

DISCIPLESHIP & LEADERSHIP TRAINING
Holy Spirit Fullness
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PART 1 (Gary Matsdorf)—

We want to begin with a simple overview of the Person and ministry of the Holy Spirit. *Pneumatology* is the technical name for teachings relating to the Holy Spirit, the third Person of the Christian Trinity (Matthew 28:19).² The Holy Spirit is a Person,³ not a force; in actuality, He's the Perfect Person because He is God (Acts 5:3-4). "As God, the Holy Spirit possesses the attributes of deity."⁴

Of the many biblical names given the Spirit, **Holy Spirit** is His most popular New Testament name.⁵ By **Holy**, the Bible means He always acts in accordance with God's standards and nature.

¹ Although this paper is presented under two names, it reflects not only their personal research but in-depth discussions with key Foursquare leaders in the United States, including discussions in the 1970s with Don Pickerill and Sam Middlebrook and in 2014-15 with representatives of the Foursquare National Church Office (US) and faculty members of three Foursquare US colleges—Life Pacific University, New Hope Christian College and The King's University. It was also reviewed and updated in 2021 by the Foursquare Global Doctrine Committee. It therefore represents collaborative global Foursquare conclusions.

² **Trinity** is not a biblical term; it is a theological term (said to have first been used by Tertullian [early 3rd century]) meaning, "God eternally exists as three Persons, Father, Son and Holy Spirit, and each Person is fully God, and yet there is but one God" (Wayne Grudem, *Systematic Theology*, Zondervan Publishing House, Grand Rapids, MI, 1994, pg. 226). "In order to understand the relationship of the Holy Spirit to the Trinity, we must endeavor to at least in part comprehend the Trinity itself. In the nature of the one God, there are three eternal distinctions which are represented to us under the figure of 'persons,' and these three are equal" (Ron Williams, *Systematic Theology II*, LIFE Bible College Syllabus, LIFE Pacific College, San Dimas, CA, 1991, pg. 6).

³ Again Williams, "When we simply state, 'Three persons in One essence,' we must be careful to understand that the word 'person' is only an approximation or representation of a being that has intellect, sensibility and will. In regards to the Trinity, it is used to explain the relationship between the Father and the Son and the Holy Spirit. Moreover, the very names, 'Father,' 'Son,' and 'Holy Spirit' refer to the function which they perform in relating to mankind and redemption, rather than a biological relationship. Thus, the word 'Person' can never be applied in the same manner as we would refer to the person of Paul, Peter or John" (*Loc. cit.*). Note also McGrath, "The Christian vision of God defies simple ways of representation...the Christian doctrine of the Trinity is the church's intellectual response to this weighty vision of God, representing both an attempt to be faithful to the biblical witness to God on the one hand, and to do justice to the church's experience and knowledge of God on the other. The Trinity has always been a difficult notion, and is often ridiculed as nonsensical. The doctrine weaves together the leading elements of the Christian knowledge of God as creator, redeemer, and sanctifier into a coherent whole. The traditional Trinitarian language—Father, Son and Holy Spirit—is drawn from the New Testament, and expresses the fundamentally personal understanding of God that lies behind the doctrine. The formula 'one substance, three persons,' often used in theological textbooks, attempts to express the basic idea that Christians only worship one God—but that this one God is revealed as Father, Son and Spirit" (Alister McGrath, *Theology: The Basic Readings*, Wiley-Blackwell, Chichester, West Sussex, UK, 2012, pg. 128).

⁴ McRoberts, Kerry, *The Holy Trinity* in Horton, Stanley (Editor), *Systematic Theology--Revised Edition*, Logion Press, Springfield, MO, 1998, pg. 151. Says the 7th century Eleventh Council of Toledo, "We believe that the Holy Spirit, the third person in the Trinity, is God, one and equal with God the Father and God the Son, of one substance and of one nature" (quoted in McGrath, *op. cit.*, pg. 134).

⁵ In the Old Testament, He is most frequently known as **the Spirit of Yahweh**.

Holy also implies the Spirit is invincible, loving and faithful (Psalm 98:1-3); He is forgiving, equitable, just and can be trusted because He always does the right thing (John 16:7-11); finally, it implies He extends to us forgiveness (Luke 5:21) and wholeness (I Peter 1:15-16).

By **Spirit**, the Bible means He⁶ is immaterial and therefore invisible. In both Hebrew and Greek, *spirit/Spirit* derives from a word that also means *wind*.⁷ This word picture suggests that the Holy Spirit is always on the move in our lives, sometimes in incomprehensible ways (John 3:8), as He moves us toward the goal of becoming **mature in Christ** (Colossians 1:28). “The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church.”⁸

In the Old Testament, the Spirit appears as Yahweh’s Agent—

- Of revelation (Genesis 41:38).
- Of empowering certain leaders for specific tasks (Numbers 11:16-17).
- Of equipping certain individuals with special gifting (Exodus 31:3; 35:31).⁹
- Of inspiring and empowering the prophets (1 Kings 18:12).

As noted, the Holy Spirit’s ministry is present from the earliest pages of Scripture (Genesis 1:2); however, His role in the lives of people in the Old Testament is *basically* limited to coming *upon* people for a limited period of time to perform specific tasks (*i.e.*, David [1 Samuel 16:13])¹⁰ or, on *rare* occasion, to dwelling *in* someone (*i.e.*, Joshua [Numbers 27:18]).¹¹ It is this limited scope that

⁶ “Tradition’s occasional habit of naming the Spirit of God in maternal and feminine terms is a welcome means for correcting one-sidedly masculine discourse. According to the biblical promises, the role of the Spirit involves activities more usually associated with maternity and femininity in general: inspiring, helping, supporting, enveloping, bringing to birth” (Veli-Matti Karkkainen, *A Constructive Christian Theology for the Pluralistic World, Volume 4: Spirit and Salvation*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2016, pg. 192).

⁷ Because in the Old Testament the Spirit does not emerge as a clearly defined personality, but more as God’s “life-force,” the NRSV will frequently translate **the spirit of the Lord** where the TNIV translates, **the Spirit of the Lord** (*i.e.*, 1 Kings 18:12). Because the meaning of the Hebrew noun *ruach* (like the Greek, *pneuma*) can also mean “wind,” note the NRSV—a **wind from God swept over the face of the waters** (Genesis 1:2)—as compared to **the Spirit of God was hovering over the waters** (TNIV).

⁸ Grudem, *op. cit.*, pg. 634.

⁹ This is often seen as a close analogue to the New Testament provision of spiritual gifting. The Spirit is also said to have been present to empower for rebuilding the Temple (Haggai 2:5; Zechariah 4:6).

¹⁰ King David’s famous—**do not take Your Holy Spirit from me** (Psalm 51:11)—is best understood as a request that Yahweh’s Spirit not be withdrawn in terms of equipping him for kingship. It is not to be interpreted in terms of withdrawing Him as an indwelling Person, as He would be withdrawn from the life of a New Testament apostate.

¹¹ For an excellent discussion of the Holy Spirit at work *in* Old Testament saints, see Grudem, *op. cit.*, pp. 637 and 770-771.

prompted Joel to prophesy in 825 BC that the Christian messianic age would be distinctly different in that God **will pour out [His] Spirit on all people** (Joel 2:28-29).¹²

- *The Old Testament thus concludes self-consciously open-ended, anticipating a new era in which the Spirit will work among a greater number of individuals and different kinds of people to create a more faithful community of men and women serving God. Apparently they will also be more mightily empowered. The fulfillment of these promises in the New Testament conforms to the prophecy of the Old Testament.*¹³

This new outpouring of the Spirit began with Jesus' reception of Him at His water baptism (Matthew 3:16) and was fully inaugurated on the Day of Pentecost with the birth of the Church (Acts 2:1-4, 16-21). The Spirit emerges in the New Testament to dominate the theology and experience of the apostles and biblical writers. "One reads Paul poorly who does not recognize that for him the presence of the Spirit, as an experienced and living reality, was the crucial matter for Christian life, from beginning to end."¹⁴ To be a Christian is to know Christ—personally and intimately. Such knowing comes to us by the Person of the Holy Spirit.¹⁵

By way of just a small sampling, in the New Testament the Holy Spirit—

- Empowers Jesus for ministry (Luke 4:14).
- Exorcises demons (Matthew 12:28).¹⁶
- Works miracles (Acts 10:38).
- Empowers the Church to carry on Jesus' ministry of the kingdom of God (Acts 1:8).
- Is the Advocate who remains in us forever—helping us keep Jesus' teachings and commandments (John 14:15-21) and revealing truth to us throughout our walk with Jesus (John 16:12-15).

¹² Both Isaiah and Ezekiel also help develop this theme. "Notice that the promise is not a change of activity or of the quality of the activity of the Spirit of God. A change in the quantity or scope of the activity is prophesied" (Mark McLean, *The Holy Spirit* in Horton, *op. cit.*, pg. 383).

¹³ Blomberg, Craig, *Holy Spirit* in Elwell, Walter (Editor), *Evangelical Dictionary of Biblical Theology*, Baker Books, Grand Rapids, MI, 2000 printing, pg. 345.

¹⁴ Fee, Gordon, *Paul, the Spirit and the People of God*, Hendrickson Publishers, Peabody, MA, 1997 printing, pg. XIII.

¹⁵ Paul makes the presence of the Spirit the constituting characteristic of being a Christian (Romans 8:9). He also presents Him as **a deposit** (2 Corinthians 1:22) and **seal** (Ephesians 1:13)—promises of more to come, a partial installment of guaranteed future blessings given to a "marked and claimed people." "The Spirit becomes the way God himself is now present on planet earth...the gift of the outpoured Spirit meant that the messianic age had already arrived" (Gordon Fee, *ibid.*, pp. 15, 54). Therefore, Jesus teaches that the Holy Spirit is the preeminent good gift for which we can pray (Luke 11:13).

¹⁶ "Because Jesus' signs and wonders most directly reveal God's Spirit at work, attribution of them to Satan puts one in jeopardy of committing an unforgivable sin (the 'blasphemy against the Spirit' [Matt. 12:31])—probably equivalent to persistent and unrepentant rejection of Christ" (Craig Blomberg, *op. cit.*, pg. 346).

