

# MINISTERIAL INTERNSHIP PROGRAM

## SEMINAR V

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**Theme: "The Pentecostal Minister  
and the Work of the Church"**

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### *The Doctrine of the Holy Spirit*

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#### **INTRODUCTION**

Many books on New Testament theology written in the last 100 years do not address the doctrine of the Holy Spirit. Perhaps this is because of much confusion and denial concerning the Person and work of the Holy Spirit. However, the Doctrine of the Holy Spirit is vital to the faith of every Christian. The New Testament is full of references to the work of the Holy Spirit and each Gospel begins with a promise of the Spirit's outpouring.

The Holy Spirit is a co-equal member of the divine, eternal, infinite, and Trinitarian godhead. He has been active from eternity past. In the Old Testament period, the Spirit did not normally abide with or indwell Mankind. The Holy Spirit came upon people temporarily, to inspire or enable them for a specific task.

Pentecost marked the beginning of a new period in the Holy Spirit's relationship to humanity, when He came to indwell believers. The Holy Spirit came to inhabit the Church. Pentecost has been described as the birthday of the Holy Spirit (Augustine), and as the birthday of the church of earth.

Jesus came to earth to reveal the work of the Father through the law and the prophets. Christ is the fulfillment of the law, the perfect sacrifice, the high priest of our salvation, and the author and finisher of our faith.

Just as Jesus came to earth to reveal the Father, so the Holy Spirit came to reveal the glorified Son of God. The Holy Spirit is the successor to the work of Jesus Christ. John the Baptist proclaimed that he baptized in water unto repentance but that Jesus would baptize with the Holy Spirit (Matthew 3:1-5,11).

In John 14-16, Jesus promised His disciples that, after His ascension, He would pray to the Father that He would send to them another Comforter.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning (John 15:20-27).

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged (John 16:7-11).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you” (John 16:13-14).

## **I. The Deity of the Holy Spirit**

The deity of the Holy Spirit means that He is one with God and one in the Godhead: co-equal, co-eternal, and co-substantial with the Father and the Son.

### **A. Divine Names Given to the Holy Spirit**

#### **1. He is called “God”**

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God (Acts 5:3-4).

## **2. He is called “Lord”**

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18).

## **B. Divine Attributes Ascribed to the Holy Spirit**

- **Eternity**

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14)

- **Omnipresence**

“Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me” (Psalm 139:7-10).

- **Omnipotence**

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

- **Omniscience**

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:10-11).

**C. Divine works are performed by the Holy Spirit. The Holy Spirit is the author of both physical and spiritual life.**

“The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job 33:4).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Romans 8:11).

**D. The Holy Spirit is the author of divine prophecy.**

“For the prophecy came not in old time by the will of man:  
but holy men of God spake as they were moved by the Holy Ghost”  
(2 Peter 1:21).

**II. The Names of the Holy Spirit**

**A. The Spirit of God**

The Spirit is the Executor of the will of God, working in every sphere, both physical and spiritual. Through the Spirit God created and preserves the universe. Through the Spirit – “the finger of God” (Luke 11:20) – God works in the spiritual sphere, converting sinners and sanctifying and sustaining believers.

**B. The Spirit of Christ**

There is no essential distinction between the Spirit of God, the Spirit of Christ, and the Holy Spirit. For there is only one Holy Spirit, as there can be only one God and one Son.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:4-6).

The one Spirit has many names descriptive of His various ministries. Why is the Spirit called the Spirit of Christ?

**1. Because He is sent in the name of Christ.**

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name...” (John 14:26a).

**2. Because He is the Spirit sent by the Christ.**

The Spirit is the principle of spiritual life by which men are born into the kingdom of God. This new life of the Spirit is imparted and maintained by Christ (John 1:12, 13; 4:10; 7:38), who is also the baptizer with the Holy Spirit (Matthew 3:11).

