọrọ kikọ (Bibeli).

The Christian:

is born - of the Spirit

“Jesus answered, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” (John 3:5-8) is

born - of the Word

“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.” (1 Peter 1:23)

is saved - by the Spirit

“he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.” (Titus 3:5-8)

is saved - by the Word

“Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.” (James 1:21)

is sanctified - by the Spirit

“And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Corinthians 6:11) is

sanctified - by the Word

“And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Corinthians 6:11)

receives power - from the Spirit

Onigbagb:

ni a bi - ẹmi

"Jesu dahùn, Mo sọ otitọ fun ọ, ko si ẹni ti o le wọ ijọba Ọlọrun ayafi ti o ba bi ti omi ati ẹmi. Ara bimọ bi ara, şugbọn Ẹmí bi emi. O yẹ ki o ko ki o yà si ọrọ mi, o wà o gbọdọ di atunbi. Afẹfẹ nfẹ nibikibi ti o wó. Iwọ Gbọ ohun rẹ, şugbọn o ko le sọ ibiti o ti wa tabi ibi ti o nlọ. Nitorina o wa pẹlu eniyan ti a bi ti Emi. "(Johannu 3: 5-8)

ni a bi - ti ọrọ naa

Nitori eyi a ti di ọ lẹkansi, kii şe ti irugbin iparun, şugbọn ti aipealailewu, nipasẹ alāye ti Ọlọrun ti o farada. " (1 Peteru 1:23)

ti wa ni fipamọ - nipasẹ ẹmi

"O gbé wa là, nitori awọn ohun olododo ti a şe, şugbọn nitori ore-ọfẹ rẹ, eyiti o gbẹkẹle Ọlọrun. O dara. Nkan wọnyi dara julọ ati ni ere fun gbogbo eniyan. " (Titu 3: 5-8) ti wa ni fipamọ - nipasẹ ọrọ naa

---

"Nitorinaa, yọ kuro ninu gbogbo iwa ti işe ati ibi ti o jẹ ibanujẹ ati irelẹ ki o gba ọrọ ti a gbin ninu rẹ, eyiti o le gba ọ là. (James 1:21)

ti di mimọ - nipasẹ Ẹmí

"Ati pe ni diẹ ninu rẹ ninu rẹ. Şugbọn a wẹ, o ti sọ di mimọ, iwọ jẹ lare ni orukọ Oluwa Jesu Kristi ati nipa Ẹmí Ọlọrun wa. " (1 Korinti 6:11) ti di mimọ - nipasẹ ọrọ naa

---

"Ati pe ni eyi ni ohun ti o wa. Şugbọn wọn ti wẹ, o ti da ọ gboye ni orukọ Oluwa Oluwa Kristi ati nipa Ẹmí Ọlọrun wa. (1 Korinti 6:11)

gba agbara - lati ọdọ Ẹmi

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.” (Romans 15:13)

receives power - from the Word

“I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” (Romans 1:16)

4. This being so, we need to read, study, understand and practice the Bible. We will be, then, guided by the Spirit. The ability to put in practice what we learn also comes from the Spirit. “Because those who are led by the Spirit of God are sons of God.” (Romans 8:14).

5. To refuse Scripture is to refuse the words and the guidance of the Spirit.

D. The Holy Spirit Acts Independently From The Word

1. The inner witness of the Holy Spirit.

Romans 8:14-16 – “Because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs-heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.”

Galatians 4:5-6 – “To redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father’.”

This witness is revealed in the Bible, but develops in our Christian experience of adoption as children of God.

2. The help we have in prayer.

Romans 8:26-27 – “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 with groans that words cannot express.

"Ki Ọlọrun ireti lati kun gbogbo ayọ ati alafia bi o ẹ gbẹkẹle e, ki o le le Akún omi ni ireti nipa agbara ti Ẹmí Mímọ. " (Romu 15:13) gba agbara - lati ọrọ naa

---

"Emi ko tiju ti Ihinrere, nitori agbara Ọlọrun fun igbalagbogbo eniyan ti o gbagbọ: Akọkọ fun Juu, lẹhinna fun Keferi." (Romu 1:16)

4. Eyijijebe, a nilo lati ka,iwadi,loye ati adaṣe ti Bibeli. A yoo jẹ, lẹhinna, ni itọsọna Ẹmí. Agbara lati fi ni adaṣe ohun ti a kọ tun wa lati ọdọ Ẹmi.

"Nitori awon ti n dari ẹmi} l] run ni awon omọ Ọlọrun." (Romu 8:14).

5. Lati kọ iwe-mimọ ni lati kọ awon ọrọ ati itọsọna ti Ẹmí.

D. Emi Mimo n ẹṣe ni ominira lati ọrọ naa

1. Ẹnu ti Ẹmi Mímọ.

