

HOLY SPIRIT IMPARTED II (DO'B)

Test: Acts 8, 10, 19

File #1 (BC)

R761

Name \_\_\_\_\_

Date \_\_\_\_\_

Corrector \_\_\_\_\_

I. CLOSED BIBLE. Match the incidents with the chapters. No letters are used twice.

ACTS 8

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

ACTS 10 & 11

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

ACTS 19

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

- A. Peter preaches to the Gentiles.
- B. City of Ephesus.
- C. Paul preaches.
- D. Peter and John laid hands upon the people and they received the Holy Spirit.
- E. Received the baptism of the Holy Spirit prior to water baptism.
- F. Had not heard of the Holy Spirit.
- G. About 12 spake with tongues and prophesied.
- H. City of Samaria.
- I. City of Caesarea.
- J. Philip preached Christ.
- K. Cornelius received the Holy Spirit.
- L. The people were saved and water baptized but had not received the Holy Spirit.
- M. The term "baptism of the Holy Spirit" is used.
- N. Received the Holy Spirit when Paul laid his hands upon them.
- O. Tongues not mentioned, yet Simon saw or perceived something that showed him the Holy Spirit was given.

II. OPEN BIBLE. Do not go back and change answers in PART I.

1. Before Peter preached to the Gentiles he received a vision where God showed him he should not call any man common or unclean. Why didn't Philip need this vision before he preached to the Samaritans? Answer must come from Scriptures. (Hint: The Jews had no dealings with the Samaritans. John 4:9,27)

(over)



Holy Spirit Imparted II  
 Test  
 Acts

File 2 (BC)  
 R7610

Name \_\_\_\_\_

I. Closed Bible. Fill in the blanks with the following answers: Jerusalem (Acts 2), Samaria (Acts 8), Paul (Acts 9), Caesarea (Acts 10), Ephesus (Acts 19). (Some blanks contain more than one.)

1. Saved and then Spirit-filled \_\_\_\_\_
2. Saved and Spirit-filled simultaneously \_\_\_\_\_
3. Spirit-filled before baptized in water \_\_\_\_\_
4. Spirit-filled when hands were laid upon them \_\_\_\_\_
5. Spirit-filled without laying on of hands \_\_\_\_\_
6. Bible states they spoke in tongues \_\_\_\_\_
7. Holy Spirit ministered by apostles(s) \_\_\_\_\_
8. Holy Spirit ministered by layman \_\_\_\_\_

II. Give a reference where the following terms are used in connection with the Holy Spirit. (Note: some will be left blank.)

| <u>TERMS</u>              | <u>GOSPELS</u> | <u>ACTS 1 &amp; 2</u> | <u>ACTS 8</u> | <u>ACTS 9</u> | <u>ACTS 10 &amp; 11</u> | <u>ACTS 19</u> |
|---------------------------|----------------|-----------------------|---------------|---------------|-------------------------|----------------|
| Give: (5)                 | _____          | _____                 | _____         | _____         | _____                   | _____          |
|                           | _____          |                       |               |               |                         |                |
|                           | _____          |                       |               |               |                         |                |
|                           | _____          |                       |               |               |                         |                |
|                           | _____          |                       |               |               |                         |                |
| Receive (3)               | _____          | (2) _____             | (3) _____     | _____         | _____                   | _____          |
|                           | _____          | _____                 | _____         |               |                         |                |
|                           | _____          |                       |               |               |                         |                |
| Baptized:                 | _____          | _____                 | _____         | _____         | _____                   | _____          |
| Filled:                   | _____          | _____                 | _____         | _____         | _____                   | _____          |
| Poured Out:               | _____          | (3) _____             | _____         | _____         | _____                   | _____          |
|                           |                | _____                 |               |               |                         |                |
|                           |                | _____                 |               |               |                         |                |
| Come Upon or<br>Fell Upon | _____          | _____                 | _____         | _____         | (2) _____               | _____          |
|                           |                |                       |               |               | _____                   |                |

BACKGROUND INFORMATION

Aorist Tense

John 20:22 RECEIVE (lambete, Gr.), 2 person plural, aorist 2, imperative active-- Analytical Greek Lexicon by Harper.

"In its temporal relations, action may be defined as either past, present, or future. In Greek, these distinctions are involved only in the indicative mood.

The important element of tense in Greek is kind of action. The chief function of a Greek tense is thus not to denote time, but progress. There are, therefore, three fundamental tenses in Greek: the present, representing continuous action; the perfect, representing completed action; and the aorist (without limits, undefined), representing indefinite action. These three tenses were first developed irrespective of time.