- Testifies to unbelievers who Jesus is (John 15:26-16:4), draws people to Jesus (1 Thessalonians 1:5-6) and convicts sinners of their offenses (John 16:5-11).
- Guides and instructs for choosing church leaders (Acts 13:1-4) and for making difficult theological decisions (Acts 15:28).
- Releases His manifestations for ministry (1 Corinthians 12:4-11).
- Enables us to participate in all the benefits of grace (2 Corinthians 13:13).
- Draws people to Jesus (1 Thessalonians 1:5-6).
- Justifies (1 Corinthians 6:11) and sanctifies (Romans 15:16).¹⁷
- Corporately indwells the Church to make her holy (1 Corinthians 3:16).
- Enables believers to declare the fundamental soteriological confession of Jesus' lordship (1 Corinthians 12:3).
- *A biblical theology of the Spirit is difficult to epitomize. He sovereignly acts as He chooses...the Spirit is the transcendent, omnipresent spiritual and localizable presence of God's personality and power, living in and divinely empowering all of God's true people in diverse and incomplete ways that foreshadow their complete, future renewal at the end of the age.*¹⁸

DISCUSSION QUESTIONS—

- **What did you learn or have re-emphasized biblically from the above section?**
- **What is your personal reflection on Footnote #6 above? Is this thought new to you?**
- **Pick two or three of the bullet points above that describe the Spirit's ministry in the New Testament and discuss its implications to you personally. How would you personally disciple someone to appreciate and practice these two or three aspects?**

OUR BURDEN IN FOURSQUARE —

It is the opinion of those contributing to this material that our academic and pastoral burden in 21st century Foursquare regarding the baptism with the Holy Spirit is **1)** that we present a clear understanding of the complexities of New Testament evidence relative to the believer's relationship to/with the Holy Spirit; **2)** that we give as fair an analysis as possible of New Testament terminology variables with reference to the BWHS;¹⁹ **3)** that we do our best to wrestle biblically with the doctrinal complexities relative to the subject; **4)** that we understand how

¹⁷ "Rather than give them Christian rules to live by Paul gives them the Spirit" (Gordon Fee, *op. cit.*, pg. 106).

¹⁸ Blomberg, *op. cit.*, pp. 347-348.

¹⁹ BWHS will appear frequently throughout this paper as an abbreviation for "the baptism with the Holy Spirit."

classical Pentecostal theology and charismatic theology might differ on some specifics relative to the BWHS;²⁰ and 5) that we unashamedly maintain our distinction of being a people who “pray in tongues” and move in Holy Spirit power and authority.

- *If the church is going to be effective in our postmodern world, we need to stop paying mere lip service to the Spirit and to recapture Paul’s perspective: the Spirit as the experienced, empowering return of God’s own personal presence in and among us, who enables us to live as a radically eschatological people in the present world while we await the consummation. All the rest, including fruit and gifts (that is, ethical life and charismatic utterances in worship), serve to that end.*²¹
- *When one thinks of what is distinctive about Pentecostal theology, usually included is an understanding of Spirit baptism as an empowerment for ministry distinct from regeneration or initiation in Christ. Most Pentecostals view this as a revival or renewal experience in the Christian life and link it to involvement in the extraordinary gifts of the Spirit, especially speaking in tongues and divine healing.*²²

DISCUSSION QUESTIONS—

- **Do you agree with the above defined “burden”? Why or why not?**
- **Discuss your understanding of each of the five specifics listed above and how you would disciple someone into understanding each of them.**

OUR BOUNDARIES WITHIN FOURSQUARE—

Although pneumatology is very important to Pentecostals, there is not and never has been a universal understanding among Pentecostals at certain points of doctrine. This same dynamic characterizes 21st C Foursquaredom. “Basic disagreement exists among Pentecostal groups over

²⁰ “In classical Pentecostal tradition, this experience [of tongues] is expected, and is doctrinally expressed in the words, ‘The initial physical evidence of the baptism with the Holy Spirit is speaking with other tongues’...[charismatics] place less emphasis on the importance of tongues as the evidence of the baptism with the Holy Spirit...these focus more on all the gifts...with deepened participation in worship...also seen as a fundamental indication of being baptized in the Spirit, with the continual exercise of tongue-speaking as a part of the believer’s private devotional expression” (Gary Kinnaman, *Notes on Acts 2:4 in Spirit Filled Life Bible*, Jack Hayford [General Editor], Thomas Nelson Publishers, Nashville, TN, 1991, pg. 1625). Those who allow for this more charismatic perspective within Foursquare does not mean they minimize encouraging all believers to seek a “private prayer language/tongues” as part of their journey with the Holy Spirit. Also note Macchia’s observation about diversity of understanding *within Pentecostal theology* (including within Foursquare globally) and how further reflection is needed. “I agree with Simon Chan that Pentecostals are not in agreement over all of their distinctives but that ‘what comes through over and over again in their discussions and writings is a certain kind of spiritual experience of an intense, direct, and overwhelming nature centering on the person of Christ which they schematize as “baptism in the Holy Spirit”...there is no doubt that in this century Spirit baptism will need to be defined more broadly than it has among most classical Pentecostals if it is to continue to function as central to Pentecostal theology” (Frank Macchia, *Baptized in the Spirit*, Zondervan, Grand Rapids, MI, 2006, pp. 20, 26).

²¹ Fee, *op. cit.*, pg. XV.

²² Macchia, *op. cit.*, pg. 20.

issues of the relationship of Spirit baptism to initial faith in Christ, water baptism, and speaking in tongues.”²³ There will, therefore, be some diversity on points of doctrine even within Foursquare and we must embrace this diversity...within general Pentecostal pneumatological boundaries. It is important, however, that we hold steadfastly to a pneumatology that emphasizes a daily, passionate relationship with the Holy Spirit; that we state clearly the difference between Paul’s and Luke’s pneumatological terminology with reference to Holy Spirit baptism; that we state clearly the belief in the reality of a personal prayer language (tongues) for all believers,²⁴ while not equating such with *necessarily* being “baptized with the Holy Spirit”;²⁵ that we recognize that when referring to the BWHS the **terms** “subsequent” or “second work” are preferred by some within Foursquare while not others, although this is clearly a distinct experience from salvation; and that we show that Luke presents tongues as frequently present when one is Spirit baptized and that Paul assumes the manifestation of personal tongues (a prayer language) in the life of believers.

- *We believe that God’s Word urges every believer to seek Jesus as the “Baptizer with the Holy Spirit” and to be open to “speaking with tongues as the Spirit gives utterance” (Acts 2:4), not merely as a requirement to verify one’s experience or spiritual worth, but as a grace intended to be a regular part of our daily “walk” in the Spirit. Therefore, we are not passive concerning the subject of ministering the fullness of the Holy Spirit or in teaching the desirability of speaking with tongues. To us, these bring a dimension intended for every believer as a daily resource in Christ (1 Co. 14:18). However, if the subject is approached as a dogma in which tongues is required as a proof, something of its beauty is lost and the focus of attention is misdirected.*²⁶

DISCUSSION QUESTIONS—

- **Summarize what this section is saying theologically on the topic of the baptism of the Holy Spirit. Is the perspective that Paul and Luke describe the baptism with the Holy Spirit using different terms and from different theological perspectives new to you?**
- **Does this summation agree with what you personally have taught? What about Foursquare within your nation?**
- **What is your personal perspective on allowing for diversity within Foursquare on “finer points of this doctrine”?**

²³ *Ibid.*, pg. 34. Macchia also notes that “the work of the Holy Spirit cannot be compartmentalized or separated out into neat theological categories” (pg. 18).

²⁴ “For Paul, speaking in tongues is part of the Christian experience” (Yongnan Jeon Ahn, *Interpretation of Tongues and Prophecy in 1 Corinthians 12-14*, Deo Publishing, Dorset, UK, 2013, pg. 146). Ahn goes on to note the importance of Macchia’s observation that we should see tongues “as a ‘prodigium’—the mystery of ‘sacramental announcing’ of God’s presence” (*loc. cit.*).

²⁵ We say *not necessarily* because “tongues as the initial physical evidence” of the BWHS still characterizes the biblical understanding of many in Foursquare, but not everyone (particularly in the Western world). This study endeavors to acknowledge both perspectives within Foursquare without favoring one over the other.

²⁶ *The Baptism of the Holy Spirit*, ICFG Positional Paper, Los Angeles, CA, 2002, pg. 4.

PENTECOSTAL THEOLOGY ON THE BAPTISM OF²⁷ THE HOLY SPIRIT—

As already noted above, there is diversity of understanding among Pentecostals on aspects of the doctrine of the BWHS (including within Foursquare), let alone among Pentecostals and charismatics. I herein present **one** Foursquare understanding that recognizably represents influence from charismatic theology.

When one is “**born again...of the Spirit**” (John 3:3, 8), **the Spirit of God lives in [them]** (Romans 8:9). The Spirit’s indwelling is both immediate and complete (1 John 4:15) and defines what it means to “be saved/born again.” However, the simultaneous inner presence of the *sinful nature* (Romans 7:18) and the outer influences of the *world* and *the devil* (1 John 5:19) constantly blunt the Spirit’s *practical* influence in our lives; we oftentimes fail to **keep in step with the Spirit** (Galatians 5:25; see also 1 Corinthians 3:1). Therefore, God’s heart is not only that we *have* the Holy Spirit, but that we **be filled with the Spirit**²⁸ (Ephesians 5:18). God desires us to have a vibrant relationship with Him through the Person of the Holy Spirit, “so totally given over to the Spirit that the life and deeds of the Spirit are as obvious in their case as the effects of too much wine are obvious in the other.”²⁹ Ephesians 5-6 remind us that such Spirit fullness is wise; keeps us sensitive to avoid debaucheries; enhances worship and community involvement; increases gratitude; and makes us better people relationally. Galatians 5:22-23 reminds us that Holy Spirit fullness develops character; it also enhances ministry—through His gifts (Romans 12:6-8; Ephesians 4:11) and His manifestations (1 Corinthians 12:4-11).³⁰

Luke opens Acts by stating—**in my former book, Theophilus, I wrote about all that Jesus began to do and to teach...** (Acts 1:1 [italics mine]). The clear implication is that Acts records what Jesus *continued* (and continues) to do through a Holy Spirit empowered Church. The Spirit’s enabling for ministry comes primarily through His gifts and manifestations in our lives; everyone

²⁷ Or **with**.

