

BASIC DOCTRINE

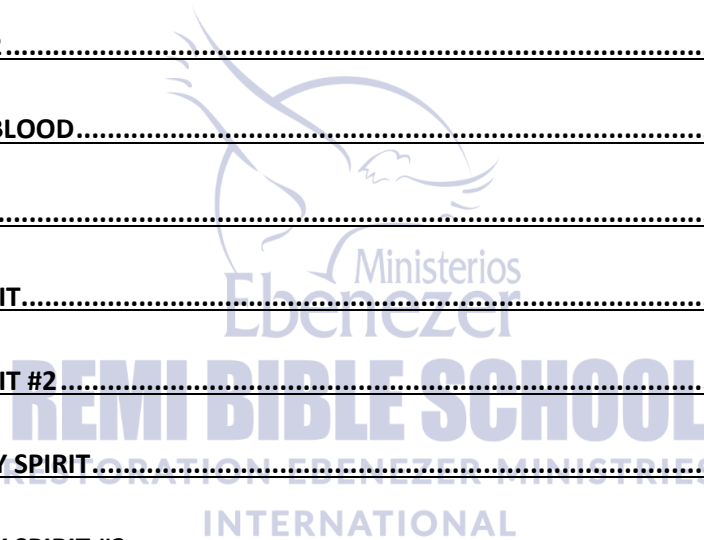


REMI BIBLE SCHOOL
RESTORATION EBENEZER MINISTRIES
INTERNATIONAL

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Table of Contents

SALVATION	2
WATER BAPTISM.....	5
THE LORD’S SUPPER	8
BAPTISM OF THE HOLY SPIRIT	11
FACETS OF BAPTISM	14
FACETS OF BAPTISM #2	17
THE BENEFITS OF THE BLOOD	20
THE COVERAGE	23
THE FRUIT OF THE SPIRIT.....	26
THE FRUIT OF THE SPIRIT #2	30
THE GIFTS OF THE HOLY SPIRIT	35
THE GIFTS OF THE HOLY SPIRIT #2	39



SALVATION

Romans 10:10 TPT

*The heart that believes in him receives the gift of the righteousness of God—
and then the mouth confesses, resulting in salvation.*

God has been good to us since, without being a people, we were considered worthy, and the plan of salvation was presented to us for our lives. We reach this salvation thanks to God's mercy and through an act of faith such as our confession (Rom. 10:10).

When accepting Jesus Christ as Lord and Savior, each person's experience is different. Some experience a desire to cry, others a deep peace, inexplicable joy, and other manifestations; but there are those who do not feel anything, does that mean that they are not yet saved, or that the very act of receiving Christ did not bring any benefit? In no way, the redemptive work of Christ does not depend on feelings (of the soul), nor of physical manifestations, but of the faithful promises of Jesus Christ.

The new believer, when inviting Jesus Christ to enter his heart and accept him as personal Lord and Savior, must be certain that Christ is indeed in his heart. What is this security based on? Two aspects can be established:

- 1) **SALVATION DOES NOT DEPEND ON THE BELIEVER.** Why is this said?
 - a. It does not depend on what we are. In the Bible it is said that the nations (people) are like grass before the Lord (Is. 40:7), and man is like dust (Ps. 103:14), in the New Testament man is called a sinner (Rom. 3:23), therefore if salvation depended on what we are, no one would be saved, because we are all sinners and deserved eternal damnation.
 - b. It doesn't depend on what we have. God is the owner of all things, His is the earth and everything that exists on it (Ps. 24:1), therefore, man has nothing to buy his salvation, that is why Jesus told his disciples What profit would a man gain if he gained the whole world, but lost his soul? Or what could man give in exchange for the salvation of his soul? Nothing (Mt. 16:26).
 - c. It doesn't depend on what we feel. The feelings of the human being are very variable, by nature he is fickle in the face of circumstances, therefore he tends to be deceitful. In Jeremiah 17:9 it is said that "more deceitful than all, is the heart" (feelings), and without remedy; who will understand? The human being often does not even understand himself, that is why such a great salvation does not depend on a feeling.
- 2) **SALVATION IS A GIFT FROM GOD.** Why?
 - a. His son Jesus Christ did the perfect work of redemption (salvation). The perfect work that Jesus did in favor of man was to offer himself as a sacrifice for the sin

of humanity, that is why John the Baptist declared that "Jesus was the Lamb of God who would take away the sin of the world" (Jn. 1: 29). Said sacrifice is unique and forever, in such a way that there is no need to offer another for salvation. It is wonderful to know that if sin reaches us, we can use the blood of Jesus Christ, which is still fresh, to come before God and ask him to cleanse us from all sin with the blessed blood of his son (1 Jn. 2: 1 -2).

- b. God by nature is faithful. Man is unfaithful, but God always remains faithful (2 Tim. 2:13). It is a relief to know that God never changes and to everyone who believes in Him He promised eternal life (Jn. 3:36), what is more, the Lord swore (Heb 7:21), that this promise would be fulfilled and sealed it with a covenant, a better covenant, the blood covenant of his Son, who is able to save forever those who come to God through him (Heb. 7:25). Furthermore, He assured that no one could snatch a believer in Him out of His hand (Jn. 10:29).
- c. The seal of the Holy Spirit. God has given the believer an advance guarantee of eternal salvation, someone who provides security for this promise is the Holy Spirit (Eph. 1:13-14). The Holy Spirit will also perfect the believer, until the day of Jesus Christ and present him blameless (Jude 24).

3. THE BENEFITS OF SALVATION:

When we talk about the benefits of salvation, we are talking about what God places before the new believer so that he can take it by faith. Some of these benefits are listed below: "According to His eternal purpose in Christ Jesus our Lord, in whom we have SAFETY AND ACCESS with confidence through faith in Him." (Eph 3:11-12).

- a) Fatherhood (Jn. 1:11-12): The Bible is clear when it indicates that one can only be a son of the Father, receiving and believing in his Son Jesus Christ. God adopts the believer by the Holy Spirit and will never forget him (Isa. 49:15). Just as a son can disobey his father, a son of God can also disobey him, that is, he can commit sin, therefore God will discipline him (Heb. 12: 6-8), with love, to perfect him.
- b) Eternal life (Jn. 3:16): God's purpose is that everyone experiences the eternal life that He grants, but because of sin, it is interrupted, so now everyone who believes in Jesus Christ can experience the eternal and abundant life that Christ offers (Jn. 10:10).
- c) Forgiveness of sins (Col. 2:13): The Bible teaches that death for sin entered through a man, but that forgiveness also entered through a man, that is, Jesus Christ; so, by acknowledging his atoning sacrifice, his Blood blots out all sins, regardless of their size or severity.
- d) A new creation (2 Cor. 5:17): At the moment of knowing the Son of God, a process of regeneration begins, which highlights the beginning of a new state of things in contrast to the old (VINE Dictionary). It is an ascending process in which it is affirmed that "old things pass away and all things become new". In this process progress is made to the extent that the new believer surrenders all areas of his life.
- e) Citizen of the kingdom of heaven (Fil. 3:20; 1 Pet. 2:9): Knowing Jesus Christ allows one to leave the city of sin (in a figure represented by Egypt), and obtain a new citizenship, Christ affirms that he has gone to prepare a place, "so that where I am you may be also" (Jn. 14:3), not one day, but forever and ever.

- f) It is integrated into the body of Christ. The new believer is made a member of the Body of Christ (1 Cor. 12:12), which is the Church, he is no longer alone, he has an identity, now the members of the church are his brothers, his family, therefore, neither he cannot direct himself, but he will have to learn to subject himself to the members of the body (1 Cor. 12:14-20).
- g) Gifts are given to him. The Holy Spirit gives gifts that God gives to believers for the edification of His Church (1 Cor. 14:12). These gifts allow the new believer to grow and develop, giving him the opportunity to serve within the Church.

The word of the Lord in: Hebrews 2:3 says: how will we escape if we neglect such a great salvation? Which, after it was first announced by the Lord, was confirmed to us by those who heard. Based on the previous verse, we as children of God also have responsibilities and one of them is to take care of our salvation, keeping in mind that we do not earn it by our works if it is not the product of God's fidelity to his promises and covenants, for through the sacrifice of Jesus on the cross.



WATER BAPTISM

Mark 1:9-10 TPT

One day, Jesus came from the Galilean village of Nazareth and had John immerse him in the Jordan River. 10 The moment Jesus rose up out of the water, John saw the heavenly realm split open, and the Holy Spirit descended upon him like a dove.

INTRODUCTION: The Lord has left two commandments described in the New Testament: Baptism in water and the Holy Supper; being the baptism in water the first that we must fulfill immediately after accepting Christ, to remove the rights that the enemy had over us, another of the benefits is that by being baptized, the Lord destroys our enemies; just as it happened at the time when Pharaoh's armies go in pursuit of the people of Israel, when passing through the Red Sea the Lord destroys those who persecuted the people (Ex. 14:23-31); which is a picture of baptism in water (1 Cor. 10:1-2)

The Bible describes the case of a eunuch who was returning from Jerusalem, reading the scriptures, an angel of God spoke to Philip so that he would go to the south where this Ethiopian man was who did not understand what he was reading; to whom he announced the gospel and then baptized him (Acts 8: 27-39), this means that the biblical scripture helps us to understand our condition and in this case receive the blessing of water baptism.

The correct way to be baptized is by totally immersing the person since the Greek word for baptism is: BAPTIZO; (Strong G907), which means leave overwhelmed, completely wet; baptism, baptize, wash. It is derived from the Baptist word which is the process of submersion and immersion (Strong G910). We must understand the origin of the term baptizo which was used among people who wanted to dye a cloth, that means that when a person is baptized in water they are dyed, that is, submerged until they take on the color of; hence the importance of being fully submerged and not just a part of the body; so we understand that baptism is not by sprinkling, that is, sprinkling water only on the head and body.

Another important point is the age to be baptized in water, the Bible shows that the Lord Jesus began his ministry when he was approximately 30 years old, then he was baptized (Lk. 3:23, Mk. 1:8-11), when John the Baptist was baptizing in the Jordan River. The Bible says that after confessing their sins they were baptized, meaning that the age for someone to be baptized is when they can recognize and declare that they are a sinner. Therefore, in the case of a child, it is recommended that a minister (Pastor or Elder under delegation) evaluate his spiritual maturity. Baptism in water has several benefits, let's see some of them below:

- 1) **FORGIVENESS OF SINS** (Acts 2:38 NASB) And Peter said to them: Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Through repentance and baptism God forgives our sins because we are purified and cleansed. The word forgiveness is translated from the Greek word APHESIS which means liberate, set free and release from

the prison of sin (Strong G859), indicating that water baptism frees us from sin and breaks ties.