---

Romu 8: 14-16 - "Nitoripe Ẹmi Ọlọrun ni iṣe omọ Ọlọrun. Nisinyi awa tiṣe omọ, ti a ba jẹ pe awon omọ Ọlọrun. Nisinyi ti a baṣe omọ-ogun Ẹalabapin ninu ogo rẹ. Mo ro pe awon ijiya wa wa ko tọ si ogo ti yoo ẹfihan ninu wa. "

Galatia 4: 5-6 - "Lati ra awon ti o wa labẹ ofin, ki a le gba ẹtọ awon omọ.

Nitoriti ẹyin omọ, Ọlọrun ran ẹmitire si ọkan, ẹmi ti o kigbe, 'Abba, baba. "

A fihan Ẹrí ẹlẹri yii ninu Bibeli, ẹgbon awon idagbasoke ni iriri Onigbagbọ wa ti gbigba bi omọ Ọlọrun.

2. Iranlọwọ ti a ni ninu adura.

---

Romu 8: 26-27 - "Ni ọna kanna, Ẹmi naa ẹ iranlọwọ fun wa ninu ailera wa. A ko mọ kini

A o yẹ lati gbadura fun: ẹgbon Ẹmifunrararẹ wọle fun wa pẹlu awon ọrọ ti awon ọrọ ko le ẹlẹ. "

The Bible reveals that the Spirit helps us in prayer. We may not understand exactly how He does it but by faith we trust that it is so.

3. The indwelling of the Spirit. The Spirit personally resides in the Christian. This truth is revealed in the Bible, but it is not the same thing as memorizing Bible verses. The Biblical declares that the Holy Spirit lives in us.

Romans 8:9 – “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.”

1 Corinthians 6:19 – “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own.”

Ephesians 2:22 – “And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

1 Thessalonians 4:8 – “Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.”

1. Revelation is what God has chosen to make known to man. T.

F. \_\_\_\_\_

2. Inspiration is the infallible recording of God's word. T. .

F. \_\_\_\_\_

3. All scripture is inspired of God.

T. \_\_\_\_\_ F. \_\_\_\_\_

4. The scriptures is God or the same as God

T. \_\_\_\_\_ F. \_\_\_\_\_

5. The scripture is the Sword of the Spirit.

T. \_\_\_\_\_ F. \_\_\_\_\_



WHAT DOES IT MEAN TO BE FULL OF THE SPIRIT? Lesson 13

- A. To receive power to speak in tongues?
- B. To receive power to do miracles?
- C. To have courage and faith to face obstacles in your ministry?
- D. To be full of the fruit of the Spirit?
- E. To simply have the Spirit dwelling in you?
- F. To allow the Spirit to control your life?
- G. Or something else?

Luke 1:15 – “For he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth.”

Luke 1:67 – “His father Zechariah was filled with the Holy Spirit and prophesied.”

Luke 4:1 – “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert.”

Acts 2:4 – “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

Acts 4:8 – “Then Peter, filled with the Holy Spirit, said to them: “Rulers and elders of the people!”

Acts 4:31 – “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.”

Acts 6:3 – “Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”

Acts 6:5 – “This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.”

Acts 7:55 – “But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.”

## Kini o tumo si lati kun fun Emi? Eko 13

- A. Lati gbaagbara lati so ni awon ede?
- B. Lati gbaagbara lati se awon ise iyanu?
- C. Lati ni igboya ati igbagbo lati koju awon idiwo ninu ise-iranse re?
- D. Lati kun fun eso ti Emi?
- E. Lati jiroro ni awon emi ti o wa ninu re?
- F. Lati gba emilaaye lati sakoso igbesi aye re?
- G. Tabi nkan miiran?

Luku 1:15 - "Oun yoo tobi niwaju Oluwa. Ko see se lati mu oti-waini tabi ohun mimu miiran, yoo si kun fun bibi."

Luku 1:67 - "Sakariah baba re si kun fun Emi Mimọ ati soṣeṣe."

Luku 4: 1 - "Jesu ti o kun fun Emi Mimọ, pada si Jordani ati ni iyin emi wa ninu aginju."

Ise 2: 4 - "Gbogbo won ni o kun pelu Emi Mimọ ati bere si soro ni awon ahon miiran bi Emi ti fun won."

Ise 4: 8 - "Peteru, ti o kun fun Emi Mimọ, o wi fun won pe:" Awon ijo ati awon omọ awon enia ni!

Ise 4:31 - "Lehin ti won ba gbadura, ibi ti won ti pade ni gbọn. Gbogbo won si fi oro Olorun soro nibi."