²⁸ Or **live under the Spirit’s influence**. Although classical Pentecostals often use **Spirit-filled** and **Spirit baptized** interchangeably, Paul is not referencing the baptism with the Holy Spirit in Ephesians 5:18.

²⁹ Fee, Gordon, *God’s Empowering Presence*, Hendrickson Publishers, Peabody, MA, 1994, pg. 721.

³⁰ The practical and pastoral implications for walking in the Spirit daily are beyond the scope of this module. This topic is covered in the DLT module, “Grace and Legalism.”

has at least one spiritual **gift**³¹ (Romans 12:3) and can be used in any **manifestation**³² (1 Corinthians 12:11). Paul would define these manifestations as the result of the Spirit-filled life; Luke would define them as the result of being Spirit baptized—a baptism he records as beginning with an initiatory experience, repeated on numerous occasions and imparted through a number of means.³³

“Wait for the gift My Father promised...you will be baptized with the Holy Spirit...[and] you will receive power when the Holy Spirit comes on you” (Acts 1:4-5, 8). Jesus, knowing the power of the Holy Spirit in His own life and never thinking of moving in ministry apart from the Spirit’s life and power (Luke 4:1 *ff*), wants the same immersion into the Spirit’s life for His Church. In Acts 1, He termed it **baptized with the Holy Spirit**.

The phrase **baptized with**³⁴ **the Holy Spirit** appears seven times in the New Testament. The concept appears first in a context indicating that Jesus, like John the Baptist, is a baptizer; the Holy Spirit, like water, is the substance (Matthew 3:11). Holy Spirit baptism then has fundamentally to do with an immersion, with an abundant endowment of the Holy Spirit in our lives for character development and for the needed power and authority to evangelize and to minister kingdom life. “The purpose of this ‘baptism’ is to provide spiritual power for living (Jude 20), serving (Ephesians 6:18) and bearing witness to Christ (Acts 1:8).”³⁵

³¹ **Gifts** are “permanent” and intricately intertwined with who we are as individuals (Romans 12:6-8; Ephesians 4:11 et al); His **manifestations**, however, are the result of the Holy Spirit “flashing” or “coming upon” us for a specific moment of ministry (1 Corinthians 12:11; Acts 4:8).

³² **Manifestation** translates a Greek word (*phanerosis*) meaning a disclosure, announcement, or flash. The Spirit’s manifestations in 1 Corinthians 12 therefore “on occasion flash forth from any believer as needed” (1 Corinthians 12:11), **for the common good** (1 Corinthians 12:7).

³³ Luke, who is interested in documenting these manifestations in Acts, will use such phrases as **they received the Holy Spirit** (Acts 8:17) and **the Holy Spirit came on all** (Acts 10:44) to describe post-conversion encounters with Him. Hence, the dynamic of the Holy Spirit as He displays one of His *manifestations* is very similar to the Old Testament pneumatology of the Holy Spirit coming upon a person for a limited period for specific ministry. “Spirit baptism is somewhat ambiguous as a metaphor and fluid in its meaning throughout the New Testament, because it is an eschatological metaphor that depicts the various ways in which we participate through the Spirit in the rich blessings of Christ located in heavenly places (Eph. 1:3, 12)” (Frank Macchia, *op. cit.*, pg. 87). See also Stronstad, Roger, *The Charismatic Theology of St. Luke--Second Edition*, Baker Academic, Grand Rapids, MI, 2012.

³⁴ There is no essential difference between **with** or **in** as it appears in this phrase; the Greek phrase *baptizein en* may be translated either way.

³⁵ ICFG Position Paper, pg. 3. Of these purposes, classical Pentecostals have historically emphasized the missiological aspect of the baptism with the Holy Spirit. “Pentecostals have long affirmed that the purpose of the Pentecostal gift is to empower believers so they might be effective witnesses. This missiological understanding of Spirit-baptism, rooted in the Pentecost account of Acts 1-2, gives important definition to the experience. In contrast to introverted (for instance ‘purifying’) or vague (‘powerful’ or ‘charismatic’) descriptions of Spirit-baptism (in the Lukan sense), Pentecostals have articulated a clear purpose: power for mission” (Robert Menzies, *Luke and the Spirit: A Reply to James Dunn* in *Journal of Pentecostal Theology – Issue 4*, Church of God School of Theology, Cleveland, TN, 1994, pp. 137-138).

We need both Paul and Luke, therefore, to fill out the understanding of the phrase **baptized with/in the Holy Spirit** for us; they use it in two different and yet complementary ways.³⁶

- Paul uses the phrase only once—in a soteriological sense to metaphorically describe our common conversion experience, the activity of the Holy Spirit in making us one body (saving us)—**for by³⁷ one Spirit we were all baptized into one body³⁸** (1 Corinthians 12:13 [RSV]).³⁹ From this initial conversion encounter with the Holy Spirit, Paul teaches a life that is influenced daily by Holy Spirit fullness (Ephesians 5:18).⁴⁰ “...as far as the apostle Paul was concerned, *baptism in the Holy Spirit occurred at conversion...*[and refers] to the activity of the Holy Spirit at the beginning of the Christian life when he gives us new spiritual life (in regeneration).”⁴¹ “In the Pauline sense, the baptism with the Holy Spirit describes our initial Christian experience, which he would see as followed by subsequent fillings...at conversion the pilot light goes on; our job is to light all the burners, to be **aglow with the Spirit** (Romans 12:11 [RSV]).”⁴²
- Luke, emphasizing Jesus’ connection of the Holy Spirit and witness, uses the phrase to describe subsequent power encounters with the Holy Spirit rather than our initial salvation experience (Acts 4:8)—encounters which most often have a dramatic initial

³⁶ There is no exegetical basis for the oft-heard argument that Luke’s understanding of this phrase must be interpreted through Paul’s one use of it—as if Paul were the primary theologian. See Stronstad, *op. cit.*, pp. 10-14 and Dunn, J. D. G., *Baptism in the Holy Spirit*, SCM Press, London, England, 1970, pg. 39 for a fuller discussion of this issue.

³⁷ Or **with** or **in**.

³⁸ Or **for in the one Spirit we were all baptized into one body** (NRSV); **for we were all baptized by one Spirit so as to form one body** (TNIV).

³⁹ See Fee, Gordon, *The First Epistle to the Corinthians—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1987, pp. 605-606, for exegetical support behind the NRSV (whereby the Holy Spirit is the element into which we are baptized, rather than the Agent doing the baptism [as implied by the more common English translation *for by one Spirit we were all baptized into one body...* {RSV, et al}]). “Nowhere else does this dative with ‘baptize’ imply agency...but always refers to the element ‘in which’ one is baptized” (Gordon Fee, *loc. cit.*). Fee also notes, “Most likely...Paul is referring to their common experience of conversion, and he does so in terms of its most crucial ingredient, the receiving of the Spirit” (*op. cit.*, pg. 605).

⁴⁰ See Fee, *op. cit.*, pg. 604 and McDonnell, Killian and Montague, George, *Christian Initiation and Baptism in the Holy Spirit*, The Liturgical Press, Collegeville, MN, 1994 Revised Edition, pp. 42-46, for alternate views on the place of water baptism in this salvific Spirit baptism.

⁴¹ Grudem, *op. cit.*, pg. 768.

⁴² Pickerill, Donald, unpublished manuscript on 1 Corinthians 12. “The second half of baptism is when the Holy Spirit, living in your spirit, flows *out* to baptize, soak, drench, overwhelm your soul (psychological nature, including your emotions, will, intellect, subconscious) and your body, and bring them to new life, freedom, joy and peace in and through the Lord Jesus. Then He can flow out into the world from you to bring love, peace, joy, and healing to other people” (Dennis Bennett, *How To Pray for the Release of the Holy Spirit*, Bridge-Logos Publishers, Gainesville, FL, 2001 reprint, pg. 5).

starting point in believers' lives (Acts 19:1-7).⁴³ Each time the Spirit uses us for dynamic ministry or in a manifestation of the Spirit, Luke would see it as a further filling, receiving, coming upon or falling upon of the Holy Spirit. "Unlike Paul, who frequently speaks of the soteriological dimension of the Spirit's work, Luke *consistently* portrays the Spirit as the source of power for service...Luke describes the gift of the Spirit *exclusively* in charismatic terms."⁴⁴ "The Spirit who is totally present now totally claims the person."⁴⁵ "...we were 'baptized with the Holy Spirit' when we became Christians, but we find ourselves wanting to more fully experience the release of the power of the Holy Spirit in our lives in order to become more effectual Christians."⁴⁶ "Luke is found to have a charismatic rather than a soteriological theology of the Holy Spirit. This charismatic theology of the Spirit is no less valid for disciples in the twentieth century than it was for disciples in the first century."⁴⁷

- o *It has often been observed that Paul is more interested in the interior work of the Spirit, assuring believers, transforming their lives, and so on; whereas Luke is more interested in the broader picture of the coming of the Spirit on the Church, his external manifestations in prophecy and tongues, and his direction of the Christian mission.*⁴⁸
- o *If you read Luke by himself, and listen to him, it seems rather clear that the outpouring of the Spirit he has in mind is not brought into relation to salvation [initiation/incorporation], as it is in Paul, but in relation to service and witness. Therefore, Luke does not tie the coming of the Spirit to the salvation event.*⁴⁹

⁴³ This experience with the Holy Spirit may develop gradually or develop through a subsequent, crisis experience. Most classical Pentecostals see it as being "subsequent and dramatic"; Charismatics tend to have a more gradual or "organic" view. For a fuller discussion, see Williams, J. R., *Baptism In The Holy Spirit* in *Dictionary of Pentecostal and Charismatic Movements*, Burgess, Stanley and McGee, Gary (General Editors), Zondervan Publishing House, Grand Rapids, MI, 1988, pp. 41-43.

⁴⁴ Menzies, *op. cit.*, pg. 117.

