

Committed to Excellence in Communicating Biblical Truth and Its Application

Orcutt Christian Church

A Grace Driven Church for Grace Needing People!

"Come As You Are ... Leave Changed!"

Burning Question # 20

What Happened On Pentecost?

Acts 1:1-5; 15-26; 2:1-13

June 4, 2017

Pentecost Sunday

Communion: Ed Saunders

Care Calling: Robert Domingos

Host: Genevieve Williams

Saturday 6/3 Clean Up: Roger Wagner

- 1 🎵 **How Majestic [DH 2238]**
- 2 🎵 385 - Where the Spirit of the Lord Is 385
- 3 🎵 393 - Breathe on me breath of God [ALL] 393
- 4 🎵 **Doxology [DH 1981]**
- 5 🎵 392 - Holy Spirit Light Divine [ALL] 392
- 6 🎵 384 - Spirit Song [Both] 384
- 7 🎵 **Family of God [DH 2357]**

Acts 1:1-5 (NASB)

1 The first account I composed, Theophilus, about all that Jesus began to do and teach, **2** until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen. **3** To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of* forty days and speaking of the things concerning the kingdom of God. **4** Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," *He said*, "you heard of from Me; **5** for John baptized

with water, but you will be baptized with the Holy Spirit not many days from now."

Acts 1:15-26 (NASB)

15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said, **16** "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. **17** "For he was counted among us and received his share in this ministry." **18** (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. **19** And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) **20** "For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and, 'LET ANOTHER MAN TAKE HIS OFFICE.' **21** "Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us — **22** beginning with the baptism of John until the day that He was taken up from us—one of these *must* become a witness with us of His resurrection." **23** So they put forward two men, Joseph called Barsabbas (who was also called Justus), and Matthias. **24** And they prayed and said, "You, Lord, who know the hearts of all men, show which one of these two You have chosen **25** to occupy this ministry and apostleship from which Judas turned aside to go to his own place." **26** And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

Acts 2:1-13 (NASB)

1 When the day of Pentecost had come, they were all together in one place. **2** And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. **3** And there appeared to them tongues as of fire distributing themselves, and they rested on each one of

them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? 8 "And how is it that we each hear *them* in our own language to which we were born? 9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them in our *own* tongues speaking of the mighty deeds of God." 12 And they all continued in amazement and great perplexity, saying to one another, "What does this mean?" 13 But others were mocking and saying, "They are full of sweet wine."

I know you know this is Pentecost Sunday.

And, this will be the 20th time I have preached on the topic of Pentecost here at Orcutt Christian Church.

So, why am I preaching on it again?

Well, in my opinion, we need to know what happened on the day of Pentecost.

We need to know who was involved.

And we need to know why things happened as they did.

I know you remember when the Apostle Paul chided the Corinthians for lack of spiritual growth when he said:

1 Corinthians 3:1-2 (TLB)

1 I have been talking to you as though you were still just babies in the Christian life who are not following the Lord but your own desires; I cannot talk to you as I would to healthy Christians who are filled with the Spirit. 2 I have had to feed you with milk and not with solid food because you couldn't

digest anything stronger. And even now you still have to be fed on milk.

C.S. Lewis says because it was what he wanted, the Witch Queen gave Edmund Turkish Delight to eat.

But, though he shoveled into his mouth, and although it tasted delightful, he always felt hungry and wanted more.

Always edible, always delightful, but never satisfying.

Frankly, I am tired of sloppy discussions about Pentecost, and I find no spiritual nourishment in eating bubbles.

Please become intimately acquainted with Acts 1:24-2:4.

When Dr. Luke wrote that, it wasn't divided into chapters and verses.

It is one continuous thought.

So, what is Luke talking about when he says **"4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance."**?

If we can't walk on water, maybe we can dive in and have a good swim.

So, first...

I. Who Is The Holy Spirit?

A. What is the Gender of The Holy Spirit

What would you think of a person who kept referring to your son or daughter as **"it."**

This would be all right before birth when the sex is not known and the child is not identified—but after birth it is inexcusable—it would hurt the parents to hear their child called **"it."**

I would imagine The Holy Spirit is grieved when we do not recognize Him as a person.

The constant use of such expressions as:

“I need more of *it*,” or

“*it* ought to be studied more” or

“*It* is a great source of power,”

is indicative of a lack of knowledge.

These expressions belie our ignorance.

The Holy Spirit is *a person* in the same sense that Jesus Christ our Lord is *a person*: in the same sense that *God is a person*.

These three are divine persons, but persons nonetheless.

The Shack portrays God the Father, and God the Holy Spirit as being females.

And, I know this delighted those who love feminine theology.

The Holy Spirit is not an **IT**.

Nor, is the Holy Spirit feminine.

We always use the personal pronoun when referring to a person.

Personal pronouns in the masculine gender are applied to the Holy Spirit.

In Greek grammar, every noun has a gender.

It is either neuter, feminine, or masculine.

In Greek grammar, a noun that is neuter, should have all its pronouns and modifiers in the neuter.

If the noun is neuter, but the pronoun is masculine, then the person is masculine.

The fact that the word “Spirit” is neuter in gender is totally irrelevant to the issue of the personhood of the Holy Spirit.

What is relevant, is that where the word “Spirit” is neuter, it’s pronouns are ALL masculine.