Ise 6: 3 - "Awonarakunrin, yan awon okunrin meje kuro ninu re ninu re ti a mo lati kun fun Emi Ati ogbon. A yoo tan ojušekanyii si won atiyoo fun ifojusi wa si adura ati iran ile-ise naa. "

Ise 6: 5 - "Itosi yii dun si gbogbo egbe. Wonyan Stefanu, okunrin ti o kun fun igbagbo ati ti Emi Mimọ; L'igbe Filipi, probos, Nikonor, Timonas, ati Nikolas lati Antioku, iyipada si Judasi. "

Ise 7:55 - "Sugbon Stefanu, o kun fun Emi Mimọ, o gbekere orun, o si ri ogo Olorun, Jesu si ri ogo Olorun, Jesu si duro ni owo otun Olorun.

Acts 9:17 – “Then Ananias went to the house and entered it. Placing his hands on Saul, he said, ‘Brother Saul, the Lord-Jesus, who appeared to you on the road as you were coming here-has sent me so that you may see again and be filled with the Holy Spirit.’”

Acts 11:24 – “He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.”

Acts 13:50-52 – “But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. So they shook the dust from their feet in protest against them and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.”

Colossians 3:16-17 – “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”

Ephesians 5:1-21 – “Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person-such a man is an idolater-has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. herefore do not be partners with them.

“For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said: ‘Wake up, O sleeper, rise from the dead, and Christ will shine on you.’

“Be very careful, then, how you live-not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in

Ìṣe Ananiah, "Anania lọ si ile, nwọn si wọ inu rẹ. Ni gbigbe awọn ọwọ ọwọ rẹ, o wipe, Arakunrin Oluwa si farahan o loju ọna bi o ti n wa nibi-ti firanṣe si mi ki o le rii ati ki o kun fun Ẹmi Mimọ. "

Iṣe 11:24 - "Ojẹ eniyan ti o dara, o kun fun Ẹmi Mimọ ati igbagbọ, ati pe ọpọlọpọ eniyan ni a mu wa si Oluwa.

Iṣe 13: 50-52 - "Ṣugbọn awọn awọnJu ti jẹ awọn obinrin-ẹru Ọlọrun ti o duro si agbegbe wọn. Nwọn si lọ si Ikowe si ile wọn.

Kigbeloli 3: 16-17 - "Jẹ ki ọrọ ti Kristi yoo gbe inu Ọlọhun, awọn orin pẹlu Ọlọrun, ati pe o tọka si Ọlọrun pẹlu Ọlọrun Baba nipasẹ rẹ."

Efesu 5: 1-21 - "Jẹ ki nípa Ọlọrun, nitorinaa, awọn ọmọ ti o fẹran ifẹkufe, gẹgẹ bi Kristi ti fẹ ki awọn ọrẹ ati ẹbọ si Ọlọrun.

"Ṣugbọn ninuyin ti o ko gbọdọ jẹ ofiri ti agbere, tabi ti ọkanijuwe, nitori pe o jẹ ifẹkufe, rara rara Awọn ọrọ ofo, nitori iru nkan ti ibinu Ọlọrun wa lori awọn ti o wa lori awọn ti o jẹ alaigbọran. Weller ko jẹ alabaṣiṣepọ pẹlu wọn.

Okunkun, nitori okunkun ran wa. Nitori pe o jẹ ohun itiju paapaa lati dahùn Oluwa. Ṣugbọn ohun gbogbo ti o ba nṣe nipasẹ Oluwa

Ina si han, nitori o jẹ imọlẹ ti o han. Eyi ni idi ti o fi sọ pe: Ẹ ji, ẹ ti sun, dide kuro ninu okú, Kristi yoo tàn si ọ. '

"Ṣọra, nitorinaa, bi o ṣe le wa ni alaijẹgb] ko ni alaijẹgb] n, ki o to mu ara wa fun ara ilu, ki o le loye ere-ọfẹ, ati orin ẹmi.

your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Submit to one another out of reverence for Christ.”

#### SOME THOUGHTS ABOUT EPHESIANS 5:

To be drunk with wine is to be influenced or controlled by the wine. To be full of the Spirit means to be influenced or controlled by the Spirit.

Nobody receives more of the Spirit than another. He is a person of the Godhead. Either you have Him or you do not have Him. What really matters is that He have more of you.

This is a commandment (to fill yourself with the Spirit) and not a suggestion.

The command is in the present tense, indicating continuous action. To have filled yourself with the Spirit in the past does not mean you are filled with the Spirit today. We need to do this day by day.

We must constantly be surrendering ourselves to the control of the Spirit.

The verb is passive. This means that, It is not something that we do but something we allow God to do in us.