⁴⁵ Williams, *op. cit.*, pg. 41.

⁴⁶ Bradford, Brick in Burgess and McGee, *op. cit.*, pg. 43.

⁴⁷ Stronstad, *op. cit.*, pg. 14.

⁴⁸ Green, Michael, *I Believe In The Holy Spirit*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1992 reprint, pg. 162. "Although Luke accents the participation in Spirit baptism that flows from faith, especially as visibly demonstrated, Paul focuses attention on the act of Spirit baptism that leads to the attachment to Christ by faith" (Frank Macchia, *op. cit.*, pg. 87).

⁴⁹ Pinnock, Clark quoted in Stronstad, *op. cit.*, pg. 12.

A PERSONAL PRAYER LANGUAGE (SPEAKING IN TONGUES)—

A unique element in our life with the Spirit is the matter of a “personal prayer language/praying in tongues”.⁵⁰ Both Paul and Luke describe this reality. Luke details the release of this special manifestation from the standpoint of its *inception* in a person’s walk with Jesus—an inception that is recorded as both concurrent with initial salvation (Acts 10) and (more frequently) subsequent to it (Acts 19:1-7).⁵¹ Paul, on the other hand, details private tongues from the standpoint of their *ongoing, daily practice* in our Spirit-filled lives (1 Corinthians 14), never addressing the timing of their appearance relative to one’s conversion.

In addition to the issue of subsequence is the often asked and somewhat controversial matter within Pentecostal and charismatic circles—“Because of the Lucan accounts, can we assume that tongues is *the* initial sign of the baptism with the Holy Spirit?” “Nearly all classical Pentecostal groups adhere to the doctrine that speaking in tongues certifies the personal experience of the baptism in the Holy Spirit.”⁵² Whereas this is true historically among most Pentecostals, from an exegetical perspective this matter will never be settled to everyone’s satisfaction—either within the Church at large or within Pentecostal (Foursquare) and charismatic circles.⁵³ It is exegetically clear, however, that “personal/devotional tongues” occurs frequently as a Lucan sign (Acts 10:45-

⁵⁰ “Glossolalia may be practiced as a private, prayer language (1 Cor. 14:18-19); it is not clear if Paul would consider this the same gift as public speaking in tongues” (Craig Blomberg, *Holy Spirit, Gifts of* in Elwell, *op. cit.*, pg. 350). In my understanding, it would appear that public and private “tongues” is the same manifestation but that there are unique aspects of this manifestation that are not true of the others—namely, both a public and private dimension (contrast 1 Corinthians 14:4-5, 15 with 12:10-11, 29-30). “God uses this speaking in tongues in two different ways, and it’s very important to see the difference. One is what we may call the ‘prayer language,’ and the other is the ‘gift of tongues.’ One of the main reasons more Christians don’t accept speaking in tongues is that they don’t understand this difference... Paul has a lot to say about speaking in tongues in First Corinthians 12, 13, and 14, and all the way through these chapters he is moving back and forth between these two kinds of speaking in tongues. Unless you see the difference between them you will wonder how Paul can say in First Corinthians 12:30: ‘All don’t speak in tongues, do they?’ (AP), and then in First Corinthians 14:5 say, ‘I want you all to speak in tongues’ (RSV)” (Dennis Bennett, *op. cit.*, pg. 19). “Since edification or **building up** remains a central issue, Paul applies the term alike to the individualism of the use of tongues and the community effects of prophecy as a fundamental contrast... furthermore, the more positive aspect of tongues used in private devotion should not be overlooked” (Anthony Thiselton, *The First Epistle to the Corinthians—The New International Greek Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000, pp. 1094, 1096).

⁵¹ A subsequent experience with the Holy Spirit was the primary experience accompanying the outpouring of the Holy Spirit at the beginning of the 20th century; this common experience among many early 20th century Pentecostals, coupled with the influence of Wesley’s subsequent work of entire sanctification (known as the baptism with the Holy Spirit) led to the understanding of Spirit baptism being a subsequent experience among most classical Pentecostals. See Spittler, R. P., *Glossolalia* in Burgess and McGee, *op. cit.*, pp. 338-339. Despite terminology concerns by some, the baptism with the Holy Spirit within Foursquare references a post-conversion experience.

⁵² Spittler, *op. cit.*, pg. 338.

⁵³ See Hayford, Jack, *The Beauty of Spiritual Language*, Word Publishing, Dallas, TX, 1992 for a fuller understanding of the issues surrounding the various perspectives.

46; 19:6) and that Paul’s apparent *assumption* is that this reality—termed **angelic tongues** (1 Corinthians 13:1)—can be part of *every* believer’s Spirit-filled life (1 Corinthians 14:15).⁵⁴

The Global Council, therefore, encourages that—

- All people seek a personal, saving relationship with Jesus Christ, coming to Him to be born again/justified by grace through faith.
- All believers, following salvation, ask God in prayer daily to fill them with the Spirit and transform them into the image of Christ, so as to live a “Spirit-filled” (Spirit-influenced) life on a day-to-day basis.
- All believers, after salvation, seek Jesus to receive the baptism with the Holy Spirit, including the release of a “personal prayer language/speaking in tongues.”
- All believers use their prayer language (tongues) daily for the purposes of enhanced prayer and worship.⁵⁵
- All believers cultivate a kingdom lifestyle that includes not only the Spirit’s transformation/unbridled influence, but ministry in the power and authority of the Holy Spirit; this includes asking God daily to fill them afresh with the Spirit’s power to work and witness for Jesus with an openness to being used in the 1 Corinthians 12 manifestations. “Despite the diversity of viewpoints concerning the specifics of the doctrine of Spirit baptism, the vast majority of Pentecostals agree that it is profoundly charismatic, especially with regard to the extraordinary gifts of the Spirit, and is centered on the person of Christ as victor over all that opposes the accomplishment of God’s will in the world.”⁵⁶

⁵⁴ Other New Testament signs of being baptized with the Holy Spirit (most emphasized by charismatics) include—committed love for Jesus/people (1 John 4:16B, 20); spiritual power to witness for Christ (Acts 1:8); enhanced participation in worship (1 Corinthians 14:15); and ministry in any of the nine manifestations of the Holy Spirit (1 Corinthians 12:8-10), especially prophetic speech (Acts 2:17-18).

⁵⁵ Additional benefits of a prayer language include enabling us to know how to pray when we do not understand how to pray; enabling us to resist the enemy most effectively (Ephesians 6:18); and helping “train our tongue in righteousness” (James 3:1-12). “Even though early Pentecostals viewed tongues as *xenolalia* (speaking an unlearned foreign language), the belief in them as an in-depth prayer language came to dominate the Pentecostal understanding of tongues. Pentecostal scholars Fee and Macchia place an emphasis on the dimension of ‘deep and agonizing groans of human weakness’ experienced in tongues” (Yongnan Jeon Ahn, *op. cit.*, pg. 164).

⁵⁶ Macchia, *op. cit.*, pg. 37.

THE MANIFESTATIONS OF THE HOLY SPIRIT (1 Corinthians 12)--

It is the belief among Pentecostals and most charismatics that the nine manifestations of the Spirit as listed in 1 Corinthians 12 are unique from other biblically named spiritual gifts, in that they do not come to believers permanently but are available to any believer on an “as needed” ministry basis.⁵⁷ Although Paul does term them **gifts** (1 Corinthians 12:31), he also terms them **manifestations** (1 Corinthians 12:7). Maintaining this distinction of naming is helpful in understanding their uniqueness in terms of the Holy Spirit using us for ministry and “prevents us from confusing our foundational ministry in life and service for God with our purposeful quest for an openness to His Holy Spirit’s full resources and power for service and ministry.”⁵⁸ These nine unique displays of power and grace are manifested **for the common good** (1 Corinthians 12:7)⁵⁹ and Paul’s charge to the C/church is—**eagerly desire**⁶⁰ **spiritual gifts** (1 Corinthians 14:1; see also vs. 12).⁶¹

⁵⁷ The fact that **the manifestation of the Spirit is given for the common good** (1 Corinthians 12:7 [emphasis mine]) means that these workings manifest the power and presence of the Spirit in public. They are public manifestations. “Each ‘gift’ is a ‘manifestation,’ a disclosure of the *Spirit’s* activity in their midst” (Gordon Fee, *op. cit.*, pg. 589). Non-Pentecostals who maintain the continued operation of these gifts today do not maintain this distinction and add these gifts to Paul’s other *ad hoc* lists of gifts given permanently. See Ciampa, Roy and Rosner, Brian, *The First Letter to the Corinthians—The Pillar New Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2010, pg. 573 for a discussion of this perspective. As MacArthur notes, cessationism theology has a different perspective altogether. “A thorough examination will yield the truth that spiritual gifts fill two major purposes: the permanent gifts edify the church and the temporary gifts are signs to confirm the Word of God. God will continue to give the permanent gifts to believers for the duration of the church age, and those gifts are to be ministered by His people at all times in the life of the church. Those gifts include first the speaking or verbal gifts—prophecy, knowledge, wisdom, teaching, and exhortation, and, second, the serving or nonverbal gifts—leadership, helps, giving, mercy, faith, and discernment. The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, was completed and became self-authenticating” (John MacArthur, Jr., *1 Corinthians—The MacArthur New Testament Commentary*, Moody Press, Chicago, IL, 1984, pp. 297-298).

⁵⁸ Walker, Paul, *Holy Spirit Gifts and Power in Hayford [Spirit Filled Life Bible]*, pg. 2023.

⁵⁹ **For the common good** (Greek, *pros to sumpheron*) means “for the common advantage” or “for the building up of the community as a whole.” This is perhaps why Paul inserts 1 Corinthians 13 and his exposition of love between his two sections discussing the nature and practice of the Spirit’s manifestations. Although one can minister the Spirit’s manifestations without depth of character or the evidence of the fruit of the Spirit (especially love), Paul would undoubtedly shun such a thought.

⁶⁰ Or **strive for** (NRSV). “**Eagerly desire** permits a corporate concern for the well-being of *the community*, i.e., that these gifts may operate in the church, which is Paul’s horizon of concern” (Anthony Thiselton, *op. cit.*, pg. 1082). “Because gifts are incarnational, human responsibility comes into play...the call is to every believer to live his full potential with the coming of the Lord in view” (David Lim, *Spiritual Gifts: A Fresh Look*, Gospel Publishing House, Springfield, MO, 1991, pg. 187).