ACTION AS OCCURRING. The tense here is the aorist. It has time relations only in the indicative, where it is past and hence augmented. It has no distinctive form for present and future time.

While the aorist views an action as a single whole, it may contemplate it from different angles. The verbal idea, as well as the context, usually effects very decidedly the significance of the aorist.

Gnomic Aorist A generally accepted fact or truth may be regarded as so fixed in its certainty or axiomatic in its character that it is described by the aorist, just as though it were an actual occurrence. For this idiom, we commonly employ the general present in English.

Sometimes the gnomic aorist is difficult to distinguish from the culminative aorist. There is difference of opinion among grammarians as to whether the strict gnomic aorist occurs in the New Testament, but there are unquestionable many instances which must be classified under this heading.

Epistolary Aorist A Greek writer would sometimes place himself at the viewpoint of his reader or readers, and use an aorist indicative in stating an act or event which was present or future to him. It is a case where the writer "puts himself in the place of his reader and describes as past that which is to himself present, but which will be past to his reader."

Dramatic Aorist This idiom is a device for emphasis. It is commonly used of a state which has just been realized, or a result which has just been accomplished, or is on the point of being accomplished.

Moulton thinks that 'we have probably to do here with one of the most ancient uses of the aorist,' and Robertson agrees, describing this idiom as 'possibly the oldest use of the tense.'

Robertson calls attention to the difficulty of obtaining an accurate translation of the aorist. To attempt to translate it invariably by the simple past of the English would, in the majority of cases, do violence to the real shade of meaning intended to be conveyed. We should take into consideration the significance of the tense, find its relation to the context, consider the nature of the verbal idea, decide upon the resultant meaning, and select the English idiom which will most nearly represent that meaning. Probably in no point have translators made more blunders than they have in rendering the aorist. Moulton regards the matter as 'so important that no apology is needed for an extended enquiry.' He proves his sincerity in this statement by devoting six pages to a discussion of the question. "

--Dana & Mantey

The Koine Greek N. T. cannot be viewed strictly from a Greek grammarian viewpoint. Grammarians have a "fit" with some of Paul's constructions, yet Paul was highly learned and wrote inspired by the Holy Spirit. The primary meaning of a Greek word changes with time. Neither the root or primary, or even secondary meaning of the Attic Greek, or of the Koine of the papyri, is always intended in the N. T. The inspired writers often used the familiar terms in a unique spiritual way, often in a fuller sense. Neither does the Spirit always follow the natural sense or rules of terms, moods, and tenses. God clothes spiritual truths in human, earthly terms that, by the usual rules cannot fully explain the force and intent of the passage. Truths are sandwiched (out of sequence) in a narrative. The author, without warning, jumps thousands of years (even in the middle of a sentence) to the greater fulfillment of a passage. The future is spoken of as past history; quotations from the O. T. are not complete, or in other cases, are more full than the Hebrew.

In John 7:37, we have, "If any man thirst (present active tense), let him come (present active tense)," yet verse 39 is in the future tense (which was not explained to them). Jesus offered in the present tense what could not be received until the future. He hid the truth for a reason. The time was now--almost, but not quite.

Some sources say that labete (receive) in John 20:22 expresses an action that is past; others say that it does not distinguish between complete or incomplete action.

The Aorist tense has room for both concepts; it is not always certain which class of Aorist tense is in view. The context must decide; and if not, the general tenor of the whole. This involves theological viewpoints, which are sometimes prejudiced.

One thing appears certain. John 7:37-39 and John 16:7 make it clear that the Holy Spirit was not given until after Jesus went away.<sup>1</sup>

To devise a special doctrine of partial fulfillment is extra-biblical. Either we "receive"<sup>2</sup>, or we don't.

To say that they received the Holy Spirit at John 20:22, but recognized him in Acts 2:4, is to invent concepts that makes the Holy Spirit an imposter. God does not sneak into our lives as a thief; we must open the door<sup>3</sup> by asking,<sup>4</sup> and invite him in. "To receive" is a willing act; you do not receive a thief just because he is in your house.

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1. See Acts 1:4, 5, 8 and 2:1-4

2. Notice receive in John 20:22, Acts 8:17, 10:47, 19:2.

3. Matthew 7:7, Luke 11:13.









PART I. TRUE OR FALSE?

1. (10 pts.)