- 2) **FREEDOM FROM SLAVERY** (1 Cor. 10:2 NASB) and in Moses all were baptized in the cloud and in the sea; when the people of Israel crossed the Red Sea they were baptized in the cloud and in the sea, going from being slaves to be free Freedom is translated from the Greek ELUTHERIA, which means: to be free to live according to our pleasures (Strong G1657), so baptism frees us from living in sin, idolatry, sorcery, the vain way of living inherited from our parents (1 P. 1:18), to obey Christ.
- 3) **WEAKENING OF THE OLD MAN** (Rom. 6:1-3 NASB) What shall we say, then? Shall we continue in sin so that grace may abound? No way! We who have died to sin, how shall we still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death? We have been baptized into the death of Jesus Christ. The word “death”, in this passage, is translated from the Greek THANATOS which means: The separation of the soul from the body, leaving the body to function and returning to dust (Strong G2288). Baptism reduces the old man to impotence (Mt 12:29), so that the new man can grow and become robust. When the Christian is not baptized, the old man is strong and dominates him, leading him to sin.
- 4) **BURIED** (Rom. 6:4 NASB) Therefore, we have been buried with Him through baptism into death, so that as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life; this text teaches us that everyone must die to return to the land from which they were taken, but the Lord left baptism to make us one with Jesus Christ in his death and resurrection. Burial is translated from the Greek SUNTHAPTO which means: to bury with, together (Strong G4916). When we are immersed in the water we are buried in sin, together with Jesus Christ, in such a way that consequently we no longer seek to practice sin; and when we are raised, we rise with Him.
- 5) **WE ARE RESURRECTED TO WALK IN NEWNESS OF LIFE** (Ro. 6:4 NIV) Because we are buried together with him to death by baptism; so that as Christ was raised from the dead by the glory of the Father, so we too may walk in newness of life. The word resurrect has its origin in the Greek root SUNEGEIRO which means raise together with (Strong G4891) and is used of the spiritual resurrection of the believer with Christ (Rom. 6.4) In the same way as when the Lord Jesus Christ was resurrected, he had a body Spiritually, when we are raised from the waters of baptism, we rise with Him and are changed to walk in newness of life.
- 6) **GOOD CONSCIENCE** (1 P. 3:21 RV60) The baptism that corresponds to this now saves us (not removing the filth of the flesh, but as the aspiration of a good conscience towards God), by the resurrection of Jesus Christ. The Vine Dictionary says that to regenerate is to mark the beginning of a new state of affairs in contrast to the old and the word conscience is translated from the Greek SUNEIDESIS, which means one knowing with, the testimony given of one's conduct by conscience (Strong G4893) , that is, conscience is the thought process that distinguishes what is considered morally good or bad, praising the good, condemning the bad, and thus prompting to do the former and avoid the latter (Vine Dictionary). Before coming to the Lord, our conscience was full of sin,
- 7) **BECOME DISCIPLES** (Mt 28:19 RV60) Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. The Lord Jesus Christ said that whoever believed in Him and was baptized, would be

constituted in his disciple, therefore, being baptized enables us to become disciples, that is, to be transferred from the category of listener, then believer and to the of disciple.

- 8) PARTICIPATE IN THE RESURRECTION (Rom. 6:3 RV60) Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death? (Rom. 6:5 RV60). For if we were planted together with him in the likeness of his death, so we will also be in the likeness of his resurrection. In this passage, the word resurrection comes from the Greek ANASTASIS which means: an elevation (Strong G386) Ana: up and JISTEMI: to stand up; (Strong 450 and 2476), so through water baptism we have the right to participate in the resurrection.

When we get baptized, we are showing obedience and love to the Lord, because we fulfill an ordinance that He has left, that is why it is necessary for each believer to do so, so that while they obey, they obtain each of its benefits.



THE LORD'S SUPPER

Luke 22:19-20 TPT

Then he lifted up a loaf, and after praying a prayer of thanksgiving to God, he gave each of his apostles a piece of bread, saying, "This loaf is my body, which is now being offered to you. Always eat it to remember me." 20 After supper was over, he lifted the cup again and said, "This cup is my blood of the new covenant I make with you, and it will be poured out soon for all of you.

INTRODUCTION: The Bible shows us two ordinances: Baptism in water, and the Lord's Supper (Lk. 22:19). The Lord's Supper, also called Holy Supper was established by the Lord Jesus but in the Old Testament we find a figure of it in (Gen.14:18), when the Priest Melchizedek offers bread and wine to Abram, ministering in this way the holy supper.

- 1) JESUS CHRIST THE LAMB OF GOD: God promised Abraham that he would provide himself with a lamb (Gen. 22:8). When Jesus came to the prophet John the Baptist, the latter identified him as "the Lamb of God, who takes away the sin of the world" (Jn. 1:29). Before going to the cross, the Lord Jesus met with his disciples (Mt. 26:20), to celebrate the Passover feast; there he incorporated the bread and the wine, thus establishing a new pact, BASED ON HIS BODY AND HIS BLOOD (Mt. 26:26-27), showing God's blessing plans for his people: liberation from the slavery of the sin through the sacrifice of his Son Jesus Christ (1 Cor. 15:57).
- 2) THE LORD'S SUPPER:
 - a. It was established by JESUS: The night he was betrayed, the Lord indicated "do this in remembrance of me" (Lk. 22:19), which later was revealed to the Apostle Paul (1 Cor. 11:23-25). Being this an ordinance that must be obeyed (Mt. 28:20; Jn. 8:31; 1 Jn. 3:22).
 - b. The elements: BREAD AND WINE. When many disciples did not understand the teaching of eating the bread that came down from heaven, they turned away (Jn. 6:60-66), later the Apostle Paul invites them to discern the body of the Lord by taking the bread and wine (1 Co 11:29). In this act we participate symbolically, not literally, in the flesh and blood of the Lord (Jn. 6:52-56).
 - i. The Bread (Lk. 22:19): The Lord said that He was the living bread that came down from Heaven (Jn. 6:51). In John 6 he speaks of his flesh, his body: which is true food (from the Greek BROSIS: food, food. Strong G1035). When the Lord said, "this is my body that is broken for you", he teaches the symbolism of the act, which refers to consubstantiation (reality of Christ in the act, not in the elements). It symbolizes communion with the brothers, that being many, we are part of the mystical body of Christ that was broken (1 Cor. 12:12), and that to be in Him, we must love one another (1 Pet. 1: 22); he also reminds us that we are no longer orphans, but children of God (Jn. 14:18; 1 Jn. 3:1; Heb. 12:9).
 - ii. The Wine (Mt. 26:27-28): The blood (HAIMA, Strong G129), is the essence of life (Lv. 17:11), and the Lord presented it as a true drink

(POSIS: drink, represented in the juice of the grapes or wine. Strong G4213), when he said, "this is my blood", which is shed for life. It represents communion with the Lord, since the shed blood means forgiveness of sins (Heb. 9:22), and man's peace with God (2 Cor. 5:19) by which we have entrance to the Holy of Holies where the Lord is. Lord on his throne of grace (Heb. 4:16)

3) WHY SHOULD WE TAKE THE HOLY SUPPER?

- a. Remember the death and resurrection of the Lord (1 Cor. 11:24): The soul tends to forget the goodness of God (Sal.103: 2), so one of the objectives of the Supper is to remember the sacrifice of the Lord in the cross (Phil. 2:8), to keep hope alive (Rom. 5:2), and to be set apart for Him (1 Jn. 3:3).
- b. Have eternal life in themselves (Jn. 6:51-53): When judging ourselves in the Lord's Supper (1 Cor. 11:28), we must strip ourselves of what is not convenient and displeases God and so that He clean (1 John 1:9). When we eat Holy Communion, we are eating Christ and his life (Zoe) is in us (Jn. 6:57).
- c. Have fellowship with God: It leads to seek the cleanliness of the soul and if you remain firm, you have His life (John 6:56).
- d. Strengthen, heal, and have life (1 Cor. 11:30): The consequences of not taking the Supper in the proper spiritual understanding and attitude are: weakness, spiritual and physical illness, and even physical death, therefore when participating in the Supper As it pleases the Lord, we receive: strength, spiritual and physical healing, and additional physical life.
- e. Take His Image: The blood contains the genetics, this is the reason why the children resemble the parents (Gn. 5:3), when we participate in the blood we are introducing the Divine genetics in our life, to get rid of the old man (Eph. 4:22), and thus take the image of the new man (1 Cor. 15:48), until reaching the stature of the perfect man, our Lord Jesus Christ (Eph. 4:13).
- f. Not be judged with the world: By making use of personal judgment, guided by the Holy Spirit, we are convicted of sin (Jn. 16:8), which leads us to repentance and to be in the will of God (2 Cor. 7 :10).

4) INSTRUCTIONS AT THE LORD'S SUPPER:

- a. In his memory: We should not approach his table as a rite (Mt. 15:8), but in memory of his sacrifice, in his honor (1 Cor. 11:24-25), announcing that through his death, He paid the debt of sin: past (Eph.2:1-2), present (1 Jn. 2:1), and with the future expectation "until He comes", that is, it implies the announcement of his resurrection and return, because He lives (Lk.24:5), produces joy and happiness to those who have achieved the forgiveness of sins (1 Cor. 15:14).
- b. Discerning the body of the Lord: It is distinguishing that what is done is not only a physical ceremony (Lk. 22:15), but an act with a high spiritual content: it is the substance of the bread that represents the body of Christ (Col. 1:18), understanding that in his body "He bore the punishment of our peace, that he was wounded for our transgressions and that by his stripes we are healed" (Is. 53:5). It is also to love our brother as He loves us (Jn. 15:12), so as not to be blamed for the body and blood of the Lord (1 Cor. 11:29).
- c. Participate worthily: It does not speak of being perfect to participate (Lk. 22:31-32), but of seeking perfection in Him (Mt. 26:75); it is the opportunity to judge

ourselves by putting ourselves right with God (1 Cor. 11:28), not guided by the soul, because it tends to justify itself (Lk. 12:19), but by means of the Holy Spirit, the which guides us into all truth (Jn. 16:13). To participate worthily is to recognize our condition of weakness and ask for help to avoid being judged by the world and not being accused by the devil.

- d. Not by ritualism: Failure to discern the body of Christ in Holy Communion implies eating and drinking judgment. When we are in the midst of that precious moment we must analyze our actions, repent since we are before the Holy Spirit (1 Cor. 11:29-30).
- e. In the communion of the Holy Spirit: Dinner was prepared in an upper room (Lk. 22:12), a figure of the search for communion with God (Ex. 24:15-16).
- f. Periodicity (1 Cor. 11:25): The Bible does not indicate how many times you should participate, neither minimum nor maximum; however, it indicates that it must be done constantly.

The Lord's Supper is a banquet, it is a feast of liberation and blessing prepared for the people of God; to bring ourselves to account and seek fellowship with Him, so we must participate solemnly and at the same time joyfully that we have been given the opportunity to receive such a blessing through the sacrifice of the Lord.



BAPTISM OF THE HOLY SPIRIT

Matthew 3:11 TPT

Those who repent I baptize with water, but there is coming a man after me who is more powerful than I. In fact, I'm not even worthy enough to pick up his sandals. He will submerge you into union with the Spirit of Holiness and with a raging fire!

INTRODUCTION: In the Old Covenant, the laws were written on stone tablets, with the finger of God, which is the Holy Spirit and that no one could fulfill the law, because although it was good, it did not grant those who knew it, the power to live it. In fact, none of them could fulfill the law, because whoever failed to comply with only one of its commandments, even if he had fulfilled all the others, constituted himself a prisoner of death. That is why the Lord announced that he would bring a better pact, where the laws would no longer be written on stones, but would be written on the hearts and minds of his people, and it was a better pact, because he would grant in this way the ability to live the new law, which would be the law of the Spirit and the Holy Spirit would help us live it.

In chapter 28 of Isaiah, we read that the Lord reproaches the conduct of the rulers of Jerusalem and that of their priests and prophets because instead of being filled with the Spirit, they were intoxicated with wine, in which there is dissolution (Is 18:7-11).

The Lord referring to the time we are living, announced through the mouth of the prophet Isaiah, that he would speak to his people in a strange language and with the tongue of stutterers and with this he announced the coming of the Holy Spirit (LBLA Is. 18:10). What Isaiah was writing about in the previous verse was the language that the Spirit would use to speak to his people, like the speaking in tongues that we know today. When the Lord was about to go up to the cross, he told his disciples that he would go away but that he would send the Holy Spirit to be in them (Jn. 14: 16-17).

There is a confusion in the Lord's people about the infilling of the Holy Spirit and the baptism with the Holy Spirit. Some believe that it is the same thing and claim to have already been baptized from the moment they believed in the Lord, even though they have never spoken in other languages, but we are going to see in the light of the word, that they are two different things. Let's start by looking at the example of John the Baptist (Luke 1:13-15).