⁶¹ This is in keeping with Paul’s earlier comment to the Corinthians—**we were all given the one Spirit to drink** (1 Corinthians 12:13).

Understanding into the nature and operation of these manifestations is not automatic among God’s people—**now about the gifts of the Spirit,⁶² brothers and sisters, I do not want you to be uninformed⁶³** (1 Corinthians 12:1). Each of us likely has assumptions regarding spiritual matters, especially with reference to the definition and use of the manifestations of the Spirit. Rarely do we come to Christ without some theological or practical focal point. Unfortunately, our experiential or preferred practice often forms our doctrinal understanding of how to operate in the manifestations of the Spirit. This was the problem at Corinth. They had their pagan rituals as models for “spiritual matters, including manifestations”; these in turn formed the basis of their model for a “truly ‘spiritual’ meeting.” Their hearts were right and their manifestations were of the Spirit, but their motive and method were similar to those of frenzied heathen.

- *The pagan background of the Corinthians gave them one definition of being “spiritual”; Paul had another. Their focal point was their pagan rituals in which they were enticed and led astray to idols that could not speak (12:2); Paul’s focal point is the truth that “Jesus is Lord” (12:3) and that all manifestations of the Holy Spirit are subject to self-control (14:28-32). Pagan worship was very frenzied. The Greek words translated “led astray” (12:2) are intensive, suggesting times in ecstatic heathen worship when a person is believed to be possessed by a supernatural force. The New Testament would see this as demonic ravishing (cf. 1 Cor. 10:20). Realizing that demonic or fleshly forces can in part imitate true manifestations of the Spirit, Paul calls in 1 Corinthians 12-14 for analyzation of their Christian enthusiasm in worship.⁶⁴*

Any categorizing of the 1 Corinthians 12 manifestations presents difficulties, but it is often customary to place them in three related categories—

- 1) **Manifestations of enlightenment**—a message of wisdom; a message of knowledge; and distinguishing between spirits. These manifestations show how the Holy Spirit spontaneously uses the human mind to provide supernatural illumination, direction and spiritual safety for the body of Christ.

⁶² “The TNIV translation *gifts of the Spirit* may be getting just a bit ahead of Paul’s thought at this point. Literally he says, ‘Now I do not want you to be ignorant concerning spiritual things’...hence, Paul probably has in mind in 12:1-3 knowing the difference between acting under the power of God’s Spirit and acting under the influence of other spiritual powers...by the time we get to the next appearance of this word in 14:1 it may well be that Paul could expect his readers to know that the spiritual things he has in mind are spiritual gifts, but that is not yet clear in 12:1” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 561).

⁶³ “In terms of informing them, Paul almost certainly does not intend to give new information, but an additional slant, or corrective, to their understanding of ‘the things of the Spirit’” (Gordon Fee, *op. cit.*, pg. 576).

⁶⁴ Matsdorf, Gary, *People of the Spirit: Gifts, Fruit & Fullness of the Holy Spirit*, Hayford, Jack (Executive Editor), Thomas Nelson Publishers, Nashville, TN, 1993, pg. 34.

- 2) **Manifestations of energy**—faith; gifts of healing; and miraculous powers. These manifestations show how the Holy Spirit spontaneously uses the human will to provide power, healing and deliverance to the body of Christ.
- 3) **Manifestations of edification**—prophecy; speaking in different kinds of tongues; and the interpretation of tongues. These manifestations show how the Holy Spirit spontaneously uses the human heart and voice to provide learning, inspiration, encouragement, comfort and enhanced worship to the body of Christ.

We now begin a basic exposé of each of the nine manifestations. “To illustrate the thesis of v. 7 Paul proceeds to offer a sizable list of ways in which the Spirit is manifested in the Christian assembly.”⁶⁵ “The role of the Spirit in bestowing the manifestations is stressed especially at the beginning and end of the list (vv. 8-9, 11)”⁶⁶

A MESSAGE OF WISDOM—

A **message⁶⁷ of wisdom** (1 Corinthians 12:8) is a spontaneously revealed thought (which is then articulated), whose content is wisdom. “A ‘message of wisdom’ is most likely the ability to give guidance for dealing with challenging circumstances in a way that is consistent with Christ’s stress on self-sacrifice for the well-being of the other.”⁶⁸ Wisdom is close to God’s heart (Proverbs 4:7); it involves knowing God’s will and ways in life (Ephesians 5:15-16), dealing shrewdly with facts, making sound judgments and living out those decisions (Matthew 11:19). Wise living is successful living, “an evaluation of realities in the light of God’s grace and the cross of Christ.”⁶⁹

General wisdom is available to all believers (James 1:5-8), as is leadership wisdom for those who lead (James 3:13-18). A **message of wisdom** differs in that it is a specific case in which the Holy Spirit spontaneously makes available practical insight and direction in a situation; such direction and insight would not be known in any other way except by spontaneous revelation by God’s living Spirit and must always align with biblical truth. It is the Spirit Himself making His mind known to a yielded human mind; the human vessel need not be highly intellectual in the natural (see 1 Corinthians 1:18-31).

⁶⁵ Fee, *op. cit.*, pg. 590.

⁶⁶ Ciampa and Rosner, *op. cit.*, pg. 572.

⁶⁷ **Message** translates the Greek word, *logos*. See **the utterance of wisdom** (NRSV); **the word of wisdom** (NKJV).

⁶⁸ *Ibid.*, pg. 574.

⁶⁹ Thiselton, *op. cit.*, pg. 939.

An example from Jesus' life would be His response (“**Give back to Caesar what is Caesar’s, and to God what is God’s**”) to the foiled trap by the Pharisees and Herodians regarding paying taxes to the Emperor (Matthew 22:15-22).

A MESSAGE OF KNOWLEDGE—

A **message**⁷⁰ of knowledge (1 Corinthians 12:8) is very similar.⁷¹ Knowledge too is close to God’s heart (Proverbs 1:7). Knowledge deals with the facts in situations, especially facts regarding God and His ways; it deals with both enlightenment regarding things otherwise hidden and with reflective inquiry (Philippians 1:9).

A **message of knowledge** is not knowledge gained through natural learning—either by experience or by intellectual brilliance; 1 Corinthians 13:2 and 14:6 link it closely with understanding **mysteries**—truths about God and His kingdom known only through divine revelation. A **message of knowledge** then is a spontaneous supernatural insight or revelation of facts made known by the Spirit for a specific, given situation (which is then articulated).⁷² “Some have suggested that Paul here has in mind a supernatural endowment of knowledge, factual information that could not otherwise have been known without the Spirit’s aid.”⁷³

An example from Jesus' life would be His knowing that the Samaritan woman had had five husbands, and that she was now living with another man who “**is not your husband**” (John 4:17B-18).⁷⁴

⁷⁰ Or **utterance/word**.

⁷¹ The precise difference between biblical wisdom and knowledge is not perfectly clear. Yet, they are distinguished by the Spirit for He gives one a **message of wisdom** and another a **message of knowledge**. “In a general sense, wisdom seems to be the way facts are used or the decisions one makes with information, while knowledge would be the more concrete and specific facts themselves” (Don Pickerill, *The Utterance of Knowledge*, unpublished notes). “The relationship or distinction between a message of wisdom and a message of knowledge is unclear. Our tendency is to think of wisdom as a more practical thing that has to do with the way one deals with challenging circumstances...knowledge is taken to be more abstract and less practically oriented” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 575).

⁷² See Daniel 2:28-30 for an Old Testament example of this same dynamic at work.

⁷³ Fee, *op. cit.*, pp. 592-593. He continues noting, “But since here it is a descriptive genitive with the word *logos*, others see it as referring to something more akin to inspired teaching, perhaps related to receiving Christian insight into the meaning of Scripture.”

⁷⁴ See also Peter’s knowledge of Ananias and Sapphira’s plot (Acts 5:1-11).

FAITH—

At first, it seems strange that **faith** would be listed as a special manifestation of the Spirit (1 Corinthians 12:9). But **faith** (Greek, *pistis*) is used variously throughout the New Testament, indicating that it has a wide variety of meanings and applications.⁷⁵ *Pistis* can mean a body of truth believed (1 Timothy 1:18-20); basic trust in God for salvation (Ephesians 2:8); a character trait of stability and steadfastness (Galatians 5:22); or dynamic power, as the Holy Spirit enables one to spontaneously grasp and release the power contained in the promises of God (1 Corinthians 12:9).

The manifestation of **faith**, then, is this last use of *pistis*—a release of God’s powerful promises into specific situations, producing visibly miraculous results (Matthew 17:20). It is an agency for action—“a special endowment of faith for a special service.”⁷⁶ With an inner heart-felt, revealed assurance (Mark 9:23), it supernaturally and emphatically believes that God’s promises are true and vocalizes those promises in specific situations. “What Paul has in mind here is the special gift of supernatural faith that can ‘move mountains,’ mentioned again in 13:2. It probably refers to a supernatural conviction that God will reveal his power or mercy in a special way in a specific instance.”⁷⁷ In essence, it is the Spirit spontaneously giving one the special ability to cry out with deep confidence—“**Ah, Sovereign Lord, You have made the heavens and the earth by Your great power and outstretched arm. Nothing is too hard for You**” (Jeremiah 32:17).

An example from Jesus’ life would likely be His curing of the demon-possessed boy who could not be cured by the disciples because of their little faith (Matthew 17:14-20).⁷⁸

GIFTS OF HEALING—

The manifestation of **gifts of healing** (1 Corinthians 12:9) is literally, **gifts of healings**.⁷⁹ The Bible attaches great importance to the human body and the matter of healing. Biblical anthropology presents us as “body-persons”; sickness is deemed the result of sin and is associated with Satan

⁷⁵ The core meaning of *pistis* is conviction, confidence, trust, belief or reliance.

⁷⁶ Bruce, F. F., quoted in Thiselton, *op. cit.*, pg. 945.

⁷⁷ Fee, *op. cit.*, pg. 593.