**3. The Holy Spirit is called the Spirit of Christ because His special mission in this age is to glorify Christ (John 16:14).**

His special work is connected with Him who lived, died, rose, and ascended. He makes real in believers what Christ has done for them.

The glorified Christ is present in the church and in believers by the Holy Spirit. It is often said that the Spirit has come to take the place of Christ, but it is more correct to say that He has come to make Christ real. The Holy Spirit makes possible and real the omnipresence of Christ in the world (Matthew 18:20) and His indwelling in believers. The connection between Christ and the Spirit is so close that both Christ and the Spirit are said to dwell in the believer

(Galatians 2:20; Romans 8:9,10), and the believer is both “in Christ” and “in the Spirit.” Thanks to the Holy Spirit, the Life of Christ becomes our life in Christ.

### **C. The Comforter**

Jesus Christ promised His disciples that after His ascension He would pray to the Father that He would send them another “Comforter” (John 14-16).

The sending of the Comforter does not mean that Christ has ceased to be the Helper and Advocate of His people. John tells us that He still fulfills that office (1 John 2:1). Christ, whose sphere of work is in heaven, defends the disciples against the charges of the “accuser of the brethren”; at the same time the Spirit, whose sphere of work is on earth, “silences the earthly adversaries of the Church through the victory of faith which overcomes the world.” As Christ is Paraclete in heaven, so the Holy Ghost is Paraclete on earth.

The ascended Christ not only sends the Spirit but also manifests Himself by means of the Spirit. In the flesh He could be in only one place at a time; in His ascended life He is omnipresent by the Spirit. During His earthly life He was external to Man; by the Spirit He can dwell in the very depths of their souls.

#### **D. The Holy Spirit**

The Spirit is called Holy because He is the Spirit of the Holy One and because of the work he does. The Greek word for spirit (pneuma) is the same word used for breath or wind. As one's breath breathes out from him so the Spirit proceeds out of the Father and the Son. By the person of the Spirit we refer to the one who fulfills the function of the Trinity. The Holy Spirit is a person distinct from the Father and the Son.

Therefore, the divine nature of the Holy Spirit is seen in His divine attributes, divine works, as well as the divine names attributed to Him. The Holy Spirit is described in Scripture as the executor or applicator of the work of God.

Jesus promised that the Holy Spirit would complete His work as Comforter. Jesus sending the Holy Spirit testifies that the Holy Spirit is His spirit. Jesus promised that He would baptize with the Holy Spirit (Matthew 3:11; Luke 3:16; Acts 1:4-5). It was by the Holy Spirit that Jesus offered Himself up to God as the spotless, sinless Lamb of God. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God..." (Hebrews 9:14)

The Holy Spirit testifies of Christ's ascension, and it is by the Holy Spirit that we call Jesus Lord.

The Holy Spirit is referred to as:

1. The Spirit of Promise (Luke 24:49)
2. The Spirit of Truth (John 14:17)
3. The Spirit of Grace (Hebrews 10:29)
4. The Spirit of Life (Romans 8:2)
5. The Spirit of Adoption (Romans 8:15)
6. The Spirit of God (1 Corinthians 3:16)
7. The Spirit of Jehovah (Isaiah 11:2)
8. The Spirit of the Living God (2 Corinthians 3:3)
9. The Spirit of Christ (Romans 8:9)
10. The Spirit of Grace (Hebrews 10:29)
11. The Spirit of Glory (1 Peter 4:13-14)
12. The Spirit of Burning (Isaiah 4:4)

### **III. The Work of the Holy Spirit**

In understanding the work of the Holy Spirit, it must be clear that all of the Persons of the Trinity are active in the work of each individual person. The Father is the Author, the Son is the Executor, and the Spirit is the Energizer of each act.

The Holy Spirit is involved in the creation, restoration, and preservation of all things (Job 33:4; Genesis 1:2; Psalms 104:29-30).