John the Baptist was filled with the Spirit, his mother Elizabeth and his father Zechariah were also, but none of them was baptized with the Holy Spirit, because in the Old Testament, the Holy Spirit had never come to dwell in any man and neither did the one who would baptize with the Holy Spirit had come, by this we understand that being filled and being baptized with the Holy Spirit are two different things (Mt. 3:14-11). The word FULL comes from the Greek PLÉDSO (Strong G4130), which means to fill, imbibe, soak. According to the Swanson Dictionary it means to fill completely, to fill to the top.

The word tells us that the Holy Spirit descended like a dove and landed on JESUS (Jn. 1:32-34). The word perch comes from the Greek: MEMO (Strong G3306) which means to stay in one place, dwell. According to Dict. Vine means to remain, stay, live, retain. There is a difference between being filled and being Baptized by the Holy Spirit.

THE BAPTISM

The Holy Spirit comes for the first time to make a home in the believer

The evidence is that he speaks in other tongues (Acts 2:4; 10:45-46; 19:6)

We become a temple of the Holy Spirit (1 Cor. 3:16; 6:9)

We are sealed for the day of redemption (Eph 4:30; 1:13-14)

THE INFILLING

It only descends on, but does not enter, nor does it dwell.

If the person is not baptized, he does not speak in other tongues.

If you are already baptized, be filled completely and speak the tongues, received at baptism.

1. THE HOLY SPIRIT IS THE OTHER COMFORTER (Jn. 14:16, Is 40:1-2): We have the consolation of the Son, who paid all our iniquities and left the consolation of the Spirit. The Holy Spirit is compared in the Bible with various elements such as water and oil, and it is precisely those two elements that are used to treat a wound. The first thing to do is wash the wound to disinfect it and then spread it with oil because it helps to soften it and allows the scabs to be removed without the wound bleeding, that is why we see that the Good Samaritan spread oil on the stranger's wounds and then put wine, which acts as an antiseptic and is also a figure of joy. This is one of the main functions of the Holy Spirit, that is why it is very important that it be received immediately after believing and being baptized in water, because when we come to Christ,
2. SOME FUNCTIONS OF THE HOLY SPIRIT ARE:
 - a. He will teach us all things (Jn. 14:26)
 - b. Bears witness to Christ (Jn 15:26)
 - c. He will guide mature children (Rom. 8:14)
 - d. He will guide us into all truth and let us know the Future (Jn. 16:13)
 - e. He bears witness to us that we are sons (Rom. 8:16)
 - f. Gives us power to be witnesses (Acts 1:8)
3. FOR WHOM IS THE BAPTISM OF THE HOLY SPIRIT? It is interesting that we find this answer in Acts 1:8 where it says: For the promise is for you and for your children and for all who are far away, for as many as the Lord our God calls.
4. HOW IS IT RECEIVED?
 - a. With the laying on of hands (Acts 19:6)
 - b. With prayer (Acts 8:14-15)
 - c. Hearing the message with faith (Acts 10:44; Gal 3:2)

5. BENEFITS:

- a. It enables us to speak the word of God with courage (Acts 4:31)
- b. Gives us strength (Acts 9:31; Eph. 3:16)
- c. The filling of the Spirit brings joy to our lives (Rom. 14:17; Acts 9:31)
- d. Pour out the love of God in our hearts (Rom. 5:5)
- e. It puts us to death to the deeds of the flesh (Rom. 8:13; Gal. 5:16)
- f. He teaches us to pray as we should and intercedes for us (Rom. 8:26)
- g. He gives us power of signs and wonders to witness (Rom. 15:19; 1 Cor. 2:4; Heb. 2:4)
- h. Gives us the fruits of the Spirit (Gal. 5:22; Heb. 13:15)
- i. Renews our soul (Titus 3:5)
- j. Sanctifies us (2 Thess. 2:13; 1 Pet. 1:2)
- k. It will transform our body (2 Cor. 5:4-5; Ro. 8:11)
- l. Helps us abide in the Lord (1 Jn. 3:24; 1 Jn. 4:13)
- m. He prepares us for a wedding (Rev. 22:17)

After we have been baptized with the Holy Spirit, it is our responsibility to maintain the fullness, so that we can participate in all the benefits that we describe and reach perfection. Let us remember that the Spirit can be grieved (Eph. 4:30 BTA 2003), quenched (1 Thess. 5:19) and finally it can be separated (Judges 16:20; Sal. 51:11). Therefore, we cannot neglect this great salvation, as the people of Israel did, but rather let us take care of it with fear and trembling.

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FACETS OF BAPTISM

Ephesians 4:4-6 TPT

being one body and one spirit, as you were all called into the same glorious hope of divine destiny. 5 For the Lord God is one, and so are we, for we share in one faith, one baptism, and one Father. 6 And he is the perfect Father who leads us all, works through us all, and lives in us all!

INTRODUCTION: The Bible teaches us that there is only one baptism (Eph. 4:5) and also in Hebrews 6:2 mentions the doctrine of baptisms; this shows us that there is only one baptism but with different facets; Likewise, one of the meanings of baptism is to immerse repeatedly, indicating that we will be baptized in various ways; and in every facet a regenerating and cleansing work is done in our lives until the image of Christ is formed in us (Rom. 8:29; 2 Cor. 3:18).

The word baptism is translated from the Greek BAPTIZO, which means: Immerse repeatedly, be immersed, purify by immersion, or immerse, be made clean with water, and immerse oneself (Strong G907), this indicates that baptism purifies through immersion in the water, as an act of obedience. It is also derived from BAPTO which means: to wet or soak, to take the color of (Strong G911), it was used to dye clothes, to draw water by introducing a vessel into a larger one, etc. On the other hand, it is derived from BAPTISTA which is the process of dipping and immersion (Strong G910). This exemplifies for us that to be baptized is to be put into something, to be bathed in something and to be dyed the color of Christ. In this study the facets of:

1. **BAPTISM IN REPENTANCE** (Mr. 1:4): Many people have the idea that to repent is to be sad, lament and cry, but the Bible shows that this is not the case, but that these feelings can be manifestations of repentance. The word repentance is derived from the Greek METANOIA which means change of mind and change of mind (Strong G3341), indicating that to repent is to change one's mind, way of thinking, it is when, by the ministration of the Holy Spirit, we understand that we have acted badly. , we have sinned and that we are in need of God (Jn. 16:8). Some of its features are:
 - a. **IT HELPS US TO RECOGNIZE OUR SINFUL CONDITION** (Mr. 1:4): It is the first baptism that all believers go through when they come to the Lord, because it shows us our sinful and lost condition, that being his enemies, he sent his son Jesus so that He will give Himself as a Lamb for our sins (Lk. 3:3; 5:32; Acts 13:24; 19:4; Mt. 3:11). This baptism is also for the Christian when sin has reached him, since it is a constant process, the steps are:
 - i. **Repent** (Acts 3:19, 26:20): When we come to the Lord there are things we must repent of, for example: acts of impurity, sexual immorality, licentiousness (2 Cor. 12:21), homicides, witchcraft, thefts (Rev. 9:21) evil deeds (Rev. 16:9-11).
 - ii. **Convert** (Acts 3:19, 26:20): After repenting conversion is necessary, change of attitudes, that's why when John the Baptist saw that the Pharisees were baptized, he confronted them and indicated that they should produce fruits worthy of repentance (Mt. 3:8).

- b. **WITHOUT REPENTANCE THERE IS CONDEMNATION** (Lk. 13:3,5): It is necessary to consider that salvation is not for everyone (2 Thess. 3:2) because without repentance, no matter how "good" the person is, it awaits eternal damnation.
2. **BAPTISM IN WATER** (Mt. 28:19): It is totally submerged in water, total immersion, and constitutes one of the two ordinances given by the Lord Jesus. Some benefits of water baptism are:
- a. **FORGIVENESS OF SINS** (Acts 2:38): The Bible teaches that through repentance and water baptism, God forgives our sins, that is, purifies us, cleanses us. Forgiveness is translated from the Greek *aphesis* and means to liberate, set free and release from the prison of sin (Strong G859), indicating that in baptism there is freedom. "Freedom" is translated from the Greek *eleuthería*, and means: to be free to live according to our pleasures (Strong G1657), implying that baptism frees us from living enslaved to sin, idolatry,
 - b. **BURIED AND RISEN WITH CHRIST** (Rom. 6:2-4; Col. 2:12). In Genesis 3:19 the Lord told Adam: "With the sweat of your brow you will eat bread until you return to the ground, for from it you were taken. For from dust, you are and to dust you will return", teaching us that God established that man must die to return to earth, but for the Christian, God has left baptism, because in it we become one with the Lord in his death, fulfilling what Genesis 3:19 says, because the Lord substituted us in death.
 - i. **Burial**: It comes from the Greek word *SUNTHAPTO* which means to bury with or together (Strong G4916); it is used in a metaphorical sense, of the believer's identification with Christ in his burial (Vine Dictionary). When we are immersed in the waters, we are buried in sin together with Jesus Christ.
 - ii. **We are raised to walk in newness of life**: The word *resurrect* comes from the Greek word *SUNEGEÍRO* which means: to raise up together with (Strong G4891) and is used of the spiritual resurrection of the believer with Christ (Eph. 2:6). Just as the Lord Jesus Christ rose, and his body was transformed, when we are raised, we rise together with Him to walk in newness of life.
 - c. **GOOD CONSCIENCE** (1 Pet. 3:21): Before coming to the Lord, our conscience was polluted and full of sin, in such a way that it no longer reproved us when we sinned, but by giving our life to the Lord, we obtain a neutral conscience and in baptism we obtain a good conscience.
 - d. **BECOME DISCIPLES** (Mt. 28:19): The Lord Jesus Christ said that whoever believed in Him and was baptized would be made His disciple, therefore, being baptized enables us to be disciples, and stop being believers.
 - e. **PARTICIPATE IN THE RESURRECTION** (Rom. 6:5): In this passage, the word resurrection comes from the Greek word *ANÁSTASIS* which means an elevation (*ana*: up and *histemi*: to stand up) (Strong G386), so everyone who is baptized will be resurrected, plus those who heard about baptism and having the

opportunity to be baptized did not do it, and died without that condition, will not be able to participate.

3. BAPTISM IN THE HOLY SPIRIT (Mt. 3:11): It is the immersion within the Holy Spirit, becoming evident when speaking in other tongues. Sometimes the baptism in the Holy Spirit occurs after being baptized in water (Acts 2:38), it can also occur together with or before baptism in water (Acts 10:47-48), since it is the Lord Jesus who gives it (Mt. 3:11). To receive it we must ask Jesus Christ with all our hearts and yearn for it with all the strength of our soul. By obtaining this baptism we receive the following:
- a. GIFTS (1 Cor. 12:4; Acts 10:45; Heb. 2:4; 1 Cor. 12:4,7-11): The word gift comes from CHARISMA which means gift of grace and gift that involves grace of part of God as the giver (Strong G5486), they are gifts given by grace for the edification of the body of Christ (Rom. 12:4-6).
 - b. GUIDANCE (Jn. 16:13): Guianza is derived from the Greek JODEGUÉO which means to go forward on the path and guide, literally: to guide the blind (Strong G3594). In this facet the Holy Spirit goes before the believer advising, directing to all truth, because He does not speak on his own account, but on God's (Acts 13:2).
 - c. TEACHING (Jn. 14:26): The word teaching used in this verse is translated from DIDASKO which means to give instruction (Strong G1321). The Holy Spirit is a teacher in us, giving us instructions, revelation (Lk. 12:12), in the way that Ezra taught the law to the people of Israel (Neh. 8:8).
 - d. FULLNESS (Acts 2:4): The Holy Spirit fills us, the Bible emphasizes that we must keep or remain filled with Him, always (Eph. 5:18), so as not to satisfy the desires of the flesh (Gal. 5:16).

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FACETS OF BAPTISM #2

Ephesians 4:4-6 TPT

being one body and one spirit, as you were all called into the same glorious hope of divine destiny. 5 For the Lord God is one, and so are we, for we share in one faith, one baptism, and one Father. 6 And he is the perfect Father who leads us all, works through us all, and lives in us all!