But the Holy Spirit, who oversaw the writing of the New Testament, had the word "Spirit" in the neuter, but ALL it's pronouns and modifiers in the masculine.

John 16:6-8 (NASB)

⁶ "But because I have said these things to you, sorrow has filled your heart. ⁷ "But 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 go, I will send Him to you. ⁸ "And He, when He comes, will convict the world concerning sin and righteousness and judgment;

John 15:26 (NASB)

²⁶ "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,

John 16:13-15 (NASB)

¹³ "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. ¹⁴ "He will glorify Me, for He will take of Mine and will disclose it to you. ¹⁵ "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

Why the Holy Spirit chose to have Himself referred to this way is beyond my understanding.

What I do understand is that the Holy Spirit is a Divine Person who is masculine, along with God the Father, and God the Son, and Scripture clearly demonstrates their co-equality:

Matthew 28:19 (NASB)

¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

And, IF **God the Father** is masculine, and **God the Son** is masculine, I can draw no other conclusion than **God the Holy Spirit** is masculine.

B. The Holy Spirit is a Person

Many have concluded, for one reason or another, that the Holy Spirit is not a person.

Some have been unable to reconcile the idea with the oneness of God, thus favoring unitarianism.

Others have felt that references to “the spirit of God” more naturally refer to God’s power or influence.

The Jehovah Witnesses make that claim, that the Holy Spirit is just a divine force or power.

One of the tracts they hand you at your door says: "Were they filled with a person? NO! They were filled with God's active force."

A few have adopted the radical view that the Holy Spirit is actually the Bible itself.

Carl Ketcherside tells of attending a Bible class in a Missouri church where the teacher held His Bible aloft and declared,

“This Book is the Holy Spirit, and all the Holy Spirit there is. When I have it in my overcoat pocket, the Holy Spirit is in my pocket. The Holy Spirit is the Word of God, and that’s what this Book is, the Word of God, and the Holy Spirit.”

Against such views it is very important to see that the Holy Spirit is a person.

This is true not just for the sake of maintaining the doctrine of the Trinity, but also for making sense of the many activities or works attributed to the Spirit in the Bible, especially as related to revelation and salvation.

The things the Holy Spirit is said to do simply cannot be done by an impersonal, lifeless force.

The Bible mocks man made idols because of their inactivity and helplessness:

Jeremiah 10:5 (CEV)

5 An idol is no better than a scarecrow. It can't speak, and it has to be carried, because it can't walk. Why worship an idol that can't help or harm you?

Habakkuk 2:18-19 (CEV)

18 What is an idol worth? It's merely a false god. Why trust a speechless image made from wood or metal by human hands?

19 What can you learn from idols covered with silver or gold? They can't even breathe. Pity anyone who says to an idol of wood or stone, "Get up and do something!"

Only a Spirit who is personal can speak and teach and act—things that Scripture says the Holy Spirit does.

Let me suggest five reasons we can say the Holy Spirit is a person.

1. A person has the power of speech—the Holy Spirit speaks

1 Timothy 4:1 (NASB)

1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

Acts 8:29 (NASB)

29 Then the Spirit said to Philip, "Go up and join this chariot."

2. A person has the power to decide—or exercises the will through the mind.

The Holy Spirit has the power of choice.

Acts 16:6-7 (NASB)

6 They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; 7 and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

The Holy Spirit has a mind

Romans 8:27 (NASB)

27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God.*

3. A person has the ability to teach -- The Holy Spirit teaches

John 14:26 (NASB)

26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

Helper is *παράκλητος*, which means Counselor, Helper, Intercessor, Strengthener, Advocate, Standby, and is masculine in gender.

4. A person has the ability to testify or witness. The Holy Spirit testifies or witnesses

John 15:26 (NASB)

26 "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,

5. A person can lead others and forbid others, The Holy Spirit leads and forbids

Acts 16:6-7 (NASB)

6 They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; 7 and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them;

c. The Holy Spirit is Divine, and part of the Godhead

The word "**Trinity**" is not found in Scripture, but the word *Godhead* is often used to refer to God's essential nature.

I frequently use *Godhead* rather than Trinity.

The term *Godhead* is only found in the King James Version, where two different Greek words are translated as Godhead: Acts 17:29; Romans 1:20; and Colossians 2:9.

In each of the three verses, a slightly different Greek word is used, but the definition of each is the same: “**divine nature,**” or “**deity.**”

Acts 17:29 (NASB)

29 "Being then the children of God, we ought not to think that the **Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.**

θεῖος - *Theíos* denotes an attribute of God such as His power and not His character in its essence and totality.

Romans 1:20 (NASB)

20 For since the creation of the world His invisible attributes, His eternal power and **divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.**

θειότης - *theiótēs*; God. Divinity, only use here in [Rom. 1:20](#).

God's divinity or divine power and majesty, can be understood by observing God's mighty works.

Colossians 2:9 (NASB)

9 For in Him all the fullness of **Deity dwells in bodily form, *θεότης* - *theótēs*; God. Deity, Godhead as directly revealed, God's personality ([Col. 2:9](#)), as distinguished from *theiótēs* in [Rom. 1:20](#), divinity or divine power and majesty, a concept arrived at by observing God's mighty works.**

The Holy Spirit is not the third person of the Godhead.
He is co-equal with the Father and the Son.
Each has their chosen sphere of influence.

