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The Gifts of the Holy Spirit in the Contemporary Church: From a Pentecostal and Charismatic Perspective

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THE GIFTS OF THE HOLY SPIRIT IN THE CONTEMPORARY CHURCH

From A

PENTECOSTAL AND CHARISMATIC PERSPECTIVE

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CHAPTER I

INTRODUCTION

The Pentecostal revival and the charismatic renewal of the twentieth century has stimulated interest in both the gifts of the Holy Spirit and the use of such gifts within the framework of Christian ministry. Church leaders and writers have responded with their own feelings and interpretations as to what the Bible is saying about the gifts of the Holy Spirit and how they are applicable to the church today. Some believe that all gifts are for today's church while others are of different opinion. Such controversy demands new examination as to the Holy Spirit's ministry in the corporate body of Christ, both through spiritual and ministry gifts. Unfortunately, re-examinations of Scriptural interpretations are colored by both denominational presuppositions and personal assumptions which have done little to remove the confusion from searching hearts and true biblical interpretation.

It is on the basis of personal interest and concern for better understanding of this subject matter that this writer has been stimulated to write on the gifts of the Holy Spirit in the contemporary church.

THE PROBLEM

Statement of the Problem

It has been the intent of the writer to ascertain (1) the meaning of spiritual and ministry gifts as stated in Pauline and Lucan writings, to understand (2) the purpose and function of spiritual and ministry gifts in relation to the New Testament Church, and to evaluate (3) the functional aspect and relevance of these gifts in the contemporary church of the twentieth century.

Delimitation of the Problem

The presentation of this material was not to be exhaustive in its treatise but was limited to an overview of the subject matter at hand. Primary attention has been devoted to the Pauline treatment of Spiritual gifts as in relationship with I Corinthians 12-14; and Ephesians 4:8-14. In addition, the Lucan treatise of Acts in relationship to the Holy Spirit's outpouring and spiritual manifestation in gifts has been considered as supplementary material to the Pauline treatise. Contemporary thought and interpretation, in relationship to the subject matter was seriously considered. Furthermore, a Pentecostal interpretation was presented, either to collaborate or refute non-Pentecostal views. The writer is a Pentecostal by both denomination and experience and has stated his interpretation and position when it differs in content or principle from other Pentecostal writers.

Justification of the Study

The struggle for survival of local churches suggests a deep concern within the Christian community as to the ineffectiveness in ministering to both the Christian and non-Christian within their given community.

One need not wonder why Christian churches fail to be effective in their ministry since the gifts of the Holy Spirit, which are tools for effective body ministry, have either been rejected and replaced by secular endeavor or have been rendered in-effective by misappropriation.

The Church of Jesus Christ, born of the Spirit¹, is given a mandate to be filled² and empowered³ by the Holy Spirit and to seek Spiritual gifts⁴ in order to perform efficacious ministry to the total community. All Spiritual gifts and ministries are given by God⁵ for edification of the body of Christ and for spreading the gospel.⁶

The church has to come to grips with the purpose and function of these gifts and appropriate the same so that it may be an effective and efficient organism. Therefore, the justification of this study is to understand more fully both the purpose and function of gifts and why they are needed today.

DEFINITION OF TERMS USED

Spiritual Gifts

"Charismata - gifts of grace".⁷ This term is used specifically in reference to the nine gifts in I Corinthians 12:8-10, and generally in relationship to I Corinthians 12:8-10, Romans 12:4-8, and Ephesians 4:8-14. These gifts, given by the Holy Spirit, may be exercised supernaturally at a given moment for a specific need of one or more persons in a local congregation. Different individuals, within a local church, may have the same gift for the purpose of edifying the Body of Christ.

Pentecostals

The mainline denomination of evangelicals who are born again believers who emphasize the baptism of the Holy Spirit with the initial evidence of speaking in tongues as a subsequent experience to conversion.⁸

Charismatics

Neo-Pentecostal born again believers who speak in tongues within other churches.⁹

Baptism of the Holy Spirit

A second experience subsequent to conversion for the purpose of power for witnessing.¹⁰

OVERVIEW OF ORGANIZATIONAL MATERIAL

Chapter II deals with the Holy Spirit's work before Pentecost, especially in the lives of the prophets and Christ. The emphasis is placed on Christ's desire for the Christian to be filled with the Spirit in order to be a powerful witness for Christ.

Chapter III focuses on Spiritual gifts in general as to their functional aspect within the church. The emphasis is on edification of the body of Christ (the church).

Chapter IV is an attempt to point out that all spiritual gifts have their duration as long as the church is on this earth.

Chapter V focuses on three of the nine gifts stated in I Corinthians chapter twelve. The Word of Wisdom, the Word of Knowledge and the Discerning of Spirits are gifts of revelation in which the Holy Spirit enables the believer to have supernatural insight into immediate situations and circumstances.

Chapter VI continues with the set of nine gifts in which the Gift of Faith, Gifts of Healings and the Gift of Miracles are discussed. These three gifts are demonstrative in nature and are given by the Holy Spirit at a given moment to meet unusual and specific needs.

Chapter VII considers the gifts of prophecy, tongues, and inter-

pretation of tongues as gifts of communication. God communicates supernaturally through a believer at a given moment, particularly in the assembly, to reveal, exhort and comfort the members of the body of Christ and, or to convince unbelievers of God's presence.

Chapter VIII deals with a number of ministries which pertain, in particular, to ministering offices. These ministries are a gift to the church for leadership, teaching and growth.

Chapter IX places special emphasis on the controversial gift of tongues (Glossolalia). The discussion deals with its relevance in the primitive church and the controversy as to its existence today.

In Conclusion, a summary of the foregoing discussion is stated in which the gifts of the Holy Spirit are evaluated as to their purpose and function today. Reiteration is made to the ineffective ministry of churches today in relationship to their use of Spiritual gifts.

In spite of various interpretive views, God's gifts are for today and are for the edification and maturation of the body of Christ.

MAJOR SOURCES OF DATA

Primary Sources

Major research material has been taken from primary sources, both Pentecostal and non-Pentecostal writers. Careful consideration has been given to scholarly works and representing fairly various interpretive views.

Other Sources

Some citations have been taken from scholarly works who in turn used primary sources for the same. The Greek language has been implemented, especially in word study. The gifts are treated according to proper hermeneutics in which historical and contextual settings are considered.

Personal Source

The writer is Pentecostal in both denomination and experience. Personal understanding and experience, in the light of Scripture, is implemented as well.

BIBLE TRANSLATION

All Scripture cited is from the Revised Standard Version, unless otherwise stated.

CHAPTER II

BAPTISM OF THE HOLY SPIRIT

The justification of this section is to give a brief overview about the Holy Spirit's baptism in the believer and its correlative function with Spiritual gifts.

Old Testament Promise

Isaiah the prophet by the inspiration of the Holy Spirit, spoke decisively of the blessing of Christ's Kingdom and the outpouring of the Holy Spirit.¹ Joel, in his predictive ministry, stated that the time would come in which the Spirit will be poured out "upon all flesh,"² removing barriers to God's blessing enabling all believers, regardless of racial, sexual and class distinction, to enjoy ministries through the Spirit which will literally revolutionize the church and its mission.

New Testament Promise

For centuries the intertestamental period was silent about the Holy Spirit's coming which was prophesied by Joel and Isaiah. However, God did not forget his promise which was made by his prophets.

Prior to the fulfillment of the promise God reiterated these promises through both John the Baptist and through Jesus. John's prediction was not so much about the event of Holy Spirit baptism, but about the baptizer himself, "he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit..."³.

Jesus, during the event of his ministry, made reference to both the Holy Spirit's ministry and baptism.⁴ On one occasion, Jesus made reference to the reception of the Holy Spirit while illustrating the faithfulness of God answering prayer.⁵ However, it was not until the end of Christ's earthly ministry that He spoke more specifically of the outpouring of God's Spirit on the believers.⁶ It is noteworthy that Luke has divided the promised Pentecost event into two parts, says Marshall, "one of which provides the conclusion to the Gospel, which thus ends on a forward-looking note, and the other at the beginning of Acts, which correspondingly commences with a clear link with the past."⁷ Both Luke 24:49 and Acts 1:4 allude to the promise of the Father which the disciples heard from Christ,⁸ and both references have a command coupled with the promise, suggesting the imminence of its fulfillment.

Fulfillment of the Promise

After Jesus' ascension, the obedient followers of Christ gathered themselves together in Jerusalem to await the promise of the Father which Christ referred to as being the Holy Spirit.⁹ Luke picks up the narrative in Acts, by describing the great event of Pentecost as to the entry of the Holy Spirit upon the primitive church and the manifestation that followed.¹⁰ However, the baptism of the Holy Spirit was not limited to the Jewish believers in Jerusalem alone, but was extended to the Samaritans¹¹ and to the Gentiles.¹²

It is of significance that Peter's quotation of Joel's prophecy¹³ is not word for word in its totality. Michael Harper offers his finding as to why Peter deliberately substitutes the word "afterward" with "in the last days."¹⁴ Harper suggests that Peter was well aware of Joel's prophecy and its meaning but since "all flesh" was not represented at

Pentecost he therefore had to project the ultimate outpouring to a later date and he accepted the phenomena of Pentecost as the initiation or introduction to that which was to be unleashed at a later date. Furthermore, Joel's prophecy has to be considered in its greater context of chapter two with note-worthy attention given to verse twenty seven.¹⁵ Harper claims that the condition of Israel's state is directly correlative with Joel's prophecy which would not correspond to the original Pentecost.¹⁶ He suggests that the "last days" correspond to our present day charismatic renewal.¹⁷ To substantiate his claims, he alludes to Israel's reinstatement as a nation in 1948. Secondly, Israel had won a decisive war in 1967 which unquestionably would fit Joel 2:27. In addition, Harper mentions that the Vatican Council of 1967 opened the door to charismatic experience within the Catholic Church, thus allowing Roman Catholics to be included in "all flesh."¹⁸ God is pouring out his Spirit upon all denominational flesh causing new interest and desire in the hearts of Spirit-filled believers to minister more effectively, therefore seeking spiritual gifts in order that the church may grow.

Comparative Study of Terms

Some confusion exists as to what terms should be used in what particular setting. Rose claims that distinction does exist and should be maintained as to the use of terms like being filled, baptized and so forth.¹⁹ Riggs, on the other hand, does not draw such sharp distinction, but suggests that ". . . *baptized* with the Holy Ghost . . . *filled* with the Holy Ghost. . . *receive the gift* of the Holy Ghost. . . *Holy Ghost fell* on them . . . *anointed* us . . . *sealed* us . . . ".²⁰ are terms which mean the same thing

and are not different in experience.²¹ Whether such opinions can be properly resolved remains a question. Opportunity is provided later by expressing reasons why terms differ or not.

First, the words baptize and filled are considered in their definition.

1. Baptize:

βαπτίζω (verb *baptizō*) - dip, immerse²² from βαπτω
- to dip, dye.²³

βαπτισμα - (noun *baptisma*)

The secular documents of the Koine period, Moulton and Milligan report the following uses of βαπτίζω, "a submerged boat, ceremonial ablutions, a person flooded or overwhelmed in calamities."²⁴

2. Filled:

πληρής - (adjective *plērēs*) - full, filled - full of, abounding in, wholly occupied with, completely under the influence of, or affected by.²⁵ - of a person - "mostly full of a power, gift, feeling, characteristic quality, etc." - complete - a full outpouring of the Spirit. One who possesses something fully.²⁶

Πληρω - (verb *plēroō*) - to pay to the full²⁷ - make full;- example - fragrance filling a house - take full possession of it - to be filled with something.²⁸

Distinction of Holy Spirit Baptism and Infilling

It has been previously mentioned that some make distinction between baptism and infilling, while others are of a different opinion.

Howard Marshall, in his lecture delivered at Western Evangelical Seminary, January, 1974, shared some thought provoking ideas which will be quoted both at random and in length. First, he expounded on the metaphorical aspect of the baptism of the Holy Spirit and says:

...When the term "baptism" is applied metaphorically to the spirit, the picture is not that of immersion in a liquid, but rather of being deluged or sprinkled with a liquid that is poured out from above. This interpretation is supported by the use of the verb "to pour out" in Acts 2:17f. and 10:45, and perhaps also by the idea of "being clothed" with power in Luke 24:49. But this motif of baptism remains on the sub-personal level, and it needs to be corrected by the concepts of the Spirit coming upon a person (Acts 1:8; cf. Acts 10:44; 11:15) and taken control of him or filling him.²⁹

Later in his lecture, he shares in length as to how he sees and interprets the use of the word "filling." He states:

The disciples were filled with the Spirit. Luke uses three different words for filling. The adjective *plērēs* is used to describe the state of a person who is full of the Spirit, and it describes Jesus after His baptism (Lk. 4:1), the seven deacons (especially Stephen, Acts 6:3, 5; 7:55) and Barnabas (Acts 11:24). Thus, it refers to a permanent endowment that becomes part of a person's character. Closely associated with the adjective is the verb *plēroō* which is used only once in Acts with reference to the Spirit: in 13:52 it is used in the imperfect to describe the way in which the converts in Pisidian Antioch were being filled with joy and the Holy Spirit; the tense suggests a continuing process. We may compare Ephesians 5:18 where the readers are exhorted not to be drunk with wine but to go on being filled with the Spirit. Finally, there is the verb *pimplēmi*, which is a characteristic word in Luke - Acts. It can be used of the initial endowment of a person who is to serve God, such as John the Baptist (Lk. 1:15) and Paul (Acts 9:17). But it is especially used where a person is inspired by the Spirit before making a statement under prophetic inspiration or preaching a sermon (Lk. 1:41, 67; Acts 4:8, 31; 13:9). The word can be used in this way to describe the experience of someone who is already filled with or full of the Spirit and now receives a further filling. The implication is that our western logical concept that something which is full cannot be filled any further is misleading if applied to the Spirit. One filling is not incompatible with another.

Now the verb is used in Acts 2:4 is *pimplēmi*. The choice of the verb is dictated by the fact that this is Luke's normal verb for the process, but at the same time probably by the fact that the filling leads directly to prophetic utterance under the inspiration of the Spirit. The filling of the Spirit here could, therefore, be understood simply as a momentary, special inspiration to enable the disciples to speak in tongues. But it seems unlikely that this is the case, and that the verb refers at the same time to the reception of a permanent endowment.³⁰

Additional insight to the phrase "filled with the Spirit" is furnished by Rose. He states:

1. The phrase "filled with the Spirit" is a much broader and inclusive concept than the phrase "baptized with the Holy Spirit." The former phrase is applied to the Spirit's working under both covenants, whereas the latter phrase is apropos only under the new covenant (Exodus 31:2-3; 35:31; Acts 1:5; 2:4; 4:8; 31; 11:15-17).

2. The phrase "filled with the Spirit" (i.e., "the Holy Spirit") does not always denote the same experiential reality within those biblical characters to whom it was applied. There was certainly a difference of inner relationship and reality between the Holy Spirit's filling Bezalel to work with Moses in building the Tabernacle (Exodus 31:2-3; 35:30-34) and Jesus' being filled with the Holy Spirit at his Jordan baptism and wilderness testings (Luke 3:22; 4:1; and Acts 10:37-38). And Bezalel's and Jesus' being filled with the Spirit must be distinguished from the experience of the 120 who were "filled" on the Day of Pentecost.

Peter interprets the Acts 2:4 experience as resulting in a heart cleansing (Acts 15:8-9), something which Jesus certainly did not need; and there is no evidence - or - basis for believing - that Bezalel received this heart-cleansing in Moses' day. For the sinless Jesus to be "filled" with the Holy Spirit would be an experience and relationship peculiarly His, especially so in the light of the fullness of the Spirit experienced either before, at, or after Pentecost by others.³¹

The foregoing discussion both by Marshall and Rose, do not in essence divide the two words *baptism* and *infilling* as being something totally different, but it does suggest that there is a distinction which is remote in its nature. This writer is not in disharmony with the above stated treatises, but would like to share his personal insight in addition to that which has already been stated by Marshall and Rose. Both *filling* and *baptism* in the Holy Spirit are substantially the same. Baptism speaks of a total submersion, whether poured or dipped, into God's Spirit, manifesting itself

outwardly, This concept suggests that the saint of God can have inner supernatural power for the edification of the inner man while at the same time he possesses the *dunamis* to perform effective ministry for the edification of the body of Christ.

This paper is not intended to be a work of critique, however certain controversial points, especially unsound hermeneutics, will warrant some response from this writer. One point of question should be considered at this time. Namely, whether or not Jesus received the infilling of the Holy Spirit while he was baptized in water. Frequently, writers will suggest that Christ received the baptism in the Holy Spirit while he was baptized in water.³² However, the texts that are often quoted do not seem to yield that kind of information, for the Holy Spirit descended from heaven in the form of a dove³³ and later Jesus, full of the Holy Spirit, entered the desert testing episode, but that is all the information the Gospel writers offer. Marshall is correct in stating,

. . . that the experience of Jesus is not called a baptism with the Spirit. Each of the Gospels states simply that after Jesus had been baptized with water the Spirit descended upon Him. (Luke 3:21f; Mt. 3:16; Mk. 1:9f). The reason for this is probably that the experience of Jesus was regarded as unique and hence different from that of the disciples.³⁴

Another question could be considered as to John the Baptist's infilling. Scripture is clear and emphatic that John the Baptist was filled with the Holy Spirit while in his mother's womb.³⁵ Is it not probable that Jesus Christ, who is superior to John, could have been filled or baptized in the Holy Spirit before his birth? The writer does not question the possibility and the probability that renewed or additional strength may have been imparted to Christ, by the Holy Spirit, while he was being baptized with water, to equip him for the impending trial and testing.

The Holy Spirit Baptism and Conversion

In the onset of this part of the discussion, let it be made clear that the Holy Spirit is involved in the total program of the redemptive plan for man. Both John and Paul suggest that man cannot experience the new birth, nor can he maintain a Christian life aside from the Holy Spirit.³⁶ However, distinctions do exist and should be made between the work of the Holy Spirit at *regeneration* and the work of the Holy Spirit in the empowering and ministry of man *after regeneration*. Riggs suggests that terms such as "born again, converted, believeth and is baptized, shall be saved, and open the door" are identified with salvation. Terms such as "baptized with the Holy Spirit, filled with the Holy Ghost, the Holy Ghost fell on them, anointed us, sealed us," are restricted to subsequent experience after salvation.³⁷

Some writers do not make any distinction of terms in reference to the Holy Spirit's ministry but suggest that the promise of the Spirit is for salvation.³⁸ They base their claim on the idea that the Holy Spirit is the Paraclete replacing the ascended Christ³⁹, and that he baptizes believers into one body, the church⁴⁰, and therefore, the baptism in the Holy Spirit and salvation are the same experience. Criswell, on the other hand, suggests that baptism of the Holy Spirit is not regeneration or anointing, but a force joining believers to the body of Christ experienced by all believers.⁴¹ Both Criswell and other writers have taken I Corinthians 12:13 as their major text for proof. Prince is prepared to deal with the above stated passage and points out the misinterpretation of the same. He suggests that the passage in question is often misread and should be re-evaluated carefully in the Greek language. The process of his treatise will be considered in length.⁴² He says:

"For in one Spirit were we all baptized into one body," and then going to the end: "and we were all given to drink of one Spirit." First of all, the preposition used in the Greek is "in" and not "by". . . . with regards to the Greek verb "baptize", there are only two prepositions that ever follow it in the Greek New Testament: one is "en" which means "in" and the other is "eis" which means "into". No other preposition ever followed it anywhere in the New Testament. "In one Spirit", then, it says, "we all were baptized." The verb here is in the past tense, denoting a single event that took place in our experience at a certain moment in the past. It is not the perfect tense. It is not "we have been baptized", but "we were baptized". Something happened in our experience at a certain given moment in the past.⁴³

Prince continues to substantiate his reason by using parallel passages in the New Testament which use the words "baptized into". In all the passages it is clear where the phrase "baptized into" is used, the person baptized was already in what he was baptized into.⁴⁴ The references used are Matthew 3:11 (consider also verses seven and eight), Acts 2:38, Galatians 3:24-27, Romans 6:2-4. He says:

So we see the same lesson four times. In each of the cases that we have considered, to baptize a person into any condition is to acknowledge publicly that that person is already in that condition. In all four cases the context makes this absolutely plain.⁴⁵

In reference to I Corinthians 12:13, he re-enforces his argument by stating:

Now we turn back to I Corinthians 12:13 and we can see the meaning of this passage in its true light. We were already "in" the body". The baptism in the Spirit acknowledged and made public and effectual our membership in the body which we already had. We were all baptized into the oneness of the body. That was the purpose of the baptism in the Spirit.⁴⁶

MacNeil, as stated by Riggs, substantiates what Prince has stated above. He says, "when Paul declared I Corinthians 13:13, . . . he is speaking of every believer having been quickened from the agency by the Holy Ghost and thus made a member of Christ's mystical body. This is the Pauline way of stating the being born again of John 3:7."⁴⁷

One may conclude from this pertinent Scripture verse, that unless this verse is properly read and understood it will create problems in other Scriptural interpretations pertaining to this subject matter. Outstanding Christian leaders and writers, such as R. A. Torrey, A. B. Simpson, F. B. Meyers and others, support Prince's idea that conversion and baptism in the Holy Spirit are not to be equated as being the same experience.⁴⁸

Purpose of the Promise

It is the view of some writers that the purpose of the promise is mainly for the redemptive aspect, namely conversion, as stated previously. However, other writers point out the fact that the Holy Spirit baptism is not limited or even applicable to conversion, that the church, which had received authority before Pentecost, would receive power to exercise that authority.⁴⁹ Secondly, it would give the believer assurance that Christ is both exalted and glorified.⁵⁰ Thirdly, it energizes the gifts of the Holy Spirit and the believer who possesses them.⁵¹

Conclusion: It was pertinent that the writer would allocate some attention to the baptism of the Holy Spirit in the total aspect of God's plan of ministry. God does not leave the church powerless in its witness and manifestation of gifts, but energizes these gifts so that its fruitful ministry will touch the lives inside and outside the church walls.

CHAPTER III

GENERAL PERSPECTIVE ON GIFTS

Introduction

The purpose of this section is to obtain an understanding of the perspective of gifts. In order to accomplish this it will be necessary to investigate the definition, motive, distribution and value of gifts in relationship to the church's ministry.

Ray Stedman, writing the foreword in Kenneth Gangel's book "You and Your Spiritual Gifts," states:

The whole subject of spiritual gifts is the lost treasure of nineteenth - and twentieth-century Christianity. The Church has been impoverished beyond belief by the prevailing ignorance of the existence of these Spiritual riches, but now the once-buried truth is coming to light again. Widespread excitement has possessed the churches, and the tide of interest in the subject is running at full flow.¹

"Much is being written and earnest inquiry is being made in all of these fields", says Oral Roberts.² The subject which lends itself to controversy has its abundance of articles and books.³

Definintion of "Gifts"

χαρισμα (Charisma - Noun) - a free favor, free gift, a divinely

conferred endowment⁴

-includes all spiritual graces and endowments⁵

-a gift (freely and graciously given), a favor bestowed⁶

-special endowment of supernatural energy⁷

Palma states that the substantial adjective *pneumatika* and the noun *charismata* are used interchangeably by Paul for the gifts of the Spirit, even though each has a broader meaning as well. The term "Manifestation of the Spirit" is used synonymously with the other two.⁸

Further observation should be noted in the connection between the words *charisma* and its root word *charis*, says Gangel, "The latter means grace and sets the proper basis for understanding how God gives these gifts to His people."⁹ The use of *Spititual gifts* in the New Testament occurs seventeen times which carries three separate ideas.¹⁰ Gangel states these three catagories as:

1. God's gift of salvation (Romans 5:15-16; 6:23);
2. A general gift of grace or love (Romans 1:11; 2 Corinthians 2:11; 7:7).
3. A specific endowment of spiritual ability for service (Romans 11:29; 12:6; I Corinthians 1:7; 12:4; 9, 28, 30, 31; I Timothy 4:14; II Timothy 1:6; I Peter 4:10).¹¹

In the use of the word *gift* in relationship to I Corinthians 12, Donald Gee volunteers his explanation as quoted in length.

The word "gift" does not occur in the original, either in I Corinthians 12:1 or in I Corinthians 14:1. These verses simply speak of "spirituals". That is to say, these passages are referring to features in the worship and activity of the church that are peculiarly in the spiritual realm. Such a term can plainly cover a wide field and need not necessarily be confined to the nine particular manifestations mentioned in I Corinthians 12:8-10.

The translators have quite legitimately added the word "gifts" however, because the context makes it perfectly plain that this is the true thought. Moreover, the word "gifts" (*charismata*) is actually used in I Corinthians 12:4, 9, 31. Finally, to confirm the propriety of the expression "spiritual gifts," it is only necessary to notice that the ordinary word for giving anything to another (*didomi*) is used in I Corinthians 12:7,8. Such passages as Romans 12:6, Ephesians 4:11, and especially Paul's exhortations to Timothy (Timothy 4:14 and II Timothy 1:6), place the matter beyond question. The subject is correctly "spiritual gifts."

The word "gift" is from the same Greek root as "grace" - *charis*. We are all familiar with the splendid old definition of grace as "free unmerited favor." "Grace; favor; kindness; live" (Romans 6:23). The slightest thought of personal merit in the recipient, the faintest suggestion that the blessing can be purchased through any bargain made by the seeker, is completely ruled out.¹²

Gangel has already made a threefold distinction of Spiritual gifts. However, other writers feel that there must be a sharper distinction made between *the gift of the Spirit* and *gifts of the Spirit*. "The former was bestowed in the church in answer to the prayer of Christ and fulfilled of the promise of the Father."¹³ "You shall receive the gift of the Holy Spirit."¹⁴ "The latter are bestowed on individual believers as and when the Spirit in His Sovereignty pleases."¹⁵ "The gift of the Spirit is for every member of the body of Christ without discrimination, while the gifts of the Spirit are special and bestowed individually."^{16,17} "The gift is absolute and forever,¹⁸ but the gifts may atrophy through disuse."¹⁹

One more definition should be considered in relationship to gifts, namely the word *manifestation*.²⁰ Gee is emphatic in declaring the importance of this word in relation to the gifts as he states:

In our task of seeking a definition of spiritual gifts we must now concentrate on what is the key word of the Scripture when it says that they are collectively the manifestation of the Spirit. Now a manifestation is a shining forth, a "phaneroris." The root word is the shine forth, to bring, to let appear, to show. A helpful example of the use of the word occurs in Mark 16:9 . . . ²¹

The treatise of the definition has established the meaning and distinction of gift and gifts in order to set a foundation for the treatise of gifts in the following chapter.

Motivation of Gifts

The basic obstacle in the church of Jesus is not the lack of money, or even lack of talent, but people themselves. Paul the Apostle was well aware of the Corinthians zeal in exercising gifts, but unfortunately, like evangelicals today, they had difficulties with their ego. It is for that reason that Paul places the thirteenth chapter of First Corinthians between the two chapters dealing with gifts. It is the writer's personal conviction that the Corinthian church was not a greater delinquent in the total ministerial aspect than the evangelical churches are today. If anything, they may have been one notch higher in their ignorance of practicing gifts than churches today who feel they know better but do little about exercising all the gifts.

David du Plessis strongly emphasizes the fact that the gifts of the Spirit are not independent from love or vice versa. He says:

A gift of the Spirit and love are like a train and a track.
What is one without the other? You say you have a train?
What about the track? If I say I have a gift, what about love?
If I say I have love, what about the gift? Some say, "you take the gift, and I'll take love." I say, "I'll take both."²²

Harold Horton, who calls "love the charioteer," discusses the importance of the love and gifts relationship. He says:

One Corinthians thirteen is not a dissertation on love. The subject of the chapter is not Love, the subject is: love, the true motive of Spiritual Gifts. The comparison is not between Spiritual Gifts and love, as is almost universally taught; but between Spiritual Gifts WITHOUT love and Spiritual Gifts WITH love! . . . the absence of Gifts does not mean the presence of love. Following after love means desiring Spiritual Gifts. "You keep your Gifts," I heard a woman once saying: "We have our holiness." As though the two were opposed! A distressful example of unholiness. For Spiritual Gifts are an essential part of true Scriptural holiness.²³

Horton continues with his treatise and suggests that the thirteenth chapter does not belittle the gifts in any way, but what it does say is "that without love the POSSESSOR of these Gifts is not profited in their employment. I (not the Gifts) am nothing."²⁴ Furthermore he continues his reasoning by saying that:

Love is not put in the scale against them (Gifts) and seen to be superior in comparison. Love is seen to be the actuating principle that renders Spiritual Gifts not authentic, nor important - for their authenticity and importance are not in question - but profitable. Profitable, that is, to the operator of the Gifts. For our use of Spiritual Gifts might enormously profit others, in heavenly illumination and deliverance; yet if the motive is not love, the very gifts we employ for others' blessing will be without profit to ourselves . . . "Without love it profits ME nothing." But philanthropy which streams from love as its source profits beneficiary and benefactor alike. So with Spiritual Gifts.²⁵

Distribution of Spiritual Gifts

In the offset, Sanders quotes Arthur T. Pierson as an introduction to one of the chapters dealing with Spiritual gifts. The total quote is given because it carries an excellent overall concept of gifts and their relationship to the body of Christ. He says:

Everyone has some gifts, therefore all should be encouraged.
No one has all gifts, therefore all should be humble.
All gifts are for the body, therefore all should be contented.
All gifts are mutually helpful and needful, therefore all should be studiously faithful.
All gifts depend on His fulness for power, therefore all should keep in close touch with Him. ²⁶

It is important to note, as already stated in the above quotation, that "as a member of the body of Christ, each person has a potential ministry (I Corinthians 12:12-25)."²⁷ "To each member is given some potential manifestation of the Spirit for the profit of the body (I Corinthians 12:7)."²⁸ "This manifestation of the Spirit is a spiritual faculty or divine endowment which makes effective each ministry (II Corinthians 12:11)."²⁹ Roycroft states that ". . . nine gifts are resident in the Holy Spirit, then all Spirit-filled believers potentially have the nine gifts."³⁰ "A possibility

that always needs reckoning with concerning spiritual gifts is that they may be genuine in the believer, and yet be lying dormant and unmanifested. This was plainly the danger with Timothy. He had to be exhorted "not to neglect" the gift that was in him (I Timothy 4:14); and the second injunction is still more positive - he was to "stir up," or "kindle up," this gift (II Timothy 1:6).³¹

In the distribution of gifts, two aspects have to be considered, namely, the divine and the human aspect. First, the divine aspect in which the Spirit exercises his will distributing gifts to the believers.³²

Stanley Horton deals with this aspect in conjunction with the source of Spiritual gifts in which he says:

The first list of gifts with its repetition of the fact that each is given by the same Spirit (I Corinthians 12:8-10) leads to a climax in verse 11 which says: "But all these worketh that one and the selfsame Spirit, dividing (distributing) to every man severally (individually) as he will." There is a parallel here to Hebrew 2:4 which speaks of the apostles who first heard the Lord and passed on the message: "God also bearing them witness, both with (supernatural) signs and wonders, and with divers miracles (various kinds of deeds of mighty power), and gifts (separate distributions) of the Holy Spirit, according to his own will."

From these passages it is evident that the Holy Spirit is sovereign in bestowing gifts. They are appointed according to His will, which is the will of God³³

Horton continues with his argument as to God's sovereign will for the believer's ministry when he says:

When it comes to ministry we do not have a right to choose what we would like to do or what function we want to fulfill in the body. "Ye have not chosen me, but I have chosen you" refers not to salvation, but to the choice of the twelve apostles to special training and ministry. No one has a right to decide simply by his own will to be pastor or missionary. The same is true of the various functions in the body that are accomplished through spiritual gifts. No one in himself has the faith to prophesy, nor can he develop it or work it up. It has to be given by God. All the glory goes to God then. We are just members of the body of Christ, all working together, all needing each other, but not all having the same office (function).³⁴

Secondly, the human aspect in which the human spirit and human will seek the gifts. In order for the believer to receive any spiritual gifts, he must be prepared to obey God's command in a consecration that would allow unhindered reception of these gifts and uninhibited exercise of the same.^{35, 36} The next condition on man's part is the reception and exercise of gifts by faith.³⁷ Horton suggests:

Not only does the gift come through the measure of faith; it must be exercised according to the proportion of faith. This is sometimes understood as "in agreement with the faith" taking "the faith" to be the teachings of the gospel (as in Galatians 1:23). But this is an exception to the normal use of the word faith. It is better to give it the same meaning as in verse 3. The most common meaning of faith (even when the Greek says "the faith") is an active belief and trust in God, a faith that is the opposite of the unbelief that kept Israel and will keep us from entering God's promises (Hebrews 3:19; 4:1,2). In this case, it is a faith given by God with the power to minister the gift the Spirit gives. Faithfulness is also implied. The prophet has a responsibility to carry out the ministry God gives him. And, since the faith comes from God he needs to keep that faith living, strong, and enlightened by hours of communion with God.³⁸

Riggs supports the above statement by including Johannine references³⁹ that believing is a vital activity on man's part. The reason why some people lack Spiritual gifts is because of unbelief.⁴⁰

Finally, Paul encourages the believer to actively seek Spiritual gifts, those which will be of greatest necessity to the body of Christ and the ministry that is fitting to that person.⁴¹

In the overall program of entrusting gifts to man lies an element of chance. "It is obvious that God's gifts are perfect, but we need to be reminded that the mortal channels through whom they are expressed are not. Just because a person manifests the gifts does not mean that he is walking closely with the Lord."⁴² Furthermore, "because God blesses or uses a person this means He is putting His approval on everything else the person does or teach," is a fallacy.⁴³ This is the reason why the

Apostle Paul spoke to the Corinthians about their carnality⁴⁴ and encouraged them that they ought to mature in their thinking and understanding.⁴⁵ Therefore, "the ignorance that Paul by the Spirit is challenging is not ignorance concerning the existence of the Gifts, for these Corinthians knew well about them and were in enjoyment of them; but ignorance concerning their uses, employment and control."⁴⁶ A key point in the above statement is God's great trust and faith in human instruments. There is ample proof that God is willing to give spiritual gifts to imperfect vessels with the assurance that a person can and will minister to edify the church.

Comparative Value of Gifts

It has never been the plan of God for a minister to do all the work of ministry in a given congregation.

Paul, by metaphorical illustration, uses the body to teach an object lesson that the church must function in diversity and unity like a human body.⁴⁷ It is inconceivable that a healthy, thriving church could be anything less than what God wants it to be. In respect to "diversities of gifts" there are two theories. One theory suggests "that these gifts are administered to different ones in different ways. They say that diversities of operations means that they operate in different ways and not just always the same way in different individuals."⁴⁸ To consider which theory is totally correct is a decision that the reader himself must make. Finally, Horton gives a brief overview as to the variety of gifts. He says:

In chapter 12 Paul gives three lists of gifts. The first (12:8-10) lists nine gifts, which are probably classes of gifts, each with a variety of ways in which it can be manifested. The second list (12:28) gives eight gifts including people used in ministry. Three of these gifts are not mentioned in the first list. The third list (12:29,30) lists

seven gifts with elements taken from both of the previous lists. . . . But Paul does not say even of these nine gifts, "These are the gifts of the Spirit." He simply goes down the list saying, here is a gift given by the Spirit, then another by the same Spirit, and another by the same Spirit. The emphasis is on the fact that all come from the one Holy Spirit, not that all the gifts are being named.

It seems better to take all of these lists as merely giving samplings of the gifts and callings of the Spirit, samplings taken from an infinite supply.

