



4/23/2017

Baptisms

Immersed into the Father,
the Son and the Holy Spirit



David Spirek
DISCIPLE MAKING MINISTRIES
www.disciplemakingministries.org



Table of Contents

INTRODUCTION:	2
SESSION 1: What is baptism?	3
SESSION 2: What kinds of baptisms are found in Scriptures?	4
SESSION 3: What are the three main baptisms for the New Covenant believer?	5
SESSION 4: What is Baptism in the Name of the Father?	6
SESSION 5: What is Baptism in the Name of Jesus Christ?	8
SESSION 6: What is baptism in the Name of the Holy Spirit?	10
CONCLUSION:.....	12
APPENDIX A: Three Baptisms Chart	13
APPENDIX B: Two Priesthoods Chart	13
APPENDIX C: Three Groups of Spiritual Gifts	14
APPENDIX D: Demonstrations of Spiritual Power	14

INTRODUCTION:

Baptism is an important event in the life of a Christian. Yet, there is so much confusion about baptism. There are so many contradictory doctrines about the meanings, means and methods of baptism. Orthodox, Catholic and Protestant churches differ on a number of these points. Some believe that water baptism is necessary for salvation. Some believe that water baptism is required to be part of the church. Some believe that infants should be water baptized. Some believe that only those having made a public profession of faith in Jesus should be baptized. Some accept the practice of water sprinkling. Others only practice immersion. Some water baptize in the name of the Father, Son and the Holy Spirit. Others baptize only in the name of Jesus Christ. Some believe that water baptism gives a person the Holy Spirit as evidenced by speaking in tongues. Others believe that baptism is only an outward sign of an inward change. Since baptism is such a significant event and since there is so much confusion on this topic I have set out to write a manual to clear up the confusion so that followers of Jesus can move forward in spiritual maturity.

SESSION 1: What is baptism?

To the modern reader the word “baptism” seems strange and the practice seems archaic. Perhaps this is because the word is transliterated from an ancient Greek word “Βαπτίζω.” But, what the modern reader must understand is that in Bible times the word “baptism” was quite common in religion, culture and even in business contexts. Those who worked in the clothing industry would “baptize” their cloth into dyes of various colors. A woman named Lydia from the city of Thyatira was known for being a seller of purple dyed fabric (Acts 16:14). In the business context baptism carried the meaning of immersion and a change of image and identity. The word “baptism” was also associated with cultural initiation into new movements. John the Baptist appeared in the wilderness preaching a “baptism of repentance” for the forgiveness of sins (Mark 1:4). In other words, John was initiating repentant people into a movement in a new direction. There were also many religious rites connected to the word “baptism.” Before entering into service the Levitical priests were required to enter into a full baptismal cleansing (Leviticus 8:6). In fact, the religious systems of Biblical times demanded a number ritualistic washings before, during and after services. So, the word baptism carries a number of meanings such as immersion, identification, initiation, involvement, proclamation, transformation, cleansing, clothing oneself, etc. Modern cultures have lost the context, changed the forms but maintained many of the same ideas. Governments issue identity birth certificates, passports and driver’s licenses. Groups issue membership cards with login names and passwords. Individuals cleanse and clothe themselves for success. We have simply changed the vocabulary and forms of identification and initiation.

SESSION 2: What kinds of baptisms are found in Scriptures?

