

# The HOLY SPIRIT

A Pentecostal Perspective



Anthony D. Palma  
Foreword by George O. Wood

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# ***Contents***

Foreword

Preface

Notes and Abbreviations

Introduction

## **PART 1: GENERAL PNEUMATOLOGY**

### Chapter 1: The Spirit and the Godhead

The Personhood of the Holy Spirit

Reasons for Confusion

Biblical Proof of the Spirit's Personhood

The Deity of the Holy Spirit

Scriptural Evidences for His Deity

Prayer and Praise to the Holy Spirit

The Creeds of the Early Church

The Apostles' Creed

The Nicene Creed

The Athanasian Creed

The *Filioque* Controversy

Modalistic Monarchianism

### Chapter 2: The Spirit in the Old Testament

Creation

Sinful Men

The Natural Realm

Superhuman Strength

Ability in Relation to God's House

Physical Transportation

Leadership

A Variety of Terminology

Oil as a Symbol of the Holy Spirit

Moses and the Seventy Elders (Num. 11:16–29)

Prophecy

The Nature of Prophecy

The Early Period of Prophecy

The Later Prophets

Other Manifestations

The Twofold Promise of the Spirit

The Intertestamental Period

Mainstream Judaism

The Qumran Community

Chapter 3: The Spirit and the Messiah

The Prophecies in Isaiah

The Earthly Jesus

His Virginal Conception

His Baptism

His Temptation in the Wilderness

His Mighty Works

His Death

His Resurrection

The Risen Lord

Subordination of the Spirit

Chapter 4: The Spirit and the Church

The Temple of the Holy Spirit

The New Testament Evidence

- The Old Testament Background
- Priesthood of Believers
- A Body Animated by the Spirit
  - The Spirit Constitutes the Church
  - He Adds to the Church
  - He Unites the Body
  - He Appoints Members of the Body for Specific Functions
- The Fellowship of the Spirit

## Chapter 5: The Spirit and the Believer

- The Spirit and the Sinner
  - The Conviction of the Spirit
  - The Means of Conviction
- Salvation
  - Terminology
    - Regeneration
    - Spiritual Resurrection and the New Creation
    - Adoption
  - The Indwelling of the Holy Spirit
  - The Witness of the Spirit
- Sanctification
  - The Meaning of the Term
  - Misconceptions About Sanctification
    - Legalism
    - Antinomianism
    - Perfectionism
  - Sanctification as a Progressive Experience
  - The Fruit of the Spirit
- Daily Walk
  - The Christian's Teacher

The Christian's Guide  
The Christian's Co-Intercessor  
Glorification

## Chapter 6: The Spirit and the Word

Revelation

Inspiration

2 Timothy 3:16–17

The Inspiration of the Old Testament

The Inspiration of the New Testament

The Human Role in Inspiration

Illumination

The Need for the Divine Interpreter

The Work of the Divine Interpreter

The Divine Teacher and Human Teachers

Degrees of Illumination

Preaching and Teaching the Word

## **PART 2: BAPTISM IN THE HOLY SPIRIT**

### Chapter 7: Introductory Matters

Hermeneutical Considerations

The Old Testament Promise of the Spirit

Terminology for Spirit Baptism

Baptized “By” and “In” the Holy Spirit

### Chapter 8: Subsequence and Separability

Narrative Examples in Acts

The Day of Pentecost (Acts 2:1–4)

John 20:21–23

The Ten-Day Waiting Period

The Samaritan Pentecost (Acts 8:14–20)

A Clear Example of Subsequence

The Laying On of Hands

Saul of Tarsus (Acts 9:17)

Cornelius and His Household (Acts 10:44–48)

The Ephesian Men (Acts 19:1–7)

Whose Disciples Were They?

Did You Receive the Holy Spirit?

Summary Statements

## Chapter 9: Initial Physical Evidence

Spirit-Inspired Utterance Prior to Pentecost

Methodology

The Disciples at Pentecost (Acts 2:1–21)

The Promise of the Father (Luke 24:49; Acts 1:4)

The Wind and the Fire

Speaking in Tongues (Glossalalia)

A Miracle of Hearing

Meaningless, Ecstatic Sounds

Archaic Expressions

Language

Fulfillment of Joel's Prophecy

Cornelius's Household at Caesarea (Acts 10:44–48)

The Samaritans (Acts 8:14–20)

Saul of Tarsus (Acts 9:17)

The Ephesian Disciples (Acts 19:1–7)

Summary and Conclusions

## Chapter 10: Purposes and Results of Spirit Baptism

Jesus and the Spirit-Empowered Life

Old Testament Prophecies

The Earthly Ministry of Jesus

Jesus: The Pattern for Believers  
The Results of Spirit Baptism  
Power for Witnessing  
Power To Perform Miracles  
Ministry to the Church  
Speaking in Tongues  
Openness to Spiritual Manifestations  
Righteous Living  
Reception of Spirit Baptism  
The Experience Is for All Believers  
Spirit Baptism Is a Gift  
The Spirit Already Indwells  
Openness and Expectancy Facilitate Reception  
Prayer and Praise Lead Naturally Into the Experience  
The Laying On of Hands Is Not Necessary  
God Is Sovereign  
Inclusive Meaning of “Filled With/Full Of the Spirit”  
“Filled With the Spirit”  
“Full Of the Spirit”  
Concluding Remarks

## **PART 3: SPIRITUAL GIFTS**

### Chapter 11: General Considerations

Terminology  
Charismata  
Pneumatika  
Dorea and Doma  
The Manifestation of the Spirit  
Gifts of the Holy Spirit?  
Gifts, Services, Workings/Effects

Spiritual Gifts and the Body of Christ  
The Overall Purpose of Spiritual Gifts  
Distribution of the Gifts  
Cessationism and Continuationism

## Chapter 12: Individual Gifts—Part 1

Classification of the Gifts  
Offices or Functions?  
Character and Function of Each Gift  
Gifts of Leadership

Apostles  
Prophets  
Teachers  
Pastors  
Evangelists  
Helps  
Administrations  
He Who Leads

## Chapter 13: Individual Gifts—Part 2

Gifts of Practical Assistance  
Service  
He Who Gives  
He Who Shows Mercy  
Gifts of Power  
Faith  
Gifts of Healings  
Workings of Miracles  
Gifts of Revelation  
A Word of Wisdom  
A Word of Knowledge

Gifts for Worship

Speaking in Tongues

Interpretation of Tongues

Prophecy

Distinguishings of Spirits

Excursus: Healing and the Atonement

Excursus: Tongues—Godward or Manward?

Chapter 14: Spiritual Gifts and Worship

General Comments

Regulation of Glossolalia

Regulation of Prophecy

Distinguishings/Discernings of Spirits

Women and Silence in the Church

Everyday Service

Excursus: Spiritual Gifts and the Fruit of the Spirit

Selected Bibliography

Scripture Index

Subject Index

## *Foreword*

Several years ago an older believer told me about the first memory she had of me: I was six years old. She had made her way back to her pew after an intense time of prayer at the altar. With all the wisdom that a little boy raised in a Pentecostal preacher's home could muster I asked her this very adult question, "Well, Sister, are you satisfied with your experience?"

As Pentecostals, our emphasis on having a personal experience with the Holy Spirit has sometimes brought us into a great deal of criticism from other members in the Christian family. Many have perceived us as basing reality upon the subjectivity of our own experience rather than upon the objectivity of God's Word.

Sometimes our critics have forgotten that even the people of the Bible had great experiences in God before they were able to articulate a theology placing their experience within the greater context of God's revelation. Moses met God at a burning bush before God taught him the lessons of the Pentateuch. Isaiah experienced God in the temple long before he understood the panorama of history and prophecy God would later reveal to him. Saul of Tarsus encountered Jesus on the Damascus Road well before he could have passed an examination on the relationship of law to grace.

I say all this because you have before you a superb, systematic, and thoughtful biblical theology of the Holy Spirit, written by one of our preeminent scholars, Dr. Anthony D. Palma.

There are two things you should keep in mind as you study his work.

First, if you have already had a powerful experience or experiences in the Holy Spirit, this work will put a biblical floor underneath your feet. It will provide you with a thorough understanding of the person and work of the Holy Spirit, as revealed throughout the Scripture—our totally trustworthy source for truth. A great Pentecostal leader of another generation, Thomas F. Zimmerman, remarked that the relationship of the Spirit to Scripture is

like a river to its banks. “The Holy Spirit,” he said, “is the river, but the Spirit will only flow within the banks of Scripture.” This book will help you know those banks, better enabling you to “walk in the Spirit.”

Second, if you have not already encountered the person of the Spirit through conversion, baptism in the Spirit, exercise of spiritual gifts and fruit—this book cannot substitute for such experience. Dr. Palma’s desire is to help you know the Spirit, but an intellectual apprehension of what the Bible teaches about the Holy Spirit can never replace your own personal experience with Him. May this wonderfully helpful textbook on the Spirit only whet your appetite for His presence and power in your own life.

Finally, a word about Pentecostal scholars. We owe a great debt to people like Dr. Palma who have dedicated their entire lifetime to understanding and teaching God’s Word. I have known Dr. Palma and his wife, Betty, for many years. They are single-minded people, with a great love for the Lord, gentle dispositions, sacrificial and plain lifestyles, a deep care for students, and a passion that the Church today be a mirror image of the Church in the New Testament—full of the Holy Spirit and power.

George O. Wood  
General Secretary  
The General Council of the Assemblies of God

## *Preface*

This study of the Holy Spirit is an outgrowth of several things: numerous articles I have written on various aspects of the Spirit's ministry; a monograph titled *The Spirit—God in Action*, which was used throughout the Assemblies of God in the mid-1970's as a training course for Sunday school workers; three theses I wrote for my graduate degrees in theology; notes for classes I have taught at the undergraduate and graduate levels; and extensive research for the past several years. The three theses are titled: "Glossolalia in the Light of the New Testament and Subsequent History" (S.T.B./M.Div); "Tongues and Prophecy—A Comparative Study in Charismata" (S.T.M.); and "The Holy Spirit in the Corporate Life of the Pauline Congregation" (Th.D.).

## *Notes and Abbreviations*

In line with the usage of both the KJV and the NIV, “Lord” is used in capitals and small capitals where the Hebrew of the Old Testament has the personal, divine name of God, Yahweh (which was probably pronounced ‘ya-wā).<sup>1</sup>

In quoted Scripture, words the author wishes to emphasize are in italics.

For easier reading, Hebrew, Aramaic, and Greek words are all transliterated with English letters.

These abbreviations have been used:

KJV: King James Version

NASB: *New American Standard Bible*

NIV: New International Version

NKJV: New King James Version

NRSV: New Revised Standard Version

BAGD: Bauer, Arndt, Gingrich, and Danker, *A Greek-English  
Lexicon of the New Testament and Other Early Christian Literature*

BDF: Blass, Debrunner, and Funk, *A Greek Grammar of the New  
Testament and Other Early Christian Literature*

TDNT: Kittel, *Theological Dictionary of the New Testament*

STANLEY M. HORTON

GENERAL EDITOR

## *Introduction*

This book is a study of the Holy Spirit from a Pentecostal perspective. It does not speak for all Pentecostals, but I believe it represents the thinking of classical Pentecostals and many charismatics in its main theses.

“What does the Scripture say?” (Rom. 4:3; Gal. 4:30) has been my motto from my mid-teens when, as a Roman Catholic, I began to study the Scriptures and, as a result, decided to leave the Roman Catholic Church. The Reformation watchword of *sola Scriptura* (Scripture alone) has guided virtually all I have written in this book. I have chosen to delimit the book’s scope chiefly to an investigation of Scripture. Matters related to ongoing church history and to some contemporary extrabiblical phenomena, important as they are, would detract from the book’s primary purpose.

Because of the book’s perspective, the reader will understand why I have given a disproportionate amount of space to matters dealing with Pentecostal theology. But it is not because those matters are more important than others, except for the intent of this book.

Part 1 is a general treatment of matters about the Holy Spirit on which there is little disagreement among theologically conservative Christians. By design, therefore, the style and documentation are less interactive than one finds in the rest of the book.

Part 2 deals with the much-debated Pentecostal teaching on baptism in the Holy Spirit. I have tried to complement the traditional Pentecostal apologetic with insights I have gained from personal study and from colleagues. I readily admit that complete objectivity by me is virtually impossible. But I am hopeful that the readers will make a similar admission about themselves and maintain an openness of mind and spirit.

Part 3 deals with spiritual gifts. Even among conservative scholars, disagreements exist as to the nature of some of the gifts and whether the so-

called extraordinary gifts were withdrawn after the first century. Readers must draw their own conclusions.

The distinctive theology of Pentecostals should not be a barrier to fellowship between them and other Christians. My seminary training was at an interdenominational school where the faculty members' church affiliations ranged from Free Methodist to Lutheran. My advanced theological studies were at a Lutheran seminary. In addition, I served as a Naval Reserve chaplain for many years. As a result, I have been personally enriched by fellowship with Christians of all major traditions.

**Part 1:**

# **General Pneumatology**

## Chapter 1

# The Spirit and the Godhead

Who, or what, is the Holy Spirit? This question was not raised in the Apostolic Church, but within a few centuries it was necessary for the Church to give attention to the matter. Some leaders in the Church were teaching that the Holy Spirit was created by the Son of God, and as a created being could not be considered a member of the Godhead. This was actually a denial of the doctrine of the Trinity—that God exists eternally in three Persons whom mainstream Christianity commonly designate Father, Son, and Holy Spirit.

This chapter will deal with two main topics—the personhood<sup>1</sup> of the Holy Spirit and the deity of the Holy Spirit. It will also include a brief survey of early church history as it relates to these matters.

## The Personhood of the Holy Spirit

The Scriptures teach clearly that the Holy Spirit is a personal being. Yet some Christians misunderstand this, referring to the Spirit as “It,” rather than “He.”

### REASONS FOR CONFUSION

The following are among the main reasons for this misunderstanding:

(1) In Scripture the Spirit is the least mentioned member of the Godhead. There are considerably more references to the Father and the Son than to the Holy Spirit. Consequently, less is known about Him than about the others.

(2) The word “spirit” suggests absence of personhood. The idea of personhood has no difficulty attaching itself to the words “Father” and “Son”; but in English the gender of the word “spirit” is neuter, which means that, strictly speaking, the appropriate pronoun to be used is “it.” We shall

see, however, that in spite of this accident of the English language, there is abundant evidence in Scripture that the Holy Spirit is indeed a Person.

(3) The biblical languages are also partly responsible for this problem. Our word “spirit” is a simple and valid translation of the Hebrew word *ruach* and the Greek word *pneuma*, which are common words in those languages.

Originally, the words *ruach* and *pneuma* were used for inanimate and impersonal forces like wind and breath. Later, they were applied to what native speakers of English understand by the word “spirit.” In Hebrew grammar the word *ruach* is predominantly in the feminine gender.<sup>2</sup> Greek, on the other hand, assigns the neuter gender to *pneuma*.

The point of these comments is to show that both in the biblical languages and in English, the personhood of the Holy Spirit may be misunderstood because of linguistic limitations.

(4) Translations of the Bible are sometimes inadequate. This may be due to the translators’ desire to give what they consider a “strict” translation or to their unawareness of the overall biblical teaching about the Holy Spirit. For instance, [Romans 8:26](#) in the King James Version reads, “The Spirit itself maketh intercession for us.” “The Spirit itself” may be *technically* correct because of the neuter gender of both the noun and the intensive pronoun (*auto*), but it is better to follow the *theologically* correct reading which says “the Spirit *himself*” (as in the NIV; see also NASB and NKJV).

(5) The Spirit is often associated in Scripture with the idea of power. Consequently, some think of the Holy Spirit only as an impersonal force. But when Jesus promised the disciples that they would receive power when the Holy Spirit came upon them ([Acts 1:8](#); see also [Luke 24:49](#)), He meant that the Spirit himself would come in fullness and that the Spirit, who is all-powerful, would provide them with the necessary means for effective ministry.

(6) Figures of speech often used in Scripture for the Holy Spirit may imply the idea of inanimate or impersonal objects. A few suggestions will suffice to illustrate this point. He is likened to

- water—[John 7:38–39](#)

- oil—[Acts 10:38](#) (Throughout the Bible, anointing was done with oil.)
- wind—[John 3:8](#); [Acts 2:2](#)
- fire—[Acts 2:3](#); [Rev. 4:5](#)
- a dove—[Luke 3:22](#)

Most of these symbols will receive attention at appropriate points in the following chapters. Here it is simply necessary to state that often the purpose of a figure of speech is to help one understand something about a person. It draws an analogy using a common object that readily expresses some characteristic or attribute of the person, and is not to be pressed literally.

### BIBLICAL PROOF OF THE SPIRIT'S PERSONHOOD

Many lines of evidence in Scripture point to the Holy Spirit being a Person, and not an inanimate object or impersonal force. Our main concern here is to establish this by a survey of the biblical material. Further treatment of many of these matters will be given in subsequent chapters.

(1) He possesses personal attributes, which are associated with the mind, the will, and the emotions.

Paul speaks of “the mind of the Spirit” ([Rom. 8:27](#)), and says further that only the Spirit of God knows the deep things of God ([1 Cor. 2:10–11](#)). The intellectual activity of the Spirit is further seen in gifts of the Spirit such as a word of knowledge, a word of wisdom, distinguishings of spirits, and prophecy ([1 Cor. 12:8–10](#)). There is also the matter of the will, or volition. Sovereign actions of the Holy Spirit are one aspect of this. He distributes gifts “to each one, just as he determines” ([1 Cor. 12:11](#)). He directs God’s people in setting some apart for special ministry ([Acts 13:2](#)) and in the choice of fields of labor ([Acts 16:6–7](#)). Finally, the Holy Spirit has emotions. He may be grieved or vexed ([Isa. 63:10](#); [Eph. 4:30](#)); He also manifests love ([Rom. 15:30](#)).

(2) He performs personal acts. The following is a sample listing:

- He creates—[Gen. 1:2](#); [Job 33:4](#); [Ps. 33:6](#)
- He re-creates, or regenerates—[John 3:5](#); [Titus 3:5](#)
- He strives with men—[Gen. 6:3](#); [Isa. 63:10](#)

- He convicts, or convinces, unregenerate men—[John 16:8](#)
- He intercedes—[Rom. 8:26](#)
- He performs miracles—[Acts 8:39](#); [Heb. 2:4](#)
- He raises the dead—[Rom. 1:3–4](#); [8:11](#)
- He speaks—[John 16:13](#); [Acts 8:29](#); [10:19](#); [Rev. 2:7](#)
- He teaches—[Luke 12:12](#); [John 14:26](#); [1 John 2:27](#)
- He testifies—[John 15:26](#); [1 Pet. 1:11](#)

(3) He may be personally offended. Stephen charged his persecutors with always resisting the Holy Spirit ([Acts 7:51](#)). Peter accused Ananias of lying to the Holy Spirit ([Acts 5:3](#)) and stated further that both Ananias and Sapphira had put the Spirit of the Lord to the test (v. 9). Paul admonishes Christians not to grieve the Holy Spirit ([Eph. 4:30](#)), probably recalling how Israel had so offended Him in the wilderness ([Isa. 63:10](#)). Furthermore, believers are warned of the possibility of insulting or outraging “the Spirit of grace” by denying their blood-bought salvation ([Heb. 10:29](#)).

In one of the most solemn passages in all of Scripture, Jesus warned against blaspheming, or sinning against, the Holy Spirit ([Matt. 12:32](#); [Mark 3:22–30](#); [Luke 12:10](#)). Bible scholars disagree on the precise nature of this sin, but at least two points are quite clear when one examines the context of each passage: (a) It consists of *knowingly* and *persistently* attributing to Satan what is obviously the work of the Holy Spirit. (b) It is a rejection of Jesus Christ as God’s chosen and anointed One for the deliverance of humankind. (Christians need not be preoccupied or distressed with the thought that they have committed this sin. The very fact that they are concerned about it is a clear indication that the Holy Spirit has not forsaken them.)

(4) Jesus called Him the Paraclete. This term transliterates the Greek *paraklêtos*, and is translated variously as “Comforter,” “Helper,” “Counselor,” “Advocate.” Its root meaning is “one called to the side of.” The passages where this title is found ([John 14:16, 26](#); [15:26](#); [16:7](#)) indicate clearly that Jesus is talking about the Holy Spirit as a Person.

A further indication of the Spirit’s personhood is in Jesus’ words identifying Him as “*another* Paraclete” ([John 14:16](#), my translation). Jesus

himself was the first Paraclete. The apostle John says that “we have an Advocate [*paraklêtos*] with the Father, Jesus Christ the righteous” (1 John 2:1, NASB). The clue is in the Greek word for “another,” *allos*, which usually means “another of the same kind.” Just as the Lord Jesus Christ came to the aid of His disciples and encouraged them, so too would the Holy Spirit, helping, encouraging, and interceding for them (and those who would believe their message) after Jesus left. Jesus promised He would not leave His disciples as orphans—helpless, defenseless, and comfortless (John 14:18).

(5) Masculine pronouns are used for the Holy Spirit. It seems that in a few passages Jesus deliberately emphasized the Spirit’s personhood by using the masculine form of the demonstrative pronoun<sup>3</sup> when referring to him. In John 14:26 he could have omitted the word without injury to the grammar. The NASB reads, “ ‘The Helper, the Holy Spirit, whom the Father will send in My name, He [*ekeinos*] will teach you all things.’ ” In John 16:13, 14 Jesus twice used the masculine form of the pronoun even though, in Greek, no pronoun was necessary.<sup>4</sup> He said, “ ‘But when he [*ekeinos*], the Spirit of truth, comes, he will guide you into all truth.... He [*ekeinos*] will bring glory to me.’ ”

## The Deity of the Holy Spirit

The Holy Spirit is a member of the Trinity, which means He is fully divine like the Father and the Son. He is often referred to as the Third Person of the Godhead.

### SCRIPTURAL EVIDENCES FOR HIS DEITY

Many lines of evidence point to the absolute deity of the Holy Spirit. The following are the most important:

(1) He is mentioned coordinately with the Father and the Son. The following examples demonstrate that all three are equal to one another; otherwise it would be a case of mixing the proverbial apples and oranges: Jesus commanded the disciples to baptize “ ‘in the name of the Father and of the Son and of the Holy Spirit’ ” (Matt. 28:19). Paul, in three parallel phrases, speaks of “the grace of the Lord Jesus Christ, and the love of God,

and the fellowship of the Holy Spirit” (2 Cor. 13:14). In Ephesians 4:4–6 he makes reference to one Lord (Jesus Christ), one Spirit, and one God and Father. In 1 Corinthians 12:4–6, he speaks in parallel fashion of the Spirit, the Lord (Jesus Christ), and God (the Father).

(2) He is clearly distinguished from the Father and the Son. In a prophetic passage, Isaiah quotes the Messiah as saying, “ ‘And now the Lord God has sent Me, and His Spirit’ ” (Isa. 48:16, NASB).<sup>5</sup> This distinction of identities is also evident at the baptism of Jesus. The Son of God was standing in the Jordan River, the Holy Spirit came upon Him in the form of a dove, and the Father spoke from heaven (Luke 3:21–22).

Throughout Scripture, the Holy Spirit is often called the Spirit of God or the Spirit of the Lord. Because of this, some have concluded that He does not have independent existence, and that He must be regarded simply as a manifestation of God. But these titles emphasize that this Spirit is divine and not evil. Many satanic, evil spirits are at work in the world, but there is only one divine Holy Spirit. The concept of three persons in the Godhead must be maintained; otherwise it is impossible to come to a satisfactory understanding of some passages of Scripture (such as those in the previous paragraph).

(3) He has divine attributes. For our purposes, the expression “divine attributes” refers to characteristics or qualities which God alone possesses. Among the most important are these:

*Eternality.* God alone has neither beginning nor ending. Hebrews 9:14 speaks thus of the Holy Spirit when it describes Him as “the eternal Spirit.”

*Omnipotence.* The Holy Spirit is all-powerful. This is evidenced in Scripture by the mighty signs and wonders He performs (Rom. 15:19; Heb. 2:4). For example, He participated in the creation of our world (Gen. 1:2); He effects the new creation, or the new birth (John 3:5; Titus 3:5); He raises the dead (Rom. 1:3–4; 8:11).

*Omnipresence.* He is everywhere present. David said, “Where can I go from your Spirit? Where can I flee from your presence?” (Ps. 139:7). The answer is obvious (see vv. 8–10). Difficult as it is for the finite human mind to grasp, the Spirit of God is simultaneously present everywhere. How else would it be possible for Christians everywhere to be engaged in worship at

the same time, for Christians are those who “worship by the Spirit of God” (Phil. 3:3; see also John 4:23–24)?

*Omniscience.* The Holy Spirit is all-knowing. Nothing is hidden from Him (1 Cor. 2:10–11). As the One who inspired Holy Scripture, He revealed to Moses details of the creation story which otherwise would be humanly unknowable. By the operation of spiritual gifts such as prophecy and a word of knowledge, He may disclose inner secrets and sins of the human heart (1 Cor. 14:24–25). He guides God’s people into all truth (John 16:13), and gives them spiritual insight (1 Cor. 2:9–10).

The Holy Spirit is omniscient not only in matters pertaining to the eternal past and the present; He also knows all about the future. He moved upon the biblical writers to record events of the last days, for Jesus said that the Spirit would show His disciples “ ‘what is yet to come’ ” (John 16:13). And Paul records, “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons” (1 Tim. 4:1).

*Absolute Holiness.* The designation “Holy Spirit” occurs more than ninety times in Scripture; all but three references are in the New Testament. He is specifically called *the* Holy Spirit, indicating his unique holiness and also his separation from all other spirit-beings whether Satan, evil spirits, or angels. Paul goes so far as to call Him “the Spirit of holiness” (Rom. 1:4), which is the way “Holy Spirit” is expressed in the Hebrew language (Ps. 51:11; Isa. 63:10, 11).

(4) He performs the works of Deity. God alone created and sustains our universe. He alone can regenerate and spiritually resurrect souls that are dead in trespasses and sin. He alone has power to raise the dead. And as previously noted, the Holy Spirit either participated/participates in or is the sole agent of these works.

(5) He is expressly called God. The apostle Peter accepted without question the full deity of the Holy Spirit. This is especially evident in the story of his encounter with Ananias and Sapphira (Acts 5:1–11). Peter said to Ananias, “ ‘How is it that Satan has so filled your heart that you have lied to the Holy Spirit?’ ” (v. 3). He went on to say, “ ‘You have not lied to men

but to God' ” (v. 4). Sinning against the Holy Spirit, says Peter, is the same as sinning against God.

### PRAYER AND PRAISE TO THE HOLY SPIRIT

Is it proper to pray to the Holy Spirit, or to ascribe praise to him? This is a natural question to raise in view of the Spirit's personhood and deity. We have seen that He is coequal with the Father and the Son. But there is no clear indication in Scripture that He may be addressed in prayer or in worship. Prayer is normally addressed to the Father through Jesus our Mediator; it is done in or by the Holy Spirit ([John 4:23–24](#); [16:23](#); [Eph. 2:18](#); [Phil. 3:3](#)).

In the New Testament, two prayers indirectly invoke the Holy Spirit. At the conclusion of 2 Corinthians, Paul asks that the communion or fellowship of the Holy Spirit may be with the Corinthian Christians ([13:14](#)).<sup>6</sup> John, in the Book of Revelation, asks that grace and peace may come to his readers “from the seven spirits” ([1:4](#)). These seven Spirits are elsewhere called “the seven Spirits of God” ([Rev. 3:1](#); [4:5](#); [5:6](#)). This is an obvious reference to the Holy Spirit. The Book of Revelation is full of symbolism, and numbers in this book are often symbolic. Seven is the number of completeness; therefore “seven Spirits” refers to the Spirit of God in His fullness or His complete activity.<sup>7</sup> [Isaiah 11:2](#) is sometimes taken as a commentary on this, since it contains seven descriptive terms relating to the Holy Spirit: “The Spirit of the LORD will rest on him [the Messiah]—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD.”

In the Book of Revelation, the four living creatures around the throne of God say, “ ‘Holy, holy, holy is the Lord God Almighty’ ” ([4:8](#)). This recalls the seraphs in Isaiah's vision who also say, “ ‘Holy, holy, holy is the Lord Almighty’ ” ([Isa. 6:3](#)). Biblical scholars sometimes take this triple repetition of “holy”<sup>8</sup> to be an ascription of praise to the Triune God.

If there is no clear example in Scripture of prayer or praise addressed to the Spirit, there is also nothing in Scripture which prohibits it. It is perfectly understandable that one who believes the Holy Spirit to be God will pray to

Him occasionally. This is reflected especially in hymns and choruses in which Christians sing not only *about* the Holy Spirit, but also *to* Him.<sup>9</sup>

## **The Creeds of the Early Church**

A creed is a statement of faith containing articles needful for salvation or the theological integrity of the Church. One may think of a creed more simply as a doctrinal statement drawn up to contain the beliefs of the Church to help in distinguishing truth from error.

During the first century, no formal creed was adopted by the Church. But because false teachings increasingly made their appearance, three great creeds arose to articulate what the Church deemed to be sound doctrine. Our concern is to see what each of them says about the Holy Spirit.

### **THE APOSTLES' CREED**

Contrary to what its name suggests, the Apostles' Creed was not drawn up by the apostles. It received this title because it was believed to reflect the teachings of the apostles. The exact date for its formulation cannot be fixed with certainty, but very possibly it emerged during the second century.

This creed contains only two brief references to the Spirit. In the section about Jesus Christ, it says that he “was conceived by the Holy Spirit.” Following that section, it simply says, “I believe ... in the Holy Spirit.” It was not until controversy arose about the personhood and deity of the Holy Spirit that additional statements about Him appear in later creeds.

### **THE NICENE CREED**

The Council of Nicea<sup>10</sup> (A.D. 325) drew up a creed which amplified the Apostles' Creed but added nothing concerning the Holy Spirit. Its main concern was with the Arian heresy, which denied the full deity of Christ.

In A.D. 381 the Council of Constantinople<sup>11</sup> expanded the Nicene Creed and because of controversy over the Holy Spirit, included some details about His nature and work. Arianism denied the deity of both the Son and the Holy Spirit. Arius taught that the Son was the first being created by the Father and that the Holy Spirit was the first creature brought forth by the Son.

