



New Creation Ministry

Study Course (Discipleship)

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WORLDWIDE HARVEST MINISTRIES

"Vision Of The Harvest"

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New Creation Ministry

*Therefore if any man be in Christ,
he is a new creature:
old things are passed away'
behold, all things are become new.*

II Corinthians 5:17

SECTION ONE: “Your New Life In Christ”

1. WHAT HAPPENED WHEN YOU WERE BORN AGAIN?

- A. It had nothing to do with your understanding, but is a spiritual discernment (I Corinthians 1:18; 2:14).
- B. It had nothing to do with your “good works” (such as church attendance, giving money, etc.) (Ephesians 2:8,9; Romans 3:23; Ecclesiastes 7:20).
- C. Your sins were freely and fully forgiven (Acts 10:43; 13:38; Colossians 1:14; I John 2:12).
- D. The Spirit of God imparted the life of God to you and you became a child of God supernaturally (John 1:12; 3:5-8; Ephesians 2:1-10; Titus 3:5).
- E. You were *justified* --- means to count as righteous or “not guilty”. Because Jesus paid the price on the cross for *all* your sins, God treats you as if you had never sinned in the first place. A good way to remember the meaning of justified is “just-if-I’d” never sinned. (Acts 2:37,38; 13:38,39; Romans 3:24).
- F. You were set free from the power of sin and the practice of sinning – this is part of the meaning of the word “sanctification,” meaning “to cleanse and set apart.” (Romans 6:1-23, 8:3,4; Titus 2:14).

2. NOW THAT I AM BORN AGAIN, WHAT NEXT? -- expect to grow and remember that growth, in the spiritual sense, is a process and takes time, just as in the natural sense. (The word “growth” means “an increase in size, a differentiation in structure, and alteration in form.”).

- A. As a “new born babe” in Christ, begin feeding on the “milk” of God’s Word (I Peter 2:2) – you shouldn’t attempt to digest deep theology anymore than a 3-week-old should attempt to eat a T-bone steak.

1. Read the Gospels (Matthew, Mark, Luke, and John) initially and, after a general understanding, move to more difficult passages (just as one does in school when he is beginning to learn to read). It is a good idea to seek guidance in your spiritual diet from a mature Christian leader.

2. Expect to have to deal with doubt – Satan will attempt to confuse you in the early stages of your new life because this is when you are most vulnerable. Expect him to try to persuade you that nothing really happened to you, that it was only your imagination. He wants to steal the Word of God before it gets deep roots in your life.
 - a. See “*The Parable of the Sower*” in Mark 4:3-20.

 - b. Because an immature Christian is more susceptible to being led astray, seek counsel from recognized, mature spiritual leaders. (It is generally wise to have only one or two from whom you seek guidance, so as to avoid confusion. This person/persons can “disciple” you – in other words, if you stick with one or two, they can come to know you, to understand where you are in the growth process, and can be of greater service to you.)

3. Expect a battle with your “old nature”. (Galatians 5:17).
 - a. What is the “old nature” (also called the “fleshly man” or “carnal man”)? – that which is governed by human nature instead of God’s Spirit; ruled by sense knowledge; that part of us which is most easily influenced by Satan. (I Corinthians 3:3).

 - b. What is the “new nature”? – the nature of God imparted to us the moment we are born again (II Corinthians 5:17); also called the “hidden man of the heart” (I Peter 3:4) or the “inward man” (II Corinthians 4:16).