INTRODUCTION: In Hebrews 6:2, we are exhorted to move towards maturity, indicating that the rudiments of the doctrine must already be known, and one of those rudiments is the doctrine of baptisms, which contemplates seven facets that every Christian must know for a firm and sure growth, which will prepare it for the total restoration. In the previous topic, four facets were studied (Repentance, Water, Holy Spirit and Fire), so it is necessary to know them fully.

The facets of baptism constitute a process where God deals specifically with each Christian, to carve in him the image of Christ, and return him to his original form. In this theme the three remaining facets are developed, they are: baptism in the Body, baptism in Christ or in the Lamb and baptism in the Father.

1. BAPTISM INTO THE BODY (1 Cor. 12:13): The church is the mystical body of the Lord Jesus (Col. 1:18). Baptism into the Body refers to committing and identifying with the church we attend, having unity, remaining in harmony, etc. At Pentecost, everyone was unanimous together, in the same feeling (Acts 2:1), this baptism can come as a consequence of tribulation, persecution, poverty, etc. where one does not think of a personal solution only, but of the common good (Acts 2:44-46). Some of the characteristics of those who live this baptism are:
 - a. PERFORMS HIS FUNCTION IN THE BODY OF CHRIST (1 Cor. 12:14-20): He who has been baptized into the body knows and understands that not only he can do everything, but that each one has different functions, that is why he is not sectarian, because he would be separating himself from the body; this teaches us that each one has a function and we must take advantage of every gift that the other members of the body have.
 - b. HE DOES NOT HARM THE BODY OF CHRIST (1Co.12:26): When the person lives this facet of baptism, he is not indifferent to what is happening to others; just as physically when we hurt a finger, the whole-body hurts (Mt. 25:36).
 - c. RECOGNIZES THE FIVE MINISTRIES (Eph. 4:1-12): Recognize that the ministries are the joints of the Body, by means of which it remains united, becoming the only means by which we will grow according to the will of God, since there are anti-ministries that seek unity, but to do what is contrary to the will of God as happened in the tower of Babel (Gen. 11:4).
 - d. CANNOT STOP LOVING HIS BROTHERS (Jn. 13:34-35): A characteristic of this baptism is that the person cannot stop loving his brothers, not only as a verbal or momentary expression, but with true love. that remains even in difficult times (Prov. 17:17).

2. **BAPTISM IN CHRIST OR IN THE LAMB (Eph. 5:31-32):** It means our insertion in Him (Rev. 3:12). For this baptism it is necessary to have participated in the previous ones, dying to the world (Gal. 5:24) and living for Christ (Gal. 2:20), loving him and longing for his secret coming (Stg. 5:7), because as we surrender all areas of our lives to the control of the Holy Spirit, He will restore our soul (Jn. 14:26), through the ministers (Eph. 4:11-13; 1 Pet. 5:6).

A necessary step for the image of Christ to be carved in our lives is to be baptized in the Word (Eph. 5:26), since it makes us truly free (Jn. 8:32,36), it produces the necessary faith to work (Rom. 10:17) and to receive what God has for us (Gal. 3:2). By immersing ourselves in the Word, we receive love for the truth (Eph. 4:15), cleanliness (Jn.15:3), sanctification (Eph. 5:26), strength (1 Thess. 1:6), joy, freedom (Jn.8:32).

The benefits we get from this facet of baptism are:

- a) **THERE IS NO CONDEMNATION.** (Rom. 8:1).
 - b) **PARTICIPATE IN THE FIRST TURN OF RESURRECTION**, if we die (1 Thess. 4:16-17).
-
3. **BAPTISM IN THE FATHER (1 Cor. 15:28):** It is the last facet of baptism, and it consists in that, in the way we left God and come to earth, the time comes in which, in that way, we will return to Him. This process begins when we are baptized in repentance, and then we go through each of the facets until we arrive at the baptism in the Lamb, that is, the moment in which we are brought into the Lord Jesus Christ, (Rev. 3:12, 22:1-2), so that in the same way that Eve entered Paradise inside of Adam, we enter Heaven inside of Christ. Some important aspects of this baptism are:
 - a. The baptism in the Father will be fulfilled after all the enemies of the Lord are defeated, that is, after the White Throne Judgment (1 Cor. 15:26-28; Rev. 21:14).
 - b. Not all Christians will be baptized into the Father, only those who were previously found worthy and were taken in the Parousia or experienced the ex-anastasis. The Bible presents us with figures of baptism in the Father, some of them are:
 - i. **THE TABERNACLE (Ex. 40:17-38; Num. 9:15-17):** In the tabernacle, the priests represent all those Christians who were baptized in the Lamb, the tabernacle represents Jesus Christ, who is the tabernacle of God (Jn. 1:14) and the cloud represents the Father, because from it God descended when the tabernacle was inaugurated, when he manifested himself on the Ark of the Covenant (Lev. 16:2). Whenever the cloud moved, the people followed it, a figure that after this baptism, we will always be with Him.
 - ii. **THE MOUNT OF TRANSFIGURATION (Lk. 9:28-36):** On the mount of transfiguration, Moses represents the Christians who died and who in the Parousia will rise again and be baptized in the Lamb (1 Thess. 4:15-17), the disciples represent the Christians who went through the entire process of baptism and were finally baptized into the Lamb at the Parousia (1 Cor. 15:52), Elijah represents those who were taken away without seeing death, like Enoch (Gen. 5:24) and Elijah himself (2 Kings 2:11) and the cloud that descends and envelops them, represents the Father. This teaches us

how Jesus Christ is immersed in God the Father and we together with Him, fulfilling the verse that indicates that God would be all in all (1 Cor. 15:28).

- iii. THE TEMPLE OF THE NEW JERUSALEM (Rev. 21:22): Jesus Christ said that he would make the victors a column of the Temple of their God and that they would never leave there again (Rev. 3:12), giving the promise that those who culminate the process of baptism, they will return to the Father, from where they came, and they will never leave there again, because they will live eternally with Him, fulfilling "and I will return to the house of the Lord for long days" (Ps. 23:6 LBLA).

We must ask the Lord to make all facets of Baptism a reality in our lives. Our longing is to participate in the aspect of the Baptism in the Lamb, so we must be baptized in repentance, water, Holy Spirit, fire, and in the body. The facet of the baptism in the Lamb opens the door for us to participate in the Baptism in the Father, that is, to return again to the Most High God. That is why we see that the Ark of the Covenant was composed of 3 objects (Heb. 9:4), the manna that represents Jesus Christ (Jn. 6:49-51); the Tablets of the law represent the Father, because He wrote them and placed them in the hands of Moses (Ex. 31:18); and Aaron's rod, represents the Holy Spirit, and they were placed inside the Ark of the Covenant, which represents the Most High who surrounds all things.

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THE BENEFITS OF THE BLOOD

Hebrews 9:13-14 TPT

Under the old covenant the blood of bulls, goats, and the ashes of a heifer were sprinkled on those who were defiled and effectively cleansed them outwardly from their ceremonial impurities. 14 Yet how much more will the sacred blood of the Messiah thoroughly cleanse our consciences! For by the power of the eternal Spirit he has offered himself to God as the perfect[a] Sacrifice that now frees[b] us from our dead works[c] to worship and serve the living God.

INTRODUCTION: The Old Covenant established various types of sacrifices, in general, it assumed in the offeror, the awareness that death due to sin was upon him, therefore he had to offer the sacrifice so that it would be accepted by God. The blood of the sacrifice had to be sprinkled because it represented life itself (Lev. 17:11).

Jesus Christ, as the "Lamb of God" who takes away the sin of the world (Jn. 1:29), presented himself as the perfect sacrifice and his blood, unlike the old covenant, does not cover but completely cleanses all sin. Therefore, the lost and hopeless man can be saved through the blood, which was shed on the cross of Calvary by the Lamb of God. The Bible declares that the Christian is chosen by God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with his blood (1 Pet. 1: 2-3), therefore we can enjoy its benefits, some of them are:

1. **PURIFIES:** The Christian must know and experience the benefits of that blessed blood, since he received Jesus Christ in his heart, he began to act in the new life until he was presented pure before the Lord and lived forever with God. The law given through Moses established that all sin must be purified with blood, through a sacrifice (Lev. 14:25), and in the book of Hebrews, it is said that almost everything is purified with blood, according to the law of Moses (Heb. 9:22). The word "purified" is translated from the Greek KATHARIZO, which means: Clean and free from all mixture (Strong G2511), which indicates that the blood of Christ cleanses any type of sin (2 Cor. 5:17).
2. **IN IT THERE IS REDEMPTION:** The word "redemption" is translated from the Greek LUTRÓO which means: release against receiving a ransom (Strong G3084), this means: Release by paying a ransom price, that is why the work of Jesus Christ redeemed men from all iniquity (Titus 2:14), He ransomed us from the vain way of life that was inherited from the fathers (1 Pet. 1:18), from the slavery of tradition, and the only payment of ransom was the precious blood of Jesus Christ
3. **TAKES AWAY SIN:** The New Testament teaches that the blood of bulls and goats cannot take away sins (Heb. 10:4), but only that of Christ, who once for all performed a single sacrifice for the sins (Heb. 10:12) of all mankind (1 Jn. 2:2). The blood of Christ takes away sin, because in Him there is no sin. (1 John 3:5). The word "remove" is translated from the Greek AÍRO which means to lift, carry, take up or out (Strong G142),

so Christ carried our sins on his shoulder, he took them so that the believer would no longer carry them.

4. HE CLEANSSES FROM ALL SIN (1 Jn. 1:7): When speaking of cleaning, it refers to the Greek word KATHARIZO which means: to make clean, to cleanse from the contamination of sin and to declare clean or pure (Strong G2511), which It indicates that the blood of Christ cleanses the believer from all sin, and even diseases, like the leper who told Jesus that if He wanted He could cleanse him (Mat 8:2).
5. CLEANSSES THE CONSCIENCE (Heb. 9:14): The blood of Christ cleanses the conscience from dead works, which allows the believer to serve God. Conscience refers, according to the VINE dictionary, to “that faculty through which one comes to know the will of God, as that which is willing to govern life, for example: the sense of guilt before God (Heb. 10 :2) ”and on the other hand, conscience is “that thought process that distinguishes what it considers morally good or bad, praising what is good, condemning what is bad, and thus prompting to do the first and avoid the last”.

Using these definitions, we understand that the blood of Christ is sufficient to cleanse the believer's thinking, strengthening his conscience so that he clearly distinguishes (1 Cor. 8:7), between what comes from God and not be influenced by what comes from the enemy.

6. WE HAVE PERMANENCE IN THE SON (Jn. 6:56): The act of the Lord's Supper provides permanence in the Son, since Christ affirmed that whoever ate his flesh and drank his blood would remain in Him, and He in the believer.
7. WE HAVE FELLOWSHIP (1 Cor. 10:16): “Fellowship” is translated from the Greek KOINONÍA, which means: having in common, fellowship, the part one has in anything, participation, a fellowship recognized and enjoyed (Strong G2842). Believers have fellowship with Christ through partaking of the Lord's Supper.
8. BRINGS US CLOSER TO GOD (Eph 2:13): The Bible says that once upon a time, man walked disobediently away from God (Rom. 11:30), however, through the blood of Christ, he was made close to God. The blood of Christ changes the heart to draw us closer to God.
9. THERE IS AN ENTRANCE TO THE MOST HOLY PLACE (Heb. 10:19): The Most Holy Place was the place of the Tabernacle built by Moses, where the Ark of the Covenant was, which represents the presence of God; but now through the Blood of Christ we have entrance to the true Holy of Holies, to get to know the Lord more closely and rejoice in Him.
10. SANCTIFIES US (Heb. 10:10): The blood of Christ on the life of the believer sanctifies and regenerates, therefore we must not underestimate it, nor take it in little, since God will punish whoever considers it unclean (Heb. 10: 29).