Macedonius, bishop of Constantinople from A.D. 341–60, was especially prominent among those denying the Spirit’s deity. He taught that the Holy Spirit was inferior and subordinate to both the Father and the Son and spoke of Him as a messenger or minister. He said, in effect, that the Spirit was on the same level as angels, who are God’s messengers. The Spirit was thus reduced to the status of a created being. The followers of Macedonius, who were often called Macedonians or Pneumatomachians (lit. “Spirit-fighters”), generally taught, like Arius, that the Father created the Son and that the Son in turn created the Holy Spirit.<sup>12</sup> Therefore, a created being—a creature—could not be God.<sup>13</sup>

The Nicene Creed, which more properly should be called the Niceno-Constantinopolitan Creed, clearly stated the personhood and deity of the Spirit in the following article:

“And [I believe] in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified together; who spoke by the prophets.”

In A.D. 451, at the Council of Chalcedon,<sup>14</sup> the Church in the western part of the Roman Empire adopted this creed as well.

### THE ATHANASIAN CREED

The origin of this creed is unknown, but the name of the church father Augustine (A.D. 354–430) is associated with it. It came into existence prior to the fifth century. It is so called because it reflects the theology of another important church father, Athanasius (c. A.D. 293–373), who argued successfully against Arius (c. A.D. 250–336) at the Council of Nicea. Even though not composed by Athanasius, it sets forth much of his argumentation in favor of the doctrine of the Trinity.

This creed states that there is one Godhead consisting of the Father, the Son, and the Holy Spirit, and that the three are equal in glory and coequal in majesty. Some of the language in the creed may seem unnecessarily repetitious to us, but in an era when the heresy of Arianism threatened to displace the doctrine of the Trinity, it was necessary to be explicit. The creed goes on to make propositional statements to reinforce the idea of the three members of the Godhead being equal in every respect. It says that

each of them is uncreated, unlimited, eternal, almighty, and God, but that they are not three Gods but one God.

The Athanasian Creed was not an ecumenical creed, being adopted only by the Church in the West.

### THE *FILIOQUE* CONTROVERSY

The Synod of Aachen<sup>15</sup> (A.D. 809) inserted the *filioque* clause (“and the Son”) into the Nicene Creed to make it say that the Holy Spirit proceeds from both the Father and the Son. Augustine taught this “double procession” of the Spirit, but the concept had not worked its way into the ecumenical creeds. It seems that, prior to the Synod of Aachen, the Nicene Creed with this addition had been recited at a council in Toledo (Spain) in A.D. 589. However, “it was doubtless the name of Pope Gregory [A.D. 590–604] ... which secured the final adhesion of the Latin [Western] Church to Augustine’s doctrine of the Procession.”<sup>16</sup> But “it was probably not until the final rupture with Constantinople [A.D. 1054] that Rome accepted the ... addition to the Eastern Creed.”<sup>17</sup>

The understanding and agreement of both the Eastern and the Western segments of the Church had previously been that the Spirit proceeds “*out of the Father through the Son.*”<sup>18</sup> The Church in the East condemned the *filioque* addition to the creed. The addition remains one of the theological differences between Eastern Orthodoxy and the Roman Catholic Church.<sup>19</sup>

### MODALISTIC MONARCHIANISM

Modalistic monarchianism was an attempt to preserve the doctrine of one God. It was explicated by Sabellius, who taught his doctrine in Rome in A.D. 215 and was subsequently condemned. His teaching was that God, who is One, reveals himself successively in three different modes or forms, which are three roles, or parts, played by the one Person. There is only one Person, who has three names: Father, Son, and Holy Spirit.<sup>20</sup>

## Chapter 2

# The Spirit in the Old Testament

The Holy Spirit is not a stranger to the Old Testament. He is mentioned in both its first book ([Gen. 1:2](#)) and its last book ([Mal. 2:15](#), NASB).<sup>1</sup> In the Hebrew Scriptures, where the book order differs from the English Scriptures, he is also mentioned in the last book ([2 Chron. 24:20](#), for example). All told, he appears in almost two-thirds of the Old Testament books. Obviously, then, his work prior to the New Testament era was most important.

Two things stand out in the Old Testament's teaching on the Holy Spirit:

(1) The accent is on what He *does*, not on what He *is*. There is no emphasis on His personhood or deity. It is the work, rather than the nature, of the Spirit that the Old Testament emphasizes. Consequently, He may be referred to as "God-in-action." The same is true of the New Testament, but with some important exceptions, as noted in chapter 1.

(2) Old Testament pneumatology foreshadows much of what appears in the New Testament. Indeed, it would be difficult to understand some New Testament passages if it were not for the light the Old Testament sheds on them.

We proceed, then, to consider some of the main teachings of the Old Testament on the Holy Spirit.<sup>2</sup>

## Creation

The Spirit of God was actively involved in the creation of the earth. When the earth was without form, and void, with darkness upon the face of the deep, the Spirit of God "was hovering over the waters" ([Gen. 1:2](#)),<sup>3</sup> bringing order out of chaos. He is presented under the imagery of a

hovering bird. He participated with both the Father and the Son in the work of creation.

The creation of human beings is also associated with the Holy Spirit. God said, “ ‘Let us make man in our image, in our likeness’ ” ([Gen. 1:26](#)). The writer then says that “the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” ([Gen. 2:7](#)). The breath of God is a metaphor for the Holy Spirit. Even though the word “breath” in this verse is not the same as *ruach*, which is used for the Spirit of God, the idea is the same. This is evident from other passages which link the creation of man with the activity of the Spirit ([Job 33:4](#); [Ps. 104:30](#)).

Finally, the Spirit of God was not only an agent in the creation of all things ([Job 26:13](#));<sup>4</sup> He is also the Sustainer of life ([Job 34:14–15](#)). All this brings to mind the words of the Nicene Creed which call him the Lord and Giver of Life.

## Sinful Men

The Old Testament suggests that the Spirit of God will withdraw himself from people who persist in sin. He indeed strives with sinners, trying to bring them to repentance. “ ‘My Spirit will not contend with man forever’ ” ([Gen. 6:3](#)). The verb translated “contend” may also be rendered “remain, dwell, or abide in.” The fearsome consequences of the Flood followed this removal of God’s Spirit from the midst of sinful humankind.

[First Samuel 16:14](#) says that “the Spirit of the LORD had departed from Saul” because of his disobedience to God’s command. Samson, upon whom the Spirit of God had come mightily numerous times ([Judg. 13:25](#); [14:6](#), [19](#); [15:14–16](#)), similarly experienced the withdrawal of God’s presence ([16:20](#)).

David’s experience is worth noting. He prayed, “Do not cast me from your presence or take your Holy Spirit from me” ([Ps. 51:11](#)).<sup>5</sup> He feared that he would lose the indwelling of the Holy Spirit because of his sin with Bathsheba. This is the first Old Testament occurrence of the designation “Holy Spirit.” The emphasis is upon the adjective “holy,” in contrast to David’s sin. Unconfessed and unrepented sin may result in the loss of the

Holy Spirit; only after offering prayer for a clean heart and a right spirit can a person be assured of not forfeiting the presence of God.

## **The Natural Realm**

The Spirit operated in the physical, or natural, realm with respect to individuals. This can be seen in a number of different ways.

### **SUPERHUMAN STRENGTH**

The Spirit came upon Samson in such a mighty way that he was able to tear up a lion ([Judg. 14:6](#)), kill thirty men of Ashkelon ([14:19](#)), and break the ropes that bound him and slay one thousand men with the jawbone of a donkey ([15:14–15](#)). When the Spirit came upon some others, they were imbued with unnatural, extraordinary power and were able to lead their people to victory—men like Othniel ([Judg. 3:10](#)), Gideon ([6:34](#)), and Jephthah ([11:29](#)).

### **ABILITY IN RELATION TO GOD’S HOUSE**

The Spirit came upon certain people to equip them for the tasks of building the tabernacle and making the garments for the High Priest ([Exod. 28:2–3](#);<sup>6</sup> [35:30–35](#)). Bezalel and Oholiab were among those chosen for these apparently mundane, “nonspiritual” assignments. But even in these cases it was necessary for them to be endowed with divine wisdom in order to perform their duties acceptably.

The physical task of rebuilding the temple after the seventy-year Babylonian captivity was overwhelming. Opposition without and dissension within threatened to abort the project. But words of encouragement and assurance came to Zerubbabel, saying, “ ‘ “Not by might nor by power, but by my Spirit,” says the Lord Almighty’ ” ([Zech. 4:6](#)). What they had not been able to do with their own physical resources, God would make possible by his Spirit. The work of God could never progress simply on the basis of human power and human strength. The power of His Spirit was needed to give them the added resources necessary for the accomplishment of the task.

### **PHYSICAL TRANSPORTATION**

Miraculous transportation was provided for Elijah ([2 Kings 2:11](#); note [1 Kings 18:12](#)). Perhaps the whirlwind which transported him to heaven is symbolic of the Holy Spirit. Even the skeptics ([2 Kings 2:16](#)) conceded the possibility of such an occurrence. Philip the evangelist experienced a similar phenomenon of physical transportation. “The Spirit of the Lord suddenly took Philip away” from the Gaza Road and he “appeared at Azotus and traveled about” ([Acts 8:39–40](#)).

Ezekiel had comparable experiences, but it is not always easy to decide whether he is speaking of spiritual rapture or of physical transportation ([Ezek. 3:12–14](#); [8:3](#); [11:1, 24](#); [43:5](#)). This could be akin to Paul’s testimony about being “caught up to the third heaven” but not knowing whether it was “in the body or out of the body” ([2 Cor. 12:2](#)).

## Leadership

### A VARIETY OF TERMINOLOGY

Spiritual tasks can be accomplished only by the enabling power of the Holy Spirit. The Old Testament testifies amply to this. It contains a number of expressions for the way the Spirit contacted men.<sup>7</sup> The following are some of the most important, with a few representative passages:

(1) He “comes upon” individuals ([Num. 24:2](#)—Balaam; [1 Sam. 10:10](#)—Saul; [Isa. 61:1](#)—the Messiah). This is the most frequently occurring expression.

(2) He comes “mightily” upon individuals ([Judg. 14:19](#), NASB; [15:14](#), NASB—Samson).

(3) He “clothes” himself with people (lit. trans.; see [Judg. 6:34](#)—Gideon; [1 Chron. 12:18](#)—Amasai; [2 Chron. 24:20](#)—Zechariah, son of Jehoiada the priest). The translations do not usually bring this out, but the verb (*lavash*) is different from the one normally used for the Spirit coming upon individuals. It suggests that he has complete control of the person, that he “takes possession” of the individual.

(4) He “fills” people with himself, or sometimes the expression “full of” is used ([Exod. 31:3](#)—Bezalel; [Mic. 3:8](#)—Micah).

(5) He is/will be “poured out” ([Isa. 32:15](#), NASB; [Ezek. 39:29](#); [Joel 2:28–29](#)).

(6) He is “in” individuals ([Gen. 41:38](#)—Joseph; [Num. 27:18](#)—Joshua; [Ezek. 2:2](#)—Ezekiel; [Dan. 4:8–9](#); [5:11, 14](#)—Daniel).<sup>8</sup>

These expressions are remarkably similar to New Testament terminology, but it is important to note two significant differences between the Old and the New Testaments:

(1) In the Old Testament, the Spirit of God was experienced by only a select few. It is not until after the Day of Pentecost that He becomes the possession of all believers.

(2) Generally speaking, He was not the permanent possession of the Old Testament leaders. He acted upon them only when there was a specific work to do. In the New Testament, He is the permanent possession of all believers ([Rom. 8:9, 14–16](#)).

#### OIL AS A SYMBOL OF THE HOLY SPIRIT

Old Testament leaders, especially kings and priests, were anointed with oil as a sign that they had been chosen by God for their task and that he would equip them with His Spirit. This link between oil and the Spirit becomes clear in Samuel’s anointing of David to be king ([1 Sam. 16:13](#); see also [10:1, 6](#)).

#### MOSES AND THE SEVENTY ELDERS ([NUM. 11:16–29](#))

The Lord told Moses, because of Moses’ advancing years and the complex demands of leading God’s people, that the burden of the work was to be distributed among the seventy elders. The same Spirit who had been on Moses enabling him to fulfill his task would now also be placed upon these men. This incident teaches unquestionably that God’s work can be administered properly only by the enablement of His Spirit.

A few additional lessons can be elicited from this narrative. One is that the Spirit of the Lord cannot be restricted to any one locale. Since He is omnipresent, He can move upon different people in different places at the same time. It is also noteworthy that even though the Lord himself indicated that the ceremony was to take place at the tabernacle, His appointed holy place, He nevertheless was not bound to restrict all His work to that one

location. The Spirit is not only omnipresent; He is also sovereign. It may also be noted that when the Spirit of God is active among His people, there will sometimes be critics who insist that God's workings must conform to their own preconceived notions (see [Num. 11:26–29](#)).

## Prophecy

When the Spirit came upon the elders and Eldad and Medad, the record says that they prophesied ([Num. 11:25–26](#)). Prophesying under the inspiration of the Holy Spirit is such a common phenomenon in the Old Testament that it deserves special attention.

### THE NATURE OF PROPHECY

In common usage, the word “prophecy” often means foretelling, or prediction. This, however, is not the primary, or root, meaning of the word. Prophets at times did indeed foretell certain events, but a study of the prophetic books shows that much of their writings did not relate to the future; often they were concerned with contemporary problems.

A prophet, by definition, is a spokesperson—someone who speaks for someone else. A biblical prophet is one who conveys God's message to people. True prophecy is always given under the inspiration of the Holy Spirit; it is not simply the thoughts of the prophet given whenever the prophet pleases. A recurring theme in the Old Testament is that when the Spirit comes upon people, they prophesy. Prophecy was therefore one of the signs in the Old Testament that the Spirit of God had come upon an individual.

### THE EARLY PERIOD OF PROPHECY

The account in Numbers 11 is the first instance of prophetic utterance being linked with the Holy Spirit. The record does not give the content of the prophecies of those men. The important point is that they prophesied, and this indicated to the people that they had been chosen by God to be their leaders.

First Samuel describes a group of prophets who traveled together. Samuel had just anointed Saul as king of Israel and told him that when he encountered these prophets the Spirit would come upon him and he too

would prophesy (1 Sam. 10:5–10). In connection with this, Saul also experienced an inner change (v. 6).

On a later occasion Saul again found himself in the company of these prophets, prophesying along with them (1 Sam. 19:20–24). In this instance, however, Saul was living in a state of disobedience. He was seeking to kill David and sent messengers to apprehend him. But the messengers met the prophets and they prophesied along with them. The question needs to be asked, “How can the Spirit of God come upon people who are planning evil?” The answer may lie in the sovereignty of God. The Lord will do whatever He wishes with whomever He wishes whenever He wishes!

Prophesying was a sign that the Spirit had come upon an individual; it was not necessarily an endorsement of the recipient’s lifestyle. On one occasion, the Lord even chose to speak through a donkey (Num. 22:28–30). In Saul’s case, the Lord could very well have been showing him that even though he (Saul) was the king of Israel, he was subject to the King of the universe.<sup>9</sup>

Other notable prophets during this early period include Samuel, Elijah, and Elisha—each of whom played a vital role in the history of God’s people.

### THE LATER PROPHETS

The eighth century B.C. began a period in which God spoke to His people primarily through prophets. As noted, one curious element during the earlier period of prophecy is that the contents of the prophecies are seldom given. The emphasis was more on the *fact* that people prophesied than on *what* they prophesied.

Because many of their messages were committed to writing, the prophets of this later period are sometimes called the literary prophets. The books of Isaiah through Malachi record their prophecies. Some of their prophecies were directed against the sins of Israel and the surrounding nations, with warnings of impending doom. Other prophecies contained messages of hope for the godly who were suffering. Some attacked the social evils of their day; others made remarkable predictions of the coming Messiah and the Messianic Age.

Ezekiel is an outstanding example of a prophet whose life and message were dominated by the Spirit of God. He states that the Spirit

- entered him ([Ezek. 2:2; 3:24](#));
- caused him to stand ([2:2; 3:24](#));
- fell upon him ([11:5](#));
- lifted him up ([3:12, 14](#));
- took him away ([3:14](#));
- brought him, whether physically or spiritually, to the temple ([11:1; 43:5](#)), to Jerusalem ([8:3](#)), to Babylonia ([11:24](#)), and into a valley ([37:1](#)). He indicates that some of these experiences were like visions.

Throughout the book of Ezekiel, the prophet says, “The word of the Lord came to me saying ...” (see [Ezek. 7:1](#), NASB). This expression is equivalent to saying that the Spirit came upon him, spoke personally to him, and gave him a message for God’s people. It is by His Spirit that the Lord communicates with His people; it is by His Spirit that His Word is transmitted.<sup>10</sup>

### **Other Manifestations**

In addition to prophecy, a number of other gifts or manifestations are directly attributed to the Holy Spirit. The following are some of the most prominent:

- bestowal of spiritual power ([Mic. 3:8](#))
- wisdom, understanding, and good judgment ([Dan. 4:8, 9, 18; 5:14; Mic. 3:8](#))
- teaching ability ([Exod. 35:31, 34–35](#))
- ability to interpret a divine message given in another language ([Dan. 5:12](#))

Added to this list would be items discussed earlier in this chapter under the headings “The Natural Realm” and “Leadership.”

## The Twofold Promise of the Spirit

Relatively few people in Old Testament times experienced the indwelling and the power of the Holy Spirit. But a radical change was to take place under the new covenant promised through the prophets Ezekiel and Joel.<sup>11</sup>

## The Intertestamental Period

What was the concept of the Holy Spirit among the Jews during the four centuries from Malachi to Matthew? The religious writings of this period are not part of Holy Scripture; therefore their teaching cannot be regarded as divinely inspired and authoritative. They do help, nevertheless, to form a bridge between the two Testaments and to provide some background for the New Testament teaching on the Holy Spirit.

### MAINSTREAM JUDAISM

The chief literary sources are the noncanonical books (the Apocrypha and the Pseudepigrapha) and the writings of the rabbis. The following is a composite of the main ideas about the Holy Spirit that are found in these writings.<sup>12</sup>

(1) “Holy Spirit” is an occasional title for the *Ruach* in the noncanonical books and a common term in the rabbinic literature.

(2) All the Old Testament writings are inspired by the Holy Spirit. The Spirit is, above all else, the Spirit of prophecy. There is no more inspired revelation comparable to the Old Testament, for prophetic revelation ceased with the closing of the canon with the last prophets (Haggai; Zechariah; Malachi).

(3) The Holy Spirit is given to those who live a life of obedience to God’s will. But when a devout man sins, the Spirit leaves him.

(4) All the great figures of the Old Testament period were inspired by the Holy Spirit, not just the prophets.

(5) In the age to come, the Messiah will possess the Spirit. So will all the redeemed people of the Messianic Age. This will result in the moral renewal of God’s people (Ezek. 36:26–27), and all God’s people will be prophets (Joel 2:28–29).

(6) The Spirit is spoken of in personal terms and as separate from God. He is portrayed as speaking, warning, weeping, rejoicing, consoling, and so on. But these writings do not portray him as a member of the Godhead. The Spirit is personified, but he/it is not a person.

### THE QUMRAN COMMUNITY

The now famous Dead Sea Scrolls were written and preserved by the Qumran community, a monastic-like Jewish group that withdrew to the Judean desert and settled near the Dead Sea in intertestamental times. The following summarizes the community's concept of the Holy Spirit as found in the scrolls:<sup>13</sup>

(1) Even though the term "Holy Spirit" occurs only three times in the Old Testament, it occurs much more frequently in these scrolls.

(2) He is not regarded as a person, much less as a member of the Godhead.<sup>14</sup>

(3) He is called the spirit of truth, of light, and of holiness.

(4) He is associated with the prophets, called "anointed ones," who make known God's purposes.

(5) He is the fount of knowledge. He enables the community to understand God's purposes revealed through the prophets.

(6) He is a guide and protector of faithful members of the community.

(7) He purifies from sin.

(8) He is defiled when God's people sin.

(9) He indwells the holy community of God's people.<sup>15</sup>

## Chapter 3

# The Spirit and the Messiah

In the Old Testament, the Holy Spirit was often called “the Spirit of God” or “the Spirit of the LORD.” In the New Testament, several titles indicate an intimate connection between Him and the Lord Jesus Christ. He is called “the Spirit of Jesus” ([Acts 16:7](#)), “the Spirit of Christ” ([Rom. 8:9](#)), and the Spirit of God’s Son ([Gal. 4:6](#)). This close connection between the Holy Spirit and Jesus Christ, the Messiah, is worthy of examination.

## The Prophecies in Isaiah

In addition to Old Testament promises of the Spirit for all believers, the Book of Isaiah contains four predictions which specifically link the Holy Spirit with the earthly ministry of the Messiah.

(1) “The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD” ([11:2](#)). The seven “of” phrases are often linked with John’s references to “the seven spirits of God” ([Rev. 3:1](#); [4:5](#); [5:6](#); see also [1:4](#)). The Messiah will thus be enabled to render righteous judgments in His dealings with people ([Isa. 11:3–5](#)). This passage applies specifically to the millennial reign of Jesus but is applicable as well to His first-century appearance on earth, for the Holy Spirit rested on Him at the time of His baptism ([Matt. 3:16](#); [John 1:32](#)).

(2) In [42:1–4](#), the Messiah is called God’s “servant” and God’s “chosen one” upon whom God puts His Spirit (cf. [Luke 3:22](#)). It emphasizes the compassion of the Messiah for those in distress. Matthew quotes this passage in connection with the healing of the man with the withered hand and the resultant opposition from the Pharisees ([Matt. 12:17–21](#)).

(3) [Isaiah 48:16](#) predicts that when the Messiah is sent to accomplish His work, both the Father and the Spirit are involved in that ministry. The

translations vary, because of the ambivalence of the Hebrew grammar. For example:

“The Sovereign LORD has sent me, with his Spirit” (NIV). The meaning is unclear because of the comma. Does “with his Spirit” modify “the Sovereign LORD,” or does it modify “me”? Very possibly the latter.

“The Lord GOD has sent [both] me and his spirit” (NRSV). Both the Messiah and the Spirit are sent by the Father.

“ ‘The Lord GOD and His Spirit have sent Me’ ” (NKJV). Both the Father and the Spirit send the Son.

“ ‘The Lord GOD has sent Me, and His Spirit [has sent me]’ ” (NASB). The comma suggests that both the Father and the Spirit send the Son.

(4) In the most comprehensive of these prophecies, the Messiah says in [61:1–2](#): “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor.” At the outset of His public ministry in [Luke 4:16–22](#), Jesus read this passage at a synagogue service in Nazareth and then declared, “ ‘Today this scripture is fulfilled in your hearing’ ” (v. 21).

## **The Earthly Jesus**

The Holy Spirit was mightily at work in the Lord Jesus Christ from the time of His conception in the womb of Mary to His resurrection from the dead.<sup>1</sup> During the years of His earthly life, Jesus was both fully God and fully man; this section of the chapter will look at Jesus as a man.

### **HIS VIRGINAL CONCEPTION**

The conception of Jesus is often called the Virgin Birth, but my purpose here is to emphasize the activity of the Spirit upon Mary at the time she conceived the Messiah. The angel said to her, “ ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God’ ” ([Luke 1:35](#)). Matthew states that Mary “was found to be with child through the Holy Spirit” ([Matt.](#)

1:18) and that the angel said to Joseph, “ ‘What is conceived in her is from the Holy Spirit’ ” (1:20).

The Holy Spirit was at work in the Man Jesus from the moment He was conceived. He had no human father, a fulfillment of the prophecy given by Isaiah that “ ‘the virgin will be with child and will give birth to a son, and will call him Immanuel’ ” (7:14). This miraculous event, according to the prophecy, was a sign the Lord would give to His people.

## HIS BAPTISM

Jesus was anointed by the Holy Spirit at the time of His baptism by John. The Spirit descended on Him in the bodily form of a dove (Luke 3:22). This calls to mind the activity of the Spirit in creation (Gen. 1:2), where He is likened to a hovering bird. There is added significance in likening the Holy Spirit to a dove. The dove was a symbol of innocence and harmlessness (Matt. 10:16); this would be most appropriate on the occasion of Jesus’ baptism because John the Baptist referred to him twice as the “ ‘Lamb of God’ ” (John 1:29, 36). The sinless, spotless Lamb was visited by the innocent, harmless Dove!

Anointing was a common practice among the Jews. It marked the beginning of a person’s service to God, indicating that God had set him aside for a special work and would provide the necessary power to fulfill his mission. Jesus is here at the outset of His public ministry, and His Father indicates His approval by saying, “ ‘You are my Son, whom I love; with you I am well pleased’ ” (Luke 3:22).

“Messiah” is the transliteration of the Hebrew word *Meshiach*, which means “anointed one.” Likewise, the designation “Christ” is a title, more than a name, for the Son of God. It comes from the Greek *Christos*, which also means “anointed one.” The two titles may be used interchangeably (John 1:41). The angel had indicated that the Babe of Bethlehem was “ ‘Christ the Lord’ ” (Luke 2:11), but not until His baptism could Jesus properly be called Christ. Thereafter, the Spirit remained on Him (John 1:33), and furthermore He experienced the Spirit in unrestricted measure (John 3:34).

Did the Son of God need the anointing of the Holy Spirit in order to fulfill His mission? Could He not, by His own inherent deity, perform all

the works necessary to accomplish His purpose? The eternal Son of God never relinquished His deity, even when He united himself with a human nature.<sup>2</sup> The apostle Paul helps our understanding of this problem when he says that Christ Jesus, “being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness” ([Phil. 2:6–7](#)). Different opinions exist on the exact interpretation of this passage, but the basic idea is that the Son of God willingly and deliberately chose to limit himself while here on earth. He did not cease to be God, but He elected to live as a man relying on the power of the Spirit to sustain Him and help Him in His work for God.

### [HIS TEMPTATION IN THE WILDERNESS](#)

Immediately following His baptism, Jesus was led by the Spirit into the Judean wilderness ([Matt. 4:1](#); [Luke 4:1](#)). Mark says more forcefully that the Spirit “impelled Him to go out into the wilderness” ([Mark 1:12](#), NASB). Jesus was a man completely dominated and guided by the Holy Spirit, even when it meant forty days of hunger, loneliness, and temptation. It was there that Jesus, “full of the Holy Spirit” ([Luke 4:1](#)), encountered the arch evil spirit, Satan.

It is often emphasized, and rightly, that Jesus overcame Satan’s temptations by quoting the Word of God. But it is important to see that this had to be done in the power of the Spirit. Undoubtedly, the Spirit helped Jesus to recall the appropriate Scripture passages to effectively silence the tempter. As Paul teaches, spiritual warfare must be fought with spiritual weapons ([Eph. 6:11–18](#)). Among these weapons are “the sword of the Spirit, which is the word of God” and praying “in the Spirit on all occasions with all kinds of prayers and requests” (vv. [17–18](#)).

Christians are also God’s anointed ones ([2 Cor. 1:21–22](#)). John, in his first epistle, emphasizes that Christians have an anointing, or unction, from God that will enable them to combat erroneous teaching, because the Spirit himself will enlighten their understanding ([1 John 2:20](#)). He says that this anointing “teaches you about all things” and that it is “real, not counterfeit” (v. [27](#)).

As in the case of Jesus, God by His Spirit may lead believers into a time of severe testing. But like Jesus, they can emerge triumphant by relying for help on His Spirit and His Word.

### [His MIGHTY WORKS](#)

The Gospels record a succession of miracles performed by Jesus— healings, demon expulsions, raisings from the dead. While the Gospel writers do not always attribute these works directly to the power of the Spirit, we have already seen how both the Isaianic prophecies and Jesus himself made general statements to that effect.<sup>3</sup>

Following the wilderness temptation, Jesus “returned to Galilee in the power of the Spirit” ([Luke 4:14](#)). He then launched into His public ministry. Peter, in his message to the household of Cornelius, said that “ ‘God anointed Jesus of Nazareth with the Holy Spirit and power’ ” and that He “ ‘went around doing good and healing all who were under the power of the devil, because God was with him’ ” ([Acts 10:38](#); see also [4:27](#)).

One outstanding example of this ministry of deliverance from the power of the devil is the casting out of a demon from a blind, mute man ([Matt. 12:22–30](#)). The Pharisees insisted that Jesus had performed this and similar miracles by the power of Satan. But Jesus responded that Satan does not cast out Satan, and went on to insist that He cast out demons “ ‘by the Spirit of God’ ” (v. [28](#)).

The Book of Acts records many instances of miracles wrought by the hands of the disciples. Jesus had promised, “ ‘Anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father’ ” ([John 14:12](#)). Immediately after that statement He spoke of the coming of the Holy Spirit. Just prior to His ascension to the Father, He again promised, “ ‘You will receive power when the Holy Spirit comes on you; and you will be my witnesses’ ” ([Acts 1:8](#)). The means by which the disciples witnessed included the “greater” works that validated the verbal claims they made about Jesus. [Hebrews 2:3–4](#) makes a clear connection between the preaching of the gospel and the accompanying manifestations of the power of God: “How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also

testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to His will.”

### **HIS DEATH**

Christ “through [*dia*, “by means of”] the eternal Spirit offered himself unblemished to God” ([Heb. 9:14](#)). It was through the power of the Spirit that Jesus accomplished every phase of His ministry. Now His crowning work—His atoning death on the Cross—is also associated with the enabling power of the Spirit.<sup>4</sup>

### **HIS RESURRECTION**

The Holy Spirit participated in the stupendous miracle of the resurrection of Jesus from the dead. Paul declares that Jesus “through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead” ([Rom. 1:4](#);<sup>5</sup> see also [8:11](#)). He says elsewhere that Jesus was “vindicated by the Spirit” ([1 Tim. 3:16](#)). The claims of Jesus to be the Son of God were vindicated, or justified, by the mighty operation of the Spirit of God in raising Him from the dead. Had Jesus remained in the grave, His claims to deity would have been negated. In addition, Peter says that Christ “was put to death in the body but made alive by the Spirit” ([1 Pet. 3:18](#)).

The Spirit not only quickened the lifeless body of Jesus; He also transformed it from a natural, physical body to a spiritual body ([1 Cor. 15:44–45](#)). It was because of this change that the risen Lord could appear to the disciples even though they were behind locked doors ([John 20:19](#)).

## **The Risen Lord**

During His earthly life, Jesus’ relation to the Holy Spirit was one of dependence; in order to fulfill His mission, He needed to be anointed by the Spirit. But following His resurrection, a change occurred in the roles of these two Persons of the Godhead. As the risen Lord, Jesus is the one who sends the Spirit to His waiting disciples.