(PARENTHETICAL: It is helpful at this point to have some understanding of the three dimensions of man (I Thessalonians 5:23):

1. Body - the physical tabernacle in which you dwell.
 2. Soul - the mind, intellect, emotions, and will.
 3. Spirit - the part of you that can receive input from the Spirit realm. It is on this level that assurance of salvation can be received (Romans 8:16).
 - a. These two natures will naturally antagonize one another (Galatians 5:16,17) - they will battle for supremacy (Romans 7:14-25).
 - b. If we allow the old nature to rule, our growth will be hindered and the "*fruit of the Spirit*" (the evidences of your new life) will be minimized.
- C. How can I assure the defeat of the old nature and the victory of the new one?
1. By the "*transformation*" that will take place as you "*renew your mind*" daily with God's Word (Romans 12:1,2).
 2. By learning to "*walk in the spirit*" (Galatians 5:16) and cultivating spiritual fruit.
- b. In the childhood stage of growth, you will be getting established (Ephesians 4:14) - this process is also called "*progressive sanctification*", a process by which wrong ways of thinking, believing, and acting are being rectified. (Note: Many people suffer spiritual "*dwarfism*" because they never move beyond this stage. Your continued growth into the next stage is dependent upon your spiritual hunger and willingness to walk in what you understand.).

c. In the adulthood stage you will have had to develop the following characteristics:

1. A student of God's Word (II Timothy 2:15).
2. A doer of the Word (James 1:22).
3. One who has a disciplined prayer life (Luke 18:1).
4. One who is faithful to a local fellowship of believers (Hebrews 10:25; I Corinthians 12).
5. One who looks beyond the failure of other Christians to Jesus as his Source – looking at other Christians may result in confusion and discouragement. You must remember that they, too, are at their own level of growth and it may be a lower level than your own. Also, you will be judged based on YOUR relationship with Jesus Christ, not theirs (Matthew 14:27-31; Ephesians 5:1).

SECTION TWO: *“Learning To Pray”*

I. WHY PRAY?

A. Because prayer works (James 5:16)

1. Note the following in the Book of Acts:

- a. Chapter 2 -- The Spirit is poured upon a prayer meeting.
- b. Chapter 3 -- A cripple is healed while Peter and John is on the way to a prayer meeting.
- c. Chapters 4 -- Multitudes are added to the church as earnest prayer results in a re-filling.
- d. Chapter 5 - The disciples go to the temple daily for prayer and many miracles occur as well as the cleansing of the church.
- e. Chapter 6 - The preachers commit to continuous prayer and deacons are selected.
- f. Chapters 7 & 9 - Deacon Stephen dies while praying and Saul is converted.

2. The *“Law of Prayer”* - in Genesis 1:26 God gave man dominion over the earth; although lost by Adam, Jesus regained that dominion for us. God will not violate that authority given us; therefore, we must pray and ask Him to move before He can. This law makes it legal for God to implement His will in the earth (John 16:24).

B. Because God hears YOU! (I John 5:14) - all who get their prayers answered are not spiritual *“giants”* (Examples are, the widow of Zarephath, in I Kings 17, and the thief on the cross in Luke 23:42,43).

1. One will not develop a disciplined prayer life if motivated by fear, guilt, or enthusiasm (when these emotions subside, so will your prayer life) -- there must be a conviction that prayer works and that God will hear the persistent pray-er (Matthew 7:7; Luke 11:5-10).
2. How much faith does it take in order to get prayers answered? Hebrews 11:6 reveals two simple beliefs:

That God is.

That He rewards the diligent seeker.

3. Will doubt keep me from being heard?
 - a. Even men of strong faith have had to deal with the problem of doubt (Example of John the Baptist -- see John 1:29 and Matthew 11:2-11).
 - b. Doubt will not keep our prayers from being heard unless it is strong enough to keep us from praying (Example of Peter's release from prison as a group of doubters prayed at John Mark's house -- see Acts 12).

C. It builds us spiritually so that we grow (Jude 20).

D. It impacts the lives of our brethren (Ephesians 6:18).

E. It impacts governmental leaders (I Timothy 2:1-4).

2. THE PATTERN FOR PRAYER -- Jesus gave us the model prayer, not too simply repeat, but to serve as a guide (Matthew 6:9-13). Note the steps:

- a. Worship ("*Hallowed be Thy name*") -- God inhabits the praise of His people (Psalm 22:3). We are to "*enter His gates with thanksgiving and His courts with praise*" (Psalm 100:4).