- \_\_\_ a. Prophecy never needs an interpretation.
- \_\_\_ b. All believers receive the gift of tongues.
- \_\_\_ c. All Spirit-filled believers receive the gift of tongues.
- \_\_\_ d. Tongues without an interpretation does not edify anyone.
- \_\_\_ e. Prophecy is greater than tongues and interpretation.
- \_\_\_ f. "Praying in the Spirit" is only mentioned in Corinthians.
- \_\_\_ g. Interpretation of tongues is equivalent to prophecy.
- \_\_\_ h. Women are not permitted to utter a sound during the service (1 Cor. 14:32).
- \_\_\_ i. Only the most spiritual can have spiritual gifts.
- \_\_\_ j. If everyone speaks in tongues at once, no one is edified.

2. (8 pts.)

- \_\_\_ a. The Bible speaks of a "doctrine of laying on of hands." If so, where? \_\_\_\_\_
- \_\_\_ b. Water is a type of the baptism of the Holy Spirit. If so, prove it.  
\_\_\_\_\_  
\_\_\_\_\_
- \_\_\_ c. The last prophet to speak of the baptism of the Holy Spirit before Pentecost was Ezekiel. If not, who was? \_\_\_\_\_
- \_\_\_ d. Mark 16:17 is not a reference to the ministry of the gift of tongues.

PART II. ESSAY.

3. (3 pts.) Prove that speaking in tongues is praying in the Spirit.

4. (3 pts.) Does 1 Corinthians 14:13 teach that the person who speaks in tongues should also interpret? Explain.

5. (3 pts.) Explain the context of 1 Corinthians 14:19. When are five words in English more desirable than 10,000 words in an unknown tongue?

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6. (3 pts.) Give at least three ways tongues could be a sign to the unbeliever.
  
7. (3 pts.) Prove that tongues can also be a sign to the believer.
  
8. (3 pts.) Does 1 Corinthians 14:23 forbid us from ever speaking in tongues together? To what conditions does this verse apply?
  
9. (5 pts.) Explain how and why prophecy does not serve the unbeliever in 1 Corinthians 14:22, yet in verse 24 prophecy convicts the unbeliever.
  
10. (4 pts.) Give at least four possibilities why there might "be no interpreter" (1 Cor. 14:28).
  
11. (10 pts.) Give five different benefits, with Scripture verses, for speaking in tongues.
  
12. (2 pts.) Explain how 1 Corinthians 14:33 proves that speaking in tongues is not confusion.

(continued)

13. (6 pts.) Some believe that the purpose of tongues in Acts 10:46 was to show Peter and the Jews that the Gentiles were candidates for salvation. Give at least three reasons from Scripture why this is not true.
  
14. (8 pts.) The reasons given as proof that the Samaritans spoke in tongues in Acts 8 fall into four categories. Explain the categories, and give one reason from each category.
  
15. (12 pts.) Give six proofs or reasons that show a difference between the gift of tongues and tongues accompanying the baptism of the Holy Spirit.
  
16. (5 pts.) Before Peter preached to the Gentiles, he received a vision in which God showed him he should not call any man common or unclean. Why didn't Philip need this vision before he preached to the Samaritans? Answer must come from Scriptures. (Hint: The Jews had no dealings with the Samaritans.)
  
17. (3 pts.) Luke 11:13 speaks of asking for the Holy Spirit. Explain why this cannot be fulfilled prior to Pentecost.
  
18. (2 1/2 pts.) Give five verses that mention the "gift" of the Holy Spirit.
  
19. (2 1/2 pts.) Give five Scriptures that use the term "promise" in reference to the Holy Spirit.

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20. (2 pts.) What is the total number of times the Bible mentions "baptism" and "baptized" in the Holy Spirit?
21. (1 pt.) Which Scripture best proves that the experience at Pentecost was repeated?
22. (1 pt.) Who were saved but not Spirit-filled?
23. (1 pt.) Who were Spirit-filled but not baptized in water?
24. (1 1/2 pts.) Who had hands laid on them and received the Holy Spirit? (3)
25. (1 pt.) Who received the Holy Spirit without laying on of hands? (2)
26. (2 pts.) Give four references from the epistles which talk specifically of the baptism of the Holy Spirit. (Such as, "Receive ye the Holy Spirit," etc.)
27. (2 1/2 pts.) List five Scriptures which show that one can be saved and still not be Spirit-filled.

Name \_\_\_\_\_

Directions: Rebut the following allegations.