#### **A. In Relation to Unregenerate Man**

The principle work of the Holy Spirit in relation to the unsaved is that of conviction.

**1. He Strives.**

“And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Genesis 6:3).

**2. He Witnesses.**

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26).

**3. He Convicts and Convinces.**

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:36-37).

**B. In Relation to Believers**

**1. He regenerates.**

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

## **2. He baptizes into the body of Christ.**

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1:32-34).

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:12-13).

## **3. He indwells.**

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:17).

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the

dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8:9-11).

**4. He liberates.**

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2).

**5. He directs.**

“For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

**6. He equips for service.**

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake” (1 Thessalonians 1:5).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing

words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:1-5).

**7. He produces the fruit of Christ-like graces.**

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23).

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

**8. He makes possible all forms of communion with God.**

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).

**9. He shall quicken the believer's body**

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan

within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:11,23).

### **C. In Relation to Jesus Christ**

Jesus Christ's body was conceived by the Holy Spirit (Hebrews 10:4,5). Christ was anointed with the Holy Spirit, led by the Holy Spirit, and filled with the Holy Spirit in order to accomplish His work and ministry. Jesus sacrificially offered Himself through the Spirit.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14).

In the sacrifice of Himself, as in all else, Jesus Christ was directed by and dependent upon the Holy Spirit. Jesus Christ was resurrected by the power of the Holy Spirit.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

The Holy Spirit came on the day of Pentecost as the result of Christ's ascension to the right hand of God as our High Priest.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33).

#### **D. In Relation to the Scriptures**

The Scriptures represent the Holy Spirit as the divine agent for the communication of the truth of God to men.

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:20-21).

The Scriptures were given by the inspiration of the Holy Spirit and their true interpretation is only possible through His illumination.

#### **IV. The Holy Spirit in the Book of Acts**

Jesus dominates the Gospels, but in the book of Acts the Holy Spirit is indeed another comforter, helper, teacher and guide. Jesus Christ is still the center of everything and the Holy Spirit exalts Christ and empowers the Church. In all four Gospels, Jesus Christ is set forth as the Holy Spirit baptizer.

When the earthly ministry of Christ was coming to an end, and the Cross and the Resurrection were behind Him, Jesus announced to His disciples: “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”

(Acts 1:5). Luke describes the fulfillment of the Lord's promise in Acts 2. The book of Acts begins by showing that the work of Jesus was continued by the Spirit.

In Acts, Luke describes the historical fulfillment of the promised outpouring and infilling of the Holy Spirit. One hundred and twenty men and women were gathered in the city of Jerusalem waiting for the coming of the promised comforter. For some time these believers continued in prayer and supplication, waiting in one accord.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

The multitudes, gathered in Jerusalem for Pentecost, saw and heard these believers when the Holy Spirit fell upon them. The crowd was amazed at the speaking in tongues and the powerful anointed preaching of Peter.

The Spirit was Christ's ascension gift to the Church. It was this point that Peter emphasized to the multitudes on the Day of Pentecost. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

In response to the outpouring of the Spirit, Peter said, "He hath shed forth this, which ye now see and hear" (Acts 2:33). Literally, he was saying, "All that you see flows from Him." This is the communication of the Holy Ghost from the hands of the exalted Redeemer. He is the unique dispenser of the Spirit. He is the bearer of the Spirit. The whole fountain of the Spirit is His that He might pour it forth upon His followers. He is the funnel through which the Spirit becomes available to believers. He is the Holy Ghost baptizer. One cannot receive the Spirit except through Him.

The outpouring of the Spirit was direct evidence that Jesus was with the Father. It was a witness of the Resurrection, which was consummated and crowned in glory. It was a testimony of the Lordship of Christ, and the divine fulfillment of the promise that could not find its accomplishment until the Son of Man had been glorified.

In that last day, the great day of the feast, Jesus stood and cried,

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:37-39).