From the beginning of His public ministry, the Gospels indicate that such a change was to take place. At His baptism, the Spirit came upon Jesus

empowering Him for His work. The Father himself told John the Baptist that this One upon whom the Spirit descended was also the One who would baptize in the Holy Spirit ([John 1:32–33](#)). He to whom the Spirit was sent would become the Sender of the Spirit!

There is an inversion of roles in the relationship of the Son to the Holy Spirit. The Son is no longer passive to the Spirit's impulses but actively pours out the Spirit upon the Church.<sup>6</sup> The Gospel of John records the promises of Jesus to send the Spirit. Jesus said, “ ‘It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you’ ” ([John 16:7](#)). The coming of the Spirit on the Day of Pentecost was evidence that Jesus had indeed ascended to the Father. Peter, when defending his Lord, said of Him: “ ‘Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear’ ” ([Acts 2:33](#)).

Jesus had promised to send the Paraclete ([John 15:26](#)) to be His earthly representative. The Holy Spirit is separate from the Lord Jesus Christ, but He always works together with Him. He does nothing on His own authority ([John 16:13–14](#)). John tells of three activities of the Holy Spirit as they relate specifically to Christ:

(1) He will remind the disciples of everything Jesus said ([John 14:26](#)).

(2) He will testify concerning Jesus ([15:26](#)). When Peter preached Christ before the Sanhedrin, he concluded by saying, “ ‘We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him’ ” ([Acts 5:32](#)). The three primary means by which the Holy Spirit bears witness to Christ are (a) verbal communication of the Word, whether by preaching, teaching, or informal conversation; (b) signs and wonders; and (c) the godly lives of believers.

(3) He will glorify Jesus ([John 16:13–14](#)). In other words, He will direct attention to Jesus. The test of any true work of the Spirit is whether it draws attention to the Lord. The King James rendering of verse 13 (“He shall not speak of himself”) is often misunderstood to mean that the Holy Spirit will not speak *concerning* himself. This cannot be the true meaning, since we know that the Scriptures, which the Spirit himself inspired, say much about the Spirit. The NIV gives a correct understanding of the Greek text: “ ‘He

will not speak on his own.’ ” The NASB adds the word “initiative.” A strict translation would read, “He will not speak from himself.” Jesus was talking about the *source*, not the *content*, of what the Spirit would say.<sup>7</sup>

One further matter belongs to this section: the incident of the resurrected Jesus breathing on the disciples ([John 20:19–23](#)), and especially the meaning of His words, “ ‘Receive the Holy Spirit’ ” (v. 22).<sup>8</sup>

### **Subordination of the Spirit**

Some statements in Scripture about the Holy Spirit may give the impression that He is not equal to the Father or the Son. We have already noted some of the statements made by Jesus himself, such as: “ ‘whom the Father will send in my name’ ” ([John 14:26](#)); “ ‘whom I will send to you from the Father, the Spirit of truth who goes out from the Father’ ” ([15:26](#)); “ ‘I will send him to you’ ” ([16:7](#)); “ ‘he will not speak on his own’ ” ([John 16:13](#)).

It is important to distinguish between the ideas of subordination and inferiority. The Spirit is not inferior to the Father or the Son. All three Persons are equally God; there is no difference as to their *essence* or *nature*. But there are differences in their *functions*. All three work together harmoniously, but each also has separate functions. The Spirit is sometimes called the Executive of the Godhead because through Him God’s blessings and presence are mediated to people.

An analogy will help to clarify this point, though we must remember that an analogy cannot be applied in every particular. All persons are created in the image of God; therefore, as far as the innermost nature is concerned, no one is inferior to anyone else, even though one person may be subordinate to another in a given situation. So it is in the relationship between the Spirit on the one hand and the Father and the Son on the other.

## Chapter 4

# The Spirit and the Church

The Holy Spirit and the Church are inseparable. Wherever the true Church is, there is also the Holy Spirit at work. In its fullest sense, the Church did not come into existence until the Day of Pentecost, because it was on that occasion that the Spirit came upon the assembled body of believers.<sup>1</sup>

The New Testament employs two figures of speech which depict this connection between the Spirit and the Church: a temple and a body. The temple metaphor may suggest a focus on and worship of God, and the body metaphor may suggest a focus on and service to people (i.e., fellow believers and the lost).

## The Temple of the Holy Spirit

The Church is likened to a building—and more specifically, a temple. As [1 Corinthians 3:16–17](#) shows, the terms “temple of the Holy Spirit” and “temple of God” are interchangeable. Paul’s writings contain several direct references to this imagery.

### THE NEW TESTAMENT EVIDENCE

Perhaps the most familiar passage is [1 Corinthians 6:19](#), in which Paul is talking about the individual Christian, not the entire Church, when he says, “Do you not know that your body [singular] is a temple of the Holy Spirit, who is in you, whom you have received from God?” His appeal is to personal purity of life, as the context indicates.

But three other Pauline passages speak of all Christians collectively forming one temple:

(1) “Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? If anyone destroys God’s temple, God will

destroy him; for God’s temple is sacred, and you are that temple” (1 Cor. 3:16–17). The warning is directed at any individual who does harm, or attempts to do harm, to the Church, as the first part of the chapter shows.<sup>2</sup>

(2) Paul, in calling God’s people to be separate from all that is evil, says: “What agreement is there between the temple of God and idols? For we are<sup>3</sup> the temple of the living God. As God has said, ‘I will live with them and walk among them’ ” (2 Cor. 6:16).

(3) In another passage, he says that in Christ “the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit” (Eph. 2:21–22).

Peter also uses this symbolism, but does not use the word “temple.” He says, “You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:5).

#### THE OLD TESTAMENT BACKGROUND

The Church as the temple of the Holy Spirit is the fulfillment of what God instituted in the Old Testament in both the tabernacle and the temple. When the tabernacle was first set up, we are told:

Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle. Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle (Ex. 40:34–35).

Similarly, when Solomon’s temple was dedicated, we read:

When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple (1 Kings 8:10–11; see also 2 Chron. 5:13–14; 7:1–2).

Even though God is everywhere present, He chooses at times to manifest His presence in one place in a very special way. We may refer to the tabernacle and the temple as places of the localization, or focalization, of God’s presence. He elected to dwell there in this special manner. This particular manifestation of himself is sometimes called the “Shekinah”<sup>4</sup>—a Hebrew word meaning “dwelling place,” which is sometimes used as a synonym for this demonstration of God’s glory.

I have already mentioned that the Holy Spirit is the means by which God makes His presence known. Two passages in the Psalms clearly bring this out. In Hebrew poetry the writer often states the same truth in two different ways, a poetic device called parallelism. The following passages show that “Holy Spirit” and “God’s presence” may be used interchangeably:

Do not cast me from your presence or take your Holy Spirit from me (Ps. 51:11). Where can I go from your Spirit? Where can I flee from your presence (Ps. 139:7)?

When the Lord Jesus Christ was on earth, He was the special manifestation and focalization of God’s presence among humankind. “The Word became flesh and made his dwelling [“tabernacled”][<sup>5</sup>] among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (John 1:14). Jesus himself referred to His body as “ ‘this temple’ ” (2:19). He had come to fulfill the Law; therefore His coming superseded the Old Testament temple and tabernacle.

This recalls the words of Paul and Peter previously quoted. The Church is now the true temple of God, indwelt by the Holy Spirit. God’s presence is not bound to a physical building. Stephen reminded his persecutors of this when he said, “ ‘The Most High does not live in houses made by men’ ” (Acts 7:48). And Paul in idolatry-ridden Athens declared, “ ‘The God who made the world and everything in it ... does not live in temples built by hands’ ” (17:24). Even the prophet Isaiah was given this message for God’s people, centuries before the coming of Jesus (Isa. 66:1–2).

We return to the important thought that it is a spiritual temple, the Church, which is now the special dwelling place of God on earth. When did this change from the literal tabernacle and temple to the spiritual temple, the Church, as God’s dwelling place on earth take place? It was on the Day of Pentecost. Luke does not tell where the disciples were when the Spirit was poured out; he simply says they were “in one place” (Acts 2:1). Many infer from 1:13 that this place was the Upper Room.<sup>6</sup>

But it is also possible that they were in the temple area. Luke ends his Gospel by saying that after the disciples returned to Jerusalem following Jesus’ ascension, “they stayed continually at the temple, praising God” (Luke 24:53). We know from other passages in Acts that even after Pentecost the disciples went to the temple to pray (2:46; 3:1). It would be

very appropriate indeed if the Lord chose the site of the physical temple as the place where His spiritual temple would be actualized!<sup>7</sup>

### PRIESTHOOD OF BELIEVERS

The temple was staffed with priests, a select corps of men who represented the people before God. Much of their work involved the offering of sacrifices on behalf of the people.

“The universal priesthood of all believers” was a watchword of the Protestant Reformation in the sixteenth century. Martin Luther taught, as the Scriptures teach, that every Christian has direct access to God. The Lord Jesus Christ is the only Mediator (1 Tim. 2:5). Paul says that through Christ both Jews and Gentiles “have access to the Father by one Spirit” (Eph. 2:18). This verse is especially interesting because immediately after it, Paul talks about the spiritual temple. So the Spirit establishes direct contact between God and believers. And because this is a work of the Holy Spirit, Peter can refer to all believers as “a holy priesthood” (1 Pet. 2:5). He goes on in verse 9 to speak of Christians as “a royal priesthood”—a thought echoed in the Book of Revelation where the idea of priesthood is linked with that of reigning with Christ (1:6; 5:10; 20:6).

The spiritual priesthood of the spiritual temple must therefore offer spiritual sacrifices acceptable to God (1 Pet. 2:5). The New Testament clearly mentions three<sup>8</sup> such sacrifices:

(1) Our Bodies. The one supreme Sacrifice was crucified on the cross, so that God no longer wishes dead sacrifices to be offered to him; he now seeks living sacrifices. Paul speaks of this when he says, “I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Rom. 12:1).

(2) Our Praise. Animal sacrifices were made daily in the temple, so that there was a continual burning of their bodies with the resultant smoke and aroma ascending to God. Against this backdrop, Christians are told to “continually offer to God a sacrifice of praise—the fruit of lips that confess his name” (Heb. 13:15).

(3) Our Good Works. “And do not forget to do good and to share with others, for with such sacrifices God is pleased” ([Heb. 13:16](#)). Paul commends the Philippians for sending him things that helped to ease the hardships of prison life, characterizing them as “a fragrant offering, an acceptable sacrifice, pleasing to God” ([Phil. 4:18](#)).

## **A Body Animated by the Spirit**

Unlike the idea of the temple, the metaphor of the Church as a body, and in particular the body of Christ, is not based on anything in the Old Testament. Furthermore, Paul is the only New Testament writer who employs this analogy. It is one of the most meaningful ways of speaking about the Church. The key passages are [Romans 12:3–8](#); [1 Corinthians 12:12–27](#); and [Ephesians 4:4–13](#). Each of them links the idea of the Church as a body with the work of the Holy Spirit.<sup>9</sup> Just as a human body can exist only when there is breath to sustain its life, so Christ’s body, the Church, can exist only when there is the energizing of the Holy Spirit.

### **THE SPIRIT CONSTITUTES THE CHURCH**

“For we were all baptized by [<sup>10</sup>] one Spirit into one body” ([1 Cor. 12:13](#); see also [Rom. 6:3](#); [12:5](#); [Gal. 3:27](#)). At the moment of conversion, one becomes a member of this body. The person is saved as an individual but is immediately incorporated into the body of Christ by the operation of the Holy Spirit.

### **HE ADDS TO THE CHURCH**

Not only is the Spirit the inner life of the Church, He also adds new members continually to the Body. He accomplishes this by working through God’s people. The apostle John records, “The Spirit and the bride [another metaphor for the Church] say, ‘Come!’ ... and whoever wishes, let him take the free gift of the water of life” ([Rev. 22:17](#)).

The Book of Acts is a running commentary on this point. Only by the power of the Holy Spirit were the disciples able to witness effectively ([Acts 1:8](#)). As a result of the Spirit-inspired preaching of Peter ([2:14](#)),<sup>11</sup> his listeners were “cut to the heart [convicted by the Holy Spirit]” ([2:37](#)),

resulting in the addition of three thousand souls to the Church that day (2:41). Luke states further that “the Lord added to their number daily those who were being saved” (2:47).

Human instrumentality in the furtherance of God’s work cannot be over-emphasized. God could have ordained it otherwise, sovereignly deciding that people would be saved by the direct, unmediated work of the Holy Spirit. But He has chosen to use believers, as they yield to the Spirit, to be instrumental in adding other members to the body of Christ. Just as the Lord Jesus Christ needed a physical body to fulfill God’s redemptive plan for humankind, so now the implementation of that plan takes place through His spiritual Body, the Church.

### HE UNITES THE BODY

The Holy Spirit is the only true Agent in achieving genuine unity among Christians. Paul told the Christians at Ephesus to “make every effort to keep the unity of the Spirit through the bond of peace.” He then added the significant statement, “There is one body and one Spirit” (Eph. 4:3–4). The church at Corinth was guilty of fragmenting itself because of several competing elements in the congregation, each claiming allegiance to a specific individual. Paul is compelled to ask them, “Is Christ divided?” (1 Cor. 1:13). Because of this divisive spirit in the congregation, he tells them that they are carnal<sup>12</sup> (3:1–4). Anything that is opposed to the work of the Spirit is carnal; that is, Christians who do not permit the Spirit of God to control them in their relationships with other Christians are dominated by their lower, unsanctified nature—which the Scriptures often call “the flesh” (see Rom. 8:5–9, 13; and Gal. 5:16–26, NASB).

All who have been born again by the Spirit are members of the one Body, even though this may not always be outwardly evident. God’s Word appeals to Christians to demonstrate among themselves and to the world that this unity is indeed a reality. This is achieved only when Christians are “completely humble and gentle” and are “patient, bearing with one another in love” (Eph. 4:2). One important factor in the success of the Apostolic Church is found in the Greek word *homothumadon*, which means “with one mind, or purpose, or impulse”<sup>13</sup> (Acts 1:14; 2:46; 4:24; 15:25; see also 2:1 for a related word). Without this unity among themselves, the early

Christians would not have experienced the presence and power of God in their midst and in their witnessing.

### HE APPOINTS MEMBERS OF THE BODY FOR SPECIFIC FUNCTIONS

All of 1 Corinthians 12 is a commentary on members of the Body being appointed for specific functions by the Spirit. The following are some important lessons to be drawn from it.<sup>14</sup>

(1) There is wide diversity in the gifts and functions that the Spirit assigns to individual members. The operations that are often called “the gifts of the Spirit” range from a word of wisdom to the interpretation of tongues (1 Cor. 12:8–10). Paul also includes as gifts ministries associated with leadership: apostles, prophets, evangelists, pastors, teachers (vv. 28–30; Eph. 4:8, 10–12). In Romans, he lists additional gifts, such as service, exhortation, liberality, and mercifulness (12:7–8).<sup>15</sup>

(2) All members of the Body possess some gift. “To each one the manifestation of the Spirit is given” (1 Cor. 12:7). No Christian can say, “I have no function in the Body of Christ.” Just as every member of our physical bodies has an appointed task, so every member of Christ’s Body has some vital function for the well-being of the Body. No useful purpose is served by one person wishing for someone else’s gift or talent. All members must determine for themselves, prayerfully, what function the Lord wants them to serve in the Body.

(3) The Spirit distributes the gifts sovereignly; “He gives them to each one, just as he determines” (1 Cor. 12:11). Paul says further, “God has arranged the parts in the body, every one of them, just as he wanted them to be” (v. 18). He repeats the same idea when he says in Romans that “we have different gifts, according to the grace given us” (Rom. 12:6). Christians must place themselves in a position to be used by the Holy Spirit and to receive spiritual gifts, but the bestowal of specific gifts is the prerogative of the Spirit. God, in his wisdom and for reasons not always disclosed to us, grants to others gifts which we ourselves might like to manifest.

(4) All members of the Body are interdependent. “The eye cannot say to the hand, ‘I don’t need you!’ And the head cannot say to the feet, ‘I don’t

need you!’ ” (1 Cor. 12:21). No member may consider itself superior to other members. There are two main reasons for this: (a) Such a “superior” member cannot exist in isolation from the other members (even the “inferior” members) any more than one’s “superior” head can exist in isolation from one’s “inferior” hands, which supply food for one’s “inferior” stomach, which provides nourishment for the entire body, including the head. (b) The gifts are not distributed on the basis of personal merit; they are distributed sovereignly by God. This immediately rules out any grounds for boasting.

(5) All the members share in the joys or sorrows of any one member. “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it” (1 Cor. 12:26). When a person’s ear aches, the entire body suffers. When beautiful music falls on one’s ears, it is not only the ears that are delighted; the entire body enjoys it. So it is, ideally, in the body of Christ. Someone has expressed it well: “Our sorrows are divided and our joys are multiplied.”

(6) The overarching purpose for the divine bestowal of the different gifts on the members of the Body is the edification or building up of the Church. “To each one the manifestation of the Spirit is given for the common good” (1 Cor. 12:7). Even though at times the gifts, talents, and ministries that God by His Spirit grants may edify the individual manifesting them, they are primarily for the strengthening and edification of the Church. In addition, they may minister to the needs of unbelievers (for example: evangelists, healings, miracles).

## **The Fellowship of the Spirit**

Paul uses the expression “the fellowship [*koinonia*] of the Holy Spirit” (2 Cor. 13:14; cf. Phil. 2:1). This concept is inseparable from that of the Church as the body of Christ. *Koinonia* may also be translated “communion” or “participation.” There are two basic, but not mutually exclusive, interpretations of the phrase “the fellowship of the Holy Spirit.” One is that it means the partaking of the Holy Spirit by Christians.<sup>16</sup> The other refers to the work of the Spirit that forms Christians into a community or a fellowship.<sup>17</sup>

Both interpretations have a firm basis in Scripture, and one is impossible without the other. It is because repentant sinners have partaken of the Holy Spirit ([1 Cor. 12:13](#); [Heb. 6:4](#)) that they are privileged to enter the fellowship created by Him—the Church. This idea of the fellowship of the Spirit is not found in the Old Testament, however, because only selected individuals partook of the Spirit prior to the outpouring on the Day of Pentecost.

## Chapter 5

# The Spirit and the Believer

Jesus in His earthly state was a Man completely controlled by the Holy Spirit. From the time of His miraculous conception to His resurrection from the dead and exaltation at the right hand of the Father, the Spirit of God was mightily at work in Him. So it ought to be with a Christian; from beginning to end the Christian life is possible only by the power of the indwelling Holy Spirit.

This chapter will trace the activity of the Spirit in a believer's experience from new birth to resurrection from the dead.

## The Spirit and the Sinner

Unregenerate people are spiritually dead in their trespasses and sins ([Eph. 2:1](#)), and consequently insensitive to spiritual things. Only when the Holy Spirit moves upon them can they become aware of their spiritual need. They must then decide whether to continue in their sinful state or to respond positively to the voice of the Spirit. The Book of Acts throughout gives a very graphic picture of this. Some, like Stephen's opponents, resist the Holy Spirit ([Acts 7:51](#)); others, like the three thousand on the Day of Pentecost, accept Peter's Spirit-anointed message ([2:41](#)).

### THE CONVICTION OF THE SPIRIT

Jesus told His disciples that when the Holy Spirit came, He would " 'convict the world of guilt in regard to sin and righteousness and judgment' " ([John 16:8](#)). The word "convict" might better be translated "convince."

The Spirit convinces sinful persons of their spiritual need; mere logic or rhetoric cannot persuade them. The basic sin of humankind is rejection of Jesus Christ ([John 16:9](#)); this rejection is due to a failure to admit one's sinful state and to believe in Him who alone can effect the needed change.

The Spirit will further convince the unrighteous ([John 16:10](#)). This is related to Jesus' resurrection and His ascension to the Father—events demonstrating that He was indeed the Son of God and that His claims were righteous, or justified ([Rom. 1:4](#); [1 Tim. 3:16](#)). This concept of righteousness also involves the idea of the “rightness” of God in punishing unrepentant sinners ([Rom. 1:18](#)). But it also includes the justification of sinners—their “right-standing” before God when they repent and believe ([Rom. 4:25](#)).<sup>1</sup>

Finally, the Spirit will convince of judgment ([John 16:11](#)). The prince of this world, Satan, suffered a series of crushing defeats at the hands of Jesus, which culminated in Jesus' resurrection from the dead. Jesus defeated Satan in the wilderness ([Matt. 4:1–11](#); [Mark 1:12–13](#); [Luke 4:1–13](#)). He defeated him further in demon expulsions and in healings ([Acts 10:38](#)). Satan has already been judged, and every sinner who truly believes in Jesus Christ serves as a continuing evidence of this defeat of Satan.

#### THE MEANS OF CONVICTION

Conviction of sin comes only by the Holy Spirit. But only rarely does He bypass human instrumentality in speaking to the hearts of sinful people. The means He uses is the message of the gospel delivered by faithful witnesses, for which Paul stresses a need in [Romans 10:9–17](#).

The Book of Acts chronicles the message of the Early Church. It consisted basically of the message of Jesus Christ as the Savior and the need to believe in Him on the basis of His death and resurrection, lest the judgment of God come upon the hearers if they reject Him. The result of this kind of Spirit-inspired witnessing was that people were “cut to the heart” and asked, “ ‘What shall we do?’ ” ([Acts 2:37](#)).

The Holy Spirit alone can convict and convince people of their need for salvation. The believers' responsibility is to declare and share the message of salvation, and to leave the results in the Lord's hands as He speaks to hearts by His Spirit. Paul's words on this point are so appropriate that he needs to be heard at length:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much

trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power (1 Cor. 2:1–5).

On occasion God may choose to speak to a sinner's heart by the manifestation of some spiritual gift, very often a prophetic utterance. Paul says that through prophecy a sinner may be “convinced” and “judged” by all and thus “the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, ‘God is really among you!’ ” (1 Cor. 14:24–25).

## Salvation

### TERMINOLOGY

The work of salvation is so comprehensive that the New Testament writers present it in a number of different ways, each way highlighting a special facet. A number of these are specifically related to the work of the Spirit.

### *Regeneration*

Jesus told Nicodemus, “ ‘No one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit’ ” (John 3:5–6). Peter says that believers are partakers of, or participate in, the divine nature (2 Pet. 1:4); and Hebrews 6:4 says that believers are partakers of, or have a share in, the Holy Spirit.

One can see some similarity<sup>2</sup> to the conception and birth of Jesus. He was conceived by the Holy Spirit; it was a miraculous work. It was impossible for the Virgin Birth to occur through human effort. So it is with the new birth; it can be explained only in terms of a miracle. It is a mystery that can be experienced, but the precise manner in which it takes place defies explanation. Jesus indicated this when He said, “ ‘The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit’ ” (John 3:8).

Paul's speaking of “the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5) parallels Jesus' statement about being “ ‘born of water

and the Spirit' ” (John 3:5). But there are a number of interpretations concerning what Jesus meant by “ ‘water,’ ” but it is very possible that He used water as a symbol for the Holy Spirit, just as He did when speaking of rivers of living water (John 7:37–39). The word “and” (Gk. *kai*) in the phrase “ ‘water and the Spirit’ ” in John 3:5 can be translated, alternatively, as “even,” “namely,” “that is,” so that Jesus could be saying, “unless he is born of water—that is, the Spirit.”<sup>3</sup>

### *Spiritual Resurrection and the New Creation*

Closely related to the term “regeneration” are the terms “spiritual resurrection” and “new creation.” All three emphasize the idea of new life. I have already noted the Holy Spirit in His work of creation and the raising of Jesus from the dead. The sinner is spiritually dead and needs to be spiritually resurrected (Eph. 2:1–2; Col. 3:1–2). Viewed from another angle, the sinner must be created anew (2 Cor. 5:17; Gal. 6:15).

Along the same lines, Paul says that the unregenerate have been spiritually blinded by Satan but that “God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (2 Cor. 4:6). When Jesus said that an unregenerate person cannot see the kingdom of God (John 3:5), He was talking about spiritual vision. An unregenerate person cannot perceive spiritual things (1 Cor. 2:14); such insight is available only to the regenerated (vv. 9–11).

### *Adoption*

Viewed from another perspective, Christians have been adopted into God’s family through the working of the Holy Spirit. They have received “the Spirit of adoption by whom we cry out, ‘Abba, Father’ ” (Rom. 8:15, NKJV; see also Gal. 4:6). Adoption in New Testament times meant basically what it means today. The adopted child was entitled to all the privileges that the parents’ biological children would receive. So it is with Christians. They were once children of Satan (John 8:44; Eph. 2:2), but have now been adopted by God.

## THE INDWELLING OF THE HOLY SPIRIT

All Christians are indwelt by the Holy Spirit. “If anyone does not have the Spirit of Christ, he does not belong to Christ” ([Rom. 8:9](#); see also [1 Cor. 6:19](#)). The Spirit of God enters a person’s heart at the time of repentance and faith, causing regeneration. The Spirit remains with God’s children as long as they walk in obedience to His will. He is ever present to guide and assist those who have committed themselves to the Lord.

This indwelling of the Spirit must be distinguished from the infilling of the Spirit.<sup>4</sup> The indwelling Holy Spirit is necessary for fellowship with God and for worship ([John 4:23–24](#); [Phil. 3:3](#)). In addition, it is the Spirit who daily sustains the Christian, because He is the source of one’s spiritual life. This indwelling of the Spirit was foretold through the prophet Ezekiel ([Ezek. 36:25–27](#)).

There is further indication of this wonderful truth in the imagery of the temple. Every Christian is a temple of the Spirit ([1 Cor. 6:19](#)); consequently, Christians are to glorify God in their bodies, since they are indwelt by the Spirit.

#### THE WITNESS OF THE SPIRIT

How can people know that they have been truly born again? One obvious way is by realizing that a spiritual change has taken place. By repenting of sins and believing in Christ as personal Savior ([Acts 20:21](#)), old things pass away and one becomes a new creation in Christ ([2 Cor. 5:17](#); [Gal. 6:15](#)). But there may be times of uncertainty concerning this new relationship with God. Ultimately, new believers must rest upon God’s promises—that if they have truly met His conditions, then they are saved regardless of accompanying emotion.

Yet, God has made an additional provision. “The Spirit himself testifies with our spirit that we are God’s children” ([Rom. 8:16](#); see also [1 John 3:24](#)). An internal witness of assurance that one is indeed God’s child is available to all Christians. In some quiet, inexplicable way, God’s Spirit communicates with our spirit that there is no barrier between God and us, for it is by the Spirit that we have access to the Father ([Eph. 2:18](#)).

### Sanctification

Sanctification is among the most important works of the Holy Spirit ([Rom. 15:16](#); [1 Cor. 6:11–12](#); [2 Thess. 2:13–14](#); [1 Pet. 1:2](#)). It is the will of God for all believers ([1 Thess. 4:3](#)).

### THE MEANING OF THE TERM

The word “sanctification” (Gk. *hagiasmos/hagiôsunê*) comes from the same root as the Greek word for “holy” (*hagios*). In the New Testament, the words “sanctification” and “holiness” translate the same Greek word and are used interchangeably. The basic idea of the Greek word is that of separation. When Christians are called upon to be holy (or sanctified), they are being told to separate themselves from all that is unholy and to dedicate themselves to God. The words “dedication” and “consecration” may also be used to translate the Greek word.

### MISCONCEPTIONS ABOUT SANCTIFICATION

Three extreme views about sanctification must be avoided:

#### *Legalism*

Legalism teaches that a person can be sanctified only by living in complete obedience to the Law. For such people, sanctification consists of the observance of prescribed regulations. In effect, they teach that salvation and the retention of salvation depend on works, rather than faith. Often such teaching takes the form of extended lists of “do’s” and “don’ts.” Paul dealt with this problem in his letter to the Galatians. He asks, “Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?” ([Gal. 3:3](#)). This legalistic approach fails to account for the serious words Paul quotes from [Deuteronomy 27:26](#), “ ‘Cursed is everyone who does not continue to do everything written in the Book of the Law’ ” ([Gal. 3:10](#)).

From beginning to end, the Christian life is lived by faith, not works, by means of the indwelling Spirit. True faith will indeed produce genuine Christian works ([Eph. 2:8–10](#)), but it is wrong to hold that the performance of good works in itself guarantees salvation.

#### *Antinomianism*

Antinomianism is the opposite view, teaching that it makes no difference how a believer lives. It has an erroneous view of Christian liberty, saying that because Christians have been freed by Christ, they may do anything they please. But Paul counters with the statement, “Do not turn your freedom into an opportunity for the flesh” ([Gal. 5:13](#), NASB).<sup>5</sup> Once again, those who have been truly regenerated by the Spirit of God will demonstrate love by their actions toward God and others.

### *Perfectionism*

Some teach that regenerated persons may have a crisis experience that constitutes them sinlessly perfect. It is sometimes called “entire sanctification,” and is based on the premise that sanctification must necessarily include the concept of sin. But the Greek word, as I have noted, means separation. Sin is not necessarily involved, for the sinless Son of God himself said, “ ‘I sanctify myself’ ” ([John 17:19](#)). Furthermore, there is no example in Scripture of any person having an experience of being rendered sinlessly perfect.<sup>6</sup>

### SANCTIFICATION AS A PROGRESSIVE EXPERIENCE

“Saints” (lit. “holy ones”) is a recurring designation for Christians in the New Testament (for example, [1 Cor. 14:33](#); [Eph. 1:1, 18](#); [Phil. 1:1](#); [Col. 1:2](#), NASB). It is not reserved for a special category of believers, dead or alive. Rather, every Christian is a saint. This presents no difficulty if we remember that “saints” means “separated ones.” Christians are people who are set aside for service to God.

This is why the Scriptures sometimes speak of sanctification as a past experience ([1 Cor. 6:11](#)), which happened at the time of salvation ([1 Cor. 1:30](#)). But there is also the aspect of continuous sanctification. Christians are called upon to be “perfect” (Gk. *teleios*)—a word which is better understood to mean “whole” or “mature.”<sup>7</sup> They must grow in grace ([2 Pet. 3:18](#)), not being satisfied with any degree of progress or level of maturity they have already attained. Paul himself says that he is not perfect (totally mature) and that he presses on toward that goal ([Phil. 3:10–14](#)).

But sanctification is not a do-it-yourself project. Christians mature spiritually only as they yield increasingly to the Holy Spirit. The call is to

“purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (2 Cor. 7:1), but it is only through the Spirit that one can put to death the misdeeds of the body (Rom. 8:13).

Paul says further that Christians are to experience a continuing transformation of their mind, or attitude (Rom. 12:2), and that this comes by the working of the Spirit of the Lord (2 Cor. 3:18).<sup>8</sup>

Entire sanctification (or total spiritual maturity or wholeness) is an ideal toward which all must strive with the aid of the Holy Spirit. But Christians must not allow themselves to come under condemnation for not having attained it. The important measure of one’s sanctification is that of *progress* toward the goal.