Just as the word “gospel” generally means “good news” and has a wide range of meanings, so the word “baptism” generally means “identification” and has a wide range of applications. Scriptures describe a plethora of baptisms. The concept of baptisms start in the Old Testament. Old Testament baptisms serve as types and shadows of New Covenant baptisms. Peter connected one of the New Covenant baptisms (an appeal to God for a good conscience through the resurrection of Jesus Christ) to the Old Testament baptism when Noah and his family were brought safely through the waters (1 Peter 3:17-22). I remind readers of the importance of the concept of deliverance through waters. The natural earth was delivered or form out of the waters (Genesis 1:2-10). Noah was delivered from the people of sin through the flood (Genesis 7-9). Moses was called out of the Nile River (Exodus 2). God redeemed Israel through the parting of the waters at the Red Sea (Exodus 14). Before entering into priestly service the Levite priests were required to go through a baptismal cleansing (Leviticus 8:6). Vessels used in temple worship had to be cleansed with ritualistic waters (Leviticus 11:24-40). On the Day of Atonement before entering into the Holy of Holies the high priest entered into a full immersion baptismal bath (Leviticus 16). During daily sacrifices the priests were required to observe cleansings from the water in the bronze laver (Exodus 30:17-21). The prophets predicted a future once for all cleansing (Ezekiel 36:25; Zechariah 13:11). In the intertestamental period and time of Jesus the zealous and Essenes living in the wilderness and caves near Qumran practiced daily cleansing baths. The author of the letter to the Hebrews explains the need to move beyond elementary teachings about various washings among other elementary beliefs and practices. John the Baptist initiated a transitional baptism of repentance for the remission of sins (Matthew 3). Though Jesus was not a sinner he was water baptized by John the Baptist providing additional meaning to baptism. For, John the Baptist baptized with water but Jesus would baptize with the Holy Spirit and fire (Luke 3:16). Jesus’ baptism was different from John the Baptist’s baptism. Jesus commanded his followers to baptize their disciples (Matthew 28:18-20). The practice of baptism is continued and described throughout the epistles (Romans 6:4; 1 Corinthians 1:13-17, 12:13; Ephesians 4:5; Colossians 2:12; 1 Peter 3:21; etc.) There is even a reference to a cultural practice of baptism for the dead (1 Corinthians 15:29). The point of this session is that Scriptures describe many baptisms. Therefore, when we talk about baptism we need to be clear about which baptism we are talking about. Since Scriptures do not lump all the baptisms together, neither should disciples. In the next session I will focus on the three main baptisms for New Covenant believers.

SESSION 3: What are the three main baptisms for the New Covenant believer?

I propose three main baptisms for the New Covenant follower of Jesus Christ. Before describing them, however, let me prove them from the Scriptures. I would like to start with the Great Commission (Matthew 28:18-20). I propose that the Great Commission is an inclusive mission statement for the disciples. Jesus meant to summarize the big picture of discipleship activity. Consider the inclusive phrases. “All authority has been given to Jesus in heaven and on earth.” There is no excluded realm of authority. “Go and make disciples of all the nations.” There is no exclusion people group. “Teaching them to observe all that Jesus commanded.” There is no excluded command. Jesus will be with you “always, even to the end of the age.” There is no excluded moment. Did you notice the inclusive language? There is one more inclusive phrase “baptizing them in the name of the Father, and the Son, and the Holy Spirit.” There is no excluded person of the Trinity in baptism. The careful student of the Bible will observe that the Great Commission is the only place in the Scriptures where baptism is connected to all three persons of the Trinity at the same time. In the book of Acts believers are clearly baptized in the name the Jesus Christ alone. Why does the Great Commission connect all three persons to baptism? I believe this is because there are three main baptisms for the New Covenant believer. The authors of the book of Acts and the epistles break down the three baptisms into their individual elements. These three baptisms are interrelated but do not necessarily happen at the same time. Let me introduce the three baptisms here. Then, later I will describe details. When a person exercises faith in the atoning blood sacrifice of Jesus they are spiritually baptized into the body of Christ. The believer is immediately sealed and indwelt by the Holy Spirit. No other work but the work of Jesus is required for salvation. The thief on the cross was guaranteed paradise by Jesus. People who trust Jesus on their death beds are included into the body of Christ. But, there is a second baptism connected to water. Jesus became our example being baptized in water. Jesus had no sin and being God was full of the Holy Spirit. So, his water baptism was not connected to sin or receiving the Holy Spirit. Instead, Jesus’ water baptism was connected to fulfilling all righteousness becoming the High Priest. There is a third baptism of power for New Covenant believers when the Holy Spirit comes upon them as evidenced by various spiritual manifestations. Some may claim that manifestations of the Holy Spirit such as miracles, healings, and speaking in tongues have ceased. But, I have found neither Scriptural nor experiential evidence supporting their claim. Let us go into deeper detail in these three baptisms.