### **A. The Feast of Pentecost (Weeks)**

The Feast of Pentecost was a spring harvest festival. It was the second of the three annual festivals at which every male Israelite was required to appear before the Lord at the sanctuary. The Day of Pentecost was celebrated on the fiftieth day after the presentation of the first harvested sheaf of the barley harvest, the fiftieth day from the first Sunday after Passover (Leviticus 23:15).

Pentecost in Acts 2 is considered to be the founding of the Christian church. This began what has been called the dispensation of the Spirit. On the morning of the day of Pentecost in the year of our Lord's passion, the waiting disciples experienced a sound out of heaven as of a violent wind. It filled all the house where they were sitting, and there appeared to them cloven tongues as of fire coming on each of them. They were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them the utterance or ability.

### **B. Speaking in Tongues – the Initial Evidence of the Spirit Baptism**

On the Day of Pentecost, the disciples were filled with the Holy Spirit. The spiritual baptism foretold by Joel and John and promised afresh by the Lord was now an accomplished fact. In the Old Testament a normal consequence of a man's being possessed by the Spirit of God

was that he prophesied (spoke the words of God aloud). The descent of the Spirit on the disciples at Pentecost was manifested by prophetic speech of a peculiar kind. They “began to speak in other tongues, as the Spirit gave them utterance.”

When speaking in tongues, the speaker’s words are partially or completely beyond his conscious control, and they are uttered in a language of which he has no command in normal circumstances. However, tongues or prophecies are not a guarantee of the presence of the Holy Spirit. The believer must not “believe every spirit,” but “prove the spirits, whether they be of God” (1 John 4:1). On the day of Pentecost, the Holy Spirit enabled many believers to speak in sixteen languages and dialects from around the world known by those gathered in Jerusalem.

Neither Aramaic nor Greek was an unknown tongue to the apostles and Jews of Palestine. However, this great crowd of Jews and Proselytes from all over the known world represented many language groups totally unknown by the apostles. To their surprise these pilgrims heard the praises of God in all their tongues (languages). The event has been described as nothing less than a reversal of the curse of Babel.

The “speaking in tongues” had gathered a large crowd around the disciples. Now Peter stood up and began to address those who had gathered. There is no suggestion that Peter spoke in a tongue unknown to himself, but he did speak

with the divine inspiration and anointing of the Holy Spirit. Peter preached Jesus Christ to be the Lord and Messiah, and he preached the death and resurrection of Christ. This first apostolic sermon declared the Lordship of Jesus Christ, called for repentance, and announced the birth of the church, which became the basis of the kerygma, the apostle's doctrine.

In the weeks following the first Christian Pentecost, the believers met daily in the temple for public worship and witness. Many miracles took place and great numbers were added to the church.

Peter preached that the Holy Spirit is given to those who obey God (Acts 5:32). Baptism in the Holy Spirit requires a yielding of the believer to the control of the Spirit. Speaking in tongues did not cease when the disciples left the upper room. It continued in the streets of the city. Days later it continued to occur in homes like that of Cornelius. It happened in Ephesus, Corinth, and throughout the world. It has occurred throughout every age from the early church until the present.

Speaking in tongues was so common in the early church that, when Paul wrote his first letter to the Corinthian church, he spent a lot of time teaching them not to abuse this gift. He stressed a true sensitivity to the Spirit. Paul plainly told them, "I thank my God that I speak in tongues more than you all" (1 Corinthians 14:18), and "I would that ye all spake with tongues" (1 Corinthians 14:5a).

Even though there has always been conflicting views, Pentecostals have always believed that speaking in tongues is the initial evidence of the Baptism in the Holy Spirit. Speaking in tongues as the Spirit gives the utterance is the announcement that the Helper has come to enable us to fulfill God's will and to praise God in the freedom of the Spirit.