11. HE BRINGS US PEACE (Col. 1:20): The Lord brings peace to the life of the believer through his blood, with the purpose of reconciling him with the Father, and presenting him, holy, without stain and blameless. (Col. 1:22).
12. MAKES US FIT (Heb. 13:20-21): "Fit" translates from the Greek word KATARTÍZO, which means: to fit, equip, and prepare (Strong G2675). The blood of Christ makes the believer fit to do his will, removing, or adding aspects in his life that will allow him to grow and be built.
13. IT IS A SIGN OF A NEW COVENANT (Heb. 8:8-13): God establishes a new covenant, with better promises than the previous one. Jesus is the mediator of the new covenant (Heb. 12:24), which is sealed with blood and made that sacrifice enough, once and for all, for which we are partakers and heirs of all the blessings that come after Him.
14. HE GIVES US LIFE (Jn. 6:53): When we partake of his flesh and blood, we have life. The word "life" is translated from the Greek ΖΟÉ, which means life as God has it, that which the Father has in himself and that He gave to the incarnate Son to have, life in himself and that the Son manifested in the world (Strong G2222). This eternal life is the present and real possession of the believer due to his relationship with Christ (Jn. 5:24; 1 Jn 3:14), which will one day extend to the body, guaranteed by the resurrection of Christ (2 Cor. 5:4; 2 Tim 1:10).
15. IT TAKES AWAY NEGATIVE ANCESTRAL INHERITANCES (1 Pet. 1:18-19): This passage indicates that we were redeemed from the vain way of living inherited from our parents, through the blood of Christ, that is, the sacrifice of Jesus sets us free. the believer from inheritances of family curse since the curse genetics in the believer is changed to the blessed genetics of the Son of God. The Blood of Christ cuts any generational bond of evil, to walk in newness of life.

With these benefits, the great love of God for his children is understood (Jn. 3:16), since Christ came to reconcile all things "of those that are in heaven and those that are on earth (Eph. 3: 10-11; Col. 1:20; Heb. 9:23-24). We must know that the blood of Christ was shed once for salvation and is sprinkled for purification and perfection until the day everything is perfect.

THE COVERAGE

Matthew 22:9-14

Now I want you to go into the streets and alleyways[a] and invite anyone and everyone you find to come and enjoy the wedding feast in honor of my son.’ 10 “So the servants went out into the city streets and invited everyone to come to the wedding feast, good and bad alike, until the banquet hall was crammed with people! 11 Now, when the king entered the banquet hall, he looked with glee over all his guests. But then he noticed a guest who was not wearing the wedding robe provided for him. 12 So he said, ‘My friend, how is it that you’re here and you’re not wearing your wedding garment?’ But the man was speechless. 13 “Then the king turned to his servants and said, ‘Tie him up and throw him into the outer darkness, where there will be great sorrow, with weeping and grinding of teeth.’ 14 For everyone is invited to enter in, but few respond in excellence.”

INTRODUCTION: Speaking of coverage implies speaking of authority, of covering, of protection, of subjection, of dressing to be prepared for the wedding with the Beloved. When speaking of authority, reference is made to the five primary ministries that are delegated by Jesus Christ, with the purpose of covering, clothing, and protecting the Church (1 Cor. 11:3). The book of Proverbs 31:21 (BTX2), shows us the virtuous woman who covers herself with double garments, this woman is a figure of the bride of Christ who has Pastoral and Apostolic coverage. It is the five primary ministries that cover and clothe the bride (2 Cor. 11:2).

In Matthew 22:11-13 the Bible tells us about a man who enters a wedding but is not dressed in a wedding garment, and the servants have to take him out (they know who is covered), in order to understand this parable we have to know an old Jewish custom: at a wedding those who were getting married had special clothes different from everyone, but at the door (which is Christ) there were the servants (the ministers) with suits that the groom provided for all the guests and this was like a badge to those who had truly been invited, and just like this man is kicked out for not getting dressed, in the same way many are kicked out of the party, because it is not at the entrance that accounts are demanded but that it is at the end where the punishment of iniquity will be given to all those who did not allow themselves to be clothed.

1. BENEFITS OF BEING UNDER COVERAGE:

- a. LIFE IN ABUNDANCE: As a result of subjecting ourselves and obeying our coverage (Gen. 27:15-16); without being afraid of the times and of the judgments that come on the earth, because we have double coverage (Prov. 31:21).
- b. GUIDANCE, PROTECTION AND PREPARATION. In God's plan under the care of ministers of the Spirit (Eph. 4:12).
- c. ANOINTING, JOY, REVELATION AND SPIRITUAL FOOD: We will not need them because it is through the coverage that God gives to his people (Ps. 133:1-3; Eph. 1:17; Ps. 23:2).

- d. **DISCIPLINE AND CORRECTION:** So as not to stray from the path of holiness (Ps. 23:4; 1 Cor. 3:1-3; Ga. 3:1-3).
 - e. **BE PREPARED FOR THE PAROUSIA:** Like Rebekah when Eleazar presented her to Isaac, as a pure virgin (Gen. 24:64-66; 2 Cor. 11:2).
2. **BENEFITS OF BEING UNDER COVERAGE:**
- a. **SUBJECT TO THE MINISTERS:** This is done out of love for God and the ministers, but also for the delegations that they place to lead within the body of Christ (Elders, Deacons, Servants, Acts 6:3-4; Phil. 1: 1; Rom 13:1; Num 11:16-17).
 - b. **TITHE AND OFFER FOR THE WORK:** Like Abraham, he recognized Melchizedek's authority and gave him tithes of everything (Heb. 6:1-2;4-5). By doing so we will obtain the benefits of our coverage. (Mal. 3:10-12; 1 Cor. 9:7-11).
 - c. **COMMITMENT TO SERVE IN THE MINISTRY:** Working with love for the Lord according to the vision that God has given to the minister (Acts 6:1-3; 1 Tim. 3:1-6; 2 Tim. 2:20-21).

Example of Characters that recognized coverage and their reward:

- 1. Genesis 3:21 Adam and Eve (reconciliation) After they had sinned, God covers them with coats of skins, as a sign of reconciliation between Him and men through the lamb that took the skins.
- 2. Zac. 3:3-5 Joshua (justification) We see the high priest Joshua (figure of our Lord Jesus Christ) with vile or filthy clothes, but then they dress him up, this dress is for our justification.
- 3. Esther 2:12 and 17 Esther (purification and wedding) Esther gets dressed and during this time she does not look at the king and in the stage of preparation to get married, in which she must suffer and demonstrate her fidelity and consecration until the moment of the King's call for the wedding. Esther receives the garment that belonged to Vashti and is chosen to marry the king because of her fidelity, but we see that she marries after six months of being in myrrh (suffering, trial) and six months of perfumes (raining, bonanza) representing what must happen to the bride before the Parousia of the Lord).
- 4. Gen. 27: 15-16 Jacob (Blessing) Jacob is covered with the kid's skin on his neck (will) and his hands (works), but he also allowed himself to be covered with his older brother's clothing and his father Isaac blessed him.
- 5. Lc. 15:22 Prodigal Son (joy the party) The prodigal son leaves the shelter and goes to the pigsty, but when he realizes his condition he returns, they clean him (the restaurant is a process) and then they give him clothes to be able to enter the party, this means that without coverage there is no party.
- 6. Ex. 28:41 Aaron (priesthood) Moses dresses Aaron to exercise the priesthood before Jehovah, but at the end of his days we see that they are taken from him in public for not confessing his faults.
- 7. Gen. 37:3 Joseph (preparation for the mission) Jacob covers Jose with a colored tunic, in preparation for after his brothers sold him. God will use him to preserve the life of his people.

The ministers that God has left are cities of refuge; They are gifts that He gives to the church, so we must be grateful to Him and remain in the coverage He has given us to obtain all the benefits of Him and be prepared for the encounter with our Beloved Jesus Christ (2 Cor. 11: two)



THE FRUIT OF THE SPIRIT

Galatians 5:22-23

But the fruit[a] produced by the Holy Spirit within you is divine love in all its varied expressions: joy that overflows, peace that subdues, patience that endures, kindness in action, a life full of virtue, faith that prevails, gentleness of heart, and strength of spirit. Never set the law above these qualities, for they are meant to be limitless.

INTRODUCTION: On a certain occasion the Lord Jesus Christ was teaching his disciples about the importance of taking care of false prophets and precisely emphasizes that by the fruits they would know them, telling them that these false prophets would come dressed as sheep, but inside they would be wolves. raptors (Mt. 7:15-16). What is interesting is that the Lord relates the fruits with the interior, implying that the fruits are precisely the manifestation of the interior of man, that is, his character. So also, when the Lord confronts the Pharisees, he makes them see the inside of him in contrast to his appearance (Mt. 23: 25-28).

The word “fruit” comes from the Greek word KARPOS (Strong G2590) which means, fruit (as plucked), literally or figuratively: result in benefit, offspring, fruit. The Greek word where it has its base is the word JARPAZO, which interestingly is related to the rapture (1 Thess.4:17), teaching us that those who will be raptured are those who bore fruit, becoming the first fruits of the Lord. The VINE dictionary defines it as: The fruit is the visible expression of the power that works internally and invisibly, the character of the fruit being evidence of the character of the power that produces it. Let us then see what the visible evidence (fruits) of a life filled with the Holy Spirit of God is.

RESTORATION EBENEZER MINISTRIES

1. LOVE (G26 AGÁPEE): It is necessary to fulfill the commandment to love the Lord with all our being, (Lk. 10:27), now as children of God we can love because He loved us first (1 Jn. 4:19); the fruit of love (ÁGAPE), is precisely to duplicate the way God loves man, it is the love that surpasses all human understanding, it is to treat others as God treats them. It is not the love with which I love my family, spouse, or children, but the ability to love what is not lovable, to love what we do not like. In Matthew 5:43-48 we see the capacity of the fruit of love (Agape), which takes us to the level of loving our enemies, thus showing the characteristic of God, who makes the rain fall on the just and the unjust. Agape is the love that even goes beyond our own will, coming to love, just as the Lord himself loves.
2. JOY (G5479 JÁRA): It derives from the Greek JÁRA which means joy, delight, enjoy, rejoice, pleasure, joy, greatly, full of joy (Strong 5479) and from the Greek JÁIRO which means rejoice, be happy (Strong 5463). The word declares to us that the joy of the Lord is our strength, since in our lives at some moments we will have to face adverse situations such as: deserts, disappointments, illnesses, failures, economic bankruptcies, and different types of trials (1 P. 1:6). The joyful fruit will allow us to go through all these situations without losing our delight, happiness, and joy even when the adverse situations are not resolved, since the external will not determine our state of mind.

This fruit is very important for our lives, for that reason the Bible tells us that the Lord Jesus Christ was given joy before Him so that He could go to the cross and be able to endure it (Heb. 12:2), it is something illogical to the mind human that through adversity we can have joy and strengthen others. This example is observed in the apostle Paul, who despite his imprisonment, was joyful and invited the brothers to rejoice. Some examples of the effect of this joy are being joyful despite enemies (2 Chr. 20:27), instead of being sad (Jn 16:20), instead of crying (Jer. 31:13), instead of in mourning (Is. 61:3), in tribulations (2 Cor. 7:4), in trials (2 Cor. 8:2), in ministerial suffering (Col. 1: 24) in suffering for the gospel (Acts 5:40-42).

3. PEACE (G1515 EIRENE): The meaning of this fruit is defined as: Peace, harmony, tranquility; in certain contexts, it is considered under the concept of Shalom in the OT, that is, well-being, health, free from worry (Dict. Swanson). The Lord's desire is that we achieve comprehensive prosperity (3 Jn. 1:2) but for this it is important to have peace in our lives, that all our thoughts and feelings are in total harmony. Peace comes to fulfill the functions of an arbitrator, which governs and sanctions our actions, guiding us to make important decisions, reconciling our thoughts. It does not mean that we will not have problems, but that amid problems we will be able to have peace (thoughts in order, a mind free from worry,) and that peace will guard our minds and hearts (Phil. 4:6-7).