1. What does it mean to be full of the Spirit? A.  To receive power to speak in tongues? B.  To receive power to do miracles? C.  To have courage and faith to face obstacles in one's ministry? D.  To be full of the fruit of the Spirit? E.  To have the Spirit dwelling within one's self? F.  To allow the Spirit to control your life? G.  All the above H.  A, B and C I.  C, D and E J.  C, D, E, and F

O k] fun} l] run Baba fun} l] run, nipa ohun gbogbo, li orukọ Oluwa wa Jesu Kristi. Fi silẹ fun ara wa si ibẹwo fun Kristi. "

Diẹ ninu awọn ero nipa Efesu 5:

Lati mu yó pẹlu ọti-waini ni lati ni ipa ninu tabi dari nipasẹ ọti-waini. Lati wa ni kikun fun ẹmi tumọ si lati ni ipa tabi ti ẹmi ti ẹmi.

Ko si eniti o gbadiẹ sii ti Ẹmí ju miiran lọ. Ojẹ eniyan ti Ọlọrun. Boya o ni fun u tabi o ko ni. Ohun ti o şe pataki ni pe o ni diẹ sii ti ọ.

Eyiḡe ofin (lati fi ẹmi kun pẹlu ẹmi) ati kii şe aba.

Aşe wa ninu aifọkanbalẹ lówólówó, nfihan igbeselemọlemọflọ. Lati ti kun fun ara rẹ Ẹmi ti o koja ko tumọ si pe o kun fun Ẹmí loni. A nilo lati şe ni oḡo yii ni oḡo.

A gbọḡo fi ara wa jẹ nigbagbogbo si iṣakoso ti Ẹmí.

Ọrọ-ọrọ jẹ palolo. Eyitumọ si pe, kii şe nkan ti a şe şugbọn nkan ti a gba Ọlọrun laaye lati şe ninu wa.

1. Kini o tumọ si lati kun fun Ẹmí?

A. \_\_\_ Lati gbaagbara lati sọ ni awọn ede?

B. \_\_\_ Lati gbaagbara lati şe awọn işe iyanu?

C. \_\_\_ Lati ni igboya ati igbagbọ lati koju awọn idiwo ninu işe-iranşe ẹnikan?

D. \_\_\_ Lati kun fun eso ti Ẹmí?

E. \_\_\_ lati ni ẹmi iwa laarin ara ẹni?

F. \_\_\_ Lati gba ẹmilaaye lati şakoso igbesi aye rẹ?

G. \_\_\_ Gbogbo awọn ti o wa loke

H. \_\_\_ a, b ati c

I. \_\_\_ c, d ati e

J. \_\_\_ c, d, e, ati F

## WHAT ARE THE "GROANS THAT WORDS CANNOT EXPRESS" OF ROMANS

8.22-27? Lesson 14

"22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? 25 But if we hope for what we do not yet have, we wait for it patiently. "26 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 with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

A. These inexpressible groans are not:

1. To speak in tongues. That idea is outside the context of the chapter, and of the whole book of Romans. The use of the expression "groan" in verses 22-23 with reference to the creation and to all Christians, shows that it cannot be referring to tongues
2. Mysticism or some "existential" experience. It is not our act of religious effort in order to make contact with God but rather an expression of the help God gives us because of our weakness and incapacity. It is action of the Spirit and not our action. (verse 27)
3. It is not a substitute for our duty to pray.

B. These inexpressible groans could be:

The communication of the Spirit (Who lives in us) with God the Father to communicate to Him what we, in our own words are not able to communicate. In our weakness, without the ability to know what we should ask for and without the capacity of really expressing what we feel, we need, the Spirit, who lives inside of us and understands us perfectly and who knows how to communicate perfectly with God. (verse 27) Their conversation, clearly, is not by human words.

1. The Holy Spirit groans are

A. \_\_\_ The speaking in tongues

B. \_\_\_ Existential experiences

Kini awQn "idapQ ti awQn QrQ ko le salaye" ti Romu 8.2-27? EkQ 14

"22 A mQ pe gbogboeda ti njere Bi ninu awQn irora QmQ-ehin ni deede. 23 Ni, a duro de fi sd lojuloju. "26 Gege bemi ni Emi naa se iranIQwQ fun wa ninu ailerwa. A ko mQ ohun ti o ye ki a gbadura fun; sugbQn Emímímímí nkQ fGn wa, o kà lè sí. 27 Eniti o si se awari Qkàn wa mQ Qkan ninu emi, nitori Emi bebe fun awQn eniyan mimQ ni ibamu QIQrun. "

A. AwQnoniroyin ti aibikita wQnyi kii se:

1. Lati sQ ni awQn ahQn. IjQ naa wa ni ita QrQ ti ori, ati ti gbogbo iwe Romu. Lilo ikosile "nro" ni awQn ese 22-23 pelu itQkasi si eda ati

Si awQn kristeni, fihan pe ko le tQka si awQn ede

2. Mysticism tabi die ninu awQn "wa" Oniroyin. Kii se ise ise ti esin wa lati le ba sQrQ pelu QIQrunsugbQn dipo ikosile ti iranIQwQ QIQrun fun wa nitori wa ailerwa ati ailagbara. O je ise ti Emi kii se ise wa. (ese 27)

3. Kii se aropo fun ojuse wa lati gbadura.

B. AwQnoniroyin ti aibikita wQnyi le je:

IbaraenisQrQ Emi (eniti o ngbe ninu wa) Pelu QIQrun Baba lati ba a sQrQ ohun ti awa je pe, Ninu awQn QrQ wa ko ni ibasQrQ. Ninu ailerwa, laisi agbara lati mQ ohun ti o ye ki o beere fun ati pe, emi, emi, eniti o ba ni pipe ninu wa daradara ati pe o mQ bi o se le ibasQrQ daradara pelu QIQrun. (ese 27) QrQsisQ wQn, kedere, kii se nipase awQn QrQ eniyan.