## **V. The Gifts of the Holy Spirit**

The gift of the Holy Spirit is the Holy Spirit Himself. No other gifts compare to the person of the Holy Spirit dwelling in His fullness in the believer. The Holy Spirit makes available to the body of Christ divine endowments or enablements, which are referred to as special graces, skills, abilities, or gifts. The Greek word translated “gift” is *charismata*, meaning “grace gift,” from the Greek word for grace, *charis*. These gifts are to empower the church to serve as Christ’s representatives in bringing the Gospel to the world.

The gift of the Holy Spirit is for all believers. John the Baptist preached, “I baptize you with water, but He (Jesus Christ) will baptize you with the Holy Spirit” (Mark 1:8). The gifts of the Holy Spirit are available to the body of Christ as God chooses to endow obedient, spirit-filled believers.

### **A. What are Spiritual Gifts?**

Spiritual gifts are not the fruit of the Spirit listed in Galatians 5:22-23. They are not for self-glory; nor are they

divisive. “But the manifestation of the Spirit is given to every man to profit withal” (1 Corinthians 12:7). In that same passage, verse eleven, it tells us that all the spiritual gifts are operated by “the selfsame Spirit, dividing to every man severally as He will.” It is not our choice to choose this particular gift, or that one. Neither do we possess the gifts. Rather, we allow ourselves to be possessed by the Holy Spirit by submitting to His will and allowing Him to operate the gifts as He pleases. We must simply be available, and the Holy Spirit knows which gifts are needed for a particular situation. If we will but pray, then obey, the manifestations of the Spirit will align perfectly with God’s will for our lives.

Spiritual gifts are not natural talents. Natural abilities or developed skills are not divine enablements. If we work God’s work using only our talents, natural abilities, education, training and experience, we will achieve only natural results. Spiritual gifts are divine enablements or endowments. They make possible the achievement of supernatural results.

There is a definite purpose in the gifts. Ephesians 4:12 tells us that the gifts are “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” These gifts are to profit the entire body of the church, not just the spiritually “elite.” Each person in the body has something to contribute. We must seek to discover where we are needed the most, and enter into the ministry of and through the Holy Spirit (Romans 12:6-8).

After Pentecost, the spiritual gifts promised in the Old Testament were present in the Christian church. The Old Testament supplies us with a background for our understanding of the New Testament passages concerning spiritual gifts. We know these gifts existed from the first man, through the silent period between the Testaments. Now we will address the New Testament.

In the book of Mark we see that Jesus was Spirit led into the wilderness (1:12). In the book of Luke (4:14) we find Jesus in the “power of the Spirit” teaching in the synagogues. Jesus, speaking to the crowd, says:

“The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord” (Luke 4:18-19).

The promise of Joel 2:28, however, could not be fulfilled until Christ was taken up, and the Comforter was sent in His place. Jesus had said, “...If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37b-38). John then explained, “But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet

glorified” (John 7:39). Jesus later said, “...It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7). This prophecy was poured out on the day of Pentecost. Perhaps one of the most quoted passages is from the book of Acts, chapter two, verse 4: “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

## **B. Charismata through the Ages**

Spiritual gifts did not cease during the ages of the Christian church. There have been evidences from many sources of the charismata through the ages since the apostles.

One of the first documents to be found from the sub-Apostolic period, was *The Didache* (i.e., The Doctrine of the Twelve Apostles). It was written in Syria during the second half of the first century AD. The word didache comes from the Greek word that means doctrine or teaching. Philotheus Bryennius discovered this text in Istanbul in 1873, who translated and published it ten years later. The Didache discusses the authenticity of charismatic gifts, and is important to us because it is independent of Paul’s writing.

Another source is the writings of Clement of Rome. An example of this writing may be found in 1 Clement 38:2, which states: “Therefore, let our whole body be preserved in Christ Jesus, and let each be subject to his neighbor, as his

gift dictates.” Clement used the same Greek word for “gift” that Paul did in Romans 12:6 and 1 Corinthians 12:4.