1. Why do you emphasize tongues when Paul says we should prophesy (14:1)?
2. Speaking in tongues is unprofitable. (See 14:6, "What shall I profit you?")
3. People that speak in tongues are like barbarians (14:11).
4. Paul says that we should edify the church, not discredit the church and talk like men gone mad (I Co. 14:12).
5. Tongues cannot be the sign of the baptism of the Holy Spirit, otherwise it would violate 14:22 "tongues are for a sign," not to them that believe.
6. Pentecostals violate 14:23 by all praying in tongues together in their services. Notice v.27 "and that by course."
7. Unless a person with the gift of interpretation is present, the gift of tongues is never to be used in public (I Co.14:28). Thus a person perhaps could not exercise this gift wisely in a church where he was a stranger, since he would not know whether an interpreter were present.
8. The gift of tongues may never be manifested more than two or three times in one service (I Co.14:27).

(over)

9. Apparently, the gift of tongues is never to be used in the form of singing. Singing cannot be interpreted without ceasing to be a song; it can only be summarized, and that is not interpretation (I Co.14:15).
  
10. Tongues should probably not be used in a service where unsaved people are not present. It is to be a sign to unbelievers, not to believers (I Co.14:22).
  
11. Women should probably never speak in tongues in public. This restriction on women speaking is in the midst of God's commanded restrictions on the use of tongues. It cannot refer to ordinary prophecy or praying. This passage can have but one meaning--women are not to speak in tongues in public services.
  
12. Even though the use of tongues in public services is almost totally discouraged by the restrictions imposed by the Holy Spirit, it is perhaps still better to use them in public than in private. Private use benefits only the individual and hence is self-centered.
  
13. It is unwise to pray in tongues because you get no understandable benefit. The only spiritual growth we ever make is through the medium of our mind or understanding.

(over)

14. It is unwise to thank God in tongues (I Co.14:16). Since the Holy Spirit never contradicts His own commandments, and since He inspired these verses as commanded (14:37), any inner inclination to use tongues in prayer, songs, or blessings without interpretation may be perfectly sincere but cannot be from the Holy Spirit himself. It may be fleshly zeal, habit, emotion, or some other psychological cause.
  
15. Tongues are never for the purpose of giving private or public assurance or witness to the spiritual life of the one with this manifestation. Thus it can never be a proof of a Christian being filled with or baptized with the Spirit.
  
16. Tongues bring neither an understandable (i.e., explainable or logical) benefit nor a sign benefit to a believer unless there is interpretation.
  
17. Since all Christian praying is to be "in the Spirit," no one can claim that praying "with the Spirit" in 14:15 refers to praying in tongues (with the Spirit) as contrasted to praying in one's own language (with the understanding).



Directions: The following are a list of quotations found in a recent religious newspaper article. Give a concise, succinct rebuttal to each one. The rebuttals must be complete without side-tracking or rambling.

6 pts. each

1. At no time in the Bible was it the pattern for the Church to be a Third-Person movement, but rather it is a Second-Person movement (i.e. of the Trinity).
  - 2a. Remembering Thomas (John 20:26-29) we know that the Lord Himself is not pleased with sign seekers among His own. Jesus Himself had this to say to some Jewish leaders who had come seeking a sign, "An evil and adulterous generation seeketh after a sign" (Matthew 12:38,39).
  - b. Let me say quite emphatically that the church of Jesus Christ, made up of every true believer, does not seek a sign because "we walk by faith, not by sight" (2 Corinthians 5:7).
3. Historically the gift of speaking in tongues is not unique to the Christian faith. There are many non-Christian religions that engage in tongues-speaking. Take for example the Mormons.

4. Not a single solitary place in the Bible indicates that the believer is to seek the baptism by or with the Holy Spirit.
  
  
  
  
  
  
  
  
  
  
5. The baptism of the Holy Spirit places the believer in the body of Christ.  
(1 Corinthians 12:13)
  
  
  
  
  
  
  
  
  
  
- 10 pts. 6. There are four words in the New Testament that indicate the Holy Spirit's work which occurs simultaneously with conversion. These four words are "born," "baptised," "indwelt," and "sealed" (John 3:5). These four actions take place at our conversion. There is therefore no Scriptural warrant to seek the baptism of the Spirit. This is heresy.
  
  
  
  
  
  
  
  
  
  
7. Consider carefully that there is only one mention of tongues in the four gospels, none in the Book of the Revelation, three times in Acts and in only one of the twenty-one epistles.
  