1. Emi Emi MimQje

A. \_\_\_ AwQn ijiroro ni awQn ahQn

B. \_\_\_ AwQn iriri ti o wa tele

c. \_\_\_ Communication of the Spirit dwelling in Christians with God, the Father.

## HOW CAN I KNOW THAT I HAVE THE HOLY SPIRIT? Lesson 15

Some desire a physical manifestation or a certain feeling. But can we trust our feelings? If someone could perform signs (miracles, tongues, etc.), would this prove that he has the Spirit or that he is right with God?

Notice:

Simon, the sorcerer

Acts 8:9-10 – “Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, “This man is the divine power known as the Great Power.”

The Ephesians

Acts 19:18-19 – “Many of those who believed now came and openly confessed their evil deeds. A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas.”

### 3. Power versus Truth

2 Thessalonians 1:9-12 – “They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you. With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.”

### 4. Satan appears as an angel.

2 Corinthians 11:10-15 – “As surely as the truth of Christ is in me, nobody in the regions of Achaia will stop this boasting of mine. Why? Because I do not love you? God knows I do! And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about. For such men are

c. \_\_\_ Ibaraenisoro ti Emi ti ngbe ni Kristiani pelu Olorun, Baba.

Bawo ni MO se le mo pe Mo ni Emi Mimọ?  
Eko 15

Diẹ ninu ife ti ara tabi rilara kan. Sugbon se a le gbekele awon ikunsinu wa? Ti Enikan le se awon ami (awon ise iyanu, ahon, ati bebe lo pe o ni emi tabi pe o to pelu Olorun?

Akiyesi:  
Simon,  
sora

Ise 8: 9-10 - "Bayi fun akoko die okunrin kan ti a npe ni Sorcery Sorcery ni ilu ati Enu si gbogbo awon ara Samaria. O si sogo pe o je eniyanla, ati gbogboeniyan naa, Ati nikhin ati ogan si fun u ni akiyesi won, o si pariwo won, "okunrin yi li a mo bi agbara nla."

Awon ara Efesu

Ise 19: 18-19 - "Opolopo awon ti o gba wa ti wa petele o si jowo daju pe ise ibi buburu wonjowo. Num ti eniti o nse oshu mu ki o jo won ni gbangba. Nigbati won se isiroiye awon aworan naa, lapapo wa si aadota egberun Dechmas. "

3. Agbaradipo ododo

2 Tesalonika 1: 9-12 - "wonyoo fi parererere fi itejo pada si i, nitori eyi lo wa laaarin gbogbo awon ti o ye fun o. MO se se gbogbo idi ti o dara fun nyin ati gbogboise ti fi gbadura fun eyi ti o gbadura pe, ati iwọ ninu oore-ofe Olorun wa ati Oluwa Jesu Kristi. "

4. Satani han bi angeli.

2 Korinti 11: 10-15 - "Bi o daju ti Kristi wa ninu mi, ko si si isogo ti Mo fe lati se anfani lati dogba pelu. Fun iru awon okunrin be.

false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.”

We know that we have the Spirit, mainly, because God has promised that He would give the Spirit to those who believe, repent and are baptized (Acts 2:38; Acts 5:32; 1 Corinthians 3:16). If you heard the word of Christ, believed in the gospel of Christ, repented of your sins and surrendered your life to Christ, being baptized into Christ, then you were given the Spirit with certainty. Now, you are to live in a way worthy of the gospel because you are the sanctuary of God. The Spirit will remain in the Christian as long as the Christian remains in Christ.

Acts 2:38 - “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit’ .”

However, the Christian can live in such way that he loses his life with God.

Hebrews 6:4-8 – “It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.”

Hebrews 10:26-31 – “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, ‘It is mine to avenge; I will repay,’ and again, ‘The Lord will judge his people.’ It is a dreadful thing to fall into the hands of the living God.”

Living this way, he also loses the blessings of God’s indwelling Spirit.