- A. Choosing to operate according to the spiritual laws of the Heavenly Kingdom (*"Thy Kingdom come; thy will be done in earth as it is in Heaven"*).
- B. Trusting for material provisions (*"Give us this day our daily bread"*).
- C. Confession of sins and forgiveness of those who have sinned against us (*"Forgive us our debts as we forgive our debtors"*).
- D. Putting on the armor of God (*"Lead us not into temptation, but deliver us from evil"*).
- E. Declarations of our faith by confession of our lips and thanksgiving for that which we have not yet seen with the natural eye (*"For thine is the kingdom, and the power, and the glory, forever"*).

3. WHEN TO PRAY

- A. Early (Psalm 63:1) - meaning two things:
 - 1. *"Early"* in the day starts your day out with prayer before the distractions of the day can get hold of you.
 - 2. *"Early"* in the sense of praying before you have a crisis need, not waiting until something bad happens or trouble has come.
- B. Continuously (I Thessalonians 5:17) -- this means you have a *"posture"* of prayer at all times. Jesus taught us to be an asking person, regularly praying about anything that concerns us, and to do so until the answer comes.

4. WHAT TO PRAY FOR

- A. Governmental authorities (I Timothy 2:1-4).

B. Forgiveness (I John 1:9).

C. Your needs (Philippians 4:6).

D. The sick (James 5:15).

E. Each other - would include not only our brother in Christ but the lost in the nations of the world (I Thessalonians 5:25; Colossians 1:3).

SECTION FOUR: *“Learning to Live by Faith”*

1. FAITH DEFINED – Hebrews 11:1 (Faith is not a doctrine, attitude or concept but a *“Divine energy”*, as real to the spirit world as electricity is to the physical world.).
 - A. God has given the *“measure”* needed to each person (Romans 12:3).
 - B. As a Christian it is impossible to please God without using the faith given (Hebrews 11:6).
 - C. Note from Hebrews 11:1 *“Now faith is . . . ”* -- Faith only operates in the present (memory deals with the past; hope deals with the future).
 - D. Faith’s source – Romans 10:17 (In other words, faith is produced as we hear God speak to us; we hear Him speak as we prayerfully read His Word.
 1. It is not enough just to read the Bible – the Greek **logos** speaks of the written Word. One may read intellectually or critically this **logos** without hearing God speak.
 2. The Greek for *“word”* in Romans 10:17 is **rhema**, meaning *“a living word being spoken”* – when we prayerfully read and expectantly listen for God’s voice, He will make applicable Scripture *“come alive”* to our spirit man. This is a **rhema**.
 - E. How do I release my faith? -- Mark 11:23,24 (Just as faith is received when God speaks, so faith is released when you speak.).
 1. Mark 4:39 – Jesus spoke to the sea.
 2. John 11:43 – Jesus spoke to the dead.
 3. Mark 11:14 – Jesus spoke to the fig tree.

4. Romans 4:17 – when we speak faith-filled words we are doing what God did when He created all that is.

2. FOUR IMPORTANT THINGS YOU MUST BECOME ESTABLISHED IN TO DEVELOP CONFIDENCE IN USING YOUR FAITH.

A. God has no favorites – Every person born into the family of God has the same redemption. To assist with this, repeatedly read Romans 4:25 and Colossians 1:13-14 and note the “us” in these verses includes you, so substitute “me” in it’s place as you read.

I don’t have to overcome; I am already an overcomer – I don’t have to be afraid of the devil anymore than Jesus was. See Ephesians 2:1-7 especially noting your position in verse 6.

B. I am righteous (II Corinthians 5:21) – I have right standing with God because I was given the gift of Jesus’ righteousness when I was born again. Therefore, I don’t have to approach God based on my merit but rather His!