John 14:16-17 (NASB)

16 "I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

When Jesus says "**another Helper**," He is underscoring the individuality of the Holy Spirit.

The word "**another**" in Greek means of the same kind.

So, our Lord is clearly telling us that there are three individuals in the Godhead, each with their own area of responsibility.

The doctrine of the Trinity becomes really clear only in relation to God's work of redemption.

All three persons of the divine nature were involved in the pre-redemptive works of creation, but it was not necessary for God to explain His Threeness until the work of redemption is set was accomplished.

This is because the Three Persons of the Trinity are not equally involved in the work of redemption.

Only God the Son becomes incarnate and accomplish that for which human nature is required.

Only God the Holy Spirit was poured out on Pentecost to be the regenerating and sanctifying power within God's people.

Along with this division of labor related to the redeeming process comes the unfolding knowledge of the facts of the Trinity.

We should work very hard to train our minds to think of this.

In personal terms this is a bit more difficult than remembering that God the father is a person sense of father is by nature a personal concept.

It is also more difficult than remembering that the Son is a person, since we associate the Son with the person Jesus Christ.

Nevertheless we must strive to picture the Holy Spirit who was poured out at Pentecost and who indwells our very bodies as a true and living person.

We should never refer to the spirit as **it**.

Following the biblical example, we should use personal pronouns such as **He** or **Him**.

I hope that helps with a brief understanding of the Holy Spirit.

Now, let's take a look at the concept that drives all Pentecostals.

II. What Happened On Pentecost?

Please look at your sermon notes, **Acts 1:24-2:4**.

You need to read that as one continuous thought, because that is the way Luke wrote it.

Why is that important?

Acts 2:1, 4 (NASB-U)

1 When the day of Pentecost had come, they were all together in one place. ... 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

When Luke speaks here of "**other tongues**," he is using the Greek word "**glossa**," (**γλῶσσα**) which is by definition

"of a particular language or dialect as spoken by a particular people."

The Apostle John clearly points this out in

Revelation 5:8-10 (NASB)

8 When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. 9 And they *sang a new song, saying, "Worthy are You to take the book and to break its seals; for

You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation. ¹⁰ "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

If all you see when you study Acts 2 is speaking in tongues you have all but missed the point.

God is using tongues as a means to a much bigger end.

A. Why The Day of Pentecost

You see, the fact that Luke calls our attention to the events happening on the day of Pentecost has huge significance to us. The great day had arrived.

The day toward which the whole plan and program of Jesus had pointed.

The plan which The Godhead had implemented before time and eternity.

His death and resurrection would mean nothing unless spread abroad; and here was the day upon which these great facts were to be declared for the first time.

The real significance of Pentecost should be thought of in the following ways:

- 1. It was the final act of Jesus' saving ministry**
- 2. It brought to the apostles the equipment they needed for their special role.**
- 3. It was the inauguration of the new era of the Spirit.**
- 4. It was the first revival of unusual visitations of God.**
- 5. It announces that the last days have arrived.**
Pentecost is truly the beginning of the end.
- 6. It shows that God kept his Word and promise.**
- 7. It undoes the confusion of the Tower of Babel.**

In **Gen. 11** God used the *confusion* of tongues to accomplish his purpose.

In **Acts 2**, He uses the *diversity* of languages to accomplish His purpose.

When Jesus stood in Caesarea Philippi and made that glorious promise:

Mt. 16: 18 (NASB)

I will build my church

He was looking forward to this day.

And, He had only His chosen 12 in mind when He said the Spirit would come to inaugurate the Kingdom.

The day of Pentecost was the fiftieth day after the Passover.

It was celebrated, according to the law of Moses, by offering the first fruits of the wheat harvest, in the form of two loaves made of fine flour.

On account of the seven weeks intervening between it and the Passover, it is called in the Old Testament, "**the feast of weeks.**"

But the fact that it occurred on the fiftieth day, gave it, in later ages, under the prevalence of the Greek language, the name of *Pentecost*, which is a Greek adjective meaning *fiftieth*.

Pentecost is one of the three annual festivals at which the law required every male Jew of the whole nation to be present.

The condemnation and death of Jesus had occurred during one of these feasts, and now, the next universal gathering of the devout Jews is most wisely chosen as the occasion for the vindication of his character and the beginning of his kingdom.

It is the day on which the law was given on Mount Sinai, and henceforth it is to commemorate the giving of a better law, founded on better promises.

Jer. 31:31 (NASB)

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah

Heb 8:13 (NASB)

When He said, "A new covenant," He has made the first obsolete.

It is remarkable that the day of giving the law was celebrated throughout the Jewish ages, without one word in the Old Testament to indicate that it was designed to commemorate that event.

It's also true of the first day of the week, on which the Holy Spirit descended.

It has been celebrated from that time till this, though no formal reason is given in the New Testament for its observance.

The absence of biblical explanations has not left us in doubt about the reason for its observance, for the two grand events which occurred on that day -- the **resurrection of Jesus** and the **descent of the Holy Spirit**, are of such transcendent importance, that all agree in attributing to them the celebration of the day, and that is especially true of the **resurrection**.

You can see, there is no doubt that we are right in assuming that this Pentecost occurred on the first day of the week.

There is no room for doubt,

But, you ask, of what importance is that?