Ignatius of Antioch was another writer from this period. He wrote seven letters, in which we may find examples of him mentioning the charismata: Polycarp 2:2, “But ask for invisible things so that they may be made manifest to you, in order that you may lack nothing and abound with all gifts.”

During the second century, we find several writings that would be considered contrasting with Christianity. Montanism is a movement that many have labeled as heretical. Many are familiar with Montanism due to the writings of Tertullian. R.A. Knox has the following to say about Montanism:

The history of Montanism is not to be read as that of a great spiritual revival, maligned by its enemies. It is that of naked fanaticism, which tried to stampede the Church into greater severity, when she had not forgotten how to be severe. (R. A. Knox, *Enthusiasm*, Oxford: Clarendon Press, 1950, p. 49)

Justin Martyr was a second century apologist who defended Christianity through his writings and taught others about Christ and the charismata. Justin wrote a letter to Caesar defending the Faith. In his *Dialogue With Trypho* he said, “...the prophetic gifts remain with us, even to the present time...It is possible to see amongst us women and

men who possess gifts of the Spirit of God.” Dr. Ronald A. N. Kydd tells us that “Justin is unique among the early Fathers in his treatment of charismata.” Kydd continues by saying, “He is the first writer outside of the New Testament to give what can be regarded as teaching about the spiritual gifts which had characterized the Early Church from its beginning.”

As we continue through the ages, we have proof of the existence of the charismata through the writings of various scholars and people groups. Documentation exists from the 12th century (St. Bernard, Richard of St. Victor), the 13th century (Saint Thomas), the 14th century (Henry of Friemar, Richard Rolle), and the 15th century (Thomas a Kempis, Denis the Carthusian).

Another example is that of Novatian, a priest in Rome in the mid-third century. He wrote a major theological work entitled Concerning the Trinity in 240 AD. In the section devoted to the Holy Spirit he said,

"Indeed this is He who appoints prophets in the Church, instructs teachers, directs tongues, brings into being powers and conditions of health, carries on extraordinary works, furnishes discernment of spirits, incorporates administrations in the Church, establishes plans, brings together and arranges all other gifts there are of the charismata and by reason of this makes the Church of God everywhere perfect in everything and complete."

(Ronald A. N. Kydd, *Charismatic Gifts in the Early Church*,  
Peabody, MA: Hendrickson Publishers, 1984, p. 61)

In the late 1800s, there was much discontent over creeds and rituals in the institutionalized churches in North America. This eventually led to the formation of a group which called themselves the Christian Union (1886). This group later became known as the Church of God. Charles W. Conn, historian for the Church of God, recounts the great outpouring of the Holy Ghost during the revival at Shearer Schoolhouse in Cherokee County, North Carolina:

"The people earnestly sought God, and the interest increased until unexpectedly, like a cloud from a clear sky, the Holy Ghost began to fall on the honest, humble, sincere seekers after God. While the meetings were in progress, one after another fell under the power of God, and soon quite a number were speaking in other tongues as the Spirit gave them utterance."

Conn records that the Christian Union later changed its name to the Holiness Church (1902), and finally to its present form, the Church of God (1907). The Church of God, along with many other movements, has struggled to find and keep its identity in a world of established denominations. We can, however, look forward to a fruitful future if we continue to support the continuity of the spiritual gifts, and allow them to be operated in our congregations.

### **C. 1 Corinthians 12:8-10, 28: Gifts of the Holy Spirit**

#### **1. Word of Wisdom**

- a. Supernatural perspective to ascertain the divine means for accomplishing God's will in given situations.
- b. Divinely given power to appropriate spiritual intuition in problem-solving.
- c. Sense of divine direction.
- d. Being led by the Holy Spirit to act appropriately in a given set of circumstances.
- e. Knowledge rightly applied: wisdom working interactively with knowledge and discernment.