By combining these lists with the lists in Romans 12:6-8 and Ephesians 4:11 in various ways it is possible to come up with a total of 18 to 20 gifts. But some of these gifts over-lap. Romans 12 lists exhortation as a distinct gift. In I Corinthians 14:3 it is included as a function of prophesy. Ephesians 4:11 seems to include the pastor and teacher together as one. There are probably many other inter-relations.⁵⁰

A common phrase circulated among evangelical Christians in particular is called body ministry. The term has focused in on Paul's metaphor in I Corinthians chapter twelve in which the total corporate body of believers minister to one another with spiritual gifts and ministries which God has given them. But what purpose or value do these spiritual gifts and ministries have that the church is encouraged to seek? It is the writer's personal conviction that these gifts serve for spiritual benefit to both individuals and a corporate body. With the help of other writers, the values of these gifts will be enumerated. Some points will undoubtedly be identical in nature to one another. Their value are:

1. For witness of the risen Lord (Acts 1:1; 1:8; Romans 15:18-20; I Corinthians 2:4; Hebrews 2:4) ^{51, 52}
2. For ability to perform effective ministries (Acts 3:6) ⁵³
3. To produce spiritual growth (I Corinthians 12:7; 14:12,26). ⁵⁴
4. To establish believers (Romans 1:11). ⁵⁵
5. To bring faith, blessing, healing and deliverance (Acts 2:4; I Corinthians 12:9). ⁵⁶

6. To glorify God (I Peter 4:11).⁵⁷
7. To share revelations (I Corinthian 12:10).
8. For exhortation, edification, and comfort (I Corinthians 14:3).
9. To convict unbelievers (I Corinthians 14:24).
10. For strength and ability to resist the enemy (I Corinthians 12: 9 - 10).⁵⁸
11. To combat heathenism (Acts 13, 19, 28).⁵⁹
12. For divine illumination (I Corinthians 12:8).⁶⁰
13. To produce concern for one another.⁶¹

Gifts in Contrast to Fruit, Holiness and Gradation

It is the writer's personal concern that some writers have associated Spiritual gifts with the fruit(s) of the Spirit, holiness and gradation of the Spirit. A brief overview of these problems may be helpful to eliminate some present stumbling blocks that have been set up by various non-Pentecostal writers.

First, the fruit of the Spirit is fundamentally different from the Gifts of the Spirit. Horton suggests that "all gifts are miraculous . . . This is what distinguishes them from the fruit of the Spirit headed by love in Galatians 5, verse 22 and 23. The nine-fold fruit is for character. None is miraculous. The nine Gifts are for power."⁶² "A gift may be imparted from without, and may remain separate and distinct. Fruit, however is not an extraneous addition to a tree, but the issue of its life, and is produced from within. Fruit is a quality of character which may be produced in every life, but not so the gifts."⁶³ Furthermore, "there is no several distribution of fruit, but there may be with the gifts. . . Gifts are in the plural, but the fruit is in the singular number. . ."⁶⁴

The Corinthians did not lack gifts,⁶⁵ but lagged in the fruit of the Spirit.⁶⁶ In addition, it is questionable to refer to love as a gift since it is a fruit.

Second, the degree of holiness may have no major bearing on the exercise or use of the gifts as seen in the Corinthian church. The writer does recognize the importance of holiness in which there may be a greater degree of spiritual freedom in the exercise of these gifts. Riggs claims that "all who possess the gifts of the Spirit do not necessarily have superior holiness. James suggests that "Elias was a man subject to like passion as we are,"⁶⁸ and Peter speaking to the crowd, after healing the man at the Gate Beautiful, claims no holiness and power of his own.⁶⁹ So in relationship to First Corinthians thirteen verses one and two it would suggest that it is possible to have gifts without fruit(s) of the Spirit, namely, to be carnal. The Corinthians were a primary example of such a case.

Thirdly, Paul urged the Corinthians to "covet earnestly the best gifts" or "the greater gifts."⁷⁰ Sanders believes that those "gifts are best and highest which issue in ministry of the word, the capacity to transmit the message of God."⁷¹ However, his conclusion can be challenged since it is not supported with foundational or concrete evidence. The popular notion that the order in which gifts are stated constitutes gradation can readily be refuted by I Corinthians 13:13, in which love is placed last in relationship to faith and hope, yet at the same time it emphatically states that love is the greatest of the three. According to the love versus faith and hope relation as gradation, it would suggest that the greatest is mentioned last. Another example of how the gradation theory fails to meet the test is by placing all the gifts and ministries together

as stated in Pauline writings (Romans 12:6-8; I Corinthians 12:6-8,27; Ephesians 4:11). It is obvious immediately that the order of gifts and ministries do not match. For example: prophecy/prophet are placed first in Romans, second in Ephesians and last half of Corinthians twelve, but fifth in first half of Corinthians twelve. A second example is the office of teachers. The Roman account places teachers in third place, while the Ephesian account places it in fifth place. Another example is gift and office of healing/healers. Chapter twelve of First Corinthians places the gift/office third in verses eight to ten, but fifth in verse twenty seven. It seems that gradation is not consistent in the total presentation, neither can one justify it by lifting one or more gifts or ministries out of the group and applying the same.

The question to consider in this section is whether God gives inferior gifts to the church. Since the gifts come from a common source it would assumably be correct that the validity and value would be of the same degree. As a matter of fact, Scripture indicates that "all gifts" and "all ministries" exist for the edification of the church.⁷² The motive of the metaphor in I Corinthians 12:12-26 would collaborate the foregoing argument. Granted, some gifts and ministries appear inferior in the frequency of their use and in their lack of spectacular manifestation, but this does not warrent any person to act in judgment as to which is to be regarded as better and which is to be of less importance.

The writer believes that in order to resolve this questionable concept of gradation, it is imperative that the gifts and ministries be taken as to their need of the hour. Only the gifts that are needed at that particular time can be said to be the highest or most desirable.⁷³

In concluding this section, let it be reiterated that in order to understand Spiritual Gifts and ministries a study of their definition is needed. Any gift that is operated without the motive of love will result in the person's loss of identity (he is nothing). While gifts and ministries are given by the Spirit of God, man still has an obligation to reach out in faith and claim gifts which God has set aside for him. Since all gifts have value and should not be viewed as to which is inferior, let them be used as a means of comfort, exhortation and edification for the body of Christ.

CHAPTER IV

DURATION OF GIFTS

Theological concept and interpretation of Scripture have been a bone of contention since the establishment of the primitive church. The new interest in the charismatic gifts has evoked new interest and contention as to which gifts are permanent and applicable to today's churches and which were temporal in their nature. "While most of the churches will agree that certain Spiritual gifts were discontinued after the apostolic age, others are insisting that gifts given at the beginning of the church age, continue in the same way throughout the entire period."¹

Problem of "That Which is Perfect"

The problem of "that which is perfect" will be discussed in more detail later; presently, a brief mention will be made of two major views. There are many writers and theologians who have voiced their opinion about First Corinthians 13:8. It will suffice to select one writer from each camp and allow him to state his view.

Criswell represents the camp which holds to the opinion that the phrase in question is in reference to the New Testament Canon. He states, "The gift no longer will be needed to direct the church in the knowledge of the Lord. We have the full, all sufficient rule for faith and practice in the Holy Scriptures."² Rice represents the camp which hold to the view that the phrase in discussion is in reference to the rapture as he writes, "That which is perfect has not come to us, will not until the resurrection . . . When the rapture comes and all the saved are caught up to meet Christ in the air, all of us then will know as we are known. All of us then will see face to face."

.. "3

Argument for Canon

Those who are in this camp are basically in agreement that at least some of the gifts ceased to exist since the completion of the New Testament canon. There is, however, a debate as to exactly which gifts and ministries are temporal. First, Burns suggests that gifts, especially the sign gifts were for a "sign (I Corinthians 14:20-25) to admonish Jewish unbelievers (21-22a) by demonstrating that the new revelation in the church was of God (22b-25)."⁴ "Since these sign gifts were for authentication of new revelation for Jewish believers, then there is no possibility for their existence today unless the canon is open for new revelation."⁵ Criswell continues on the same thought as he suggests that, "There were four sign gifts bestowed upon the witness of Christ during the transition period of the Apostolic Age, while the New Testament Scriptures were being written . . . When the authenticating necessity for the sign gift ceased, the phenomenon ceased."⁶ And since "we have complete Bible The need now is for plain language, understandable language, simple language," suggesting that the gifts such as tongues are no longer needed.⁷ Furthermore, the sign gifts were for unbelieving Jews only, suggesting that unbelievers today need faith, not signs, to come to Christ.⁸ Since the church has grown up, it is not expected nor is it encouraged to return to babyhood in its dependence on sign gifts.⁹

In reference to the ministry of a prophet, Criswell responds by saying, "After the writing of New Testament Scripture, the gift of prophet to tell the church what to do and what to believe will no longer be needed. Our appeal now is not to a man with the charismatic gift of prophecy, but to the written word of God."¹⁰ The same idea holds true to the gift of knowledge. He states, "We have the full, all sufficient rule for faith and practice in the Holy Scriptures."¹¹

Another ministry gift considered as temporal is the office of Apostle. Burdick writes, "An examination of the New Testament and early church history reveals that the apostolic office was not a continuing feature of the early church. It did cease."¹² He suggests that such proof is collaborated in I Corinthians 12:28, that this office would cease before the end of the church age.¹³ In addition, Ephesians 2:20 speaks about prophets and apostles belonging to the "foundation period of the church rather than to the time when the super-structure is being erected."¹⁴ Burdick considers one additional key passage in which he re-enforces his interpretation by referring to Greek verbs in Hebrews chapter two verses three and four. He states:

The verb "was confirms" (v. 3) is the Greek aorist *ebebaiōthē* which, in this and most cases, is equivalent to our simple past. The confirmation was a past event and so also was the corroborative witness which God provided in the form of miracles and gifts of the Holy Spirit (v. 4). This is evident because the Greek present describes action contemporaneous with that of the main verb "was confirmed" (*ebebaiōthē*). Thus, when the author of Hebrews wrote, both the eyewitness testimony and the miraculous corroboration were past events. The verb tenses do not indicate that these things were still in process of occurring.

After those foundations were firmly planted, and after the New Testament Scripture was produced and placed in circulation as the sure word of God, then the apostolic office passed away, and with it the miraculous events which had served as apostolic credentials . . . consequently, it is natural that when miracles passed off the scene, tongues also disappeared.¹⁵

Fowler concludes by corroborating the foregoing statements by suggesting that even though there is no text for proof, in effect, the *charismata* ceased with the Apostles since these gifts were signs of the Apostleship.¹⁶

Argument for Rapture/Resurrection

The material in this section will not be restricted in stating the other position, but will include a response to the canon theory as well.

It is quite possible and probable that the canon theory may have had its original interpretation in the very lack of Spiritual gifts in the churches in past centuries. Lindsay is ready to respond as to why such a lack may exist since the first century church. "Although the manifestation of gifts of the

Spirit ceased to a great extent after the Apostolic age," says Lindsay, "there is no evidence whatever that this occurred because the church withdrew the gifts. They ceased because the church became lukewarm."¹⁷ "The beginning of this lukewarmness can be seen in the Lord's warning to the church at Ephesus, when he gave the Revelation to the Apostle John . . . (Rev.2:4, 5)."¹⁸

Various reasons why the church failed to exercise gifts in history will be given at this time in order to observe the underlying problem.

1. The assumption that "the Lord withdrew these manifestations of His Holy Spirit at the end of the Apostolic age."¹⁹

Gee responds by saying"

. . . on the contrary, we read that "the gifts and calling of God are without repentance" (Romans 11:29); that Jesus Christ (is) the same yesterday, and today, and forever, (Hebrews 13:8) and that the risen Lord who worked with His first followers confirming His word with signs following (Mark 16:20) is also with them "even unto the end of the age" (Matthew 28:20).²⁰

2. The assumption that the canon is that which is perfect (I Cor. 13:8). Lindsay volunteers his reply and says, "just one glance at the Scripture shows however, that the period referred to is not this age at all, but the perfect age which is yet to come."²¹

McRae agrees with Lindsay by saying:

The "perfect" can hardly be the completion of the canon of Scripture. The coming of the perfect marks the end of the partial. But who would say that we know now as we are known? We still see things vaguely. Many things are still an enigma to us. To say "the perfect" is the completed New Testament is to claim to see more clearly than Paul and the apostles.²²

It appears more logically to assume the "perfect" has reference to the rapture and Christian resurrection.²³

3. The assumption that the world is now evangelized, and therefore the signs are no longer needed.²⁴

"This assumption," says Gee, ". . . is so obviously far removed from the truth that it needs no refutation."²⁵

"According to the most reliable estimate," says Kane, "world Christianity is not holding its own against the non-Christian religion. In 1960, the Christians represented about 34 percent of the world's population. Today, the figure is around 30 percent and it continues to drop slowly year by year."²⁶ The figure stated includes Roman Catholicism and liberal denominations. To evaluate the percentage of evangelical born again Christians would bring the percentage down to a depressing figure.

4. The assumption that the gifts are no longer needed because the world is now convinced of the truth of Christianity.²⁷ Gee replies, "Is such an argument soberly advanced? Even in nominally Christian lands there are multitudes of unbelievers. . . . In the heathen lands the missionary is facing almost identical conditions to those of the early apostles."²⁸ An additional question might be raised by asking why do so many people turn to Eastern religions within the Western culture, if the world is convinced of the truth of Christianity?
5. Gifts were important to establish the primitive church. Snyder differs sharply as he replies:

Such a position arbitrarily limits the operation of the Holy Spirit and the applicability of the New Testament to our day. There is no more warrant, for instance, to apply chapter twelve and fourteen of First Corinthians exclusively to the early church that there is so to limit the thirteenth chapter. Gifts and love go together.²⁹

Only five of the more common concepts have been presented with a response from the resurrection/rapture theorists. The resurrection/rapture theorists seemed to be more logical in their argument than the other theorists.

Manifestations Today

Perhaps the strongest argument to support the resurrection/rapture theory is the surge of new interest in Spiritual gifts today. Speaking from the writer's own experience, these gifts which were manifested in the primitive church are manifested in the Pentecostal movement today as well. Some of the gifts which some writers consider as having ceased at the end of the Apostolic age are present and exercised by this writer. It seems rather questionable that over ten million Pentecostals are all theologically and practically in error since these gifts are manifested in their body ministry.

It is true that some Christian leaders view the Pentecostal doctrine as heresy,³⁰ while others see speaking in tongues and emotional manifestation as negative aspect which has discouraged ministers from leading their people into a deeper and more meaningful experience in the Spirit.³¹

The Resistance

Since various views and opinions have been given, basically from the canon theory group, this section will be reserved for the response of the resurrection/rapture group as to why there is a resistance and a lack of gifts today.

Unfortunately, churches have developed a secular program that has been substituted for any move of the Holy Spirit and thereby have grown content and satisfied that the church is meeting the need of the people.³² A second hindrance is the fear of the mystical world. To talk about the Spirit sounds spooky and scary, especially when writers and ministers emphasize that many spiritual gifts exercised by Pentecostals are of the devil.³³ Others are not intimidated by fear of the devil, but are afraid that the use and exercise of

Spiritual gifts can be abused and may get out of hand, like the Corinthian church experienced.³⁴ Perhaps one of the more unfortunate stumbling blocks, which Pentecostals are partly to blame for, is the lack of love that may accompany the exercise of a gift and this can cause a development of pride within an individual reflecting an attitude that is "holier than thou art."³⁵ However, if the non-Pentecostals feel that they are mature Christians, then they would not allow this problem to be a hindrance. The body of Christ is made up of fallible human beings; it is quite likely that any ministry and exercise of gifts may be tarnished and hindered by that human element. But on the other hand, if people are told that these gifts are not for today³⁶ and emphatically deny the baptism in the Holy Spirit³⁷ then the final result will be unbelief³⁸ and rejection.

In summarizing the foregoing discussion, one may readily see how various writers and theorists believe the way they do. It appears that the resurrection/rapture theory offers a more logic argument for its' case of I Corinthians 13:10, than do the canon theory. This discussion also shows how the resurrection/rapture group responds to the illogic ideas of the canon group. Finally, the lack of exercise of Spiritual gifts stems from presuppositional views, unbelief and rejection that some gifts are still present today. However, the challenge that Paul gave to Timothy still applies to us that we may "stir up" our gift in order that the body of Christ may be edified.

CHAPTER V

GIFTS OF REVELATION

The treatise in this chapter will not attempt to deal with gifts in priorities or in alphabetical order, but rather by classification. Attempts have been to group gifts and ministries in various classifications (see Appendix). "Some attempt to clarify the gifts according to their nature, . . . others between traveling gifts . . . or they divide them according to function."¹ Regardless which classification the reader may adopt, it is makeshift at best. As to the classification of Spiritual gifts and ministries the writer's personal opinion expressed in the metaphor in which a rainbow's colors blend and overlap one with the other, so are these gifts and ministries. Each Spiritual gift and ministry, while distinct in itself, is also united in an overlapping aspect to share and complement any God-given ministry for more effective service. The three classifications of gifts which the writer has adopted are the gifts of revelation, demonstration, and communication.

"Revelation knowledge is common in the Bible. God allowed people to see and know in the supernatural. In the gifts of the Spirit listed in Chapter twelve of I Corinthians we have the revelation gifts given as *the word of knowledge, the word of wisdom and the discerning of spirits.*"²

"When these gifts operate, a person suddenly sees and knows things he would not ordinarily see or know. It comes as a revelation from God to help us minister to the body of Christ and win souls."³

Word of Wisdom (I Corinthians 12:8)

Definition λογος σοφιας (*logos sophias*) "This is a word (a proclamation, a declaration) of wisdom given to meet the need of some particular occasion or problem."⁴ Fullilove defines it as "God's revelation of a portion of His will and purpose to men, suddenly and miraculously, to meet a particular situation."⁵

Kinds of Wisdom

Wisdom, in general, is "dedicated to the use of the best possible means to secure a desired result,"⁶ and can be divided into three major categories. Lindsay categorizes it as divine, human or satanic in nature.⁷

The *divine* wisdom can be subdivided into three categories as well. First, there exists a wisdom that is unique to the God-head alone and further explanation of the same is not warranted.⁸ Second, there is a wisdom, which is given of God, to equip persons over a longer period of time, for their called ministry and office. Such wisdom is exemplified in Solomon,⁹ and the Christian is to seek and pray for it if he lacks the same.¹⁰ Third, Paul speaks of the "word of wisdom" which has its purpose and function for a momentary and particular need. Paul's warning to the ship's captain not to sail on due to the storm at hand, is a prime example of the same.¹¹ Various examples of this subject matter will be considered later in this treatise.

Human wisdom can be subdivided into categories also. First, there is the unusual ability to respond to particular situations and questions without premeditating the answer. This is often referred to as wit. Second, the ability to apply possessed knowledge and experience to achieve goals in mind.¹² It is possible that inherited intellectual capacity could come into focus in the two previous types of wisdom mentioned.¹³ Thirdly, wisdom

is referred to by James as being worldly and as such has its root in the evil one. Such manifestation is easily noticed in conniving acts in which either selfish motives are gratified or evil purposes are achieved.¹⁴

Yohn, on the other hand, does not make a clear distinction between man's wisdom and satan's wisdom and arbitrarily groups the two together.¹⁵ Some of the points in his discussion would suggest that they are distinctly categorized as satanic in nature. This of course, does not rule out the correlation between the wisdom of this world and the wisdom of satan. Yohn suggests that the wisdom in question is in opposition to God (I Cor. 1:21); and it is demonic in nature (James 3:15).¹⁶ Roycroft responds positively to the above mentioned statement. He suggests that devilish wisdom is found in applied psychology (but does not state as to what extent), expediency, human conniving, selfish, materialistic reasoning and scheming. Such wisdom is demonstrated by Jesus' enemies in their effort to set a trap for him.¹⁷ Furthermore, the list of end results of worldly and human wisdom, which James suggests, collaborates in part, the total nature of this discussion.¹⁸

In summary, both divine and human wisdom is applied knowledge and experience, however, divine wisdom "works on a higher plain."¹⁹ Divine wisdom's emphasis is on things *beyond* this life, while human wisdom's emphasis is on this life.²⁰ The one wisdom is from above while the other is from this earth.²¹

Wisdom and the "Word of Wisdom"

By way of introduction, H. Horton gives five common misconceptions that people have in relationship to the *word of wisdom*. First, some people confuse the issue with a "high degree of intellectual and moral efficiency." Second, others identify it with "deep spiritual insight and unusual understanding of the more mystical parts of God's word or sublimities of the

gospel." Third, it is compared with administrative abilities, such as the Methodist's attribute to their president. Fourth, it is frequently confused with "divine wisdom". Last, it is identified with "wiseness or prudence or discretion or sagacity in word or act."²² Horton continues and shares his own interpretation of the word of wisdom. He says:

The word of wisdom is therefore the supernatural revelation, by the Spirit of divine purpose, the supernatural declaration of the mind and will of God, the supernatural unfolding of His plans and purposes concerning things, places, people, individuals, communities, nations.²³

Various authors generally agree with the definition of wisdom in James 1:5. Some discrepancies do exist as to what the *word of wisdom* really is (I Corinthians 12:8)²⁴ The wisdom that James makes reference to is a wisdom that every Christian ought to possess. However, if a Christian experiences deficiency of the same, he is encouraged to pray to God for the reception of that wisdom (James 1:5). The general motif of James' treatise of godly wisdom would suggest that it is not momentary in nature but abides with the Christian during his Christian life.²⁵ Wisdom may be gained through knowledge of God's word.²⁶ It can be given to any Christian, especially to those in leadership positions, to equip them for more effective Christian service.²⁷

On the other hand, the *word of wisdom* is not given to every believer,²⁸ and is momentarily given in its duration and activity.²⁹ Hagins tries to clarify the misunderstanding of why the word of wisdom is frequently assumed to be the gift of wisdom. He suggests that "a word is a fragmentary part of speech . . . it is not the gift of wisdom but the *word* of wisdom."³⁰ Lindsay is of the same opinion as he suggests that the *word of wisdom* is a fragment of divine wisdom that is given by supernatural means . . . ability to handle . . . facts."³¹ But how does one know when the *word of wisdom*

is manifested in a believer rather than wisdom in general? The purpose of such a question is not to deviate from the subject matter, but to add some additional insight at this time. Gee, not like the other writers, has gone beyond the mere definition of this subject matter and includes the sense level as well, with which a person may identify. He says:

In a manifestation of the spiritual gift of the Word of Wisdom something flashes. There is a sense of the divine, a consciousness of an utterance transcending all the garnered stores of merely human experience. One is deeply conscious that the supremely right thing has been said and the true course of action indicated. No further appeal is desired because the heart rests in a calm satisfaction that the will of God has been revealed. Such an operation of the Spirit of God glorifies the council chamber with a sense of the divine presence as precious and powerful as anything that can be experienced on occasions that most would regard as of a more spiritual nature.³²

From the foregoing discussion, it appears definite that there is a distinction between the wisdom that God gives to every man and "the word of wisdom". But the real value of the "word of wisdom" has not received sufficient attention, therefore the following section will be devoted to this.

Purpose of the "Word of Wisdom"

It is true that some of the purpose and value has already been stated, but a more comprehensive view, given by various authors, warrants attention. It should be made clear that all points which will be stated are not necessarily agreed upon by all authors, nor by this writer.

Both Horton and Fullilove suggest that this gift has been used to warn of future perils. Noah and the flood, the angel warning Joseph to flee Egypt with the Christ-child, and Paul's warning not to sail on in stormy conditions, are a few of the examples (Gen. 6:13-22; Matther 2:20; Acts 27:10).^{33, 34} Another purpose stated by the same writers is to reveal God's plan.³⁵ Horton suggests that God's plan is revealed in those he is going to use. (Gen. 41:16, 28-41), in future acts and providence and his eternal mysteries, and in the

laws themselves which state what is right and what is wrong.³⁶ This gift was also manifested in softening racial prejudice and rectifying administrative problems in the early church (Acts 6:1-7).³⁷

In the same passage (Acts 6:1-7), the whole idea of counseling was in the framework of wisdom, an example of this is to be found in Moses' father in-law (Ex. 18:13-27).

Other times, unexpected questions or difficult questions may arise which need an answer or clarification. This was not uncommon in the primitive church. Paul exhibited such capacity in answering many theological and practical questions regarding the Christian faith (cf. II Peter 3:15).³⁸ Christ, on occasions, would exercise the gift of wisdom to refute his enemies who attempted to trap him with deceptive devices, (Matthew 22:21).³⁹ Whenever this wisdom was used it brought beneficial results to individuals and the corporate body of believers.

Comparative Study of the Word of Wisdom and Word of Knowledge

Due to the nature of these two gifts, they could be considered jointly. However, since the *word of knowledge* will be considered later, a comparative section will be made available for the justification of the same at that time.

Warning

In reference to wisdom in general, Godet once said, "Gnosis makes the teacher, wisdom the preacher and pastor. When corrupted, the former becomes gnosticism, the speculation of the intellectualist; the latter, dead orthodoxy."⁴⁰

WORD OF KNOWLEDGE

"By searching the Scripture one finds much said about "the light (enlightening) of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6), and the fragrance of the knowledge God gives us of Christ (II Cor. 2:14)"⁴¹ "Revelation knowledge is common in the Bible," says Osteen, "God allowed people to see and know in the supernatural."⁴² "In the gifts of the Spirit," says Osteen, "listed in chapter twelve of I Corinthians we have the revelation of gifts given as "the word of knowledge, the word of wisdom and discerning of Spirits." When these gifts operate, a person suddenly sees and knows things he would not ordinarily see or know. It comes as a revelation from God to help us minister to the body of Christ and win souls"⁴³

Definition

γνῶσις (gnōsis) - Knowledge that is more specific to Christian enlightenment (Romans 15:14; I Corinthians 8:10; 12:8; II Corinthians 11:6).⁴⁵ The "word of knowledge" (*logos gnōseos*) is in reference to the gift which gives "insight (illumination)."⁴⁶ In reference to the use of "word" in the Greek, as pertaining to I Corinthians 12:8, it "can mean "word", "matter", or "concern", and is not confined just to a spoken word," says Bennet, ". . . gifts of knowledge or wisdom are received, whether they are spoken aloud or not, they are still the gifts of "word of knowledge" or "word of wisdom". . . . Perhaps the absence of the article in the Greek is to remind us that these "words" are only fragments of God's wisdom and knowledge."⁴⁷

Bennet has summarized the total aspect of this gift as he defines the 'word of knowledge' by saying:

It is the supernatural revelation of facts past, present, or future which were *not learned through the efforts of the natural mind*. It may be described as the mind of Christ being manifested to the mind of the believer, and is given when needed in a flash of time (I Corinthians 2:16).⁴⁸

Kinds of Knowledge

It has been suggested that knowledge should be divided into four distinctive catagories.⁴⁹ First, natural human knowledge which is obtained by regular learning methods. Second, ungodly supernatural knowledge, which has its roots in satanic forces. Such are identified with the occult in general.⁵⁰ Third, the true intellect or knowledge which comes by knowing God personally (James 17:3; Phil. 3:10; Isaih 11:9).⁵¹ Last, the gift of the *word of knowledge* which is supernatural insight given by the Holy Spirit at a flash of a moment, not to be confused or identified with psychic phenomenon , extrasensory perception such as telepathy or the likes. James gives the assurance that a gift that is good comes from God (James 1:7).⁵²

Word of Knowledge and the Word of Wisdom

It is virtually impossible to establish a rigid distinction between the gift of the "word of wisdom" and the gift of the "word of knowledge."⁵³ "To the Corinthians, among whom the gifts were probably a common occurance, the difference might have been clear enough, however. But it is best to follow the advice of Bultmann⁵⁴ that "as a rule the distinction between related gifts must not be too precisely made."⁵⁵ But on the other hand each gift warrants attention in its own setting.

It has been said that first, the *word of knowledge* is the "supernatural revelation of certain facts in the mind of God," while the *word of knowledge* is the "revelation of the purpose of God concerning people, things, or events in the future or looking to the future."⁵⁷

Third, the *Word of Knowledge* is the "raw material that wisdom uses," while the *Word of Wisdom* is "knowledge rightly applied."⁵⁸ Last, the *Word of Knowledge* is a knowledge which provides while the *Word of Wisdom* builds."⁵⁹

From the four points stated, it becomes quite clear that these two gifts depend upon one another. As a matter of fact, Gee goes so far as to say that "knowledge without wisdom can end in sheer fanaticism."⁶⁰ This may, in part, be true about the gift of the 'Word of Knowledge' as well.

Comparative Views

Unlike the word of wisdom, the word of knowledge has yielded more views with a greater degree of diversity. The most basic agreement among the writers is that the source of the gift of the word of knowledge is God. After comparing these views, it was obvious that there would be a degree of difficulty in placing these thinkers in major categories. Palma offers his suggestions by placing the over-all ideas into two groups.

He says:

In one view, it is not knowledge which is the result of instruction guided by reason and which requires no illumination, but rather "the use of this knowledge, in accordance with the spirit, for the edification of others" which constitutes the gift. Another view argues that it indicates a "higher" knowledge which can be obtained "not through reflection or teaching, but only through revelation." It is therefore supernatural and revelatory in nature."⁶¹

After careful consideration, the writer also came up with two major categories which are somewhat similar to the foregoing suggestion. Those in the first group hold to the view that the word of knowledge is a fragment⁶² of the mind of God given supernaturally to an individual, without previous knowledge of circumstances, at a particular time and for a particular situation.⁶³ The second group is broader in their view as they suggest that the gift in question is given of God enabling and helping Christians in their study of Scripture while searching for truth.⁶⁴

Such a gift is primarily manifested in Christian scholars⁶⁵ and teachers.⁶⁶ Some do not deny that fragmentary knowledge of God's mind was made manifest by revelation, but that such manifestation was prior to the completion of the canon (Scripture).⁶⁷

Considering the overall presentation of views, the use of the term *word of knowledge* in relationship to the nine supernatural manifestations of the Holy Spirit, and from the writer's own personal experience, it is the writer's personal conviction that this gift in question is indeed a fragment of God's knowledge manifested to a believer by revelation at a specific time for a specific purpose.

"Word of Knowledge" and Teaching Gift

It is the purpose of this treatise to present the view that the word of knowledge is given as a gift for teaching purposes, and to explain why such view is under suspicion. This view is held by some Pentecostal and non-Pentecostal writers, suggesting the degree of difficulty that exists in coming to a common understanding of the same. Gee, for example, is convinced that the word of knowledge is a teaching gift. He says:

I offer three reasons for this conviction. First, the context demands such a definition of the gift; and it is an axiom of sound interpretation of the Scripture that any text should be understood in the light of its context. My second reason is based upon the simple description of the gift - it is just a word of knowledge, no more, no less. My third reason is that the highly important office of the teacher within the church does require to be linked up with some recognized manifestation of the Holy Spirit.⁶⁸

However, Gee does not necessarily suggest that all teaching in the church is the gift of the word of knowledge, but that special illumination can and should take place to aid in correct doctrine.⁶⁹ Stanley Horton takes it a step further by suggesting that "Paul contrasts what man's wisdom teaches with what the Spirit teaches and indicates that the Spirit gives the wisdom and knowledge for the preacher or teacher to use."⁷⁰

Both authors suggest that anything the Holy Spirit teaches could be regarded as the manifestation of the gift of the word of knowledge. However, such assumption would force all spiritual illumination to come under this one gift. It is true that the Holy Spirit directs the Christian's life and quickens his mind for better and clearer understanding of the word of God, but according to Gee and Horton, every Christian should and would have the gift of the word of knowledge. However, the motive of Spiritual gifts, in reference to the dispersion of gifts to believers, does not allow such presuppositions. It seems that the *word of knowledge* is one thing, while *illumination* is another.

Both have an element of revelation, but the *word of knowledge* is basically associated with things, people and events, while *illumination* is much more narrow in definition as it is associated with the understanding of Scripture and doctrinal truth.

Purpose of the "Word of Knowledge"

In light of definitions given, this portion of the treatise will re-emphasize these, from another author's perspective, and suggest a few comparative examples.

H. Horton says:

The word of knowledge is the revelation to man by His Spirit of some detail of that All-Knowledge. The revelation, perhaps of the existence, condition or whereabouts of some, person or objects or place, of the location or occasion of some event. . . . The work of knowledge may be the revelation of the whereabouts or the doings of a man, the nature of his thoughts or the condition of his heart. . . .⁷¹

"The function of the word of knowledge," says Lindsey, "is never to serve trivial purpose such as the satisfying of mere human curiosity . . . "nor is it "something we learn through the process of education."⁷²

Lindsay suggests that the purpose and function is much more profound than people often assume.⁷³ It is interesting to note that numerous examples of this gift have been mentioned in both the Old and New Testament. Some of the examples are obviously the same in their function or purpose. The reader ought to be aware that this gift does not always stand alone in its function, but frequently employs other gifts in the process of it.

One example, in which the prophet Nathan received a word of knowledge, was in relationship to David's sin of adultery and manslaughter.⁷⁴ In this instance the purpose of this gift was to expose sin of one kind. Another example in which sin was revealed was in the lying conspiracy of Ananias and Sapphira. Peter exercised this gift, at the will of the Holy Spirit, to reveal the true intent of this couple.⁷⁵ An example in which another type of secrecy was exposed is found in the ministry of Elisha who knew the plans of the Assyrian army.⁷⁶ Samuel searching for Israel's first king was totally dependent on God for direction in this matter. Samuel's exercise of this gift was first to help Saul locate his lost donkey and secondly to summon Saul out of hiding when he was to assume the office of king.⁷⁷ Examples such as Christ's knowledge of hearts,⁷⁸ Peter's confession,⁷⁹ and Peter's vision on the roof top are revelations associated with the gift of knowledge also.⁸⁰ Hagin suggests that Peter's vision on the roof top was not the "word of knowledge" standing by itself, but rather it joined forces with other gifts to bring about this knowledge.⁸¹

The main purpose and thrust of gifts, including the "Word of knowledge", in I Corinthians 12 and 14 is for edification of the body of Christ and to uplift Jesus the head of the body of Christ. Fullilove

has grasped the significance of gifts, not restricted to the word of knowledge, their overall function and purposes. He says:

There are other overwhelming advantages in having these gifts at work in our churches today. Believers will have a continuing insight into the mind of God, His will and purposes. The people of God will have a new appreciation of Him in their midst, to heal and help. The use of the gifts are a delightful way of inspiring praise, faith and encouragement - especially for the depressed. Congregations will become confident that they are, indeed, the people of God and will no longer look to the pastor to do everything for them. And spiritual gifts are a valuable tool for warning, correcting and cleansing the Christian community.

In other words, the goal of the Holy Spirit in the church is to uplift Jesus Christ.⁸²

DISCERNMENT OF SPIRITS

Among the nine gifts mentioned in I Corinthians 12 is the gift of discernment of Spirits, or as the Revised Version puts it, to "distinguish between Spirits" (I Corinthians 12:10).

There appears to be a confusion as to the nature of the gift, "but a mere glance at the name of this gift reveals more accurately its true character and scope; for it has to do with discerning of Spirits, not of men in their purely natural courses of action."⁸³

It is important to note that this "is a gift of the Spirit, manifesting His presence, and operating by His power."⁸⁴ Gee states that "its efficient exercise is unthinkable, if not impossible, apart from a believer's being full of the Holy Ghost, as in the case of Paul and the sorcerer (Acts 13:9)."⁸⁵

Definition

The word διακρισις (*diakrisis*) - discerning means a *judging through*;⁸⁶ having the "faculty of distinguishing and estimating,"⁸⁷ and the differentiation of good and evil.⁸⁸ "Discerning of Spirits gives supernatural insight into the secret realm of Spirits."⁸⁹

Kinds of Spirits

In the outset, an understanding of the existence of different spirits will avoid unnecessary confusion in the comprehension and purpose of this gift. While Horton divides the spirits into three major areas, such as divine, satanic and human,⁹⁰ it is clear that Roycroft's division is more precise in suggesting five categories.⁹¹ These are, "God is a Spirit, (James 4:24); God's angels are spirits (Hebrews 1:7, 14); Satan is a spirit (Ephesians 2:2); the devil's angels are spirits (Luke 10:17, 20; I Timothy 4:1; Revelation 16:14); and that man is a spirit though clothed in flesh (Job 32:8; James 2:26; Zech. 12:1)."⁹² However, since Satan and the devil's angels are one group, the category could be reduced to four in number.