Acts 2:37-38 (NASB95) ³⁷ Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” ³⁸ Peter said to them, “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.

SESSION 4: What is Baptism in the Name of the Father?

Baptism in the name of the Father is the salvation event. Jesus spoke “I do not ask on behalf of these alone, but for those who also believe in me through their word; that they may all be one; even as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you sent me” (John 17:20-21). When we exercise faith in the atoning work of Jesus we are baptized into one body through the Holy Spirit who seals (2 Corinthians 1:21-22) and indwells (1 Corinthians 3:16) the believer. “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” (1 Corinthians 12:13). “There is one body and one Spirit, just as you were also called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all” (Ephesians 4:4-6). “For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father” (Ephesians 2:14-18). “For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members of one another” (Romans 12:3-5). Can you not see the connections? The language of these verses connect this first baptism in the name of the Father into the one body of Christ by one Holy Spirit through a common measure of faith. Therefore, we can claim “He who has believed and has been baptized shall be saved; but He who has disbelieved shall be condemned” (Mark 16:16). In other words, this first baptism in the name of the Father is essential for salvation. The thief on the cross by grace through faith received this baptism in the name of the Father. Jesus promised him paradise. Without this baptism in the name of the Father you will be condemned. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them” (Ephesians 2:8-10). God the Father gifted this baptism by grace through faith in Christ Jesus unto walking in predestined good works. This baptism raises us up into the heavenly places. “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him in the heavenly places in Christ Jesus, so that in ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus” (Ephesians 2:4-7). We have been raised unto newness of life. “Therefore, we have been buried with Him through baptism into death, so

that as Christ was raised from the dead through the glory of the Father, so we might too walk in newness of life” (Romans 6:4). People who have gone through this baptism are no longer slaves to sin. “For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin” (Romans 6:5-7). “For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead” (Colossian 2:9-12) This baptism is in the name of the Father. People enter into this baptism by grace through faith in the atoning work of Jesus Christ. The instrument of this baptism is the Holy Spirit. This baptism places believers into the body of Christ.

SESSION 5: What is Baptism in the Name of Jesus Christ?

There is much confusion in the church about water baptism. In the New Testament we observe two water baptisms. We observe water baptism of John the Baptist for Israelites repenting for the forgiveness of their sins (Mark 1:4) and a water baptism in the name of Jesus after his pattern of fulfilling all righteousness (Matthew 3:15). “And he said, ‘Into what then were you baptized? And they said, ‘Into John’s baptism.’ Paul said, ‘John baptized with the baptism of repentance telling the people to believe in Him who was coming after him, that is, in Jesus. When they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:3-5). So that you can better understand why you should be water baptized in the name of Jesus Christ after already having been baptized into the body of Christ by grace through faith, you must first understand the context of why John was baptizing anyone who repented and why Jesus needed John the Baptist to baptize Him.

Let me first seek to answer the question why John the Baptist was in the wilderness baptizing anyone who would repent against the desires of the established priests. Let me describe some problems. First, John was baptizing. The priests were charged with religious baptisms. Second, John was in the wilderness. People were supposed to be baptized in Jerusalem next to the temple. Third, John was baptizing anyone who repented. Full immersion baptisms were generally reserved for anointing priests for service. Fourth, John was going against the wishes of the establishment religious Pharisees and Sadducees. Now let me share more facts about John the Baptist. “Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet, the one who is least in the kingdom of heaven is greater than he” (Matthew 11:11). How could John be the greatest? Let me explain. “In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth” (Luke 1:5). Both John’s parents were from the Levite priestly line. Zechariah was from the division of Levite priests who served inside the holy temple of the Lord. He was chosen by lot to burn incense inside the temple. While inside he saw the angel of the Lord who prophesied about the birth and mission of John. Why was John the greatest? John was qualified to be the high priest. The Romans had politically set Caiaphas, the Sadducee, of another lineage in the position of high priest. Speculation is that the corrupted priests expelled the righteous “Zadok” line of priests who gathered in the wilderness near Qumran to continue priestly practices in exile. John the Baptist was probably the rightful high priest. What was John doing baptizing anyone who would repent when priests according to the Law were only supposed to baptize Levites? John the Baptist had a revelation from God about returning to God’s original covenant with Israel “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel” (Exodus 19:5-6). This was the covenant before Israel