  
  
  
  
  
  
  
  
  
8. The charismatic movement claims that Mark 16:15-18 gives the clue for tongues. But be it noted that these signs and miracles were the apostolic credentials of the apostles (Hebrews 2:3,4).

9. When a believer seeks a manifestation such as the gift of tongues without Biblical authority, he gives the enemy an opportunity to counterfeit the work of God and introduce confusion.
  
10. This unity that is being shown in the charismatic movement is a unity of experience not doctrine.
  
11. An Adelaide Assemblies of God church recently had a Roman Catholic charismatic testifying at one of its services. When he was subsequently asked how he could remain in the Roman Catholic Church, his reply was, "The baptism of the Holy Spirit and my tongues experience gives me a deeper reverence for our Holy Mother Mary and for the Pope."
  
12. This together with the charismatic movement's emphasis on visions, dreams, and all that goes with them is unhealthy and contrary to the witness of the Holy Spirit through the Word of God. It is heresy.
  
13. It is of ineterest to note in passing that there is a growing number of Pentecostal people who are having mental breakdowns and receiving psychiatric treatment across the world.

(over)

14. It is sheer unbelief to seek a second Pentecost. It discredits the first and only true Pentecost and calls in question the fulfillment of the promise of the Father.

15. The trouble today is the despising of the pulpit, and it is because the church has generally failed to expound the Word that worldly wisdom has enabled the charismatic movement to make such an impact. The sheep of God are hungry and thirsty and not being fed with bread and water of life. These weak and sickly sheep are being swept along by the bizarre, spectacular successes and enthusiasm of the charismatic movement.

HOLY SPIRIT II  
Test #2 - 25 Allegations

File #8 (BC)  
Name \_\_\_\_\_

Directions: Rebuttal the following allegations.

1. Mark 16:17 "These signs shall follow them that believe" refers to the apostles only.
2. Jesus said when we're born again , we're born of the Spirit. To ask for the Baptism of the Holy Spirit is to deny Jesus' promise.
3. How can we manifest the fruits of the Spirit without being filled with the Spirit?
4. 1 Corinthians 3:16 proves that all believers have the Holy Spirit.
5. Nowhere are we commanded to seek or speak in tongues.
6. Mark 16:15-18 gives five miraculous signs. If we have to speak in tongues, we also have to take up serpents; this is what the Bible says.
7. "New tongues" refers to praising God instead of cursing God.
8. Only the twelve apostles spoke in tongues at Pentecost. This is proven by grammar which teaches that the closest noun is the one being modified or referred to by the pronoun they. (Acts 2:4)
9. Little do some Chrisitans realize that in confusing such terms as "receiving the Holy Spirit," "the baptism of the Spirit," and seeking an experience of tongues, they are unwittingly exposing themselves to a demonic delusion.

(over)

10. The Samaritans did not speak in tongues; to say that they did is a wild assumption.
11. Of all the places where the Holy Spirit is given in the book of Acts, tongues is only mentioned in three of these instances.
12. If speaking in tongues is so important, why didn't men like Stephen speak in tongues (Acts 6:5; 7:55) and Barnabas (Acts 11:24) when they were filled with the Holy Spirit?
13. The world needs an intelligent, dynamic, persuasive witness for Christ, not the babbling gibberish of men gone mad. The Holy Spirit makes effective witnesses, not mad men! Christ never said that the Holy Spirit would cause a person to embarrass Christ, but to glorify Him.
14. The history of glossolalia frequently overlaps with that of spiritism. Every leading psychic, medium, and astrologer interviewed by one writer endorsed the gift of tongues!
15. I personally observed, when I visited the psychopathic ward of a county hospital, an experience strikingly similar to that which I had previously observed in a charismatic congregation.
16. The exceptional case in Acts 8 cannot be used to prove that the Holy Spirit baptism comes after salvation. We must not follow exceptional cases. The norm today is to receive the Holy Spirit at salvation.
17. In Mark 16:15-18, it says "these signs shall follow them that believe." The answer is simple, they did!

18. The early chapters in Acts are transitional. That is to say, the church was in a period of change. We must not formulate our doctrine on these transitional passages, but must follow clear teachings found in the epistles that show every believer has the Holy Spirit.
  
19. The giving of the Spirit through Peter's and John's hands in Acts 8 was actually the communication of the supernatural gifts. This is well supported by J.F.B., Matthew Henry, Adam Clark, Ellicott, and Calvin.
  