### THE FRUIT OF THE SPIRIT

Scripture makes an important contrast between the flesh and the Spirit (Rom. 8:5–9; Gal. 5:16 to 6:10). As Paul uses the term “flesh” in these passages, it means anything which militates against the Spirit of God. The works of the flesh (Gal. 5:19–21) are the opposite of what the Spirit produces, such as the fruit of the Spirit (vv. 22–23).

A Christian may honestly and legitimately ask the question, “How can I know I am making spiritual progress? How do I know I am truly walking in the Spirit [Gal. 5:16, 25]?” One very meaningful measurement is the degree to which one manifests the fruit of the Spirit. Is one’s lifestyle characterized more and more by “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal. 5:22–23)? One measurement of such progress is a person’s willingness to help restore a sinning fellow-believer by seeking to restore that person in a spirit of gentleness (Gal. 6:1)—which is a fruit of the Spirit. The spiritual person sows to the Spirit, pursuing conduct which brings honor to God. This often takes the form of doing good to as many people as possible (Gal. 6:1–10). All this is in complete contrast to the carnal (fleshly) person who seeks only personal gratification.

### DAILY WALK

The Spirit helps the Christian in day-by-day living. He is:

## *The Christian's Teacher*

Jesus told His disciples that the Holy Spirit would teach them all things ([John 14:26](#)). Sometimes this is done through human instrumentality, since the Spirit has set pastors and teachers in the Church ([1 Cor. 12:28](#); [Eph. 4:11](#)). But there is also the direct ministry of the Spirit as the divine Teacher.

The Spirit will lead God's people into all truth ([John 16:13](#)). When the time comes for a critical decision to be made affecting doctrinal aspects of the work of God, the Spirit is there to instruct. To illustrate: The early Church needed to make an important decision regarding the status of Gentiles in the Church (Acts 15). When the leaders of the church reached a decision, they were able to say, " 'It seemed good to the Holy Spirit and to us' " (v. [28](#)).

Jesus also told the disciples that the Spirit would show them things to come ([John 16:13](#)). The entire Book of Revelation is a testimony to this. In it the Spirit is called the Spirit of prophecy ([19:10](#)), and the book was written as a result of John's being "in the Spirit" ([1:10](#)). Paul also attributes knowledge of future events to the Spirit when he says, "The Spirit clearly says that in later times some will abandon the faith" ([1 Tim. 4:1](#)).

## *The Christian's Guide*

Truly spiritual persons allow themselves to be guided by the Spirit at all times. "Those who are led by the Spirit of God are sons of God" ([Rom. 8:14](#)). Like Jesus, believers may undergo times when the Spirit's leading takes them into severe testing ([Matt. 4:1](#)). But when the Spirit so leads, we may rest assured He is also alongside us—as our Paraclete—so that we too may emerge "in the power of the Spirit" ([Luke 4:14](#)).

The Spirit also guides God's people as to places of service. On Paul's second missionary journey, he wanted to preach the gospel in the province of Asia, but he was "forbidden by the Holy Spirit" to do so ([Acts 16:6](#), NASB); it was not yet the Lord's will. (Later, he would be privileged to preach in that region [see Acts 19, especially vv. [8](#), [22](#)].) Then Luke says that Paul and his party wished to go into Bithynia, "but the Spirit of Jesus would not allow them to" ([16:7](#)). Sensitivity to the leading of the Holy Spirit was one of Paul's marks as a mature Christian.

The Spirit is present, as well, to direct Christians in what they will say in a delicate situation. Jesus taught His disciples not to worry beforehand what they would say when they were brought up before the authorities: “ ‘Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit’ ” (Mark 13:11). This promise was fulfilled in Peter’s life when he and John were brought before the religious authorities. On that occasion Peter experienced a special infilling of the Spirit (Acts 4:8) which enabled him to speak boldly even though he and John were “unschooled, ordinary men” (v. 13).<sup>9</sup>

### *The Christian’s Co-Intercessor*

There are times when a Christian finds it difficult to articulate a special burden in prayer. “We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express” (Rom. 8:26). This is undoubtedly included in what the New Testament calls praying “in the Spirit” (Eph. 6:18; Jude 20), and is very likely related to praying in tongues (1 Cor. 14:2, 14–15).<sup>10</sup>

## **Glorification**

Christians’ present experience of the Holy Spirit is only a foretaste of the glory awaiting them when they finally enter the presence of the Lord. The Holy Spirit’s indwelling of Christians is God’s guarantee of the consummation of their redemption (Rom. 8:22–23; 2 Cor. 1:21–22; 5:5; Eph. 1:13–14; 4:30). These passages contain several important points:

(1) The Spirit is the “earnest” (Gk. *arrabôn*) of our spiritual inheritance (Eph. 1:14). The Greek term refers to a “down payment” that is made on a purchase as a pledge by the buyer that payment will be made in full. Paul also refers to this idea as “the firstfruits [Gk. *archê*] of the Spirit” (Rom. 8:23).

(2) The same Spirit who raised the sinner from spiritual death to spiritual life will ultimately raise the mortal and corruptible body of the Christian so that it will be a “spiritual body” (1 Cor. 15:44). The Christian’s body will be raised by the power of the Spirit. “He who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you”

([Rom. 8:11](#)). This is the meaning of the phrase “the redemption of our bodies” (v. [23](#)).

(3) The Christian’s resurrection body will be like that of the Lord’s. When the Lord shall appear, “we shall be like him” even though “what we will be has not yet been made known” ([1 John 3:2](#)). The Lord himself “will transform our lowly bodies so that they will be like his glorious body” ([Phil. 3:21](#)). At that time the redemption of Christians will be complete in all respects. Not only their spiritual nature but also their physical nature will be transformed by the power of the Spirit.

W. H. Griffith Thomas summarizes the work of the Spirit in the believer by dividing it into three periods of time: (1) In our past or initial experience, He becomes the Spirit of sonship ([Rom. 8:15](#)) and liberty ([2 Cor. 3:17](#)). (2) In our present experience He is the spirit of holiness whose presence guarantees spiritual fruit ([Gal. 5:22](#)).<sup>11</sup> (3) In the future He is the Spirit of heirship as the earnest of our inheritance ([Rom. 8:23](#); [Eph. 1:14](#)) and the guarantee of our resurrection ([Rom. 8:11](#)).<sup>12</sup>

## Chapter 6

# The Spirit and the Word

God has given both His Word and His Spirit to the Church and to individual believers for their guidance and edification. The Spirit and the Word work harmoniously for the furtherance of God's purposes. In fact, at times the Scriptures use the two terms interchangeably. For instance, we read in some places that "the Spirit of the Lord came" upon certain people and they prophesied; in other places we read that "the word of the Lord came" and the person prophesied (see [2 Sam. 23:2](#); [Ezek. 11:5](#); and [2 Sam. 24:11–12](#); [2 Kings 7:1](#)).

The Holy Spirit and the Scriptures are always in agreement. Throughout its history, the Christian Church has suffered because some elements emphasized one to the virtual exclusion of the other. Where the Spirit alone is emphasized, the consequences often will be fanaticism and a subjective approach based on the individual's own feelings or experiences. Where the Bible alone is emphasized, the result will be what is sometimes called "dead orthodoxy," in which there may be strict adherence to correct doctrinal belief but no vibrant, spiritual life to accompany it.

An intimate and complementing relationship exists between the Spirit and the Word. This relationship merits exploring.

## Revelation

Human beings, because of their fallen, sinful state, are unable to come to a knowledge of God on their own initiative ([1 Cor. 1:18–21](#)). It was therefore necessary for God to reveal himself ([1 Cor. 2:11](#)). Revelation is the act by which God makes himself known to people.

God has revealed himself and His will to humankind in a number of ways. There is a revelation of God in nature ([Ps. 19:1](#); [Rom. 1:19–21](#)), even though this is not sufficient for salvation. There is also a revelation of God

in conscience ([Rom. 2:14–16](#)), since humanity has been endowed with the ability to discriminate between good and evil. Creation and conscience belong to “general” revelation. But God has also granted “special” revelation—the specific unveiling of His redemptive purpose in Jesus Christ. He chose to do this by means of His Word, the Scriptures. The divine Agent in this work of revelation is the Holy Spirit.

## Inspiration

Inspiration is the Spirit’s influence which enabled writers of Scripture to record God’s message in such a way as to insure its infallibility.

### 2 TIMOTHY 3:16–17

“All Scripture is God-breathed [*theopneustos*]” ([2 Tim. 3:16](#)). Since the breath of God is a symbol of the Holy Spirit, Paul here states that the Third Person of the Godhead was active in the transmission of the Word of God to people. In this connection, note also Peter’s statement that “prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” ([2 Pet. 1:21](#)). In the light of these passages, one may say that God is the *source* of Scripture, the Holy Spirit is the *agent* by whom the Scriptures were given, and people are the *instruments* who, under the guidance of the Spirit, wrote the Scriptures.

Paul said that *all* Scripture is God-breathed. There are no uninspired parts of Scripture; all are equally inspired. This view is often called “verbal, plenary inspiration.” The phrase is an attempt to convey the idea that the Scriptures in their entirety, as well as every word, were written by men who were so guided in their choice of subject matter and words that what they wrote are God’s words in the literary style of the writer.

### THE INSPIRATION OF THE OLD TESTAMENT

In addition to these important general assertions by Paul and Peter (which apply specifically to the Old Testament), the New Testament writers make other statements about the inspiration of the Old Testament Scriptures.

Peter, in the Book of Acts, says that the Holy Spirit prophesied in Scripture by means of the mouth of David ([1:16](#); [4:25](#)). In a similar way, Paul says that the Spirit spoke through Isaiah the prophet ([28:25](#)). The Book

of Hebrews contains references to the Old Testament expressed in terms like “the Holy Spirit says” (3:7); “the Holy Spirit was showing by this” (9:8); “the Holy Spirit also testifies to us about this” (10:15). Peter, in his first epistle, says that the Old Testament prophets “searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow” (1 Pet. 1:10–11). These passages are very clear about the active role of the Holy Spirit in the giving of the Old Testament Scriptures.

### THE INSPIRATION OF THE NEW TESTAMENT

The New Testament bears internal witness to its own divine inspiration. Peter makes mention of Paul’s letters and then goes on to refer to “the *other* Scriptures” (2 Pet. 3:15–16).<sup>1</sup> There is no question in Paul’s mind concerning the authority with which he wrote his letters and conveyed his message (for example, 1 Cor. 2:13, 16; 2 Cor. 2:17; 4:2; Gal. 1:8–9; 1 Thess. 2:3–4, 13). Furthermore, he quotes Luke 10:7 (in 1 Cor. 9:14)<sup>2</sup> along with Deuteronomy 25:4 (in 1 Cor. 9:9; 1 Tim. 5:18) as being of equal authority.<sup>3</sup>

### THE HUMAN ROLE IN INSPIRATION

God chose to transmit His Word by human instruments, delighting to use human means whenever possible to accomplish His purposes. This same principle is evident regarding the preaching of the gospel, which He has committed to people and not to angels or other agents.

The human instrumentality in giving us the Scriptures raises a few important questions:

(1) Were the biblical writers always aware of the meaning of what they wrote? It is not necessary to answer the question in the affirmative. Generally speaking, they understood what it was that they spoke and wrote; but on occasion they recorded messages under the direct inspiration of the Spirit without grasping the full import of the message. This would be especially true of some predictive prophecies.

(2) Because the human factor is involved, does this not mean that the Scriptures are subject to error? This would be true if they were a purely human product. But statements like “ ‘The Holy Spirit spoke long ago through the mouth of David’ ” ([Acts 1:16](#); see also [4:25](#)) indicate that the Holy Spirit is the ultimate Author of Scripture. He so guided the biblical writers in their selection of material and choice of words that they were free from recording anything erroneous.

(3) Does the foregoing not strip the biblical writers of their free will and individuality? This would be true if God had dictated the Scriptures and the writers merely recorded them word for word. But there is considerable variety of literary style and vocabulary among the biblical writers. This indicates that they were free to express themselves in their own distinctive style. But if at any point there was the possibility of error, the Holy Spirit was present and active to correct their thinking.

(4) Why is it so important to have an errorless Bible? René Pache writes: “Full inspiration is necessary because of the fall of man. Were the Bible a mixture of truth and error, we would have to try to decide by ourselves what should be acknowledged as of divine origin or rejected as containing the alloy of human error. If man has not received from on high an exact standard, how can he distinguish between what is divine and what is human?”<sup>4</sup>

The Old Testament writers claimed they were transmitting the very words of God. Hundreds of times in the Old Testament the writers say they are conveying God’s message (for example, [Deut. 4:2](#); [6:1–2](#), [6–9](#); [12:32](#); [Pss. 19:7](#); [119:42](#), [96](#), [140](#), [142](#), [151](#), [160](#), [172](#)). Throughout, one finds expressions like “thus says the Lord” and “the word of the Lord came, saying” (see [Isa 7:7](#); [Jer. 1:13](#)). This indicates that since these messages came directly from God, they were free from error.

The Lord Jesus Christ also attested to the complete accuracy and inerrancy of Scripture in passages like [Matthew 5:18](#), “ ‘Until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished’ ”; and [John 10:35](#), “ ‘The Scripture cannot be broken.’ ”

## **Illumination**

Illumination must be distinguished from inspiration. It is the activity of the Holy Spirit on a person's mind and spirit enabling an understanding of spiritual truth. I have noted that the Holy Spirit is the Author and Agent of Scripture. He is also the Interpreter of Scripture.

### **THE NEED FOR THE DIVINE INTERPRETER**

People, apart from God's saving grace, are spiritually blind (2 Cor. 4:4); they cannot see, or understand, the kingdom of God or spiritual realities (John 3:3). Only after regeneration are a person's spiritual eyes opened to the truths of God's Word. Paul expresses this same idea when he says, "A natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised" (1 Cor. 2:14, NASB). When a person comes to Jesus Christ in faith, the Holy Spirit removes from the heart the veil of unbelief and lack of understanding (2 Cor. 3:14–18). The Bible can be studied by unregenerate persons in the same manner that they study other literature, but its deepest truths are available only to spiritually receptive persons.

### **THE WORK OF THE DIVINE INTERPRETER**

The Holy Spirit leads believers into all truth (John 16:13). The Author of the Book is its best Interpreter; but for the Christian as well as for the sinner, an understanding of the Scriptures comes only to one with a receptive heart. Believers who "live according to the sinful nature" rather than "according to the Spirit" (Rom. 8:4) are unable to come to a mature understanding of God's Word. They can digest only spiritual milk, whereas God wishes them to partake of solid food (1 Cor. 3:1–2; Heb. 5:11–14).

### **THE DIVINE TEACHER AND HUMAN TEACHERS**

The Holy Spirit will teach us all things (John 14:26). With this in mind, the apostle John says, "The anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him" (1 John 2:27). A Christian must therefore approach the study of Scripture in complete dependence on the Holy Spirit.

At the same time, this dependence on the Spirit does not make serious study of the Bible unnecessary; God has given believers His Spirit not to make Bible study superfluous, but to make it meaningful and effective.

Total dependence on the Spirit for an understanding of the Scriptures does not preclude the ministry of God-appointed pastors and teachers. There is a divinely ordained teaching ministry in the Church; pastors and teachers are a gift to the Church (1 Cor. 12:28; Eph. 4:11). Consequently, they are an additional source of help in coming to a fuller understanding of God's Word.

### DEGREES OF ILLUMINATION

All parts of Scripture are equally inspired. Ideally, all spiritually enlightened Christians should have the same interpretation of any given passage of Scripture. But not all Scripture is equally illuminated to Christians. This helps to explain the various opinions and interpretations on some relatively minor points. But it is reassuring to know that Christians are in agreement on the essentials of the Christian faith—such as the complete deity of the Lord Jesus Christ, His atoning death on the cross, His resurrection, and His coming again, as well as the need for repentance and faith for salvation.

### Preaching and Teaching the Word

The truths of Scripture may be proclaimed in a cold, sterile manner, or they may be proclaimed in the power of the Holy Spirit. The promise given by Jesus was that His disciples would first receive the power of the Spirit, and then they would be effective witnesses (Acts 1:8). This is behind the success of the apostolic preaching of the gospel.

This combination of the power of the Spirit and the proclamation of the gospel accounts for the missionary success of the apostle Paul. He says to the Thessalonian Christians, "Our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1 Thess. 1:5). In similar language, he says to the Corinthians, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power" (1 Cor. 2:4). Such is the benefit of the Spirit *and* the Word.

**Part 2:**

# **Baptism in the Holy Spirit**

## Chapter 7

# Introductory Matters

This part of the book explores aspects of the Pentecostal teaching on the baptism in the Holy Spirit. It will necessarily deal with the two related issues of the experience as subsequent to salvation and also its accompaniment by speaking in tongues. The purpose of Spirit baptism<sup>1</sup> will also receive attention. The focus will be on the biblical basis for the experience.<sup>2</sup>

This chapter covers basic hermeneutical considerations, the Old Testament promise of the Spirit, and alternate terminology for Spirit baptism.

## Hermeneutical Considerations

Serious attention must be given to hermeneutical matters as they relate to the doctrine of Spirit baptism, for two reasons: (1) The burgeoning movement that comprises Pentecostal, charismatic, and “third wave” elements is not unified in its understanding of Spirit baptism. (2) Serious challenges from three sources have been directed at the doctrine from a hermeneutical standpoint: (a) cessationists, who argue for the discontinuation of extraordinary gifts after the first century; (b) noncessationists (continuationists), who allow for the continuation of extraordinary gifts, but who are not part of the broad movement and who reject the Pentecostal understanding of Spirit baptism; and (c) some exegetes within the movement who question the hermeneutical validity of the doctrine.

The following presuppositions and key hermeneutical points have guided the writing of this work. They are given briefly to provide a background and framework for understanding the treatment that follows.<sup>3</sup> Allusions to some of these matters will be made at appropriate points in the chapters that

follow. These points are not listed necessarily in order of importance or in a strictly logical order, and there is some overlapping and shading of one into another.

1. All Scripture is divinely inspired. The Holy Spirit, the divine Author, will not contradict himself in Scripture. Therefore one biblical writing or writer will not conflict with another.

2. A proper understanding of the discipline of biblical theology must control the exegesis of Scripture. Definitions of biblical theology vary, but its essence is that teachings must emerge from the biblical text and not be read into it.

3. A specific biblical writer must be understood on his own terms. A Pauline grid must not be superimposed on Luke, nor Luke's on Paul. Since the Bible is not a work on dogmatic or systematic theology, different biblical writers may sometimes use similar terminology but with varying meanings. For example, the expression "to receive the Spirit" may have different nuances in Luke, Paul, John, etc. What does each writer mean by *his* use of the term?

4. Different biblical writers often have different emphases. John's Gospel, for example, highlights the deity of Christ; Paul emphasizes justification by faith; Luke (in both his Gospel and the Book of Acts) concentrates on the dynamic aspect of the Holy Spirit's ministry. Since Luke focuses on this aspect of the Spirit's work, it is important to understand what *he* says about it.

5. After a biblical writer is first understood on his own terms, then his teachings should be related to those of other writers and the whole of Scripture.

6. Complementariness, not competition or contradiction, usually characterizes seemingly irreconcilable differences. What is the perspective of the particular writer? For instance, does James really contradict Paul on the relationship between faith and works? Or are his statements guided by his reason for writing on the matter, and so need to be interpreted in that light? Do Paul and Luke really contradict each other on the Spirit's ministry?

7. Luke's writings belong to the literary genre of history. But the Book of Acts is more than a history of the primitive Church. Recent scholarship, especially, credits Luke with being a theologian in his own right, as well as a historian. He uses history as the medium for presenting his theology.

8. Within the framework of the historical-critical method of interpreting Scripture, the discipline called "redaction criticism" has gained wide acceptance in recent years. Its basic premise is that the biblical writer is an editor, and that his writing reflects his theology. He may take the material he has at hand and shape it in a way that will present his predetermined theological agenda. In its basic thrust, redaction criticism is a legitimate and necessary undertaking. But in its more radical form, it allows for the author to alter and distort facts, even to create and present a story as factual, in order to advance his theological purposes. To illustrate how a radical redactionist might reason: Paul could not have asked the Ephesian men, "Having believed, did you receive the Holy Spirit?" ([Acts 19:2](#), my translation), because he teaches in his letters that the person who believes does indeed receive the Spirit at that time. Luke therefore either created the incident, or else altered the meaning of Paul's actual words, in order for the narrative to reflect Luke's own understanding of the Spirit's work. This radical form of redaction criticism is unacceptable to those who hold a high view of biblical inspiration. The superintending Holy Spirit would not permit a biblical writer to present as fact something that did not actually happen.

9. Related to the preceding point is the fact that by nature the writing of history is selective and subjective, being influenced by the viewpoint and predilections of the writer. It is so with the Book of Acts, but with the proviso that Luke's historiography is ultimately not his own but that of the Holy Spirit.

10. Narrative theology is a relatively recent approach to hermeneutics. One aspect of it is called "narrative analogy."<sup>4</sup> This "analogy" aspect of narrative theology has affinities with the traditional Pentecostal approach of understanding Spirit baptism on the basis of the Acts narratives.

11. One objection to the Pentecostal understanding of Spirit baptism is that it is based on "historical precedent" which, it is said, cannot be used to

establish doctrine. According to this view, it may be true that Luke recorded an experience of the Spirit subsequent to His work in regeneration, and even that the experience included glossolalia, but it is improper to formulate doctrine from this record. In other words, the narratives are descriptive, not prescriptive, since there is no propositional statement that says either that the disciples' experiences are for all believers or that tongues will accompany the experience of Spirit baptism. Induction, however, is a legitimate form of logic. It is the forming of a general conclusion from the study of particular incidents or statements. How else can one justify the doctrine of the Trinity or of the hypostatic union—that Christ is both fully human and fully God, yet one person? The New Testament has no propositional statement about either of these doctrines.

One objection often raised by critics is that if Pentecostals insist on historical precedent for a postconversion experience of the Spirit, they should consistently follow historical precedent by, for example, pooling all their financial resources or casting lots to make decisions. But nowhere was the Early Church told by God or actuated by Him to do these things, nor is there even a recurring pattern of them. They were activities people thought up and did on their own initiative. But being filled with the Spirit is a divinely initiated activity and is furthermore commanded by God.

12. Another objection to the Pentecostal position is based on “authorial intent.” The question is raised, What was Luke’s purpose or intent in writing Acts? The answer given is that it is to record the spread of the gospel throughout the Roman world, not to teach Spirit baptism. Yet how can the spread of the gospel be understood apart from the impetus behind it—the power of the Holy Spirit? [Acts 1:8](#) is often regarded as the key verse, an encapsulation, of the Book of Acts. The two main clauses in the verse are closely interrelated and cannot be divorced from each other: “ ‘You will receive power’ ” and “ ‘You will be my witnesses.’ ” If the mandate to go into all the world still holds true, then the enablement to do so should be the same as what Jesus promised the disciples.

13. Related to the previous objection is the idea that only representative groups in Acts had a special initiatory experience of the Spirit, to show the spread and inclusiveness of the gospel: Jews in Jerusalem (chap. 2), Samaritans (chap. 8), Gentiles (chap. 10), disciples of John the Baptist

(chap. 19). But there are several objections to this position: (1) Very often Saul's postconversion, *personal* experience of being filled with the Spirit (9:17) is ignored or overlooked. It was not part of a group experience. (2) Did the early preachers not encounter any of John the Baptist's disciples during the twenty-five years between Acts 2 and Acts 19? (3) Furthermore, were those men really disciples of John? Or were they disciples of Jesus needing further instruction?

## **The Old Testament Promise of the Spirit**

The Old Testament is an indispensable prelude to a discussion of the baptism in the Holy Spirit. The events of the Day of Pentecost (Acts 2) were the climax of God's promises made centuries before about the institution of the new covenant and the inauguration of the Age of the Spirit. Two passages are especially important: [Ezekiel 36:25–27](#) and [Joel 2:28–29](#).

The Ezekiel passage speaks about being sprinkled with clean water, and so being cleansed from all spiritual filthiness. It goes on to say the Lord will remove the heart of stone from His people and give them “ ‘a new heart’ ” and “ ‘a heart of flesh,’ ” and will also put within them “ ‘a new spirit’ ” (36:26). The indwelling of the Holy Spirit is the means by which this change will take place: “ ‘I will put my Spirit in you.’ ” As a result, the Lord says, “ ‘I will ... move you to follow my decrees and be careful to keep my laws’ ” (v. 27).

The promise is clearly related to the New Testament concept of regeneration. Paul speaks about “the washing of rebirth and renewal by the Holy Spirit” ([Titus 3:5](#)), echoing Jesus' statement about the need to be “ ‘born of water and the Spirit’ ” ([John 3:5](#)). The transformation that takes place with the new birth results in an altered lifestyle, made possible by the indwelling Holy Spirit. The Spirit dwells within all believers ([Rom. 8:9, 14–16](#); [1 Cor. 6:19](#)); therefore the idea of a believer without the Holy Spirit is a contradiction in terms.

Joel's prophecy is quite different from Ezekiel's. It does not talk about inner transformation, a changed lifestyle, or the indwelling of the Holy Spirit. Instead, the Lord says, “ ‘I will pour out my Spirit on all people’ ”

(2:28). The result will be very dramatic—the recipients will prophesy, dream, and see visions. This prophecy recalls Moses’ very intense desire: “ ‘I wish that all the LORD’s people were prophets and that the LORD would put His Spirit on them!’ ” (Num. 11:29). The narrative highlights, and foreshadows, the emphasis in Joel and the New Testament that the outpouring of the Spirit is not restricted to selected individuals or to a particular locale. The parallels between Joel’s prophecy and Moses’ wish are unmistakable.

In Joel the results of the Spirit’s activity are quite different from those in Ezekiel; they are dramatic and “charismatic” in nature. The term “charismatic” has come to mean special activity of the Spirit of a dynamic nature, and will be so used in this work. It is understood, however, that the Greek word *charisma* has a wider range of meanings in the New Testament. Nevertheless, current usage determines current meaning. In Joel’s prophecy, the Spirit comes upon God’s people primarily to empower them to prophesy. This is evident in Peter’s quotation of Joel in his Pentecost address (Acts 2:16–21). On the Day of Pentecost, the disciples were “filled with the Holy Spirit” (Acts 2:4); they were not regenerated by that experience.

Must we conclude, then, given the substantial differences between Ezekiel’s and Joel’s prophecies, that there were to be two separate historical comings of the Holy Spirit? The answer must be no. It is better to speak of one overall promise of the Spirit that includes both His indwelling and His filling or empowering of God’s people. They are two aspects of the promised Holy Spirit’s work in the new age. (See chart below, “The Twofold Promise of the Father.”)

The promise of the Spirit was not completely fulfilled until the Day of Pentecost (Acts 2). The Spirit’s activity is very prominent in the birth narratives of John the Baptist and Jesus (Luke 1 and 2); these events marked the beginning of the fulfillment. The descent of the Spirit upon Jesus at His baptism, together with the Spirit’s activity through Him throughout His earthly ministry, serves as a model, or paradigm, for all believers, to whom the Lord in the Old Testament promised the indwelling and empowering of the Holy Spirit.

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## The Twofold Promise of the Father

### Old Testament Prophecies

<i>Ezekiel</i>	<i>Joel/Moses</i>
Cleansing	Enduement
New heart, new spirit	Prophesying, dreams, visions
Spirit within	Spirit poured out/upon
Moral change	No mention of conduct
Inner work of Spirit	Observable work of Spirit
Nature—Indwelling	Nature—Charismatic

### New Testament Counterparts

<a href="#">John 3:3–6; 14:17; Titus 3:5; 1 Cor. 6:19</a>	<a href="#">Luke 24:49; Acts 1:8; 2:4</a>
Baptized <i>by</i> the Spirit	Baptized <i>in</i> the Spirit
Incorporation into the body	Empowerment

## Terminology for Spirit Baptism

The Book of Acts contains more than seventy references to the Holy Spirit. Since it records the coming of the Spirit and gives examples of the Spirit’s encounters with people, it is natural to turn to this book for specific terminology for Spirit baptism.<sup>5</sup> The following expressions are used interchangeably:

*Baptized in the Holy Spirit* ([Acts 1:5; 11:16](#)). As a metaphor, the point of correspondence is that this is an immersion in the Spirit. One writer incorrectly interprets this baptism in the light of the “pouring out” metaphor, saying it does not mean immersion in a liquid but rather being “deluged” or “sprinkled with a liquid that is poured out from above.”<sup>6</sup>

*Spirit coming, or falling, upon* (1:8; 8:16; 10:44; 11:15; 19:6; see also Luke 1:35; 3:22). “Coming upon” is spatial imagery; it is “a vivid way of saying that something begins (perhaps suddenly) to happen, by picturing it (locally) as ‘arriving.’”<sup>7</sup>

*Spirit poured out* (2:17, 18; 10:45). This is certainly the terminology employed in Joel 2:28–29 and Zechariah 12:10. The same idea, though not the same word, occurs in Isaiah 32:15 and 44:3.

*Promise of the Father* (1:4). The Father gave the promise (Gk. subjective genitive) or is the source of the promise (Gk. ablative of source)

*Promise of the Spirit* (2:33, 39). The Spirit is the promise (Gk. genitive of apposition). He is “the promised Holy Spirit” (Eph. 1:13).

*Gift of the Spirit* (2:38; 10:45; 11:17). The Spirit is the gift (Gk. genitive of apposition).

*Gift of God* (8:20). The gift is from God (Gk. ablative of source)

*Receiving the Spirit* (8:15–20; 10:47; 19:2; see also 11:17; 15:8). With 1:8, this is the only term that occurs in all the major accounts, excluding that of Saul. “This continuity in terminology corresponds to the continuity in manifestation between Pentecost and the three subsequent Spirit-receptions.”<sup>8</sup> Max Turner is correct in saying it is “a relatively ambiguous metaphor,” its precise meaning depending on an examination of the context in each instance, especially when it is used by different writers or even by the same writer in different contexts.<sup>9</sup>

*Filled with the Spirit* (2:4; 9:17; see also Luke 1:15, 41, 67). Together with “full of the Spirit,” “filled with the Spirit” has a wider application in Luke’s writings; in Paul’s writing (Eph. 5:18) it does not refer to the initial fullness of the Spirit.<sup>10</sup>

“Baptized in the Holy Spirit” occurs most frequently, when we include the Gospels (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). The expression “baptism in the Holy Spirit,” the noun equivalent of the verbal “baptized in the Holy Spirit,” does not occur in the New Testament, but for ease of expression and identification it is often used in place of it. The term “Spirit baptism” also serves a useful purpose.