If Pentecost did not fall on Sunday, we have lost one of the great reasons for worshiping on Sunday, and Luke leaves no doubt that the church began on a Sunday.

And, remember, that the resurrection of Jesus took place on Sunday, and ever since then the church has called Sunday the "Lord's Day," and Christ's resurrection is celebrated on the First Day of the Week, or as I prefer, the "Lord's Day."

And, now you can see the error in all those denominations that demand Christian Worship on the Sabbath Day, which we know as Saturday.

There are

7th Day Adventists.

7th Day Baptists.

7th Day Methodists.

And all miss the significance of

Leviticus 23:15-16 (NASB-U)

'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. [16]

'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.

Until the destruction of Jerusalem in 70 A.D., Pentecost was always celebrated by the Jews on Sunday, the First Day of the Week.

There is absolutely no doubt about that.

B. On Whom Did The Holy Spirit Descend?

We must ask - "On whom did the Holy Spirit descend as if He were tongues of fire?"

Many hold that twelve apostles plus over 120 men were baptized with the tongues of fire.

But we not to be too hasty making that assumption.

Luke writes -

Acts 1:26-2:1 (NASB-U)

And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

[2:1] When the day of Pentecost had come, they were all together in one place.

Remember in Acts 1:5 Jesus had promised

Acts 1:5 (NASB-U)

for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

And, remember, in the Greek there are no nicely organized verses as we have in our modern Bibles, and Acts 1:26 and Acts 2:1 make up a coherent paragraph, as you can see in your notes.

From the clear rule of Greek grammar, we can see that only the twelve were baptized by the Holy Spirit.

How is that?

The fact that the antecedent of any pronoun is found by referring back to the nearest noun with which it agrees in person, number and case, makes it very clear who Luke wanted us to understand who were immersed in the Holy Spirit, and clinches the argument of the baptism of only the apostles in the Holy Spirit.

The way Luke writes this is that the process was momentary action, not continuous action.

The Holy Spirit used the flame so briefly, but the effects were staggering.

***Circle* they were all filled with the Holy Spirit**

In a microscopic moment of time came the sound, the flame, and the filling. And this filling gave these men the endowments they needed to qualify them to do the work of an apostle.

And Dr. Garret Reese, says "In fact, it would appear that it was the thing that made an apostle, as compared to, say, a prophet."

C. What Was Accomplished by the Apostles being Baptized by the Spirit?

With such wondrous power unleashed through the agency of the Holy Spirit, what did it accomplish?

Well I see two powerful results...

1. The church of Christ was Created

Jesus said in

Mt. 16:18 (NASB)

I will build My church; and the gates of Hades will not overpower it.

Congregations may come and go.

Denominations may come and go.
But the church of Christ will remain until God ordains otherwise.

2, The Other Comforter Has Arrived

Jn 14:16 (CJB)

and I will ask the Father, and he will give you another comforting Counselor like me, the Spirit of Truth, and He will be with you forever

The Holy Spirit's presence is real.

In fact any time we confess Jesus to be Lord we say that through the the Holy Spirit.

1 Cor. 12:3 (NASB)

Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord ," except by the Holy Spirit.

His presence causes you to remember the Word of God which you have been taught.

But the promise that the Holy Spirit will call to your remembrance was guaranteed during your witnessing to your faith.

Where the Word of God is preached the Holy Spirit increases our faith.

Romans 10:17 (NASB-U)

So faith comes from hearing, and hearing by the word of Christ.

His presence also causes us to address one another in such joy that it can be misinterpreted as the Jews did on the day of Pentecost.

Ephes. 5:18-19 (NASB-U)

And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, [19] speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

He fills us with joy.

But, how do we get this Holy Spirit?

And, that question gives us something to chew on, doesn't it?

III. Can We Be Pentecostals Without Speaking In Tongues?

Isn't that a strange question?

Can We Be Pentecostals Without Speaking In Tongues?

And, why would I even think to ask such a question?

What was it Peter said in that first gospel sermon on the day of Pentecost?

For the first time after the Ascension of our Master, men were told what to do in order to receive the forgiveness of sins, when Peter, speaking by inspiration of the Holy Spirit said,

Acts 2:38 (NASB-U)

Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

Let me ask of you: What is **the gift of the Holy Spirit?**

Please look at your notes and see that this is NOT a gift from the Holy Spirit, but is the Holy Spirit Himself.

At the very moment you are immersed, your sins are blotted out, you become a new person, and the Holy Spirit becomes an indwelling, healing presence.

Remember when they used to say of someone with a severe fever would either die or the fever would break?

And when the fever broke, that was the turning point of recovery.

The moment the Holy Spirit in-dwells you is the moment in time that theologians refer to as being regenerated.

Regenerated, becoming a new person.

It is the beginning of a lifelong process of change to become more like Christ.

And, speaking to individuals, Paul says

1 Corinthians 6:19 (NASB)

19 Or do you not know that your body is a temple of the Holy

Spirit who is in you, whom you have from God, and that you are not your own?

And, Paul says

Galatians 3:27 (NASB)

27 For all of you who were baptized into Christ have clothed yourselves with Christ.

And, again

Romans 8:9 (CEV)

9 You are no longer ruled by your desires, but by God's Spirit, who lives in you.

To say the Spirit **who lives in you**, means He's not just passing through, but has taken up residence in you.