Comparative Views

It is unique and noteworthy that the general understanding of this gift is basically similar among evangelical writers. Since the major views are similar, it is the purpose of this section to complement the definition with additional insight and observation.

Hagin, unlike any other writer, suggests another aspect of this gift which is either overlooked by other writers or not identified as part of this particular gift. He holds to the idea that a person may go beyond the sensing or knowing aspect as revealed by the Spirit of God. The Spirit of God may take a person a step further by seeing the similitude of God (Exodus 33:23), Isaiah's beholding "the Lord sitting on a throne, high and lifted up" (Isaiah 61) and John perceiving the seven spirits (angels) in a vision while on the Island of Patmos (Revelation 15).²³

The gift of discerning of spirits is not endowed upon every believer, but that does not mean that the Christian without this gift is not able to detect or differentiate between spirits. Hagin says, "If we know the word of God and are walking in the Spirit, we will have an inward witness that will lead us (Romans 8:14)."⁹⁴ Gee supports the foregoing statement with this remark, "It must be remembered that there are also other scriptural standards for "trying the spirits" (Matthew 7:15-23; I Corinthians 12:3; I John 4:16) . . ."⁹⁵ His remark was mainly in connection with checking out the accuracy of spiritual discernment, but the principle thought remains the same.

Bennet cautions the Christian that all discernments are not always associated with this spiritual gift. He suggests that the natural man exhibits "natural discernment" in which he is able to judge people by their behavior. Such discernment can come through educational achievement, family and cultural contribution.⁹⁶ But the discernment in the Spirit realm can only be exercised by the spiritual man.⁹⁷

Misconception and Warning

There seems to be a discrepancy among some viewpoints as to whether or not this gift is functioning today. Sanders notes that "so long as there was no written New Testament, this gift was of special importance, for it enabled the possessor to distinguish between the psychic and the physical, the divine and the demonic, false teaching from the true."⁹⁸ Yohn is in total agreement with the foregoing remarks, for he himself says, "The special gift of discerning spirits was useful when nothing had been spoken or written on the subject which the prophet or teacher was expounding. If any speaker contradicted what already had been taught by the apostles, he spoke falsely."⁹⁹ Walvoord takes this idea a step further by suggesting that this gift was used to determine "whether a

person supposedly speaking by the Spirit was speaking of God or of Satan."¹⁰⁰

Some writers are not of the same opinion as has been proposed by Sanders and Yohn. If ever there was a time when this gift is desperately needed it is today. Scripture suggests that in the *last days* deceiving Spirits will be unleashed to deceive the nominal Christian and if possible, the true and strong Christians (Matthew 24; Revelations 13:11-14).

In order for a Christian to understand and utilize this gift, obstacles and barriers of misconception should be removed. Some authors have been helpful in sharing some of the major areas of concern.

Horton shares his remarks by stating:

. . . it would seem that the spirit of man might be the chief offender. Even with the best intentions, it is possible that some people will mistake their own deep feelings for the voice of the Spirit. Or, because of excessive zeal or spiritual ignorance in not knowing how to yield to the Holy Spirit, one's own spirit may intrude.¹⁰¹

Some Christians may assume that this gift gives them a warrant to search for faults in other people. Hagin emphatically rejects this idea.¹⁰² S. Horton is negative on this idea also, but admits that "some examples may possibly be found in Acts 5:3; 8:20-23; 13:10; 16:16-18."¹⁰³

Another confusion lies in the lack of observation in the meaning of the words. Powel remarks, "Note the words carefully. It is the discerning of Spirits. It must never be confused with spiritual discernment which should be possessed by every Christian (I Corinthians 2:15)."¹⁰⁴ This is a noteworthy observation. The writer has witnessed people who felt they had the right to evaluate and judge others spiritual condition.

In addition to the foregoing discussion of misunderstanding this gift, Horton adds three more fallacies in relationship to the same. He says, "Discerning of Spirits must not be looked upon as a kind of spiritual thought-reading." Secondly, "Discerning of Spirits is not psychological insight." Thirdly, "Discerning of Spirits is not keen mental penetration."¹⁰⁵

But the "gift of discernment", says Bennet, is a "sovereign charismatic gift (I Corinthians 12:11), and is only given to those people who hold responsible positions and are tried and proven in God's kingdom."¹⁰⁶ The writer is not prepared to limit this gift to a few select leaders, as Bennet seems to suggest. It is available to every Christian to whom the Lord wishes to give this gift and those who are closely walking with God in the Spirit.

Purpose of the Discernment of Spirits

Many reasons and examples have been shared by both Scripture and students of Scripture. Various purposes and examples are stated to evaluate the essence of this gift in the church today.

Bennett puts it so adequately by saying that is gift is a "Kind of 'police' gift to keep the enemy's influence from causing serious problems in the fellowship."¹⁰⁷ "Then too, the enemy may send people into the meeting expressly to disturb it with counterfeit manifestations . . . (Acts 16:17)."¹⁰⁸ But this gift is not limited in its protective motive but "also to bring this man to repentance and deliverance."¹⁰⁹ This was one of Christ's primary ministries and it should be the Christian's ministry as well (Isaiah 61:1).

The main purpose has been stated throughout the discourse on this gift. Further writing on this subject matter would result in reiteration of thoughts already conveyed. At this time, the writer wishes to take the liberty to quote Gee's recap of men who possessed this gift in Scripture. Most of the men and the association of events will be self explanatory and further illumination is not needed. Gee says:

On the broad line of possessing a spiritual discernment that was able to see very plainly into the heart of things, there are some outstanding examples in the Bible. There was Joseph, who was famous for this power, to whatever source his followers mistakenly attributed it (Genesis 44:5); there was David who was as "an Angel of God. . . to discern" (II Samuel 14:17); Solomon, his son, asked for and received the same gift (I Kings 3:9); Elisha's treatment of Gehazi also reveals a truly supernatural discernment in operation (II Kings 5:26).

Turning to the New Testament, we have the arresting instance of Peter's drastic dealing with Ananias and Sapphira (Acts 5); and a little later his equally stern denunciation of Simon the sorcerer based upon discernment of the condition of his heart (Acts 8:23), though outwardly he had apparently deceived the rest of them (v. 13).¹¹⁰

In closing, Bennett shares an interesting phenomena taking place behind the Iron Curtains. He says:

Reports from those who work behind the Iron Curtain reveal that this gift becomes very important as persecution increases. There are many cases of Christian recognizing Christian, each "in the Spirit" without having to use words. In one place, Christian meetings were continuously being interfered with, so the brethren simply stopped announcing any time or place for their fellowship, but depended upon the Holy Spirit to tell those who should be there! Everyone was present and accounted for just the same. This was probably a combination of the gift of knowledge and the gift of discernment.¹¹¹

Summary

The three gifts discussed in this chapter have proven to be pertinent in the church today. Believers do need continuing insight into the mind of God, His will and purpose. Such insight, whether through the word of wisdom or knowledge, or through the discerning of Spirits will stimulate a sense of security and help knowing that God will not let them flounder on their own inadequacy. But most important of all, God will bring about a sense of edification and growth through the corporate ministry of the body, leading to perfection until Christ returns.

CHAPTER VI

GIFTS OF DEMONSTRATION

The gifts of demonstration, also known as *power gifts* can be understood as the transcending of the supernatural into the natural to perform supernatural acts. The gifts in question are the gifts of faith, miracles and healings. The main purpose of these gifts, like any other gifts is to edify the church and bring honor to Christ. It must be remembered that these "power gifts are closely associated"¹ with one another and are separated in this chapter for the sake of identification.²

GIFT OF FAITH

I CORINTHIANS 12:9

"Faith," claims Hagin, "is the greatest of the three gifts of power."³ What he is suggesting is not a gradation of the gifts one over the other, but rather the general aspect of its presence in relationship with other gifts.

Definition

ΠΙΣΤΙΣ (*Pistis*) - faith, trust.⁴

Although the word *pistis* is the same word whether the Scriptures are talking about faith in Christ or the gift of the Spirit, yet "the context of I Corinthians 12:9, 13:2; and Romans 12:6 demands an interpretation consistent with our understanding of the nature of spiritual gifts."⁵

The general definition given in Scripture in reference to faith is found in Hebrews 11:1. "Now faith is the assurance of things hoped for, the conviction of things not seen." The King James Version states it this way: "Now faith is the substance of things hoped for, the evidence of

things not seen." The two words *substance* and *evidence* are being used by the King James translators to which Freeman volunteers his insight.

He says:

The term "substance" is a good translation of the Greek term used in Hebrews 11:1 which means literally *That which has real existence, the basic essence, the actual reality, the substance of something.* Thus your faith is something real which has actuality.⁶

He continues and says, "faith is the 'evidence' of things not seen:

Evidence of anything is *absolute proof of its reality and existence. . .*"⁷

Bennett shares another concept of this passage in which he remarks:

Faith is *now* or it's not faith at all. Faith is present tense; hope is future tense. Faith is believing before seeing, but it will eventually bring substance to what you have believed. Faith is not passive but active.⁸

The purpose of the treatise of this Scriptural definition⁹ is to lay a foundation upon which the definition of the gift of faith may rest. Therefore, the gift of faith is a "supernatural endowment by the Spirit, whereby that which is uttered or desired by man or spoken by God shall eventually come to pass."¹⁰

There remains one more item of clarification that warrants the reader's attention. I Corinthians 12:10 has this phrase, "to another faith". This phrase is not to be interpreted as another faith suggesting a different kind of faith, but rather that this reference refers "to another kind of man"¹¹ receiving this gift of faith.

Kinds of Faith

In order to understand the gift of faith within its own discipline, it is not only recommended but imperative that various kinds of faith be considered. The awareness and proper understanding of faith will undoubtedly clarify misunderstandings in the interpretation of Scripture dealing with this subject matter.

First, natural faith is the ingredient that every person possesses and without it no one could cope with life on a rational basis. Bennett refers to *natural faith* as a "trust in something or someone you can see, hear, or touch."¹² He continues and says, "everyone, believers and non-believers alike, can understand *natural human faith*. People have faith in the things of this world through the experience of the five senses."¹³ The definition of natural faith is generally understood and further discussion of its nature is not required.

Second, saving faith, although related to the general concept of faith, is a *belief that takes the person into the spiritual realm*. Unlike natural faith, it is a gift of God¹⁴ which enables the person to understand and accept the redemptive work of Christ and appropriate the same to his own spiritual life. In order for a person to be stimulated by this saving faith, it must come from the proclamation of God's word. "Faith comes by hearing and hearing by the word of God (Romans 10:17)."¹⁵

Third, faith as the fruit of the Spirit, is made available to every Christian after regeneration. The word itself is better rendered *faithfulness* or *trustworthiness* and it refers to quality of character rather than a manifestation of power. The "gift of faith" does not grow, it is given in a measure of maturity. Further distinction, between the "fruit" and the "gift" of faith will be considered in the next section. In relation to saving faith, it is being suggested that *saving faith* is the seed¹⁶ while the *fruit* is the development and *end result of that seed* which entails a process of time.¹⁷ Unregenerate man is not in a position to produce the fruit of the Spirit, since it is totally associated with salvation.¹⁸ John, in his analogy of the vine and its branches seems to support this very idea that has been discussed in this section.¹⁹ For emphasis' sake, let it be

reiterated that every born again person, not only has the potential but is expected to bear fruit.

Faith, the Gift

While in essence this section is a continuation of the previous section, it is the writer's intention to render special attention to this particular and pertinent aspect of faith.

Gee suggests that "the gift of faith is a supernatural endowment by the Spirit whereby that which is uttered or desired by man, or spoken by God shall eventually come to pass."²⁰ Yohn is more specific by stating that "this is a special ability God gives to some believers to believe him for the "impossible."²¹ But this *impossible* does not suggest that the individual may exercise this gift at random or at his pleasure, but it is given "in order to enable its possessor to carry out a special ministry."²² This gift, like the other gifts, is given by the Holy Spirit's discretion for specific needs and functions within the corporate body of Christ. Some claim that this gift is "potential in the believer from the receiving Jesus, but like other gifts, it becomes much more active after the baptism in the Holy Spirit."²³

The idea of the gift being *potential* in the believer is not without problems. First, if this gift is potential within the believer at regeneration then one may, in essence, claim to possess all spiritual gifts whether active or inactive. Secondly, every Spirit-filled believer should exercise all spiritual gifts since, according to Bennett, they have become more active by the very experience of Holy Spirit baptism. The writer suggests that every believer is a potential recipient of gifts and that the baptism of the Holy Spirit stimulates greater faith and faithfulness to receive and exercise the same. Both Bennett and Horton suggest that the Holy Spirit baptism is essential²⁴ in the manifestation of this faith

because of the very nature of this gift.²⁵ But the writer is not prepared to support fully such a view since the gift of faith has been exercised by people with and without the Spirit baptism in both the Old and New Testament eras (which includes the present twentieth century). However, there is no question or debate as to the value of the Holy Spirit baptism operation with gifts, not only in this particular gift, but in all spiritual gifts.

How then does the *fruit of faith* differ from the *gift of faith*? Some ideas have already been mentioned in the discussion above. The present purpose is to give special attention to the differences of these two kinds of faith. Horton mentions that *faith the fruit* is for character (which) comes *after salvation* (while) *faith the gift* is for power (which) comes *after the baptism in the Holy Spirit*.²⁶ While these two kinds of faith differ in nature, they work side by side. Horton suggests that:

The Gift certainly does not include the Fruit nor the Fruit the Gift, yet the more of the Fruit we have the better the Gift will work - which, however, is true of all the nine Gifts. Fruit does not work miracles, not even *Faith the Fruit*. But *Faith the Fruit works Faith the Gift*, and all the other Gifts as well. *Faith the Gift* is a dormant Gift without *Faith the Fruit*.²⁷

Horton is quite correct in the above given statement. One must remember that the "fruit of faith" is *faithfulness* and such must be exercised if the "gift of faith" is to be properly active.

Gift of Faith with other Gifts

In the foregoing section the "gift of faith" was briefly compared to other aspects of faith. In this section, a comparison of this gift is considered in relationship to miracles and healings.

First, the gift of faith and gift of miracles are so closely related that some Christians may have difficulties differentiating them.

Horton volunteers his insight and says:

The Gift of Faith is distinct from the working of miracles, though both produce miracles. Miracles' operation is more active than passive: Faith's operation is more passive than active. Miracles' power *does* things by the Spirit: Faith's power *receives* or enjoys things by the Spirit. . . . The working of miracles employs active faith that actively works a miracle. The Gift of Faith employs active faith that passively expects a miracle, sustained or continuous miracles.²⁸

Hagin is in agreement with Horton when he alludes to the gift of faith as being *more of a process* and the gift of miracles as being *more of an act* in which both employ faith.²⁹

Second, the gift of faith and gifts of healings are also frequently confused. Horton emphatically claims that "all miracles of healings are wrought by the Gift of Healings, through what we might call general faith," but the gift of faith "is different from the working of Miracles and the Gifts of Healings in that often its operations are not immediately or even generally observable."³⁰

Some examples have been suggested from Scripture as to how these three gifts operate, either independently or dependently. For example, Daniel exercised the gift of faith while being in the lion's den. Bennett suggests that if Daniel had "slain the dangerous animals with but a gesture it would have been the gift of miracles. As it was, he rested unharmed in the presence of the fully active lions, showing a greater amount of faith".³¹ In the raising of Lazarus, three gifts were in operation. First, Jesus exercised faith in calling the spirit back to the body. Second, Jesus exercised the gift of miracles by raising the person. Last, the gift of healing came into play as the person was cured from the original cause of death.³² From the foregoing discussion, it is clear that circumstances will call for the gift of faith, but the operation of the same may be coupled together with other gifts as well.

Purpose of the Gift of Faith

One of the simplest statements concerning the purpose of the gift is given by Gillquest who simply says this ". . . gift is given to handle the "tough" situations above and beyond the normal call of duty."³³ Gee is in agreement with Gillquest in his statement that this gift "would seem to come upon certain of God's servants in time of special crises or opportunity in such mighty power that they are lifted right out of the realm of even natural ordinary faith in God - and have a divine certainty put within their soul that triumphs over everything. . ."³⁴. Horton, on the other hand, does not limit himself to a simple statement or two, but has prepared nine points as to how Scripture uses this gift. They are:

1. For direct supernatural blessings in fulfilling of human utterance (Gen. 27:28 ; Heb. 11:20).
2. For personal protection in perilous circumstances (Daniel 6:17, 23; Hebrews 11:33).
3. For supernatural sustenance in famine or fasting (I Kings 17:3, 4, 23).
4. For receiving the astounding promises of God (Gen. 21:5; Romans 4:20).
5. For administering spiritual correction to gross offenders. . . 'youths' who were destroyed by wild beasts as punishment for their unprovoked and blasphemous mockery of Elisha after the translation of his heacher Elijah (II Kings 2:23, 24).
6. For supernatural victory in the fight (Ex. 17:11).
7. To assist in domestic and industrial problems (II Kings 4: 1-7).
8. To raise the dead. . . this overlapping of the Gifts is wonderful to think about (Matthew 17:27).
9. To cast out evil spirits (Matthew 10:8).³⁵

In conclusion, the gift of faith is distinct from general faith, saving faith, fruit of faith, miracles and healings. All have elements which cause them to be interrelated, yet each individually have a function which is unique. But "what does such a spiritual gift mean to the church today? Precisely the same dynamics for growth with it had always signified!"³⁶ Because of God's gifts in operation, especially miracles,

places like Indonesia have experienced great revivals in which millions of Moslems and Communists have accepted Christ. But one must not lose sight that these gifts, including the gift of faith, are given to strengthen the body of Christ.³⁷

GIFTS OF HEALINGS

I CORINTHIANS 12:9

Tongues and prophecies have unquestionably drawn more literary attention than any of the other gifts. However, healings may very well be placed third on the list of contention.

No one, except a certain cult,³⁸ would belittle the possible existence and the reality of human suffering and sickness. Sickness, when used in its broader scope, encircles the physical, mental and spiritual man. However, most evangelicals seem to agree that the gifts of healing are basically for the healing of the physical man.

At the onset, it would behoove the discussion that attention be given to the origin and the remedy of sickness. Evangelicals in general recognize that Satan, at the time of man's fall, became the *originator* and *propagator* of human physical disorder (Genesis 2:17; 3:1-19; Romans 5:12; Acts 10:38; Luke 13:11-16).³⁹ However, since physical sickness was introduced by the fall, it is important to recognize that healing for the same was made available by the atoning work of Christ (Hebrews 2:14, 15; Isaiah 53:11, 22).⁴⁰ Such provisions of healing cannot be readily denied from Scripture, since Scripture contains ample examples of such healings, unless a person will deny the veracity of Scripture itself.⁴¹

Bridges and Phipers suggest four important points of consideration when dealing with this subject matter. They say that:

First, miraculous healing must always be viewed against the background of the teaching of the whole of Scripture on the subjects of suffering, disease and death Scripture teaches that suffering sickness and death are part of man's condition as a result of the fall and will pass away only when God makes His new heaven and earth (Revelation 21:4). Second, miraculous healing in Scripture is always associated with the revelation of the character of God. Thirdly, the close connection often found in Scripture between faith and miraculous healing must be recognized. Fourthly, Scripture also makes a frequent connection between confession and forgiveness of sin and miraculous healings.⁴²

Definition

χαρίσματα ἰαμάτων (*charismata iamatōn*) "gifts of healings" (cures)

I Corinthians 12:9, 28, 30; from ἰάμα - to heal, cure.⁴³

"This gift is the supernatural intervention of God through a human instrument, to restore health to the body."⁴⁴

In reference to the plural usage of these two words, various writers are of different opinions. Bittlinger suggests that "the first plural, gifts, could indicate that every healing is a special gift."⁴⁵ Neighbour also suggests that "each separate healing is a gift to the body. The Scripture does not say that one person will possess a gift which causes healings to occur; only that separate acts of healings occur, as gifts."⁴⁶ Others, like Gee, do not suggest that the plural of gift is to individual sickness or disease, but rather to *classification* of the same.⁴⁷ However, it seems to be the general consensus that the gifts of healings were given to the saint, acting as an instrument, appropriating healing for a specific sickness at a specific time. Stanley Horton illustrates by saying:

Acts 3:6 is literal, "What I have, this thing I give to you."
 "This thing" is singular and indicates a specific gift given to Peter to give to the lame man. It does not seem to mean he had a reservoir of healing gifts in himself, but he had to look to the Lord and receive from the Spirit a new gift of each sick person to whom he ministered.⁴⁸

Other writers however, are not prepared to make such a sharp distinction, but suggest that the plural indicates the scope of the gift.⁴⁹ This writer is not prepared to identify with one group of thought or the other, but suggests that other interpretations may be possible. The writer agrees with both concepts that the plural of gift is in reference to *classification* but also to specific *individual healings*. However, he does differ, at least arbitrarily, that a person, such as a healing evangelist, may potentially have gifts for every sickness that is present in the audience. According to Christ's ministry, as a whole, and personal witnessing of various healing campaigns, the writer's personal conviction would be substantiated.

The second plural, *healings*, "calls attention to different types of categories of healings that would involve restoration of health of the whole man, body, soul and spirit."⁵⁰ "The Gospels and the book of Acts bear ample testimony to the wide diversity of healings which were affected by Jesus and his followers (see Mark 1:32-34)."⁵¹ This idea is being adopted by a number of writers. The other group of writers suggest that the diseases in question can be classified, suggesting that the nature of the same are in the physical realm only.⁵² Hagin, on the other hand admits that there is a problem of interpretation and concludes by stating, ". . . Scripture doesn't tell us," but he says, "I think there are gifts of healings because there are different kinds of diseases."⁵³

In summary, a number of definitions can be quoted which in essence highlight the central thought. Hagin defines this gift as "the supernatural healing of disease without natural means of any source."⁵⁴ Flynn, like Hagin, has the same thought as he states, "The gift of healing is the ability to intervene in a supernatural way as an instrument for the curing of illness and the restoration of health."⁵⁵

Kinds Of Healings

Medical Healing is not the same as gifts of healings which are frequently confused with a "high degree of medical or surgical or manipulative or scientific ability."⁵⁶ All medical healing is done by natural man and "does not occur in the Scripture at all, except as they are superseded in Christ."⁵⁷ In essence, one may say that all healings are of God, but then in essence, "all" sickness is likewise of God and all everything else, except sin. "I kill, and I make alive, I wound, and I heal" is Jehovah's declaration (Deut. 32:39)"⁵⁸ Horton says, "If medical practice were really the continuation of Christ's beneficent work, as in many quarters it is claimed to be, the work would be done freely, as the preaching of the gospel ought still to be . . ."⁵⁹ Hagin adds by saying, "If medical science were God's method of healing, it would be free from errors. Doctors would make no mistakes."⁶⁰ If God claims to be the creator and healer of the human organism, is it not logical that he has the capacity to give healing in the same miraculous method in which man is created? Therefore, in essence, "God does not need medical science to heal the sick, as He considers the atonement of Jesus sufficient (Isaiah 53:4-5; Matthew 8:16-17)."⁶¹ It is quite self-explanatory that there is a difference of healing between medical profession and the divine.

Faith healing was a focal point of attention at the beginning of this decade. Desperate and hopelessly sick people seeking help placed their trust in Filipino *faith healers*. Some claimed to have received healing, while others came back disappointed. There is no patent answer whether these faith healers are demonic, fraudulent, or use the power of suggestion. However, it is a standing acceptance among the medical profession that many people suffer not because of physical disease, but because of psychological

handicaps. Once these psychological problems have been removed, the symptoms of physical suffering also subside. But divine healing is vastly different from faith healing which arises from the *power of suggestion*. To exercise mind over matter makes man his own healer and in essence a savior after all, as suggested by Christian Science.⁶² The natural man can will to heal; the spiritual man is only the instrument for God's will.⁶³

Domonic healing, although not well known in the Western world, has had its stronghold in heathen countries where witchcraft is practiced. It has been suggested that not all healing is divine;⁶⁴ some is demonic, some psychic (Exodus 7:11, 12, 22; 8:7; II Timothy 3:8; Matthew 12:24; Acts 8:9-11; 13:8-10). It is pertinent that the Christian has a clear understanding that Satan is deceptive in persuading desperate people to believe in his powers. "Tradition says that multitudes of pagans were miraculously cured in the temple of Serapis at Alexandria, Egypt."⁶⁵ And "throughout the Christian era, supposed miracles of physical healing have occurred within and without the professing church."⁶⁶ Undoubtedly, some have been demonic in nature. Why would Satan, the author of destruction, heal any sick person? The answer has already been stated previously, but Carter's reply is noteworthy:

When evil agencies have afflicted people with some complaint, Satan, in the interest of his own kingdom, might require these agencies to relinquish their hold in order that the healing might bring glory to him; such would be regarded as counterfeit manifestation.⁶⁷

Divine Healing can be categorized into two divisions. First, the *gifts of healings* as given by the Spirit's will and discretion; and second, *divine healings* which do not fall under the heading of the gifts of healings but may be exercised by every saint, especially by the elders of the church (James 5:14,15). This section will consider divine healings which do not fall under the heading of the gifts of healing, since the gifts of healing

will be given due consideration under their own heading.

It is quite clear that Scripture teaches that God is the source of divine healing⁶⁸ and that Christ made healing available through the atonement.⁶⁹ Furthermore, it is God's will that the saints not be in sickness but rather in good health.⁷⁰ If a saint is in a sick condition, he is given an option about seeking health; first, he may pray by himself and experience divine deliverance,⁷¹ or he may ask others to pray on his behalf, especially if he is bedridden.⁷² It is important to reiterate that every saint has the right to pray for healing, whether it is for himself or for another.

Gifts of Healing

Since the definitions of this gift have already been quoted, the writer will disregard the preliminaries and deal with subject matters which complement it directly and indirectly. It has been suggested, in the previous discussion, that every Christian can pray and expect divine healing. However, there still remains a difference of opinion among evangelicals as to whom the gifts of healing are given. For example, Stanley Horton suggests that "it is not always possible to call the elders of the church (James 5:14, 15). But gifts of healing are available to every member of the body to minister to the sick."⁷³ Neighbours' response to Horton is that it is the elders that have the gifts of healings and not every member of the church.⁷⁴ According to I Corinthians 12:30, Neighbours is correct in stating that not every member of the church has the gifts of healings. However, to state that the elders have the gifts of healings is taking the Scriptures presumptuously. James states that the elders would pray the *prayer of faith* but no mention is made that they possess the gifts of healing.⁷⁵ On the other hand, neither does it state that the elders

could not have the gifts of healing. In the total framework of this gift, it appears that the anointing of oil was not associated with this practice. As a matter of fact, James is the only writer who mentions the anointing of oil and that it is associated with the elders' ministry of praying for the sick. It is the writer's personal conviction that the gifts of healing are restricted to a very few people within the church, but that the practice of divine healing is for all. While the gifts, in I Corinthians 12 deal particularly with their function within the church, it goes without saying that at least some gifts extend to the ministry outside the church.

In the total scope of this study, the aspect of God's will in the healing ministry must be considered. How is it that Scripture suggests that believers should be in a healthy condition, yet frequently saints do not receive healing after much prayer and petition? No one can satisfactorily find a patent answer to this problem; nevertheless, God's will must not be limited to one aspect of Christian experience. While it is true that Christians are to be healthy and Christ has provided healing in the atonement, it is also true that God has a plan for each believer, in which perhaps while he remains in sickness greater glorification for Christ might be the final result. Writers do not always agree in their answer as applied to the problem just stated. First, Bennet suggests that believers are commanded to heal the sick (Matthew 10:8), and God has promised that the believer will do greater works than Christ (Jn. 14:12).⁷⁶ The interpretation of the last reference will not be discussed at this time. Second, it is frequently stated at least by some writers, that since Jesus healed *all* the sick and since the believers are given the promise to do *greater* things than Christ and since the atonement makes all healing possible, it would stand to reason that all people should receive healing.⁷⁷ Gee, who does not necessarily disagree

with the foregoing concept, suggests that the statement, "He healed them all", must be kept strictly within its local temporary setting (contrast John 5:3 and 6). It is very clear that all his wonderful ministry on that line, He still left many sick."⁷⁸ Another example suggested in Christ's limited performance in his own home town of Nazareth where "He could there do no might works, save that he laid his hands upon a few sick folk, and healed them (Mark 6:5, KJV)."⁷⁹ The phrase "He could there do no mighty works" implies that God laid down laws for healing to which Christ himself made Himself subject."⁸⁰ Furthermore, Luke 4:27 "teaches that the gifts of healing are not designed for indiscriminate healing, but that there are important conditions to be met first. As someone has wisely said, "All sickness can be healed, but not all sick people can be healed."⁸¹

In regards to healing in the atonement, Rice states that "not all of atonement (is) available until resurrection."⁸² He argues the point by suggesting that "the glorified body, which we will receive at the rapture when Jesus comes to take us to Himself, is paid for in the atonement also. But it is not immediately available."⁸³

Faith is not always the open door which leads the believer into undeniable answers to prayer. Flynn focuses on a key observation as he supposes that "God's main purpose for the believer is to conform him to the image of Christ . . . thus, the gift of healing should not be exercised on the basis of the patient's faith but on the condition of the will of God."⁸⁴

Another important aspect of healing is its relationship to faith. The last statement of the above paragraph does not imply that faith is not necessary in the total motif of healing, on the contrary, faith is the main ingredient through which healing is made manifest. But it is equally incorrect to state that faith is everything in receiving healing. First, "faith

is positively necessary in the operation of these or indeed any of the Gifts."⁸⁵ Secondly, "effective prayer is based upon maintaining a right relationship with (Psalm 66:18), with others (Mark 11:22, 26), including one's husband or wife (I Peter 3:1-7), and upon right motives (James 4:3)."⁸⁶ However, there are times when "the Christian is unwilling to trust fully in the Lord to heal, or doubts that He is faithful to fulfill His promises to heal (Mark 16:18; James 5:15), *then he should not ask for prayer for healing, for this is a direct contradiction to his own actions and belief.*"⁸⁷ On the other hand, "it is not easy for a person who is sick to express faith, and Jesus often did or had them do various things to encourage active expressive faith" but the "means used were always varied and never allowed to become form or ceremony."⁸⁸

Just as there is a relationship between the "gifts of healings" and faith, so also is there a relationship between the gifts of healings and other gifts, although in a different perspective. Bennett suggests that "faith is of course the most important of the gifts for the healing ministry."⁸⁹ It appears that Bennett is suggesting that the gift of faith must be in operation in order for the gift of healing to take place, or that the latter is dependent on the former gift. Bennett is not clear as to whether these two gifts must work in conjunction with one another or whether the gift of faith takes a predominant role when both gifts are in operation at the same time. The operation of the gifts of healings is not limited to work by itself, but frequently may be accompanied by other gifts, such as the word of knowledge, word of wisdom,⁹⁰ in order to complement the same in its ultimate goal and function.

Purpose of the Gifts of Healings

"The purpose of the gifts of healings is to deliver the sick and to destroy the works of the devil in the human body."⁹¹ Bennett supposes that "the gifts of healing are for the supernatural curing of injuries, handicaps, and diseases without the aid of natural means or human skills."⁹² Although these two definitions are well stated, they are not intended to encompass the total aspect of the purpose in question. Horton, instead of leaving the purpose to a definable statement elaborates his findings in nine points. They are:

1. First of all they are to deliver the sick and destroy the works of the devil in the human body (Matthew 8:3, 7; Acts 10:38).
2. To establish Jesus' astonishing claims (Jn. 10:36-38).
3. To authorize the gospel message as preached by God's servants (Acts 4:29, 30; 4:33; 5:12; 8:6, 7).
4. To establish the resurrection of Jesus (Acts 3:15, 16).
5. To draw people within the sound of the gospel (Jn. 6:2).
6. To turn people to God (Acts 9:34-35).
7. To convince unbelievers of the truth of God's Word.
8. To bring glory to God (Luke 13:17; Mark 2:12).
9. To inspire faith and encourage God's people.

The Gifts of Healing Today

The acceptance of this gift in the church today has not been too favorable among some evangelicals. Christians could be divided into two main groups, (disregarding the liberals in general), in which one group represents the dispensationalist and the others who are not of the same persuasion.

The dispensationalist claims that before the New Testament was written or completed the *sign gifts* "remained for the purpose of revealing the presence of God to the world."⁹⁴ But when "the word with its authority was written, the appeal no longer is to the sign of an apostle as Paul presented in I Corinthians 12:12, but to the holy verses of the Holy Book."⁹⁵ Walvoord supports the above given statements by adding his own opinion. He says:

A survey of the present church, while not without its segment of those who claim divine healing, does not support the contention that that it is the same gift as was given in the early church. That God has the power to heal supernaturally today is obvious, and that there may be cases of supernatural healing is not to be denied. Healing as a divine method for communication or authenticating the truth, however, is not the present divine purpose, and those who claim to have the gift of healing have again and again been proved to be spurious in their claims.⁹⁶

McRae takes the argument a step further by suggesting that in the light of observing Christ's ministry of this gift "many who claim to have this gift (today) are quickly discredited."⁹⁷

The other group of theologians are not prepared to write off the gifts of healing as for the early church, but suggest that although "the gift of healing has waned, it would seem that it has never entirely disappeared from the church."⁹⁸ Others are more emphatic in their opinion claiming that as a "sign gift" it has always been in the forefront and is just as powerful for that purpose today."⁹⁹ It is the writer's intention to respond to the dispensationalist more fully at the conclusion of this paper. However, a brief personal statement is warranted at this time. Scripture explicitly states that Jesus Christ is the same today as he was yesterday.¹⁰⁰ In the same token, neither the world nor human nature has changed. It seems unthinkable that the condition of the world and the physical ailments both within the church and outside the church could not benefit from the healing ministry of the Holy Spirit. To suggest that the healing ministry was for the early church is to suggest that the atonement ministry was for the early church as well. God is not inconsistent but keeps his promises for the total church structure both in time and scope.

In summary, the gifts of healings in their plural form suggest the scope of the ministry in various dimensions of sickness. There are different kinds

of healings and all healings are of God, except those which are demonic. Both faith of man and the will of God have to be taken into consideration in the effective ministry of the same. The purpose of this gift, which is manifold, unquestionably is to bring healing to the sick and destroy the works of the devil. In spite of what the dispensationalists claim this gift is needed and is in operation today in believers and churches who are not frustrating or opposing the gifts of the Spirit.

GIFT OF MIRACLES

I Corinthians 12:10

"Behold, I am the Lord, the God of all flesh, is anything too hard for me?"¹⁰¹

Throughout the Bible miracles always vindicate the name of God or protect and deliver His people from some particular danger, either temporary or prolonged, and we may infer that such will be the results of true miracles today Thus it seems that, in biblical thinking, the difference between a 'natural event' and a 'miracle' is not that in the first God lets things take their own course and in the second God interferes. Rather, in the 'natural event' God is at work providentially in ways unremarked because they are not unusual, whilst in the 'miracle' God is at work so strikingly that attention is drawn, amazement expressed, and truth about His love or His judgement dramatically underlined. Hence the various Hebrew and Greek words used in Scripture to describe the miraculous - sign, token, portent, wonder, mighty deed, power, etc. - really describes the effect on those who witness it.¹⁰²

"That God can perform miracles and has performed miracles is not a problem", says Yohn, "it's impossible to think about Christianity without considering miracles, because our Lord is a God of miracles. Approximately 31 percent of the verses in Mark's Gospel alone deal with miracles."¹⁰³

In the light of the foregoing quotations, this gift requires more than a mere mention that it exists in the Bible. Frequently the term *miracles* has been appropriated as a secular word, meaning anything else but what is really intended in God's word.