The wide variety of terms indicates that no one term fully conveys all that is involved in the experience. The terms should not be pressed literally, since the biblical writers employ a number of them as metaphors to help readers understand better the nature and meaning of the experience. Expressions like “baptized,” “filled,” and “poured out,” for instance, should not be taken quantitatively or spatially, nor should one try to reconcile, for instance, being immersed in the Spirit (the Spirit being external) with being filled with the Spirit (the Spirit then being internal). Rather, these expressions emphasize that it is an experience in which the believer is thoroughly dominated or overwhelmed by the Holy Spirit. They suggest, not that the believer is previously devoid of any activity of the Holy Spirit, but that the experience heightens and intensifies the work of the already indwelling Spirit.

### **Baptized “By” and “In” the Holy Spirit**

Does the New Testament distinguish between being baptized *by* the Holy Spirit and being baptized *in* the Holy Spirit? Seven passages contain the verb “baptize,” the Greek preposition *en*, and the noun “Holy Spirit” or “Spirit.” Do all these verses teach the same thing about the relationship between the two terms?

The New Testament writers never speak about a baptism *of* the Holy Spirit. The term is ambivalent, and could be used for either of two experiences of the Spirit: (1) baptism *by* the Spirit, which incorporates a person into the body of Christ (1 Cor. 12:13), and (2) baptism *in* the Spirit, which primarily empowers a person (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; see also Luke 24:49; Acts 1:8). Is this distinction valid?

The Pentecostal experience is properly spoken of as being “baptized *in* [Gk. *en*] the Holy Spirit.” This rendering most clearly translates the Greek and most adequately conveys the meaning of the experience. The translation “in” is preferable for two reasons.

First, the Greek preposition *en* is the most versatile preposition in the New Testament and may be variously translated, depending on the context.

“Most of the English prepositions, except such as *from* and *beside*, will have to be requisitioned at one time or another to translate it.”<sup>11</sup>

Of all the translation options available, the most viable are “by,” “with,” and “in.” We may eliminate “by” in the Gospels and Acts passages since John the Baptist said Jesus is the One who baptizes. It is a baptism *by* Jesus *in* the Holy Spirit.

Second, “in” is preferable to “with” because it properly conveys the imagery of baptism. The Greek verb *baptizo* means to immerse or to dip. It would be very awkward to say, “He shall immerse (or dip) you *with* the Holy Spirit”; the more natural rendering is “*in* the Holy Spirit.” The preference for “*in* the Holy Spirit” is strengthened by John the Baptist’s analogy of the experience with the baptism he administered, which took place *in* water.

A preference for “in” as the correct translation of the Gospels and Acts passages involves more than semantic hairsplitting. It reflects a correct understanding of the nature of the baptism in the Holy Spirit, emphasizing that it is an experience in which a believer is totally immersed in the Spirit.

Being baptized *in* the Holy Spirit should be distinguished from being baptized *by* the Spirit *into* the body of Christ (1 Cor. 12:13). The same preposition, *en*, occurs in this verse, the first part of which reads, “For we were all baptized by [*en*] one Spirit into one body.” “By” designates the Holy Spirit as the means or the instrument by which this baptism takes place. The experience Paul speaks of is different from the experience mentioned by John the Baptist, Jesus, and Peter in the other six passages.

The two groups of passages under discussion (the six in the Gospels and Acts, the one in 1 Corinthians) do indeed have a few similar terms. But it is questionable to insist that because certain combinations of words occur in different passages, their translation and meaning must be the same in all. Apart from the similarities, some differences and disparities exist between the two groups of passages.<sup>12</sup> For instance, in 1 Corinthians 12 Paul mentions the “one” Spirit; he does not use the full two-word designation “Holy Spirit”; and he talks about being baptized “into one body” (v. 13). Furthermore, in the Greek text the prepositional phrase “*en* the one Spirit” precedes the verb “baptize”; in all the other passages it follows the verb.

The one exception is [Acts 1:5](#) where, curious to some, the verb comes between “Spirit” and “Holy.”

Context often determines one’s choice in translating a word or expression. Therefore we need to see how Paul himself uses expressions similar or identical to “*en* the one Spirit.” The immediate context in 1 Corinthians 12, which contains four such phrases, is determinative.

Verse 3 reads, “No one speaking by [*en*] the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by [*en*] the Holy Spirit” (NASB). Verse 9, which continues Paul’s list of spiritual gifts, reads, “To another faith by [*en*] the same Spirit, and to another gifts of healing by [*en*] the one Spirit” (NASB). In the Greek text, this last phrase is identical to the one in verse 13, with the exception that it contains the word “the.” In all these occurrences in the immediate context of [1 Corinthians 12:13](#) where *en* is linked with the Holy Spirit, the translation “by” comes much more easily and is more readily understood than any other translation. Furthermore, the entire chapter talks about the activity of the Holy Spirit. Therefore the reading “by one Spirit” is preferable.<sup>13</sup>

This concept of being baptized into the body of Christ is mentioned in a slightly different way in [Romans 6:3](#), which speaks about being “baptized into Christ Jesus,” and in [Galatians 3:27](#), which speaks about being “baptized into Christ.” This baptism is therefore different from the baptism mentioned by John the Baptist, Jesus, and Peter in the Gospels and in Acts. According to John the Baptist, it is Jesus who baptizes in the Holy Spirit. According to Paul, it is the Holy Spirit who baptizes into Christ, or into the body of Christ. If this distinction is not maintained, we have the strange idea that Christ baptizes into Christ!

Following are the main translation options for [1 Corinthians 12:13](#) offered by various persons:

- Baptized by the Spirit into the body (the view of most Pentecostals and many non-Pentecostals)
- Baptized by the Spirit for<sup>14</sup> the body
- Baptized in (the sphere of) the Spirit into the body<sup>15</sup>
- Baptized in (the sphere of) the Spirit for the body

- Baptized (charismatically) in the Spirit for (the purpose of) the body<sup>16</sup>

The precise meaning of the phrase “in/by the one Spirit” continues to be debated. Even if Paul meant “in” (sphere), the phrase would not necessarily mean what it does in the other six passages. Paul and Luke could use similar terms but with different nuances of meaning. But in no event should Paul’s meaning determine Luke’s meaning.<sup>17</sup>

The distinction between being baptized “by” the Spirit and being baptized “in” the Spirit is not attributable to a Pentecostal hermeneutical or doctrinal bias. A comparison of the translation of *en* in [1 Corinthians 12:13](#) in major versions of the Bible shows a decided preference even by non-Pentecostal scholars for the rendering “by.” That translation appears in the following major versions: King James Version, New King James Version, *New American Standard Bible*, New International Version, Revised Standard Version, *The Living Bible*, Today’s English Version, *The New Testament in Modern English*.

How do the two clauses in [1 Corinthians 12:13](#)—“We were all baptized by one Spirit into one body” and “We were all given the one Spirit to drink”—relate to each other?<sup>18</sup>

The main interpretations are these:

1. The first clause refers to baptism in water, and the second clause to the Lord’s Supper. But “were given to drink” is in the aorist (simple past) tense, indicating a completed action, and thus eliminates an allusion to the Lord’s Supper.

2. Both clauses refer to conversion and are in the literary form of Hebrew synonymous parallelism; that is, the same thought is expressed in two different ways. The baptism is the baptism predicted by John the Baptist. This seems to be the view of many scholars. It is rejected by most Pentecostals.

3. The clauses refer to conversion and are an example of Hebrew synonymous parallelism, but they do not refer to the baptism predicted by John the Baptist. This is the position of many, perhaps most, Pentecostals. In my judgment, it is the most tenable.

4. The first clause refers to conversion, and the second to a subsequent work of the Spirit. It is the position of some Pentecostals and charismatics.<sup>19</sup>

5. Both clauses refer to a postconversion work of the Spirit. This is the position of some Pentecostals.

## Chapter 8

# Subsequence and Separability

Is there, for the believer, a distinct and identifiable charismatic type of experience of the Spirit separable from His work in regeneration? Many will answer in the negative.<sup>1</sup>

The following quotations are samples of the typical “nonsubsequence” view: “To early believers, getting saved, which included repentance and forgiveness obviously, meant specially to be filled with the Spirit.”<sup>2</sup> “The NT refers to many and various experiences of the Spirit and actions of the Spirit in the Christian life, but none which is a distinctively further or second experience which all new Christians should be encouraged to seek.”<sup>3</sup>

At the same time, other scholars (apart from those who identify themselves as Pentecostal) make a distinction between conversion and Spirit baptism. Typical comments: “For Acts it is a commonplace that to be a believer and to be seized by the Spirit are separate events.”<sup>4</sup> Eduard Schweizer comments that in Acts “salvation ... is never ascribed to the Spirit. According to [Ac. 2:38](#) the Spirit is imparted to those who are already converted and baptised.”<sup>5</sup>

The thesis presented here is twofold: (1) The New Testament teaches the existence, availability, and desirability of such an experience for all Christians. (2) This experience is logically and theologically separate from the conversion experience, though it may take place either immediately upon conversion or some time afterward. The focus will be on the *fact* of such an experience. Matters related to its purpose, accompanying evidence(s), etc., will be discussed in later chapters.

In biblical studies it is axiomatic that for any given area of theology, one must go primarily to the biblical authors and their passages that treat the

subject most extensively. For instance, Paul's writings, especially Romans and Galatians, explicate the doctrine of justification by faith. The phrase does not even occur in most New Testament books. Jesus is called the *Logos* (Word) only in John's writings. The Holy Spirit is designated the *Paraclete* only in John's Gospel. So with respect to matters related to the baptism in the Spirit, Luke's writings by far contribute more than those of any other New Testament author. Consequently, the starting point for understanding Spirit baptism must be Acts and Luke's Gospel.

Luke's reputation as an accurate historian has been adequately established; therefore, incidents he has recorded must be viewed as genuine. Furthermore, he is also a theologian in his own right, using the medium of history to convey theological truth.<sup>6</sup> Underlying all this is the fact that his writings were inspired by the Holy Spirit. Therefore, what Luke says and teaches must be placed alongside other biblical writings and must not be construed to be antithetical to them. The biblical writers complement rather than contradict one another. Proper procedure is first to determine what a particular writer or writing says and then to correlate it with other parts of Scripture.

### **Narrative Examples in Acts**

The Book of Acts is more than an objective recording of Early Church history. Indeed, no historical writing can be purely objective. By its nature, the writing of history is both subjective and selective. The writer determines the purpose of his writing and then includes materials that will further that purpose. His purpose will determine the emphases that will appear in the writing. In a real sense, a historical work reflects the conscious or unconscious bias of an author. For example, will histories of the Protestant Reformation written by Protestant and Roman Catholic scholars agree on all matters? Hardly!

With regard to the Book of Acts, many of the events it records have a theological purpose—to show the spread of the gospel throughout the Mediterranean world by the enabling of the Holy Spirit (1:8). The two themes of evangelization and Spirit-empowerment are so intertwined that one cannot be understood apart from the other. “ ‘You will receive power

when the Holy Spirit comes on you; and you will be my witnesses ...' ” (1:8). Luke was surely aware of other aspects of the Spirit’s work. His close association with Paul would have exposed him to much of the apostle’s thoughts about the Holy Spirit. But in the Book of Acts he chose to focus on the dynamistic, some say “charismatic,” aspect of the Spirit’s ministry, yet not to the complete exclusion of other works of the Spirit.

The first instance of disciples receiving a charismatic experience occurred on the Day of Pentecost (Acts 2:1–4). Luke later relates four other instances in which converts have initial Spirit-experiences similar to that of the Pentecost disciples (8:14–20; 9:17; 10:44–48; 19:1–7). It will be instructive to review and investigate these five instances.

### **The Day of Pentecost (Acts 2:1–4)**

The coming of the Holy Spirit upon the waiting disciples on the Day of Pentecost was unprecedented. In a very important sense, it was a unique, historic, unrepeatable event. This coming of the Spirit was prophesied especially by Joel (Joel 2:28–29) and was bestowed by the ascended Jesus (Acts 2:33). It was a historical-redemptive event. The term “historical-redemptive” (or “salvation-historical”) is the adjectival form of “salvation history,” an important concept in biblical theology. It emphasizes the activity of God in and through history in order to accomplish His redemptive purposes for humankind. Don A. Carson says, “Pentecost in Luke’s perspective is first of all a climactic salvation-historical event.”<sup>7</sup>

I. Howard Marshall cites Leonhard Goppelt as regarding Acts 2 as programmatic for the Book of Acts.<sup>8</sup> Max Turner concurs, saying that “Acts 2 which is programmatic for Acts in general, and for Lucan pneumatology in particular, hinges on the citation of Joel’s promise” by Peter in Acts 2:16–21.<sup>9</sup> He says further that “Peter’s explanation of the Pentecost event in Acts 2:14–29 has perhaps greater claim than Lk. 4:16–30 to be called ‘the programmatic’ text of Luke-Acts.”<sup>10</sup> G. W. H. Lampe says that “at every turning-point in the missionary enterprise [in the Book of Acts] something in the nature of a Pentecostal manifestation of the Spirit recurs. The key to the interpretation of these episodes seems to lie here.”<sup>11</sup>

A related understanding sees the Acts 2 event as paradigmatic, a concept closely related to “programmatic”; the two terms are sometimes used interchangeably. A paradigm is a pattern; the Pentecost narrative is the pattern to which later outpourings of the Spirit conform.<sup>12</sup>

Some regard the Day of Pentecost as the counterpart of the giving of the Law and therefore the institution of the new covenant. Others see it as the birthday of the Church. Still others see it as a reversal of the confusion of tongues at Babel ([Gen. 11:6–9](#));<sup>13</sup> one writer especially points up the verbal affinities between the two events.<sup>14</sup> Our concern at this point is with the personal significance of the Day of Pentecost for the disciples upon whom the Spirit came.

Was the Pentecost experience of the disciples “subsequent” to their conversion? If those disciples had died prior to the outpouring of the Spirit, would they have gone to be with the Lord? The answer is obvious. Hardly anyone would argue otherwise. On one occasion Jesus told seventytwo<sup>15</sup> of his disciples, “ ‘Rejoice that your names are written in heaven’ ” ([Luke 10:20](#)). But did followers of Jesus prior to the Day of Pentecost experience regeneration in the New Testament sense of that expression?<sup>16</sup>

### [JOHN 20:21–23](#)

Pentecostals often interpret Jesus’ act in [John 20:22](#) as the time when the disciples experienced regeneration: He “breathed on them and said, ‘Receive the Holy Spirit.’ ” The incident, however, has been open to several main interpretations:

1. This is the so-called Johannine Pentecost. It is John’s version of the Day of Pentecost.<sup>17</sup> On this interpretation, either John or Luke is wrong, because the timing of the two is irreconcilable. Harold D. Hunter, in fact, comments that “reconciliation with Acts 2 is futile.”<sup>18</sup> In my judgment, this interpretation is untenable for those who hold to the infallibility of Scripture. Luke and John cannot both be speaking of the same event, if only on the basis that the two events occurred seven weeks apart.

2. There were two separate bestowals of the Spirit. The one in John is usually interpreted in terms of the new birth. The common Pentecostal

understanding of this incident finds an unexpected ally in James Dunn, who says that “the Pentecostal thesis at this point cannot entirely be rejected,” even though he adds that it was a unique situation and cannot be considered normative.<sup>19</sup>

3. The incident is proleptic in nature; that is, it anticipates what happened on the Day of Pentecost. In other words, it is an acted parable, “promissory and anticipatory to the actual coming of the Spirit at Pentecost.”<sup>20</sup> According to this view, nothing really happened to the disciples in [John 20:22](#).

It is questionable whether the event recorded in [John 20:19–23](#) should be identified as the new birth. The following points are pertinent:

1. The unusual verb for “breathe” (*emphusao*) occurs only here in the New Testament, but it is found in the Septuagint in connection with the creation of man: “The LORD God ... breathed into his [man’s] nostrils the breath of life” ([Gen. 2:7](#)). Some argue that just as God’s breath gave life to Adam (see also [Ezek. 37:9](#)), so Jesus’ breath gave spiritual life to those ten apostles. While there is a verbal parallel between the two passages, that in itself cannot sustain the position that the disciples were here “born again.” New Testament writers often use Old Testament language almost unconsciously, just as we often use expressions found, for instance, in Shakespeare’s writings without having their contexts in mind. Max Turner comments: “An event of such tremendous significance [the ten disciples’ new birth] is hardly likely to have escaped John’s pen with only the faintest echo of an OT passage to draw attention to its importance!”<sup>21</sup>

The Greek word *emphusao* does not necessarily mean the imparting of life. As Robert W. Lyon points out, it may also have a destructive connotation ([Job 4:21](#); [Ezek. 21:26](#); [22:21](#)).<sup>22</sup>

2. An alternate translation could read, “He breathed [exhaled] and said to them, ‘Receive the Holy Spirit’ ” (my translation). The word order in the Greek text is: “He breathed and said to them.” “To them” is *autois*. If placed immediately after “breathed,” it could mean “on them”; but since it occurs immediately after “said,” the more natural translation is “to them.” Turner concedes that “the absolute *emphusesen* may simply be ‘he expired a deep

breath' ” rather than “he insufflated [breathed into] them.”<sup>23</sup> The phenomenon of “a noise like a violent rushing wind” ([Acts 2:2](#), NASB) very likely reminded them of Jesus’ act of breathing seven weeks earlier.

3. Only ten people would have been “born again” on that occasion. When would all the other believers be born again?

4. The context does not say anything happened to those disciples at that time. Proponents of the “new birth” view often insist that the aorist tense of the verb “receive” (*labete*) requires that something must happen immediately. This cannot be true, for at least two reasons: (1) Other commands or requests in John’s Gospel in the aorist tense obviously are not meant to be, or cannot be, obeyed on the spot. For example, Jesus prayed: “ ‘And now, Father, glorify me in your presence with the glory I had with you before the world began’ ” ([17:5](#)).<sup>24</sup> Clearly, that prayer was not answered until Jesus’ resurrection and ascension.<sup>25</sup> (2) The immediate context, both before and after, relates Jesus’ saying to service, not salvation. “ ‘As the Father has sent me, I am sending you’ ” ([John 20:21](#)). “ ‘If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven’ ” (v. [23](#)). This is very similar to Jesus’ later statement that “ ‘you will receive power ... and you will be my witnesses’ ” ([Acts 1:8](#)). Lyon comments: “It is remarkable how similar the context here is with that of [Acts 2:4](#) [I would add [Acts 1:8](#)], where the fullness of the Spirit is linked with mission and the power to engage in mission.”<sup>26</sup>

5. Jesus’ promises of the coming of the Spirit ([John 14 to 16](#)), as well as John’s statement that Jesus’ disciples would receive the Spirit after he was glorified ([John 7:39](#)), militate against the “born-again” view. The glorification of Jesus must relate to his ascension to the Father—another tie-in with [Acts 1](#) (vv. [4–10](#)).

An alternative I suggest is that we are not required to pinpoint the precise moment at which Jesus’ disciples experienced the new birth in the New Testament sense of that expression. It is possible to hypothesize, in view of the unique historical situation at that time, that the descent of the Spirit on the Day of Pentecost included his regenerating work, typified by the wind ([John 3:8](#)), which *preceded* the experience of being filled with the Spirit.

But we must note that the wind and the fire were not a part of their being filled with the Spirit.

### THE TEN-DAY WAITING PERIOD

The question remains, however, why there was a ten-day interval between the ascension of Jesus and the descent of the Holy Spirit. Jesus had instructed the disciples to “ ‘stay in the city until you have been clothed with power from on high’ ” (Luke 24:49). The most satisfying explanation is that the Feast of Pentecost had typological significance that was fulfilled on the Day of Pentecost, just as the Feast of Passover was fulfilled in the death of Jesus. In other words, both the death of Jesus and the descent of the Spirit were divinely timed to coincide with the Old Testament feasts that foreshadowed them. The Feast of Pentecost was a harvest festival, at which the firstfruits of the harvest were offered to the Lord. Acts 2 celebrates a harvest of three thousand persons who were gathered into the kingdom of God. And it is worth noting that pilgrims would have been in Jerusalem from all parts of the Roman Empire.

## **The Samaritan Pentecost (Acts 8:14–20)**

### A CLEAR EXAMPLE OF SUBSEQUENCE

If one must look for an incident that illustrates the doctrine of subsequence more than any other, none is more decisive than the experience of the Samaritan converts. This passage is the clearest of all for the Pentecostal, and the most troublesome for the non-Pentecostal. Marshall calls Acts 8:16 “perhaps the most extraordinary statement in Acts.”<sup>27</sup> Verses 15 and 16 say that Peter and John prayed for the Samaritans “that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.” Many exegetes find themselves faced with a problem here because they do not distinguish between Luke’s terminology and Paul’s on this matter. We have noted previously that for Luke, receiving the Spirit is a technical term referring to a charismatic experience, whereas for Paul it is usually identified with the salvation experience.

A further problem is engendered by the view of some that genuine faith and repentance, followed by water baptism, will automatically result in reception of the Spirit. Once again, we must remember that Luke nowhere denies the work of the Spirit in regeneration; he simply does not stress it. Furthermore, responsible Pentecostals have always taught that one is indwelt by the Spirit at the time of conversion ([Rom. 8:9](#); [1 Cor. 6:19](#)), but that the baptism in the Spirit is an experience of the Spirit distinct from His indwelling.

Nevertheless, one vigorous opponent goes so far as to say that this incident is the exception that proves the rule, the rule being that believers receive the Spirit at the time of conversion. His rather puzzling statement is that the giving of the Spirit is temporarily suspended from baptism in this instance so as “to teach the Church at its most prejudiced juncture [regarding the animosity between Jews and Samaritans], and in its strategic initial missionary move beyond Jerusalem, that suspension cannot occur.”<sup>28</sup> Ernst Haenchen says similarly that “the few cases in Acts when reception of the Spirit is separated from baptism are justified exceptions.”<sup>29</sup> (Readers must understand that in the thinking of commentators such as these, water baptism results in reception of the Spirit.)

Some insist that the Samaritans upon whom Peter and John laid their hands to receive the Spirit had not been genuinely converted. One prominent advocate of this position maintains that the faith of the Samaritans was superficial because Luke says that “they believed Philip” ([Acts 8:12](#)) rather than believing in Jesus. But elsewhere, similar statements are in the context of the hearers becoming genuine converts, as with Lydia ([Acts 16:14](#)).<sup>30</sup>

James Dunn and Anthony Hoekema are typical of those who hold the view that the Samaritans were not converted until Peter and John arrived.<sup>31</sup> Howard Ervin and Harold Hunter speak for those who maintain that the Samaritans were genuinely converted before Peter and John arrived.<sup>32</sup>

Luke says that the apostles in Jerusalem heard that Samaria “had accepted the word of God” (*dechomai ton logon*—[8:14](#)). A study of that expression shows that it is synonymous with genuine conversion.<sup>33</sup> It

occurs again in [11:1](#), which refers to the conversion of Cornelius and his household, and in [17:11](#), which speaks of the people of Berea, who “received the message with great eagerness.” The next verse talks about the faith of these people. In addition, [2:41](#) tells about people who accepted Peter’s message and were baptized. The expression in Greek has a compound form of the verb: *apodechomai ton logon autou* (“they received his word/message”).

Others teach that we must take a historical-redemptive approach in interpreting the passage. A special outpouring of the Spirit upon the Samaritans was necessary, it is held, in order for the Jerusalem leadership to show it endorsed the inclusion of the alienated Samaritans into the Church. It would be the means of healing the rift between Samaritans and Jews.<sup>34</sup> A purely salvation-historical approach, however, tends to relegate charismatic reception of the Spirit solely to the Book of Acts.

#### THE LAYING ON OF HANDS

“Then Peter and John placed their hands on them, and they received the Holy Spirit” ([Acts 8:17](#)). On two other occasions in the Book of Acts the laying on of hands is associated with the reception of the Spirit (Saul—[9:17](#); the Ephesians—[19:6](#)). The practice is also found in [6:6](#) in connection with the appointing of the seven men to serve the Hellenistic widows and in [13:3](#) in connection with the sending off of Barnabas and Saul. (See also [1 Tim. 4:14](#) and [2 Tim. 1:6](#).) No one will quarrel seriously with the view that Peter and John represented the leadership in Jerusalem in welcoming the Samaritan converts into the fellowship of the Church—the salvation-historical view. But this incident also points to human instrumentality that God sometimes uses in imparting His blessings.<sup>35</sup>

Some hold that the laying on of hands in these three incidents (of the Samaritans, of Saul, and of the Ephesians) is part of a commissioning or ordination ceremony.<sup>36</sup> While this may be true in the case of Paul (though he was commissioned directly by the Lord on the Damascus Road), there is nothing in the other two accounts to suggest commissioning. It is best to understand the three accounts in terms of the reception of a blessing—even, perhaps, as a transfer of power—which is mediated by a human

instrument.<sup>37</sup> This is not to deny that in some New Testament instances the laying on of hands is in connection with a commissioning or ordination.

We summarize and make the following comments:

1. Philip's message to the Samaritans in Acts 8 was clear. He proclaimed Christ to them (v. 5); he preached the good news about the kingdom of God and the name of Jesus Christ (v. 12).

2. Philip's ministry was attested by "the miraculous signs he did" (v. 6), which included demon expulsions and healings.

3. The Samaritans who believed were baptized. It is unthinkable that Philip would have baptized them, or permitted them to be baptized, if they had not been genuinely converted.

4. The apostles in Jerusalem heard that Samaria had "accepted the word" (v. 14). This expression is synonymous with being converted ([Acts 2:41](#); [11:1](#); [17:11–12](#)).

5. The endorsement of the Jerusalem leadership was indeed desirable, almost imperative, in view of the longstanding antipathy between Jews and Samaritans. But whatever the reason or reasons, this incident clearly shows that neither conversion nor water baptism entails receiving the Spirit in the sense that Luke uses the expression.

6. The Scriptures nowhere teach or imply that *salvation* is received by the laying on of hands ([Acts 8:17](#)). The Book of Acts does show, however, that sometimes a *postconversion* experience of the Spirit is received following the imposition of hands ([9:17](#); [19:6](#)).

7. This experience of the Spirit by the Samaritans was not the internal change that comes at conversion. It had an external, observable aspect. (Recall our discussion of the difference between Ezekiel's and Joel's prophecies as they relate to the promised Holy Spirit.)

It is true that "one swallow does not make a summer." Yet the Samaritans' unusual and identifiable experience of the Spirit some time *after* their conversion and baptism is a strong argument in favor of the doctrine of subsequence.<sup>38</sup>

### **[Saul of Tarsus \(Acts 9:17\)](#)**

Saul's initial encounter with the risen Jesus is recorded in [Acts 9:1–8](#); [22:4–11](#); and [26:12–18](#). Three days later, he was visited in Damascus by the godly Ananias, who laid hands on him and said, “ ‘Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit’ ” ([9:17](#)). Some contend that this event marks the conversion experience of Saul; this position is held by those who say that the first filling of the Spirit is an element in the conversion experience.

Against the view that Saul was converted in Damascus and not on the road to Damascus, the following observations and comments are appropriate:

1. Ananias addressed him as “ ‘Brother Saul.’ ” While admittedly this could simply be a way of addressing a fellow Jew without Christian implications, it is more natural to see the address as that of one Christian addressing another.

2. Ananias did not call upon Saul to repent and believe in Jesus, but he did tell him to be baptized, which would symbolize the washing away of his sins ([Acts 22:16](#)).

3. The imposition of Ananias' hands was in order for Saul to be filled with the Spirit, not to be saved. Nowhere in Scripture is the laying on of hands presented as a means of imparting salvation.

4. The terminology of being filled with the Spirit occurs in the Book of Acts first in [2:4](#), and prior to that with regard to John the Baptist ([Luke 1:15](#)). The Scriptures nowhere use this terminology as a synonym for being saved.

5. Saul's Damascus Road experience included Jesus' appointment of him for his great missionary ministry ([Acts 26:16–18](#)). It is hardly likely that such a commission would be given to one not yet converted.

6. There was a time span of three days between Saul's conversion and his being filled with the Spirit.

7. An individual, not a group, is filled with the Spirit. Often those who emphasize the historical-redemptive approach focus only on groups (which, they say, are representative) upon whom God bestowed the Spirit in a special way when he incorporated them into the Church.

## **Cornelius and His Household (Acts 10:44–48)**

The intriguing narrative about Cornelius reaches its climax with the outpouring of the Spirit upon him and his household. Cornelius was not a Christian prior to Peter’s visit; he was a Gentile who had forsaken paganism and had embraced Judaism to the extent that he was a God-fearer. At the moment Peter spoke of Jesus as the one through whom “ ‘everyone who believes in him receives forgiveness of sins’ ” (v. 43), Cornelius and his household apparently responded in faith.

Simultaneously, it seems, they experienced a special outpouring of the Spirit similar to that received by the disciples at Pentecost, as Peter later told the leadership in Jerusalem (11:17; 15:8–9).

The terminology Luke employs to describe their experience of the Spirit is not used elsewhere in the Book of Acts to describe one’s conversion: “the Holy Spirit came on [“fell upon,” NASB]” (10:44), “the gift of the Holy Spirit” (10:45; see also 11:17), “poured out on ...” (10:45), “ ‘ “baptized with the Holy Spirit” ’ ” (11:16, NASB). These expressions are interchangeable with terms like “filled with the Holy Spirit” found in connection with Pentecost and Saul (2:4; 9:17) and “receiving the Spirit” found in the Samaria narrative (8:15, 17, 19). In addition, the Samaria incident speaks of the Holy Spirit “falling upon” the believers (8:16, NASB), as well as the experience being a “gift” (8:20)—two additional terminological connections with the Caesarea account.

Harold Hunter, a Pentecostal, speaks of the Caesareans having “a unified experience.”<sup>39</sup> I understand him to mean not that the two experiences are indistinguishable from each other, but that no time gap is discernible between them, because he goes on to say that Peter identified their experience with that of the Jewish believers in Jerusalem.

French Arrington, also a Pentecostal, presents a minority view, suggesting that these Gentiles were saved prior to Peter’s visit.<sup>40</sup> He bases his position on the following: (1) Peter did not call them to repentance or conversion; (2) Philip the evangelist lived in Caesarea (8:40; 21:8), and he or some other evangelist might have introduced them to the gospel; (3) they already knew basics about Jesus’ anointed ministry (Acts 10:37–38).