broke covenant with the Golden Calf spiritual adultery (Exodus 32). John the Baptist was baptizing anyone who repented back into the covenant priesthood. God had always intended from before the foundation of the world to create humans to rule together in relationship with Him as kings and priests. Adam and Eve in the Garden of Eden were commanded to exercise dominion over the earth and to tabernacle with God walking with God as priests. Why did Jesus need to be baptized by John the Baptist? How did Jesus being water baptized by John the Baptist fulfill all righteousness? Jesus needed to be baptized by John the Baptist in order to become High Priest of heaven according to the order of Melchizedek (Hebrews 5:8). Jesus fulfilled all righteousness by fulfilling the pattern that God established with Abraham who offered a tithe to the mysterious king priest of Salem namely Melchizedek. That king-priest had neither parents nor genealogy because he was from a heavenly realm. So, Jesus became our High Priest in the heavenly tabernacle of which the earthly tabernacle was a type and shadow. When a believer is water baptized in the name of Jesus Christ he is experientially cleansed for priestly service in the heavenly places. Scripture records that the water baptized believer literally puts on Christ (Galatians 3:27). You are putting on the priestly robes for service. Peter had this priestly role figured out. “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (1 Peter 2:9). By being water baptized you gain access into the priesthood that allows priestly access to the inner temple. There is another level of intimacy with God. Now combine the priestly robe with the kingly full armor of God (Ephesians 6:10-20) and you have a powerful influence in the kingdom of God (Matthew 25:34; 1 Peter 1:3-5).

SESSION 6: What is baptism in the Name of the Holy Spirit?

I understand there is a group of evangelical Christian believers who will deny this third baptismal identification, immersion and intimacy in God. But, the Word of God describes a separate experience of baptism in the Holy Spirit. This third baptism does not mean that the believer becomes more saved. For, the believer has already been saved by grace through faith baptized into the body of Christ through the instrument of the sealing and indwelling Holy Spirit. This third baptism does not mean that a believer becomes more righteous. For, the believer has already fulfilled all righteousness like Jesus, the High Priest, through becoming water baptized into the priesthood according to the order of Melchizedek. Instead, this third baptism in the name of the Holy Spirit is another level of identification and intimacy with the living God empowering the believer to manifest spiritual kingdom realities into the present natural world. Let me show from the Scriptures examples of this third baptism in the name of the Holy Spirit. In the book of Acts chapter 8 there was a man named Simon. Simon had already believed in Jesus and had already been water baptized into the body of Christ. Scripture records that He was water baptized in the name of Jesus Christ by Philip, the evangelist. The apostles in Jerusalem heard about Samaritans having received the word of God. So, they sent Peter and John to pray for the believers that the Holy Spirit might fall upon them (the third baptism in the name of the Holy Spirit.) “Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed. Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they began laying hands on them, and they were receiving the Holy Spirit. Now when Simon saw that the Spirit was bestowed through the laying on of the apostles’ hands, he offered them money, saying, ‘Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.’ But Peter said to him, ‘May your silver perish with you, because you thought you could obtain the gift of God with money! You have no part of portion in this matter, for your heart is not right before God. Therefore repent of this wickedness of yours and pray the Lord that, if possible, the intention of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bondage of iniquity.’ But Simon answered and said, ‘Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me” (Acts 8:13-24). This text provides evidence for three baptisms. Simon had been saved and water baptized but had yet to experience the third baptism in the name of the Holy Spirit. The three baptisms were considered gifts of God by grace, not by works nor money, so that no one could boast. This third baptism involved spiritual manifestations into the natural world. What is sometimes confusing is that the Scriptures sometimes present these three baptisms independently and other times simultaneously. Let me show a case where these three baptisms were simultaneous. “And he said, ‘Into what then