Definition

ἐνεργήματα δυνάμεων - (*energēmata dunameōn*) - "operations of powers"¹⁰⁴ or "working of miracles."¹⁰⁵

"Both nouns are in the plural here, and again the suggestion is that many varieties of miracles, or deeds of power are available."¹⁰⁶

"Miracle" is the plural of the word *power* in Acts 1:8, but in the plural it means deeds mighty, supernatural power that go beyond anything man can do."¹⁰⁷ "Palma points out that "workings" is usually almost exclusive of the activity of God (Matthew 14:2; Mark 6:14; Galations 3:5; Phil.2:2)."¹⁰⁸

"He suggests, therefore, that (the) conflict (is) between God and Satan. These acts of power bringing defeat to Satan might include the judgement of blindness of Elymas (Acts 13:9-11) and the casting out of demons. . ."¹⁰⁹

It is interesting that Flynn's approach to miracles is from a different angle. He takes three words, in relation to miracles, and gives a brief overview of the same. In the discussion of these words, power, wonder and signs, he says that *power* is translated miracles nine times. *Wonder*, occurring sixteen times, always in the plural and always with signs, means something portentous or astonishing. *Sign*, appearing about seventy times and meaning miracles on about sixty of these occasions, has the idea of signaling or signifying."¹¹⁰ He continues and says that "These three words most used with reference to miracles each fit a different aspect of the definition. Power - a miracle is an event of supernatural power. Wonder - palpable to the sense. Sign - accompanying the servant of the Lord to authenticate the divine commission." ¹¹¹

To summarize the foregoing discussions into simple definitions, the writer has selected three of the writers, which he regards as being most comprehensive in their overview. Riggs assumes that "a miracle is an ordinary intervention in the regular operation of nature: a supernatural suspension of

a natural law."¹¹² Carter, on the other hand, adds the word *demonstration* to his definition. He says, "It (Miracles) is the supernatural demonstration of the power of God by which the laws of nature are altered, suspended or controlled. . . ."¹¹³ Horton's definition states that "a miracle, therefore, is a supernatural intervention in the ordinary course of nature; a temporary suspension of the accustomed order; an interruption of the system of nature as we know it."¹¹⁴ He continues to clarify his definition by stating that "the Gift of the Working of Miracles operates by the energy of dynamic force of the Spirit in reversals or suspensions of natural laws. A miracle is a sovereign act of the Spirit of God irrespective of laws or system."¹¹⁵

Gift of Miracles with other Gifts

The gifts of demonstration can not be so easily isolated from one another. Often these gifts not only overlap with one another, but work together with each other. It has already been mentioned in a previous section that in the raising of Lazarus various gifts, including the gift of miracles, were in operation. This section's emphasis is not so much on the similarities, although recognized, but rather the differences that do exist among them. In the onset, one may say that "everyone of the gifts of the Spirit is miraculous. . . but specifically speaking they are not."¹¹⁶

How then is the gift of miracles distinguished from the gift of faith? The semantics of these gifts may render satisfactory understanding between the two, or the definition which writers have given will undoubtedly shed light on the subject matter. Carter, however, attempts to take these two gifts and draw up a general comparison that may benefit this study. He says, "the gift of faith is one that calls into operation the power of God on one's behalf. The working of miracles is the power of God operating through the individual."¹¹⁷

The second question may be raised as to how the gift of miracles is different from the gifts of healing? Let it be said that "every healing can be called "miraculous", but it cannot be called "the working of miracles."¹¹⁸ In reference to the gift of miracles, Palma suggests that "it would be safe to infer that it encompasses extraordinary demonstrations of divine power apart from miraculous cures,¹¹⁹ in as much as dunamis is a general, comprehensive term for wonder-inducing works of all kinds."¹²⁰ He continues and states that "in a specific sense," they are acts of power invading the kingdom of demons. In dunamis demonic forces are resisted and vaquished."¹²¹ One does not dismiss the possibility of invading the kingdom of demons in the act of healing, although generally, healing is not a direct invasion of Satan's kingdom for sickness may not always be attributed to the oppressive work of the devil. If so, the patient may only be the recipient of Satan's attack, but not be a participant of the kingdom of Satan. Such can be illustrated in the suffering of Job. Carter suggests that "miracles demonstrate the power of God, and healing demonstrates His love and compassion."¹²² This idea is further explained by Gee in stating that "in miracles the emphasis is upon power rather than life, or sympathy or compassion, as it is so often in healing. . . . A miracle can be even punitive and destructive."¹²³

Purpose of the Gift of Miracles

In studying miracles in biblical setting, both historical and contextual, it is quite possible to detect the purpose or functions of this gift. This part of the discussion is not given to biblical examples, which will be given later, but to share the general motif of miracles as given by various writers. Bennett, in his discussion of miracles, focuses in on two important reasons for the existence of miracles. First, miracles are given "to bring glory to

God," and secondly, "to meet human needs."¹²⁴ He does not suggest that other reasons are not important but that their goal may be found in these two. However the writer would suggest an additional point which he feels is equally important and warrants the reader's attention. The third point in question suggests that "miracles are for introducing, for authenticating, for corroborating, for substantiating"¹²⁵ the presence of God, his word and the ministry of the same.

Palma, as previously mentioned, suggests that the purpose of this gift is to invade the kingdom of demons, both in exorcism and judgement.¹²⁶ Horton follows the same motif suggesting that this gift "demonstrate to us and the world around that Jesus is indeed Victor."¹²⁷ Flynn, on the other hand, views the frequency of miracles against historical setting. He assumes, by means of his study of miracles, that the subject matter at hand is "clustering around critical periods of history," such as the ". . . Exodus, the prophets, Christ and the church."¹²⁸ The author does not suggest that this gift is manifested in certain periods of time only but emphasizes the degree of frequency with which this gift occurs.

In order to help understand this gift more fully, some examples from Scripture have been offered. Lindsay has attempted to categorize this gift into five classes. He suggests that there is a miracle of supply, judgement, over-ruling nature, raising the dead, and of deliverance.¹²⁹ The reader is given the privilege to place the miracles in Scripture in the class of his choice. An example of each class is given below:

1. Miracle of supply, such as the widow's oil in a cruse.¹³⁰
2. Miracle of judgement, as in the death of Ananias and his wife.¹³¹
3. Miracle of over-ruling nature, such as the calming of the stormy sea.¹³²
4. Miracle of raising the dead, as with Lazarus.¹³³
5. Miracle of deliverance, such as the Hebrew children in the fiery furnace.¹³⁴

The Gift of Miracles Today

Are the examples given in the foregoing discussion for biblical times only, or are they for today also? The diversity of opinion by writers is based on whether or not they are a dispensationalist in the "narrow" sense. The dispensationalist does not deny the fact that miracles exist or that God is not able to perform the same today, but rather he bases his argument on the need for such gifts to substantiate the authenticity of Christian ministry while in its infant stage. For example, Walvoord says:

The gift of miracles, while prominent gift in the early church (I Corinthians 12:28) and frequently found in the New Testament, does not seem to exist today in the same way that it did in Bible times. . . . With the completion of the New Testament, the need for such miraculous evidence in support of the preached word seems to have ceased and the authority and convicting power of the Spirit seems to have replaced these outer manifestations. . . individuals do not (as in apostolic times) have the gift of miracles. . . . The thought is not that God cannot perform to give to individuals the power to perform miracles by the hundreds as was true in apostolic period."¹³⁵

Criswell is in agreement with Walvoord by stating that "the dying out of the gift of miracles is most reasonable and obvious. When they served their purpose, they ceased to be. They were needed no longer."¹³⁶ Criswell is under the opinion that the gift of miracles was given to the apostles only as a sign to substantiate their office and claim. Perhaps the strongest statement favoring the temporary existence of this gift comes from the writings of Neighbour Jr. He says:

. . . that a *miracle* was always tied to the *revelation of God*. That revelation had been completed and finally made in the person of Jesus Christ. . . why should miracles continue? . . .there was no further need to reveal himself, a Spirit, to the world. This gift does not exist today! If it does, then we have no finished revelation. We can have one or the other. We do not have both.¹³⁸

The problem in particular, regarding the last author's quote, is the failure to differentiate between the revelation of God as pertaining to Scripture and the revelation of God (through Christ by the Holy Spirit) in the

Saint's everyday life. If Neighbour's suggestion is that miracles occurred only with the revelation pertaining to Scripture he would find it difficult to substantiate the same by Scripture. On the other hand, if his reference includes God's revelation to the saints in every day life then miracles are possible. If miracles were part of Christ's ministry and the church of this century is to continue his ministry, it would stand to reason that the gift of miracles and miracles in general are still in operation today.

Other writers are not quite so set in the temporary aspect of gifts, like those of the predestination position, but accept the manifestation of this gift, though in a restricted sense. Sanders, for example, is willing to admit that miracles do exist today, but on the mission field only. He says:

If miraculous happenings sometimes occur in missionary work today, it is largely because in those areas conditions closely resemble those faced by the early church. In countries long enlightened by the gospel, miracles are not so necessary. This is a realm in which we cannot dictate to the sovereignty of God.¹³⁹

Gee, a leading Pentecostal writer on the Holy Spirit, takes the above quote a step further. He is under the opinion that:

The present challenge of spiritism, and all the other forms of supernatural power at work today which are *not* from God, make us all the more ready to believe that the God who answered Jannes and Jambres of old by a still greater exhibition of *His* divine power will meet this challenge in the same way today.¹⁴⁰

The writer would like to add to the foregoing quote by stating that Satan's activity is not limited to any mission field, but is prevalent in Christian countries as well. Furthermore, the people who are truly enlightened by the gospel of Christ are not of the majority, but rather the minority, leaving ample room for the manifestation of miracles to those who are not enlightened. In addition, this gift is not restricted to the ministry outside the church, but is given for the edification of the body of Christ as well.¹⁴¹

Rice raises a thought-provoking question in his interrogative statement. He

says, "Are you going to throw all the great promises of the Bible and all the great examples of the Bible to have a God with no power, Christianity with no miracles?"¹⁴² He suggests that the denial of miracles for today's ministry is contrary to God's promise "whatsoever ye shall ask in my name, that will I do . . . (John 14:13, 14 KJV)."¹⁴³ The question is not primarily whether God can perform miracles today, but whether he does and if there are manifestations of the same. The infrequent number of miracles, at least among some circles of believers, has created a problem in their acceptance of the gift. Flynn observes that in the light of the "scarceness of miracles today" one of the contributing factors is the stifling of the gift by our background and training.¹⁴⁴ Brumback suggests that the problem is unbelief.¹⁴⁵ Lindsay, moves beyond debates and arguments of whether such gifts can possibly exist, he simply shares the testimony of those who have experienced it.¹⁴⁶ Du Plessis, a well known charismatic leader shares these findings from his traveling ministry. He says:

. . . two million Mohammedans (were brought) to the Christian faith! One of the big reasons undoubtedly is that they are seeing the power of God manifested, not only in the miracle of changed lives, but in the literal miracles of the Bible.¹⁴⁷

The above example is only one of many miracles that Du Plessis shares. It is not the purpose of this paper to share stories of miracles, but the purpose of stating one example is to substantiate, in part, that miracles and the gift of miracles are for today. The canon is closed except the book of Acts. The book of Acts is the historical book of the church in action. To suggest that the book of Acts is complete is to suggest that the church's purpose in this world is equally completed. The church of Jesus Christ is active today, therefore the miracles that were promised to the church at its genesis are just as prevalent today to substantiate God's message and to minister to human needs.

Summary

The gifts of demonstration were prevalent in the primitive church and are just as prevalent in this century. The gift of *faith*, which is to expect the impossible from God, should not be confused with its counterparts, so that a correct understanding will be possible. For that matter, any gift that may have counterparts needs to be interpreted individually and in comparison with others. The second gift of demonstration, *healing*, is the supernatural intervention on behalf of the patient, without any medical, instrumental or human assistance. Such gift should be prevalent within the function of the local congregation so that the members of that congregation may enjoy their worship, ministry, and existence in the total wholeness of the human organism. However, this gift must be exercised both in faith and within the will of God. The last gift of demonstration, *miracles*, is to perform supernaturally in situations which will bring honor to God, meet human needs and substantiate the total program of God's given ministry. Although this gift is not as abundant as some would like to believe, it is still manifested among individuals and groups of people who in full trust and faith, believe God for the same.

CHAPTER VII

GIFTS OF COMMUNICATION

The question must be faced, is there a creator who would desire to communicate with his creatures? It has been suggested that such a creator does exist and that "He created for the purpose of revealing Himself and to display His infinite perfection."¹ This creator has revealed himself in various ways which would include the means of nature (Romans 1:20), Scripture (II Timothy 3:16), dreams and visions (Daniel 2:1-35), and prophets (Hebrew 1:2).²

The question, at least with evangelicals, is not whether God the creator reveals Himself, but which means He employs? Some are of the opinion that God, at the present time, has restricted his revelation through nature and the written word of God.³ On the other hand, others suggest that God's revelation must be viewed from a broader and more encompassing perspective.⁴

The gifts of communication, *prophecy*, *tongues*, and *interpretation of tongues*, have undoubtedly created a strong and active controversy among evangelicals in this century. The major conflict is not so much the acceptance of gifts, as stated in Scripture, but whether such gifts are still in function today, and how these gifts ought to be understood in light of the primitive churches practice. The Pentecostals do not see eye to eye with most Wesleyans on certain aspects of these gifts, yet these two groups are closer in their understanding of the same than the Predestinationalists.

GIFT OF PROPHECY

I CORINTHIANS 12:10

It has been said that in the passage of I Corinthians 14:1-22, "Paul demonstrated the superiority of the gift of prophecy to that of glossolalia, based upon the form's ability to edify the whole Christian assembly . . ."⁵ Someone else suggests that the superiority of this gift can be "gauged from the fact that some form of the word occurs twenty-two times in these chapters in Corinthians 11-14. The unusual frequency of the word indicates. . . the urgency of the need for its regulation."⁶ Regardless of opinions, the gift of prophecy is held in high esteem in Paul's idea of Christian worship. There is, as already stated, a matter of contention among evangelicals as to the nature and function of this gift.

Definition

Προφητεία (*prophēteia* - comes from the verb *prophēmi*) which means "to speak forth"⁷ - "to speak for another"⁸ - "to shine before" . . . when the prophet speaks he is like a lamp shining in a dark place (II Peter 1:19)."⁹ "The Hebrew," says Roycroft, "has three words"¹⁰ which explain the same idea. He states their meanings as: to bubble forth, spring forth (as a spring); to let drop (as rain from heaven); to lift up (uplift).¹¹ Hagin collaborates the foregoing definition by adding his own idea, "to flow forth".¹² To summarize the word study in a general statement, the writer selected two definitions as given by Fullilove and Bennett. Fullilove defines prophecy as:

a God-inspired and Spirit anointed utterance. It is always supernatural, it is not from the human mind, so every spirit-filled Christian may prophecy (I Corinthians 14:31). Although human will and faith are active in its use, human intellect is not.¹³

Bennett's definition is:

The gift of prophecy is manifested when believers speak the mind of God, by the inspiration of the Holy Spirit, and not from their own thoughts. It is supernatural speech in a known language.¹⁴

Kinds of Prophecy

This section will concern itself with three major areas of interest in that its sources are stated; the differences that exist between Old and New Testament prophecy; and the assumptions that do not support the idea of prophecy.

First, not all prophecies are God inspired. It is a well known fact that Satan and his co-hosts have exercised this gift for deceptive and attention getting purposes.¹⁵ Perhaps this is the reason why Paul commands the Corinthians to test prophecies whether or not they are of God.¹⁶ Second, while some prophecies are not of God, neither are they of Satan. The human spirit, in a moment of excitement, may produce an assumptious prophecy (pseudo prophecy) believing that it is God inspired. On the other hand, others may deliberately speak a message on their own accord in order to support their claim that they are spiritually gifted and have direct communication with God.¹⁷ Again the testing of the same is encouraged. Third, there is that Holy Spirit inspired speech which unquestionably comes from the mind of God for the sole purpose of edifying the church and uplifting the Lordship of Jesus Christ.¹⁸

In reference to prophecy in both the Old and New Testament, it is the general consensus that there is a noticeable difference between the two. However, such noticeable differences are not as observable as the office of prophets in the two Testaments. Gilliquist differentiates between the written prophecy of the Old Testament and the oral prophecy of the New

Testament. He claims that the Old Testament prophecies were written down, while the New Testament prophecies were "a spoken word as instruction just for the moment."¹⁹ The author fails to recognize that not all the prophecies spoken in Old Testament times could have been recorded and that the Revelation of John was not just oral in nature, but was literally written down. However, the general motif of prophecy, in both Old and New Testament, would substantiate Gilquist's claim, but in a general way only.

It is believed that there are erroneous assumptions in circulation which would suggest prophecy to be other than what it is basically intended to be. First, prophecy is not *fortune telling*.²⁰ Although there may be an occasion in which the element of fortune telling may appear, but to assume that prophecy is basically "fortune telling" can not be substantiated by Scripture or the general motif of prophecy rendered. Second, prophecy has been confused with *prediction*. Careful observation will show that this gift does "not in itself convey the power to predict the future. The Scripture definition in I Corinthians xiv, 3, gives no hint of foretelling."²¹

Horton in his treatise of this subject matter shares some valuable insight.

He says:

To PROPHECY, then does not mean to foretell, but simply to speak for another. PROPHECY may certainly be employed as the medium of prediction, as a river may bear upon its bosom a floating flower, or a wisp of moss or a branch or a boat; but PROPHECY in itself is a simple stream flowing independently and gracefully through happy Pentecost meadows.

Revelation of the future is *always* the work of the Word of Wisdom and never of the simple Gift of PROPHECY. The revelations of the Epistles (and indeed of the whole of Scripture) are one sustained flow of PROPHETIC utterance. . .

Future revelation may come also through visions and dreams and mimetic gesture, etc., as Daniel's and Ezekiel's and John's (Num. 12:6). The word that conveys miraculous revelation is PROPHECY - and the word only; the work of revelation is the work of some other and greater gift. ²²

Third, arising out of the misconception that prophecy is prediction comes the notion that prophecy is intended for *guidance*.²³ Once again Horton replies by saying:

Guidance is not indicated as one of its uses in the comprehensive definition in I Corinthians 14:3. It is not - indeed no spiritual gift is - intended to take the place of common sense and natural judgement. "Be not as the horse, or as the mule, which have no understanding," says the Psalmist. "Yea, and why even of yourselves judge ye not what is right?" says the Lord Jesus (Psalm 32:9; Luke 12:57). Here again our "Apostolic" friends go badly off the Scripture lines in giving "Readings" and "guidings" through their "prophets."

Now the Old Testament prophet foretells, and often "leads". The New Testament prophet foretells, but never "leads." Again, New Testament PROPHETS neither foretell nor "lead". But so-called "prophets" of the "Apostolic" movement, contrary to both Testaments, "lead" but never foretell. The New Testament Prophet, Agabus, did not "lead"; he foretold events that came to pass and left the "leadings" to the sanctified judgement of those concerned (Acts 11, 28; 21, 10). The "Apostolic" prophet does not foretell events - he reverses the order and *forces* events by "leadings". The authority of the real prophet is in repeated miracles: That of the pseudo-prophet is in an affixed label.²⁴

Fourth, this gift is most commonly confused with *preaching*. "To treat the Gift so is to rob it entirely of its supernatural character."²⁵ Horton states that "every translator knows well that the word for "preach" in the original is always a quite different word from the word for "prophecy".²⁶ He continues and says that "those translators who give the "preach" instead of "prophecy" in English in these chapters (as in the twentieth century N. T. for instance) must know well that they are taking liberties with the text."²⁷ Bennett summarizes the difference between the two by stating:

Preaching which means "proclaiming the gospel," should indeed be inspired by the Holy Spirit, but in preaching, the intellect, training, skill, background, and education are involved and inspired by the Holy Spirit. The sermon may be written down ahead of time or given on the spot, but it comes from the inspired intellect. Prophecy, on the other hand, means that the person is bringing the words the Lord gives directly; it is from the Spirit, not the intellect.²⁸

Palma in his doctoral thesis considers this problem at length, substantiating the claims of Horton and Bennett with both a word study and the quotes of European theologians.²⁹

The misunderstanding of prophecy is not limited to the four points stated above, but these are among the most predominant.

Gift of Prophecy vs. Office of Prophet

In order to have clearer understanding of what Paul is trying to say as to the gift and the office, it is important to differentiate between the two. It has been said that the *prophet* is a gift from Jesus to his bride (Ephesians 2:20; 4:8).³⁰ and *prophecy* is a gift from the Holy Spirit to the local assembly (I Corinthians 12:10).³¹ Horton is more specific in suggesting that the gift of prophecy is the gift given to the individual.³² "Those 'who prophesy' are *prophets* certainly, but they are not PROPHETS in the grand sense, either of the Old Testament or the New."³³ "We can all prophesy," according to Paul's suggestion in I Corinthians 14,³⁴ but we can't all be prophets."³⁵ Gee suggests:

(In an) official sense the New Testament prophets occupy a very different place to the great prophets of the Old Testament. Samuel, for instance (I Samuel 3:20), was the recognized spokesman, not only for Jehovah to the people, but for the people to Jehovah (8:21). . . . It is now the privilege of *all* believers to be personally led by the Spirit of God (Romans 8:14).³⁶

Purpose of Prophecy

Various reasons for the existence of this gift have been rendered by different authors. It seems that there are at least six basic reasons for the purpose of its existence. First, prophecy is for the purpose of edification (I Corinthians 14:3, 4, 31 cf. Matthew 16:18). Two ways to build are: "to add new material (new members) and to strengthen that which has already been added (cf. Jude 20)."³⁷ Edification builds up "spiritually and develops or confirms faith."³⁸ Second, prophecy is for exhortation.

Its function is that which "encourages and awakens, challenging all to move ahead in faithfulness and love."³⁹ Exhortation is a function of prophecy, yet it also stands as a "distinctive phase of the gift of prophecy that is dignified by being called a gift itself (Romans 12:3)."⁴⁰ Third, is the comforting aspect of the gift. It is that which "cheers, revives, and encourages hope and expectation."⁴¹ (cf. John 14:16; 26; I Corinthians 14:31).⁴² Fourth, is the element of prediction that is frequently associated with the same. Such can be observed in a more predominant way, in the Old Testament, and occasionally in the New as well (Jn. 16:13; Acts 11:27, 28; Acts 20:23; 21:10, 11).⁴³ Fifth, its purpose is for the "conviction of unbelievers and made manifest the secret, of his heart (xiv 24, 25)."⁴⁴ Last, its function is to bring understanding of God's mysteries (I Corinthians 14:31). Horton supports this functional purpose by this statement that "from the portion of the word here we may be sure it means that members of the church should become wise in the mysterious supernatural beauties of the Spirit."⁴⁵ Since the last statement deals with bringing understanding to the believer it is not to be identified with teaching. While teaching and prophesying are two distinct ministries, they have some elements that are common to both. Gee assumes that both:

are moreover, mutually corrective. If teaching is needed to correct the danger of fanaticism as a result of too much prophesying, yet truly inspired prophecy is also needed to correct the equal dangers of purely intellectual and rational line of ministry.⁴⁶

"Prophecy appeals mostly to the emotions, teaching, to the intellect. Prophecy sets on fire that which teaching enlightens (cf. Acts 13:1)."⁴⁷

The Gift of Prophecy Today

It has been said that "God speaks to man through the Scriptures, and He does not reveal normative truth except as it is already revealed in the

Scriptures themselves."⁴⁸ "The test of truth must remain not what man experiences today but what the Scriptures have stated long ago."⁴⁹ Such idea is supported by Romans 8:14, suggesting that the very idea of being led by the Spirit is one of the marks of being a Christian. The statement, which in essence, has basis and merit is somewhat unclear. What is being meant by normative truth. It is true that God has set forth fundamental doctrinal truth upon which Christian theology can and is being built. But does it rule out the possibility that God can speak and reveal specific sins and bring words of direction to deal with the same? Those who would suggest that the prophetic office and the gift of prophecy has passive validity⁵⁰ and is no longer functionable today have done little to support such presupposition, if anything, such has added confusion to the same. Others, are not prepared to categorize this gift as temporary or passive; they are of the opinion that "if God is giving new information today, in the form of prophecy it is in keeping with whatever he previously gave to the early church."⁵¹ "The gift of prophecy," says Yohn, "is available today, though like the gift of Apostle, it takes on a different form."⁵² The form in question is in reference to preaching.⁵³ It has already been pointed out that it is questionable to identify today's preaching as being prophesying, both on the basis of semantics and the nature of the gift. "Just as the Apostolic Age has not ended, and the ministry of the apostles is still going on today, so there are still those with the ministry of the prophets today"⁵⁴ says Bennett. In his course of discussion, Bennett's main idea of *prophets* includes the gifts of prophecy. This does not suggest that Bennett considers both office and gift as being the same thing, but rather that both are active today.

If this gift of prophecy is for the church today, then to whom is it given: The writer feels that this question is valid and needs some consideration. It has previously been said that a distinction needs to be made between the office of prophet and the gift of prophecy. While the gift of prophecy is functionable in the office of the prophet, yet the office of the prophet is not loosely identified with the gift of prophecy. "All are encouraged to seek it"⁵⁵ (the gift) but not all are called into the office of prophets.⁵⁶ This could be illustrated by the office of a pastor. While every member is called to do ministries which are identical to the pastor's ministry, yet not all are holding the office of a pastor. In order to be more specific as to whom this gift is given, Horton volunteers his opinion by stating that this gift is "associated with ministries of prophets, preachers, evangelists, all others who participate in Spirit inspired utterances."⁵⁷ One of the more unfortunate misconceptions of some Pentecostal ministers is that they are the ones to give all the prophecies and interpretation of tongues in their assembly. Whether such ministers practices this method out of fear or pride is not certain. One cannot help but wonder if God makes the mistake in blessing the preacher with all the gifts while the congregation looks on as spectators, or whether the minister's human spirit is the only motivator in this practice.

There is a word of warning, that those who seek the gift of prophecy must be prepared to have this gift examined or judged by fellow believers, in order that the function of this, or any other gift, may be by the inspiration of the Holy Spirit.⁵⁸

GIFT OF TONGUES

I Corinthians 12:10

Tongue speaking among Pentecostals and Charismatics has stimulated new interest in this phenomena of *Glossolalia*. Comments and views presented by non-Pentecostals have not always been favorable towards the Pentecostals' practice and interpretation of the same. Frequently, tongue speakers, have been accused that their emphasis on tongues would suggest that it is the sole and ultimate Christian experience. Horton, a Pentecostal writer, responds to these charges, not on the grounds of a biased defense, but for the sake of clarification. He is under the assumption that people frequently request Pentecostals to talk about tongues, their manifestation with the baptism of the Holy Spirit, and because it is the most frequently distributed gift among Spirit-filled believers. Pentecostals talk so much about tongues not because they want to, but because they are requested to do so.⁵⁹ Horton is correct in his assumption; however in all fairness, there are a few Pentecostals and Charismatics who do have a misconception about tongues' ultimate purpose and have placed its manifestation on a high pedestal like some Corinthians did in its primitive existence.

This section will be limited to primarily Pentecostal and Charismatic views. A separate chapter dealing more extensively with *Glossolalia*, is reserved for the close of this paper.

Definition

γλῶσσα - (*glōssa*) - the tongue, a tongue, language.⁶⁰

Horton defines tongues as:

. . . supernatural utterance by the Holy Spirit in language never learned by the speaker - not understood by the mind of the speaker - nearly always not understood by the hearer.⁶¹

Roycraft defines this gift as "the God given ability which . . . enables a believer to speak at will in a language which he does not know."⁶²

Kinds of Tongues

It is well known that a predominant number of Pentecostals make a distinction between the "devotional" tongue, generally referred to as the "evidence" tongue, and the "gift" of tongues which is a key discussion in I Corinthians 12 and 14. Before these two tongues are considered separately, it would warrant the reader's attention that these two tongues are uniquely similar in nature. Brumback, a leading Pentecostal writer, suggests six similarities that he can see between the two:

1. The same organs of speech are employed.
2. The mind is quiescent with respect to the actual exercise of speaking with tongues.
3. In each form the tongues are the expression of the human spirit under the inspiration of the Holy Spirit.
4. The miraculous element is present in both.
5. Both phases are a form of prophecy. Peter linked the speaking with other tongues at Pentecost with Joel's words, "And your sons and daughters shall prophesy." Likewise, the gifts of tongues and of interpretation are also equal to prophecy. I Corinthians 14:5. Of course, prophecy is an inspired utterance in one's native tongue, while every form of speaking with tongues is in other than one's own tongue.
6. Both are used to praise and magnify God.⁶³

The *devotional* tongue, as already stated, is frequently referred to as *evidence* tongue since it finds its association with Spirit baptism. Generally, such claim is more specifically based on its manifestation in association with Spirit baptism as recorded in Acts. The Pentecostals are aware of the fact that two out of five references in Acts do not specifically mention tongues. However, there seems to be sufficient evidence that tongues is the evidence of Spirit baptism. The outpouring of the Spirit at Pentecost,⁶⁴ Cornelius' house,⁶⁵ and Ephesus⁶⁶ is quite explicit that tongue speaking did occur

when the believers were filled. Paul's experience at Antioch⁶⁷ states that Ananias came to Paul telling him that he would be filled with the Holy Spirit. No further insight is shared as to when and how it took place, therefore mentioning tongues at this time would not be warranted. But in the letter to the Corinthians, Paul leaves no question that he too, spoke in tongues.⁶⁸ Perhaps the passage in Acts chapter eight creates more of a problem in attempting to derive an answer, than it did with Paul's experience. When Peter and John came to Samaria, they laid hands on the believers in order that they might receive the baptism of the Spirit. It is noteworthy that Simon "saw that the Spirit was given through the laying on of the Apostle's hands. . ."⁶⁹ There is no question that Simon observed the methodology the Apostles used for Spirit baptism, but how did he know that the believers were filled? Logic would suggest that a *manifestation took place* to substantiate his certainty.

This issue will be reiterated in part in the chapter allocated to Glossolalia.

In the onset of this particular discussion, it has been mentioned that tongues are devotional in nature, and that is why they are frequently referred to as *devotional* tongues. Riggs suggests that the word *tongues*, in I Corinthians 14:2, 14, 15 are in reference to this category of glossolalia.⁷⁰ In addition, Romans 8:26 being considered as an aspect of devotional tongues that has its element in intercessory prayer.⁷¹ Although the word *tongue* is not quoted in the Roman passage, there seems to be sufficient implication to warrant such claim. It is interesting to note that phrases such as "speaking to God,"⁷² "no one understanding him,"⁷³ "utters mysteries in the Spirit,"⁷⁴ "pray in the Spirit,"⁷⁵ "for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words,"⁷⁶ are rather solid evidence that there is another aspect of tongues which is different from the gift of tongues.

Gift of tongues, although similar to devotional tongues, are different in their function. Paul suggests that the gift of tongues is given at the Spirit's discretion, but the devotional tongue, which comes along at Spirit baptism is given at the believer's discretion, namely, the recipient of Spirit baptism must desire to receive it and implement active faith in the reception of the same. Scripture is explicit that not all believers are given the gift of tongues.⁷⁹ Unlike the devotional tongue, the gift of tongues may be exercised in the general assembly to bring corporate blessings,⁸⁰ whereas the devotional tongue is exercised mainly in one's own devotional setting.⁸¹

Purpose of Tongues

In order to understand the general value of tongues both devotional and gift tongues ought to be considered in this discussion. Since the chapter of Glossolalia will reiterate the overall discussion in this section the writer will limit this area of discussion to eighteen points which are suggested by Scriptures and Pentecostal writers. They are:

1. Give evidence of Holy Spirit baptism (Acts 2:4) and will remain as a continuous experience for the rest of his life.⁸²
2. Speak supernaturally to God (I Corinthians 14:2).
3. To pray with the Spirit is to bypass the mind (Romans 8:27).
4. It takes the argumentative mind out of the picture long enough so that God can operate more fully in that person.⁸³
5. Magnifies God in the process of speaking in tongues (Acts 10:46; I Corinthians 14:15-17).
6. It brings supernatural refreshment to the whole man (Isaiah 28:11-12)
7. It builds up or edifies the speaker (I Corinthians 14:4).
8. It will keep prayer in line with God's will, and eliminates any

selfish attitude of the same.⁸⁴

9. It is a prayer for the unknown with which God alone is acquainted.⁸⁵
10. It stimulates faith since tongues must be exercised in faith (Jude 20).⁸⁶
11. It is a point of power release with and through the person.⁸⁷
12. It is part of the whole armor of God (Ephesians 6:18).⁸⁸
13. It reminds us of the Spirit's indwelling presence.⁸⁹
14. It helps keep us from worldly contamination.⁹⁰
15. It brings the unruly tongue under subjection (James 3:8).

"It is the yielding of the tongue to the Holy Spirit, to speak in tongues, (which) is a step towards fully yielding. . . our members to God."⁹¹

16. It is a sign to the unbeliever (I Corinthians 14:22).
17. It brings God's response to the congregation by means of its function and its interpretation (I Corinthians 14:13).
18. It arrests the attention of the audience (Acts 2:6).⁹²

In the eighteen points stated, the last three points are directly associated with the gift of tongues while the others are either associated with the *gift of tongue*, the *devotional tongue*, or *both*.

One of the criticisms that non-Pentecostals have directed to the Pentecostals is the lack of regulation of tongues in congregational meetings, open to the general public. The Scripture is quite clear that the gift of tongues is to be restricted in congregational meetings, both in function and in number. Paul says, "Let all things done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God". (I Corinthians 14:26b-28). But if no one is present to interpret the tongue, then the speaker himself is encouraged to

"pray for the power to interpret" (I Corinthians 14:13).

The operation of this gift is basically functionable in both Pentecostal and Charismatic circles. The Pentecostal movement is convinced that God is still using this gift for the edification of the body of Christ and will do so until the return of Christ, when such gifts will have no more functional purpose.

INTERPRETATION OF TONGUES

I Corinthians 12:10

Definition

ἑρμηνεία γλωσσῶν (*hermēnia glōssōn*) - interpretation of tongues (languages).⁹³

Interpretation of tongues could be called the *sister gift* to the "gift of tongues" since both are dependent on each other for their operation within a public worship service. "The interpretation of tongues is the supernatural showing forth by the Spirit the meaning of an utterance in other tongues."⁹⁴ Horton senses the inadequacy of such a short definition and broadens out the statement by saying:

This interpretation is not an operation of the mind of the interpreter but the mind of the Spirit of God. The interpreter never understands the tongue he is interpreting, and it is no part of his task to provide equivalent terms in his own tongue for the supernatural words spoken. They are unknown words: so much so that they are quite indistinguishable in the phase of which they form part. The interpretation is just as much a miracle as the original utterance in tongue. Both are utterances equally direct from the mind of the Spirit of God.⁹⁵

How then does the word *interpretation* come into focus in regards to the understanding of this gift in association with the gift of tongues? The interpretation or understanding of the word *tongue* will undoubtedly influence the understanding of the word *interpretation*. Those who maintain that tongues are purely a linguistic ability to share the gospel message in another language may consider the latter gift as the ability to interpret that foreign language

back into the language of the speaker. Those who maintain that the gift in question is purely an ability to interpret spiritual truth⁹⁶ ignore the real essence of the gift, namely, to interpret *tongues*.⁹⁷ Another problem has emerged as to the use of the word *translation* rather than *interpretation*. The word *translation* is generally referred to as word for word rendition, from one language to another, while the word *interpretation* relates to ideas and concepts in its general meaning.⁹⁸ Riggs agrees that word "interpretation" should not be confused with "translation" since the former is "to explain thoroughly, to give the sense and the significance"⁹⁹ of the message. The writer has witnessed the phenomena and exercise of the gift of tongues with its interpretation, but noticed that the two did not agree in their lapse of time. The only logical explanation offered is that certain languages have the ability to relate thought in a few words, while others may require a number of phrases to express the same idea. Therefore, a rule cannot be established, suggesting that the gift of interpretation must always correspond with the gift of tongues as to its time span.