⁷⁸ It is sometimes difficult to discern the manifestation of **faith** from that of **miraculous powers** or even **gifts of healing**. “The reference to faith here should probably be understood to refer to miracle-working faith...in other words, faith in an almighty and sovereign God entails an understanding that he is capable of intervening in the most dramatic or supernatural (or even more subtle and mundane) ways” (Roy Ciampa and Brian Rosner, *op. cit.*, pp. 577-578).

⁷⁹ Some scholars translate this gift—**various kinds of healings**.

(Luke 13:16; John 5:14; James 5:15). God is presented as humankind’s Healer (Exodus 15:26), and within us is a virtual healing impulse as we instinctively fight against disease and sickness.

Two technical observations merit attention before defining the essence of this manifestation. First, **gifts** translates the Greek word, *charismata*—

- *Probably this language reflects two things: a) the use of charisma itself suggests that the “manifestation” is given not to the person who is healed, but to the person God uses for the healing of another; and b) the plural charismata probably suggests not a permanent “gift,” as it were, but that each occurrence is a “gift” in its own right.*⁸⁰

Lim agrees noting, “It is incorrect to say anyone *has* the gifts of healings. One can be a channel of gifts, but not the possessor.”⁸¹ *Charismata* has a further implication. “Since the singular already denotes more than singularity of instance, the plural becomes a device for carrying the notion of *more than one kind* of what the word in question conveys...hence, healers are given varied gifts at varied times for varied tasks.”⁸²

The second technical observation has to do with the plural, **healings**. This same truth of “more than one kind” applies to the implications of **healings** as well; that is, the healing of all kinds of diseases and infirmities are apparently in mind—physical, psychosomatic, emotional, or mental—as well as various ways in which this manifestation operates.⁸³

- *Notice that this particular gift of the Spirit is put in the plural as “gifts of healings.” No one knows for sure why this is so. Perhaps we have a clue from the natural world, for healing is a very vast and broad subject. It is not uncommon for a doctor to specialize in one branch of medicine or even major on select areas of the human body. Man can be sick physically, mentally, emotionally and spiritually. Jesus ministered to “all manner of diseases and infirmities.” He healed the handicapped, such as the blind and deaf. He healed mental and spiritual problems. He healed the broken hearted. In*

⁸⁰ Fee, *op. cit.*, pg. 594.

⁸¹ Lim, David, *Charismata...A Fresh Look*, Western Pentecostal Bible College Publication, Clayburn, B.C., Canada, pg. 39.

⁸² Thiselton, *op. cit.*, pg. 946. Some Pentecostals see in this understanding justification for certain individuals being used regularly for miraculous healing of cancer, while others are used more for healing of diabetes, etc.

⁸³ Note, for example, the various ways Jesus healed blindness (Matthew 9:29; 12:22; Mark 8:22-26; 10:52; John 9:1-7). Some scholars feel that though Paul is talking of a miraculous manifestation, the fact that he says **gifts of healings** may also intimate that the release of this manifestation through one individual to another may release either instantaneous or gradual healing. “The plural, which implies **various kinds of healings**, should also be given its full scope. The **kinds** may appear to include sudden or gradual, physical, psychosomatic, or mental, the use of medication or more ‘direct’ divine agency, and variations which are not to be subsumed in advance under some stereotypical pattern of expectation. From within the Pentecostal tradition, even if W. R. Jones perceives these nine gifts of vv. 8-10 to be hallmarks of Pentecostal doctrine, nevertheless Donald Gee declared that **kinds of healings** should ‘not preclude,’ what he called ‘the merciful and manifold work of medical healing’” (Anthony Thiselton, *ibid.*, pg. 948). Carson disagrees noting, “There can be little doubt that Paul understands these healings to be as miraculous as those of the Lord Jesus Himself” (D. A. Carson quoted in Ciampa and Rosner, *op. cit.*, pg. 579).

*other words, Jesus brought health and wholeness to the entire man. The Holy Spirit gives certain of these healing “allotments” to various members of the body of Christ, for it is His task to continue the ministry of Christ in the earth (John 16:14-15; Acts 1:2, 8).*⁸⁴

The manifestation of **gifts of healing**, then, is the spontaneous release of God’s power for healing.⁸⁵ An example from Jesus’ life would be the many healings He did throughout Galilee (Matthew 4:23).

MIRACULOUS POWERS—

The manifestation of **miraculous powers**⁸⁶ (Greek, *dunameon* [1 Corinthians 12:10]) is the spontaneous display of God’s strength to confront any number of situations. “This manifestation most likely...covers a broad range of supernatural events that ordinary parlance would call miraculous.”⁸⁷

Because *dunamis* is associated with the kingdom of God, **miraculous powers** release God’s reign into situations, as when the woman with the issue of blood was healed and Mark notes that **at once Jesus realized that *dunamis* had gone out from Him** (Mark 5:30). The release of this manifestation, then, results in His power—casting out demons (Luke 4:36); healing the sick (Luke 5:17);⁸⁸ bringing about intense evangelism (Acts 4:33); demonstrating extraordinary manifestations (Acts 19:11-12), etc.⁸⁹ “In this epistle **miraculous powers**...characteristically designates what is *effective* against any obstacle or constraint.”⁹⁰

An example from Jesus’ life would be His many exorcisms or His raising the dead.

⁸⁴ Pickerill, Don, *Gifts of Healing*, unpublished notes. “That *gifts of healing*...is mentioned in the plural...suggests that each healing may be understood to be a separate gift from God. Paul ‘does not refer to the power to heal all diseases but to instances of actual healing’” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 578).

⁸⁵ The manifestation of **gifts of healing** is not the only way people are healed in the Bible. For example, there is the “prayer of faith of the elders of the church” (James 5:14-15); prayer in general (Mark 9:29); medication (2 Kings 20:7); and emotional/spiritual healing through loving acceptance by fellow believers (2 Corinthians 2:5-11).

⁸⁶ Or **the working of miracles** (NRSV). **The working** translates a Greek verb (*energemata*) which means something activated by God to bring about a certain result (see 1 Corinthians 12:6—**there are different kinds of working, but in all of them and in everyone it is the same God at work** [emphasis mine]).

⁸⁷ Fee, *op. cit.*, pp. 594-595.

⁸⁸ Some scholars do not include miraculous healings as a manifestation of **miraculous powers** because Paul lists it as a separate manifestation.

⁸⁹ All of these are associated with the word *dunamis*. Matthew 11:20 generically refers to these workings as **deeds of power** (NRSV). Calvin also included Paul’s bringing judicial blindness on Elymas (Acts 13:11) and Peter’s juridical speech leading to the death of Ananias and Sapphira (Acts 5:1-11) as examples of this manifestation.

⁹⁰ Karl Barth, quoted in Thiselton, *op. cit.*, pg. 952. “Miracles, such as those that were experienced at the exodus and through Elijah and Elisha, were also expected at the time of the new exodus when God’s presence would be fully restored to his people and would manifest itself in great power” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 580).

PROPHECY—

The manifestation of **prophecy** (1 Corinthians 12:10) occupies considerable space in Paul’s instruction in 1 Corinthians 12-14. It is a very diverse gift, appearing in all the Pauline gift lists (but with considerable differences of nuance). The comments here will be limited to the manifestation of **prophecy**.⁹¹

The manifestation of **prophecy** (1 Corinthians 12:10) is the speaking forth in a corporate setting (or church service)⁹² of a revelation or insight⁹³ that the Spirit spontaneously reveals to one. “Prophecy here consisted of spontaneous, Spirit-inspired, intelligible messages, orally delivered in the gathered assembly, intended for the edification or encouragement of the people.”⁹⁴

A prophetic word reveals “God’s heart for the moment,” relative to His assessment of matters at hand; His “seal of approval”; His encouragement; His direction; His call for repentance; etc.⁹⁵ It is always given in a language the listeners understand.

Paul’s instruction is that we **eagerly desire spiritual gifts, especially the gift of prophecy** (1 Corinthians 14:1). His singling out of **prophecy** has to do with its many corporate benefits—

- **Those who prophesy speak to people for their strengthening, encouragement and comfort** (1 Corinthians 14:3).
- The manifestation of **prophecy** instructs⁹⁶ believers and enables them to learn⁹⁷ (1 Corinthians 14:19, 31).

⁹¹ For a fuller understanding of prophecy in other Pauline gift lists, see Matsdorf, Gary, *op. cit.* or Matsdorf, Gary, *Spiritual Gifts Overview*, unpublished syllabus, New Hope Christian College, Eugene, OR, 2003.

⁹² This does not preclude prophetic words to individuals, but Paul’s concern in 1 Corinthians is corporate settings (which may have been as small as a home group).

⁹³ Note 1 Corinthians 14:30. The revelation or insight precedes the vocalizing.

⁹⁴ Fee, *op. cit.*, pg. 595. By extension, many scholars also feel it refers to spontaneous Spirit-inspired preaching or teaching. “Spontaneous” (which has to do more with “unplanned” than “on the spot”) does not preclude the person having had a sense prior to the meeting, or even receiving the specific prophetic word prior to the corporate gathering but held until the church meets.

⁹⁵ “**Prophecy**, as a gift of the Holy Spirit, combines pastoral insight into the needs of persons, communities, and situations with the ability to address these with a God-given utterance or longer discourse...leading to challenge or comfort, judgment, or consolation, but ultimately building up the addressees” (Anthony Thiselton, *op. cit.*, pg. 964).

⁹⁶ Paul does not state the content of the instruction. **Instruct** (Greek, *katecheo*) refers to instructing one in general religious matters.

⁹⁷ Greek, *manthano*—to receive instruction.

- The manifestation of **prophecy** has the potential⁹⁸ to convict unbelievers, call them to account,⁹⁹ and disclose **the secrets of their hearts**,¹⁰⁰ causing them to **fall down and worship God, exclaiming, “God is really among you!”** (1 Corinthians 14:24-25). “The word of the prophet, spoken by the Holy Spirit, would reveal the unbeliever and would rebuke him and admonish him to be converted.”¹⁰¹

Regarding the regulation of the manifestation of **prophecy** in corporate settings—

- As many as feel activated by the Holy Spirit can successively prophesy **when you come together** (1 Corinthians 14:26),¹⁰² but there should be no more than three prophetic manifestations before **the others**¹⁰³ **weigh carefully**¹⁰⁴ **what is said**¹⁰⁵ (1 Corinthians 14:29).¹⁰⁶ It is important to remember that as vessels of the manifestations of the Spirit, our perception and understanding is always provisional and incomplete because of human fallibility and limitations.
- The one activated must realize they can “hold” the word and are not under any “spiritual compulsion” to blurt it out (1 Corinthians 14:32).