The majority interpretation of non-Pentecostals is that these Gentiles experienced conversion and reception of the Spirit simultaneously, Spirit reception being equated with the work of the Spirit in regeneration. Their position is predicated on the view that there can be no “reception” of the Spirit beyond what occurs at conversion.<sup>41</sup>

The Spirit experience of the new believers in Caesarea parallels that of their predecessors in Jerusalem, Damascus, and Samaria. But unlike the experiences of the Samaritans and Saul, its occurrence was virtually simultaneous with their salvation experience.

### **The Ephesian Men (Acts 19:1–7)**

Two important and interrelated questions are crucial for a proper understanding of the Ephesian passage: (1) At the time Paul encountered these men, were they disciples of Jesus or disciples of John the Baptist? (2) What did Paul mean when he asked them, “ ‘Did you receive the Holy Spirit?’ ” (v. 2). We must remind ourselves that Luke, writing under the inspiration of the Spirit, has accurately given the essence of Paul’s question.

#### **WHOSE DISCIPLES WERE THEY?**

When Paul arrived at Ephesus, he found “some disciples” (v. 1). The word “disciple” (Gk. *mathetes*) occurs thirty times in the Book of Acts. Both before and after this passage, it always means a disciple of Jesus. The only exception is in 9:25, where the word is qualified by “his,” meaning they were Paul’s disciples (the NIV translation is “his followers”). There is no reason why Luke, in 19:1, would have deviated from his consistent application of the word to Jesus’ disciples.

Some argue that Luke’s use of the word “some” (Gk. *tinās*, the masculine accusative pl. form of the indefinite pronoun *tis*) implies they were not Jesus’ disciples. Unfortunately, some translations render the word as “certain,” which can cause some confusion as to meaning. Luke uses the same word in the singular when he speaks about persons who are clearly disciples—Ananias, Dorcas, and Timothy (Acts 9:10, 36; 16:1—NIV translates these simply as “a disciple”). Even Max Turner, who rejects the idea of subsequence, allows for the possibility of this interpretation when he

says that “*tines mathētai* [some disciples] does not necessarily refer to Christians (as the absolute *mathētai* would), even if it may (as at 9:10; 16:1).”<sup>42</sup> The simplest explanation for Luke’s use of “some” is found in 19:7, which says there were “about [*hosei*] twelve men”; Luke was not sure of the exact number.<sup>43</sup> A valid paraphrase would say that at Ephesus Paul found “a small group of disciples.”

Considerable disagreement exists concerning the spiritual status of these men. The following listing illustrates the diversity of interpretations:

1. They were merely disciples of John the Baptist, and not Christians in any sense of the word.<sup>44</sup> They were “sectarians with no real commitment to Jesus at all.”<sup>45</sup> “These persons are not truly regenerate.”<sup>46</sup> The circular reasoning of some is that they could not have been disciples because “they had not received the gift of the Spirit.”<sup>47</sup> Dunn concurs, saying that “discipleship without the Spirit is self-evidently a contradiction in terms” and that “their complete ignorance of the Spirit puts a question mark against the status of their discipleship.”<sup>48</sup> This is the position of many who identify “the gift of the Spirit” with the Spirit’s work in regeneration.

2. They were followers of John the Baptist but also Christians in a limited sense. They were “people affected by Christianity and called disciples but who revealed severe shortcomings with regard to their understanding of Christian doctrine.”<sup>49</sup>

3. They are indeed Christians. “That they were indeed disciples of Jesus is implied in Paul’s first question to them, ‘Did you receive the Holy Spirit when you believed?’”<sup>50</sup> “Had Luke meant to indicate that they were disciples of John the Baptist ..., he would have said so explicitly.”<sup>51</sup> These men were Christians “of a pre-Pentecostal kind. They had been converted but not filled with the Spirit.”<sup>52</sup>

4. Though the word “disciples” denotes Christians, E. Michael Green says that “Paul clearly mistook them for Christians. But he soon found out his mistake” and that it is “crystal clear that these disciples were in no sense

Christians.”<sup>53</sup> Marshall says, “Paul met some men who *appeared to him* to be disciples.... Luke is not saying that the men were disciples.”<sup>54</sup>

The situation of these men is comparable to that of Apollos ([Acts 18:24–28](#)), a believer who “had been instructed in the way of the Lord, and ... spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John” (v. 25). Priscilla and Aquila “invited him to their home and explained to him the way of God more adequately” (v. 26). He was a Christian in need of further instruction; so it was with the Ephesian men. Indeed, what Christian has ever outgrown the need for further instruction?

### [DID YOU RECEIVE THE HOLY SPIRIT?](#)

Considerable discussion revolves around Paul’s question: “ ‘Did you receive the Holy Spirit when you believed?’ ” ([Acts 19:2](#)). Some translations read “since” or “after” instead of “when.” A strict translation, and one which lessens theological bias, is: “Did you receive the Holy Spirit, having believed?” (my translation). In the Book of Acts, the terminology “receiving the Holy Spirit” is found in the Samaria and Caesarea accounts ([8:15, 17, 19](#); [10:47](#); see also [2:38](#)). Paul therefore is asking the Ephesian men if they have had an experience of the Spirit comparable to that of the Samaritan and Caesarean believers.

Paul was not playing a theological word game with these men, even though one writer says that Paul “for some reason doubted the reality of their faith or he would never have asked the question.”<sup>55</sup> Paul acknowledged that they had indeed believed; if he had any doubts about the genuineness or adequacy of their faith, he was quite capable of expressing himself about it.

Much has been written about the tenses of the two verb forms (*elabete*, “received/did receive,” and *pisteusantes*, “having believed”) in Paul’s question. *Elabete* is the main verb of the sentence; *pisteusantes* is an aorist participle whose action relates to that of the main verb. From a grammatical standpoint, should “did you receive” be understood as taking place at the time of “having believed” or, alternatively, at a time subsequent to the believing? To use grammatical terminology: Are the actions of believing

and receiving *coincident* with each other, or is the believing *antecedent*, or prior to, receiving? Those who argue for coincidence prefer the translation “when you believed.”<sup>56</sup> F. F. Bruce says that the idea of coincidence is “doctrinally important.”<sup>57</sup> Others argue for antecedence and prefer the meaning, “after/since you believed.”<sup>58</sup> Stanley M. Horton gives examples in Scripture where the aorist participle clearly indicates action prior to the action of the main verb.<sup>59</sup> Dunn, in later dialogue with Pentecostal fellow scholars, concedes that it is “technically possible ... for the participle [‘having believed’] to be translated ‘after you believed.’ ”<sup>60</sup> I add that, on the basis of the Greek grammars, it is not only technically possible but entirely probable.

At one point, Dunn says that anyone who argues for antecedent action “betrays an inadequate grasp of Greek grammar.”<sup>61</sup> I can only cite reliable authorities on Greek grammar who say that the principal idea behind the aorist participle is that it ordinarily indicates action prior to that of the main verb.<sup>62</sup> On the other hand, simultaneous action relative to the main verb is ordinarily expressed by the present tense.

A note of interest is that the same Greek grammatical construction occurs twice more in this account; in both instances it indicates an action that follows, not accompanies or is coincident with, the action of the participle. The men were baptized in Jesus’ name *after* they heard ([Acts 19:5](#)). The Spirit came upon them *after* Paul laid his hands on them (v. 6).

The preceding extended treatment of the grammar of Paul’s question in [19:2](#) is important, but ultimately the context decides the time relationship of the aorist participle to the main verb.<sup>63</sup> Robert Menzies correctly states that “the specific temporal nuance of the participle is ultimately irrelevant, for the potential separation of belief from reception of the Spirit is presupposed by the question itself.”<sup>64</sup>

Max Turner concurs, even though he argues for the probability of a coincident, rather than antecedent, action of “having believed”; he says that “one does not ask Paul’s question unless a separation between belief and Spirit-reception is conceivable.”<sup>65</sup>

The context therefore provides the best answer. The experience of the Spirit about which Paul inquired is the charismatic experience recorded in verse 6, which in this instance came about by the imposition of his hands and was accompanied by external manifestations similar to those previously experienced by believers (2:4; 10:46). The Ephesians' experience recorded in 19:6 was not coincident with their salvation. Even if one is convinced that Paul, by his question, had reservations about the genuineness of their salvation, the fact remains that this experience of the Spirit *followed* both their baptism in the name of the Lord Jesus and the laying on of Paul's hands.

It is often maintained that Luke's portrayal of the Holy Spirit, especially with reference to being filled with the Spirit, differs from that of Paul in his letters. This incident, however, shows that Paul, like Luke, believed in an experience of the Spirit for believers that was distinguishable from the Spirit's work in salvation. The question is sometimes raised about whether the question in Acts 19:2 was actually expressed by Paul. Extreme redaction critics might say that Luke created the entire incident in order to buttress his presentation of the Spirit in charismatic terms. Other redactionists might say that there was such an incident but the words are really Luke's, not Paul's. However, if Luke is indeed a responsible historian and theologian, then the question must be understood as being framed by Paul. Students of Scripture generally understand that in biblical times quotations attributed to a person did not have to be recorded verbatim. But from a biblical point of view it is important to state that quotations which the Scriptures attribute to an individual must be understood as accurately reflecting what that person said, even if the quotation is not word-for-word. In other words, it was Paul, not Luke, who actually asked the question that, to most Pentecostals and some others, indicates a separation between conversion and Spirit baptism.

The charismatic work of the Spirit is found in many of Paul's epistles; it is certainly reasonable that if he did not see evidences of that work in these Ephesian men, he would ask if they had received the Spirit.

The very strong likelihood is that Paul recounted this incident to Luke when the two were together once again (Acts 20:5 to 21:18). It would be strange indeed if the two men did not discuss theology during the days Luke

was in the company of Paul (16:10–17; 20:5 to 21:18; 27:1 to 28:16—the “we” passages in Acts; see also Col. 4:14; 2 Tim. 4:11; Philem. 24).

Some comments are in order on the Ephesian men’s response, “ ‘No, we have not even heard that there is a Holy Spirit’ ” (Acts 19:2). It cannot mean that they did not know about the Spirit’s existence. Even granted, minimally, that they were only disciples of John the Baptist (not necessarily literally but followers identifying themselves with him), they would certainly know about the role of the Holy Spirit in the life and ministry of John, including John’s declaration that Jesus would baptize in the Holy Spirit. Their response must be interpreted in the light of a similar statement found in the Gospel of John. When Jesus promised streams of living water, the author editorializes with the statement: “By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified” (John 7:39). The word “given” is not in the Greek text, but is supplied, justifiably, to give the sense of what Jesus said. Similarly, in Acts 19:2 the statement should be understood to mean, “We have not even heard that the Holy Spirit has been given.”

It is significant that this incident occurred about twenty-five years after the Day of Pentecost. It teaches, among other things, that the Pentecostal experience was still available to believers well removed from that day both temporally and geographically.

### **Summary Statements**

The postconversion experience of being baptized in the Spirit is a work of the Spirit distinct from that of regeneration, but it does not imply that salvation is a two-stage process.

In three of the five instances (Samaria, Damascus, and Ephesus), persons who had an identifiable experience of the Spirit were already believers. At Caesarea, that experience was virtually simultaneous with the saving faith of Cornelius and his household. In Jerusalem, the recipients were already believers in Christ, even though it is difficult (or even unnecessary) to determine with absolute precision the point at which they were born again in the New Testament sense.

A variety of interchangeable terminology is used for the experience, such as “baptized in the Spirit,” “receiving the Spirit,” “filled with the Spirit,” “the Spirit coming upon,” etc.

The experience is recorded for groups (Jerusalem, Samaria, Caesarea, and Ephesus) as well as for an individual (Paul, in Damascus).

The imposition of hands is mentioned in three instances (Samaria, Damascus, and Ephesus)—by apostles on two occasions (Samaria, Ephesus), by a nonapostle on one (Damascus).

In three instances there was a clear time lapse between conversion and being baptized in the Spirit (Samaria, Damascus, and Ephesus). The waiting interval for the Jerusalem outpouring was necessary in order for the typological significance of the Day of Pentecost to be fulfilled. In the case of Cornelius, there was no time lapse.

This postconversion experience of the Spirit is called a “gift” (2:38; 8:20; 10:45; 11:17). Therefore it cannot be earned; neither is it a reward for, or a badge of, holiness.

It is a gift, but it is inappropriate to call it “a second work of grace.” Such language implies that a believer can have no experience of God’s grace between initial faith in Christ and the initial filling of the Spirit. Yet every blessing ever received comes from the Lord as a result of His grace.

This distinct postconversion work of the Spirit does not rule out other experiences of the Spirit that may precede or follow it.

A pattern has emerged from this inductive study pointing up the reality of a postconversion, identifiable work of the Spirit in a believer’s life that is sometimes called the “baptism in the Holy Spirit.”<sup>66</sup> Some see Jesus’ birth by the power of the Spirit and His later anointing by the Spirit as the paradigm for New Testament believers, who are born of the Spirit and should subsequently be anointed by Him. In my judgment, this analogy is only partially correct. I have difficulty seeing the new birth of believers as analogous to the birth of Jesus. Gordon D. Fee argues against both events being analogies.<sup>67</sup>

Jesus’ promise in [Luke 11:13](#) is applicable, in which he says, “ ‘How much more will your Father in heaven give the Holy Spirit to those who ask

him!’ ” Bruce suggests: “Possibly Luke understands the future tense ‘will give’ of the post-Pentecostal situation.”<sup>68</sup> Turner disagrees, understanding Jesus “to be referring to a kind of receiving the Spirit which was available to the disciples during the [Jesus’ earthly?] ministry.”<sup>69</sup> We should note that “ ‘giv[ing] the Holy Spirit’ ” (Luke 11:13) is the verbal counterpart of “the gift of the Spirit” Luke speaks about in the Book of Acts, which he identifies with the baptism in the Holy Spirit.

Ephesians 4:5 speaks of “one baptism.” Pentecostals are often criticized for believing in three baptisms: baptism by the Spirit into the Body of Christ, water baptism, and baptism in the Spirit. It is important to understand the context of Paul’s statement about the one baptism. He deals with the broad subject of unity (vv. 4–6) and is referring to the unique work of the Holy Spirit that brings repentant sinners into the Body of Christ. This baptism (1 Cor. 12:13) is the one indispensable baptism.<sup>70</sup>

Apart from the segments in Christianity that see water baptism as essential for inclusion in the body of Christ, virtually all other Christians believe in at least two baptisms—baptism into the Body of Christ, which is then followed by baptism in water.

The Pentecostal view, and I believe the biblically correct one, on this matter of subsequence or separability is encapsulated in the statement that “the ‘ideal’ paradigm for New Testament faith was for the new convert also to be baptized in the Holy Spirit at the very commencement of his or her Christian life.”<sup>71</sup> I add that the emphasis of responsible Pentecostals has always been on theological separability, not temporal subsequence.

## Chapter 9

# Initial Physical Evidence

According to Old Testament prophecies, the coming of the Spirit in an unusual way would herald the dawn of the new age (for example, [Isa. 32:15](#); [Ezek 36:25–27](#); [Joel 2:28–29](#)). During the four-century intertestamental period, Israel had been without a significant prophetic voice; for all practical purposes, there was no overt activity of the Holy Spirit among God’s people. But that situation changes dramatically when we observe the opening events of the New Testament era, which show the Holy Spirit once again at work among God’s people.

Events connected with the birth of Jesus, both before and after his virginal conception by the Holy Spirit ([Matt. 1:18, 20](#); [Luke 1:35](#)), signaled that the new covenant was being inaugurated. The angel told Zechariah that the promised child (John the Baptist) would be filled with the Spirit “ ‘while yet in his mother’s womb’ ” ([Luke 1:15](#), NASB). This very likely occurred at the time his mother, Elizabeth, was filled with the Spirit, at which time the baby leaped in her womb ([Luke 1:41](#)). In addition, New Testament scholarship regards Mary’s song of praise as a Spirit-inspired utterance ([Luke 1:46–55](#)). Zechariah was filled with the Spirit after the birth of John ([1:67](#)). The Holy Spirit was also upon the righteous and devout Simeon, who was very much under the Spirit’s guidance ([2:25–27](#)). Luke also mentions that Anna was a prophetess ([Luke 2:36](#)). The new age—the Age of the Spirit—was being inaugurated.

It is not advisable to attempt to identify the precise moment when the Age of the Spirit was inaugurated. It is better to think of it as an inclusive period extending from the announcement of John’s birth to the outpouring of the Spirit on the Day of Pentecost. The link throughout this period is Jesus Christ. John the Baptist was His forerunner. Jesus himself was anointed by the Spirit at His baptism for His messianic mission ([Matt. 3:13–17](#); [Mark 1:9–11](#); [Luke 3:21–22](#)). He conducted His ministry in the power

of the Spirit (Luke 4:16–19; Acts 10:38). He himself poured out the Spirit on those who would continue and extend His anointed ministry (Luke 24:49; Acts 1:4–5, 8; 2:33).

### **Spirit-Inspired Utterance Prior to Pentecost**

In the Old Testament, the Holy Spirit manifested himself in a variety of ways. Indeed, virtually everything the New Testament says about His work and ministry is already found, in some way, in the Old Testament.<sup>1</sup> But in the Old Testament, the Spirit's most characteristic and most frequently occurring work is that of giving inspired utterance. The prophetic books, both major and minor, are predicated on the assumption that the Spirit inspired the writers: "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:21). In addition, there were many instances when people prophesied orally at the Spirit's prompting. Repeatedly, we find accounts of people prophesying when the Spirit of the Lord came upon them (for example, Num. 11:25–26; 24:2–3; 1 Sam. 10:6, 10; 19:20–21). This *oral* inspiration of the Spirit to prophecy is the link that connects Old Testament oracular utterances with (1) Joel's prediction that one day *all* God's people would prophesy (Joel 2:28–29) and (2) Moses' intense desire—Moses himself being a prophet—that all God's people might prophesy (Num. 11:29).

In light of all this, we see a clear connection between Spirit-inspired utterances in the Old Testament and comparable experiences of people in the pre-Pentecost, New Testament incidents recorded in Luke 1 to 4. This is with the correct understanding that the concept of prophesying per se focuses on the source and means of an utterance and does not necessarily include a predictive element. But those accounts in Luke's Gospel anticipate the wider, more inclusive outpourings of the Spirit recorded in the Book of Acts. It will be instructive to see how the Spirit-experiences of believers in Acts relate to those of their predecessors. This returning to the Old Testament and Luke 1 to 4 for an understanding of the fulfillment of Joel's prophecy is indispensable, because it establishes a clear linkage between the experiences of New Testament believers and those of earlier times.

## Methodology

Incidents recorded in Acts in which believers experience an initial filling with the Spirit have a direct bearing on the question of whether speaking in tongues is a necessary component of the baptism in the Spirit. The inductive method is a legitimate means of trying to reach a conclusion on the matter. This methodology was employed from the earliest days of the Pentecostal movement to demonstrate that, based on the Acts accounts, tongues will indeed accompany one's initial filling with the Spirit.

Yet we must also utilize any legitimate methodological approach that will enhance our understanding of matters related to the activity of the Holy Spirit in the Scriptures. This would include a pan-biblical approach, such as I have already discussed, and the utilization of disciplines like narrative theology and redaction criticism, rightly employed. After all, Luke specializes in narrative as a means of conveying theological truth and, in addition, is careful to utilize sources that will effectively portray what he, under the guidance of the Spirit, wishes to emphasize.

Following a discussion of the five relevant Acts incidents, I will close with appropriate observations and conclusions.

### The Disciples at Pentecost (Acts 2:1–21)

#### THE PROMISE OF THE FATHER (LUKE 24:49; ACTS 1:4)

The expression “promise of the Father” can mean either the promise which originates with the Father (Gk. ablative of source) or the promise given by the Father (Gk. subjective genitive). The term has been variously interpreted. Paul refers to “the promise of the Spirit” (Gal. 3:14) and “the promised Holy Spirit” (Eph. 1:13). It is generally understood that he is speaking about the work of the Spirit in regeneration and that the promise aspect must include Old Testament passages like Isaiah 32:15; 44:3–5; Ezekiel 11:19–20; 36:26–27; 37:1–14; 39:29; and Zechariah 12:10. James Dunn notes that the language of the Spirit being poured out occurs in some of these passages; this would then tie them in with the Acts 2 outpouring. He would not deny that “the promise of the Father” also includes Joel 2:28–32.<sup>2</sup>

One interpretation says that “Jesus’ remark [‘which you have heard me speak about,’ [Acts 1:4](#)] must refer to one of two prior statements regarding the Spirit ...: [Luke 11:13](#) or [12:12](#). Neither passage connects the promise of the Spirit to an Old Testament text.”<sup>3</sup> In [Luke 11:13](#), Jesus talks about the Father bestowing the Spirit upon those who ask Him. In [12:12](#), the promise is that the Holy Spirit will teach the disciples what they ought to say when they are brought up before the civil and religious authorities; the parallel passage in [Matthew 10:20](#) specifically mentions the Father. However, we cannot overlook Jesus’ statements about the promised Paraclete in John 14 to 16 as well, since some striking parallels exist between the Paraclete passages and the Book of Acts.<sup>4</sup>

No one questions that the expression “the promise of the Father” must include Joel’s prediction of the outpouring of the Spirit ([Joel 2:28–32](#)). That is the primary interpretation for the Acts 2 narrative, for Peter identified the outpouring with Joel’s prophecy (vv. [17–21](#)).

We should note the variety of terms found in Acts 1 and 2 by which the disciples’ experience on the Day of Pentecost is called: the promise of the Father ([1:4](#); [2:33](#)); baptized in the Holy Spirit ([1:5](#)); receiving of power ([1:8](#)); the Spirit coming upon ([1:8](#)); being filled with the Spirit ([2:4](#)); the Spirit being poured out ([2:17](#)); the gift of the Holy Spirit ([2:38](#)).

### THE WIND AND THE FIRE

Three unusual phenomena occurred on this day: “a sound like the blowing of a violent wind,” “what seemed to be tongues of fire,” and speaking in tongues ([Acts 2:1–4](#)). (It is tempting to see in the threefold manifestation of the Holy Spirit indications of his agency in salvation [wind], sanctification [fire], and service [tongues].)

The wind and fire are sometimes called theophanies—visible manifestations of God. On historic occasions like the giving of the Law there were thunder, lightning flashes, a thick cloud, and a very loud trumpet sound ([Exod. 19:16](#)); so on this historic day the Lord manifested himself in a most unforgettable way with heaven-sent wind and fire. We should note, however, that the wind and fire *preceded* the infilling of the Spirit; they were not part of it. Furthermore, nowhere else in Acts are they mentioned

again in conjunction with people being filled with the Spirit. They were one-time occurrences to mark the full inauguration of a new era in God's dealings with His people.

The audiovisual phenomena of wind and fire are reminiscent of the giving of the Law on Mount Sinai ([Exod. 19:18](#); [Deut. 5:4](#)); wind is not mentioned in connection with that event, but with the crossing of the Red Sea ([Exod. 14:21](#)), as well as other Old Testament special manifestations of God's presence ([2 Sam. 22:16](#); [Job 37:10](#); [Ezek. 13:13](#); [37:9–14](#)).<sup>5</sup>

Wind is an emblem of the Holy Spirit ([Ezek. 37:9](#); [John 3:8](#)); indeed, the Hebrew word *ruach* means both “wind” and “spirit,” as does the comparable Greek word *pneuma*. The Greek word for wind used in [Acts 2:2](#) (*pnoe*) is a form of the same Greek word. Fire is also associated with the Holy Spirit in the Old Testament ([Judg. 15:14](#)), in the promise that Jesus would baptize in the Holy Spirit and fire ([Matt. 3:11](#); [Luke 3:16](#)), and in the identification of the “seven lamps of fire” with the Holy Spirit ([Rev. 4:5](#), NASB). Notice the mention of the Holy Spirit in connection with Zechariah's vision of the seven lamps ([Zech. 4:2–6](#)). Max Turner maintains that the description of the Pentecost theophany is “full of Sinai allusions with which the reference to ‘clouds of smoke’ in the Joel citation [by Peter] will especially cohere.”<sup>6</sup>

In addition, the wind and fire phenomena on the Day of Pentecost must be related to John the Baptist's prediction that Jesus would baptize in the Holy Spirit and fire; the winnowing metaphor with which John follows up his statement certainly contains the elements of wind, which separates the grain from the chaff, and fire, which consumes the chaff ([Matt. 3:11–12](#); [Luke 3:16–17](#)). I. Howard Marshall comments, “The fire in Acts is surely to be linked primarily with the fire in John the Baptist's saying.”<sup>7</sup>

The interpretations of John the Baptist's statement vary significantly. The following are among them:

1. John predicted only a baptism of fire, which would be one of judgment. The Greek should probably be translated “in the Holy Spirit, that is, fire.” The Holy Spirit *is* the fire.

2. John predicted only a baptism for the righteous, which would be “in the Holy Spirit, that is, fire.”

3. There are two baptisms, one in the Spirit for the righteous and one in fire for the unrighteous. The first is fulfilled in the Book of Acts, the second is eschatological. John, as with some Old Testament prophets, telescoped the two events; he failed to distinguish between the time of the Spirit baptism and the time of the fire baptism.<sup>8</sup>

4. There is a twofold aspect to the one baptism: Spirit for the righteous, fire for the unrighteous. It is a single baptism which, from John’s perspective, would be experienced by all. The Spirit is “purgative and refining for those who had repented, destructive ... for those who remained impenitent.”<sup>9</sup> Robert Menzies dissents, saying, “We search in vain for a reference to a messianic bestowal of the Spirit which purifies and morally transforms the individual.” In his view, the cleansing is national, not personal.<sup>10</sup> This position is sometimes argued on the basis of a single preposition for the two objects in the Greek text: not “in the Holy Spirit and in fire,” but “in the Holy Spirit and fire.”

While the precise meaning of John the Baptist’s statement continues to be debated, there is little doubt that Jesus invested it with new, or at least additional, meaning. The disciples, He said, would receive power which would be intimately connected with their evangelizing mission ([Acts 1:8](#)). Furthermore, the fire on the Day of Pentecost was not destructive in nature. It more closely resembles the fire in the burning bush ([Exod. 3:2–5](#); [Acts 7:30](#)) and speaks of the presence and holiness of God. Significantly, the only other symbolic reference to fire in the Book of Acts relates to the burning bush incident, unless one interprets the fire in Joel’s prophecy symbolically ([Acts 2:19](#)).<sup>11</sup>

Stanley M. Horton suggests that in view of its occurrence during the Feast of Pentecost, the fire signified God’s acceptance of the Church body as the temple of the Holy Spirit ([1 Cor. 3:16](#); [Eph. 2:21, 22](#)) and, then, the acceptance of the individual believers as also being temples of the Holy Spirit ([1 Cor. 6:19](#)). He draws attention to Old Testament incidents where

fire came down on an altar, as with Abraham, and at the dedication of both the tabernacle and Solomon's temple.<sup>12</sup>

Douglas A. Oss says that fire is associated in the Old Testament with God's sanction of prophetic activity such as prophetic speech (Jer. 5:14; 23:29; Ezek. 1:4 to 2:8) and judgment (Ezek. 15:4–8; 19:12–13). He concludes: "The 'tongues of fire' in Acts 2:3 may very well have symbolized God's own sanctioning of the church's prophetic activity."<sup>13</sup>

### SPEAKING IN TONGUES (GLOSSOLALIA)

"Glossolalia" is a technical term often used for speaking in tongues; it is a combined form of the Greek words *lalia* ("speech," "speaking") and *glossa* ("tongue," "language"). The phenomenon of speaking in tongues, unlike the wind and the fire, is integral to the disciples' being filled with the Spirit. "And all were filled with the Holy Spirit and began to speak in other tongues, as the Spirit was giving them inspired utterance" (Acts 2:4, my translation). The first important observation is that my phrase "inspired utterance" is a rendering of the Greek word *apophthengomai*, which is used in the Septuagint for supernaturally inspired speech, whether divine (1 Chron. 25:1) or demonic (Mic. 5:12). Especially important is the observation that this same unusual word, which occurs only three times in the New Testament, is used in Acts 2:14 to introduce Peter's address to the crowd (he "addressed" them). Peter's speech that day was actually a prophetic utterance. The third New Testament occurrence is in Acts 26:25. Paul says to Festus, " 'I am not out of my mind [Gk. *mainomai*], most excellent Festus, but I utter [Gk. *apophthengomai*] words of sober truth' " (NASB). Festus had accused him of being out of his mind, possibly because Paul's manner of speech was quite animated. The likelihood is that Paul had spoken under the direct impetus of the Spirit.

The record says that the disciples "began [*archomai*] to speak in other tongues" (Acts 2:4). There is no indication that the disciples initiated, or that they themselves "began," the speaking in tongues. Appealing to this idea of "began," a not altogether uncommon teaching of some well-meaning Pentecostals says: "You start it, and then the Holy Spirit takes over." But *archomai* in this verse is a pleonasm—a grammatical peculiarity in Greek and in some other languages. It is sometimes called a "redundant

auxiliary.” In this grammatical construction, the translation of *archomai* can be eliminated and the infinitive “to speak” is converted to the indicative mood. The meaning of “They began to speak in tongues” is simply, “They spoke in tongues.”<sup>14</sup> Examples of this grammatical construction are found elsewhere in Scripture. One particularly applicable example is [Acts 11:15](#), where Peter says, in referring to his preaching to the household of Cornelius, “ ‘As I began to speak, the Holy Spirit came on them.’ ” Obviously, the Spirit did not descend on those people at the start of Peter’s message; he was well into it ([Acts 10:34–44](#)). The disciples at Pentecost spoke in tongues “as the Spirit was giving them inspired utterance” (my translation), not under their own impetus. The conjunction “as” (*kathos*) may be rendered “to the degree that,” “since,” or “in so far as.”<sup>15</sup>

The phenomenon of speaking in tongues is expressed in a number of ways in the New Testament:

- To speak in other tongues—[Acts 2:4](#)
- To speak in tongues—[Acts 10:46](#); [19:6](#); [1 Cor. 12:30](#); [14:5, 6, 18, 23](#)
- To speak in a tongue—[1 Cor. 14:2, 4, 13](#)
- To speak in the tongues of men and of angels—[1 Cor. 13:1](#)
- To speak in new tongues—[Mark 16:17](#)
- Kinds of tongues—[1 Cor. 12:10, 28](#)
- Tongues—[1 Cor. 13:8](#); [14:22](#)
- A tongue—[1 Cor. 14:14, 19, 26](#)

The specific terminology used in Acts (“to speak in tongues”; Gk. *glōssais lalein*) occurs in that precise form, along with some variations, in Paul’s treatment of spiritual gifts in 1 Corinthians 12 to 14. The two-word Greek term does not appear anywhere else in canonical or noncanonical literature as a technical term for an unusual occurrence whereby a person, under the impulse of the Holy Spirit (or any spirit), speaks a language unknown to him or her. Consequently, the phenomenon that both Luke and Paul refer to is essentially the same.