C. My faith can only work in an atmosphere of love (Galatians 5:6) – strife will tie up your faith “*muscles*”.

3. TEN THINGS THAT WILL “SHORT-CIRCUIT” YOUR FAITH.

A. Disobedience (John 9:31).

B. Secret sin (Psalm 66:18).

C. Indifference (James 5:16 – “*fervent*” means “*hot and bubbling*”).

D. Un-mercifulness (Proverbs 21:13).

E. Instability (James 1:6).

- F. Self-indulgence (James 4:3).
- G. Un-forgiveness (Mark 11:25).
- H. An unruly tongue (Isaiah 58:9).
- I. A spirit of condemnation (I John 3:20-22).
- J. A spirit of strife at home (I Peter 3:7).

SECTION FIVE: “Praise -- Faith In Action”

Introduction: In Section Four we learned that faith is necessary to please the Lord. We also learned that faith is not latent but an action word – faith must be released. When you praise the Lord for that which you do not yet see with your physical eyes, it takes faith, i.e. **“Praise is Faith - In Action.”**

1. IS IT NECESSARY?

- A. Psalm 22:3 tells us that God manifests His Presence to a praising people – i.e., signs, wonders, miracles, and answers to prayer happen when praise is a way of life (Psalm 100:4 teaches us that praise is a means of entering into the place of His Presence).
- B. It isn't that God has a big “ego” and needs praise, but rather that His blessings are predicated upon our recognition of His Lordship. Praise is, therefore, for us. (Psalm 149 demonstrates how praise brings His Lordship to bear over the demonic kingdom.).
- C. Biblical praise will help us overcome doubts, fears, and unbelief, strengthening the Word of God in us, thereby increasing and undergirding our faith (Psalm 42).

2. HOW TO PRAISE THE LORD – there are 7 different Hebrew words for praise:

A. **“Yadah”** (Ii Chronicles 20:19-21) -- means, *“to worship with extended hands”*.

- 1. The opposite of *“extending our hands in worship”* is to *“wring our hands in despair”* – if we don't do the former, we will probably do a lot of the latter.

2. I Timothy 2:8

B. **"Towdah"** (Psalm 100:4) – means, *"to extend the hands in thanksgiving"*. This is the recognition of God as our Source.

1. Psalm 50:23 uses this word indicating that God is honored when we do this.
2. To take God at His Word and offer thanksgiving based on His Word, not what we see, is faith in action.

C. **"Halal"** (Psalm 149:9) – note this is the root word of the expression *"Hallelujah"*, an expression you often hear in church, meaning *"praise the Lord"*. **"Halal"** literally means *"to boast, rave, celebrate, to be clamorously foolish"*.

D. **"Tehillah"** (Psalm 22:3) -- means *"to sing, to laud"*.

1. Over 300 times in the Bible we are told to sing praises. There are 8 different Hebrew words for *"sing"* and all, by definition, are joyful and triumphant.
2. Ephesians 5:18-19.

E. **"Shabach"** (Psalm 117:1) -- means *"to address in a loud tone, to commend, triumph, glory, to shout"*.

1. God is not against loud, vocal expressions or praise. He, in fact, delights in them. (Such praises, of course, must meet the New Testament standard of being *"decent and in order"*.).
2. This is the word used in Psalm 63:4. Note the context in verses 1-3 and again you will see faith in action.

F. **"Barak"** (Psalm 72:12-15) – Means *"to kneel, to bless God in an act of adoration"*. Note again in the above verses faith is being put into action.

G. "Zamar" (Psalm 150) – means, "to touch the strings". This validates the use of musical instruments in worship.

3. PRAISE IS OFTEN A SACRIFICE.

A. *"sacrifice"* is that which costs us something (I Chronicles 21:24). It does not *"cost"* any faith to praise God for what we already see. It is when we praise for that which we do not yet see, that faith is released.