⁹⁸ “Note that Paul does not mean to say that all these effects are wrought every time an unbeliever casually strays into a meeting where someone is prophesying” (F. W. Grosheide, *Commentary on the First Epistle to the Corinthians—The New International Commentary on the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1972 printing, pg. 333).

⁹⁹ “One of the sure signs of the presence of God in the believing community is this deep plowing work of the Spirit” (Gordon Fee, *op. cit.*, pg. 687). A comparison of this verse with 1 Corinthians 14:3 shows the multi-dimensional function and content of prophetic words.

¹⁰⁰ “These may be the particular sins of that particular person. But it is also possible that the unbeliever recognizes his own image in the general picture of the sinner and thus is converted (converts himself to God), which would mean that the things hidden in his soul were only revealed to himself and not to the whole church” (F. W. Grosheide, *op. cit.*, pg. 332).

¹⁰¹ Grosheide, *loc. cit.*

¹⁰² Note Paul’s assumption of inclusive potential--...**if everyone is prophesying** (1 Corinthians 14:24) and **you can all prophesy in turn...** (1 Corinthians 14:31).

¹⁰³ **The others** refers principally to the recognized leaders of the congregation, in conjunction with other prophetically inclined persons (if they are not part of the leadership).

¹⁰⁴ **Weigh carefully** (Greek, *diakrinetosan*) has the idea of thinking over or sifting through. “**The others** are to distinguish between i) prophetic speech which is God-given and coheres with the gospel of Christ and the pastoral situation and ii) speech which is merely self-generated rhetoric reflecting the speaker’s disguised self-interests, self-deceptions, or errors” (Anthony Thiselton, *op. cit.*, pg. 1140). Ciampa and Rosner believe that the following “gift of *distinguishing between spirits* is most likely that of weighing or evaluating the origin, authority, and application of a prophetic message” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 582; Fee also takes this stance [see Fee, *op. cit.*, pg. 596]). Leaders must therefore make decisions relative to the prophetic content and its appropriateness, applicability, and timing within the overall direction of the church service. The “weighing” also includes calling the congregation to a response.

¹⁰⁵ “Since the prophecy must be weighed, it would put a great burden on the others if a prophecy began with the words, ‘I, the Lord, say unto thee’” (Don Pickerill, *The Gift of Prophecy*, unpublished notes).

¹⁰⁶ See Fee, *op. cit.*, pg. 693 for the exegetical basis of this understanding.

- The one speaking must maintain a sensitivity as to when the Holy Spirit is finished, so as to stop speaking “when the Spirit is done revealing,” rather than continuing “out of one’s own unction or selfishness” (1 Corinthians 14:30).¹⁰⁷
- The manifestation must be delivered in a peaceful,¹⁰⁸ **orderly**¹⁰⁹ and **fitting**¹¹⁰ manner (1 Corinthians 14:33, 40).

An example of the manifestation of **prophecy** in Jesus’ life is difficult to identify because He operated in the *office of prophet* (John 6:14); therefore, His prophetic words were likely the result of His office, as opposed to a manifestation of the Spirit (Matthew 24:2; Luke 21:20).

DISTINGUISHING BETWEEN SPIRITS¹¹¹—

The first thing to note about the manifestation of **distinguishing between spirits** (1 Corinthians 12:10) is that **spirits** is plural; we are not talking about discerning a person’s “spirit” (attitude/motive).¹¹² God (John 4:24), angels (Hebrews 1:14), humankind (Romans 8:16), Satan (Ephesians 2:2) and demons (Mark 1:27) are all spirit beings, and it is not always readily evident as to “who” is behind a given activity. We must know what “spirit” is behind every doctrine and ministry that circulates in the Church, the world and individual people’s lives.¹¹³

- *These spirits need to be discerned, for man does not exist in a spiritual vacuum. He can be and is influenced by the spiritual world. Man can be filled with the Spirit of God or he can be possessed by evil spirits. To insure the safety of believers and to be*

¹⁰⁷ “In such a case the first prophet must keep silent, obviously because God Himself gives a new revelation at the very moment the other prophet is speaking” (F. W. Grosheide, *op. cit.*, pg. 338).

¹⁰⁸ Peaceful refers to monitored delivery, so as not to cause disturbance within the congregation.

¹⁰⁹ **Orderly** refers to that which offers communal benefit.

¹¹⁰ **Fitting** means being reputable by honoring social decorum and local church protocol.

¹¹¹ **Or the discerning of spirits** (NRSV).

¹¹² The spiritual ability to “discern” the nature or state of a person’s spirit would be the work of the gift of insight or mercy (Romans 12:6, 8) and the ability to “discern” motive the work of the gift of insight (Romans 12:6) or a prophet (Ephesians 4:11).

¹¹³ “African neo-Pentecostals believe that there is a world of spirits and that through bad spirits, one can be negatively affected physically or spiritually. The way to bring healing is not to consult ancestors as African independent churches did, but rather to take their concerns to Jesus Christ and his Spirit through prayers. On the one hand, the fact that they recognize the African past of spiritual experiences shows continuation of the recognition of African traditional religion and worldview. On the other hand, their putting the African spiritual world under the power of Christ demonstrates discontinuity from dependence on other powers” (Faith Lugazia, *Towards An African Inculturation Pneumatology*, Digital Commons @ Luther Seminary, St. Paul, MN, 2010, pg. 45).

*able to know the source and the value of things happening in the spiritual realm, the Holy Spirit gives the Church the ability to distinguish between spirits.*¹¹⁴

Of particular concern is discerning satanic activity. Notes Grudem, “It’s the ability to recognize the influence of the Holy Spirit or of demonic spirits in a person.”¹¹⁵ Satan is interested in deceit through counterfeit—including counterfeit miracles (Acts 19:13-14; 2 Thessalonians 2:9); false teaching (2 Corinthians 11:12-15); false prophecy (1 John 4:1); and a general spirit of opposition to the things of Christ (1 John 2:18). **Distinguishing between spirits** is God giving a believer definitive insight in a particular situation as to the “spirit” behind a teaching or action, even if the person speaking is speaking truth (see Acts 16:16-18).

Examples from Jesus’ life would be His awareness of the unspoken malice of the Pharisees and Herodians (Matthew 22:18), whereby **Jesus knew in His spirit** what **some teachers of the law were thinking in their hearts** about His granting forgiveness of sin (Mark 2:6-12).

SPEAKING IN DIFFERENT KINDS OF TONGUES¹¹⁶ AND THE INTERPRETATION OF TONGUES—

These are companion manifestations, so they will be handled together. The manifestation of **different kinds of tongues** (1 Corinthians 12:10) is either the spontaneous public speaking of an unknown, linguistically unintelligible, Spirit-inspired language which transcends the mind’s comprehension (1 Corinthians 12:7; 13:1; 14:2), or the spontaneous, supernatural public speaking of a known language which is simply unknown to the speaker (Acts 2:4).¹¹⁷ The manifestation of **the interpretation of tongues** (1 Corinthians 12:10) is the supernatural public rendering of the essence of public tongues in the language of the listening audience,¹¹⁸ **so that the church may be edified** (1 Corinthians 14:5). Both manifestations are subject to the control of the one whom the Spirit uses; the speaker is neither in “ecstasy” nor “seized” (1 Corinthians 14:27-28).

¹¹⁴ Pickerill, Don, *The Ability to Distinguish Between Spirits*, unpublished notes. See Ciampa, Roy and Rosner, Brian, *op. cit.*, pg. 582 for diverse understandings of the nature of this manifestation.

¹¹⁵ Grudem, Wayne quoted in Ciampa, Roy and Rosner, Brian, *loc. cit.*

¹¹⁶ “Of all the gifts that God has given to mankind, one of the most confusing has to be the gift of tongues. One-fifth of all adults deny that the gift even exists; another fifth have no idea what to believe about the gift of tongues...this issue is one that divides the body of Christ as much as any other” (*Charisma Magazine*, December, 1995).

¹¹⁷ This two-fold dimension is not uniformly agreed upon by scholars. Bruce, for example, includes both dimensions, Fee only the former (see Fee, *op. cit.*, pg. 598).

¹¹⁸ The Greek word translated **interpretation** (*hermeneia*) “denotes the power to put something into articulate speech, not to interpret or to translate” (Anthony Thiselton, *op. cit.*, pg. 976).

The content of public tongues is that of praise or prayer; it is a God-ward gift (1 Corinthians 14:16-17).¹¹⁹ When interpreted, it has equal value to a public prophetic word (1 Corinthians 14:5), but not equal content or purpose.

- *Although it is quite common in Pentecostal groups to refer to a “message in tongues,” there seems to be no evidence in Paul for such terminology. The tongues-speaker is not addressing fellow believers but God (cf. 1 Corinthians 14:13-14, 28), meaning therefore that Paul understands the phenomenon basically to be prayer and praise.*¹²⁰
- *It is distinctly affirmed that when the twin gifts of tongues and interpretation were exercised in proper order in the church, they equaled the gift of prophecy...[but] it should always be born in mind that the revealed purposes of the gift of tongues are chiefly devotional, and we do well to emphasize the fact. The normal spiritual gift for a “message” is the gift of prophecy.*¹²¹

When one senses in a corporate gathering that the Spirit desires to activate the manifestation of a tongue, they should first be certain that **there is...an interpreter** present (1 Corinthians 14:28).¹²² If they are not certain such a person is present (or they do not sense they have the interpretation as well)¹²³—**the speaker should be quiet in church; let them speak to themselves and to God** (1 Corinthians 14:28).¹²⁴

¹¹⁹ Paul’s pastoral instruction—**if anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret** (1 Corinthians 14:27)—is very difficult to interpret. Likely it means three things—1) there should be **two—or at the most three** tongues in a given service; 2) no two people should speak out the manifestation of tongues at the same time, but rather **one at a time**; and 3) it is OK for **the interpretation of tongues** to wait until all the speakers have spoken and then have **an interpreter** offer up a “collective” rendering of the praise/prayer given. (See Fee, *op. cit.*, pp. 691-692 for alternate understandings.)