One of the diseases of this time is the stress that goes hand in hand with anguish, causing diseases called psychosomatics, having their origin in the soul, for this reason the word tells us that we must pursue peace (Heb. 12:14), and in what depends on us being at peace with others (Rom. 12:18), peace prepares us for holiness, without it no one will see the Lord, and in turn holiness makes us irreproachable, without stain to that when He comes He will find us in a fruitful state of peace (2 Pet. 3:14).

4. PATIENCE (G3115 MAKRODSUMIA): The term patience comes from the Greek word MAKRODSUMIA, which means: Resistance, constancy, perseverance, and tolerance. It is used to indicate temperance or fortitude. The Barclay dictionary defines patience as: constant spirit that will never yield, it is that patience and faith that receive the promise (Heb. 6:12).

This fruit is not only waiting, but the virtue to be able to follow the Lord amid difficulties, it is having the ability not to give up, nor to back down in the face of any vicissitude in life, being formed in character. The word tells us that we are not among those who shrink back to perdition (Heb. 10:37-39), but that we patiently await the coming of the Lord (Jas. 5:7).

5. KINDNESS (G 5544 JRESTÓTES): The Greek word JRESTÓTES means: Moral excellence in the sense of conduct, kindness, gentleness, gallantry, and integrity, but also from the word Jrestos which means to improve, perfect, kind, with simplicity and is used to indicate docility (Strong 5543). Considering some of the biblical versions, they translate the word benignity as: Kindness (Pilgrim Bible), Understanding (Castilian Bible), Affable (Jerusalem Bible 1976, DRAE: affable. Adj. Pleasant, sweet, soft in conversation and the deal.)

We can understand then that kindness is the facet of the fruit that is manifested in the life of a believer, when he demonstrates his conduct, externalizing kindness, gentleness, understanding, being affable, with simplicity of heart towards the people of God (Eph. 4:32), and even toward unbelievers (2 Tim. 2:24).

He who possesses this virtue does not act aggressively (Titus 3:2). Kindness denotes docility to be molded by the Lord, like clay in the hands of the potter (Jer. 18:1-6). This facet can only be given through the Holy Spirit, the Lord gives us his best example because he is kind even to the ungrateful and evil (Lk. 6:35, Ro. 2:4), for this reason he sent his Son to die on the cross in our place. Kindness is expressed in terms of grace, tenderness, and compassion. Let's look at an example of kindness:

THE APOSTLE PAUL IN THESSALONICA (1 Thess. 2:7-8). Paul tells the Thessalonians that he had been tender with them, comparing himself to a nurse who tenderly cares for her children, so that nothing happens to them, and that through that kindness he taught them to behave as worthy children of God.

6. KINDNESS (G19 AGADSOSUNE): The Greek word AGADSOSUNE means: Useful, excellence and is used to indicate uprightness of heart and an attitude of beneficence (Strong G19), which is derived from AGATHOS which means help and good things (Strong G18). Kindness is an attitude of help towards other people, with an upright heart, without hypocrisy, or vainglory, and without interest; this help can be through prayer, as the apostle Paul asked (Rom. 15:30).

It denotes an attitude of beneficence towards the needy (Acts 20:35), giving them things, for their provision. Kindness should be characteristic of regenerate people, Paul wrote to the brothers in Rome that they were full of kindness and that they were able to admonish one another (Rom. 15:14), indicating that kindness is a firm quality, it is doing good to others not necessarily by gentle means, but also by warning others that they have done something reprehensible.

PAUL WITH THE CORINTHIANS (1 Cor. 5; 2 Cor. 2:1-8). Paul strongly admonishes the brothers from Corinth for a case of immorality in the congregation, but in the second letter, he lets them know that he did it with sadness, with pain, hoping to receive a favorable response from them. This attitude of the apostle Paul is characterized as kindness.

PAUL REBUKE PETER (Gal. 2:11). In the church of Antioch, Peter separated himself from the Gentiles so as not to eat with them, because he was afraid of the criticism of the Jews and with his attitude he dragged Barnabas, for which Paul, making use of kindness, rebuked Peter knowing that Jews and Gentiles were justified by God and that there was no longer any difference (Rom. 10:12).

We have only seen a part of the fruits of the Holy Spirit, understanding that for these fruits to manifest, a life filled with the Holy Spirit is necessary, the fruits being the result, the reflection, and the evidence of said fullness. We must understand that for our spiritual life it is of vital importance to work in that search for the constant filling of the Holy Spirit, since without fruits

we will not be able to fully live the gospel, we could have gifts that bless and edify others, but without the fruits we would be left without own benefit, but we must know that the Lord's desire is that we bear much fruit (Jn. 15:8, Jn. 15:16).



THE FRUIT OF THE SPIRIT #2

Galatians 5:22-23

But the fruit[a] produced by the Holy Spirit within you is divine love in all its varied expressions: joy that overflows, peace that subdues, patience that endures, kindness in action, a life full of virtue, faith that prevails, gentleness of heart, and strength of spirit. Never set the law above these qualities, for they are meant to be limitless.

INTRODUCTION: Traditionally it has been taught that there are nine fruits, described in Galatians 5:22, but it is necessary to take the word into account to note that there are at least three more fruits, which leads us to the understanding of twelve fruits.

DEVELOPMENT: The New Testament was written in the Greek language, not in Spanish or English, and when we investigate a little about it, we find in the book of Ephesians chapter 5:9, two more fruits of the Holy Spirit, let's see some translations of this verse:

- a) Eph 5:9 For the fruit of the light consists of all goodness, justice, and truth.
- b) Eph 5:9 For his Spirit makes us act with goodness, justice, and truth.
- c) Eph 5:9 For the fruit of the Spirit is in all goodness and righteousness and truth.
- d) Eph 5:9 Because the fruit of the Spirit is in all goodness, justice, and truth.
- e) Eph 5:9 Because G1063 the G3588 fruit G2590 (KARPOS) of the G3588 Spirit G4151 is in G1722 all G3956 goodness, G19 • G2532 justice G1343 and G2532 truth), G225

In the original Greek, it does not say the fruit of light, but the fruit of the Spirit, adding in this verse two more fruits: Justice and Truth. In Hebrews 13:15, we see a fruit called: Fruit of lips that confess his name. Based on these verses we then add twelve fruits of the Holy Spirit, but we also find in the book of Revelation that the Tree of Life produces twelve fruits (Rev. 22:2).

Considering that Psalm 119:160 tells us that the sum of the Word of the Lord is true, then let us add the nine fruits described in Galatians 5:22, plus the two fruits described in Ephesians 5:9, plus the fruit described in Hebrews 13:15 and we get twelve fruits in all. It is surprising since the number twelve in the scripture speaks to us of the government of God, understanding that only under the government of the Holy Spirit, it can bear fruit, becoming like a tree of Life, which brings healing.

The word "fruit" comes from the Greek word KARPOS (Strong G2590) which means, fruit (as plucked), literally or figuratively: result in benefit, offspring, fruit. The Greek word where it has its base is the word JARPAZO, which interestingly is related to the rapture (1 Thess. 4: 17), teaching us that those who will be raptured are those who bore fruit, becoming the first fruits of the Lord. The Vine dictionary defines it as: the fruit is the visible expression of the power that

works internally and invisibly, the character of the fruit being evidence of the character of the power that produces it.

Let's see then what are the visible evidence (fruits) of a full life and under the government of the Holy Spirit of God, in the previous topic we saw the first six, we will continue with the remaining six:

1. FAITH (G4102 ΠÍSTIS): The word faith is translated from the Greek ΠÍSTIS which means: Firm persuasion, conviction based on hearing, confidence, security, faith and fidelity, the Swanson Dictionary describes faith as: what can be believed, a state of certainty in relation to faith, trust, believe to the point of having total trust, reliability, vow of fidelity. By faith we believed, accepted, and were justified before the Lord, that was the faith that saved us, but faith as a fruit tells us not only to believe in God, it is not only what we believe, but the way in which we act accordingly to what we believe, that fidelity makes us trustworthy. It is when our attitudes allow others to believe in us, and in the work that God has done in our lives.

In John 2:23-24, it tells us that many, seeing the signs, believed in Jesus, (had faith), but Jesus did not trust them, even though they were believers, they were not trustworthy or faithful. When the apostle Paul gives instructions to Timothy, he tells him to entrust what he has learned to faithful, trustworthy men, in other words, to men who have the fruit of faith in their lives, who would be able to teach others. (2 Tim. 2:2)

2. MEEKNESS (G4236 ΠΡΑΪΤΕΣ): This word means: Meekness and humility. Meekness is the fruit that disposes the soul to accept God's dealings, that is why the greatest example of meekness is our Lord Jesus Christ (Mt. 11:29). This word has its origin in several Greek words (G4239 ΠΡΑΪΣ), which They explain a little more about its meaning, for example, it tells us that it is the virtue of character that: It is the secret of composure, the man who never gets angry at the wrong time, like the Lord Jesus Christ who declares that he is meek and humble (Mt. 11:29), but at the time we see him entering the temple and overturning the tables of the moneychangers (Mt. 21:12-13), meekness is being under perfect control.

Meekness is not being docile or lacking courage, it is not being sentimentally tender, it is not being passive at all times, but rather knowing how to react appropriately to circumstances, we see a shadow and example in the life of Moses (Num. 12: 3) that he was the “meekest” man on earth, but that Moses was the same man who acted decisively and flared up in anger when necessary. Such a character, no man can achieve by himself, only under the filling of the Holy Spirit.

3. TEMPERANCE (G1466 ΕΝΚΡΑΤΕΙΑ): Derived from the Greek ΕΝΚΡΑΤΕΙΑ (Strong G1466) and from ΚΡΑΤΟΣ which means self-control, the Thayer Dictionary defines temperance as the virtue of self-control that dominates one's desires and passions, especially sensual appetites (per - Possessing or related to the sensations of the senses. Self-control is the fruit that allows us not to abuse, not go to extremes, not get out of

control, in relation to what we see, hear, speak, for example: the food itself It is neither good nor bad, but it can become bad when consumed in excess, causing damage to health. The sensual speaks to us of our senses, not only the sexual, although it includes it. Passions are very strong desires that the human being has. soul, for example we see in the bible: youthful passions (2 Tim. 2:22), impious passions (Jud. 1:18), Degrading passions (Ro.1:26).

Self-control is the internal control of the passions, which is manifested in refraining from doing or not doing certain things, which will result in one's own benefit. That is why Paul said that everything was lawful for us to do, but not everything was profitable and not everything edified (1 Cor. 10:23), in addition, he recommended that we be temperate, as appropriate, and stop sinning (1 Cor. 15: 3. 4). The apostle Paul says that everyone who competes, abstains (temperance, self-control) from everything, to receive a corruptible crown (1 cor.9:25). However, we must manifest self-control, because we will receive an incorruptible crown that God has reserved for us. Temperance is self-control by being balanced.

4. JUSTICE (G1343 DIKAIOSÚNE): The word Justice that we see in Ephesians 5:9 means character or quality of being straight or just (Dict. VINE). The majority of Christians believe that Justice is only based on that which comes from Justification, which is by the Sacrifice of Christ; and really if we did not have this justification (considered innocent) we would be nothing (Rom. 5:1-2), however we must advance until we find the fullness of Justice in us, which is being already justified in the inner man, that is advance to be clothed with justice with fine linen that are the just works of the Saints. (Rev. 19:8)

It is necessary to understand that The Lord is the one who gives us Justice, through the sacrifice of his son; but justice reaches its fullness (Mat 3:15) in us when we practice it, since that is what the Lord demands of us (Mic 6:8). It is to do the right thing at the right time, but not according to human thought, but according to the thought of the Lord (Mt. 6:1), the Pharisees had their own justice, but the Lord demands that we must overcome the justice of the Pharisees to enter the kingdom (Mt. 5:20). For that reason, Paul says that he does not want to be found in his own righteousness (Phil. 3:9).