And, as I understand the Scriptures, the Spirit's in-dwelling is selective.

He doesn't live in those whom have refused to be immersed into the Name of The Father, The Son, and The Holy Spirit.

That doesn't mean that that person is a bad person.

It just means they don't have the full joy of being in Christ, and being a new person.

Now, if immersed believers have the indwelling of the Holy Spirit, how does this relate to the modern phenomenon of Pentecostalism?

Can We Be Pentecostals Without Speaking In Tongues?

Will we be practicing glossolalia?

And, up front, I answer NO.

"Glossolalia" (from the Greek *glossa*, tongue or language, plus *Mia*, a talking, speech, or dialect) is the term often used, since about 1900, to describe the religious exercise practiced today which advocates insist is like the "speaking in tongues" one reads about in the second chapter of Acts.

There has been a renewed interest in the work of the Holy Spirit in our day, and for this I am grateful.

And the new outburst of "tongues" in many religious groups has led men to once again search the Scriptures, and for this I am grateful.

Such a search of the Scriptures, I believe, will reveal that the "speaking in tongues" that took place in Bible times was the uttering of a foreign language never learned or before studied by the speaker.

And if this is true, then what is seen on every hand today is something different than what one finds in the Bible.

But if you are an immersed believer in our Lord Jesus Christ, you have been baptized by the Holy Spirit.

Mark 1:8 (CEV)

8 I baptize you with water, but he will baptize you with the Holy Spirit!"

1 Corinthians 12:13 (NASB)

13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

As I understand Scripture, this Holy Spirit baptism is something every Christian has experienced.

It's purpose is not to bestow miraculous powers, but to bestow the saving work of regeneration on the new birth.

So, from what I understand, Spirit baptism and water baptism are the same event of which Paul speaks in

Ephesians 4:5 (NASB)

5 one Lord, one faith, one baptism,

This one baptism has an outside and an inside.

At one and the same time that our bodies are immersed in water, our souls are immersed in the Spirit.

Hebrews 10:22 (TEV)

22 So let us come near to God with a sincere heart and a sure faith, with hearts that have been purified from a guilty

conscience and with bodies washed with clean water.

And, while we have been immersed in both water and Spirit, we do not have those spectacular gifts seen in the Apostles or Cornelius, and which are falsely claimed by the modern Pentecostal movement.

What should you carry away from this sermon?

I hope you see clearly that we have to respond to God's invitation and be immersed as He commanded.

I hope you see that this Pentecostal experience does not cause you to speak in tongues, or have any kind of supernatural ability.

I hope you see clearly that when you are immersed, you are baptized in the Holy Spirit and the Holy Spirit moves into your body, and indwells you, and brings about a transformation of personality.

I hope you see that when you are immersed

Colossians 3:10 (TEV)

¹⁰ [you] have put on the new self. This is the new being which God, its Creator, is constantly renewing in His own image, in order to bring you to a full knowledge of Himself.

Please, come forward as we sing our closing song.
Don't delay any further.

Invitation and Prayer

Lessons

Unit 1: Called to Be Strong

June 4 Lesson 1 Deborah and Barak

Devotional Reading: Hebrews 11:29-40

Background Scripture: Judges 4, 5

JUDGES 4:1-10

1 Again the Israelites did evil in the eyes of the LORD, now that Ehud was dead. **2** So the LORD sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim. **3** Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help.

4 Now Deborah, a prophet, the wife of Lappidoth, was leading Israel at that time. **5** She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided. **6** She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, “The LORD, the God of Israel, commands you: ‘Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor. **7** I will lead Sisera, the commander of Jabin’s army, with his chariots and his troops to the Kishon River and give him into your hands.’”

8 Barak said to her, “If you go with me, I will go; but if you don’t go with me, I won’t go.”

9 “Certainly I will go with you,” said Deborah. “But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman.” So Deborah went with Barak to Kedesh. **10** There Barak summoned Zebulun and Naphtali, and ten thousand men went up under his command. Deborah also went up with him.

KEY VERSE

“Certainly I will go with you,” said Deborah. “But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman.” So Deborah went with Barak to Kedesh.—Judges 4:9

Introduction

A. “Let’s Ask Granny!”

“Granny” was one of the sweetest, kindest, most humble persons in the congregation. “Let’s ask Granny!” was frequently heard when the leaders of the church needed additional input on an issue.

Granny knew the Bible’s precepts and principles better than many. Her wisdom had been accumulated through decades of Bible study, personal experience, and observations of the flow of events in her world. She held no official position of authority. But people willingly received her counsel, and she was willing to give it—especially when biblical concepts were involved.

Some are leaders by position. Others are leaders by their very natures. (And, of course, some are both.) A church's official leaders demonstrate wisdom when they recognize what has been called "leadership from below" and seek to learn from those such as Granny.

Today's lesson will help us better understand the importance of leadership skills as we examine how a leader of Israel, known as a judge, led her nation through a trying time.

B. Lesson Background

Joshua had been appointed by God and commissioned by Moses to lead Israel in conquering Canaan (Deuteronomy 31). But something was different when Joshua passed off the scene in about 1370 BC: no one was appointed to succeed him! The solution was very simple. God was in charge, and each tribe or unit would obey God and take care of its area.