B. Hebrews 13:15.

SECTION SIX: **“Handling Problems In Your Christian Life”:**

Introduction: Below are some of the problems and difficulties that you will encounter as you walk with the Lord. We have already discussed the importance of *faith* and *praise* in being an overcomer. Coupled with other information shared here, you should be better equipped to handle these situations.

1. THE PROBLEM OF TEMPTATION – the definition of the word “*tempt*” is “to try or prove; to try for a beneficial purpose”. (You may be wondering how there could be a “beneficial purpose” – Satan intends to use temptation to destroy you but God allows you to be tempted to “*temper*” you as one tempers steel by subjecting it to fire).

A. Sources of temptation:

1. Satan (Matthew 4:3).
2. Others (Mark 8:11).
3. Lusts of our own flesh (James 1:13-15).

B. Progressive steps of falling into temptation (as seen in the failure of King David in II Samuel 11):

1. The thought of evil. (In David’s case, this thought came as a result of looking protractedly).
2. Lust develops. (Usually a result of allowing our imagination to run where the flesh desires; David probably began fantasizing).
3. Lust conceives, as the thought of sin is embraced.
4. The act. (David took her and committed adultery).

C. Overcoming temptation

1. Putting on the whole armor of God in prayer can be a means of heading off temptation in the early stages (Ephesians 6:10-18).
2. Pray for grace to overcome when temptation presses (Matthew 26:41; 6:13).
3. Study the Word and pray for discernment so you will not be ignorant of Satan's tactics (II Corinthians 2:11).
4. Learn to walk in the Spirit (tune in to what the Spirit of God prompts in your spirit, often called conscience, rather than listening to your flesh) (Galatians 5:16).
5. Learn to **resist** the devil. (James 4:7 - "*flee*" literally means to "*run in terror*"). How:
 - a. Refuse to converse with Satan (as Eve did) remember: he is a master of deceit.
 - b. Learn to cast down any thought that is contrary to the Word of God (II Corinthians 10:5).
 - c. Get your attention off the thing that tempts you by looking to God, who promised to be faithful in not allowing us to be tempted above what we can handle by His strength (I Corinthians 10:13).
 - d. Learn the Word of God so as to use it as a "**sword**" in spiritual battle with the tempter (Matthew 4; 4,7,10).
 - e. Watch and pray (Matthew 26:41) - Paul teaches "*having done all, to stand*" (Ephesians 6:13). We must keep the "*upward look*" of prayer until the temptation subsides.

2. THE PROBLEM OF PAINFUL MEMORY.

- A. What is memory? -- It is the amazing faculty that enables us to relive yesterday.

1. It can be good - "*Forget not all His benefits . . .*" (Psalms 103:2).
2. It can be bad --- when the "*files*" of the painful past are reviewed day after day.

B. How to deal with the painful memories:

1. If you have failed, repent (Psalm 51).
2. If need be, make restitution (when we have done someone else wrong). (Luke 19:8).
3. If wronged by another, make the decision to completely forgive (Luke 18:21-35) (Note: this is based on the fact that you were forgiven a debt you could not pay.).
4. If it deals with your own failure, refuse the devil's verdict of "*guilty*" based on the work of Jesus at Calvary and I John 1:9.
5. Forgive yourself --- you have not the right to look at that, which is under the blood. (I John 1:17).
6. Confess the victory Jesus has purchased and rejoice in your deliverance. (Psalm 130; 103:1-3).

3. THE PROBLEM OF LIFE'S EVERYDAY HASSLES

A. Some facts to remember:

1. They are common to all (I Corinthians 10:13; I Peter 4:12).
2. God won't allow more than you can bear, so there's no need to panic. (I Peter 1:6-7; I Corinthians 10:13).
3. This, too, will pass. (I Peter 6 - note: "*for a season*").

4. There is a Divine purpose in *everything* that happens to the believer. (Romans 8:28).

B. Illegal ways of handling hassles:

1. Giving up. (I Kings 19:1-4).
2. Grumbling. (Job 2:9-10).
3. Having a "pity party" --- Satan will attend and help you "celebrate" being pitiful.
4. Pouring your troubles on those who aren't in a position to help. (Example: A man sharing with a lady co-worker what should only be discussed with his wife or a qualified counselor.).