were you baptized?" And they said, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. There were in all about twelve men" (Acts 19:3-7). In summary, Simon had received two of these baptisms, and these twelve men had received all three of the baptisms. All were saved and water baptized in the name of Jesus Christ. But, these twelve experienced another level of identification in God whereby the Holy Spirit manifested in the natural through speaking with tongues and prophesying. This brings me to the spiritual manifestation gifts listed in 1 Corinthians 12. "But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But, one and the same Spirit works all these things, distributing to each one individually just as He wills" (1 Corinthians 12:7-11). To deny the manifestations of the Holy Spirit is to deny this gift. To glorify the gift as the Corinthians, however, was to take glory away from the giver. This is why the Apostle Paul wrote "So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church. Therefore let one who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other person is not edified. I thank God, I speak in tongues more than you all; however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue" (1 Corinthians 14:12-19). In other words, there is a third baptism connected to spiritual manifestations resulting in the nine spiritual manifestation gifts. However, these manifestation gifts have two purposes. They are for internal personal edification (1 Corinthians 14:4-5) and external signs unto unbelievers (1 Corinthians 14:22). "Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? But, if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; the secretes of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you" (1 Corinthians 14:23-25).

CONCLUSION:

So, the purpose of this manual is to clearly explain that there are three baptisms in the name of the Father, in the name of the Son, Jesus Christ, and in the name of the Holy Spirit. They are interrelated but not necessarily experienced simultaneously. These three baptisms deal with levels of identification with God. These three baptisms are gifts of grace received through faith. You cannot work for them. You cannot earn them. You cannot pay for them. Though these baptism are interrelated we should avoid over simplifying lumping them together. This only causes confusion leading to false doctrine, misapplication and non-redemptive harmful practices.

APPENDIX A: Three Baptisms Chart

This chart compares and contrasts various elements of the three New Covenant baptisms.

Baptism in the Father	Baptism in Jesus Christ	Baptism in the Holy Spirit
This baptism is done in the name of the Father	This baptism is done in the name of the Son	This baptism is done in the name of the Holy Spirit
Baptized into the body of Christ	Baptized into the priesthood	Baptized into kingdom authority
Identification with bride of Christ	Identifies with the High Priest	Identifies with the King of kings
Recipient gives a confession oath	Recipient accepts water baptism	Recipient manifests spiritual gifts
Put on the bridal gown	Put on the priestly robe	Put on the full armor of God
Leadership confirms recipient	Leadership water baptizes recipient	Leadership lays hands on recipient
Empowerment in salvation	Empowerment in priestly service	Empowerment in dominion
Enabled by Jesus' atoning sacrifice	Enabled by Jesus' water baptism	Enabled by Jesus' sending Spirit

APPENDIX B: Two Priesthoods Chart

This chart demonstrates the superiority of Jesus' New Covenant priesthood (after the order of Melchizedek) over the Levitical priesthood of the Old Covenant. Water baptism serves as the New Covenant identification into Jesus' priesthood in heavenly places.