Purpose of Interpretation of Tongues

The essential purpose of tongues has been stated in the foregoing definitions. Pentecostals are of the opinion that the purpose of this gift has more to offer than may be assumed. Investigation has brought into focus various suggestions, of which most Pentecostals would be in agreement with. These points are:

1. The gift of tongues would be rendered useless without the gift of interpretation.¹⁰⁰

2. Without the interpretation of tongues, edification from the same would be lost.¹⁰¹

3. The combination of these two gifts would be of equal value as prophecy (I Corinthians 14:5).¹⁰²

4. The function of these two gifts demonstrates the working relationship within the body of Christ.¹⁰³

5. The manifestation of this gift may leave a deep impression on someone.¹⁰⁴

6. "It can make clear to the understanding of the possessor what has already been an edification of his spirit in other tongues (v. 13, 14)."¹⁰⁵

7. He who prays in tongues "could interpret his prayer if God so willed. . . (would) mean a great deal to Spiritual edification."¹⁰⁶

Oral Roberts sums up the purpose of this gift by this statement:

*It (the interpretation of tongues) completes the intercessory ministry of the gift of tongues. The gift of tongues has spoken to God on behalf of the believers, searching out inner weaknesses and needs, and linking them with the will of God and with the mind of the Spirit for them. The gift of interpretation gives God's response to the Spirit's intercession. . . . (It) interprets the believer's needs to God and the gift of interpretation interprets God's response to those needs.*¹⁰⁷

Regulating Interpretation of Tongues

The idea of regulating this gift can stand only in relationship with the gift of tongues, since by itself, it can not operate. Horton assumes that the purpose of regulation would eliminate any "refusal to interpret where tongues are legitimately employed; and second, that there shall be no competition among interpreters in the showing forth for the Spirit's meanings." (I Corinthians 14:11)¹⁰⁸ In light of Paul's teaching to the Corinthian Church, Horton is correct in his assumption that there would be no refusal to interpret where tongues are legitimately employed otherwise that tongue would be out of order and cause confusion (I Corinthians 14:6-11, 23, 27). Another noteworthy observation that Paul shares is that the number of interpretations should correspond with the number of tongues manifested (I Cor.

14:27), and that these interpretations be given by someone who has the gift and is inspired by the Spirit to interpret (I Corinthians 14:27). Horton explains that "the word 'one' is not a numeral, like the words two and three in the same verse; it is a pronoun, meaning somebody - of course in the singular."¹⁰⁹ Thus the gift of interpretation of tongues is not necessarily exercised by one person in a local congregation, but this gift is given to other members as well.¹¹⁰

The gift of interpretation of tongues is a valuable gift, regardless of the efforts being made to place it at the bottom of the list, for it manifests another aspect of God's given ministry that is unique in itself.

Summary

The assumption has been made that God is vitally interested in communicating to his creatures, especially to his bride, the church of Jesus Christ. The primitive church was abundantly blessed with Spiritual gifts, including prophecy, tongues and interpretation of tongues, in order that God would communicate and stimulate growth in the life of the church and in its individual members. Prophecy, was not to be equated with preaching, but rather it is a speaking forth of the mind of God by an impulse or inspiration of the Holy Spirit. Secondly, the gift of tongues is the supernatural ability to speak another language, which the speaker has not learned, as the Spirit gives the utterance. Consideration has been given to the assumption that there are two separate kinds of tongues in which the devotional tongue was given as the evidence of the Holy Spirit baptism and maintained by the believer for spiritual communication with God and for the believers personal edification. The gift of tongue was given to only a few people to be exercised in worship services for the purpose of giving praise to God and for revealing human needs as God wills through the interpretation of tongues. Tongues and

their interpretation were to be carefully regulated in order to combat confusion and a spirit of competition. All these gifts are subject to the scrutiny of the other saints to validate their authenticity so that counterfeit manifestations would not be given sanction or recognition.

CHAPTER VIII

GIFTS OF MINISTRY

This chapter takes into consideration gifts which are not identified as the nine gifts of I Corinthians 20:8- 10. All gifts are in essence gifts of ministry and are given by God for the purpose of body edification. The nine gifts of I Corinthians twelve are given by the Holy Spirit in supernatural manifestation. The ministry gifts, pertaining to offices, are gifts given by Christ to his bride for basic leadership and for the perfection of the saints. The balance of gifts may be considered as special attributes given by God for body ministry which are not classified as offices.¹

APOSTLE

(I Cor. 12:28; Eph. 4:11)

Definition

ἀποστολος (apostolos) - one sent as a messenger or agent, the bearer of a commission.²

It has been suggested that "Jesus is the supreme High Priest and Apostle" since the word was used for "any messenger who was appointed and commissioned for some special purpose."³ Such definition can only be used loosely since Scripture fails to give any additional information to substantiate such claim.

Distinction of Apostleship

"The more general accepted view is that the word is used in the New Testament in a two-fold sense."⁴ "First in a restricted sense as the official name of Christ's twelve chosen disciples, who saw Him after the resurrection and laid the foundation of His church."⁵ Second, in a broader, unofficial

sense as designating accredited Christian messengers, commissioned by a church community, as was Barnabas.^{6,7} Sanders elucidates on the foregoing discussion by saying:

This term is not confined to the twelve, but it would seem that to be an apostle one must have seen Jesus,⁸ and have been a witness to the resurrection.⁹ He must also have been called by Christ or by the Holy Spirit, as was Barnabas.¹⁰ Apostles were endued with miraculous powers as credentials of their office.¹¹

The involvement of the twelve Apostles in the primitive church, as seen in the book of Acts, was in the area of leadership and preaching, and exhortation.¹²

The apostleship was not confined to the inner circle of these twelve disciples, but may have been extended to the seventy which participated in Christ's commission.¹³ Scripture does not yield sufficient information whether those apostles which are mentioned, aside from the twelve and Paul, were actual eyewitnesses of Christ's resurrection.¹⁴ Aside from the qualifications of the twelve apostles, there is no specific reference made to whether or not all other apostles had to meet the same criteria. It is obvious that Paul was not an eyewitness of the resurrection like the other apostles were, yet he was called an apostle.¹⁵

Purpose of an Apostle

The office of the apostle was to "establish churches, organize their own elders . . . and deacons."¹⁶ Palma quoting Camphausen says, "apostles are known to us who are not at the same time missionaries."¹⁷ One may conclude that the apostle is one sent forth to proclaim, teach, help establish churches and give proper leadership to the churches.

Apostleship Today

In the light of dispensational interpretation, apostles were limited to the first century church.¹⁸ However, distinction should be made between

the twelve and the general group of apostles. The functional motif of first century apostles, in general, can readily be identified with the office of superintendent who is involved in the expansion of the church of Christ and who gives overall leadership in both training and administration. Perhaps the missionary may also qualify under the heading of apostle, since his ministry is similar to that of the apostle Paul's. Whether the superintendent or the missionary would totally qualify as an apostle is a matter of personal opinion and conviction.

PROPHET

I Cor. 12:28

Definition

Προφήτης (*prophētēs*) - "a spokesman for another, especially a spokesman or interpreter for a deity."¹⁹ Gee suggests that the meaning of the word "prophet" is "one who speaks forth a message" and its "parallel in Hebrew means a speaker, another spokesman, one who speaks for another."²⁰ This idea can readily be identified with Peter's second letter as he writes ". . . no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."²¹

Distinction between Prophets and Gift of Prophecy

Some comparisons have been made in previous discussion, therefore, this treatise will be limited to a few comments. In the early church there appeared to be a distinction between those who had the gift of prophecy and those who were officially classified as prophets.²² According to I Corinthians 12:29 every believer did not have the privilege of becoming a prophet. On the other hand, Paul did not suggest that those who exercised the gift of prophecy could not be regarded as prophets²³

but that such recognition was only in a narrow and limited sense, otherwise confusion would exist as to the official office of a prophet. Furthermore, it is not suggested that the official prophet did not have the gift of prophecy for it was the very nature of their office, but their position to God and their function to the church was at a different level than that of the gift of prophecy. A further observation is shared by Paul in which Spirit-filled believers have the right to seek the gift of prophecy and exercise the same in the congregation. He says, "now I want you all to speak in tongues, but even more to prophesy."²⁴ However, if the gift of prophecy and the office of a prophet were the same thing, Paul would have contradicted himself with the rhetorical question "Are all prophets"?²⁵ The book of Acts specifically recognizes the office of a prophet as a valuable resource person in the body of Christ.²⁶

Distinction between Prophet and Teacher

The distinction that exists between the prophet and teacher seems to be evident in Acts 13:1 or Ephesians 4:11.²⁷ Gee suggests that "the teacher brought a doctrine rather than a message. The teacher's ministry also carried divine authority, and especially if it embodied the ministry of the word of knowledge revealed by the Holy Spirit, the Great Teacher."²⁸ "The teacher handles abiding truth rather than a specific message for the occasion."²⁹ Robinson, who is quoted by Gee, has some valuable ideas about prophets. He says:

Those who possessed the prophetic gift or charisma imparted by the Holy Spirit . . . The prophets were a class of instructors or preachers who were next in rank to the Apostles and before Teachers. They seem to have differed from the Teachers in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment (I Corinthians 14:30) and his discourse was probable more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers.³⁰

Distinction of Office of Prophet in the Old and New Testament

"New Testament prophets were like prophets in the Old Testament who spoke for God, warned of judgement and delivered the message from God, whether contemporary or predictive."³¹ Walvoord suggests that the "Old Testament prophet, however, was more of a national leader, reformer and patriot, and his message usually was to Israel alone. In the New Testament the prophet principally ministered to the church and did not have national characteristics."³² Although the New Testament does not give any indication of national involvement for its prophets, the possibility should not be ruled out on the grounds of lack of information.

Purpose of Prophets

In the above statements, it has been said that the prophet was a person "who spoke for God, warned of judgement and delivered the message from God, whether contemporary or predictive."³³ Sanders adds an additional concept of the prophet's purpose. He suggests that the prophet's "function was more that of a proclaimer than a predictor, more a forth-teller than a fore-teller, although the latter element was not entirely absent."³⁴ His reference is to the prophet Agabus and his prediction of a drought.³⁵ Other suggestions have been made which include warning,³⁶ divine revelation for temporary situations,³⁷ edification, exhortation and comfort,³⁸ and finally, one who "brought illumination and practical application of truth already received."³⁹

Prophetic Ministry Today

Dispensationalists claim that this office had "passing validity."⁴⁰ "In the early church," says Walvoord, "prior to the completion of the New Testament, authoritative revelation was needed from God not only concerning the future where the prophet was a foreteller."⁴¹ It is rather difficult to substantiate if the office of a prophet is or is not

in existence today. It would appear that the motif of both the Old and New Testament treatise on this office could not be identical in essence today, but could possibly be similar in its general functional purposes. The lack of this office today could be attributed to the history of the church's neglect in exercising the gift of this office. Furthermore, the functional purposes of this office do seem to overlap into other gifts and offices, whereby its need was not regarded as important. Whether this gift should be in operation today depends on individual and denominational interpretation.

TEACHERS

I Cor. 12:28; Eph. 4:11; Ro. 12:7

Definition

διδασκαλος (*didaskalos*) - teacher, master, one who gives instruction.⁴²

Teaching, in the scriptural sense, is "the supernatural ability to explain and apply the truths received from God for the church."⁴³

"Teachers", says Palma, "Constituted another leading group in the Pauline congregation. They are spoken of in both personal terms (I Cor. 12:28; II Tim. 1:11) and impersonal terms (Ro. 12:7, ho didaskon; Gal. 6:6, ho katechon)."⁴⁴ Kittel has enumerated fifty-eight times where the word *teacher* is used in the New Testament. It is used forty-eight times in the Gospels, and out of those, forty-one times the word refers to Jesus, leaving the balance referring to others.⁴⁵ The frequency of this word, associated with Christ, would suggest Christ's emphasis and importance of this ministry. But is it important enough to warrant one or more teachers in each application, meaning that it refers to the universal church and perhaps these teachers are to travel from church to church instructing the saints in spiritual understanding and growth? Gangel suggests that both the Roman and Corinthian passage suggest that teachers

are within a local setting (Ro. 12:7; I Cor. 12:28, 29).⁴⁶ But the Ephesian passage refers to both, a local and universal church.⁴⁷ In light of what Gangel shared, all the gifts, including teaching, should be both local and universal in function.

Distinction between Teaching and the Gift of Teaching

At the onset, Walvoord makes his position clear that natural teaching and the gift of teaching are not the same thing.⁴⁸ He states his argument by saying:

Although all believers have the capacity - by the Spirit to receive divine revelation as is taught in the Word of God, all do not have the same gift in communicating this truth to others. The teaching gift does not necessarily require superior knowledge, but it does require the capacity for successful communication and application of the truth to the individual. No doubt the gift of teaching natural truth is similar to that of teaching spiritual truth, but the spiritual gift is especially adaptable to teaching the Word of God. Hence a person might be quite gifted in teaching natural truth who would not be effective in teaching the Word of God.⁴⁹

"Two basic components," says Gee, "are contained in the Pentecostal speaking: they are wisdom and knowledge. In this they follow the essential lines of general speaking and teaching, but on a different level."⁵⁰ "On the natural level the speaker handles 'the wisdom of men'; on the super-natural level he speaks 'the wisdom of God' in mystery."⁵¹ Unless these two levels of teaching are differentiated, churches may be tempted to select teachers on the basis of natural ability rather than gifted by the Spirit.

Teaching and the Gift of Knowledge

Some are of the opinion that the teaching ministry must be coupled together with the *word of knowledge* in order for one to be an effective Christian teacher.⁵² The reason for this argument stems from the idea that God's truth is coupled with mystery and in order to understand such mystery the Holy Spirit has to give the person the gift of the word of knowledge.

Basically, this assumption is valid, yet it should be noted that the gift of the word of knowledge goes beyond the confines of understanding spiritual truth. Every Christian has the Spirit of God (truth) who illuminates and reveals that which is hidden or hard to understand within the pages of Scripture. The writer is of the opinion that the word of knowledge is what it says, a *word* of knowledge, a revelatory gift bringing to light people's condition, situations, circumstances and motives in a moment of time and relating it to the person or person's in question. On the other hand, the revelatory element is not limited to the word of knowledge or for that matter to any other gift.

Question of Women teaching Men

This is a delicate matter of discussion, since efforts have been made to make women equal to men in all areas of life, including Christian ministry. The issue is not whether or not women have the same privilege under God's grace, but rather, what is a woman's place in both the specific and total program of God? The second issue relates to the first issue, whether Scripture must be interpreted and possibly changed to contemporary thinking or whether the church will interpret contemporary thinking in the light of what Scripture has to say.

Yohn, in his treatise on this subject matter, does not question a woman's intelligence or capabilities, but questions the idea of women teaching men (I Timothy 2:12).⁵³ Hendrickson, as quoted by Yohn, paraphrases Paul's intention like this:

Let a woman not enter a sphere of activity for which by dint of her creation she is not suited. Let no bird try to dwell under water. Let not a fish try to live on land. Let not a woman yearn to exercise authority over a man by lecturing him in public worship.⁵⁴

Yohn continues the argument by suggesting that woman is not prohibited from teaching other women or children.⁵⁵ There is a possibility in which a woman may teach a man but only within the limitation of being a helpmate to a male teacher (Acts 18:26).⁵⁶ Further discussion on this subject matter would not benefit the total treatise of teaching.

Purpose of Teaching

"The gift of teaching," says Gangel, "is of significant importance in the total role of the edification of the church, the ultimate goal of all gifts."⁵⁷ The reasons for its importance is to interpret the Word of God to His flock,⁵⁸ to bring true understanding,⁵⁹ and through prophetic ministry teach deeper things of God⁶⁰ for the sole purpose of building the individual and corporate members of Christ.⁶¹

Teaching Ministry Today

"It seems that the major difference between the gift of teaching in the New Testament church and the gift of teaching today is that the teacher today has the completed canon of Scripture to deal with and also nineteen centuries of church history to shed light upon his hermeneutical task."⁶² There are, however, conditions today which have frustrated the real spirit of teaching. The primitive church faced the problem of teachers who came under pretense that they had the teaching ministry, but presented perverted teaching, contrary to the Apostle's teaching.⁶³ Today, this problem appears to be most predominant among religious institutions who have depended on modern theological thought or who are locked in denomination tradition. In spite of man's bias and shortcomings, the writer maintains that this teaching gift is available today for the perfecting and edifying of the body of Christ.

Workers of miracles and healers (I Cor. 12:28) fall under the same heading as spiritual gifts (I Cor. 12:9, 10), and further discussion is not needed. (See chapter VI)

HELPERS

(I Cor. 12:28; Ro. 12:8)

Definition

ἂντιλημψεις (*antilēmpseis*) - "one who acts or assists."⁶⁴ A helper is one who has "the ability to give assistance or aid in any way that brings strength or encouragement to others."⁶⁵ "In its verbal form it is used in the New Testament in the sense of serious concern for a right relationship to a brother (I Tim. 6:2) or of regard for the weak (Acts 20:35)."⁶⁶

Horton volunteers a historical report on this word:

The word was sometimes used in ancient times as a technical banking term for a chief accountant, however. This would fit in with the work for which the seven were chosen in Acts 6:2, 3. There, the word *tables* means money tables, and refers to a cash fund, a fund which Paul brought offerings to replenish at least twice.⁶⁷

Another word which is usually associated with helps is the word *ministries* (Ro. 12:7).⁶⁸ It will be the understanding of this treatise that these words are identical in nature, and they will therefore be treated under this one heading.

Purpose of Helpers

The definition already states one of the functions of this ministry, namely, to bring strength or encouragement to others.⁶⁹ Some identify this ministry as one involved in visitation ministries such as hospitals, prison, retirement home, shut-ins, and the like.⁷⁰ Sanders suggests that such ministry is equated to the deacons of the church.⁷¹ However, such identification will depend on whether or not deacons elected have this gift of helping. According to Acts 6:2-3, the people described here would have this ministry. This ministry can be extended outside the deacons. Yohn suggests that ushers, welcome committee's and others may also exercise this gift.⁷²

This gift is needed in the church today. Perhaps the twentieth century church is different than the primitive church, especially in the contribution and distribution of funds, yet the over-all motif of rendering help still exists.

ADMINISTRATION

I Cor. 12:28

Definition

κυβερνησεις (*kubernēseis*) - the singular means "to steer, direct as in government, office of a governor or director."⁷³ "The term *governments* which occurs only here, is the word steerman of of a ship, who guides it through rocks and shoals to harbor. The word *rule*, means "the one standing in front", as the leader."⁷⁴ Therefore, the gift of administration is related to wise direction of the work of God in the church,"⁷⁵ "as well as giving spiritual leadership."⁷⁶ Some writers are of different opinion as to whether this gift of administration should be regarded the same as the gift of leadership (Ro. 12:7). Grant it, while there is a definite dependency upon one another, there is also a unique difference between the two. Administration is control oriented and leadership is guidance oriented. Flynn advocates that these two words should be considered as one, as he elaborates by his lengthy word study and argument. He says:

Three main words are used with reference to church leadership, two verbs and one noun. The verb *proistemi* means to *stand over, place over, set over, superintend, preside*, and is translated *rule*, when the gift of government is listed in Romans 12:8. The Holy Spirit does place some over others in the church. This verb also refers to a father's rule over his family (I Tim. 3:5, 12); and to the care officers have of the church (I Thes. 5:12, 13, I Tim. 5:17).

The second word, a noun, *kubernesis*, used of the gift of government in I Corinthians 12:28, not only gives us our English *cybernetics*, but also in a closely related form is translated *master*

(meaning *helsman* or *steerman*) in Acts 27:11, and *shipmaster* in Revelation 18:17. The church ship certainly needs captains with the gift of piloting.

The third word, a verb *hegeomai* means to go before, lead, be a leader, rule, command, have authority over. It is translated governor referring to Joseph over all Egypt in Acts 7:10), ruler (Matt. 2:6), and chief (Acts 15:22). But it's used for church leadership three times in Hebrews 13. "Remember them which have the rule over you" (v. 17). "Obey them that the rule over you, and submit yourselves" (v. 17). "Salute all them that have the rule over you" (v. 24).⁷⁷

The above statement suggests that administration and leadership need to be considered as a unit. The idea of ruling, administration, even leadership, may have some threatening connotations within the circle of believers, because all Christians are to be equal with one another. The question is not whether a person should think more highly of himself than he ought. But the question is, can an organization function without proper order and leadership? The "pragmatic operation of church life requires some form of leadership".⁷⁸ if it is to survive as a functionable body.

Another observation of the word *administration* is its pluristic form which "seems to indicate a variety of expression of the gift to meet the needs of a position of leadership or administration."⁷⁹ God's program is not intended to be operated by dictatorship, but in a co-operative, love oriented way of expression in which the load of leadership is distributed evenly for effective ministry to the church body.

Purpose of Administration

The purpose, as already stated, is primarily to rule, direct and give leadership to the body of Christ, both locally and universally. Administrators act in managing positions, where they are responsible to predetermine a course of action; arrange and relate the work to be done so that it can be performed effectively; cause people to take effective action; and access and regulate the work in progress for completion.⁸⁰

The gift of administration can be expected to reside in the pastor, but most commonly it is expected in the ministry of elders, presbyters⁸¹ and leaders of various committees.⁸² Since this gift is God-given and generally accepted as being given to people called to this kind of ministry it may be well to avoid politics and look for people who have this gift to be administrators and leaders of churches.

EXHORTERS

Romans 12:8

Although I Corinthians 14:3 includes this gift with prophecy, Romans 12:8 lists it as a distinct gift.

Definition

Παρακλητος (*paraklētos*) - "one called or sent for to assist another; an advocate, one who pleads the cause of another."

Παρακλησις (*paraklēsis*) - as in reference to Romans 12:8, means "a calling upon, exhortation, inatement, persuasion. . ."⁸³ This idea would be identical to the Holy Spirit being a paraclete.

Purpose of Exhorters

The word exhort has a double meaning throughout Scripture, that of comfort or encouragement, and admonition.⁸⁴ Yohn suggests that these two meanings could be divided into three, in order to highlight an additional concept which is somewhat obscure in the first meaning.⁸⁵ He suggests that the first purpose is to *challenge* men to action" as the apostle Paul did in Romans 12:1.⁸⁶ Second, it is for the purpose of *encouragement*.⁸⁷ This encouragement involves areas "to strengthen the weak, reassure the wavering, buttress the buffeted, steady the faltering, console the troubled, encourage the halting."⁸⁸ Third, the exhorter will use his gift to rebuke, not to tell someone off, but in a challenging, constructive way (Prov. 22:15; II Tim. 4:2).⁸⁹

Exhorters and other Gifts

There is frequent overlapping of this ministry with that of prophets, teachers and counselors. It is possible to identify this element in all three ministries suggested, but exhortation can also uniquely stand alone.

Exhorters versus Prophecy: The gift is closely (but not inseparably) connected with the gift of prophecy (I Cor. 14:31; I Tim. 4:13014).⁹⁰

He "who prophesies speaks to men for edification and exhortation and consolation" (I Corinthians 14:3; 14:31).⁹¹ But prophecy may also include foretelling, while exhortation does not.⁹² Exhorter is primarily a motivator while the prophet is not.⁹³ The "prophet deals with topics related to life", whereas the "exhorter is basically problem oriented."⁹⁴

Exhorter versus Teacher: "Because of the close connection between "teaching and "exhortation" in Romans 12 and their common ultimate purpose (edification) some have thought to tie them together more closely than the text seems to imply."⁹⁵ Luther suggests that "teaching and exhortation differ from each other in this, that teaching is directed to the ignorant, but exhortation to those who have knowledge."⁹⁶ Barnes adds his concept by stating, "this word *paraklesis* properly denotes one who urges to the practical duties of religion, in distinction from one who teaches its doctrine. One who presents the *warning* and *promise* of God to excite men to the discharge of their duty."⁹⁷

Exhorting versus Counseling: The element in counseling and exhortation can be regarded as the same. But "counseling is a process, not a gift, . . . The gift has a broader application in preaching, teaching, and in formal conversation between and among believers."⁹⁸ People may have a talent in dealing with people without the use of Scripture or the gift of exhortation.

The gift of exhortation is most relevant in today's church, especially in a Christian society where a challenge for action, a word of encouragement, and a word of rebuke are needed to help fellow members to be more functional in God's program.

GIVING

Romans 12:8

"Giving can be a special gift bestowed as well as a grace cultivated."⁹⁹ It should be clarified that this gift is not intended to be identified with the Christian's obligation to give, nor be confused with the ministry in which every Christian is expected to share the financial responsibility of God's work through tithe and offerings.

Definition

μεταδιδόμι (*metadidomi*)- means "to give ,share and impart"¹⁰⁰ money in extraordinary amounts and ways, to further the cause of Christ.¹⁰¹ In the same phrase of Romans 12:8, the word associated with giving is "simplicity" (*ἡπλοῦτι*) "Literally it means *without folds* - as a piece of cloth unfolded - and is rendered, *simplicity, singleness of mind, mental honesty, without pretense.*"¹⁰²

The implication of this gift is not limited to wealthy people alone, but is made available to any person regardless of income bracket.¹⁰³ In God's view motives are of primary importance, regardless of whether or not a person possesses this gift of giving (I Cor. 2:7; Rom. 12:8).

Purpose of the Gift of Giving

The gift of giving is primarily to further God's kingdom. Secondly, it stimulates faith, in both the participant and the observer. Thirdly it brings honor to God and He abundantly blesses those who exercise this gift.

MERCY

Romans 12:8

This final gift in Paul's list of Romans 12:8, has to do with a ministry of doing acts of mercy. "It is important to notice that out of the seven charismata mentioned. . . , no fewer than four are concerned with practical assistance to members of the community who are in need of help and sympathy."¹⁰⁴ Not much needs to be said about this gift since it is self explanatory in a sense. However, there appears to be a deeper truth behind this gift that is frequently overlooked.

Definition

ἔλεος (eleos) means to show "pity, mercy, kindness, and compassion" to others.¹⁰⁵

Purpose of Mercy

Gangel suggests that this gift "is a 'personal' rather than 'official' ministry."¹⁰⁶ His assumption is correct in that Scripture does not identify it as an office, but it is frequently exercised in association with offices, especially with the minister of visitation.¹⁰⁷

It is the general consensus of writers that this ministry has to do with helping people in specific needs, particularly those who are handicapped or those that are health deficient. This ministry suggests visiting the sick,¹⁰⁸ feeding the hungry, clothing the naked, visiting those in prison,¹⁰⁹ and others. The story of the (Good) Samaritan is an illustration, from Scripture, where this gift was demonstrated (Luke 10:37).

Every Christian should exercise mercy as a fruit of the Spirit, but not everyone is called to do the ministry of mercy as is associated with this gift. One characteristic Paul associates with this gift is *cheerfulness* suggesting that those who practice this gift will not find it burdensome to be involved in this type of ministry.

EVANGELIST

Ephesians 4:11

The word evangelist appears only three times in the New Testament: Acts 21:8; Ephesians 4:11; and II Timothy 4:5. "The word should not be construed to mean, "soul winner" because it conveys only the more specific delineation of communicating the Gospel. . . ."110

Definition

ΕΥΑΝΓΓΕΛΙΣΤΗΣ (*euangelistēs*) means "one who announces glad tidings" with specific reference to "an evangelist, preacher of the gospel, teacher of the Christian religion."¹¹¹ The spreading of the good news was generally associated with the idea that non-Christians would respond positively to Christ. Sanders summarizes it well in his definition stating, "the evangelist, (is) one who announced Good News, possessed the gift of preaching the gospel message so effectively that souls were brought into the experience of salvation."¹¹²

Purpose of Evangelist

The primary function of the evangelist was to spread the good news about the kingdom of God and the wonderful name of Jesus Christ (Acts 8:12). His activity and goal was oriented in bringing souls into the kingdom of God.¹¹³

The ministry of evangelism did not stand isolated, dependent on human speaking ability, but it functioned in the power and demonstration of the Holy Spirit¹¹⁴ by signs, healings, casting out demons and the working of miracles (Acts 8).¹¹⁵

Evangelist with other Offices

There appears to be a popular notion that a pastor is to do the work of an evangelist, devoting one service to evangelistic setting, arbitrarily, rejecting the distinctive function of an evangelist. Paul writing to Timothy suggested that he do the work of an Evangelist.¹¹⁶ The true nature of Paul's intent for Timothy is not clear. It is possible that Timothy possessed a dual ministry gift, that of pastor and evangelist, and that he was to exercise both gifts not pastoral work alone. Second, it may be that Paul is setting forth an example in Timothy, of how all pastors are to operate in reaching the unsaved, suggesting that a pastor should do the work of an evangelist even though he may not be called to be an evangelist in an official sense. It seems, according to the motif of evangelism in Acts, that such was always practiced outside the confines of the church's meeting place. In other words, evangelist's shared the good news where the unsaved people were, generally in public places. Third, it is possible that Timothy's church was either losing its zeal to witness or it needed someone to give it leadership in sharing Christ with the unsaved. What ever Paul's intention may have been, it is apparent that the practice of evangelism was not in the church, but out in the community where the people were.

The function of the evangelist was also "in founding churches, while pastors and teachers built them up. Like the prophet, in the early church the evangelist had a roving ministry among the unconverted."¹¹⁷ The pastor on the other hand remained in "one place for a long period of time."¹¹⁸ The evangelist's purpose was "to win men to Christ whereas the pastor's ministry was to build men and women in the faith."¹¹⁹

Furthermore, "the gifts of evangelism and pastor-teacher center around *results* . . . person has been affected by an evangelist he turns from darkness to light, from spiritual death to life. (Where as the) pastor-teacher causes growth in his spiritual life."¹²⁰

Evangelist versus Evangelism Today

The gift of an evangelist appears different from that of pastor or teacher in that his ministry is outside the confines of the church, among the people who are without Christ. The problem under consideration is whether twentieth century method of evangelism has any biblical support. The motif of evangelism in the primitive church was unquestionably outside the walls of the church. No where does Scripture support some of the evangelistic methods being practiced today. Evangelical churches set aside one service which is evangelistically oriented. Occasionally an evangelist is called in to hold a campaign, preaching to people who are already saved. The church, the body of Christ, is undoubtedly a soul saving organism, but the purpose of the church building is primarily a meeting place for believers where they are being ministered to through the proclamation of the Word and the fellowship of believers in order that they may spiritually grow.

Evangelism is not limited to a few people who have this gift, but everyone in essence does the work of evangelism, by the very nature of their witness, both verbal and non-verbal. Reaching souls for Christ should be the joy and privilege of every believer as he *personally* leads them to Christ, rather than bringing the unsaved to church with the hope that their pastor will do it for them.¹²¹

PASTORS

Ephesians 11:4

The office of pastor is frequently coupled with that of teacher on the principle that he is also to *apt to teach* (I Tim. 3:2).¹²² Others are of different opinion and maintain that these two are separate in function.¹²³

Definition

Ποιμῆν (Poimēn) means "one who tends flocks or herds."¹²⁴ The root meaning of this word is "to protect", hence "shepherd."¹²⁵

Horton elucidates on this word by saying:

Pastor is, in fact, translated "shepherd" every where else in the New Testament. The same Greek word is used of Jesus as the Great Shepherd of the sheep (Hebrews 13:20), our good Shepherd (John 10:2, 11, 14, 16; I Peter 2:25). The eastern shepherd let his flock to find food and water (Psalm 23:2). The very word *shepherd* in the Hebrew means a feeder.¹²⁶

"Commentators link the terms *pastor-teacher* because of the different grammatical structure in the latter part of the verse."¹²⁷ "Perhaps they are influenced by the necessity for pastors to be 'apt to teach' (I Tim. 3:2; Titus 1:9), but (one) may not be under any ultimate exegetical demand to tie the two together."¹²⁸

Purpose of Pastor

The function of the pastor is basically an overseer¹²⁹ making certain that the flock is cared and accounted for. He is to feed the flock (Ez. 34:2; John 20:15-17); protect from false teaching (Eph. 4:14); *equip* the saints for the ministry (Eph. 4:2); strengthen the sick, and heal the diseased.¹³⁰ "The word *equip* is used in the Gospels to describe 'mending torn nets.' Sometimes the pastor has to mend broken relationships. It also means 'to complete what is lacking.'¹³¹" The pastor is called upon to seek the lost (Ez. 34:4), bring back the wandering (Mt. 18:12, 13), protect the

flock from the enemy (Ps. 23, 4:5), and lead them to rest (Ez. 34:15).

Scripture suggests that the pastor is the undershepherd to the Great Shepherd Jesus Christ.¹³² The pastor is therefore called to follow in Christ's steps (I Peter 2:21) which suggests that Christ is his pattern and method for effective ministry.

Contemporary Pastor

The pastor in today's setting faces different cultural and sociological factors than the pastor of the primitive church. However, the basic needs of people and the function of the pastor to fulfill these needs are still the same. The problems that exist in some contemporary churches is because of their theological diversion, introducing secular thought and methods, hoping to solve spiritual crisis of men. Other churches however are not swayed by this trend that may exist among the established churches; they maintain a spiritual fervor giving true leadership and demonstrating the shepherd's concern.

Summary

The ministry gifts, as stated in this chapter, are not to be considered as a complete list. The writer has limited himself to the gifts which were more specifically mentioned by Paul in the three basic references dealing with the same.

The office of apostle was one in which he was sent out to help establish churches and give oversight in their maintenance. Such an office today could be equated with a missionary, pioneer worker, or superintendent. The prophet, on the other hand, was regarded as spokesman of God bringing immediate revelation from God to the church. His function today is somewhat obscure, because this office may be rejected and called temporary, for the first century church only, or may be neglected on the basis that the church can function without a prophet today. A key figure for Christian growth

is the spiritual teacher. He is regarded as a spiritual instructor in that he shares his spiritual insights in effective communication so that it may bring spiritual growth and development. The two gifts, frequently identified as being one and the same thing, are helper and ministry. Their primary function is to lend assistance to the total program of the church, whether it be in the visitation program, or giving leadership, or lending encouragement. Such ministry is a vital part of the church program today. In order for the church to operate smoothly and effectively, God has given to the church people with administrative abilities who help to channel and appropriate resources in a most effective way. The church is made up of people, and people are temperamental, therefore the gift of exhortation is given to lend encouragement to those in despair and rebuke to those that are careless.

One of the most unique, yet most misunderstood gift, is the gift of giving. Every Christian is expected to give tithe and offerings, but some persons are especially gifted to give a large percentage of their income to further the Kingdom of God. This gift is not necessarily restricted to a particular income bracket, but is most frequently found in higher income bracket and business people. The gift that is closest to the heart of God could well be the gift of mercy. The redemptive plan for mankind was made available through the act of mercy. This is a special God given ability to express pity, kindness and compassion to those in physical, mental and emotional need. This gift is frequently manifested in both the visitation and counseling ministry. One of the essential gifts given to the church for the purpose of outreach ministry is that of an evangelist. He is the one that persuades men to Christ through the delivery of the gospel message. His activity

is not so much inside the church, but acts as an extension of the church, ministering to people outside the church. Every Christian is called to be a witness for Christ, but not every Christian is gifted as an evangelist. Last, the office of pastor is the key to the general growth and development of the saints. He is like a shepherd who feeds, protects, heals and comforts his flock and gives unreservedly of himself to the flock. All these gifts are to edify the church and to glorify Christ.

CHAPTER IX

GLOSSOLALIA

"What Meaneth This?" is the title of Brumback's book in which he discussed the Pentecostal experience and phenomena as related to both the primitive and twentieth century church. What meaneth this? - Is a question that has been raised in this past century, as various denominations experienced an outbreak of glossolalia within their circles. This phenomena stimulated reaction from church leaders, scholars, theologians and writers who either condemn it or accept it as God's second blessing for the Christian life.