C. Ways to handle your hassles:

1. If your problem is a result of your own failure or disobedience, repent. (Psalm 51).
2. Find strength through proper relationships - your pastor is your "shepherd" and can lend valuable insight. Draw closer to your spouse rather than pulling away. Look to your church elders --- they are recognized mature spiritual leaders.
3. Practice relinquishment. (I Peter 4:19) --- learn to leave things in His capable hands.

4. HOW TO HANDLE THE PROBLEM OF WORRY

- A. Learn to take God at His Word. (Luke 12:11; Matthew 6:25,26) --- confess the Word even when you don't feel like it .
- B. Tell God every detail of your life. (Philippians 4:6).
- C. Displace "*worry thoughts*" with "*faith thoughts*". (Philippians 4:8).

SECTION SEVEN: “Sanctification”

Introduction: “*Sanctification*” comes from two Greek words meaning “to cleanse” and “to set apart”. When God cleanses us from sin and sets us apart for Himself, we are declared *holy*. He then begins to *work out* in our everyday lives what has been *worked in*. This produces “holiness” of life. Thus it is accurate to say that sanctification is the means by which we obtain and attain holiness (Philippians 2:12,13).

1. THREE FACTS ABOUT HOLINESS

- A. It is a Divine imperative. (Romans 6:1,2; Hebrews 12:14).
- B. It is impossible for fallen human nature. (Romans 7:23; 8:7).
- C. No kind of legalism can produce it. (Romans 7 --- especially note verses 24 and 25) (Galatians 3:23-25).

2. BIBLICAL ASPECTS OF HOLINESS

- A. There is positional sanctification (holiness) in the work of Christ on the cross. (Romans 6:6). This means that, when I receive Jesus, I am in a legal position of being declared holy. This does not mean that our lives are holy in deed, only in the way God treats us.
- B. There is symbolic sanctification in water baptism. (Romans 6:3-5).
- C. There is experiential sanctification through faith and full surrender. Undoubtedly, God means for this to be part of the “*salvation package*” when we receive Christ. Unfortunately, there are those who receive forgiveness of sins as “*fire insurance*” only --- they want to stay out of Hell. Such people want Jesus as Saviour but do not make commitment to Him as Lord. For such people there is the need of that commitment through a definitive act of faith. This step of faith includes the following three actions:
 - 1. Reckoning (Romans 6:11) --- this means that I suppose myself as dead to sin and treat the fleshly man as though dead.

(Note: The tense of this verb indicates this to be an ongoing act of faith, not something done once and forever. There is, however, an initial step of faith here, often referred to as instantaneous sanctification.)

2. Denying (Romans 6:12) --- we must say “no” to the demands of the flesh to sin (again, the verb is a constant and continuous one).
3. Yielding (Romans 6:13) --- i.e., don’t habitually yield yourself to sin as you did before you came to Christ (the verb here is used by Paul in two tenses;
 - a. First, it is a decision, or resolve, made, by faith, to stop the “*sinning business*”.
 - b. Secondly, there is an ongoing daily decision to continue walking in that decision.)

D. There is effectual sanctification through the power of the Holy Spirit (Romans 8:1-10) --- the holy Spirit, as Teacher, helps us learn how to live out what we have been legally credited by faith. This is also called practical or progressive holiness and is directly related to our growth in the Lord. It is here that we become more and more like Jesus.