In Joshua's farewell addresses (Joshua 23, 24), he warned the Israelites again, just as Moses had done, of what they would experience if they served other gods. But they did serve such gods, and Judges 2:10 explains why: "another generation grew up who knew [not] the Lord." What followed was disaster after disaster. If one generation does not teach the next generation about God, then tragedies follow.

The book of Judges is concerned primarily with the sin-cycles that Israel experienced during the period of the Judges. To date that era with precision is difficult. By one calculation, there were 330 years between the appearance of the first judge (Judges 3:9) and the passing of the last (1 Samuel 25:1). But depending on the interpretation of Acts 13:20 and other factors, some calculate the period to span 450 years.

Regarding the sin-cycles themselves, these have been summarized in terms of four stages: *sin, sorrow* (or *servitude*), *supplication*, and *salvation*. A different way of stating this cycle is *rebellion, retribution, repentance*, and *restoration*. When the Israelites worshipped other gods, they suffered. When the people eventually repented, the Lord would send a deliverer, known as a judge. Then the cycle repeated itself (see Judges 2:10-19).

The lessons of this unit are biographical studies of 4 of the 12 judges recorded in the book of Judges: Deborah, Gideon, Jephthah, and Samson. These 4 plus Othniel and Ehud are traditionally said to be the 6 "major judges" in light of all that is recorded about them. They were military deliverers; thus the word *judge* should not cause us to think exclusively in terms of civil magistrates.

The longest period of peace recorded within the book of Judges is the one of 80 years between Ehud and Deborah (Judges 3:30). Today's lesson takes us back to about 1225 BC as that period of peace comes to an end.

I. Cry to God

(Judges 4:1-3)

A. Sin and Subjugation (vv. 1, 2)

1. Again the Israelites did evil in the eyes of the LORD, now that Ehud was dead.

The phrase *the Israelites did evil* occurs seven times in the book of Judges, and this is the fourth of those. Since the first occurrence in [Judges 2:11](#) is a general reference (see the Lesson Background), the phrase's use here indicates the beginning of the third sin-cycle.

To consider what evil consists of in this context, we look to the use of the phrase *the Israelites did evil* in [Judges 3:7](#), which introduces the first sin-cycle. The sin mentioned there is summed up with a single word: *idolatry*. The nations the Israelites had failed to destroy had become a snare to them in this regard ([Deuteronomy 7:16](#); [20:16-18](#); [Joshua 23:12, 13](#); [Judges 3:5, 6](#)).

The exploits of *Ehud*, the second major judge, are noted in [Judges 3:12-30](#). The non-major judge who follows him is accorded only a single-verse description ([3:31](#)) as the author hastens to move to the next sin-cycle.

What Do You Think?

What are some ways to prevent negative things from happening during times of leadership vacuum in the church?

Talking Points for Your Discussion

Regarding coverage of ministry tasks

Regarding use of church resources

Regarding political viewpoints

Regarding teaching or leadership roles

Other

WHAT'S RIGHT IN WHOSE SIGHT?

The U.S. Supreme Court issued a landmark decision on June 26, 2015, that declared same-sex marriage to be a constitutionally protected right. An amazing cultural shift had taken place in a ten-year period: in 2004, opinion polls showed about 60 percent of Americans opposing same-sex unions with about 40 percent supporting them; by 2014, those numbers had reversed. The five justices who created this decision seemed to hold to the theory that the U.S. Constitution is a “living document.” This theory, known as *loose constructionism*, asserts that courts are free to interpret the Constitution in light of prevailing cultural winds. What's illegal in one decade can become a “right” in another.

We must recognize that God and humans often do not share the same conclusions regarding what is good and what is evil (compare [Isaiah 5:20](#)). This is true whether or not one embraces a loose-construction theory for interpreting a country's founding documents. The book of Judges offers this sobering observation twice: “everyone did as they saw fit” ([Judges 17:6](#); [21:25](#)). The step from doing what is right in one's own eyes to doing “evil in the eyes of the Lord” ([4:1](#)) is smaller than one may think! —C. R. B.

2. So the LORD sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim.

The oppression arises from northern *Canaan*, since the city of *Hazor* is located about eight miles north-northwest of the Sea of Galilee. Before 1400 BC, Joshua had destroyed Hazor utterly ([Joshua 11:10-14](#)). Mention of “Jabin king of Hazor” occurs in conjunction with that military action of at least 175 years previous ([11:1](#)). Therefore we don’t know if the word *Jabin* is a title that is passed along or is simply a favorite name for kings.

Despite Joshua’s success, pockets of unconquered peoples remained by the time he had become elderly ([Joshua 13:1-6](#)). It was these people who rebuilt Hazor as a royal city. The mopping-up operations had been left to the individual tribes, but they did not follow through ([Judges 1:27-34](#)). In this particular case, it seems to have been the tribe of Naphtali that dropped the ball, since Hazor is in its tribal allotment ([Joshua 19:32-39](#)). Instead of obeying Joshua or the Lord, the tribes just became content with what they had.

Israel must confront *Sisera*, the military commander, not the king. Sisera’s base of operations at *Harosheth Haggoyim*, near the Kishon River that flows into the Mediterranean, is perhaps 30 miles southwest of Hazor and 16 miles northwest of Megiddo. These factors become an important part of the battle plan that God designs.