After years of debates and opinions, evangelicals have accepted the Pentecostals as fellow Christians, despite their conviction and practice of glossolalia. The criticism towards Pentecostals and glossolalia has helped the movement to examine and rectify internal problems, and has united its people in a common conviction, so that it has become one of the leading denominations today. The criticism that has been made was not all justified, especially when suggestions were made that Pentecostals, like extremists throughout church history, were "emotional and dangerous to the doctrinal unity of the church."¹ "The cry has been heard, "Anything which causes dissension in a New Testament church is of the devil!"² Most non-Pentecostals would agree, this "is a dangerous argument."³ Others suggest that glossolalia has brought carnality into the church,⁴ perhaps because it is humanly induced⁵ while the person is "playing a trick on himself."⁶ Furthermore, some writers, in a subtle way, suggest its origin

to be demonic, since such manifestations are supposed to take place in occult worship.⁷ Burdick sums up the basic thoughts of how non-Pentecostals may view glossolalia by saying, "attempted explanation must take into consideration such possibilities as ecstatic production, self-hypnosis, demonic origin and playacting."⁸ Walvoord is not prepared to reject glossolalia on the foregoing suggestion. He says "genuine speaking in tongues cannot be explained simply by hypnosis or psychological emotionalism, but has to be recognized as a genuine gift of the Holy Spirit."⁹

Definition of Terms

The speaking of tongues is expressed by Paul in a number of different ways.¹⁰ "The most common of these - *lalein glossais* - is a technical term of the New Testament, and indications are that it occurs nowhere else in Greek literature."¹¹ "We are therefore compelled to examine the biblical evidence to gain an understanding of the nature of this gift."¹²

(See Appendix)

The word glossolalia comes from the Greek in two words γλωσσαί (*languages, tongues*)¹³ and λαλεῖν (*to speak*),¹⁴ which is to mean to speak languages. "A more inclusive and precise term would be "*heteroglossolalia*," since it is distinctively "other (ἑτεροῖς) languages" which are specified in this foundational passage (cf. I Corinthians 14:21 also)."¹⁵

Perhaps one of the reasons as to the opinion of the function of tongues has been the definitional understanding of the words "baptism" and "filling" of the Holy Spirit.

In reference to the *baptism with the Holy Spirit*, Ashcraft suggests three major occasions in the New Testament in which baptism with the Spirit is mentioned.¹⁶ The first is the statement made by John the Baptist

concerning Christ as the baptizer of the Holy Spirit.¹⁷ The second occasion is before Christ's ascension when Christ commissioned the disciples to wait in Jerusalem until they were baptized with the Holy Spirit.¹⁸ And the third occasion is in reference to the baptism of the Holy Spirit at Cornelius' house where Peter makes reference to John the Baptist's statement about Christ.¹⁹ "It is likely," says Ashcraft, "that Luke intended that the Pentecostal experience be understood as a fulfillment of this promise, but he did not use the term "baptism of the Holy Spirit," but rather "they were filled with the Holy Spirit. . ." (Acts 2:4)."²⁰ The basic idea that Ashcraft is making is that the day of Pentecost was the initiation of the Baptism of the Holy Spirit and that every believer receives the Spirit baptism at conversion. This idea is supported by stating I Corinthians 12:13, "For by one Spirit we were all baptized into one body . . ." and also Romans 8:9b . . . anyone who does not have the Spirit of Christ does not belong to him."²¹ Burdick is in agreement with the previous discussion and elucidates why the Baptism with the Spirit is experienced at conversion. He says:

It is noteworthy that the baptism of I Corinthians 12:13 is tied to the promised baptism of Acts 1:5 by the use of the same Greek preposition. In Acts Jesus said, "Ye shall be baptized with (en) the Holy Ghost." In Corinthians Paul says "By (en) one Spirit are we all baptized." The Greek preposition *en* may be used with the locative case to mean "in", but it is also often used with the instrumental case to mean "with" or "by means of." Although it is possible to understand *en* as meaning "in" in Acts 1:5, and "by" in I Corinthians 12:13, it is more consistent to interpret both occurrences of the word in the instrumental sense. Believers are baptized with or by the Holy Spirit. We must conclude, then, that the baptism with the Spirit is experienced by every believer, that it is experienced but once, and that it always occurs at the time of salvation.²²

The exposition of this passage is not necessarily to be identified as baptism with the Holy Spirit, as suggested. Both Pentecostal and other denominational scholars consider this passage to refer to the Holy Spirit's work at salvation and this seems to be the idea portrayed both in the immediate

text and in its context (I Corinthians 12:12-26).²³ The difficulty that presents itself in the Ashcraft/Burdick view is that it contradicts the salvation and Holy Spirit baptism experience in Acts. For example, the Samaritans were converted under Philip's ministry but they did not receive the baptism of the Spirit until Peter and John came and laid their hands on these believers.²⁴ However, if Ashcraft is correct in his assumption, then the Samaritan Christians did not have God's Spirit residing after conversion. The idea that God, by the Holy Spirit, did not reside in the hearts of these converts is unthinkable and contrary to Paul's statements in Romans 8:9-11. Another example of this problem could be illustrated by Paul's experience of conversion. Generally, scholars agree that Paul was converted on the Damascus road since he was already regarded a brother by Ananias when he came to pray for him.²⁵ Now, if Ashcraft is correct, Paul should have received the baptism of the Holy Spirit on the Damascus road, but Scripture indicates that Ananias was commissioned, by God, to pray for Paul in order that he might receive the baptism of the Holy Spirit. The problem and answer is obvious and needs no further discussion.

The second term under consideration is the *Filling of Infilling of the Holy Spirit*. Ashcraft states, "to be 'filled with the Holy Spirit' means to be 'completely possessed, permeated and dominated. . . ' by the power of the Spirit."²⁶ He continues and says:

Luke used the term ten times in Acts. It designated the great coming of the Spirit at Pentecost (2:4) and the large gathering of Christians (4:31). The term was used to describe particular fillings for individual Christian tasks such as for Peter's trial ((4:9), Stephen's martyrdom (7:55), and the ordeal of Paul and Barnabas (13:52). The term was used to describe the experience of individuals and the gathered Christian community. The term is even used to describe qualifications which Christians must have if they are to be entrusted with certain responsibilities. In the selection of the Seven, the Twelve specified that they must be men who are "full of the Spirit" (Acts 6:3; See also 6:5; 9:17, 11:24; 13:9). Hence, it is a quality of life.

The term does not necessarily designate a once-for-all event, but a repeatable event. God fills his servants with the Holy Spirit as a general endowment for the Christian life and and in a special way empowering them for particular tasks. This does not happen a "second" time but many times in the lives of Christians.²⁷

But in the discussion of the baptism of the Holy Spirit and the filling of the Holy Spirit he makes a distinction between the two. Whereas the baptism of the Holy Spirit is associated with conversion and made available to every believer, the filling, on the other hand is for power in order to perform specific tasks assigned to the Christian in his ministry.²⁸ In addition, Ashcraft does not distinguish between the *baptism of the Holy Spirit* and the *Gift of the Spirit* for he equates them both as being the same thing.²⁹

Horton, on the other hand does not perceive any difference between the *baptism* and *infilling* in question and says:

"They were all filled with the Holy Spirit" (2:4). It was a pouring out of the Spirit upon them, as Joel prophesied (2:17, 18, 33). It was a receiving (an active taking) of a gift (2:38); a falling upon (8:16; 10:44; 11:15); a pouring out of the Gift (10:45); and a coming upon (19:6). With all these terms used, it is thus impossible to suppose that baptism refers to something different from filling, or that the Pentecostal experience was limited to the Day of Pentecost. Nor need we suppose that the lack of use of the term "Baptism in the Spirit" in the Epistles is significant.³⁰

The two terms in question need not be differentiated from one another, since in the initial baptism of the Spirit both the baptism and the infilling take place. However, there is a distinctive element in the act of the baptism of the Holy Spirit which is different from the filling of the same. It is interesting to note that Paul sees an important implication of water baptism in the believer's life in which the Holy Spirit's baptism may find some identification with. Paul suggests that the believer is identified with Christ.³¹ So in essence, the believer in Spirit Baptism is identified with the Holy Spirit, both in power and ministry.³² The Holy Spirit baptism takes this comparison a step further in which an infilling takes place, suggesting

a total subjection to the Spirit's power both within and without. This idea is demonstrated on the day of Pentecost where Peter, in particular, was baptized to identify the Spirit's work in him and the enduement of power with which he boldly proclaimed the Word.³³ Nowhere in Scripture does it suggest that the same believers who were baptized in the Holy Spirit were constantly re-baptized of the same. Their identification had already been made. The second aspect to consider is the infilling experience. Jesus, on the great feast, spoke about the Holy Spirit, comparing him to living waters flowing from the inner being of Spirit filled believer.³⁴ This suggests that the Spirit is given for strength and ability in Christian ministry including the warfare against Satan.³⁵ In the law of nature, input equals output, therefore where there is a discharge of power there must be recharge of the same. Perhaps this is the reason why Paul admonishes the Christian to be Spirit filled, namely *keeping filled*.³⁶

There will be times when an extra measure of power may be required for certain tasks or occasions. Two examples given are that of Peter in the presence of the Sanhedrin (Acts 4:8, 10-12) and Paul when he faced Elymas the sorcerer (Acts 13:7, 12). Horton explains that Paul was not in a habit of rebuking people but that this was a special occasion in which he felt directed to do so and the Holy Spirit gave him that ability and power.³⁷

Theories of Acts 2:1-4

Metz has suggested that there are no fewer than eight different theories concerning Acts 2:4. The writer will not consider every theory, on the basis that all are not relevant.

The first theory holds to the view that "the baptism with the Holy Spirit is legal, or positional, rather than experiential."³⁸ This is indicated by Walvoord's statement:

Baptism is not experimental because it is positional truth. While our position in Christ is the ground of our experience when we are yielded to the Spirit, our position in itself does not produce experience.³⁹

From this point of view every Christian is baptized by the Holy Spirit at the moment of salvation. He continues, "salvation and baptism are therefore co-extensive, and it is impossible to be saved without this work of the Holy Spirit."⁴⁰

The second theory suggests that Pentecost is a reversal of Babel. "The point stressed in this interpretation is that sin caused the confusion of tongues at the Tower of Babel."⁴¹ "To counteract this action the Holy Spirit overcame this prolonged confusion and the apostles were gifted with tongues of all nations, because Christ sent them to preach to all nations."⁴²

It is at this juncture of the discourse where the question is raised whether speaking in tongues at Pentecost, or for that matter any speaking of tongues is equated with preaching the gospel. The Pentecostal account is clear that one hundred and twenty people spoke in tongues causing people to gather together hearing praises to God in various languages. There is no suggestion made that any preaching took place except when Peter spoke Aramaic (Acts 2:1-14). However, it is possible and probably, that God may give a person a special gift, where this person may preach the gospel message in a language never learned. Incidents where gospel messages have been preached in a language the speaker never learned have been reported. Bennett, in his book The Holy Spirit and You gives a few examples.⁴³ The phenomena of such occurrences is not the norm of tongues, but an exception.

A third theory is being suggested by Philipp Schaff in which he assumes "that the miracle was in the ear of the listener rather than in the tongues of the speaker."⁴⁴

Such assumption cannot be without difficulties since Scripture explicitly states that the miracle was speaking not hearing tongues. (Acts 2:4).

The fourth theory suggested is supported by Joseph Klausner. He states that "speaking with tongues was the breaking forth of disconnected and unintelligible utterances from the mouths of highly emotional people at a time when stirred to the point of ecstasy."⁴⁵

Metz' response to this view is in reference to Acts 2:6 and 2:8 in which people did hear languages spoken.⁴⁶ There is no suggestion that subjective imagination came into play.

The last view to be considered is the most acceptable and logical explanation given. It is maintained that the Spirit filled believers did actually speak in languages which were not previously learned by them (Acts 2:6). Both Pentecostals and non-Pentecostals are in general agreement with this concept.⁴⁷

Glossolalia: Language of Man or Ecstasy?

The term of definition referring to *glossolalia* has been established as speech in languages or speaking in tongues.⁴⁸ The passage in Acts 2:1-4 suggests that the words *other* (heterais) tongues are languages spoken by the miraculous impartation of the Holy Spirit in which the speaker had no prior learning knowledge. The manifestation of known languages, according to the Pentecost episode, would suggest, to some, that this is the guideline for "all later and less obvious references to tongues."⁴⁹ On this principle, all references in Acts would suggest that tongues are always in a known language which could be understood by any person present.⁵⁰ The problem which faces this group of scholars is the Pauline usage of glossolalia in light of the established principle. The first reference in question, which poses any problem, is I Corinthians 13:1, the phrase *tongues of men and of angels*. There is no problem to the tongues of men, since they supposedly refer to human languages.⁵¹ "However, the expression

tongues of angels seems to describe angelic languages and has been interpreted as referring to an ecstatic type of glossolalia which no one can understand without the gift of interpretation (I Corinthians 12:10).⁵²

Burdick responds to this idea by saying:

However, there is nothing in either chapter 13 or 14 which demands such an interpretation. Although we may grant, as it seems necessary to do that, the tongues of angels are angelic languages, there is no indication that the "unknown tongue" of chapter 14 is an angelic language. In fact, study of that chapter will point out reasons why it should not be identified as such.

It is best to understand Paul as speaking hypothetically and in hyperbole, in which case he would be saying, "Although I speak in the tongues of men and even of angels, it is of absolutely no value if my speech is not bathed in love. No matter how exalted the languages which I may use, they are worthless without love."⁵³

Burdick continues and suggests that the languages in I Corinthians 14 are not heavenly in nature; they are the languages of this world, each of which has meaning that is understood by those who know the language."⁵⁴

The reason for this argument could be summed up in this statement:

It should be noted that one of the component parts of *heteroglossois* ("other tongues" v. 21) is the word *glossa* ("tongues"), which is employed elsewhere in the chapter to refer to the gift of tongues.

Since Paul does not distinguish between this use of the word "tongues" and the other use in the chapter, it is to be assumed that all references are to the same thing, namely, foreign languages.⁵⁵

The other matter of consideration is whether or not present day glossolalia differs from that of the primitive church. Some scholars have criticized the contemporary glossolalia as being unknowable⁵⁶ and of a different type than that which was at Pentecost.⁵⁷ Suggestion has been made that since there is no substantial proof that contemporary glossolalia is authentic it must be assumed that Pentecost glossolalia is unrepeatable today.⁵⁸ "The claim that speaking in tongues today is never in a known language, the insistence that "Pentecost" is an unrepeatable experience,"⁵⁹ has brought certain reaction from writers like Basham and Harris. Both

writers have written books which contain documented proof that glossolalia is not confined to unknown languages alone, but that tongues in unknown languages have been understood by others.⁶⁰

In passing, attention should be given to the criticism that has been directed to those who hold to the doctrine of glossolalia that tongue speaking has been proven not to be of any known language by scientific verification. Their argument, as Burdick presents it, is based on conclusions such as:

1. The high frequency of repetition in tongues-speaking.
2. The similarity of tongues-speech to the speaker's language background.
3. The excessive use of one or two vowels.
4. The absence of any language structure.
5. The markedly great length of the interpretation as compared with the tongue utterance.
6. The inconsistency in interpretation of the same clause or phrase.
7. The predominantly King James style employed in interpretations.⁶¹

The reason for the lack of proof through the process of scientific investigation may not be resolved to anyone's satisfaction. Any suggestion that is given is on the basis of speculation, rather than fact. It is the writer's opinion that God's gifts are not given for laboratory investigation, but each gift is uniquely exercised at the Spirit's discretion. Secondly, Harris points out that Mario Pei states"

. . . that American and French linguists, working separately, came to the same conclusion: namely, that there are 2,796 different tongues, exclusive of the minor dialects. Over 1,200 of these are spoken by American Indians and about 700 by African Negro tribes. There are only 13 languages that are spoken by fifty million people or more, each.

In The ABC's of Language and Linguistics the authors state that there only 273 languages considered of sufficient interest to Americans for files to be kept on them at the Center for Applied Linguistics of the Modern Language Association of America in Washington, D. C. They state it is difficult to know whether they are dealing with variants of a language or with two different languages.⁶²

The last possible and probable answer is that tongues, which are not given to scientific testing, could possibly be ecstatic in nature in spite of the principle of interpretation which has been established earlier.

The criticisms and claims for the idea of human intelligent languages are not without problems. There seem to be some questions answered allowing a possible alternate view to either replace or supplement the previous view. It is not certain whether or not the ecstatic view is totally satisfactory in its interpretation, but consideration has been given for an overview.

Ashcraft, in the opening remarks of his discourse on "Ecstasy in the Bible," makes an observable and relevant statement which warrants entire quotation. He says:

There is a genuine and desirable element in both the Hebrew and Christian faith. This direct union with God will sometimes produce an ecstatic experience. The Hebrew prophets knew about it. It was present in the call experiences of such men as Isaiah and Amos. However, they did not engage in glossalalia or the unusual physical manifestations which were known in earlier times. Jeremiah (23:9) did refer to a shaking of his bones, and said that he was "like a drunk man" which does suggest something of the ecstatic experience.⁶³

"Maurice Barnett has described how New Testament glossalalia had its roots in the ecstatic experience of the Old Testament prophets rather than in Greek mysteries."⁶⁴ "There is no clear reference to tongues in the Old Testament, but many who have studied the subject have concluded that there are intimations that such phenomena occurred."⁶⁵ "This opinion," says Smith "is generally based upon the usage of the Hebrew words for "prophet" (*nābî*) and "prophecy" (*nāba*)."⁶⁶ Smith appeals to the Hebrew scholar, Gesenius, for assistance with the words prophet and prophecy. The root meaning of these words is "TO CAUSE TO BUBBLE UP", hence to *pour forth* words *abundantly*, as is done by those who speak with ardour or divine emotion of mind."⁶⁷ The suggestion has been made by Ashcraft that one can "more nearly understand glossalalia in Corinth if we turn to the earlier

stages of the Hebrew prophetic movement."⁶⁸ Barnett claims that "in the early stages of Hebrew prophecy, the *Nebi'im* were the ecstasies who were temporarily possessed by the Spirit of God. Their physical movements were strange and their vocal cords gave out sounds of groans which earned for them the title of "Babblers."⁶⁹ The prophet would engage in "dancing and contortions in connection with their prophesying."⁷⁰ Both Saul and David, when overcome by the power of God, in ecstasy stripped off their clothing, with Saul laying naked all day (I Sam. 19:29) and David dancing before the ark (II Sam. 6).⁷¹ "Ecstatic trances," says Barnett, "may have been spontaneous and the result of the coming of the Spirit of God. However, there are suggestions that ecstasy could be induced or assisted by music or dancing (II Kings 3:15)."⁷² "In later times, Jewish rabbis and priests recited the sacred scripture as a means of inducing ecstasy."⁷³

There is no problem of accepting the fact that some of the New Testament happenings had the element of ecstasy present. Such element was evident on the Day of Pentecost⁷⁴ and also in the worship of the Corinthian church. The question that needs to be considered is how glossolalia in ecstasy is being manifested in the New Testament, especially pertaining to the Corinthians. Smith suggests that a total treatise of the word *glossa* should be considered. He claims, "because the Greek word *glossa* ("tongues") sometimes means "languages", some have argued that in tongue passages this must be its meaning."⁷⁵ He continues by saying, "it is striking, however, that every Greek lexicon, or dictionary, states that the word is also used for unintelligible ecstatic utterances."⁷⁶ Smith is quite emphatic about the idea that "during the Apostolic Age, the concept of "speaking in tongues" was understood as "speaking unintelligibly," not speaking in foreign language."⁷⁷

He illustrates his point by making reference to the fictional story from Job's Testament, in which Job gave his daughters magic girdles enabling them to speak in angelic languages, suggesting a corrolation with New Testament glossolalia.⁷⁸ It may be possible that the "Corinthians , also knowing that their languages were unintelligible, believed that they were speaking in an angelic language."⁷⁹ Paul responded, "Even thouth I *should* speak (which I do not) in (all) the languages of men and angels," without love it would not be profitable."⁸⁰ It should be noted that Paul does not deny the existence of ecstatic languages of angels which may have been spoken by the Corinthians, but his argument was a contrast of spiritual superiority to the degree which undoubtedly caused pride in the Corinthian church. His emphasis was that gifts, including ecstatic languages were of no profit to the speaker without love. Furthermore, there is no suggestion made that Paul did not speak in ecstatic, angelic languages. If Paul meant to say that he did not speak in ecstatic languages, then one may also assume that he did not speak in human languages. Both human and angelic languages, are mentioned in the same phrase without further clarification to the contrary.

The scriptural passage of I Corinthians 14:2 suggests difficulties to *human language* theorists. The *ecstatic utterance* theorists claim that the tongues in question are ecstatic in nature, supporting the idea which Paul is making in reference to the phrase *no one understands him*. This statement, suggests Smith, "is an absolute statement, with no qualification. Those holding the language view must insert a qualifying phrase such as, "no man *present at the service* understands him."⁸¹ If "tongues" meant a foreign language, the statement would read, "He that speaketh in a *language*

speaketh not unto men KJV."⁸² "This," says Smith, "would be difficult to understand, since the primary purpose of language is for communication among men."⁸³ However, "if to speak in tongues means to speak in an unintelligible ecstatic utterance, the statement would read, "He that speaketh in an unintelligible ecstatic utterance speaketh not to men." This makes perfectly good sense."⁸⁴

Those who adhere to the ecstatic theory, suggest that all tongues, except those of Acts 2:4,⁸⁵ were of ecstatic nature. Others maintain that all tongues, including Acts 2:4, were of the same nature.⁸⁶ Those who suggest that all glossolalia is the same, suggest that "any utterance (today as well) may occasionally have included foreign words or phrases, but these were bits and pieces in the mass of unrecognizable sounds."⁸⁷

In light of the discussion in this chapter, the writer maintains that it is not a matter of languages versus ecstatic utterances, but both. Documented proof of glossolalia in languages, plus the unsuccessful attempt by linguists to associate glossolalia with languages, would suggest that God works through both media. Paul could have had this idea in mind in light of I Corinthians 13:1 and 14:22.

Purpose of Glossolalia

Scholars are divided over the issue as to whether the order in which tongues are given suggest their importance and value. Some are of the opinion that gifts are ranked in order of their importance as stated in I Corinthians twelve, thus suggesting that tongues are less important or inferior to other gifts.⁸⁸ Others maintain that it is more logical to consider their order in relationship to that they were one of the last gifts given in both Old and New Testament setting.⁸⁹ On the basis of I Corinthians 14:1-5, another

suggestion proposes prophecy to be a superior gift over tongues.⁹⁰ These foregoing views may have merit, but each view poses some difficulty as to glossolalia's relationship as a gift. The suggestion of superiority and inferiority can hardly be acceptable since God does not give inferior gifts. Secondly, the assumption that that which is placed last must be considered least important is contrary to the order Paul made in I Corinthians 13:13. If Acts 2:4 is regarded to be the guideline for all tongues, then I Corinthians 13:13 should be the guideline for importance in rank. It is obvious that writers and scholars frequently work on assumption and principles which cannot be regarded as rigid rule nor are they always applicable. The writer does not suggest that tongues are superior or inferior to other gifts, but they are equally important in their function as any other gift. When Paul encourages the Corinthians to seek the better or higher gift (I Corinthians 12:31) he did not suggest that everyone should become an apostle, which is the first gift mentioned in the second section of gifts (I Corinthians 12:28). It would be more logical to assume that the Corinthians were to seek and exercise those gifts which would be most beneficial for a particular situation.

Since the relational value of glossolalia has been discussed it would be in order to consider the purpose of tongues. In the previous chapter, on "Gifts of Communication," eighteen points were suggested as to the purpose and value of glossolalia. It is therefore questionable whether a repetition of the same would be of any value. The writer has limited this discussion to a basic overview of glossolalia as pertaining to its devotional, communicative, and sign function.

The devotional glossolalia has been identified, by Pentecostals as the *initial evidence* to the baptism of the Holy Spirit. The non-Pentecostals react to such claim saying it is not warranted or scriptural. Smith introduces a thought provoking concept in which he feels Pentecostals have no solid basis for their claim. He says:

Most speak of tongues as the only Scriptural proof of "the Baptism." Those who hold this position consider "infilling," "filling", "that mighty enduement," "and receiving the Holy Ghost" to be synonyms for the baptism with the Holy Spirit. Some, however, understand the term "baptism" as referring only to the *first* filling.

The word "filling" in Pentecostalism always presupposes a baptism, whether the "baptism" happens once with the first filling or recurs with every filling. Yet in the New Testament many believers are said to be filled with the Holy Spirit . . . without the slightest indication that they spoke in tongues.⁹¹

This statement that Smith makes was basically intended to support his argument for Acts 2:38 and Acts 4:31 in which no tongue speaking took place. The writer has no problem understanding why Luke did not elaborate on both stories. First, Peter's emphasis in receiving the Holy Spirit was conditional in which conversion must take place. Is it always necessary to mention in every episode of conversion, in the New Testament, that they experienced forgiveness of sin? Is it therefore not illogical to write about every Spirit baptism, in New Testament times, and say that they spoke in tongues? The reason why the Samaritan Pentecost and Gentile Pentecost was mentioned in Scripture was for the sole purpose of substantiating, in writing, that this Pentecostal blessing had indeed crossed Jewish boundaries. The reference to Acts 4:31 does not consider a specific time span between the time of their Pentecostal prayer meeting and their speaking of God's word in boldness. There does not appear any probability that these people had not previously experienced the baptism of the Holy Spirit, but rather that they had received a refilling for expended power. Furthermore, verse 29 suggests that the disciples and believers felt an inadequacy to continue to speak God's word with boldness,

therefore they prayed for a refilling of God's power. It should be noted that Smith's argument has value in that many Pentecostals have failed to make proper distinction between baptism and infilling of the Spirit. The Pentecostals concede that the words "Initial physical evidence" do not appear in the Scriptures," says Brumback, "However, we would remind our critics that the word "Trininty" also does not appear in the Scriptures, yet who would dare to say that "Trinity" is an un-scriptural term""92

The second aspect of devotional glossolia is in reference to the general worship and adoration of God in which the Spirit filled believer talks mysteries with God.⁹³ It is not by the speaker's intellect that this prayer is offered but rather the Holy Spirit praying in and through the believer expressing the deep inner emotion of the believer's soul.⁹⁴ The devotional glossolalia is not restricted in spoken ecstatic utterances, but may find its exercise in singing as well.⁹⁵ The major purpose of this glossolalia is to bring edification to the speaker⁹⁶ as he enjoys his spiritual rest as promised.^{97,98}

Unlike the devotional glossolalia, the gift of glossolalia is not given to every Spirit-Filled believer.⁹⁹ Those who possess this gift are cautioned to exercise this glossolalia within its framework of limitations.¹⁰⁰ The gift of glossolalia with its interpretation may be regarded equal to prophecy. However, the implication would suggest that it reveals the Spiritual condition of church and individual in order that the church may pray more effectively for its needs.¹⁰¹ The gift of glossolalia can serve as an edification means if it is interpreted as Paul has suggested.¹⁰²

The second aspect of the gift of glossolalia is it is to serve as a sign to the unbeliever.¹⁰³ It is possible that Paul had in mind that if an unbeliever came to visit the worship service the Holy Spirit may cause someone to speak

in a language that the unbeliever is familiar with, bringing about an interest in spiritual things. Another possible reason could be that skeptic Jews, who visited the Corinthian church, were reprov'd because of their unbelief just like their ancestors were in Isaiah's time.¹⁰⁴

Motive of Glossolalia

The Corinthian church experienced certain difficulties which were undoubtedly contributed to their lack of *agape* love. The Corinthians did not lack in spiritual gifts, but what they failed to do was exercise these gifts in love. Paul writes, "And I will show you a still more excellent way."¹⁰⁵ Some have assumed that the more excellent way speaks about love in isolation from gifts. Sills supposes that there is no value in tongues, either at the Corinthian's time or today, thus placing emphasis on love in isolation.¹⁰⁶ However, scholars do generally agree that the excellent way is not a separation of gifts from love, but gifts motivated by love.¹⁰⁷ Some want to take love and leave gifts, including tongues, others prefer the more excellent way, practicing all gifts in love.

Duration of Glossolalia

The interpretation as to the duration of glossolalia will largely depend on personal interpretation of I Corinthians 13:8 and whether or not one is a dispensationalist in all biblical interpretation.

The dispensationalist suggests four arguments leading to their conclusion that the speaking in tongues is temporary. First, speaking in tongues was not manifested before Pentecost, therefore they see no reason for its continuation after the Apostolic period.¹⁰⁸ Second, in light of Isaiah 28:11 and I Corinthians 14:21-22 tongues were especially to be a sign to Israel.¹⁰⁹ Third, "it seems evident that some other spiritual gifts, such as the gift of apostleship, the gift of prophecy, the gift of miracles, and the gift of healing were temporary."¹¹⁰ Fourth, I Corinthians 13:8 would seem to

indicate that tongues would cease in the future.¹¹¹ The *perfect* question has been assumed to mean the completion of the canon.¹¹² Others assume that since the speaking of tongues is associated with the validation of Apostolic office it would be natural to assume that such gift ceased with the Apostolic age.¹¹³

Those who held to the eternal state base their argument on two factors.

Smith volunteers his summary and says:

(1) Probably the strongest factor in favor of understanding "that which is perfect" as referring to the eternal state is that it is the easiest and simplest interpretation. It requires no tenuous exegesis for it merely states that when the eternal state arrives the gifts of prophecy and knowledge will no longer be needed. This simplicity would seem to fit Paul's purpose quite adequately. The context suggests that his purpose was to assert the *fact* of their future cessation, the fact that they are temporal and not eternal, rather than to give a *date* for their cessation.

(2) Also favoring this interpretation are the textual indications that verse 10 and verse 12 are referring to the same time. The phrase, "that which is perfect" (v. 10) is paralleled with "I shall know fully just as also I was fully known" (and indirectly with "face to face," v. 12) by the fact that both are contrasted with that which is "partial." (The Greek term *ek merous* occurs three times in verses 9 and 10 and once in verse 12.) Since "full knowledge" is said to replace partial knowledge (v. 12), and "that which is perfect" and "full knowledge" (with its parallel "face to face") must refer to the same thing and time.¹¹⁴

The last consideration will be given to the *rapture* or *second coming* theory. "That which is perfect" has not yet come, for this verse relates to the second coming of Christ.¹¹⁵ When Jesus shall return and rule the earth, gifts which are temporal, will no longer be needed.¹¹⁶ There is no positive statement that tongues will disappear from the church. Those who propose that tongues ceased with the apostolic age or with the completion of the canon have no textual proof except assumption of what I Corinthians 13:8 should mean to their dispensational interpretation. The motif of I Corinthians 13:8-10 can hardly suggest what is being proposed by the other

theorists. The appeal is frequently made to the Greek. Unfortunately, Greek scholars exist in every theological camp, suggesting that their way of interpretation is correct. The writer's personal view, after reading various means of persuasion, in which Greek words were considered, is that I Corinthians 13:8-10 is quite self explanatory. That which is perfect can mean only one thing, Jesus Christ and the perfect condition that is associated with him. Other opinions have already been given in the chapter of "Gifts of Communication."

In summarizing this chapter, glossolalia was considered not primarily whether it exists today, but rather the interpretations that exist of glossolalia. It has been suggested that glossolalia is in reference to both language and ecstatic utterances. It has been suggested that claim of glossolalia to Spirit baptism depended also on proper interpretation and distinction between Spirit baptism and filling. The phenomena of Pentecost was interpreted by various scholars representing different theories, in which the view of *miracle of speech* was considered to be the most logical interpretation in light of scripture. Difference of opinion, as to what this miracle of speech represented was expressed. Some suggested that glossolalia always meant human languages, while others proposed that ecstatic utterances was the true meaning. However, both views were considered to be correct since both Paul suggests the existence of the two and the Greek Lexicons substantiate the same. The purpose of glossolalia was not discussed in detail since this was already considered in the eighteen points in a previous chapter. The three major functions of glossolalia were for devotional purposes, which included the evidence of Spirit filling; secondly, its use as a gift in which the gift of interpretation was used in conjunction

with; thirdly, as a sign to the unbeliever, either that God's presence was there or that he stood in judgement due to his skepticism. Whatever other function tongues possess, the purpose was for edification of the individual and conditionally for the church. All gifts, including tongues were to be controlled and exercised in love in order that they may be ministered in a *more excellent way*. The function of glossolalia was not limited for the use in the primitive church, but is given to the church as long as it functions as a body on this earth. When Jesus, the perfect, will come then that which is imperfect will cease to function.

SUMMARY AND CONCLUSION

The prophets in the Old Testament predicted that a new spiritual era would come into the world in which Christ would make the way for spiritual salvation and the Holy Spirit would equip the saints. Prophecy was fulfilled as Christ died and rose from the dead. Christ himself predicted that the Holy Spirit, the promise of the Father would come and become the believers comforter and equip them with supernatural abilities. On the Day of Pentecost, the Holy Spirit did come and one hundred and twenty believers were baptized and filled with the Holy Spirit officially giving its genesis to the Christian church. The Pentecostal phenomena was not limited to the Jews only, but extended itself to the Gentiles as well. The manifestation of the Holy Spirit, throughout the early church, was phenomenal in which miracles, healings, casting out of devils and revivals penetrated the then known world. The church of Christ grew in both size and numbers. However, the dynamic spiritual growth through the sharing of the word and the exercise of gifts can not be overlooked.

Paul's letter to the Corinthian church is one of the major writings in which the gifts of the Spirit are discussed. The list that was presented is not complete in itself and may have been left incomplete to suggest that other gifts are available which Paul, by his choosing, did not enumerate. The nine gifts of I Corinthians twelve have been classified under three major headings in which the first classification, "Gifts of Revelation" includes the *word of knowledge, word of wisdom, and discerning of Spirits*. Their function is to *bring revelation*, by supernatural means of circumstances, situations and persons, in order that appropriate means may be applied either to safeguard or to help the church. The second classification, "Gifts of

Demonstration" include the *gifts of faith, miracles, and healings*. Their function is to *present God's power in a supernatural way*, in the realm of the natural, in order to substantiate God's claims, bring benefits to the saints, and bring honor to God's name. The third classification, "Gifts of Communication," include *prophecy, the gift of tongues, and its interpretation*. Their function is to *relate God's thought and will, supernaturally*, to the saints at a given time for a given situation. They may serve also as a means of substantiating God's presence to the unbeliever.

The gifts of ministry, which include the offices in the church are given to the body for the purpose of *bringing leadership, direction, instruction, exhortation, love and concern, and support* so that the saints may grown, mature and become perfect in Christ.

The problem with the manifestations of gifts is not the gifts themselves, but imperfect people who, through ignorance or selfishness, misappropriate the same. Paul, therefore encourages and admonishes that the more excellent way is to *exercise gifts in love*, not one without the other. Through the years in church history, some gifts have lost their functional purpose, either by neglect or by rejection saying they are non-relevant or dangerous. However, at the end of the nineteenth century, God manifested power in a repeated Pentecost, permeating various denominations and countries. Reaction to this phenomena was both negative and positive, which in essence stimulated the Pentecostals to become a movement by themselves. The question is not so much whether spiritual gifts are of God, but whether or not all these gifts are relevant and valid today. Some are of the opinion that certain gifts were for the Apostolic Age only. Others suggest that some gifts ceased to be after the completion of the canon - yet another group suggests

that all gifts are for the church today. However, the latter group is divided as to the interpretation of these gifts.

Scholars of different theological persuasion have attempted to find out what the Bible says about gifts. Unfortunately, each expositor colors his interpretation and conclusion with his denominational presuppositions and theological bias'. The hope of unifying interpretations seems doubtful. However, in all fairness to the Pentecostals, they have been willing to take gifts and experience these for themselves. This is more than most evangelical non-charismatics have done. The Pentecostals have been first to admit that mistakes are made in their experience, yet every effort has been made to rectify problems. However, it still stands to scientific and Christian reason that theory is not fact unless tested. It is doubtful that God intended that spiritual experiences, including the exercise of gifts, were to be objectively tested, but rather subjectively. The sweetness of honey can be described, but the tasting of it is the true test of its description.