1. One can purchase the gift of the Holy Spirit.

AkQweeke, ise etan, didagomu bi awQn aposteli Kristi. Ati pe ko si iyanu, nitori Satani tikaare masquades bi angeli imQle. Kii se iyalenu, ti awQn iranse re ba gba awQn iranse ododo. Opin wQn yoo je ohun ti awQn igbese wQn ye. "

A mQ pe a ni emi, nitori QIQrun ti se ileri pe yoo funni ni emi fun awQn ti o gbagbQ, ronupiwada 5:32; 1 Korinti 3:16). Ti o ba gbQ QrQ ti Kristi, gbaigbagbQ ninu Ihinrere ti Kristi ki o fi emi re sile fun Kristi, lehinna o fun Emi peludajudaju o fun Q ni idaniloju pelu o fun Q ni idaniloju. Bayi, o ni lati gbe ni Qna kan ti o ye ti ihinrere nitori iwQ wa ni ibi-mimQ mimQ. Emi yoo wa ninu Kristiani niwQn igba ti OnigbagbQ ti wa ninu Kristi.

Ise 2:38 - Peteru dahun pe, Gbogbo re ni o jebaptisi re, ni orukQ Jesu Kristi fun idariji awQn ese re. IwQ yoo gba ebun Emi MimQ "

Sibesibe, Kristiani le gbe ni iru Qna ti o se padanuigbesi aye re pelu QIQrun.

Heberu 6: 4-8 - "Ko see se fun awQn ti o ti tan kale, ti wQn ba ti deruba QIQhun, ti wQn ba subu si ibanuje QIQrun, Irugbin ni o wulo fun awQn ti o jeQkQoju-omi gba ibukun QIQrun. sugbQn àw6-ogun ti o je asan ati ninu ewu lati sun. "

Heberu 10: 26-31 - "Ti a ba mQQmQtQ ninu ese, wQn ti gba QmQ-ododo fun Eniti o ba je erí, ti o ti fi agbara mu QmQ run, ti o se bi eya Emi o si se idajQmajemu re.

GbQ ni Qna yii, o tun padanu ibukun ti emi inu QIQrun.

1. Enikan le ra ebun ti Emi MimQ.

T. \_\_\_\_\_ F. \_\_\_\_\_

2. There were/are false prophets, fake apostles and deceitful men? T. .

F. \_\_\_\_\_

3. Christians can fall from God's love and grace.

T. \_\_\_\_\_ F. \_\_\_\_\_

DOES CHRIST'S SAVING WORK  
INVOLVE THE HEALING OF OUR  
BODIES?

Lesson 16

1 Peter 2:21-25 – “To this you were called, because Christ suffered for you, leaving you an example that you should follow in his steps: “He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.”

A. Peter says that in suffering, Christians must imitate the suffering of our Master. The passage of Isaiah 53 had to be in Peter's mind since he quoted a phrase from that passage.

1 Peter 2:21-25 – “Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

For, ‘All men are like grass,  
and all their glory is like the flowers of the field;  
the grass withers and the flowers fall,  
but the word of the Lord stands forever.’

T. \_\_\_\_ F. \_\_\_\_

2. Awọnwoli eke wa ni wọnṣe iro ati awọn alaigbagbọ ati awọn ọkunrin ẹtan?

T. \_\_\_\_ F. \_\_\_\_

3. Awọn Kristian le ṣubu kuro ninu ife Ọlọrun ati oore-ọfe.

T. \_\_\_\_ F. \_\_\_\_

Ṣe iṣe igbala Kristi ṣe itoju

Iwosan ti awọn ara wa? Ẹkọ

16

1 Peteru 2: 21-25 - "si eyi a pe ọ, nitori Kristi jiya fun ọ, o fi silẹ fun ọ

Apeere ti o ye ki o tele ni awọn igbese re: "O ko ni ẹtan ni enu re. Nitoriti nwon fi ohun ideruba won le eniti o ti sina si igi, sugbonnisisiyi o ni pada si oluṣo-agutan ati alabojuto awon emi re. "

A. Peteru si wi pe ninu ijiya, awon kristeni gbodo farawe ijiya oluwa wa. Aye

TiAisaya 53 ni lati wa ninu okan Peteru nitori o so gbolohun oro kan lati inu aye naa.

1 Peteru 2: 21-25 - "Nipase re o gbagbo ninu Ọlọrun, eniti o ji ọ kuro ninu oku ati ologu

Oun, ati nitorinaa igbagbo ati ireti re wa ninu Ọlọrun. Ni bayi pe iwọ ti so ara wa di mimọ nipase gboran

Otitọ ki o ni ife otitọ fun awon arakunrin re, fẹran okanjinna, lati odo Oluwa

okan. Nitoripe iwọ ti bi ọ, kii se ti irugbin iparun, sugbon ti aipealilewu, nipase alaye ti Ọlọrun.

Nitoripe,'Gbogbo eniyan dabi koriko,

gbogbo ogo won dabi awon ododo oko;

koriko koriko ati awon ododo ṣubu,

sugbon oro Oluwa duro lailai.