B. Score of Suffering (v. 3)

3. Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help. The nature of the 20-year oppression that *the Israelites* suffer isn’t specified. It may take the form of servitude (example: [Joshua 16:10](#)), a periodic taxation of gold and/or silver (example: [2 Kings 23:33](#)), and/or a confiscation of crops and livestock (examples: [Deuteronomy 28:51](#); [2 Kings 3:4](#)). The latter could be collected as marauding groups go from place to place (example: [Judges 6:2-6](#)).

It is serious when oppressors take food that your family depends on to get through the rainy months of the winter season! Frustration and anger follow, as the Israelites watch the results of their labor snatched away. Prayers for deliverance undoubtedly begin far in advance of the 20-year point mentioned here. But it can take time for repentance to be joined with prayer. Even today, many people call upon the Lord in a crisis, but do not accompany that prayer with repentance.

A reason for the seeming hopelessness of Israel’s situation is the *nine hundred chariots* possessed by the enemy. The note that these are *fitted with iron* is not a reference to the entirety of their construction. Rather, the chariots are made of wood, with iron covering strategic parts.

This is not the first time the issue of iron-reinforced chariots has come up; some Canaanites had them when Joshua divided the land among the 12 tribes in about 1400 BC (Joshua 17:16). The Iron Age is dated as beginning about 1200 BC, but some nations get technological advances later than others. Some Canaanites apparently know the techniques of processing iron ore that are yet unknown to the Israelites.

II. Challenge Others

(Judges 4:4-7)

A. Deborah's Role (vv. 4, 5)

4. Now Deborah, a prophet, the wife of Lappidoth, was leading Israel at that time.

Deborah's position in the line of judges is noted in the Lesson Background. She seems to have abilities that are recognized by the people, resulting in her having become a leader in Israel in a twofold way: that of judge and prophet. The latter means she is a spokesperson for the Lord. This passage is the only place in the Bible that mentions her husband, *Lappidoth*.

5. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided.

Deborah's role as civil magistrate is revealed by the fact that Israelites *go up to her to have their disputes decided* (compare Exodus 18:13). The phrase *hill country of Ephraim* refers to the central part of Israel (compare Joshua 17:15). The distance between Ramah and Bethel is about five miles, the towns lying about five and 10 miles, respectively, due north of Jerusalem.

The location of *the Palm of Deborah* between the two towns probably places this tree within the tribal territory of Benjamin. We say "probably" because Bethel lies just outside the tribe's territorial boundary, in Ephraim (Joshua 18:13).

What Do You Think?

How do we keep cultural expectations regarding gender roles from being a greater influence in the church than the Bible itself?

Talking Points for Your Discussion

Before such influence occurs (preventive measures)

After such influence occurs (curative measures)

B. Barak's Call (vv. 6, 7)

6a. She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you:

Deborah fulfills her role as a prophet: having received a message from *the Lord, the God of Israel*, she delivers it to Barak as the one to lead Israel in battle. Barak is a popular name, so the man is further identified by the name of his father and his place of origin. *Abinoam* is mentioned

only here and in [Judges 5:12](#). A bit of uncertainty exists regarding the location of the town *Kedesh in Naphtali* (the latter name designating a tribal territory of the Israelites). One proposal locates it on the southwestern shore of the Sea of Galilee; another proposal places it about 35 miles farther north (compare [Joshua 12:22](#); [19:37](#); [20:7](#); [21:32](#); [2 Kings 15:29](#)).

6b. “Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor.

Barak receives his orders in terms of route of march and recruitment. Keeping in mind the current location of Deborah and Barak according to [verse 5](#), *Mount Tabor* is roughly 50 miles to the north and about 11 miles east of the southern tip of the Sea of Galilee. This rounded mountain, which has been described as an upside-down teacup, lies just within the northern border of the tribe of Issachar, very close to where the border meets those of both *Naphtali* and *Zebulun*.

Men from these areas are likely to respond positively to a call to arms, for their families are likely to have suffered the most from two decades of oppression. The areas Naphtali and Zebulun form part of what is later called “Galilee of the Gentiles” in [Matthew 4:15](#).

7. “I will lead Sisera, the commander of Jabin’s army, with his chariots and his troops to the Kishon River and give him into your hands.”

How to Say It

Abinoam Uh-*bin*-o-am.

Canaan Kay-nun.

Ephraim Ee-fray-im.

Esdraelon Es-druh-ee-lon.

Haggoyim Hawg-goy-em.

Harosheth Huh-roe-sheth.

Jephthah Jef-thuh (*th* as in *thin*).

Kedesh Kee-desh.

Kishon Kye-shon.

Lappidoth Lap-pih-doth.

Manasseh Muh-nass-uh.

Megiddo Muh-gid-doe.

Naphtali Naf-tuh-lye.

Sisera Sis-er-uh.

Zebulun Zeb-you-lun.

The Lord promises to do his part in the forthcoming battle: he will arrange for the enemy to gather near *the Kishon River*, which flows through the Jezreel Valley. The Israelite army at Mount Tabor will be several miles to the northeast. Once *Sisera, the commander of Jabin’s army*, hears that Israel has formed a fighting force, his natural reaction will be to muster *his chariots and his troops* for a showdown ([Judges 4:12, 13](#)).

The reason for Barak to have been instructed to take his force to Mount Tabor becomes clearer: his force of foot soldiers will have a great defensive position there against chariots. Wheeled conveyances don't function well in rugged, hilly terrain! But if Barak imagines the forthcoming battle to be defensive in nature, his thinking will change soon enough. The victory for his army is assured, but the manner of the victory will probably not be what Barak expects.