¹²⁰ Fee, *op. cit.*, pg. 656.

¹²¹ Gee, Donald, *Concerning Spiritual Gifts*, Radiant Books, Springfield, MO, 1980 reprint, pg. 76. Also note Thiselton—“the notion of interpreting glossolalia as a ‘message’ of prophecy addressed *to the congregation* owes more to pietist traditions than to exegesis of this epistle” (Anthony Thiselton, *op. cit.*, pg. 1118), and Ciampa and Rosner—“All the evidence of chapter 14 seems to be consistent with the understanding of tongues as discourse directed toward God” (Roy Ciampa and Brian Rosner, *op. cit.*, pg. 586).

¹²² This does not mean that “there was...a group in Corinth known as ‘the interpreters of tongues’; the language of 14:5, plus the exhortation of v. 13, tells against such a possibility” (Gordon Fee, *op. cit.*, pg. 692). It simply means that the one being activated knows that someone is present who has been used before in the manifestation of **the interpretation of tongues**. (NOTE: this says “reams” about being an anchored part of a congregation before “blurting out” and gives pastoral direction to protocol for visitors.)

¹²³ Note 1 Corinthians 14:13—**those who speak in a tongue should pray that they may interpret what they say**. This is not a requirement before one gives a public tongue (see vv. 27-28); it is, rather, an encouragement.

¹²⁴ Paul reinforces the importance of this in 1 Corinthians 14:20-23, where he notes that tongues without interpretation have a negative impact on **unbelievers**; perceiving that **you are out of your mind** (vs. 23), they deem the work of the Spirit as madness, being unable to be brought to faith and therefore destined for divine judgment (vs. 22). (This is one reason why Paul’s divergence to expound *agape* in the middle of his teaching on manifestations [1 Corinthians 13]. Not everything a believer has the liberty to practice is necessarily expedient to practice “in church.”) None of this means, however, Paul absolutely forbids tongues in public gatherings where unbelievers are present. **Do not forbid speaking in tongues** (1 Corinthians 14:39) means “Paul will not allow anyone to take the preceding correction as prohibition. Tongues are permissible in the assembly when accompanied by interpretation and may be experienced as

The Bible does not record an incident of Jesus speaking in tongues.

DISCUSSION QUESTIONS—

- **In your opinion, why does Paul begin the section on the manifestations of the Spirit by stating that all believers should be informed about these manifestations (1 Corinthians 12:1)?**
- **What does Paul’s admonition that we should *eagerly desire spiritual gifts* (1 Corinthians 14:1) mean to you personally? How would you disciple someone to eagerly desire them?**
- **Take time to discuss the definition of each of the nine manifestations to understand what they are. Was anything theologically new to you?**
- **Have you personally been used in any of these manifestations of the Spirit? If so, talk about your experience and about how you learned to demonstrate the manifestation.**
- **Have you been ministered to by any of these manifestations? If so, how did it benefit you and how was it ministered to you?**

BEING USED IN THE MANIFESTATIONS OF THE SPIRIT—

Being used in the manifestations of the Spirit...which flow from a community of people declaring **“Jesus is Lord”...by the Holy Spirit** (1 Corinthians 12:3)...begins with a passion to be used in these ways. It requires concern for hurting people and a valuing of the manifestations’ unique place in ministering the kingdom of God (God’s “Promise-Plan”).

Cook notes—

- *The Church is a divine community in which the very Spirit of Jesus lives. It is clear for all to see that the presence and ministry of Jesus is among us! This is not a showcase to be observed and wondered at. It is a resident reality that walks into everyday life through the Church, “which is His Body.” Remember, the Church of Jesus, His prophetic community, is on the planet as it falls apart...there is a message of wisdom that brings insight to confused people...there is a knowing word that releases the helpless from the paralysis of indecision. There is faith for the hopeless and healing for the suffering.¹²⁵*

To see these manifestations in our lives we must stay anchored to Jesus (John 15:1-15); regularly live under the Spirit’s influence (Ephesians 5:18); have compassionate concern for people and their needs, realizing they are sometimes met only by the “Spirit’s dynamic intervention” (1 Corinthians 12:7); express a passion to the Spirit to be used (1 Corinthians 14:1); make ourselves

much as one wishes in private” (Gordon Fee, *op. cit.*, pg. 712). See above for the unique ongoing dimension of the manifestation of **tongues** at the personal level.

¹²⁵ Cook, Jerry, *The Holy Spirit—So...What’s The Big Deal?* CreateSpace Independent Publishing Platform, North Charleston, SC, 2013, pp. 50-51.

available to be used by asking the Spirit to use us (1 Corinthians 14:39); and understand the manifestations and ways of the Spirit (1 Corinthians 12:1). “More gifts are not manifested today because we fail to recognize the nature of spiritual manifestations and their importance in the church...the genius of the NT church was not in its leadership but in the vitality and ministry gifts of every believer.”¹²⁶

THE MANIFESTATIONS OF THE SPIRIT AND CHURCH PROTOCOL—

Although Paul’s concern at Corinth was the use of the manifestations “in church,” we see them at work in Acts outside church services (*i.e.*, Acts 5:3-4). We want to be used in the manifestations of the Spirit, therefore, in the counseling chambers, in the church lobby, in hospital rooms, etc. When they are part of a public church service, however, we must observe not only standard biblical protocol (1 Corinthians 14) but the protocol of the particular local church.

Protocol refers to how a local church’s leadership senses the Lord would have His manifestations facilitated in that church setting. It is an outgrowth of their responsibility to **weigh carefully** the manifestations considering God’s overall commission.

- *As I travel to various nations and work with a spectrum of churches and organizations, I find that not only do they follow biblical guidelines for prophesying, but they also each have a culture of their own. You’ll hear them make comments such as, “Here at First Church of the Desert, we have these guidelines for our services...”. Nothing is wrong with such distinctions. Each church needs to be true to the vision God has given it, and this means handling prophecy in individual ways.*¹²⁷

DISCUSSION QUESTIONS—

- **Is being an instrument through whom these manifestations flow important to you? Why or why not?**
- **What do you think of the concept that churches have different protocols for the public demonstration of the manifestations of the Spirit? If you are a first-time guest and don’t know the church’s protocol, what would you do if you felt you had a “tongue” or “prophecy”?**

¹²⁶ Lim, *Spiritual Gifts*, pg. 46.

¹²⁷ Jacobs, Cindy, *The Voice of God*, Regal Books, Ventura, CA, 1995, pg. 162.

PART 2 (Leslie Keegel)—

We now want to address how the leadership of every Foursquare church might bring an understanding and practice of Holy Spirit fullness and ministry into the discipleship and leadership training processes of their respective local church.¹²⁸

1. Teach regularly and clearly on Holy Spirit fullness and the baptism with the Holy Spirit.

- Being “filled with the Spirit” is living under His influence in every aspect of our lives (Ephesians 5:18; Luke 4:1A; Galatians 3:16; 5:18, 25).
 - This cultivates His fruit (Galatians 5:22-24) and spiritual maturity (Colossians 1:28).
 - This enables us to be led by the Spirit (Luke 4:1B).
 - Holy Spirit fullness sensitizes us to being careful not to **grieve the Holy Spirit of God** by uttering corrupt words or acting in anger or sinful behavior (Ephesians 4:30).
- Being “baptized with the Holy Spirit” is for power to minister, pray and worship in accordance with these scriptures.
 - Joel 2:28-29
 - Luke 24:49
 - Acts 1:5, 8
 - Lessons from the Day of Pentecost (Acts 2:1-13)
 - The experience in Samaria (Acts 8:14-19)
 - Paul’s personal experience (Acts 9:17-18)
 - Peter and Cornelius (Acts 10:44-48)
 - Peter’s recollection of the experience with Cornelius (Acts 11:16)
 - Paul’s experience in Ephesus (Acts 19:2-6)
 - Jesus chose to minister totally depending on **the power of the Spirit** (Luke 4:14; 10:21). At the very beginning of His ministry, Jesus read His “mission statement” from Isaiah; He starts by saying, **“The Spirit of the Lord is on Me”** (Luke 4:18). What a difference it would make in our lives as disciples

¹²⁸ Part 2 is presented in brief outline form to enable ease of engagement with the material to emphasize and encourage praxis.

and leaders if our ministry mission statement started in a similar fashion--a declaration of our utmost dependence on the Holy Spirit.

2. Teach regularly and clearly on how to receive the baptism with the Holy Spirit and pray for disciples to receive.

- Believe the Father's promise (Joel 2:28-29)
- Thirst after this experience (John 7:37)
- Believe it is for you and be baptized (John 7:38-39)
- Ask and receive (Luke 11:9-13)

3. Teach and demonstrate regularly how to move in kingdom power and authority in the Holy Spirit.

- Teach and demonstrate that all disciples are "custodians of the kingdom of God" and God's grand plan of salvation (Luke 10:1-20).
- Teach (mentor) and demonstrate how all disciples can move in the manifestations of the Spirit both in our public worship services and in our day-to-day lives (1 Corinthians 12:8-13). Emphasize the importance of the manifestation of prophecy (1 Corinthians 14:3), including the fact that it is important to **weigh [prophetic words] carefully** (1 Corinthians 14:29), but we must **not treat prophecies with contempt** (1 Thessalonians 5:20).
- Encourage disciples to pray in tongues for **their [personal] strengthening, encouragement and comfort** (1 Corinthians 14:3).
- Remember that the spiritual health of a congregation correlates with each equipped disciple doing **works of service** (Ephesians 4:12) and functioning in both their spiritual gifting (Romans 12:3-8) and in the manifestations of the Spirit (1 Corinthians 14:26-33).

4. We must be careful to not become cynical toward the manifestations of the Spirit nor to *put out the Spirit's fire* (1 Thessalonians 5:19) in lives and churches.

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