Levitical Priesthood	Reference	Messiah's Priesthood
Levitical priests became priests only by the law of Moses.	Hebrews 7:21,28	Jesus became a priest with an oath from God.
The Levitical priesthood required large numbers.	Hebrews 7:23-24	The Messiah's priesthood needed only one priest.
Levitical priests died.	Hebrews 7:23-24	Jesus lives forever.
Levitical priests were prevented from continuing their ministry.	Hebrews 7:23-24	Jesus holds His priesthood permanently.
A Levitical priest's atoning intermediacy was temporary, ending at his death.	Hebrews 7:23,25	Jesus is able to save forever, since He always lives to intercede.
The High Priests exchanged only his clothes to provide atonement.	Leviticus 16:4; Hebrews 2:9, 14, 17; Philippians 2:5-7	Jesus exchanged His glory to provide atonement.
Levitical priest had to offer sacrifices for themselves.	Hebrews 7:26-27	Jesus was sinless and needed no sacrifice for Himself.
Levitical priests had to offer sacrifices repeatedly.	Hebrews 7:27	Jesus offered a once-for-all sacrifice.
Levitical priest were mere men.	Hebrews 7:28	Jesus is the Son of God, made perfect for evermore.
Levitical priest had to stand while ministering because their work was never finished	Hebrews 10:11-12, 1:3; 8:1	Jesus sat down at the right hand of God because His atoning work was completed.

APPENDIX C: Three Groups of Spiritual Gifts

This chart describes from whom are given various spiritual gifts. When individuals in the body of Christ exercise the motivational gifts from the Father under the management gifts from the Son mutually demonstrating the manifestation gifts from the Holy Spirit then there will be a powerful witness redeems the world unto God.

7 Gifts from the Father	5 Gifts from Jesus Christ	9 Gifts from the Holy Spirit
<i>Romans 12:6-8 (NASB95)</i> <i>⁶ Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; ⁷ if service, in his serving; or he who teaches, in his teaching; ⁸ or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.</i>	<i>Ephesians 4:11-13 (NASB95)</i> <i>¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.</i>	<i>1 Corinthians 12:7-11 (NASB95)</i> <i>⁷ But to each one is given the manifestation of the Spirit for the common good. ⁸ For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; ⁹ to another faith by the same Spirit, and to another gifts of healing by the one Spirit, ¹⁰ and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, distributing to each one individually just as He wills.</i>
Purpose is for spiritual motivation	Purpose is for spiritual management	Purpose is for spiritual manifestation

APPENDIX D: Demonstrations of Spiritual Power

This chart attempts to describe manifestations of spiritual power from the kingdom of heaven into the natural.

Promise of Spiritual Power	<i>Acts 1:8 (NASB95) ⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”</i>
Inauguration of Spiritual Power	<i>Acts 2:1-4 (NASB95) 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.</i>
Prophetic Connection to Joel	<i>Acts 2:15-18 (NASB95) ¹⁵ “For these men are not drunk, as you suppose, for it is only the third hour of the day; ¹⁶ but this is what was spoken of through the prophet Joel: ¹⁷ ‘AND IT SHALL BE IN THE LAST DAYS,’ God says, ‘THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; ¹⁸ EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy.</i>
Three Baptisms Together	<i>Acts 2:37-38 (NASB95) ³⁷ Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” ³⁸ Peter said to them, “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.</i>
Spiritual Wonders and Signs	<i>Acts 2:43 (NASB95) ⁴³ Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.</i>
Spiritual Healing	<i>Acts 3:1-10 (NASB95) ¹ Now Peter and John were going up to the temple at the ninth hour, the hour of prayer. ² And a man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. ³ When he saw Peter and John about to go into the temple, he began asking to receive alms. ⁴ But Peter, along with John, fixed his gaze on him and said, “Look at us!” ⁵ And</i>