20. In Acts 19 the mistranslation of verse 2 by the King James has led to the false doctrine that Pentecostals hold. The better translations say, "Have you received the Holy Spirit when you believed?"
  
21. The answer to Chapter 19 is simple. Those in Acts 19 were not Christians until they were filled with the Spirit (verse 6).
  
22. Speaking in tongues has nothing to do with the baptism of the Holy Spirit. At Pentecost it was merely part of the fanfare to inaugurate the age of Spirit. The same can be said in Acts 10 to the Gentiles and in Acts 19 about the disciples of John.
  
23. Acts 2:38 proves that the gift of the Holy Spirit and salvation are a part of the same package, and cannot be separated.

(over)







6. Only the Apostles could give the Holy Spirit. That explains Acts 8.
  
7. Another explanation for Acts 8 is that the indwelling of the Spirit may have been limited to Gentiles ministered to by the apostles themselves while Jews received the Spirit immediately.
  
8. The situation in Acts 8 is never repeated. To make that one event the norm for the entire church age is ridiculous.
  
9. The reason the Samaritans did not receive the Spirit under Philip's ministry is because they did not enter into the full New Testament salvation until Peter and John came.
  
10. The giving of the Spirit through Peter's and John's hands in Acts 8 was actually the communication of the supernatural gifts. This is well supported by JFB, Matthew Henry, Adam Clark, Ellicott, and Calvin.

Scriptures regarding praying in the Spirit.

I Cor. 14:14 "for if . . . my Spirit prayeth"  
 I Cor. 14:2 ". . . in the Spirit"  
 Eph. 6:18 "praying always . . . in the Spirit. . ." (note verse 17)  
 Jude 20 ". . . praying in the Holy Ghost"  
 Rom. 8:26-27 ". . . the Spirit itself maketh intercession"  
 I Cor. 14:15 ". . . I will pray with the Spirit"

Scriptures regarding singing in the Spirit.

I Cor. 14:15 "I will sing with the Spirit"  
 Eph. 5:19 ". . . hymns and spiritual songs"  
 Col. 3:16 ". . . hymns and spiritual songs"  
 Phi. 3:3 ". . . worship God in the Spirit . . ."

References to the Spirit in the Epistles.

Romans

1:11 ". . . impart unto you some spiritual gift . . ."  
 5:5 ". . . by the Holy Ghost which is given unto us"  
 8:26-27 "Likewise the Spirit also helpeth our infirmities. . . but the Spirit  
 itself maketh intercession . . . the mind of the Spirit . . ."

I Corinthians

2:12 ". . . Spirit which is of God . . ."  
 3:16 ". . . Spirit of God dwelleth in you"  
 6:19 ". . . body is the temple of the Holy Ghost . . ." (II Cor. 6:16)  
 12:13 "For by one Spirit are we all baptized into one body . . ."  
 Chapters 12--14

Galatians

3:2 ". . . received ye the Spirit . . ."

Ephesians

1:13 ". . . sealed with that Holy Spirit of promise"  
 5:18,19 ". . . be filled with the Spirit . . . spiritual songs . . ."  
 6:18 "Praying . . . in the Spirit . . ." (I Cor. 14, Acts 19)

Philippians

3:3 ". . . worship God in the Spirit . . ."

Colossians

3:16 ". . . spiritual songs . . ."

I Thessalonians

4:8 ". . . given unto us his Holy Spirit"  
 5:20 "Despise not prophesyings."

Titus

3:5-6 ". . . renewing of the Holy Ghost; which he shed on us . . ."  
 See also II Cor. 8:23  
 II Cor. 12:12  
 Acts 2:33

I and II Timothy

Timothy had spiritual gifts (I Tim. 4:14; II Tim. 1:6,7)  
 See also I Th. 1:1  
 I Th. 2:6

Hebrews

2:3,4 ". . . gifts of the Holy Ghost . . ."  
6:2 "Of the doctrine of baptisms . . ."  
6:4 ". . . made partakers of the Holy Ghost"

James

See Gal. 1:19

I and II Peter

At Pentecost

1:12 ". . . Holy Ghost sent down from heaven . . ."  
4:10 "As every man hath received the gift . . ."

I, II, and III John

At Pentecost

I Jn. 3:24 ". . . the Spirit which he hath given us"  
I Jn. 4:13 ". . . he hath given us of his Spirit"

Jude

20 ". . . praying in the Holy Ghost"  
See also I Cor. 14