SECTION EIGHT: “The Baptism With The Holy Spirit”

Introduction:

1. Who is the Holy Spirit? --- He is a Person, One of Three Who make up the Trinity. (Father, Son, and Holy Spirit).
2. Other names referring to the Spirit:
 - a. Holy Ghost (Acts 2:4).
 - b. Spirit of grace (Hebrews 10:29).
 - c. Spirit of truth (John 14:17).
 - d. Spirit of life (Romans 8:2).
 - e. Spirit of promise (Ephesians 1:13).
 - f. Spirit of glory (I Peter 4:14).
 - g. Spirit of God and of Christ (I Corinthians 3:16 & Romans 8:9).
 - h. The Comforter (John 14:16).
3. One of the greatest gifts available to a born-again, cleansed believer is the Baptism with the Holy Spirit. This baptism was first experienced when the Holy Spirit was sent by the Father and Son to the Church on the Day of Pentecost (Acts 2:1-4).

1. THE MINISTRY OF THE HOLY SPIRIT

- A. He is the One Who reproves us of sin (John 16:8-11); it was the Spirit Who first convicted you of sin and drew you to Jesus.
- B. He is the Agent of salvation --- the One Who applies the blood of Jesus to cleanse us of sin (John 3:3-5).

- C. He is the Agent of sanctification (Romans 15:6).
- D. He is the Comforter (literally "*one sent along side to help*") when received in baptismal fullness (John 16:7).

2. WHAT THIS BAPTISMAL FULLNESS MEANS TO YOU:

- A. You are infilled (Acts 2:4; Ephesians 5:18).
- B. You are empowered (Acts 1:8).
- C. The Spirit will produce his fruit in your life (Galatians 5:22,23).
- D. The manifestation gifts are made available to you when you need them (I Corinthians 12:4-11).
- E. The Spirit will guide you, using the Word (I Corinthians 2:9,10).
- F. You receive a "*prayer language*", and ability to pray in unknown tongues (a language you do not understand).

Some of the benefits:

1. Our spirit-man is edified (means "*built up*") (I Corinthians 14:4).
2. Aids in petition and intercession (I Corinthians 14:14,15).
3. Helps us glorify God (John 16:13,14) --- when we are frustrated because of our limited vocabulary of praise, we can praise Him in tongues.
4. Refreshes and renews our spirit (Isaiah 28:11,12; John 7:38,39)
5. Builds our faith (Jude 20,21).

3. SOME DESCRIPTIVE TERMS FOR THIS EXPERIENCE:

- A. "Baptism" (Acts 1:5) --- Greek **baptizo** means, "*the dying as of a garment*" or "*the dipping into wine*", implying our being totally covered with His qualities.
- B. "Come upon" (Acts 1:80. --- speaks of enablement (gives supernatural abilities).
- C. "Pour upon" (Acts 2:17) --- describes the abundance of the Resource with which God is blessing (*a bathing*).
- D. "Fallen upon" (Acts 8:16; 10:44) --- Greek **epiipto** means "*to draw up close, to embrace, to cover with*".
- E. "Receiving" (Acts 2:38) --- has to do with a stance or attitude of receptivity, a hunger for the next stage of God's working in your life.
- F. "Being filled" (Acts 2:4) --- this speaks of the completeness. Many of these disciples were filled again in Acts 4:8, telling us that there is need for a regular re-filling.

4. HOW TO RECEIVE THE BAPTISM WITH THE SPIRIT:

- A. Ask just as you did for salvation (in faith) (Luke 11:13) --- you cannot earn Him; He is a gift.
- B. Confess with your mouth that you receive Him (Psalm 116:10).
 - 1. You do not have to tarry --- the reason they had to tarry in Acts 2 is because the Spirit had not yet been sent.
 - 2. You do not have to be perfect in order to receive Him. God is more interested in your direction than your perfection.
 - 3. (Note: the Corinthian Christians had the gifts, as seen in I Corinthians 1, yet still had problems with carnality, as seen in I Corinthians 3.)

4. Don't worry about receiving the wrong thing; you can't because your Father is faithful (Luke 11:11-13).
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- C. As you confess your faith by praising God for baptizing you with the Spirit, release the language that begins to come forth in your spirit-man. (The Spirit does not force you to speak in tongues or control you like a robot. Rather, He will give you the utterance and you must speak it forth by faith. It will probably sound like "*gibberish*" to you because your understanding is unfruitful.) (Acts2:4; I Corinthians 14:14).