	<p>he began to give them his attention, expecting to receive something from them.⁶ But Peter said, “I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!”⁷ And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.⁸ With a leap he stood upright and began to walk; and he entered the temple with them, walking and leaping and praising God.⁹ And all the people saw him walking and praising God;¹⁰ and they were taking note of him as being the one who used to sit at the Beautiful Gate of the temple to beg alms, and they were filled with wonder and amazement at what had happened to him.</p>
Spiritual Preaching	Acts 4:8-12 (NASB95) ⁸ Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people, ⁹ if we are on trial today for a benefit done to a sick man, as to how this man has been made well, ¹⁰ let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. ¹¹ “He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone. ¹² “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”
Spiritual Earthquake	Acts 4:31 (NASB95) ³¹ And when they had prayed, the place where they had gathered together was shaken , and they were all filled with the Holy Spirit and began to speak the word of God with boldness.
Spiritual Word of Knowledge	Acts 5:1-6 (NASB95) ¹ But a man named Ananias, with his wife Sapphira, sold a piece of property, ² and kept back some of the price for himself, with his wife’s full knowledge, and bringing a portion of it, he laid it at the apostles’ feet. ³ But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? ⁴ “While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.” ⁵ And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. ⁶ The young men got up and covered him up, and after carrying him out, they buried him.
Spiritual Signs and Wonders, Unity, Evangelism, Healings even by Peter’s Shadow	Acts 5:12-16 (NASB95) ¹² At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon’s portico. ¹³ But none of the rest dared to associate with them; however, the people held them in high esteem. ¹⁴ And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, ¹⁵ to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them. ¹⁶ Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.
Spiritual Leadership Anointing	Acts 6:5-6 (NASB95) ⁵ The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. ⁶ And these they brought before the apostles; and after praying, they laid their hands on them.
Spiritual Wonders and Signs	Acts 6:8 (NASB95) ⁸ And Stephen, full of grace and power, was performing great wonders and signs among the people.
Spiritual Wisdom	Acts 6:10 (NASB95) ¹⁰ But they were unable to cope with the wisdom and the Spirit with which he was speaking.
Spiritual Vision	Acts 7:54-56 (NASB95) ⁵⁴ Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him. ⁵⁵ But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; ⁵⁶ and he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.”
Spiritual Deliverance	Acts 8:5-8 (NASB95) ⁵ Philip went down to the city of Samaria and began proclaiming Christ to them. ⁶ The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. ⁷ For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. ⁸ So there was much rejoicing in that city.

Spiritual Baptism	Acts 8:17-18 (NASB95) ¹⁷ Then they began laying their hands on them, and they were receiving the Holy Spirit. ¹⁸ Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money,
Spiritual Guidance	Acts 8:29 (NASB95) ²⁹ Then the Spirit said to Philip, "Go up and join this chariot."
Spiritual Translation	Acts 8:39-40 (NASB95) ³⁹ When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. ⁴⁰ But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.
Spiritual Vision	Acts 9:10-12 (NASB95) ¹⁰ Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." ¹¹ And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, ¹² and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight."
Spiritual Physical Healing	Acts 9:32-35 (NASB95) ³² Now as Peter was traveling through all those regions, he came down also to the saints who lived at Lydda. ³³ There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed. ³⁴ Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up. ³⁵ And all who lived at Lydda and Sharon saw him, and they turned to the Lord.
Spiritual Physical Resurrection	Acts 9:39-43 (NASB95) ³⁹ So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them. ⁴⁰ But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up. ⁴¹ And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive. ⁴² It became known all over Joppa, and many believed in the Lord. ⁴³ And Peter stayed many days in Joppa with a tanner named Simon.
Spiritual Vision, Word of Knowledge	Acts 10:9-16 (NASB95) ⁹ ...Peter went up on the housetop about the sixth hour to pray. ¹⁰ But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; ¹¹ and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground... ¹⁶ This happened three times, and immediately the object was taken up into the sky... ¹⁹ While Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you."
In this case baptism in the name of the Father and in the name of the Holy Spirit were experienced before water baptism in the name of Jesus Christ.	Acts 10:44-48 (NASB95) ⁴⁴ While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. ⁴⁵ 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. ⁴⁶ For they were hearing them speaking with tongues and exalting God. Then Peter answered, ⁴⁷ "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" ⁴⁸ And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.
Spiritual Word of Prophecy	Acts 11:27-30 (NASB95) ²⁷ Now at this time some prophets came down from Jerusalem to Antioch. ²⁸ One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. ²⁹ And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. ³⁰ And this they did, sending it in charge of Barnabas and Saul to the elders.

This is an incomplete chart. I ran out of time.