Different interpretations have been given about the nature of biblical glossolalia. The more important views will be set forth; variations within individual viewpoints have been kept to a minimum in order to arrive at a clearer understanding of the basic position of the exponents of these schools.

### *A Miracle of Hearing*

This view relates primarily to the “other tongues” of [Acts 2:4](#) and stresses, not the “speaking” of verse 4, but the “hearing” of verses 6, 8, and 11. “Luke seems to affirm that the miracle did not lie in the tongues of the speakers, but in the ears of the hearers.”<sup>16</sup> The church historian Philip Schaff says that the glossolalia at Pentecost “was at once internally interpreted and applied by the Holy Spirit himself to those hearers who believed and were converted to each in his own vernacular dialect.”<sup>17</sup>

Max Turner responds that the Pentecost event is God’s activity “in the one hundred and twenty *believers*.” He goes on to say that Luke does not suggest “that the apostolic band prattled incomprehensibly, while God worked the yet greater miracle of interpretation of tongues in the *unbelievers*.” He echoes John Calvin’s comment that if it was indeed a miracle of hearing, the Spirit would have been given not so much to the disciples as to nondisciples.<sup>18</sup>

### *Meaningless, Ecstatic Sounds*

This view almost always relates New Testament glossolalia to similar phenomena in the non-Christian and pagan world. The speaker, it is maintained, is in a trancelike state and utters incoherent sounds.<sup>19</sup> Speaking in tongues, one advocate maintains, involves “the notion of the disconnected, unmeaning use of the tongue for the making of sounds.”<sup>20</sup> James Dunn, interestingly, ascribes this type of “ecstatic utterance” to the Corinthian believers, but proceeds to say that the view Paul has is different in that he says glossolalia can be controlled.<sup>21</sup>

It is difficult to understand how, if this view is correct, the Scriptures should set forth speaking in tongues as a gift of the Holy Spirit, since babbling can hardly be identified as one of His works. However low some

may wish to place this gift in the hierarchy of the charismata, it is still a gift of the Spirit and, as such, ought not to be spoken of lightly or disparagingly.

Some contend that the verb *lalein*, used consistently in connection with glossolalia, suggests the idea that the phenomenon is one of “lalling,” that is, of babbling. But in Hellenistic times the verb did not ordinarily mean incoherent speech. Furthermore, Paul uses it also in connection with prophesying (1 Cor. 14:29) and with women asking questions (14:34–35). In addition, he does use the more common word for speak (*legein*) at least once in connection with glossolalia (14:16).<sup>22</sup>

### *Archaic Expressions*

Liddell and Scott’s *Greek-English Lexicon* gives, as one meaning of *glōssa*, “an *obsolete* or *foreign* word, which needs explanation.” The lexicon by Bauer-Arndt-Gingrich-Danker suggests a similar meaning for the tongues phenomenon.<sup>23</sup> Related to this is the concept of cryptomnesia, which says that in a state of ecstasy or unusual excitement, or even drunkenness, people may blurt out foreign words or phrases unknown to them, which are somehow in their memory bank. Commenting on the Pentecost glossolalia, Cyril G. Williams says that sounds uttered by the disciples seemed to some Jewish hearers to be “identifiable words in languages dimly recalled.” He goes on to suggest the possibility that “interspersed among inarticulate utterances would be actual identifiable words.”<sup>24</sup>

It is difficult to understand how such a psychological approach, whatever its merits, can adequately explain all the biblical data dealing with the gift. It takes a rather rare use of the word *glōssa* and imposes it on the New Testament. It is much better exegesis to understand a Greek word or term in its most common, face-value meaning, unless compelling evidence exists to interpret it otherwise.

### *Language*

Perhaps the most widely held opinion, at least among those committed to a high view of Scripture, sees glossolalia as a speaking in different languages.<sup>25</sup> It holds, in general, that the “kinds of tongues” (1 Cor. 12:10, 28) are types, or species, of languages.

This view is held for two basic reasons:

1. Even though the Greek word *glōssa* often means the physical organ of speech or, in a technical sense, a poetic or archaic expression, the meaning which most readily comes to mind in connection with glossolalia is that of language. The word is used in the Septuagint in the account of the confusion of tongues ([Gen. 11:1, 6, 7, 9](#)) and is a translation of the Hebrew *lashōn*. It is used further to translate the Hebrew *saphah* ([Gen. 10:5, 31](#)) to indicate the language or languages spoken by the different families of the earth after the dispersion of chapter 11. One occurrence of the word that is decidedly to the point is found in [Isaiah 28:11](#), which Paul quotes in 1 Corinthians 14. Reference is to the Assyrians, whose language the Israelites would not understand.

2. A further consideration is that the Greek word *hermēneia* and its cognates imply the meaning of “language” for *glōssa* in 1 Corinthians 12 to 14, and that therefore the verb *hermēneuein* means “to translate” or “to interpret” an unintelligible language. With only one exception ([Luke 24:27](#)), and exclusive of 1 Corinthians 12 to 14 where its meaning is being sought, this word and its cognates in the New Testament are used to introduce the meaning of foreign words or expressions (for example, [Mark 5:41](#); [15:34](#); [Acts 4:36](#)). The preponderance of evidence in the New Testament, therefore, is that *hermēneia* and its cognates convey the idea of translating, or interpreting, a language unknown to the hearers or readers.

Certainly one’s concept of the gift of interpretation of tongues is governed by the concept held of the nature of glossolalia, but the biblical usage of the *hermēneia* family of words is a strong indication that Paul is talking about the translating of languages.

The conclusion that glossolalia is a speaking in languages, however, requires further inquiry. What is the nature of these languages? Two possibilities exist. They may be human, identifiable languages, or they may be some kind of nonhuman, angelic or heavenly language. Some see a contradiction between Luke’s presentation (human languages) and Paul’s (angelic or heavenly languages), and consequently try to interpret one in terms of the other.<sup>26</sup>

Is glossolalia a spiritual, heavenly language? Those who hold this view say that the general tenor of the teaching of 1 Corinthians 14 suggests it. Tongues seem to be directed at all times to God (v. 2); reference is also made to praying in tongues (v. 14). If, then, this is a means of communication between man and God, and if this speaking is impelled by the Holy Spirit, then a language of heaven is more suited to the occasion than merely another language of men.<sup>27</sup> Further appeal is made to the “tongues ... of angels” mentioned in 1 Corinthians 13:1.<sup>28</sup>

Is glossolalia a speaking in a human language (*xenolalia*)? Acts 2 is certainly decisive as to this possibility. In addition, there is a linguistic affinity between Acts 2:4 (“other tongues”—*heterais glōssais*) and Paul’s quotation of Isaiah 28:11, which contains the compound form *heteroglōssois*, which also means “other tongues.”

The most tenable position is that glossolalia must be understood as a speaking in languages, but that the languages may be either human or angelic/heavenly.<sup>29</sup>

The gathering of so many representatives from the various nations was providentially timed, so that we see in the glossolalic utterances of the disciples a foreshadowing of their commission to go into all the world (Acts 1:8). Although not all the nations of the world were represented, John R. W. Stott observes that Luke includes in the list descendants of Shem, Ham, and Japheth, and gives us a “ ‘Table of the Nations’ comparable to the one in Genesis 10.”<sup>30</sup>

The content of the disciples’ glossolalia was a glorification of God. They were “declaring the wonders of God” (Acts 2:11). It is clear that they did not preach in the divinely inspired languages. Preaching was done by Peter very shortly in the commonly understood Aramaic language. Their utterances were on the order of praise and worship.

For the specific purpose of this chapter, a most significant observation in Acts 2 is that the word “all” in verse 4 is the subject of both main clauses: All were filled with the Spirit, all spoke in tongues. To rephrase it: All who were filled with the Spirit spoke in tongues—there were no exceptions.

*Fulfillment of Joel’s Prophecy*

Peter, in his inspired address to the crowd, identified the disciples' experience as the fulfillment of Joel's prediction that the Lord would pour forth his Spirit upon all humankind ([Acts 2:16–21](#)). Variations exist between Peter's understanding of the Joel passage and the passage itself. At least two are significant:

1. The “afterward” of [Joel 2:28](#) becomes “in the last days” ([Acts 2:17](#)). In the Jewish frame of reference, there were to be only two ages, divided by the coming of the Messiah. The latter age was identified as the Age of the Spirit, the Messianic Age, the last days, etc. Peter says on this occasion that the Messianic Age, with its promised outpouring of the Spirit, has arrived.

2. Joel's prophecy said, “Your sons and your daughters will prophesy.” Yet Peter, after mentioning the Spirit's work in young men and old men, and upon male and female servants, inserted into the prophecy the words, “and they will prophesy” (end of v. 18). Some say the words were added by Luke, but there is no reason why Peter, speaking under the inspiration of the Spirit, could not himself have added them. Clearly, from among all the elements in Joel's prediction, Peter stressed prophetic utterance as the key feature of the fulfillment.

But is speaking in tongues the same as prophesying? It will help to consider how both prophecy and tongues operate. Both oral prophesying and speaking in tongues involve the Holy Spirit coming upon a person and prompting the person to speak out. The basic difference is that prophesying is in the common language, whereas speaking in tongues is in a language unknown to the speaker. But the mode of operation of the two gifts is the same. Speaking in tongues could be called a specialized type of prophesying with respect to the manner in which it functions.<sup>31</sup> In this sense, in view of the fact that God had ordained for something unique to happen on that day, the disciples' speaking in tongues was indeed a fulfillment of Joel's prediction that the Lord's people would prophesy.

### **[Cornelius's Household at Caesarea \(Acts 10:44–48\)](#)**

Several observations in this narrative are pertinent:

1. Peter clearly identifies the experience of Cornelius's household with that of the disciples on the day of Pentecost. “ ‘God gave them the same

gift’ ” (Acts 11:17). God gave them the Holy Spirit, “ ‘just as he did to us’ ” (15:8). In addition, common terms like “baptized in the Holy Spirit,” “poured out,” and “gift” appear in both accounts.

2. The outward, observable manifestation of glossolalia convinced Peter’s Jewish-Christian companions that the Spirit had indeed fallen on these Gentiles, “for they heard them speaking in tongues and praising God” (10:46). However one expresses it, glossolalia was the evidence, or sign, of the Gentiles’ baptism in the Spirit.

3. These Gentiles were “speaking in tongues and praising [*megalunō*] God.” Very likely, “praising [or exalting] God” indicates what they were saying in tongues (even though, apparently, the glossolalia was not understood). The Greek word for “and” sometimes introduces an explanatory note on what precedes it and may be translated “that is” (technically called the exegetical use of the word *kai*). They were “speaking in tongues, that is, praising [exalting] God.” The related noun form of the verb *megalunō* occurs in Acts 2:11, where the people say, “ ‘We hear them in our own tongues speaking of the mighty deeds [*megaleia*] of God’ ” (NASB). The verb occurs also in Mary’s paean of praise, “ ‘My soul glorifies [*megalunō*] the Lord’ ” (Luke 1:46), and in Acts 19:17, “The name of the Lord Jesus was being magnified” (NASB). In other words, speaking in tongues often involves prayer or praise to God (1 Cor. 14:2, 14–15). Don A. Carson says, “It is not entirely certain whether the praise constituted the *content* of the tongues-speaking, or was parallel to it; but the former is marginally more likely.”<sup>32</sup>

Once again, the historical-redemptive aspect of this narrative cannot be ignored. Minimally, glossolalia was the evidence needed to convince Peter’s companions and the Jerusalem leadership that God had indeed accepted the Gentiles *as Gentiles* by pouring his Spirit upon them in Pentecostal fashion.

The two incidents discussed so far (Pentecost in Acts 2 and the Gentiles in Acts 10; 11; and 15) indisputably and unambiguously connect speaking in tongues with the Spirit baptism of the recipients. In fact, the specific terminology “baptized in/with the Holy Spirit” occurs in Acts only in connection with these two accounts (Acts 1:5; 11:16). These observations

are important because these two incidents bracket two others found in chapters 8 and 9 and will help in understanding them.

### **The Samaritans (Acts 8:14–20)**

The Samaritans had witnessed signs performed by Philip (demon expulsions, healings), had responded in faith to the message about Christ, and had submitted to baptism. But they had not yet received the Holy Spirit (v. 15; see vv. 17, 19); He “had not yet fallen upon any of them” (v. 16, NASB). As Luke uses the term “receive the Spirit,” it is synonymous with other terminology he uses, such as being “baptized in” the Spirit, the Spirit “falling upon” or “coming upon” people, the “gift of” the Spirit, being “filled with” the Spirit.

In the New Testament, “receiving the Spirit” is a flexible term whose meaning depends upon a particular writer’s intent and the context in which it occurs. It is therefore inappropriate, for example, to try to force Luke’s meaning of the term on Paul, or Paul’s meaning on Luke. This is a valid, but not always observed, principle of biblical interpretation.

The important element in this narrative is that the Samaritan believers had a postconversion experience of the Spirit that was mediated through Peter and John by the laying on of hands. Even a casual reading of the text indicates that something quite unusual took place on that occasion, for why would Simon want the authority to impart such a gift if there was not something very dramatic about it? He had already practiced magic in his preconversion days and had witnessed the unusual signs accompanying the ministry of Philip. What was it that he desired so inordinately?

Details are lacking. Luke simply says that “Simon saw [Gk. *horao/eidon*] that the Spirit was given at the laying on of the apostles’ hands” (v. 18). The Greek verb is very common in the New Testament; its basic meaning is “to see,” but it has the meaning also of “perceive.” No serious student of Scripture will question that something observable took place when Peter and John laid hands on the Samaritans; it was so unusual that even Simon was singularly impressed. The only thing that could have arrested his attention was the unique phenomenon of speaking in tongues.

In light of the absolutely clear identification of tongues with Spirit baptism in the two major accounts that bracket this one (in chaps. 2 and 10), it hardly seems that Luke would have thought it necessary to mention tongues specifically here. The burden of proof rests with those who insist it was *not* speaking in tongues that gripped Simon's attention. If it was not glossolalia, what was it? Even writers who do not subscribe to the Pentecostal view of Spirit baptism say that glossolalia was manifested here. I quote a number of them to illustrate:

Dunn says that what Simon saw “would presumably have been the sort of manifestations which Luke elsewhere attributes to the gift of the Spirit (2:4; 10:46; 19:6).”<sup>33</sup>

“The text does not explicitly say that this reception of the Spirit was attested by tongues, but it seems likely.”<sup>34</sup>

The bestowal of the Spirit is here “recognizable by the sign of glossolalia.”<sup>35</sup>

“It is plain that the Samaritans' reception of the Spirit was attended by the same audible signs as had marked his reception by the believers at Pentecost.”<sup>36</sup>

“Simon sees the power of the Apostles to bring about an outburst of *glossolalia*.”<sup>37</sup>

“It is a fair assumption that for Luke the Samaritan ‘Pentecost’, like the first Christian Pentecost, was marked by ecstatic glossolalia.”<sup>38</sup>

The commentators quoted above opt for the *occurrence* of tongues in this incident, but do not accept the Pentecostal interpretation that tongues are a necessary sign of Spirit baptism.

Simon “saw” something; therefore the traditional Pentecostal understanding of this incident is not really an argument from silence. It is based in part on the unambiguous association of tongues with Spirit baptism in the two main accounts that precede and follow this incident.

### **Saul of Tarsus (Acts 9:17)**

One purpose of the laying on of Ananias's hands was that Saul might " 'be filled with the Holy Spirit' " (Acts 9:17). This account also falls between the two major narratives which unambiguously associate glossolalia with individuals being initially filled with the Holy Spirit. But Luke does not record any details of Paul's Spirit baptism. It is certain, however, that Paul spoke in tongues regularly and often. "I thank God that I speak in tongues more than all of you" (1 Cor. 14:18). Krister Stendahl calls him "the mighty practitioner of glossolalia."<sup>39</sup>

In the Book of Acts, the experience of speaking in tongues, when it is recorded, first occurs at the time of Spirit baptism. It seems perfectly legitimate and logical for Pentecostals, therefore, to infer that Paul first spoke in tongues at the time Ananias laid hands on him. William Neil comments that "in receiving the gift of the Holy Spirit, Paul experienced the Pentecostal ecstasy."<sup>40</sup>

### **The Ephesian Disciples (Acts 19:1–7)**

What did Paul mean when he asked the Ephesian men, " 'Did you receive the Holy Spirit when you believed?' " (Acts 19:2). In his epistles, receiving the Spirit is a component of the salvation experience (for example, Rom. 8:15; Gal. 3:2, 14). But the question shows that for Paul the expression could have an additional meaning. I am compelled to believe that Luke faithfully records the essence of Paul's question and that he has not (1) put his own words into Paul's mouth, (2) edited or revised the question to conform to his own theological agenda, or (3) created the entire incident to advance his own theological purposes. Luke, we must remember, is a reliable historian.

The narrative is clear about the meaning of Paul's question. The matter of having received the Spirit was to be one of "immediate perception: the Ephesians are expected to know whether or not they did in fact receive the Spirit when they 'believed.'"<sup>41</sup> Turner is alluding to the experience which they will indeed have shortly, when "they began speaking with tongues and prophesying" (v. 6, NASB)—the only other reference to the Spirit after verse 2. The terminology in this account is parallel to that found in previous

accounts of people being filled with the Spirit: receiving the Spirit (v. 2), the Holy Spirit coming upon them (v. 6), speaking in tongues (v. 6).

On the basis of verse 6, which says the Ephesians spoke in tongues and prophesied, some assume that not all spoke in tongues—that some spoke in tongues and some prophesied—and that therefore *either* tongues *or* prophecy may accompany the experience. Focusing on this verse, I offer the following observations:

1. If prophesying is an alternative to tongues as an indication of Spirit baptism, this is the only place in Acts that would suggest it. It is not sound hermeneutical practice to base a belief on only one passage of Scripture. If Acts 2 is programmatic, as I believe it is, glossolalia fulfills Joel's prediction, not prophecy per se.

2. A closer look at the Greek text suggests the following translation: “The Holy Spirit came upon them. Not only did they speak in tongues, but they also prophesied.”<sup>42</sup> Luke, then, is correlating this account with the previous accounts that record speaking in tongues by recipients of the Spirit (2:4; 10:46) and says that the men, in addition to speaking in tongues, also prophesied. Carson is uncertain about whether Luke is speaking about two separate phenomena or whether he is “referring to the same reality.”<sup>43</sup> Turner says that “Luke does not say that *each* of the twelve began to speak in tongues and to prophesy, but that the group as a whole manifested these diverse gifts.”<sup>44</sup>

Some suggest that Luke means to say, “They spoke in tongues, that is, they prophesied,” relating the statement to “they spoke in tongues, that is, they exalted God” (10:46). But the Greek text of 10:46 has only the word *kai* (“and,” “that is”); the Greek text of 19:6 reads differently.

## Summary and Conclusions

Inspired utterance when the Spirit comes upon people recurs throughout biblical history—in the Old Testament, in the beginning days of the new age (Luke 1 to 4), and in accounts recorded in the Book of Acts.

Speaking in tongues, in one important sense, is a specialized form of prophecy. As such, its occurrence on the Day of Pentecost and on

subsequent occasions is indeed a fulfillment of Joel's prediction that all God's people would prophesy.

The narrative of the outpouring of the Spirit on the Day of Pentecost is paradigmatic. It becomes the model, or paradigm, for later outpourings of the Spirit. The term "programmatically" is sometimes used for this concept.

Parallel to the inductive approach, which sees a pattern of glossolalia in Spirit baptisms, is the contribution of a contemporary approach to interpretation sometimes called narrative theology. As it relates to this subject, Donald A. Johns says that a worldwide, common technique in storytelling is to tell things in groups of threes and that "three times should be enough to tell anything. The paradigmatic effect of these stories should lead us to expect the same things in our own experience with the Spirit."<sup>45</sup>

Throughout the Old Testament, the early chapters of Luke's Gospel, and the Book of Acts, there is a pattern of inspired speech when the Holy Spirit comes upon people.

The viewpoint of some is that glossolalia may be the *normal* accompaniment of Spirit-baptism, but that it cannot be considered *normative*; that is, tongues will not occur invariably.<sup>46</sup> It is true, of course, that nowhere in Scripture is there a propositional statement that says Spirit baptism will be accompanied by speaking in tongues. Yet the "all" of [Acts 2:4](#) and the "for" of [10:46](#) speak tellingly against the position that tongues are not normative. J. Rodman Williams argues that when tongues are explicitly mentioned in Acts, "*all* the people spoke in tongues."<sup>47</sup> It is the only manifestation associated with Spirit baptism in Acts which is explicitly presented as evidence authenticating the experience.<sup>48</sup> Robert Menzies comments, appropriately, that the Pentecostal doctrine of tongues as initial evidence "is an appropriate inference drawn from the prophetic character of the Pentecostal gift and the evidential character of tongues-speech." He says further that glossolalia is especially well suited to serve as evidence because of its unusual and demonstrative character.<sup>49</sup>

It is sometimes objected that Luke records numbers of instances where individuals are said to be filled with the Spirit or full of the Spirit and makes no mention of tongues.<sup>50</sup>

The Pentecostal response is twofold: (1) Luke felt no obligation to mention tongues explicitly even in all those five instances. The cumulative evidence is that there was charismatic accompaniment to the first endowments with the Spirit. If the critics' line of reasoning is applied to *conversion* accounts in Acts, it is readily apparent that Luke does not mention repentance and faith as requirements for salvation in all accounts, nor are the respondents to the gospel message always said to have both repented and believed. (2) The classical Pentecostal doctrine of "initial evidence" applies only to one's initial experience of being filled with the Spirit.

It is often objected that the manifestation of tongues in the Book of Acts must be understood only in a historical-redemptive context; that is, Luke mentions it in conjunction with different people groups responding to the gospel and being incorporated into the Church. But the Pentecostal may respond as follows: (1) If Pentecost was a repeatable event on at least three or four occasions, why should it not continue to be repeatable? (2) If this unique phenomenon occurred solely for historical-redemptive purposes, it should have been withdrawn by God after the event in Acts 19. On the contrary, Paul continued to speak in tongues and wished that all the Corinthians would do the same.

The traditional Pentecostal position finds an unexpected ally in the writing of James D. G. Dunn, one of the most trenchant critics of the Pentecostal view that tongues are a necessary component of Spirit baptism. He states first, "It is a fair assumption that for Luke the Samaritan 'Pentecost', like the first Christian Pentecost, was marked by ecstatic glossolalia." He goes on to say that in every case where Luke records and describes the giving of the Spirit—he does not include Paul's experience since it is not described—the giving is accompanied and evidenced by glossolalia. He adds, "The corollary is then not without force that Luke *intended* to portray 'speaking in tongues' as 'the initial physical evidence' of the outpouring of the Spirit."<sup>51</sup> Unfortunately, however, Dunn then says that Luke's concept of the Spirit's working "can only be described as fairly crude" and indiscriminating with its emphasis upon signs and wonders. He says further that "Luke's presentation is lop-sided."<sup>52</sup> In effect, he says that Luke's theology is not really dependable. But for those who subscribe to a

high view of inspiration, Luke's theology is ultimately not his own; it is only mediated through him—by the Holy Spirit.

One critic of the Pentecostal position, voicing the objection of some others, says it seems “extraordinarily arbitrary *not* to see verses 2–3 [of Acts 2] as *equally* normative.”<sup>53</sup> The Pentecostal response is simply that nowhere else are wind and fire mentioned in conjunction with, or prior to, people's reception of the Spirit, whereas glossolalia is both mentioned or strongly implied elsewhere and is also presented as evidence (10:46).

Does Paul's question in 1 Corinthians 12:30—“Not all speak in tongues, do they?” (my translation)—undermine the Pentecostal position? The answer to his question must be no, based on the Greek form of the question. But Paul, in context, is talking about the manifestation of tongues as it occurs in the assembly of believers. Not all are called upon to give *public* utterances in tongues. This understanding is justified in view of the question that follows: “Not all interpret, do they?” (my translation). Furthermore, Paul himself expresses a wish that all God's people would speak in tongues (1 Cor. 14:5), evidently in private, as a means of spiritual self-edification (v. 4).

In conclusion, the Pentecostal doctrine of “initial physical evidence” is substantiated by an investigation of Scripture.<sup>54</sup> The terminology, though not of course divinely inspired, is an attempt to encapsulate the thought that at the time of Spirit baptism, the believer will speak in tongues. It conveys the idea that speaking in tongues is an immediate, empirical accompaniment of the baptism in the Spirit.

Yet three notes are in order: (1) As Robert Menzies points out, the Pentecostal focus on evidence can lead easily to a confusion of the gift of the Spirit with the sign. “The manifestation of tongues is an evidence of the Pentecostal dimension of the Spirit's work, but not the gift itself.” Properly understood, one receives the Spirit, not tongues.<sup>55</sup> (2) “ ‘Initial evidence’ should not be so much a sign that ‘we have the Spirit’, but that the Spirit ‘has us’ as participants in the work of the kingdom.”<sup>56</sup> (3) Pentecostals argue that speaking in tongues is only the *initial* evidence, but that there are, or at least ought to be, evidences in addition to tongues. Frederick Dale Bruner, a vigorous opponent of the Pentecostal doctrine of initial evidence,

nevertheless states accurately the position of responsible Pentecostals on this matter.<sup>57</sup>

## Chapter 10

# Purposes and Results of Spirit Baptism

This chapter will cover the following topics: Jesus and the Spirit; the results of Spirit baptism; the reception of Spirit baptism; and the New Testament's inclusive use of the terminology "filled with/full of the Holy Spirit."

## Jesus and the Spirit-Empowered Life

### OLD TESTAMENT PROPHECIES

The Book of Isaiah contains the following prophecies that link the Holy Spirit with the Messiah:

"The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" (11:2).

" 'I will put my Spirit on him and he will bring justice to the nations' " (42:1).

"The Sovereign LORD has sent me, with his Spirit" (48:16). Translations vary. The other possibility is, "The Lord GOD has sent Me, and His Spirit" (NASB). In either case, the Spirit and the Messiah are very closely connected.

"The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach ... to bind up ... to proclaim freedom ... and release" (61:1).

In addition, Isaiah records the prophecy of the virginal conception of Jesus (7:14). Even though Isaiah does not mention the Spirit in this connection, both Matthew (1:18–20) and Luke (1:35) attribute the miracle to the activity of the Holy Spirit.

### THE EARTHLY MINISTRY OF JESUS

Jesus was anointed with the Holy Spirit at His baptism ([Luke 3:22](#)). It marked the beginning of His earthly ministry; it was His commissioning for public service. (Recall that both the transliterated Heb. word “Messiah” and the transliterated Gk. word “Christ” mean “anointed one.”) The Spirit remained on Him ([John 1:33](#)), and furthermore He experienced the Spirit in unrestricted measure ([3:34](#)).

Luke’s account of Jesus’ wilderness temptation is bracketed by two references to the Spirit: He was “full of the Holy Spirit” when He entered the wilderness ([Luke 4:1](#)), and after the temptation He returned to Galilee “in the power of the Spirit” ([Luke 4:14](#)). It is clear from Luke’s recounting of the story that Jesus’ successful resistance to temptation was attributable both to the Holy Spirit’s fullness in Him and to His expert use of the Scriptures. Very possibly the Spirit guided Him in the selection of the most effective Scripture passages to counteract Satan’s suggestions.

At the synagogue in Nazareth, Jesus read the prophecy of Isaiah 61 and applied it to himself. With that, He embarked on His mission of deliverance. Peter later remarked that “ ‘God anointed Jesus of Nazareth with the Holy Spirit and power, and ... he went around doing good and healing all who were under the power of the devil, because God was with him’ ” ([Acts 10:38](#)). One outstanding example of Jesus’ empowerment by the Spirit is His statement that He cast out demons “ ‘by the Spirit of God’ ” ([Matt. 12:28](#)).

#### [JESUS: THE PATTERN FOR BELIEVERS](#)

By analogy or parallel, Jesus’ anointing with the Spirit at the Jordan River sets the pattern for believers’ reception of the Spirit.<sup>1</sup> Some do not hesitate to call the Spirit-empowered Jesus a paradigm for believers.<sup>2</sup> Roger Stronstad strongly advocates this position, saying that “Luke parallels the Spirit baptism of the disciples with the inaugural anointing of Jesus by the Holy Spirit.” He cites Charles Talbert’s fourfold parallelism between the two episodes: (1) Both Jesus and the disciples are praying; (2) the Spirit descends after their prayers; (3) a physical manifestation of the Spirit takes place; (4) the ministries of both begin with a sermon that is thematic of

what follows, appeals to prophetic fulfillment, and speaks of rejection of Jesus.<sup>3</sup>

Stronstad goes a step further and talks about the “transfer motif” found in Scripture. It involves the transfer of the Spirit from one person to another. Examples are Moses and the elders ([Num. 11:16–17](#)); Moses and Joshua ([Num. 27:18–20](#); [Deut. 34:9](#)); Elijah and Elisha ([2 Kings 2:9, 15](#); cf. vv. 8, 14); Saul and David ([1 Sam. 10:10](#); [16:13–14](#)). The purpose of the transfer is twofold: “to authenticate or accredit the new leadership, and to endow the appropriate skills for the new leadership responsibilities.”<sup>4</sup> He focuses attention primarily on the Moses-elders incident, and relates it to Jesus’ sending of the Spirit to the disciples ([Acts 2:33](#)), saying both accounts involve a transfer of the Spirit from an individual to a group and both transfers result in an outburst of prophecy.<sup>5</sup>

## **The Results of Spirit Baptism**

### **POWER FOR WITNESSING**

In Pentecostal circles, no aspect of Spirit baptism’s purpose has received more attention than that it is for the evangelization of the world. This is firmly based in [Acts 1:8](#), “ ‘You will receive power ... and you will be my witnesses ... to the ends of the earth.’ ” The Book of Acts is a commentary on these two related themes that the disciples would receive power when the Spirit came upon them and that they would be Jesus’ witnesses to all the world.