Pentecostals have challenged other evangelicals to look at spiritual gifts from God's perspective and to participate in their experience, rather than stand on the outside criticizing the movement for its practices. All of God's gifts are for the church today. They were given for the edification of the body of Christ, and to bring honor to Christ's name.

FOOTNOTES

Chapter 1

INTRODUCTION

¹John 3:5-8.

²Ephesians 5:8.

³Acts 1:8.

⁴I Corinthians 12:31; 14:1.

⁵I Corinthians 12:4-7.

⁶Acts 1:8.

⁷Merrill Unger, Unger's Bible Dictionary (Chicago: Moody Press, 1962), p. 406.

⁸J. D. Douglas, The New International Dictionary of the Christian Church (Grand Rapids: Zondervan Corporation, 1974), p. 763.

⁹T. C. O'Brien ed., The Encyclopedic Dictionary of the Western Churches (Washington: Corpus Publishers, 1970), p. 351.

¹⁰Acts 1:8.

Chapter 2

BAPTISM OF THE HOLY SPIRIT

¹Isaiah 32:15.

²Joel 2:28-29.

³Matthew 3:11.

⁴John 7:38, 39.

⁵Luke 11:13.

⁶Luke 24:47.

⁷Howard Marshall, "The Significance of Pentecost", Asbury Seminary, April 1977, p. 19.

⁸Luke 24:49; Acts 1:8.

⁹Acts 2:1-4.

¹⁰Acts 8:14-17.

¹¹Acts 10:44-46.

¹²Joel 2:28.

¹³Opinion expressed by Michael Harper, Anglican Priest, in address ("Charismatic Movement throughout the Earth"), at Oral Roberts University, Oklahoma, 1973. (tape on file in writer's personal library).

¹⁴Harper, opinion expressed.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Delbert R. Rose, "Distinguishing the Things that Differ", Wesleyan Theological Journal, Spring 1974, pp. 7-12.

¹⁹Ralph M. Riggs, The Spirit Himself (Springfield: Gospel Publishing House, 1949), p. 63.

²⁰Ibid., p. 63.

²¹William F. Arndt and F. Wilbur Gingrich, trans., A Greek-English Lexicon of the New Testament and other Early Christian Literature, By Walter Bauer (Chicago: University of Chicago Press, 1975, p. 131.

²²The Analytical Greek Lexicon (Grand Rapids: Zondervan Publishing House, 1972), p.65. (Here after cited as Analytical Gr. Lexicon)

²³James H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1974) ,p. 102.

²⁴Analytical Gr. Lex., Op. cit., p. 328.

²⁵Arndt, Op. cit., p. 675.

²⁶Moulton, Op. cit., p. 520.

²⁷Arndt, Op. cit., p. 676.

²⁸Marshall, Op. cit., p. 21.

²⁹Ibid., pp. 23-24.

³⁰Rose, Op. cit., p.7

³¹Ibid.

³²Matthew 3:16.

³³Luke 4:1.

³⁴Marshall, Op. cit., p. 21.

³⁵Luke 1:15.

³⁶John 3:5; John 6:23; Romans 8:9; I John 4:13.

³⁷Riggs, Op. cit., pp. 63-67.

³⁸W. A. Criswell, The Holy Spirit In Today's World (Grand Rapids: Zondervan Publishing House, 1976), p. 103.

³⁹Ibid., p. 115.

⁴⁰Ibid.

⁴¹Ibid., pp. 119-125.

⁴²Derek Prince, Baptism In the Holy Spirit (Ft. Lauderdale: Derek Prince Publications, n. d.), p. 6.

⁴³Ibid.

⁴⁴Ibid., p. 7.

⁴⁵Ibid., p. 9.

⁴⁶Ibid.

⁴⁷Ralph M. Riggs, The Spirit Himself (Springfield: Gospel Publishing House, 1949), p. 58, citing John MacNeil, Spirit Filled Life (n. p., n.n., n.d.), p. 38.

⁴⁸Riggs, pp. 47-55.

⁴⁹Derek Prince, Purpose of Pentecost (Ft. Lauderdale: Derek Prince Publications, n.d.), pp. 8-9.

⁵⁰Ibid., p. 22. (In reference to Acts 2:33).

⁵¹I Corinthians 12.

Chapter 3

GENERAL PERSPECTIVE ON GIFTS

¹Kenneth O. Gangel, You And Your Spiritual Gifts (Chicago: Moody Press, 1975), p. 5.

²Oral Roberts, The Baptism With The Holy Spirit (Tulsa: n.n., 1966), p. 17.

³Gangel, Op. cit., p. 7.

⁴The Analytical Greek Lexicon (Grand Rapids: Zondervan Publishing House, 1972), p. 434.

⁵James H. Moulton and George Milligan, The Vocabulary Of The Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 865.

⁶William F. Arndt and F. Wilbur Gingrich, trans., A Greek-English Lexicon of the New Testament and Other Early Christian Literature by Walter Bauer (Chicago: University of Chicago Press, 1975), p. 887.

⁷Marvin R. Vincent, Word Study In the New Testament, Vol. III, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), p. 254.

⁸Anthony D. Palma, "The Holy Spirit In the Corporate Life of the Pauline Congregation" (unpublished, DTH dissertation, St. Louis Concordia Seminary, 1974), p. 5.

⁹Gangel, Op. cit., p. 8.

¹⁰Ibid.

¹¹Ibid.

¹²Donald Gee, Concerning Spiritual Gifts (Springfield: Gospel Publishing House, 1972), pp. 77-78.

¹³J. Oswald Sanders, The Holy Spirit And His Gifts (Grand Rapids: Zondervan Publishing House, 1970), p. 108.

¹⁴Acts 2:38.

¹⁵Sanders, Op. cit.

¹⁶Ibid.

¹⁷I Corinthians 12:11.

¹⁸John 14:16

¹⁹Sanders, Op. cit.

²⁰I Corinthians 12:7

²¹Donald Gee, Spiritual Gifts in the Work of the Ministry Today (Springfield: Gospel Publishing House, 1963), pp. 110-111.

²²Oral Roberts, The Baptism With the Holy Spirit (Tulsa: n.n., 1966), p. 69 citing David DuPlessis.

²³Harold Horton, The Gifts Of the Spirit (Springfield: Gospel Publishing House, 1975), pp. 79-81.

²⁴Ibid., p. 81,

²⁵Ibid., p.82.

²⁶Sanders, Op. Cit., p. 115.

²⁷Melvin L. Hodges, Spiritual Gifts (Springfield: Gospel Publishing House, 1964), p. 5.

²⁸Ibid.

²⁹Ibid.

³⁰Thomas W. Roycroft, You Can Minister Spiritual Gifts (Surrey: Word of Faith Fellowship, n.d.), p. 7.

³¹Gee, Concerning Spiritual Gifts, p. 84.

³²I Corinthians 12:11.

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⁸¹I Corinthians 14:2, 14, 18.

⁸²Hagin, Op. cit., p. 32, making reference to Howard Carter of the Assemblies of God, Great Britain. No reference cited.

⁸³Oral Roberts, The Baptism With The Holy Spirit and the Value of Speaking in Tongues Today (n. p., n.n., 1975) p. 28. Statement made by Dr. Reed in conversation with Oral Roberts.

⁸⁴Hagin, Op. cit., p. 33.

⁸⁵Ibid., p. 35.

⁸⁶Ibid., p. 33.

⁸⁷Ibid.

⁸⁸Oral Roberts, Op. cit., p. 30.

⁸⁹Hagin, Loc. cit. In reference to John 14:16-17 with idea that baptism in the Holy Spirit is kept in mind with initial evidence of tongues.

⁹⁰Ibid., p. 35.

⁹¹Ibid., p. 37.

⁹²The reason for interpretation of tongues is not fully understood. It may be possible that the speaking in tongues brings an arrest of attention from the congregation and allows the interpreter to present its meaning without undue distraction.

⁹³ Alfred Marshall, The R.S.V. Interlinear Greek-English New Testament (Grand Rapids: Zondervan Publishing House, 1975), p. 689, in reference to I Corinthians 12:10.

⁹⁴ Hagin, Op. cit., p. 93.

⁹⁵ H. Horton, Op. cit., p. 147.

⁹⁶ Brumback, Op. cit., p. 301.

⁹⁷ S. Horton, Op. cit., p. 226.

⁹⁸ Bennett, Op. cit., p. 90.

⁹⁹ Riggs, Op. cit., p. 167.

¹⁰⁰ Gordon Lindsay, Gifts of the Spirit, Vol. IV (Dallas: Christ for the Nations, Inc., 1976), p. 141.

¹⁰¹ H. Horton, Op. cit., p. 148.

¹⁰² Lindsay, Op. cit., p. 146.

¹⁰³ Ibid., p. 142.

¹⁰⁴ Ibid.

¹⁰⁵ H. Horton, Loc. cit.

¹⁰⁶ Hagin, Op. cit., p. 94

¹⁰⁷ Oral Roberts, Op. cit., p. 78.

¹⁰⁸ H. Horton, Op. cit., p. 154.

¹⁰⁹ Ibid., p. 153.

¹¹⁰ The motif of Paul's discussion would suggest this idea.

Chapter 8

GIFTS OF MINISTRIES

¹The introduction was given with both material and references already discussed in previous chapter.

²Analytical Greek Lexicon (Grand Rapids: Zondervan Publishing House, 1972), p. 77.

³Stanley M. Horton, What The Bible Says About The Holy Spirit (Springfield: Gospel Publishing House, 1976), p. 264. (See Hebrews 3:1; John 5:36; 20:21).

⁴J. Oswald Sanders, The Holy Spirit And His Gifts (Grand Rapids: Zondervan Publishing House, 1970), p. 117.

⁵Ibid. (see Rev. 21:14)

⁶Ibid.

⁷Acts 13:3.

⁸I Corinthians 9:1.

⁹Acts 1:2.

¹⁰Acts 14:4,7.

¹¹Sanders, Op. cit., p. 116.

¹²S. Horton. Op. cit., p. 265.

¹³Luke 9:2.

¹⁴Acts 14:4, 14; Romans 16:7.

¹⁵Galatians 1:17.

¹⁶S. Horton, Op. cit., p. 266.

¹⁷Anthony D. Palma, "The Holy Spirit In The Corporate Life Of The Pauline Congregation" (unpublished, DTh dissertation, St. Louis Concordia Seminary, 1974), p. 49, citing Hans von Campenhausen, Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries, trans. from German by J.A. Baker (Stanford University Press, 1969), p. 22. cf. I Thesalonians 2:7; I Corinthians 4:9; Romans 15:7.

¹⁸John F. Walvoord "Contemporary Issues in the Doctrine of the Holy Spirit," Bibliotheca Sacra, October 1973, p. 318.

¹⁹Analytical Gr. Lexicon, p. 318.

²⁰Donald Gee, Spiritual Gifts in the Work of the Ministry Today (Springfield: Gospel Publishing House, 1963), p. 41.

²¹II Peter 1:21.

²²Gee, Op. cit., p. 43.

²³I Corinthians 14:29.

²⁴I Corinthians 14:5.

²⁵I Corinthians 12:29.

²⁶ Name and exercise of the office of prophet, Acts 11:28; 13:1; 15:32; 21:10.

²⁷ Gee, Op. cit., p. 44.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Gee, Op. cit., p. 45, citing from Robinson Sexicon, p. 693.

³¹ Walvoord, Op. cit., p. 319.

³² Ibid.

³³ Ibid.

³⁴ Sanders, Op. cit., p. 117.

³⁵ Acts 11:27.

³⁶ Acts 21:10-11.

³⁷ Walvoord, Op. cit., p. 318.

³⁸ I Corinthians 14:1, 9, 22.

³⁹ S. Horton, Op. cit., p. 267, reference to Silas and Judas who brought decision of the Jerusalem council to Antioch, Acts 15:32.

⁴⁰ Walvoord, Loc. cit.

⁴¹ Ibid.

⁴² Sanders, Op. cit., p. 118.

⁴³ Analytical Gr. Lexicon, p. 98.

⁴⁴ Palma, Op. cit., p. 56.

⁴⁵ Gerhard Kittel, ed., Theological Dictionary Of the New Testament, Vol. II, Trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmann Publishing Company, 1973), p. 152.

⁴⁶ Kenneth O. Gangel, You and Your Spiritual Gifts (Chicago: Moody Press, 1975), p. 70.

⁴⁷ Ibid.

⁴⁸ Walvoord, Op. cit., p. 316.

⁴⁹ Ibid.

⁵⁰ Donald Gee, Concerning Spiritual Gifts (Springfield: Gospel Publishing House, 1972), p. 23.

⁵¹ Ibid

⁵² Melvin L. Hodge, Spiritual Gifts (Springfield: Gospel Publishing House, 1964), p. 11.

⁵³ Rick Yohn, Discover Your Spiritual Gift and Use It (Wheaton: Tyndale House Publishing Inc., 1976), pp. 79-80.

⁵⁴ Ibid., pp. 80-81.

⁵⁵ Ibid.

⁵⁶ Gangel, Op. cit., p. 69.

⁵⁷ Sanders, Loc. cit.

⁵⁸ S. Horton, Op. cit., p. 193.

⁵⁹ Ibid.

⁶⁰ Hobart E. Freeman, Charismatic Body Ministry (Warsaw: Faith Publications, n.d.), p. 8.

- ⁶¹Ibid. ⁶²Gangel, Op. cit., p. 71.
- ⁶³II Timothy 4:3, 4. ⁶⁴Analytical Gr. Lexicon, p. 33.
- ⁶⁵Yohn, Op. cit., p. 81.
- ⁶⁶Palma, Op. cit., p. 58, making reference to Gerhard Dellinger, "antilambanomai, antilempsis, sunantilambanomai," TDNT, I, 375-376.
- ⁶⁷S. Horton, Op. cit., pp. 279-280.
- ⁶⁸Sanders, Op. cit., p. 120. ⁶⁹Acts 20:35.
- ⁷⁰Yohn, Op. cit., pp. 11-12. ⁷¹Sanders, Op. cit., p. 121.
- ⁷²Yohn, Op. cit., p. 12. ⁷³Analytical Gr. Lexicon, p. 243.
- ⁷⁴Sanders, Loc. cit. ⁷⁵Walvoord, Loc. cit.
- ⁷⁶S. Horton, Op. cit., p. 279.
- ⁷⁷Leslie B. Flynn, 9 Gifts of the Holy Spirit (Wheaton: SP. Publications Inc., 1974), p. 126.
- ⁷⁸Ibid. ⁷⁹S. Horton, Loc. cit.
- ⁸⁰Ted W. Engstrom and R. Alec Mackenzie, Managing Your Time (Grand Rapids: Zondervan Publishing House, 1977), pp. 101-102.
- ⁸¹S. Horton, Op. cit., p. 274.
- ⁸²Flynn, Op. cit., p. 129.
- ⁸³Analytical Gr. Lexicon, Op. cit., p. 303.
- ⁸⁴Gangel, Op. cit., p. 28. ⁸⁵Yohn, Op. cit., p. 83.
- ⁸⁶Ibid. ⁸⁷Ibid., p. 84.
- ⁸⁸Flynn, Op. cit., pp. 82-83.
- ⁸⁹Yohn, Op. cit., pp. 86-87. ⁹⁰Gangel, Op. cit., p. 29.
- ⁹¹Yohn, Op. cit., p. 87. ⁹²Ibid. ⁹³Ibid. p.88.
- ⁹⁴Ibid. ⁹⁵Gangel, Op. cit., p. 30.
- ⁹⁶Gangel, Op. cit., p. 30, citing Martin Luther, Lectures on Romans, The Library of Christian Classics, 5:336.

⁹⁷Gangel, Op. cit., p. 30, citing Albert Barnes Notes on the New Testament: Romans, p. 278.

⁹⁸Gangel, Op. cit., p. 29.

⁹⁹Sanders, Loc. cit.

¹⁰⁰Analytical Gr. Lexicon, p. 265.

¹⁰¹Yohn, Op. cit., p. 14.

¹⁰²Flynn, Op. cit., p. 117.

¹⁰³S. Horton, Op. cit., p. 281.

¹⁰⁴Palma, Op. cit., p. 62 making reference to C. E. B. Cranfield, A Commentary on Romans 12-13 (Edinburgh and London: Oliver and Boyd, C. 1965), p. 37.

¹⁰⁵Analytical Gr. Lexicon, p. 131.

¹⁰⁶Gangel, Op. cit., p. 50.

¹⁰⁷The gift of mercy, like the gift of ministry, is not catagorized as an official office, but it is a gift that may function together with various church offices.

¹⁰⁸Gangel, Loc. cit.

¹⁰⁹S. Horton, Loc. cit.

¹¹⁰Gangel, Op. cit., p. 24.

¹¹¹Analytical Gr. Lexicon, p.172.

¹¹²Sanders, Op. cit., p. 117.

¹¹³Walvoord, Op. cit., p. 317.

¹¹⁴Gee, Op. cit., p. 81.

¹¹⁵Freeman, Op. cit., p. 7.

¹¹⁶II Timothy 4:5.

¹¹⁷Sanders, Loc. cit.

¹¹⁸Yohn, Op. cit., p. 62.

¹¹⁹Ibid.

¹²⁰Ibid.

¹²¹Acts 8:4.

¹²²S. Horton, Op. cit., p. 269.

¹²³Gangel, Op. cit., p. 60.

¹²⁴Analytical Gr. Lexicon, p. 333.

¹²⁵Sanders, Op. cit., p. 125.

¹²⁶S. Horton, Loc. cit.

¹²⁷Gangel, Loc. cit.

¹²⁸Ibid.

¹²⁹Yohn, Op. cit., p. 72.

¹³⁰Ibid., p. 70.

¹³¹Ibid.

¹³²Hebrews 13:20.

Chapter 9

GLOSSOLALIA

¹Wayne E. Ward, Tongues, ed. Luther B. Dyer (Jefferson City: Le Roi Publishers, 1971), p. 11.

²Ibid., Op. cit., p. 21.

³Ibid.

⁴Don Basham, The Miracle of Tongues (Old Tappen: Fleming H. Revell Company, 1973), p. 26, citing Richard DeHaan (n.p., n.n., n.d.), n. page.

⁵Don Basham, The Miracle of Tongues (Old Tappen: Fleming H. Revell Company, 1973), p. 29, citing E. Stanley Jones (n.p., n.n., n.d.), n. page.

⁶Don Basham, The Miracle of Tongues (Old Tappen: Fleming H. Revell Company, 1973), p. 29, citing E. Stanley Jones (n.p., n.n., n.d.), n. page.

⁷Donald W. Burdick, Tongues - To Speak Or Not To Speak (Chicago: Moody Press, 1973), pp. 66-67.

⁸Ibid., p. 67.

⁹John F. Walvoord, The Holy Spirit at Work Today (Chicago: Moody Press, 1974), p. 46.

¹⁰Anthony D. Palma, "The Holy Spirit In the Corporate Life of The Pauline Congregation" (unpublished, DTh dissertation, St. Louis Concordia Seminary, 1974), p. 71, footnote 138: "Lalein glossais -- to speak in tongues (I Corinthians 12:30; 13:1; 14:5, 6, 18, 23, 40; cf. Acts 2:4 *LaLein heterais glossais*; 10:46; 19:6); *Lalain glossei* -- to speak in a tongue (I Corinthians 14:2, 4, 5, 13); *gene glosson* -- kinds of tongues (I Corinthians 12:10, 28); *glossai* -- tongues (I Corinthians 13:8; 14:22); *glossa* -- a tongue (I Corinthians 14:9, 14, 19, 26)."

¹¹Ibid., Loc. cit., footnote 139: "The glossalalia both of I Corinthians and of Acts is a homogeneous phenomenon, for it is highly improbable that the associates Luke and Paul would use this identical and unique term but with disparate meanings. This is not to overlook certain problems connected with their respective treatments of the gift, however."

¹²Ibid., Op. cit., p. 72, footnote 140: "The treatment here is restricted to the character of the gift. Chapter V will discuss its role in the service of worship together with its corollary the gift of interpretation of tongues."

¹³Analytical Greek Lexicon (Grand Rapids: Zondervan Publishing House, 1972), p. 80.

¹⁴Ibid., Op. cit., p. 245.

¹⁵William G. MacDonald, Glossolalia in the New Testament (Springfield: Gospel Publishing House, 1964), p. 1.

¹⁶J. Morris Ashcraft, Tongues, ed. Luther B. Dyer, (Jefferson City: Le Roi Publisher, 1971), p. 99.

¹⁷Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33.

¹⁸Acts 1:5.

¹⁹Acts 11:15f

²⁰Ashcraft, Loc. cit.

²¹Ibid.

²²Burdick, Op. cit., pp. 50-51.

²³David Lee "Charismata" (Clayburn: Western Pentecostal Bible College, n.d.), p.28.
(meographed)

²⁴Acts 8:14-17.

²⁵Acts 9:10-17.

²⁶Ashcraft, Op. cit., p. 100.

²⁷Ibid.

²⁸Ibid.

²⁹Ibid., Op. cit., p. 101.

³⁰Stanley M. Horton, What The Bible Says About the Holy Spirit (Springfield: Gospel Publishing House, 1976), p. 138.

³¹Romans 6:6-13.

³²Acts 1:8

³³Acts 2:4f

³⁴John 7:38.

³⁵Ephesians 6:10-18.

³⁶Ephesians 5:8.

³⁷S. Horton, Op. cit., p. 150.

³⁸Donald S. Metz, Speaking In Tongues (Kansas City: Beacon Hill Press of Kansas City, 1964), p. 16.

³⁹Metz, Op. cit., pp. 16-17, making reference to John W. Walvoord, The Doctrine of the Holy Spirit (Dallas: Dallas Theological Seminary, 1943), pp. 154, 163.

⁴⁰Ibid. p. 17.

⁴¹Metz, Op. cit., p. 18, making reference to Charles Wordsworth, The Acts of the Apostles, Greek New Testament (London: Rivingtons, 1870), I, 44.

⁴²Ibid.

⁴³Dennis Bennett and Rita Bennett, The Holy Spirit and You (Plainfield: Logos International, 1971), pp. 94-95.

⁴⁴Metz, Op. cit., p. 18, making reference to Philipp Schaff, History of the Christian Church (Grand Rapids: W. B. Eerdmans Publishing Company, 1950), I, 231.

⁴⁵Metz, Op. cit., pp. 18-19, making reference to Joseph Klausner, From Jesus to Paul, trans. William F. Stinespring (Boston: Beacon Press, 1961 ed.), p. 274.

⁴⁶Metz, p. 19.

⁴⁷Ibid.

⁴⁸Burdick, Op. cit., p. 13.

⁴⁹Ibid., p. 16.

⁵⁰Ibid., pp. 16-18.

⁵¹Ibid., p. 18.

⁵²Ibid.

⁵³Ibid., pp. 18-19.

⁵⁴Ibid., p. 20.

⁵⁵Ibid., p. 21.

⁵⁶Bashan, Op. cit., p. 32 making reference to W. A. Criswell (No source cited).

⁵⁷Bashan, Op. cit., p. 32 making reference to E. Stanley Jones (No source cited).

⁵⁸Ibid.

⁵⁹Ibid. Op. cit., p. 32.

⁶⁰Ralph W. Harris, Spoken By the Spirit (Springfield Gospel Publishing House, 1973).

Don Basham, The Miracle of Tongues (Old Tappan: Fleming H. Revell Company, 1973).

⁶¹Burdick, Op. cit., p. 65.

⁶²Ralph H. Harris, Spoken By The Spirit (Springfield: Gospel Publishing House, 1973), pp. 8-9.

⁶³Ashcraft, p. 78.

⁶⁴Ibid., p. 79.

⁶⁵Charles R. Smith, Tongues in Biblical Perspective (Winona Lake: BMH Books, 1973), p. 13.

⁶⁶Ibid.

⁶⁷Ibid., p. 14 making reference to Gesenius, p. 526.

⁶⁸Ashcraft, Loc. cit.

⁶⁹Ibid., Loc. cit., making reference to Maurice Barnett, The Living Flame (London: The Epworth Press, 1958), pp. 27f.

⁷⁰Ibid.

⁷¹Ibid.

⁷²Ibid.

⁷³Ibid.

⁷⁴Ibid., p. 78.

⁷⁵Smith, p. 28.

⁷⁶Ibid.

⁷⁷Ibid.

⁷⁸Ibid., pp. 28-30 (See Kittle I, 723 and Orr, I, 177).

⁷⁹Ibid., p. 30

⁸⁰Ibid., p. 29, cf. I Corinthians 13:1.

⁸¹Smith, p. 30

⁸²Ibid., p. 31.

⁸³Ibid.

⁸⁴Ibid.

⁸⁵J. Oswald Sanders, The Holy Spirit and His Gifts (Grand Rapids: Zondervan Publishing House, 1970), pp. 124-125.

⁸⁶Smith, Op. cit., p. 39.

⁸⁷Ibid., p. 40.

⁸⁸Metz, Op. cit., p. 45.

⁸⁹Bennett, Op. cit., p. 84.

⁹⁰Carl Brumback, What Meaneth This? (Springfield: Gospel Publishing House, 1947), p. 159.

⁹¹Smith, Op. cit., pp. 47-48.

⁹²Brumback, Op. cit., p. 187.

⁹³I Corinthians 13:1; 14:2, 4, 14, 15, 16, 19, 23.

⁹⁴Romans 8:26.

⁹⁵I Corinthians 14:15.

⁹⁶I Corinthians 14:4.

⁹⁷Carol Heiden, Why Speak In Tongues and Prophecy? (Monroeville: Whitaker House, 1974), p. 33.

⁹⁸Hobart E. Freeman, Why Speak in Tongues? (Warsaw: Faith Publications, n.d.), pp. 23-24.

⁹⁹I Corinthians 12:30.

¹⁰⁰I Corinthians 14:5, 27.

¹⁰¹This view is taken in light of Romans 8:26.

¹⁰²I Corinthians 14:4, 5.

¹⁰³I Corinthians 14:22.

¹⁰⁴I Corinthians 14:21 cf. Isaiah 28:11-12.

¹⁰⁵I Corinthians 12:31.

¹⁰⁶Opinion expressed by John Sills, Pastor, in an address ("Tongues of Love") at First evangelical Church, Vancouver, Washington, March 30, 1975. (Sermon on file in writer's personal library).

¹⁰⁷Sanders, Op. cit., p. 134.

¹⁰⁸John F. Walvoord, The Holy Spirit at Work Today (Chicago: Moody Press, 1974), p. 49.

¹⁰⁹Ibid., p. 50.

¹¹⁰Ibid.

¹¹¹Ibid.

¹¹²Sanders, Op. cit., p. 112.

¹¹³Smith, Op. cit., pp. 57, 84.

¹¹⁴Smith, Op. cit., pp. 80-81, in reference to Gary Staats
view.

¹¹⁵Heiden, Op. cit., p. 108.

¹¹⁶Ibid.

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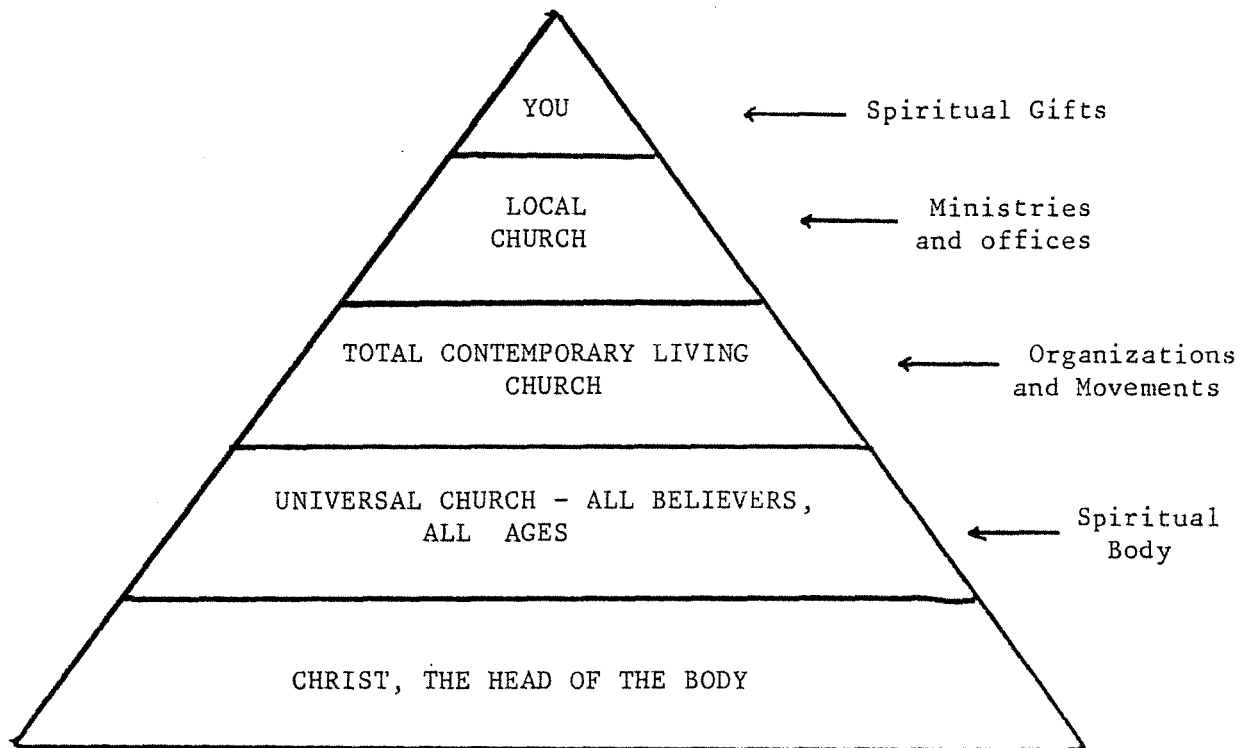
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APPENDIX

APPENDIX A

THE MINISTERING FUNCTION OF THE CHURCH

Each smaller unit in the diagram below is part of and dependent upon the next and the whole.



The Corporate use of the gifts is basic. They are not given to "turn on" an individual but to build up the total Body. Of course, believers do not use their gifts only in the church building (not to be confused with the church)), but there must be a clear connection between the exercise of the gifts and the ongoing ministry of the Total Body. Edification is the purpose, unity is the context and love is the controlling principle or attitude for the proper exercise of spiritual gifts.

APPENDIX B

CLASSIFICATION OF GIFTS

It is interesting to read learned discussions of these charismata and to note how each scholar will group them in his own way. Here for example, is one grouping:

- I. Gifts for the Ministering of the Gospel
Those listed in I Corinthians 12:8-10
- II. Gifts for the Work of the Church
Those listed in I Corinthians 12:28-30
- III. Gifts for the Ministries of the Church
Those listed in Romans 12:6-6
- IV. Gifts for the Building Up of the Church
Those listed in Ephesians 4:11

Another scholar has followed a unique outline in I Corinthians 13 and has grouped them as follows:

- I. Emotional Gifts
I Corinthians 13:1, "Though I speak with the tongues. . ."
- II. Intellectual Gifts
I Corinthians 13:2a, "And though I have the gift of prophecy, . . .and mysteries, . . .and knowledge. . ."
- III. Practical Gifts
I Corinthians 13:2b, ". . . though I have all faith, so that I could remove mountains,. . ."
- IV. Philanthropic, Sacrificial Gifts
I Corinthians 13:3, "though I bestow all my goods to feed the poor,. . .give my body to be burned . . ."

Yet another author divides the gifts into three all-inclusive categories:

- I. Gifts of Revelation
Word of wisdom
Word of knowledge
Discerning of Spirits
- II. Gifts of Power
Faith
Working of miracles
Healing
- III. Gifts of Inspiration
Prophecy
Tongues
Interpretation of tongues

Another commentator divides the gifts as follows:

- I. Basic Ministries, Gifts of Edification
Prophecy, teaching, etc.
- II. Sign Gifts for Authentication
Miracles, healings tongues, etc.

Another astute student of the Bible groups the different gifts into two categories:

I. Natural Gifts

Capacities originally found in human nature, elevated, enlarged by the gifts of the Spirit, such as:

Teaching - capacity to impart knowledge
 Healing - the physician's art
 Helps - the work of deacons and church officers
 Government - natural leadership

II. Supernatural Gifts

Prophecy
 Miracles
 Tongues

And finally, a seventh scholar categorizes them as either continuing or transitory:

I. Eleven Permanent Gifts

For the building up of the body:
 For the edification of the church (Ephesians 4:12-15):
 Apostles (in the original sense of one sent on a mission),
 prophets, evangelists, pastors, teachers, helps,
 administration, exhortation, giving, mercy faith.

II. Five Temporary Gifts

Signs to substantiate, corroborate the message:
 For unbelievers to authenticate the message (I Coringhians 14:22):
 Miracles, healing, tongues, interpretation of tongues, discerning
 of spirits.

W. A. Criswell, The Holy Spirit In Today's World (Grand Rapids: Zondervan Publishing House, 1976), pp. 154-156.

APPENDIX C

LIST OF GIFTS

Romans 12:3-8	I Corinthians 12:8-10, 28-30	Ephesians 4:11
Prophecy	Word of wisdom	Apostleship
Ministering (Helps)	Word of knowledge	Prophecy
Teaching	Faith	Evangelism
Exhortation	Healing	Pastoring
Giving	Miracles	Teaching
Government (Ruling)	Prophecy	
Showing Mercy	Discernment	
	Tongues	
	Interpretation	
	Apostleship	
	Teaching	
	Ministration (Helps)	
	Government (Ruling)	

CLASSIFICATION OF GIFTS

Speaking	Ministering/Serving	Signifying
Apostleship	Ministration (Helps)	Miracles
Prophecy	-Hospitality	Healing
Evangelism	Giving	Tongues
Pastoring	Government Ruling	Interpretation
Teaching	Showing Mercy	
Exhorting	Faith	
Word of Wisdom	Discernment	
Word of Knowledge	Miracles	
Tongues	Healing	
Interpretation		

APPENDIX D

FUNCTION OF THE GIFTS

Need	Gift	Ministry
Spiritual leadership	Word of Wisdom	Governmental, pastoral
Revelation and teaching of God's truth	Word of Knowledge	Teaching (I Cor. 12:29; Eph. 4:11; Rom. 12:7)
Overcoming obstacles, releasing the power of God to meet difficult situations	Faith	Not specifically defined but may accompany a variety of ministries. Probably especially connected with the ministry of intercession
Physical well-being of God's people	Gifts of Healings	Ministry of physical healing. May accompany other ministries such as evangelistic and pastoral also. (James 5:15).
Mighty deeds of power to convince the unbelievers	Working of Miracles	Associated with the ministry of workers of miracles, apostles, and evangelists (Acts 19:11, 12; 8:6,13; I Cor. 12:28)
Protection from deceivers and ability to discern in the hearts of men that which is hidden to the natural eye	Discernment of Spirits	Not definitely assigned; logically accompanies pastoral, governmental, evangelistic ministries, though it may appear elsewhere
Edification, exhortation and consolation	Prophecy	Associated with ministry of prophets, preachers, evangelists, all others who participate in Spirit inspired utterance
Inspiration and spiritual help in worship, praise, and intercession	Tongues Interpretation of tongues	Inspire and build up the individual Inspire and build up the church.
Supplemental ministries	"Helps" not clearly defined	Helps,, I Cor. 12:28, i.e., ministering, Rom. 12:7; giving and showing mercy, v.8. See I Cor. 12:21-25

The writer is not in total agreement with the foregoing association of Gifts with needs and ministries. It is correct that the Word of Wisdom is needed in special occasions where spiritual direction is required. However, Hodge's presentation suggests that the Word of Wisdom is always functionable in spiritual leadership. Furthermore, the association of the Word of Knowledge with teaching is questionable also. Illumination of God's truth is not dependent on the gift of the Word of Knowledge even though both the gift and illumination depend on the element of revelation.