SECTION NINE: “Giving The Bible Way”

1. GIVING THE TITHE (10%) OF ALL OUR INCREASE IS COMMANDED (Malachi 3:10)

A. Some Scriptural precedents:

1. Abraham tithed before the Law was given, so we cannot say that tithing was just for those under the Law (Genesis 14:18-20).
2. Jacob tithed (Genesis 28:20-22).
3. Moses declared it a law (Leviticus 27:30).

B. Jesus taught it (Matthew 23:23).

C. Paul explained it (I Corinthians 16:2).

2. IT IS ALSO EXPECTED OF US TO GIVE OFFERINGS

(Anything above the 10% is and “*offering*”.) (Malachi 3:8) --- this is also called “*sowing*” (II Corinthians 9:6,7).

A. Failure to “*sow*” can lead to greater need; sowing in time of need can open the door for supply (Proverbs 11:24,25).

B. We must sow even in time of famine (Genesis 26:1-3,12).

3. THE BLESSING PROMISED TO THE GIVER

A. Abundant return (Proverbs 3:9,10; Luke 6:38).

B. The Lord will rebuke the devourer (Malachi 3:10,11).

SECTION TEN: “Understanding The Ordinances of The Church”

Introduction: There are two ordinances the Bible instructs us to observe:

1. WATER BAPTISM --- an open and public profession of your faith in Christ as Saviour.
 - A. The symbolism --- the new convert goes down into the water, a picture of our old man being buried with Christ, then rises from the water, a picture of our being raised by Christ as a new creature (Colossians 2:12).
 - B. Although not essential to salvation, we are commanded to submit to baptism as a public profession of faith (Matthew 28:19).
 - C. Jesus is our example (Matthew 3:13).
 - D. The converts of the early church were baptized (Acts 8:38; 9:18; 10:48; 16:33).

2. THE LORD’S SUPPER --- when Jesus ate His last “*Passover*” meal with the disciples, He commanded that this be done until His coming (I Corinthians 11:24,25).
 - A. The “*Bread*” --- represents the Body of Christ. (We are to remember that He left Heaven and took on a body like ours, and He did it all for us. We should further remember His sufferings for our sins. Finally, we should remember that the Church is now called the Body of Christ and we should respect the other members as such.) (Matthew 26:26; I Corinthians 11:29; I Corinthians 12:12).
 - B. The “*Cup*” --- represents the blood of Jesus which validates the New Covenant. (We no longer are required to bring animal sacrifices as under the Old Covenant.) (I Corinthians 12:25; Matthew 26:27,28).

SECTION ELEVEN: **“Your Responsibility As A
Soul-Winner”**

1. EVERY BELIEVER’S CALLING (Mark 16:15).

A. Because God gave you someone who cared for you, witnessed to you, prayed for you, preached to you, etc. you should do the same for others. (Luke 12:48).

A. We are stewards of God’s grace. (I Peter 4:10).

2. SOME IMPORTANT CONSIDERATIONS:

A. One may witness without attempting to lead a person to Jesus. We should all regularly witness by our words and life. However, to lead a soul to Christ there must be preparation of their heart by the Spirit; ask the Holy Spirit to give you discernment as to when it is appropriate to pursue this.

B. When the timing is appropriate, these two questions need to be asked:

1. *“Do you know Jesus as your Saviour?”* --- their answer will make you aware of their relationship with the Lord. If they respond with such answers as *“I’m a church member”*, or *“I live a good life”*, etc. then you know they do not understand what it means to be born again. Then it is appropriate to ask:

2. *“If you faced the judgment today, would you have the right to go to Heaven?”* Their answer will either clearly demonstrate their lack of interest or their willingness to hear more.