The scripture teaches us that it is Justice before God: Defend the Orphan and advocate for the widow (Is. 1:17), distribute to the poor (Ps. 112:9), have mercy on the poor (Dan. 4:27), always believe the Lord (Gen. 15:6), not give usury money (Dt. 24:12-13), be loyal (1 Sa. 26:23), stand up against the Plague (Sal 106 :30-31), fear the Lord and delight in his commandments (Sal 112:1-3), be fair in all judgment (Lev 19:15 LBLA). The Justice fruit will allow us to have correct attitudes in our treatment of others, in such a way that sometimes it goes against logical thinking.

5. TRUTH (G225 ALÉDSEIA): The word Truth (Eph 5:9), is derived from the Greek alédseia which translates truth, true, true, truly. Truthful: Who always says, uses or professes the truth. DRAE: We are talking about the fruit that allows us not only to tell the truth, but to live according to what we say, that our actions correspond to what we profess. Evidence of this facet of the fruit of the Spirit in a person is that they are sincere,

upright in his character, without any duplicity (Mt. 5:37), he speaks and acts with the truth, he does not care about the consequences. (Psalm 15:1-4, 24:3-4).

On a certain occasion two men appeared to declare what Jesus had said, the Bible describes them as false witnesses, although they said something true, who they were, and their way of life identified them as false. (Mt. 26:60-61), on another occasion Paul unmasked someone who spoke the truth, but who did not live in the truth (Acts 16:16-18).

This fruit will allow us to live and practice the truth, that our attitudes correspond to our words.

6. LIPS THAT CONFESS HIS NAME (Heb. 13:15 NASB). Therefore, let us continually offer through Him the sacrifice of praise to God, that is, the fruit of lips that confess His name. The word “lips” is derived from the Greek term *jeilos*, which is used to refer to the organ of speech (Mt. 15:8 “THIS PEOPLE WITH THEIR LIPS HONOR ME, BUT THEIR HEART IS FAR AWAY FROM ME.; Mr. 7:6 And He said to them: Well did Isaiah prophesy of you hypocrites, as it is written: “THIS PEOPLE WITH THEIR LIPS HONORS ME, BUT THEIR HEART IS FAR FROM ME) and specifically in the act of honoring God.

The Bible compares praise with the fruit of Lips that confess its name, we must note that it tells us that it is a continuous attitude, not only in times of well-being or joy. Confessing his name refers to always recognizing his authority, it means that no matter what situation we are going through we can praise the Lord and recognize that he is in total control of our life. We see Job that when he lost everything, he blessed the name of the Lord (Job 1:21), it was precisely praise to the Lord, as a recognition of his authority, majesty, power, and excellence

Being filled with the Spirit we will have the ability to always praise the Lord, believing in his name, recognizing his sovereignty and authority over our lives.

It is very important that we allow the work of the Holy Spirit in our lives to be completed, the gifts and the fruits must go hand in hand, the gifts for the common good, and the fruits for their own well-being, a Christian who has the gifts, you will certainly bless many, but if you do not have the fruits of the Holy Spirit in your personal life, you will not have fulfillment.

When we see in the scripture how Saul is described it says: 1Sa 9:2 NASB And he had a son named Saul, young and handsome. There was none more handsome than he among the children of Israel; From the shoulders up, he towered over anyone in town.

Now let's see how David is described:

1Sa 16:17 NASB Then Saul said to his servants, Now, find me a man who plays well and bring him to me. 18 And one of the young men answered and said, Behold, I have seen a son of Jesse, the son of Bethlehem, who knows how to play, is powerful and valiant, a man of war, prudent in his speech, a good man. similar, and the LORD is with him.

If we notice the difference of Saul, he only mentions the external, what others saw, it is a shadow of the gifts, what others see in us, but when he talks about David, he describes not only the external, but also describes his character, the fruits that he possessed, the internal. Let us yearn

and try with all our strength to live a life under the government and constant filling of the Holy Spirit, so that we can bear fruit, which will be plucked at the moment of the rapture of the Bride of the Lord Jesus Christ.



THE GIFTS OF THE HOLY SPIRIT

1 Corinthians 12:1

Now about the gifts of the Spirit, brothers, and sisters, I do not want you to be uninformed.

INTRODUCTION: The Lord Jesus Christ after being resurrected began to give instructions through the Holy Spirit to his disciples, ordering them not to leave Jerusalem until they received the promise of the Father, which would bring upon them the power from God to be witnesses to the ends of the earth (Acts 1:1-8). This promise would be fulfilled by being baptized with the Holy Spirit. This promise includes receiving the benefit of the gifts of the Spirit (1 Cor. 12:4). The Holy Spirit dwelling with us and in us does a building work in our lives through the gifts (Acts 2:1-4), and they are given to the Church for its growth and edification, with the objective of reaching be mature sons: (Eph. 4:12-13; 1 Cor. 12:4; Heb. 5:14; 1 Cor. 14:20; 1 Pet. 4:10).

The word “GIFT” comes from the Greek word CHARISMA which, in its most general meaning, means a gift, but it also indicates a favor that is received without merit (Strong 5486), that is, a gift of divine grace. This was ignored by Simon Magus (Acts 8: 9-24) who, upon seeing the power of the Holy Spirit, dared to offer money in exchange for the gift of God.

The gifts of the Holy Spirit are special and supernatural capacities or abilities that the Holy Spirit gives us when we are baptized in the Holy Spirit. The word charisma is related to the Greek word Charis which means grace or favor (Strong 5485). This grace is what allows us to activate the gifts in our lives, strengthening our Christian faith. These gifts are given by God through his Holy Spirit and are not for particular or personal use but for the common good, to procure the good of others (1 Cor.12:7) manifested by the operation of the Holy Spirit and the anointing that God sends down at a certain time.

The gifts of the Holy Spirit must be longed for by the entire church, since with them the bride of the Lamb will be adorned. The apostle Paul writes in the first letter to the Corinthians in chapters 12, 13 and 14 about the gifts of the Holy Spirit, exhorting us not to be ignorant about them. Let's see a first part of these spiritual gifts.

1 Corinthians 12:7 But to each one is given the manifestation of the Spirit for the common good.

1 Cor 12:8

For one is given the word of wisdom by the Spirit, to another the word of knowledge according to the same Spirit.

1 Cor 12:9

To another, faith by the same Spirit; to another, gifts of healing by the one Spirit.

1 Cor 12:10

To another, power of Miracles; to another, prophecy; to another, discernment of spirits; to another, various kinds of tongues, and to another, interpretation of tongues.

We see nine spiritual gifts, described in this portion of the scripture, which for your understanding and according to the scope or power in which they are manifested can be organized as follows:

INSPIRACION

1. Prophecy
2. Different kinds of languages
3. Interpretation of tongues

REVELATION

1. Word of Wisdom
2. Word of Knowledge
3. Discernment of spirits

POWER

1. Faith
2. Healing
3. Miracles



1. **THE GIFT OF PROPHECY** (1 Cor. 12:10): Prophecy consists of a message from God to the Church or to some individual person. It is the declaration of that which cannot be known naturally, referring to either the past, the present or the future and does not necessarily come after the manifestation of various types of spiritual tongues. The prophecy is inspired by the Holy Spirit (2 P. 1:21) it is not a message product of the human mind, feelings, or desires of one person towards another, therefore the prophecies must be discerned to prevent it from being transferred messages that do not come from God (1 Cor. 14:29), the manifestation of this gift is to edify, exhort and comfort (1 Cor. 14:3).
2. **DIFFERENT KINDS OF LANGUAGE** (1 Cor. 12:10): The scripture tells us that this gift is to strengthen and build our spirit, (1 Cor. 14:2,14:4), it is not spoken giving a message to men but he speaks mysteries in his spirit, these languages can be diverse; Whether they are human tongues, as in the case of Pentecost (Acts 2:4-6), supernaturally speaking a language that has never been learned, or angelic tongues (1 Cor. 13:1), the Bible tells us He says that whoever has this gift pray to the Lord, to receive the interpretation of these tongues and thus be able to edify not only personally but the church (1 Cor. 14:13-14).
3. **INTERPRETATION OF TONGUES** (1 Cor. 12:10): The gift of interpretation of tongues is the complement to the gift of various kinds of tongues, since it interprets the message that the Lord sent through the Genre of Tongues; For this reason, the apostle Paul indicates that if someone has Tongues and does not know how to interpret them, he must give way to the brother who has prophecy (1 Cor. 14: 27-28). We must understand that it is not translation, but interpretation.
4. **WORD OF WISDOM** (1 Cor. 12:8): Wisdom given by the Holy Spirit, at certain times, we are not talking about the wisdom of this world, but we are talking about the Wisdom

of God, wisdom being the application of knowledge; This gift helps us not only in the spiritual but even in the secular sphere, bringing ideas and projects to our lives in a supernatural way.

5. **WORD OF KNOWLEDGE** (1 Cor. 12:8): A gift through which the Holy Spirit brings knowledge of situations that are hidden from natural eyes, which can be passed, thus fulfilling the word that tells us that there is nothing hidden before the Lord, but it is not for the purpose of embarrassing someone, but for the purpose of cleansing and restoration. We see in the scripture the case of Ananias and Sapphira (Acts 5:1-11), who by agreeing hid the truth from the apostle Peter, but it was through the gift of Knowledge that the Lord showed Peter what It was happening.
6. **The DISCERNMENT OF SPIRITS** (1 Cor. 12:10): It is the capacity of the Holy Spirit of God, to be able to distinguish and differentiate in the spiritual world the situations that are of God and those that are of the enemy, it is not about common sense, but to distinguish the different spiritual environments; this gift is very important tool to be able to battle against our adversary. This gift has been classified as a gift of revelation, it is vital so that no one is deceived or influenced by any spirit. On a certain occasion when the apostle Paul arrived in Philippi, a woman with a spirit of divination, followed him shouting: These men are servants of the Most High God, who proclaim to you the way of salvation, then Paul discerned through the gift of discernment of spirits and He rebuked the spirit so that it would not hinder the work of the Lord (Acts 16:16-18).
7. **GIFT OF FAITH** (1 Cor. 12:9): We all have a measure of faith; we are not talking about saving faith, when we talk about this gift we are referring to a supernatural faith, a conviction and trust that goes beyond normal, the gift of faith comes to the believer at a certain moment bringing the conviction of something that it is going to happen, it is a supernatural endowment to be able to believe. For example: The woman sick with a discharge believes that by touching the Lord's cloak she will be healed (Mt. 9:20-22). The centurion believes in the power of Jesus (Luke 7:2-9).
8. **GIFT OF HEALING** (1 Cor. 12:9): This word healing comes from the Greek G2386 ΙΑΜΑ of G2390; cure, cure, health. It is a benefit of the age to come that is brought to this age by an anointing of the Holy Spirit. To give physical and spiritual health. That is why the apostle John says in 3ra. John 1:2 Beloved, I pray that you prosper in everything as your soul prospers, and that you have good health. Because God wants us to serve him in good health of the soul first and for it to manifest itself in the body. In the word we can appreciate examples of this gift in: Mt. 15:30, Acts. 3:6-7, Acts 28:8.
9. **GIFT OF MIRACLES** (1 Cor. 12:10): The word miracles, comes from G1411 ΔΥΝΑΜΙΣ of G1410; force; specifically miraculous power, efficacy, strength, impetuous, wonder, miracle, capacity, give, power, powerfully, potency, power. According to the DRAE miracle means: Fact not explainable by natural laws and attributed to supernatural intervention of divine origin or Event, something rare, extraordinary, and wonderful. Another meaning according to the DRAE is Situations that go against all physical law and nature interfering with the natural course of events. Some

examples of this gift can be seen in: The water turned into Wine (Jn. 2:7-9), Jesus walks on the sea (Mt. 14:25-27), The resurrection of Lazarus (Jn. 11:43-44).