#### **2. Word of Knowledge**

- a. Supernatural revelation of the divine will and plan.
- b. Supernatural insight or understanding of circumstances or a body of facts by revelation: that is, without assistance of any human resource but solely by divine aid.
- c. Implies a deeper and more advanced understanding of the communicated acts of God.
- d. Involves moral wisdom for right living and relationship.
- e. Requires objective understanding concerning divine things in human duties.
- f. May also refer to knowledge of God or of the things that belong to God, as related to the Gospel.

#### **3. Faith**

- a. Supernatural ability to believe God without doubt.
- b. Supernatural ability to combat unbelief.
- c. Supernatural ability to meet adverse circumstances with trust in God's messages and words.
- d. Inner conviction impelled by an urgent and higher calling.

#### **4. Gifts of Healing**

- a. Refers to supernatural healing without human aid.
- b. May include divinely assisted application of human instrumentation and medical means of treatment.
- c. Does not discount the use of God's creative gifts.

#### **5. Working of Miracles**

- a. Supernatural power to intervene and counteract earthly and evil forces.
- b. Literally means a display of power giving the ability to go beyond the natural.

- c. Operates closely with the gifts of faith and healings to bring authority over sin, Satan, sickness and the binding forces of this age.

**6. Prophecy**

- a. Divinely inspired and anointed utterance.
- b. Supernatural proclamation in a known language.
- c. Manifestation of the Spirit of God – not of intellect (1 Corinthians 12:7).
- d. May be possessed and operated by all who have the infilling of the Holy Spirit (1 Corinthians 14:31).

Intellect, faith, and will are operative in this gift, but its exercise is not intellectually based. It is calling forth words from the Spirit of God. The gift of prophecy and the office of the prophet are not the same. Any Spirit-filled believer may prophesy according to the will of the Spirit, but that does not necessarily mean that the believer is called to the office of a prophet.

**7. Discerning of Spirits**

- a. Supernatural power to detect the realm of the spirits and their activities.
- b. Implies the power of spiritual insight – supernatural revelation of plans and purposes of the enemy and his forces.

**8. Different Kinds of Tongues**

- a. Supernatural utterance in languages not known to the speaker: these languages may exist in the world, be revived from some past culture, or be “unknown” in the sense that they are a means of communication inspired by the Holy Spirit (Isaiah 28:11; Mark 16:17; Acts 2:4; 10:44-48; 19:1-7; 1 Corinthians 12:10; 28-31; 14:2, 4-22, 26-32). “Though I speak with the tongues of men and of angels...” (1 Corinthians 13:1).

- b. Three manifestations of tongues:
  - To serve as an evidence and sign of the indwelling and working of the Holy Spirit (Acts 2:4; 10:44-46; 1 Corinthians 14:22).
  - To serve as a supernatural language of prayer, praise, and worship (Acts 2:6-11; 10:46; 19:6; Romans 8:26; 1 Corinthians 14:2, 4, 14-15; Jude 20).
  - To serve as a means of delivering messages from the Spirit to the church. This requires an interpretation. (1 Corinthians 14:21, 26-28)

### **9. Interpretation of Tongues**

- a. Supernatural power to reveal the meaning of tongues.
- b. Functions not as an operation of the mind of man but as the mind of the Spirit.
- c. Does not serve as a translation (an interpreter never understands the tongue he is interpreting), but rather is a declaration of meaning.
- d. Is exercised as a miraculous and supernatural phenomenon as are the gift of speaking in tongues and the gift of prophecy.

## **CONCLUSION**

Through His mercy and grace, God has provided salvation to those who accept it through faith in Jesus Christ. God has also provided spiritual gifts through the ministry of the Holy Spirit.

The gifts of the Holy Spirit are specifically available to every believer as the Holy Spirit distributes them (1 Corinthians 12:11). They are not to be merely acknowledged in a passive way, but rather are to be actively welcomed and expected (1 Corinthians 13:1; 14:1).