Melvin Hodge, Spiritual Gifts (Springfield Mo.: Gospel Publishing House, 1964).

APPENDIX E

Nine Gifts And Their Human Counterpart

POSITIVE:	NEUTRAL:	NEGATIVE:
God's gift of the Holy Spirit	Some human counterparts	There is also a satanic counterpart to each gift
Word of Wisdom	human wisdom, psychology	The satanic counterparts are forgeries of the gifts of the Spirit. Thus someone may magically effect a cure (healing) or may spontaneously speak another language (tongues) through satanic energy. Each of the gifts of the Spirit may be counterfeited.
Word of Knowledge	human knowledge	
faith	positive thinking	
gifts of healings	medicine	
working of miracles	technology	
prophecy	electronic communications, prediction of wars, hurricanes, earthquakes	
discerning of spirits	psychoanalysis	
speaking in tongues	learning foreign languages	
interpretation of tongues	interpretation of languages	

Douglas Wead, Hear His Voice (Carol Stream: Creation House, 1976).

APPENDIX F

Few Mistaken Views Concerning The Word Of Wisdom

1. It is confused with a high degree of intellectual or moral efficiency, as displayed, for instance, by the Anglican bishops in their recent task of overhauling their Prayer Book. With every desire to respect those estimable men it must be said that, however spiritual may have been their aim or helpful the result, such work is entirely the product of human effort. The task and their book is a humanly devised book. Their human efforts may or may not have been sanctified efforts. They may or may not have been aided in their human efforts by the Spirit of God. But their work was certainly not an example of the operation of this supernatural Gift of the Word of Wisdom. Albeit it is claimed as such in ecclesiastical quarters. Similar claims are of course made for the rubrics and breviaries of Romanism; claims that are summarily set aside by Anglican theologians. Or can the Modernist bodies claim an operation of this or any blessed Gift of the Holy Spirit, or even any degree of divine aid at all, in the preparation, say, of a new Hymn Book that expunges fundamental Atonement hymns and multiplies hymns that encourage unscriptural self-righteousness? Yet such a claim is undoubtedly made in Modernistic circles.

The Gifts of the Spirit are not to dictate the terms of hymns or prayers or to aid in ecclesiastical refinements. The Word of God and sanctified intelligence are sufficient for these things. A Word of Wisdom is a miracle. A supernatural operation of God's Faculty of Wisdom. It was not Paul's wisdom, though he was a wise man, that told him the details of the Coming of the Lord as recorded in 1 Thessalonians iv, 16; nor was it his mighty knowledge of the Scriptures; it was a Word of Wisdom. Natural ability, intellectual efficiency, moral quality, do not operate in the Word of Wisdom.

2. The Word of Wisdom is confused with deep spiritual insight and unusual understanding of the more mystical parts of God's Word or the sublimities of the gospel.

As has been said before, believers may have revelation on the Scriptures without possessing any of the Gifts of the Spirit, or even without receiving the Baptism in the Spirit. The Gift is not for the unfolding of God's revealed will in His Word, but for the unfolding of His unrevealed will, and the declaration of His hidden purposes, apart from His Word. It is not a gift of utterance but of revelation. It is not a gift of exegesis. Utterance may be divine. So may be exegesis. But they are not of the Nine Supernatural Gifts. Matthew Henry's gift as an expositor was not the Gift of Wisdom or of Knowledge. It was a gift of teaching involved in his office as a "Teacher" (Eph. iv, 11).

The Gifts are not for Bishops and Doctors of Divinity and "Reverends." They are for believers; degreed or not degreed; ordained or not ordained: artisans, warehousemen, tradesmen, labourers, housemaids, charwomen, peasants, fisherman, carpenters, you, me.

3. It is confused with administrative wisdom, say, such as is found in the President of the Methodist Conference. But such wisdom is regularly found in the cultured natural mind, the same wisdom (sanctified, if you will) that runs a successful business or institution in the world. The ability to govern in divine things is a special supernatural endowment quite apart from any of these nine Gifts of the Spirit, and even independent of natural gifts: "Governments" (1 Cor. xii, 28). The blessed Carpenter of old by supernatural endowment made a better fisherman than the experts Peter and John. The beloved tentmaker by

the same supernatural gifts made a better mariner than the governor of the vessel upon which he was a prisoner. So Peter the fisherman made a better spiritual organizer than the learned priests and scribes.

4. It is confused with divine wisdom. Supernatural Wisdom is divine, but not all divine wisdom is supernatural. "The fear of the Lord is the beginning of wisdom." But that wisdom is not the supernatural Gift, producing literal miracles.

The comparison in 1 Corinthians i, ii and iii is not between natural wisdom and supernatural wisdom, but between human wisdom and divine wisdom. Between "man's wisdom" and "the wisdom of God" (1 Cor. ii, 4, 7). Divine wisdom is not associated necessarily with human wisdom, but likelier with human "foolishness" (1 Cor. i, 21). That is the argument of these chapters. The gift of "foolishness" rather than the gift of "wisdom" is associated with divine wisdom. That is, God does not meet the world's wisdom with a larger measure of the same order (1 Cor. i, 27): He meets it with divine wisdom, which has all the appearance of foolishness to men. This divine Wisdom Christ Jesus is "made unto us." But this is not the divine Miracle-Wisdom of the Word of Wisdom. It has no more, indeed, of the literal miraculous about it than Righteousness or Sanctification or Redemption, those other blessed phases of divinity which Christ Jesus is equally "made unto us" (1 Cor. i, 30). The Word of Wisdom is not only divine, that is, opposed to human wisdom: it is also supernatural, miraculous, that is, opposed to natural, non-miraculous wisdom. The wisdom in 1 Corinthians ii, 6, 7, is the wisdom of the gospel conveyed under divine inspiration. The Word of Wisdom is a glance, so to speak, into the hidden realm of God's future plans and purposes.

5. It is confused with "wiseness" or prudence or discretion or sagacity in word or act. That wisdom, for instance, which originates the Proverbs or lives by them. Take Proverbs x, 4. "The hand of the diligent maketh rich." That is not supernatural wisdom. It is natural wisdom divinely inspired, divinely authorized and divinely recorded. It is inspired and sanctified "common sense." Many godless nations have such wise sayings, and many godly men quite apart from the Bible have written such. In their case it is wisdom inspired only by the human spirit, a force which is by no means inactive either in the sanctified or the unsaved. "Why even of yourselves judge ye not what is right?" said the Lord Jesus. Natural wisdom is divinely authorized but it is the reverse of supernatural. It is God's Spirit of God's Faculty that are operative in the Word of Wisdom. "Wiseness" may or may not be divine. A Word of Wisdom is both divine and miraculous. The "wisdom" that James says we are to ask of God is general wisdom in the things of God. Solomon's wisdom was a divine increase of natural wisdom, sanctified, as the classic instance of it recorded by the Holy Ghost will show (1 Kings iii, 16). A Word of Wisdom (or rather, Knowledge) would have shown him without experiment the mother of the child. His divinely given natural wisdom conceived the plan of dividing the living child. It was a faculty of wisdom Solomon received of the Lord. "I have given thee a wise and an understanding heart." That wisdom was no more supernatural than the riches that God gave him at the same time. The Word of Wisdom as interpreted by the commentators is only a degree of human wisdom. The Wisdom of the Spiritual Gift is an expression of the divine Faculty, a flash of the rotary-light of God's Wisdom in the pitchy darkness of natural wisdom.

APPENDIX G

CHAPTER 2

The Nature of Tongues



Throughout the Church Age Biblical scholars have held contrasting opinions as to the nature of the tongues utterances described in the New Testament. Many, emphasizing that at least in Acts 2 foreign language elements were clearly involved, have concluded that the gift of tongues was always a miraculous speech in a foreign language. Others, impressed by the statements in 1 Corinthians 14 that no one ever understood a tongues utterance (v. 2) and that the mind was not being exercised (vv. 14-19), have concluded that tongues were always a kind of unintelligible gibberish. Unfortunately, some proponents of this view consequently decided that Luke's explanation of the events of Pentecost was inaccurate. Still other scholars have asserted that the 1 Corinthians tongues were not foreign languages and were unintelligible, whereas the Acts 2 tongues consisted of clear discourses in foreign languages. One thing is clear: when spiritually-minded and capable scholars hold such diverse opinions, only prejudice and false pride can lead to hasty conclusions.

This chapter will present evidences that the New Testa-

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ment indicates that tongues always consisted of unintelligible utterances, not "languages" in the normal sense of that word, but that words and phrases of foreign languages *could* occur in any such utterance. The mechanics or methods by which this is accomplished will be discussed in later sections.

Did God Err?

The most common view among evangelicals, and that which was formerly held by this writer, is that in the genuine gift of tongues God miraculously caused a person to speak in a real language he had not learned in order to convey a message to speakers of that language. This means that the genuine gift involved a definite miracle.

Yet it is clear that in writing to the Corinthians Paul was seeking to correct the *misuse* of a legitimate spiritual gift. He did not suggest that some had a real gift whereas others had a substitute or were imitating. He granted that the speaker was praying with his spirit, giving thanks well, and edifying himself (1 Cor. 14:2, 14-17); he was just not edifying others. Paul's point was that the Corinthians were misusing the gift—speaking in tongues at the wrong time and wrong place. Practically every author admits this.

The contradiction should be apparent. If speaking in tongues involved a supernatural speech in a real language, then every such utterance required a direct miracle by God. This would mean, in the case of the Corinthians, that God was working a miracle at the wrong time and wrong place! *He* was causing that which He was directing the Apostle Paul to curtail!

It will not do to say that the gift of tongues was a *permanent* endowment of ability to speak in an unlearned foreign language. There is no Biblical precedent for anyone being given a "store" of miraculous divine

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power. In fact, this is inconceivable. A divine miracle, by definition, requires a direct and immediate exertion of divine energy. Paul was apparently endowed with all the spiritual gifts, certainly the gift of tongues (1 Cor. 14:19), yet he did not have permanent power to work miracles. They were all done when and as *God* did them. Though Paul had the gift of tongues, he preached to the Gentiles in the common Greek, not in their native languages or dialects. When the people at Lystra, impressed by a miracle, began to worship Paul, it is clear that he did not understand the "speech of Lycaonia," and apparently his own speech had been misunderstood (Acts 14:6-18).

The tongues at Corinth, though they were really tongues, were not miraculous, because God cannot err by working a miracle at the wrong time and place.

The Uniqueness of Pentecost

No Christian should ever lose sight of the uniqueness of Pentecost. Just ten days earlier Jesus had told the apostles that they would receive power when the Holy Spirit would "come upon them" (Acts 1:8). Accordingly, as the apostles waited they anticipated something unusual. When the Day of Pentecost arrived, the twelve apostles (not the 120 disciples who had met earlier to elect Matthias as a replacement for Judas) were in the upper room. Suddenly they heard the sound of a rushing, mighty wind, and tongues of fire descended and sat upon each of the twelve. Then the Holy Spirit caused them to speak in tongues. This unusual sound quickly attracted a crowd, the various members of which were able to recognize ascriptions of praise to God in their native languages.

Pentecost can no more be repeated than can the crucifixion and resurrection of Christ. This unique occasion is properly called the birthday of the Church. On this day

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baptism with the Spirit was begun. Spirit baptism is the divine ministry which places one in the Body of Christ, the Church. The wind and fire were unique to that occasion. Likewise, it is *possible* to consider the tongues on that occasion as uniquely miraculous or as at least *containing* a miraculous element not later repeated. Due to the singularity of Pentecost this possibility should never be denied. On the other hand, no one would say that Peter's speech which followed was "miraculous," though the Holy Spirit caused it and guided Peter's thoughts. Perhaps the same statements can be made regarding the tongues utterances. This possibility will be explained in succeeding sections.

Lexical Authorities

Because the Greek word *glōssa* ("tongue") sometimes means "language," some have argued that in tongues passages this must be its meaning. It is striking, however, that *every* Greek lexicon, or dictionary, states that the word is also used for unintelligible ecstatic utterances. All of the standard lexical authorities have so understood tongues. It just is not true that when the word does not refer to the physical organ it must refer to a language spoken by some group of individuals.

The Common Conception

There can be no question that in Greek literature during the Apostolic Age, the concept of "speaking in tongues" was understood as "speaking unintelligibly," not as speaking in a foreign language. One example is a story about Job's daughters. The apocryphal *Testament of Job*, written by a Jewish author, probably dates from shortly after the Maccabean period. There were revisions, probably by a Jewish Christian, sometime during the first two centuries of the Christian Era. This fictitious work

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records that Job gave each of his three daughters a magic girdle. The first put hers on and "immediately became outside her own flesh . . . and received another heart so as no longer to think the things of the earth, she spoke out . . . in the tongue of the angels" (See Kittel, I, 723, and Orr, I, 177). (The words "spoke out" are a translation of the same word rendered "utterance" in Acts 2:4.) The second daughter spoke in the "language [*dialektos*, as in Acts 2:6] of principalities," and the third spoke in the "language of cherubim." All three, in these differing angelic languages, were singing (same word as in 1 Cor. 14:15) and blessing God and telling of "the wonderful works of God" (same phrase in Acts 2:11).

Because they were unintelligible, tongues were often conceived of as a heavenly or angelic language. Some people today think the same thing about their own tongues. Apparently some of the Corinthians, also, knowing that their tongues were unintelligible, believed that they were speaking in an angelic language. Paul responded, "Even though I *should* speak [which I do not] in [all] the languages of men and of angels," without love it would not be profitable.

Tongues in Mark 16:17

As one of the signs associated with the apostolic ministry, our Lord predicted, "They shall speak with new tongues." The word "new" here (*kainos*) stresses the concept of *difference*, or newness in *quality* (Abbott-Smith, p. 226). This would certainly be more appropriate for describing unintelligible ecstatic utterances than existing foreign languages. An even more significant problem for the foreign language view is the questionable textual status of this word. It is omitted in Codex Ephraemi Rescriptus and a number of other important manuscripts. The important manuscripts Vaticanus and Sinaiticus are

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not witnesses against this omission since they omit the whole passage. The great textual scholars Westcott and Hort relegated this word to their footnotes.

Consequently, it is possible that Jesus only said, "They shall speak in tongues." If this is the case, tongues *must* be understood as ecstatic utterances. The statement, "They shall speak in languages," would be nonsense, since people always speak in languages.

Tongues in 1 Corinthians

There are numerous evidences in 1 Corinthians 12–14 that the tongues mentioned were not real languages. It is not possible in a work of this size to present all of them. Only a few of the major evidences will here be outlined.

1 Corinthians 13:8.—This verse simply states that "Tongues . . . shall cease." The language view asserts that the word "tongues" (*glōssa*), when not referring to the physical organ, always means "languages" (Bellshaw, p. 147). But the statement, "Languages shall cease," would be difficult to understand and apparently untrue. The statement, "Unintelligible ecstatic utterances shall cease," would make good sense.

Of course the passage is speaking of spiritual gifts, and the statement, "The gift of speaking in unlearned languages shall cease," would be just as understandable as the statement, "The gift of speaking in unintelligible ecstatic utterances shall cease." The point is simply that it cannot be said that the Greek word *glōssa* must in references to tongues always be translated "languages."

1 Corinthians 14:2.—According to Paul, no one could understand a person speaking in tongues. This is an absolute statement, with no qualification. Those holding the language view must insert a qualifying phrase such as, "No man *present at the service* understands him"

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(Gromacki, p. 63).

The word "unknown."—The word "unknown" in chapter 14 is an insertion by the King James translators. Believing that tongues were always foreign languages, they were compelled to insert this word to indicate an "unknown" foreign language—that is, one which the speaker had not learned. In fact, anyone who holds the language view *must* make such a textual or at least conceptual emendation to the text. The words of the New Testament, as they stand, will not allow the language view. For example, in 14:2 Paul states that "he that speaketh in a tongue speaketh not unto men." If "tongue" meant a foreign language, the statement would read, "He that speaketh in a *language* speaketh not unto men." This would be difficult to understand, since the primary purpose of language is for communication among men. The language view cannot stand unless a qualifying adjective is inserted in the text.

On the other hand, all of Paul's statements harmonize perfectly with the view being presented. If to speak in a tongue means to speak in an unintelligible ecstatic utterance, the statement would read, "He that speaketh in an unintelligible ecstatic utterance speaketh not unto men." This makes perfectly good sense.

The Interpreter.—If the language view is true, God made another mistake in addition to the mistake of working a miracle at the wrong time. If tongues involved miraculous speech in a foreign language, their purpose was to convey a message; otherwise, the miracle was pointless. But why would God cause someone to speak in a language not understood by anyone present? Did He make a mistake? Did He therefore have to work *another* miracle to give a miraculous translation to some "interpreter"? How could a foreigner be impressed by such?

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Why didn't God just cause the speech to be in the foreigner's language?

The Corinthian tongues, though not edifying, were never challenged as not genuine even when not interpreted; therefore, their purpose was not to convey a message. Also, if the gift of interpretation involved a miraculous translation, why was it not granted on other occasions, as when Paul and Barnabas did not understand "the speech of Lycaonia" (Acts 14:11)?

The interpreter was not a translator. No one, not even the interpreter, "understood" the utterances (1 Cor. 14:2). (This does not deny that words or phrases could be recognized, but the speech was essentially unintelligible.) Paul's terms *can* sometimes be used of the act of translation, because a translation is an explanation. The specific word for translating, however, is never used with reference to tongues. This word occurs eight times in the New Testament, always with the meaning "translated." Mark 15:34 is an example: "*Eloi, Eloi, lama sabachthani?* which is, being *translated*, My God, my God, why hast thou forsaken me?" Paul strictly avoided this word, because the interpreter did not translate, rather he gave his impression of the nature and significance of the emotions expressed by the tongues speaker (Alford, p. 580; Godet, II, 266; Kittel, II, 665).

Tongues speaking *never* edified anyone but the speaker (14:4). Even if his utterance was interpreted by another, it was the interpreter who edified, not the tongues speaker. The only way a tongues speaker could edify was to interpret his own utterance. Then it was the interpretation, not the tongues speech, that edified (14:12-13).

Private tongues speaking.—It is *possible* that Paul spoke in tongues in private (14:18-19), and he positively in-

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structed tongues speakers to speak privately, to themselves and to God only, when no interpreter was present (14:28). Again, if tongues were a miraculous speech in a foreign language, why speak to oneself? And what would be the purpose of such a miraculous speech to God? Could not God understand gibberish, or just thoughts, as well as a foreign language? If tongues were foreign languages, it would be reasonable to assume that they were for the purpose of conveying a message to those who understood the language miraculously spoken.

Nonuse of the mind.—In 1 Corinthians 14:14-19 Paul describes tongues speaking as an exercise in which one's "spirit" (probably best understood here as "emotions") is involved, but in which the mind is "unfruitful." He contrasts speaking with the mind (that is, intelligibly, as the result of conscious thought) with speaking unintelligibly and thereby exercising one's "spirit" only. Those who hold the language view generally state that the speaker was thinking in one language but God miraculously caused the utterance to come out in another. To the contrary, this passage indicates that the speaker's mind was not being exercised.

The gifts of prophecy and tongues were in many ways similar. The major difference was that prophecy involved the use of the mind, whereas tongues did not. The prophet spoke rationally in words which both he and his hearers understood; the tongues speaker's utterance was not understood by either the speaker or his hearers. This is why, in the list of gifts in 1 Corinthians 12:8-10, the gift of tongues is classified as a *different kind* of gift from the gift of prophecy. It differed in that the mind was not being employed. Careful students should note that this passage lists gifts rather than various kinds of persons. It is suggested that the use of the dative or instrumental case in the Greek should be translated "*by* one . . . *by*

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another similar . . . *by* another of a different kind," rather than "*to* one," and so on.

Tongues in Acts 2

As stated earlier, due to the exceptional circumstances of the Day of Pentecost it is conceivable that the tongues on that occasion involved a miracle not included in any other appearance of the phenomenon. No Christian should deny that foreign language elements were at least included in the tongues on that occasion, but there are indications in the text itself that this may not have been *all* that was involved in those tongues utterances. Most of the scholars who wrote on this subject during the first third of the twentieth century held the view herein suggested. It is the writer's conviction that with the more widespread growth of Pentecostalism, the language view became popular among evangelicals who opposed tongues because it so clearly rules out modern tongues. The following considerations will lead to the conclusion that though the Holy Spirit caused the disciples to speak in tongues, their utterances were not necessarily "miraculous," and though any tongues speech might contain words and phrases of foreign languages, the bulk of all such utterances was unintelligible. (The possibility of foreign words and phrases appearing in any tongues utterance will be discussed later.)

The charge of drunkenness.—The author has visited foreign countries and has lived and worked among those who speak another language, but has never known anyone to be accused of drunkenness simply because he spoke in a foreign language. People recognize the existence of other languages and do not consider drunkenness as the explanation for foreign language speech. Especially where the language is recognizable to the

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hearer would such a thought be alien. If one should hear a straightforward lecture in his own language, the opposite of drunkenness would be presumed. If it was known that the speaker did not know the language he was speaking, this would make the charge of drunkenness even more incredible. Such an event would call for an explanation involving the miraculous—requiring either Satanic or divine power. Neither was suggested by the hearers at Pentecost. They suggested drunkenness (v. 13).

The charge of drunkenness would seem to indicate that there was something very unusual about the speech of the apostles. Peter, who did not hesitate to rebuke his hearers in scathing terms when they were clearly blamable (v. 23), did not rebuke them at all for this charge. He merely responded, "These are not drunken, as ye suppose, seeing it is but the third hour of the day" (v. 15).

The verb "*laleō*."—Acts 2:4 states that the apostles "began to *speak* with . . . tongues." The verb "*speak*" (*laleō*) used here and in every other reference to tongues speaking is very significant. Lexical authorities are unanimous in pointing out a distinction between the synonyms *laleō* and *legō*. *Laleō* refers simply to the fact of utterance, whereas *legō* refers to rational or logical expression (Kittel, Trench, Arndt and Gingrich, Moulton and Milligan, *et al.*). In classical Greek *laleō* commonly means to "prattle" or "babble," and in compounds this is always its meaning—the opposite of normal or rational speech (Kittel, IV, 3, 76). The Scriptural phrase, "He spake . . . saying" (Mt. 13:3; Lk. 24:6-7 and others) illustrates the usage of these words. The first word, "spake" (*laleō*), simply indicates that He opened His mouth and made utterance. The second word, "saying" (*legō*), points to the content of what was said. Trench was convinced that there is no "passage in the New Testament where the

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distinction between them has not been observed" (p. 288).

The use of these terms in Acts 2 is instructive. In every case where the utterances of the tongues speakers are described, forms of *laleō* are used (vv. 4, 6, 7, 11). In every case where the words of the hearers are described, forms of *legō* are used (vv. 7, 12, 13). These words were chosen by the Holy Spirit, and the change in terminology was purposeful. The interchanging of words, with the fact that *legō* is never used for tongues speaking, certainly favors the view that tongues were ecstatic utterances, mostly unintelligible, and not rational expressions.

Strange tongues.—In the Authorized Version, Acts 2:4 says that the apostles began to speak with "other" tongues. The word "other" is *heteros*. It means "another of a different kind." Trench insisted that the difference it designates is always a difference for the worse (p. 360). It is better to say that it *generally* indicates inferiority but *always* indicates a marked difference. The synonym *allos* means "another of the same or similar kind."

Probably the most familiar passage contrasting these two terms is Galatians 1:6-7. There Paul expressed his wonder that the Galatians were so quickly moving from the true gospel to a "different" (*heteros*) gospel, which was not "another" (*allos*) gospel, for there is no "other" (*allos*) gospel. One may preach a "strange" or a "different" gospel, but he cannot preach "another" gospel!

Similarly, our Lord was led away with two "others," criminals, to be crucified (Lk. 23:32). The word is *heteros*. The use of *allos* here would actually have been blasphemous. When Jesus promised to send the Holy Spirit, He called Him "another" Comforter of the same nature (*allos*), not a "different" kind (Jn. 14:16). When Jesus walked with the two disciples on the road to Emmaus, He appeared in a strange (*heteros*) form so that

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they did not recognize Him (Mk. 16:12). Likewise, in Jude 7, Sodom and Gomorrah and the angels that sinned are accused of going away after "strange" (*heteros*) flesh, not just "other" flesh.

The distinction between these terms always holds good, though there is one reference which at first glance appears to contradict this. In 1 Corinthians 14:21 Paul uses *heteros* in a compound word to describe the speech of the Assyrians as referred to by Isaiah. According to Trench (p. 360) and others, however, the term *hetero-glōssa* really means "a barbarous tongue," indicating inferiority and contempt. Even here the major emphasis is upon unintelligibility. The normal way to say "another tongue" was by *alloglōssa*, as in the Greek translation of Ezekiel 3:6.

If Luke (a Greek) had meant that the apostles spoke in "other" languages, he would have used *allos*. But under the guidance of the Holy Spirit he chose to say that they spoke in "different" or "strange" (*heteros*) languages. Trench concluded properly that by the choice of this term the Holy Spirit was designating the tongues as "quite different in kind from any other speech of men" (p. 359).

Spirit-caused utterance.—Acts 2:4 states that the apostles began to speak in tongues "as the Spirit gave them utterance" (A.V.). The word translated "utterance" (*apoptheggomai*) is not a noun, but an infinitive. It is a compound word with the basic meaning "to produce a sound" or "to call out loudly." The preposition (*apo*) intensifies this concept, suggesting an impassioned utterance or one with unusual fervor and enthusiasm.

The word occurs two other times in the New Testament. In Acts 2:14 it introduces Peter's Pentecostal sermon; he "lifted up his voice and spoke fervently to them." Paul once spoke with such fervor that Festus

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accused him of being mad with much learning (Acts 26:25). Paul's defense was, "I am not mad . . . but *fer-vently speak* the words of truth and soberness."

In extrabiblical literature this word was used to describe the "inspired" utterances of diviners. Moulton and Milligan cite three occurrences of the word in Vettius Valens where it designates irrational or unintelligible speech. It is stated that the speakers' minds had "fallen away," they were overcome with "madness," and they spoke in "ecstasy" (p. 72). *Apoptheggomai* was almost a technical term for describing the speech of oracle-givers, diviners, prophets, exorcists, ecstasies, and other "inspired" persons (Kittel, I, 447; Arndt and Gingrich, p. 101). The basic idea is "an unusual utterance by virtue of inspiration." Though the word obviously cannot be limited to unintelligible speech, it is certainly appropriate for such. Its usage in Greek literature, in fact, definitely suggests a connection with ecstatic, often unintelligible, utterances.

The context here in Acts 2, with what is said about tongues in 1 Corinthians, supports this concept. The following translation is thus entirely plausible: "They began to speak in strange tongues as the Spirit gave [caused] them to speak ecstatically."

An unnecessary miracle.—It was not necessary for the Jews dwelling in Jerusalem on the Day of Pentecost to be addressed in their native languages. They understood Peter's speech in Aramaic, and it was his speech that brought three thousand to salvation—not the tongues utterances. The response to the tongues utterances was not belief, but the charge of drunkenness. Ecstatic utterances would have served the same purpose as a miraculous foreign language speech, that is, they were simply a sign to call attention to an unusual "inspirational" experience. Only Peter's explanation, in Aramaic, clarified the

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matter.

It should also be observed that the tongues speaking began *before* any outsiders arrived. The crowd was apparently attracted by this sound (v. 5). Miraculous speech in a foreign language when no foreigners were present would seem to be unnecessary.

Essential Identity

It has been demonstrated above that in Luke's description of the Pentecostal tongues there are indications that they were not just straightforward lectures in foreign languages. The tongues in Corinth were clearly ecstatic and unintelligible, though there is an indication in 1 Corinthians that they also may have included occasional foreign words or phrases. This is all that need be asserted with regard to the Pentecostal tongues. Apart from compelling evidence to the contrary, it should be assumed that all cases of Biblical tongues were essentially identical. There is no such evidence.

The following considerations lend further support to the conclusion that all Biblical references to tongues should be understood as describing an essentially identical phenomenon.

(1) 1 Corinthians was written about A.D. 55 and Acts about A.D. 63. It would seem strange that Luke would use the same terminology (particularly *glōssa* and *laleō*) for the phenomenon which Paul had already discussed so thoroughly if by it he was describing a different experience.

(2) The close association of Luke and Paul (2 Tim. 4:11) would make the preceding point even more meaningful.

(3) While Paul was at Ephesus he wrote to the Corinthians (1 Cor. 16:8), yet nowhere in his lengthy instructions did he suggest that their tongues were in any

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way different from those he witnessed upon his arrival at Ephesus (Acts 19).

(4) Nothing in Luke's account of the Ephesian tongues in Acts 19 suggests that they differed from those he described earlier in his book.

(5) The tongues in Acts 10 were certainly essentially identical to those in Acts 2, for Peter stated that "the Holy Spirit fell on them as on us at the beginning" (11:15) and they received a "like gift" ("equal") to that received by the apostles at Pentecost.

(6) The Gospel of Mark was written after the events of Pentecost were well known, and perhaps after 1 Corinthians and Acts had been circulated for several years. In his translation of Jesus' prediction about tongues in association with the apostolic ministry, Mark employed the same verb and noun used by Paul and Luke. He gave no hint that the tongues predicted by Jesus were any different from either those witnessed at Pentecost or those witnessed later.

Conclusion

All the evidence suggests that Biblical tongues were in all cases ecstatic utterances and essentially unintelligible. Any such utterances (today as well) may occasionally have included foreign words or phrases, but these were only bits and pieces in the mass of unrecognizable sounds. As will be demonstrated later, this phenomenon is psychologically explainable. Only on the unique occasion of Pentecost is there clear warrant for assuming that the Holy Spirit guided in the choice of the recognizable phrases.

Charles R. Smith, Tongues In Biblical Perspective (Winona Lake: BMH Books, 1976), pp. 25-40.

APPENDIX H

Dr. Anthony Palma presents a different opinion as to whether or not heathen phenomenon of speaking in tongues can be compared to the Christian experience of the same.

(Photocopied)

Speaking in tongues

The phenomenon of speaking in tongues is expressed by Paul in a number of different ways.¹³⁸ The most common of these--lalein glōssais--is a technical term of the New Testament, and indications are that it occurs nowhere else in Greek literature.¹³⁹ We are therefore compelled to

¹³⁵BAG, p. 163; cf. Weiss, p. 300.

¹³⁶How, for instance, did Peter know that Ananias had withheld part of the money (Acts 5)?

¹³⁷Supra, p. 55. Cf. Weiss, p. 300. He associates the gift of a word of wisdom with didachē (6:5; 16:19; Col. 1:19; 3:16; 4:5). Others would connect both of these "word" gifts with the gift of teaching (Kurt Stalder, Das Werk des Geistes in der Heiligung bei Paulus [Zurich: EVZ Verlag, c.1962], p. 90; Bultmann, *Theology*, I, 154).

¹³⁸lalein glōssais--to speak in tongues (1 Cor. 12:30; 13:1; 14:5,6,18,23,40; cf. Acts 2:4 [lalein heterais glōssais]; 10:46; 19:6); lalein glōssēi--to speak in a tongue (1 Cor. 14:2,4,5,13); genē glōssōn--kinds of tongues (1 Cor. 12:10,28); glōssai--tongues (1 Cor. 13:8; 14:22); glōssa--a tongue (1 Cor. 14:9,14,19,26).

¹³⁹The glossolalia both of 1 Corinthians and of Acts is a homogeneous phenomenon, for it is highly improbable that

examine the biblical evidence to gain an understanding of the nature of this gift.¹⁴⁰

Attempts have been made to find a direct correlation with Grecian cults. "A vigorous infiltration of ideas and customs from pagan Asia Minor is obvious."¹⁴¹ The ecstasy of the Pythia is often cited as a parallel to speaking in tongues inasmuch as the woman, possessed by the god, breaks into uncontrolled speech. Others seek to establish a link with the cult of Bacchus. The subjects are completely beside themselves; their ejaculations are involuntary; they emerge from the trance-like state with no recollection of what has happened.

Yet the New Testament writers refrain from using the words mantis, manteuomai, mainomai when speaking of the prophet or the glossolalist--words "whose employment would tend to break down the distinction between heathenism and revealed religion."¹⁴² In classical Greek, for instance, the prophētēs is superior to the mantis (Plato, Timaeus,

the associates Luke and Paul would use this identical and unique term but with disparate meanings. This is not to overlook certain problems connected with their respective treatments of the gift, however.

¹⁴⁰The treatment here is restricted to the character of the gift. Chapter V will discuss its role in the service of worship, together with its corollary the gift of interpretation of tongues.

¹⁴¹P. Volz, Der Geist Gottes (Tuebingen: Verlag von J. C. B. Mohr [Paul Siebeck], 1910), p. 197.

¹⁴²Richard Chenivix Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948), p. 19.

71E), for he interpreted the oracles of the mantis which had been given in a frenzied state. When the word manteu-omai does occur in the New Testament, it is with reference to the slave girl who brought her owners much gain by "soothsaying" (Acts 16:16). But Paul, the apostle and prophet, found it necessary to exorcise the spirit which possessed the girl. It is difficult to find a clearer disjunction of manteuomai and prophēteuō than exists here.

The crux interpretum is found in 1 Cor. 14:23: "If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad (mainesthe)?" Glossolalia can indeed be identified phenomenologically with madness, or the frenzied state. But Paul here states, "If all speak in tongues . . . you [plural] are mad." The proscription is against all, at one time or in rapid succession, speaking in tongues--with the clear implication that no interpretations are given. It is under these conditions that the charge of madness¹⁴³ may be brought against them. It is instructive that in Acts 26:24-25 mainomai is opposed to apophtheqgomai--"to speak out or declare," with a connotation of boldness or loudness or enthusiasm.¹⁴⁴ Instructive as well is the fact that this latter verb occurs in Acts 2:4

¹⁴³I.e., "being possessed" (Barrett, p. 326).

¹⁴⁴Johannes Behm, "glōssa, heteroglōssos," TDNT, I, 724.

(the Spirit gave them "utterance") and in Acts 2:14 (Peter lifted up his voice and "addressed" them).

Attempts are also made to establish a link between the New Testament glossolalist and the "ecstatic fervour" of early prophets of the Old Testament, "who seem to be robbed of their individuality and overpowered by the Spirit (cf. 1 Sam. 10:5ff.; 19:20ff.; also 1 Kings 18:29f.)" ¹⁴⁵ The prophets of 1 Sam. 10:5-6 are cited as glossolalists; "it may be supposed from the context that they shouted in ecstasy, i.e. were 'speaking in tongues.'" ¹⁴⁶ In addition, the statement of Is. 28:10 is often elicited as an example of glossolalic speech. ¹⁴⁷

Phenomenological similarities do indeed exist between the foregoing instances in pagan and Israelite history and the New Testament concept of glossolalia. Yet

there was no experience we know of in ancient times which is not clearly differentiated from speaking in tongues, and in several ways. First, tongue-speech is not a frenzy; it can usually be controlled Second, a loss of consciousness or the state of trance, is not a necessary part of the experience And, last, tongue speaking always requires interpretation, and the ability to interpret can be given. ¹⁴⁸

¹⁴⁵ Ibid. Attention is also directed to the prophet who fired Jehu's revolt, especially since he is called a "mad fellow" and reference is made to "his talk" (2 Kings 9:11).

¹⁴⁶ Maurice Barnett, The Living Flame (London: The Epworth Press, 1953), p. 28.

¹⁴⁷ tsaw latsaw tsaw latsaw, qaw laqaw qaw laqaw, z^e'ir sham z^e'ir sham. Ibid., pp. 28-29.

¹⁴⁸ Morton T. Kelsey, Tongue Speaking (Garden City: Doubleday & Co., Inc., 1964), pp. 141-142.

Anthony Palma, "The Holy Spirit In The Corporate Life Of The Pauline Congregation" (unpublished, DTH dissertation, St. Louis Concordia Seminary, 1974), pp. 71-74.