PROPHETS, TRUE AND FALSE

Yogi Berra (1925-2015), legendary baseball player, manager, and coach of the New York Yankees, was notable for his incongruous statements. One such is his purported lament that "it's tough to make predictions—especially about the future." Our laughter should not cause us to forget that false predictions have consequences. God's people of the old covenant were beset with false prophets (Jeremiah 14:14; Ezekiel 22:28; etc.); Jesus warned of the same for our era (Matthew 24:11).

How right he has been! In September 2013, a purportedly Christian blog prophesied an earthquake of magnitude 9.7—the largest in recorded history—to strike the California coast on October 3. As with all such failed predictions, the primary result was to make Christianity seem a little less credible.

In striking contrast, true biblical prophets were always right (compare Deuteronomy 18:22), and Deborah's prophecy of Israelite victory over the Canaanites came true just as she had relayed that assurance from the Lord (Judges 4:15). Jesus says we can recognize false prophets "by their fruit" (Matthew 7:15, 16). A track record of 90 percent accuracy isn't good enough. Would you be able to explain why to a friend? —C. R. B.

III. Collaborate as Needed

(Judges 4:8-10)

A. Barak Balks (v. 8)

8. Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

Although Barak knows the outcome that is promised, he voices the ultimatum we see here: he will go only if she will as well. His reasons are not given, so different ideas have been suggested. One theory is that Barak wants to have Deborah with him in case there are further instructions from God.

Another theory is that Barak lacks courage. Some object to this theory because Barak is listed as a man of faith in Hebrews 11:32 and is listed among other great leaders of the past in 1 Samuel 12:11. But courage can fail in even the greatest of leaders (example: just after his stunning victory at Mount Carmel, "Elijah was afraid and ran for his life" when threatened by Queen Jezebel; 1 Kings 19:2, 3).

What Do You Think?

What are some ways to encourage others in their ministry tasks?

Talking Points for Your Discussion

In contexts of doubt regarding spiritual giftedness

In contexts of doubt regarding abilities

In contexts of previous ministry failures

Other

B. Barak Backed (vv. 9, 10)

9. “Certainly I will go with you,” said Deborah. “But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman.” So Deborah went with Barak to Kedesh.

Deborah follows the Lord and has the ability to make good decisions quickly. This may explain why she is a recognized leader. She is also one who is prompt in encouraging others to fulfill their roles. This trait is a positive factor in the lives of the people who consult her.

What Do You Think?

What has to happen for Christians to exhibit the leadership qualities of Deborah?

Talking Points for Your Discussion

In terms of supporting appointments of others to leadership positions

In serving as an example to those already in leadership roles

In preventing godly confidence (2 Thessalonians 3:4; etc.) from becoming overconfidence (1 Timothy 1:7; etc.)

Other

Deborah gives an additional prophecy, and Barak probably misunderstands the meaning of *the Lord will deliver Sisera into the hands of a woman*. He probably anticipates that it will be Deborah who brings an end to Sisera. However, the verses that follow the lesson text reveal that it will be Jael, the wife of Heber the Kenite, who ends Sisera’s life (see Judges 4:11, 18-21).

10a. There Barak summoned Zebulun and Naphtali,

The Kedesh that is located on the southwestern shore of the Sea of Galilee (see v. 6a, above) is an ideal place to muster troops from *Zebulun and Naphtali* before advancing to Mount Tabor. Men traveling in small groups toward Kedesh in answer to a call to arms will not attract much attention, since movement toward Kedesh is away from Sisera’s base at Harosheth (v. 2, above).

10b. and ten thousand men went up under his command. Deborah also went up with him.

As *ten thousand men* follow Barak with Deborah accompanying, they can think about the years of oppression that their families have endured. The thought of ridding themselves of such misery may be what attracts men of Ephraim, Benjamin, and Issachar to participate as well (Judges

5:13-15a). Members of other tribes, however, do not participate (5:15b-17). By and large, the latter are located in areas away from the oppression that originates from the north, so they may feel that it is not their fight. Even so, the result will be victory and 40 years of peace (4:23, 24; 5:31).

Conclusion

A. Pick Your Heroes Carefully!

A counselor asked his client to think of the people he knew whom he admired. Then he was asked to consider what those people had ever done that was worthwhile. The client replied, "As I think about it, all they have ever done is to complain. They never do anything else." He was advised to evaluate what he had said, and then to find some new heroes.

The account of Deborah and Barak illustrates that each respected the other. It also suggests that the soldiers in Barak's army trusted his leadership. The combination of interpersonal respect and God's help were the ingredients for success. And so it is yet today. Hebrews 11 encourages us to pick our heroes carefully! If their lives are not godly, how can they be our heroes?

What Do You Think?

What character traits do you look for in those whom you would accept as mentors? Why?

Talking Points for Your Discussion

Regarding spiritual issues

Regarding vocational proficiency

Regarding consistency

Other

B. Prayer

Almighty God, grant us the wisdom to select godly men or women as our heroes and mentors! But most of all, empower us by your Spirit to imitate Christ. We pray this in his name. Amen.

C. Thought to Remember

Who we follow today shapes who we become tomorrow.

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