The Lord declared that it was necessary for him to leave for the other comforter to come (Jn 16:7), He would send the Holy Spirit and dwell within us, along with these gifts and by longing for them to be an instrument in the hands of the Lord and build the church of the Lord Jesus Christ.



THE GIFTS OF THE HOLY SPIRIT #2

1 Corinthians 12:1

Now about the gifts of the Spirit, brothers, and sisters, I do not want you to be uninformed.

INTRODUCTION: In the first epistle of the apostle Paul to the Corinthians, we can note an instruction about the spiritual realm that could not be ignored, an important part of it, are the gifts of the Holy Spirit. Let us remember that the Lord comes for a perfect church and for that purpose God Himself has provided what is necessary for its perfection. A case that we must take into account is the church of Galatia, who had begun to be perfected by the Spirit and at some point deviated after what was purely earthly and humanistic (Gal. 3:1-3); from what we deduce that when they abandoned the spiritual life, they abandoned the perfection through the five ministries in the flow of the Holy Spirit of God together with the gifts of the same Spirit,

The path of the righteous is a process of evolution (Prov. 4:18). The Lord sends the revelation of Him with the objective of saving his people in virtue of which the gifts of the Holy Spirit were left for the edification of the church, these being spiritual tools for our edification, restoration, and perfection. Traditionally it has been taught that the gifts of the Spirit are nine, but when analyzing the scripture, we can notice that there are not only nine but that we find at least eighteen. It had been taught that there were other types of gifts that were not necessarily spiritual, but rather administrative or operational and that were certainly helpful to the church but did not necessarily come as an empowerment from the Holy Spirit.

The Bible shows the importance of knowing the spiritual world; When analyzing some versions of the scripture in the first book of the letter to the Corinthians when talking about spiritual gifts, we must note some important situations that broaden our understanding, for example in the following versions that we will see below:

1Co 12:1 NASB: Brothers and sisters, I do not want you to be ignorant about spiritual gifts.
1Co 12:1 Jünemann Version: And about the spiritual, brothers, I do not want you to ignore.
1Co 12:1 Textual: But now, brothers, I do not want you to be ignorant about spiritual matters.
1Co 12:1 KJV+: Now G1161 concerning G4012 spiritual G4152 gifts, brethren, G80 I would G2309 not G3756 have you G5209 ignorant. G50.

If we notice the differences in the translations, as well as in the original Greek, we realize that the word GIFTS, does not appear in verse 1, but it is not until verse 4 where the word GIFT appears, which indicates that the entire chapter talk about the spiritual realm. In verse four is where we find the word gift that has its rooted in the Greek CHARISMA (G5486) JÁRISMA of G5483; gift (divine), liberation, concession, miraculous faculty, gift, gift.

So, we understand that the gifts are entirely spiritual and are for the edification of the church. Traditionally this group of gifts have been called gifts of help, as if to imply that an authorization from the Holy Spirit was not needed to obtain them, thus degrading their category. But according

to the word, the charisma (gift) is spiritual, so these gifts of Romans 12, and 1 Cor.7:7-9 are also on the same level, they are in the same way spiritual as those of 1 Corinthians 12. That is why we must not ignore them, because without them the church cannot be built.

This is not a new revelation about the doctrine, but rather that we have understood more about the same doctrinal revelation. Then we understand that the spiritual gifts are not only nine, but eighteen, God providing in this way the tool to battle and nullify in us the character of the antichrist, since surprisingly in 2 Timothy 3:1-5 we find 18 characteristics of men in the end time.

Let us see then what are those 18 GIFTS (CHARISMS) of the Holy Spirit:

1 Corinthians 12:8-10

1. Word of wisdom
2. science word
3. discernment of spirits
4. Prophecy
5. Interpretation of tongues
6. various kinds of languages
7. gifts of healings
8. Faith
9. miracles
10. Service
11. To teach
12. encourage
13. Give
14. Steer
15. Mercy
16. Help
17. Manage
18. Continence



Romans 12:6-8

1 co. 12:28

1 Cor 7:7-9

We will try in this study to introduce teaching about these remaining nine gifts; that are so important and that we cannot ignore.

1. THE GIFT OF SERVICE (Rom. 12:7 RV 1960): The word used in this verse is: DIAKONIA (G1248) means: service, help, serve, help, ministry, ministration, distribution. Diakonia is the gift of serving, this in turn can be divided either in the tables (Acts 6:1-3), or in the called services of the altar (2 Cor. 3:8-9, 5:18, Acts 6:4), it is necessary to receive this gift to serve; which enables us to serve according to the heart of God, since there are those who may have a privilege but not necessarily the gift of serving and there are those who have the gift but not necessarily a privilege. When we

receive this gift, we serve without expecting anything in return, without limitations, always ready.

2. THE GIFT OF TEACHING (Ro. 12:7 RV 1960): Or if of service, in serving; or the one who teaches, in the teaching (DIDASKOS). The word didaskos is used to refer to teaching and according to the Thayer Dictionary definition: G1321 didasko is.
 - a. To teach Have a speech according to others to instruct them, deliver didactic speeches. To be a teacher. From the office of a teacher, the conduct of one who is a teacher.
 - b. To teach someone: To impart instruction. The one that was taught or commanded. Explain or expose something.

This gift needs to be manifested in the congregations, so that the people of God come out of ignorance and captivity; and it manifests itself in those who transfer the apostolic doctrine. This gift becomes very manifest in the masters of the word; but we must differentiate that someone can have the gift but not necessarily be a teacher of the word (as a primary ministry), since they would be flowing in the gift and not in the office. This gift is so important that when it is taken out of the context it appears only five times in the scripture, being used by unauthorized persons to teach, causing disastrous consequences for the Lord's church. (Acts 15:1, Rom. 2:21, Ti. 1:11, Rev. 2:14, Rev. 2:20).

3. THE GIFT OF EXHORTING (Ro. 12:8 RV 1960) The one who exhorts, in the exhortation; (PARAKALEO). Exhorting is not necessarily a scolding, but inciting someone with words, reasons, and requests to do or stop doing (DRAE); per Strong's Dictionary G3870, PARAKALÉO from G3844 and G2564; call close, invite, invoke (by imploration, exhortation, or consolation): Pray, present, beg, encourage, admonish, encourage, comfort, consolation, comfort, exhortation, exhort, demand. Seeing the different ways in which parakaleo is translated, we can notice how this gift is manifested, for example: COMFORT (Mt. 2:18 2, Co 1:4); SUPPLICATE or BEG (Ro.12:1); EXHORT (Luke 3:18); COUNSEL (Acts 20:27, 27:34); INVITE (Acts 28:14); COMFORT (2 Cor. 13:11).

In the life of BARNABAS, Son of the prophecy that brings consolation (Dicc. LOCKWARD), this gift was manifested, (Acts 9:27), we need people in the church who rise to comfort those disconsolate and invite those who is far away.

4. THE GIFT OF DISTRIBUTING OR GIVING (Ro. 12:8 RV 1960) This gift is a gift, a miraculous concession or power granted by God to a Christian so that he has a greater capacity than any brother to give or distribute liberally. According to the Strong's Dictionary it comes from a Greek root (G3330) it is translated METADÍDOMI from G3326 and G1325; deliver, share, communicate, give, distribute. This gift will enable us to be able to give with a pleasing heart to the Lord. This word appears only five times in scripture, teaching us the gift in function, (Lk. 3:11, Ro. 1:11, Ro. 12:8, Eph. 4:28, 1Thes 2:8). This authorization will make us able to:

- a. Give from what you have, not from what is left over (Lk. 3:11, Lk. 21:4, 2 Cor. 8:9)
- b. Desire and desire to give (Rom. 1:11)
- c. Give with others in mind (Eph. 4:28, Ps 41:1)
- d. Giving even one's own life (1 Thess. 2:8, Phil. 2:6-8)
- e. Giving despite need (2 Cor. 8:2, 1 Kings 17:12-13)

In the old days giving was a commandment (Deut. 15:12-15), but when the gift comes; giving is spontaneous and becomes a need motivated by love, not expecting anything in return

5. THE GIFT OF LEADING (Rom. 12:8): He who leads, with diligence; he who shows mercy, with joy. (PROISTEMI). It is the ability given by the Holy Spirit to direct or preside, in other words the ability to be president, which is to have the first position or most important place or the most authority in an assembly, corporation, board, court, act, company, etc. This gift is indispensable in those who have people in charge, for example: deacons, elders, (1 Thess. 5:12-13, 1 Tim. 3:2-5, 3:12).
6. THE GIFT OF MERCY -ELEEO- (Rom. 12:8): He who shows mercy, with joy. He tells us about the ability to show constant love towards the needy, not just once. We can define it like this: constant love manifested in acts of help towards the afflicted, sick, needy, some examples that we see in scripture are: The parable of the two debtors (Mt. 18:23-35), the good Samaritan (Lk 10:25-37), the prodigal son (Lk. 15:11-25).
7. THE GIFT OF HELP -ANTILEPSIS- (1Co. 12:28 LBLA): And in the church, God has appointed: First, apostles; second, prophets; third, teachers; then miracles; later, gifts (charisms) of healing, help, administrations, different kinds of languages. Here we refer to all those who help the church of the Lord Jesus Christ, whether they are ministerial help, apostolic help, delegations of authority; we are talking about being help unconditionally, for example we see in the scripture: The house of Stephanas who lent their help to the saints (1 Cor. 16:15), so we see Aquila and Priscilla whom the apostle Paul called my helpers (Rom. 16:3), the brothers who were chosen among the disciples to attend tables (Acts 6:2-3).
8. THE GIFT OF ADMINISTRATION OR GOVERNMENT (1 Cor. 12:28 NASB): And in the church, God has appointed: first, apostles; second, prophets; third, teachers; then miracles; later, gifts (charisms) of healing, help, administrations, different kinds of languages.

In the Greek language there are several words that define the act of governing also related to managing, one of them is KUBERNESIS (Strong G2941) this is a word that is used to refer to the pilot of a ship or boat, who is the one who knows what course the ship should take. Thus, this gift is vital to be able to lead, manage and make decisions within the church.

9. THE GIFT OF CONTINENCE (1 Cor 7:7-9 RV 1960): The word continence in the Greek is the word ENKRATEÚOMAI (G1467); which means: Exercise self-control (in diet and chastity): Continence. And in turn it is related to G1468 ENKRATÉS of G1722

and G2904; strong in one thing (masterfully), (figuratively and reflexively) well controlled (in appetite, etc.): Master (of himself). Self-control. Seeing its meaning we understand that this gift does not only refer to the decision not to marry, but in broader terms to the ability to be in control of oneself, it is interesting that this word is used in 1 Corinthians 9:25 and is used in a figurative sense of: rigid self-control practiced by athletes to get the prize:

Daniel shows us how he asked for a gift so as not to contaminate himself with the food or the wine of the king of Babylon, see (Dan. 1:8), spiritually we see that the wine of Babylon is fornication, see (Rev. 18:2- 3 RGB). From this we deduce that Daniel was granted the gift not to fall into sexual immorality and deviations to serve God in Babylon.

The Holy Spirit is the one who gives the gifts out of mercy, not due to merits or human effort, and they are given precisely so that through them we may be restored, equipped, and perfected, reaching the stature of maturity that the Lord wishes to find in us.

God supplies with his Holy Spirit through the diversity of gifts all the needs of his people, so we should feel very grateful to be used by God in any of the areas of service which will bring blessing to his church. Apart from this we must know that if we do not have a spiritual gift or it is not activated, we can confidently approach to ask for it (Mt. 7:11); However, this gift that He provides us must be used for the edification of the body of Christ and not be of a personal nature.


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