And this is the word that was preached to you.”

B. The Greek verb *sarados*, translated “healed” in v.24 is used in the Scriptures to describe physical cures (Matthew 8:8) and for “spiritual cures;” that is, repentance and conversion. (John 12:40 and Hebrews 12:13)

C. It is certain that, in some way, the passage of Isaiah was fulfilled in the ministry of cures Jesus performed.

Matthew 8:16-17 – “When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah:

‘He took up our infirmities  
and carried our diseases’.”

D. However, there were times when Jesus did not cure at all.

Mark 6:5-6 – “He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith” and only cured one man in a multitude of other sick people as in John 5:2-9 “Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, ‘Do you want to get well?’ ‘Sir,’ the invalid replied, ‘I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.’ Then Jesus said to him, ‘Get up! Pick up your mat and walk.’ At once the man was cured; he picked up his mat and walked.”

E. In the ministry of the apostles, some sick people were not healed:

Epaphroditus – “But I think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. For he longs for all of you and is distressed because you heard he was ill. Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.” (Philippians 2:25-27)

Eyi si ni ọrọ ti o wasu fun nyin. "

B. Awọn Greek Ver-Greek Sarados, itumọ "iwosan" ni V.24 ni a lo ninu Iwe Mimọ lati ẹ apejuwe Awọn iwosan ti ara (Matteu 8: 8) ati fun "awọn imularada ti ẹmí;" Iyenje, ironupiwada ati iyipada. (John 12:40 ati Heberu 12:13)

C. Oje idaniloju pe, ni ọna kan, ọna Isaiah ti ẹ ni iṣe-iranṣe ti awọn cheri ti a ẹ.

Matteu 8: 16-17 - "Nigbati aṣe ba wa, ọpọ awọn ti o ni ẹmi ẹṣu ni a mu ọ Oun, o si lé awọn ẹmi jade pẹlu ọrọ ti o si mu gbogbo awọn alaisan larada. Eyi ni lati mu nkan ti woli Isaiah:

O si mu ailera wa ati mu arun wa lọ. "

D. Sibesibe, awọn akoko wa nigbati Jesu ko ẹ iwosan rara.

Marku 6: 5-6 - "Ko le ẹ awọn iṣe iyanu kan nibe, ayafi ti Aramaiki ni a pe ni aini awọn eniyan ati eyiti o je ọpọ awọn eniyan ti o ni ibatan. O si yà wọn gidigidi. O si wi fun ọdun mejileṣẹ. Nigbati Jesu ri i, o n gbiyanju lati wole, ẹnikan ki o to wa. Gba akete re? ki o si ma rin. 'Lesekeṣe a wo ọkùnrin náà lọ; o mu akete re o si nrin.

E. Ninu iṣe iranṣe awọn aposteli, diẹ ninu awọn alaisan ti ko mu larada:

Epashroditus - "Ṣugbọn Mo ro pe o je dandan lati firanṣe si ọdọ re nikan. Nitoripe iwọ ti ẹ aanu re. (Filippi 2: 25-27)

Paul – “To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.” (2 Corinthians 12:7)

Timothy – “Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.” (1 Timothy 5:23)

Trophimus – “Erastus stayed in Corinth, and I left Trophimus sick in Miletus.” (2 Timothy 4:20)

F. In the context of 1 Peter 2, the healing is in the spiritual sense and there is no reason to believe that the work of Jesus on the cross guarantees physical health for all Christians.

G. Romans 8:20-23 – “For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.” This passage, written to Christians, shows that our physical bodies are still subject to illness, pain and death as we await the return of Jesus.”

H. The redemption of the body, as well as the redemption of creation, will be accomplished in the final resurrection and not in the present time.

I. The text of 1 Peter 2:24 refers to the healing of the man’s main illness which is sin. It was sin that Christ carried on His body at the cross. Our current redemption is from sin, but one day, even our bodies will be redeemed in the resurrection.

1. When someone becomes a Christian, God heals all their illnesses.

T. \_\_\_\_\_ F. \_\_\_\_\_

WHAT ARE TONGUES OF  
ANGELS? (1 Corinthians 13:2)

Lesson 17

Paul - "Latijẹ ki mi lati di adayeba nitori awọn ifihan nlawọnyi

Ati ọlọfin kan fun mi li ara mi, aṣẹ Satani, lati da mi jẹ. (2 Korinti 12: 7)

Timoti - "Duro mimu omi nikan, ati lo ọti-waini diẹ nitori ikun rẹ ati awọn aisan rẹ nigbagbogbo." (1 Timoti 5:23)

Trophos - "Erastes duro ni Korinti, ati pe Mo fi ọra silẹ ni Miletu." (2 Timothy 4:20)

F. Ni osete ti 1 Peteru 2, iwosan wa ninu oye ti ẹmi ati pe ko si idi lati gbagbọ pe iṣẹ Jesu lori agbelebu agbero fun gbogbo awọn Kristiani.

G. Romu 8: 20-23 - "Fun ẹda ti o fi opin si ibanujẹ, ṣugbọnnipasẹ ifẹ ti Ọlọrun Mo pe ni inunibini si bi a ṣe duro ni itara fun isọdọmọ wa bi awọn ọmọde, irapada ara wa. " Aye yii, kọ si awọn Kristiani, fihan pe ara wa tun wa si aisan, irora ati iku bi a ti n duronu ipadabọ Jesu. "

H. Irapada ara, ati irapada ẹda, yoo ṣe ni Ajinde ikẹhin ati kii ṣe ni akoko yii.

I. Ọrọ ti 1 Peter 2:24 tọka si iwosan ti aisan akọkọ ti o jẹ eṣẹ. Ese ni ki a gbé Kristi gbé lori ara rãde si ori agbelebu. Irapada wa lówọlówọ jẹ lati eṣẹ, ṣugbọn ni ojọ kan, Paapaa awọn ara wa yoo wa ni irapada ninu ajinde.

1. Nigbati ẹnikan ba di Kristiani, Ọlọrun sàń gbogbo awọn aisan wọn.

T. \_\_\_\_ F. \_\_\_\_

Kini awọn angẹli?

(1 Korinti 13: 2)

Ẹkọ 17

Some understand that this refers to a language that nobody understands, only the angels. But, in the Bible, every time that an angel spoke, he spoke in the language of the people who received the communication (Genesis 19; Judges 13; Luke 1 and 2; 24.4-8; etc...). In truth, 1 Corinthians 13:1-3 uses several hyperboles (deliberate exaggerations): "If I speak in the tongues of men and of angels, fathom all mysteries and all knowledge, have a faith that can move mountains, give all I possess to the poor and surrender my body to the flames". With these hyperboles Paul illustrates the superiority of love.

No Questions

## HOW DOES THE SPIRIT WORK IN

### CONVERSION? Lesson 18

The role of the Spirit is described in John 16:7-11: "Convict the world of guilt in regard to sin and righteousness and judgment." It did and does this by the Word that was written or spoken by men and now read by us.

It is God who really helps us to open our hearts when we hear the gospel. (Acts 16:14 – "One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.")

Without the Gospel of Jesus, we do not have salvation.

Romans 1:16-17 – "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'"

When the eunuch of Acts 8 needed to be converted, the Spirit sent Philip to preach the Word to him.

1. How does the Holy Spirit convict the world of sin, righteousness and judgment?

A. \_\_\_ It enters one's body and forces them to the realization that Jesus is God, the Christ.

B. \_\_\_ Having Jesus' teachings accurately and infallibly recorded so man can have access to the power needed for salvation.

Diẹ ninu oye pe eyitoka si ede kan ti ko si ẹnikeni ti o ni oye, awon angeli. Sugbon, ninu Bibeli, ni gbogboigba ti angeli so, o so ni ede naa (Genesisi 19; Luku 1 ati 2; 24.4-8; Ninu otito, 1 Korinti 13: 1-3 nlo opolopo awon hyperboles (awonasotele ti awon okunrin ati gbogbo awon angeli ni o le gba awon talaka ati ara mi fun awon ina "). Pelu awon hyperboleswonyi Paulu se apejuwe giga ti ife.

Ko si awon ibeere

Bawo ni Emi sise ni iyipada? Eko 18

O ti se apejuweipa ti John 16: 7-11: "Adajo Ile-aye ti ebi ti ebinipanipa ese ati ododo ati idajo. " O ti ko ati pe o ti ko eyi ti a ti so tabi awon okunrin ti so nipase wa.

Olurun ni eniti o se iranlowo fun wa gaan lati si okan wa nigbati a ba gbọ Ihinrere. (Ise 16:14 - "Okon ninu awon ti o tetisiye obinrin 16:14 - Olutaja kan ni aso ara re. Oluwa sii okan re lati dahun si ifiranse Paulu.")

Laisi Ihinrere Jesu, a ko ni igbala.

Romu 1: 16-17 - "Emi ko tiju ti Ihinrere, nitori ni ododo fun igbala lati odo akoko, gege bi a ti ko o pe:

Nigbati ibinuoch ti awon Aposteli 8 nilo latiyipada, emi ti o ran Philip lati waasu oro naa fun u.

1. Bawo ni Emi mimo sejebi irise ese, ododo ati idajo?

A. \_\_\_ O nwole ara enikan ki o fi agbara mu won si riri pe Jesu ni Olorun, Kristi naa.

B. \_\_\_ Nini awon eko Jesu ni deede ati ti a gbasile ti o gbasile ti o gba pada si awon eniyan le ni iwole si Agbara nilo fun igbala.