When Jesus told the disciples they would be His “ ‘witnesses,’ ” the thought is not so much that they would be His representatives, though that is true, as that they would attest to His resurrection. The thought of witness occurs throughout the Book of Acts; it is applied generally to the disciples ([1:8, 22](#); [2:32](#); [3:15](#); [5:32](#); [10:39, 41](#); [13:31](#)) and specifically to Stephen ([22:20](#)) and to Paul ([22:15](#); [26:16](#)).

The worldwide evangelization by Pentecostals that has taken place in the twentieth century is testimony to the reality of the Pentecostal experience. Unfortunately, some modern church historians and missiologists have been slow to acknowledge the tremendous contribution the Pentecostal

movement has made in the spread of the gospel throughout the world. Pentecostals cannot and dare not deny or overlook the wonderful and often sacrificial work of missionaries throughout the history of the Church who did not experience, or have not experienced, the baptism in the Spirit as understood by Pentecostals. We thank God for all those from other church bodies and missions agencies who have contributed to the worldwide missionary enterprise. As with other matters previously discussed, the difference between these missionaries and Pentecostals is one of degree. It would be irresponsible for Pentecostals to say that others know nothing of the power of the Spirit.<sup>6</sup>

The association of power (Gk. *dunamis*) with the Holy Spirit is often made in the New Testament, where the two terms are interchangeable (for example, [Luke 1:35](#); [4:14](#); [Acts 10:38](#); [Rom. 15:19](#); [1 Cor. 2:4](#); [1 Thess. 1:5](#)). The power of the Holy Spirit given to the early disciples, however, must not be restricted only to power to evangelize.

#### POWER TO PERFORM MIRACLES

The miracles recorded in Acts most certainly are done by the power of the Holy Spirit. The following is a listing of some unusual events in the Book of Acts. Many are directly attributed to the Holy Spirit; His power is implied in the others.

- Tongues—[2:4](#); [10:46](#); [19:6](#)
- Prophecy—[11:27–28](#), Agabus and other prophets; [13:1–2](#), prophets at Antioch; [21:4](#), disciples at Tyre; [21:11](#), Agabus
- Word of knowledge/distinguishings of spirits—[5:3–4](#), incident of Ananias and Sapphira
- Word of wisdom—[4:8–13](#), Peter before the elders; [15:28](#), the Jerusalem Council
- General statements about healings/miracles—[2:43](#), apostles; [5:15–16](#), Peter's shadow; [6:8](#), Stephen; [8:6–8](#), Philip; [14:3](#) and [15:12](#), Barnabas and Paul; [19:11–12](#) and [28:9](#), Paul
- Healings—[3:1–10](#), lame man at temple gate; [9:33–35](#), Aeneas the paralytic; [14:8–10](#), lame man at Lystra; [28:3–5](#), Paul and the viper; [28:8](#), father of Publius

- Exorcisms—5:16; 8:7 (general statement); 16:16–18, slave girl; 19:13–16, incident involving the sons of Sceva
- Raisings from the dead—9:36–42, Tabitha/Dorcas; 20:9–10, Eutychus
- Visions—chap. 10, Cornelius and Peter; 16:9–10, Paul
- Miraculous deliverances—5:19; 12:7–10, Peter; 16:23–26, Paul and Silas; 27:23–25, Paul at sea
- Miraculous transportation—8:39–40, Philip
- “Reverse” miracles—5:1–11, Ananias and Sapphira stricken dead; 12:23, Agrippa I stricken dead; 13:9–12, Elymas (Bar-Jesus) blinded

### MINISTRY TO THE CHURCH

In addition to the Spirit being given for the personal benefit of the believer and for empowerment for service (both witnessing and miracle working), the Book of Acts also speaks of the Spirit giving the disciples discernment and guidance in church matters (5:3, 9 [implied]; 15:28). There are also instances of the Spirit giving encouragement, wisdom, and direction to the church (6:3, 5; 9:31; 11:24, 28; 13:52; 15:28; 20:28) and also giving personal guidance (20:23; 21:4, 11). “We cannot say the Pentecostal gift to the disciples was ‘empowering for witness’ *alone*.”<sup>7</sup>

### SPEAKING IN TONGUES

The idea that glossolalia is the “initial physical evidence” of the baptism in the Spirit stresses that tongues will occur at the time of the filling and that, by nature, the phenomenon is observable. Speaking in tongues is therefore the immediate, empirical, and external indication that the filling has taken place. It is not the sum total of the experience, however, for in addition to this on-the-spot phenomenon, the Scriptures speak of continuing and internal evidences of the Spirit’s fullness. But for the moment, it will be profitable to explore further the implications of glossolalia at the time of Spirit baptism.

The events of the Pentecostal outpouring recorded in Acts 2 must certainly be seen in a historical-redemptive context. Pentecost is the

climactic event in the implementation of the new covenant. As such, it was God's gift of the Spirit to the Church. But just as the experience of those disciples was repeated on future occasions for others—even some twenty-five years afterward ([Acts 19:1–6](#)) and for an individual ([Acts 9:17](#))—so this outpouring upon the Church transcends time and is both corporate and personal in nature. It is very appropriate, then, to say that Christians today may experience what some call “a personal Pentecost.”

There are at least three reasons why God ordained glossolalia for the Day of Pentecost. The first is historical; the other two apply to all believers.

1. The final step in the inauguration of the new covenant was signaled by meteorological and atmospheric phenomena reminiscent of the institution of the old covenant at Sinai. In addition, the Lord chose to add a new element—speaking in tongues—that had not occurred prior to Pentecost in recorded biblical history. While some Old Testament scholars identify the babblings of some Old Testament prophets with glossolalia, such a position cannot be sustained if one takes seriously the New Testament teaching that glossolalia is speaking in languages, not the utterance of nonsense syllables. The introduction of this new phenomenon at Pentecost was designed to draw attention to the new era that was being inaugurated in God's dealings with his people.

2. The occurrence of glossolalia on the Day of Pentecost highlighted the missiological imperative Jesus had previously given to the disciples. The various languages the Spirit-inspired disciples spoke would have served, indirectly, to remind them of the many language groups that needed to hear the gospel. Unfortunately, some early leaders of the Pentecostal movement mistakenly thought that the bestowal of tongues was the equipping of believers with languages to be used in evangelization. We should observe that the content of the disciples' glossolalic utterances was not a preaching of the gospel but a recital of “ ‘the mighty deeds of God’ ” ([Acts 2:11](#), NASB)—apparently a recounting of some manifestations of God's power and deliverance in the Old Testament. It may have been similar to some psalms that recount the manifestations of God's power and glory in historical events. Yet the speaking in tongues did arrest the attention of the nonbelievers to the point where they listened to Peter's preaching ([Acts 2:14–39](#)).

3. There is also a personal dimension to glossolalia. Paul says that “anyone who speaks in a tongue does not speak to men but to God” (1 Cor. 14:2) and that one “who speaks in a tongue edifies himself” (v. 4). This is one reason why he says, “I would like every one of you to speak in tongues” (v. 5). The Greek present tense of “to speak” suggests the translation “to continue speaking in tongues.” Paul’s statement that the one who speaks in tongues “edifies himself” must be understood in a positive sense. Glossolalia is a means of spiritual self-edification. Coupled with the gift of the interpretation of tongues, it edifies the congregation. When done in private, it builds up the one praying, in a manner not explicitly stated in Scripture. Since tongues is a means of spiritual upbuilding (what some call a means of grace), it is available to all God’s children. Why would God withhold any means of grace from any believer? Closely related to Paul’s teaching is Jude’s admonition about “building yourselves up in your most holy faith, praying in the Spirit” (v. 20, my translation), as well as Paul’s statement elsewhere about prayer in the Spirit (Eph. 6:18). “Praying in the Spirit” surely includes praying in tongues. Some call glossolalia a “prayer language,” a designation which highlights its personal and devotional nature. Paul would agree (1 Cor. 14:15).

In addition, a number of responsible exegetes see glossolalia in Paul’s statement that “the Spirit himself intercedes for us with groans that words cannot express” (Rom. 8:26).<sup>8</sup>

#### OPENNESS TO SPIRITUAL MANIFESTATIONS

The initial experience of speaking in tongues indicates that the recipients are willing to submit themselves to something suprarational. They are willing to “let go” and to allow themselves to be immersed in/overwhelmed by the Spirit of God to the point where their mind does not contribute to what they say (1 Cor. 14:14).

The baptism in the Spirit opens up the receivers to the full range of spiritual gifts. A look at the major lists of spiritual gifts (Rom. 12:6–8; 1 Cor. 12:8–10, 28–30; Eph. 4:11) will reveal that most of those gifts had already been manifested in some way both in the Old Testament and in the Gospels. The pre-Pentecost disciples themselves were instrumental in healings and demon expulsions (Luke 10:9, 17; see also Matt. 10:8).

Furthermore, a study of church history demonstrates that spiritual gifts in their many forms were manifested by Christians in all ages.

In addition, the New Testament shows that among the early disciples there was a higher *incidence* of spiritual gifts after Pentecost than before. For instance, miracles were wrought through nonapostles like Stephen ([Acts 6:8](#)) and Philip ([8:7](#)), as well as through apostles. Both Peter and Paul were instrumental in healing hopeless cases and in raising the dead. Peter certainly experienced the gift of faith in telling the lame man to walk ([3:6](#)), as well as the gift of a word of knowledge in exposing the sin of Ananias and Sapphira ([5:1–10](#)).

It is a matter of record that those who have championed and experienced Spirit baptism have no reservations about the continuation of the extraordinary gifts. This is largely attributable to their own experience of Spirit baptism in which they have opened themselves up to the unusual working of the Spirit, and consequently have a heightened sensibility to his miraculous working in its many forms.

As with this and the points that follow, these considerations are not a question of the haves versus the have-nots. Pentecostals must resist the temptation to be spiritually elitist in these matters. Rather, whatever they experience from the hand of the Lord should induce greater humility among them.

## RIGHTEOUS LIVING

Spirit baptism cannot be divorced from its implications for righteous living. It is, after all, an immersion in Him who is called the *Holy Spirit*. The emphasis in the Book of Acts is on the evangelization of the Roman Empire by the power of the Spirit, but that does not eliminate the Spirit's work in the personal life of the believer, which is simply not an emphasis in Acts. One who is indeed filled with/overwhelmed by the Holy Spirit will not live an unrighteous life. Pentecostals must be careful not to identify Spirit baptism only with speaking in tongues and world evangelization. To do so is to exclude or restrict the work of the Spirit in other aspects of a believer's life.

A basic problem with some of the Corinthian believers was that they continued speaking in tongues (whose genuineness Paul did not question)

without allowing the Spirit to work internally in their lives. Article 7 of the Assemblies of God “Statement of Fundamental Truths” states, in part, that with the baptism in the Holy Spirit “comes the enduement of power for life and service.” I understand “for life” to mean “for righteous living.” If people who profess to have been baptized in the Holy Spirit are not living a God-pleasing life, it is because they have not allowed the experience to manifest itself in their lifestyle.

Spirit baptism does not result in instant sanctification (nothing does!), but it ought to provide an added impetus for the believer in pursuing a God-pleasing life.

### **Reception of Spirit Baptism**

If, as Pentecostals believe, Spirit baptism is not synonymous with regeneration or necessarily contemporaneous with it, what is required for one to receive this fullness of the Spirit?<sup>9</sup> The Scriptures do not give a formula, but the following considerations will be helpful.

#### **THE EXPERIENCE IS FOR ALL BELIEVERS**

Joel’s prophecy, repeated by Peter on the Day of Pentecost, stresses that this outpouring of the Spirit is for all believers. This is sometimes called the democratization of the Spirit, in distinction to the Old Testament in which the Spirit was for a select few. The Lord now desires to put His Spirit upon all His people ([Num. 11:29](#); [Joel 2:28–29](#)). Parallel to this is the idea that the promised outpouring of the Spirit upon individual believers transcends time and race, for the promise is “ ‘for you [Jews] and your children [descendants] and for all who are far off’ ” ([Acts 2:39](#)). The expression “ ‘far off’ ” is often understood in a geographical sense, which the Book of Acts certainly indicates. But Peter very likely had in mind Gentiles, in distinction from Jews, as the Book of Acts also indicates. This latter view is supported by a similar phrase Paul uses when he distinguishes Gentiles from Jews ([Eph. 2:13, 17](#)). The individual seeker must be convinced that the experience is indeed for him or her.

#### **SPIRIT BAPTISM IS A GIFT**

A gift, by definition, is not given on the basis of merit. We do not become worthy to receive the fullness of the Spirit, for whatever we receive from God is on the basis of his grace, not our works. If one could be baptized in the Spirit on the basis of personal merit, then the troublesome and unanswerable questions are, What constitutes worthiness? and, What degree of spiritual perfection is requisite to qualify one for the experience? At the same time, needless introspection and a sense of unworthiness can be a barrier to being filled with the Spirit. If we must speak of a human requirement, then that requirement is faith.<sup>10</sup>

### THE SPIRIT ALREADY INDWELLS

New Testament imagery for the baptism in the Spirit, if pressed literally, will give the impression that the Spirit is at first external to the individual (“poured out,” “baptized in,” “falling/coming upon”) or that we must think of Him in quantitative terms (“filled with”). But as we have seen earlier, the Spirit indwells all believers at the time of their repentance and faith in Christ. Therefore Spirit baptism is an additional work of the already indwelling Holy Spirit. Some refer to it as a “release” of the Spirit in one’s life.

### OPENNESS AND EXPECTANCY FACILITATE RECEPTION

God does not baptize in the Spirit against a person’s will. Yieldedness to the Lord, a willingness to submit entirely to him, will facilitate one’s being filled with the Spirit. This is especially true with regard to the glossolalic aspect of Spirit baptism. The recipient must learn to cooperate with, or to be borne along by, the Holy Spirit, for the disciples spoke in tongues “as the Spirit was giving them utterance” ([Acts 2:4](#), NASB). They did not generate the tongues-speaking; they responded, rather, to the impetus and prompting of the Spirit.

### PRAYER AND PRAISE LEAD NATURALLY INTO THE EXPERIENCE

Luke, the foremost New Testament writer on Spirit baptism, records the words of Jesus: “ ‘If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask [keep asking] him!’ ” ([Luke 11:13](#)). This promise is in a context of Jesus’ teaching on prayer in which He speaks of

persistence (v. 8), elaborating in verse 9 by saying “keep asking, keep seeking, keep knocking” (the meaning of the Gk. present tense in all three instances). It is worth noting that Jesus says the Spirit will be given by our heavenly Father to those who ask, and that the Father will insure they do not receive some counterfeit or substitute in response to their petition.<sup>11</sup> This ought to encourage some unsure and perhaps overly sensitive believers who fear that what they will receive will not be genuine.<sup>12</sup>

We have noted that glossolalia is an expression of praise for the mighty deeds of God ([Acts 2:11](#); [10:46](#)) and that it is connected with giving thanks to God ([1 Cor. 14:16–17](#)). It is therefore very appropriate, during times of prayer in expectation of the infilling of the Spirit, for a person to engage in praise as well as petition. The disciples were praising God during the period preceding the Day of Pentecost ([Luke 24:53](#)), and while it cannot be proved or disproved from Scripture, experience shows that praising God in the language at one’s command facilitates the transition to praising Him in tongues.

#### THE LAYING ON OF HANDS IS NOT NECESSARY

Only three instances in Acts record the laying on of hands in connection with Spirit baptism—the Samaritans (chap. 8), Saul (chap. 9), and the Ephesians (chap. 19)—and nowhere is it stipulated as a requirement.

#### GOD IS SOVEREIGN

Since the baptism in the Spirit is a gift, the timing of its giving is in the hands of the Giver. The Lord most certainly does respond to believing prayer when the object of the prayer is in accordance with His will. But for reasons which He does not disclose, sometimes the Lord’s timing differs from ours. It is evident from the Book of Acts and from church history that outpourings of the Spirit can occur at unexpected times. Consequently, a person who wishes to be baptized in the Spirit must not get under self-condemnation if the experience does not take place when expected. There may be times of special visitation by the Lord during which many people are filled with the Spirit. It is during those times that conditions are optimum for a prospective recipient.

## **Inclusive Meaning of “Filled With/Full Of the Spirit”**

The baptism in the Spirit is not a once-for-all experience; the New Testament does not teach “once filled, always filled.”<sup>13</sup> Instead, the widely accepted Pentecostal view is that of “one baptism, many fillings.”<sup>14</sup> A review of passages containing the expressions “filled with” and “full of” will demonstrate this.<sup>15</sup>

### **“FILLED WITH THE SPIRIT”**

We have already noted that the expressions “baptized in the Holy Spirit” and “filled with the Holy Spirit” are interchangeable ([Acts 1:5; 2:4](#)). But in the Book of Acts “filled with the Holy Spirit” is used in two additional ways:

1. Episodic Enduements in Time of Need. Three instances in the Book of Acts bear this out. First, Peter experienced a fresh enablement of the Spirit at the time he and John were brought before the religious authorities following the healing of the lame man at the temple gate. When they were challenged as to the power by which the miracle was performed, Luke records: “Then Peter, filled [lit. “having been filled”] with the Holy Spirit, said to them ...” ([4:8](#)). He was given precisely the right thing to say under those difficult circumstances. This was a fulfillment of Jesus’ promise that during such times the Holy Spirit would give believers appropriate words ([Matt. 10:17–20; Mark 13:9–11; Luke 12:11–12](#)).

Second, Paul had a similar experience of special enduement when, early in his missionary work, he confronted Elymas the sorcerer. Luke records, “Paul, filled [again, lit. “having been filled”] with the Holy Spirit, looked straight at Elymas” ([Acts 13:9](#)). In this “power encounter,” the Spirit came upon Paul to enable him to combat one who was a “ ‘child of the devil and an enemy of everything that is right’ ” (v. [10](#)).

Third, the early believers, in the face of persecution if they continued to proclaim Christ, prayed, “ ‘Enable your servants to speak your word with great boldness’ ”<sup>16</sup> ([Acts 4:29](#)). The Lord’s response: “They were all filled with the Holy Spirit” (this Gk. clause is virtually identical with that of [2:4](#)) and they “spoke the word of God boldly” (v. [31](#)).

There may indeed be special fillings of the Holy Spirit after the experience of Spirit baptism, to enable one to cope with a special problem. Additional experiences of this type are sometimes called “anointings,” but the New Testament nowhere uses that word when it records them.<sup>17</sup> The verb “anoint” (*chrío*), however, is used in connection with Jesus’ Jordan experience of the Spirit ([Luke 4:16–21](#); [Acts 10:38](#); some cite [Acts 4:26](#)).

Do these three experiences imply that the recipients were not already filled with the Spirit? “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.”<sup>18</sup> The most widely accepted view is that Pentecostal pneumatology includes room for second, third, fourth, etc., fillings of the Spirit in times of special need.<sup>19</sup>

2. A Continuing, Perhaps Continuous, Experience. Paul encouraged believers to “be filled [lit. “keep on being filled”] with the Spirit” ([Eph. 5:18](#)). The verses that follow are of special interest (vv. [19–21](#)). They give several examples of what will demonstrate a Spirit-filled life: (a) speaking to one another with psalms, hymns, and spiritual songs; (b) singing and making music in one’s heart to the Lord; (c) always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ; and (d) submitting to one another out of reverence for Christ.<sup>20</sup> Following this last item is an extended treatment of husband-wife relations, parent-children relations, and master-slave (employer-employee) relations. It is therefore clear that the truly Spirit-filled life includes encouragement to fellow believers (see the parallel passage in [Col. 3:16](#)), genuine worship, a right attitude with regard to circumstances, and proper interpersonal relations.<sup>21</sup> Don. A. Carson comments that Paul’s command to be filled with the Spirit “is empty if Paul does not think it dangerously possible for Christians to be too ‘empty’ of the Spirit.”<sup>22</sup> Under different imagery, this appears to be the thought behind Paul’s admonition to Timothy to “fan into flame the gift of God, which is in you through the laying on of my hands” ([2 Tim. 1:6](#); see also [1 Tim. 4:14](#)).

This ongoing aspect of the Spirit’s filling is also mentioned by Luke when he says that “the disciples were continually filled with joy and with

the Holy Spirit” (Acts 13:52, NASB).<sup>23</sup>

### “FULL OF THE SPIRIT”

The expression “full (*plērēs*) of the Spirit” is used only by Luke (Luke 4:1, of Jesus; Acts 6:3, of a qualification for the seven “deacons”; 6:5 and 7:55, specifically of Stephen; 11:24, of Barnabas). It suggests a state of Spirit-fullness and may not be distinguishable from being continually “filled with the Spirit” (Eph. 5:18; Acts 13:52). But it is instructive that in Luke’s writings the completion of the phrase “full of” also includes, from a positive standpoint, wisdom (Acts 6:3), faith (6:5; 11:24), grace and power (6:8), and deeds of kindness and charity (9:36). Negatively, the phrase is completed by deceit and trickery (13:10) and rage (19:28).

Similarly, a rundown of “filled with” clauses in Luke-Acts, apart from those that mention only the Holy Spirit, shows that “filled with” is followed, positively, by wisdom (Luke 2:40, Jesus), joy (Acts 2:28; 13:52), wonder and amazement (3:10). Negatively it is followed by wrath (Luke 4:28, KJV), fear/awe (5:26), rage (lit. “folly,” 6:11), jealousy (Acts 5:17; 13:45), confusion (19:29). In addition, there is the statement that Satan had filled Ananias’s heart to lie to the Holy Spirit (5:3).

In all these instances where Luke completes “filled with” or “full of” with positive characteristics and virtues, he is making a connection between them and being filled with, or full of, the Holy Spirit. Conversely, the negative words that complete the two expressions highlight the antithesis between the Spirit-filled life and the life that is dominated by a spirit other than the Spirit of Christ. A life “full of” a particular quality is a life that outwardly expresses that quality so that it clearly distinguishes a person.<sup>24</sup>

### Concluding Remarks

The Pentecostal understanding and experience of Spirit baptism are firmly grounded in Scripture. Yet a word of admonition is in order. Pentecostals must not, and indeed cannot, rely on a past, initial experience of having been filled with the Spirit. The decisive question is not “When were you filled with the Spirit?” but rather “Are you now filled with, and full of, the Spirit?”

**Part 3:**

# **Spiritual Gifts**

## Chapter 11

# General Considerations

Hans Kueng, a Roman Catholic theologian, emphasized that spiritual gifts, properly understood, are an indispensable and integral part of Paul's teaching on the Church. He states, "To rediscover the charismata is to rediscover the real ecclesiology of St. Paul."<sup>1</sup> Paul presupposes charismatic phenomena in churches he founded in Thessalonica (1 Thess. 5:19–21) and in Galatia (Gal. 3:5), as well as in the church of Rome (Rom. 12:6–8), which he did not found. Regarding Paul's comments to the Romans, one writer says, "The fact that Paul writes to a church he had not visited about these charismata suggests that this subject appeared normal in his teaching and in that of other early Christian missionaries."<sup>2</sup> Another writer says, "The phenomena Paul calls *charismata* abounded in the Early Church. They were 'normal' experiences for nearly all Christians who wrote and first read the New Testament."<sup>3</sup>

The most extended treatment of spiritual gifts is in Paul's first letter to the Corinthians (especially chaps. 12 to 14).<sup>4</sup> In opening his extended discussion, Paul tells the Corinthians, "Now about spiritual gifts, brothers, I do not want you to be ignorant" (1 Cor. 12:1). The Greek tense of "to be ignorant" suggests that Paul means, "I do not want you to continue being ignorant." Instead of "ignorant," some versions say "uninformed" (NRSV) or "unaware" (NASB). Paul's wish for the Corinthians is just as applicable today. An intensive study of his teaching on spiritual gifts should, ideally, lessen the ignorance of God's people in this area. It is a study that should prove beneficial to both Pentecostal and non-Pentecostal believers.

It is necessary at the outset to investigate a number of general matters pertaining to spiritual gifts. The remainder of this chapter will cover the areas of basic terminology, the relationship between gifts and the body of

Christ, the overall function of the gifts, the distribution of the gifts, and the belief that the so-called extraordinary gifts have ceased (i.e., cessationism).

## Terminology

### *CHARISMATA*

The Greek word *charisma* (pl. *charismata*) occurs in the New Testament a total of seventeen times and, with one exception (1 Pet. 4:10), only in Paul's writings (Rom. 1:11; 5:15, 16; 6:23; 11:29; 12:6; 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30, 31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim 1:6). The word occurs nowhere in the standard text of the Septuagint or in the writings of Josephus and only twice in the writings of Philo of Alexandria.<sup>5</sup> Consequently, it is only in Paul's letters that this concept acquires weighty significance.<sup>6</sup>

The word is used in both a broad and a restricted sense. In its broad meaning it refers to the whole gift of redemption (Rom. 5:15–16; 6:23). Paul uses it also in referring to gifts which God bestowed upon Israel (Rom. 11:29; see also 9:4–5) and when referring to his rescue from mortal danger (2 Cor. 1:11). Of these broad uses, certainly Romans 6:23 is the most important: “The gift of God is eternal life in Christ Jesus our Lord.” “Other charismata only exist because of the existence of this one charisma.”<sup>7</sup>

In a restricted sense, *charismata* indicates spiritual manifestations which highlight the contribution of a believer to the Christian community. Paul uses the word “to describe gifts of God (not always spectacular) that differentiate individuals from one another for the purpose of enhancing their mutual service.”<sup>8</sup> This is especially true of its usage in Romans 12:6 and 1 Corinthians 12:4, 9, 28, 30–31. Paul tells the Corinthians, “You are not lacking in any gift” (1 Cor. 1:7, NASB). This has a direct connection with his extended treatment in chapters 12 to 14. In another passage, in dealing with the matter of sexual abstinence in the unmarried state, he says, “But each man has his own gift from God; one has this gift, another has that” (1 Cor. 7:7).

When he writes to the Romans he says, “I long to see you so that I may impart to [*metadidômi*, “share with”] you some spiritual gift” (Rom. 1:11).<sup>9</sup>

He does not mention the precise nature of this gift,<sup>10</sup> but he must have had in mind the type of gifts he lists in 12:6–8 as well as those in 1 Corinthians 12 to 14. He very possibly possessed many of these gifts to an eminent degree (see also 1 Cor. 14:18). Whatever the precise nature of the “spiritual gift,” Paul fully expected that the sharing of gifts would be “reciprocal and mutual,” as the context bears out.<sup>11</sup>

The two passages in the pastoral letters (1 Tim. 4:14; 2 Tim. 1:6) are probably related to Timothy’s functioning in a leadership role in the church. Peter’s usage of the word *charisma* (1 Pet. 4:10) is in complete agreement with Paul’s teaching on the more restricted use and meaning of the word.

To summarize: There is a completely nontechnical use of *charismata* to describe any of God’s benevolent works in the world and among His people, and there are gifts that He imparts to individual members of the Christian community but which are not necessarily imparted to all.<sup>12</sup>

The related verb *charizomai* (“to give freely or graciously as a favor”)<sup>13</sup> may be the basis for the noun *charisma*.<sup>14</sup> The verb, interestingly, occurs in the New Testament only in Paul’s writings and in Luke-Acts.

The noun *charisma* indicates the result of the action understood by *charis* (“grace”).<sup>15</sup> God’s *charis* is the origin of every *charisma*.<sup>16</sup> Grace “takes concrete shape in specific gifts (Rom. 12:6; 1 Cor. 12:11).”<sup>17</sup> Another writer says *charisma* is “an individuation of the power of grace.”<sup>18</sup> In fact, there are times when the two words seem to be used synonymously (2 Cor. 1:11; Rom. 5:15; 6:23).

### *PNEUMATIKA*

The plural neuter form of the Greek adjective for “spiritual” (*pneumatikon*) is sometimes used in close connection with *charismata*. How do the two terms relate to each other? The commentators are not agreed. *Pneumatika* certainly appears to be used interchangeably with *charismata* when one compares the parallel statements, “Eagerly desire the greater gifts [*charismata*]” (1 Cor. 12:31) and “Eagerly desire spiritual gifts [*pneumatika*]” (14:1). *Pneumatika* therefore is used for the totality of spiritual gifts. Consequently the rendering of the NIV for 1 Corinthians

12:1 is correct—“Now about spiritual gifts.”<sup>19</sup> In this verse, even though the form of the Greek word may be either neuter or masculine, the neuter meaning is preferable.

Not all agree that the two terms are interchangeable. Some maintain that *pneumatikos*, in its different forms in 1 Corinthians 12 to 14, refers to the Corinthians’ erroneous view of spiritual gifts and their reserving the term for those who were experiencing the more unusual gifts such as speaking in tongues. In this view, the “spiritual” person in 14:37 is one who speaks in tongues (see NASB). This view goes on to say that Paul used the term as an accommodation to them and that he really intended to show them the difference between what they considered to be “spiritual,” whether gifts or people, and what were truly spiritual gifts and people (*charismata*).<sup>20</sup> To simplify: According to this view, the reader should precede the word “spiritual” with the words “what you Corinthians consider to be.”<sup>21</sup>

Related to the above is a view that says the words *pneumatikon* (spiritual gift) and *pneumatikos* (spiritual person) “denote, respectively, gifts of inspired utterance or discernment and men who exercise such gifts.”<sup>22</sup>

It seems best to see the two terms, *charismata* and *pneumatika*, as interchangeable.<sup>23</sup> The emphasis of each is different, however. *Charismata* calls attention to the grace aspect involved in the bestowment of the gifts; *pneumatika* directs attention to the Spirit (*Pneuma*) as the giver of the gifts (see also 1 Cor. 12:11).

Special attention should be given to Romans 1:11, where Paul joins the two words in the phrase “spiritual gift.” This combination occurs nowhere else in Scripture.<sup>24</sup> The phrase is a link between the list of gifts in Romans 12:6–8 and those in 1 Corinthians 12:8–10. We must note that, strictly speaking, *charisma* means “gift,” not “spiritual gift,” and *pneumatikon/os* means “spiritual,” not “spiritual gift.”

### *DOREA AND DOMA*

Two related words, *dorea* and *doma*, interchangeable with the previous two, are basic Greek words for “gift” found in Ephesians 4:7–8. Paul speaks of Christ giving gifts (*domata*) to men. The two words are based on the very

common Greek word for “give” (*didômi*), which occurs twice in these verses. The verb and the nouns are so common that they derive special meaning only from their context. [Romans 5:15–16](#) shows the close association of this word group with *charisma*. In [Ephesians 4:11](#) the gifts are comparable to those in [1 Corinthians 12:28](#), which lists similar leadership roles in a discussion of *charismata* and *pneumatika*.

### *THE MANIFESTATION OF THE SPIRIT*

In [1 Corinthians 12:7](#), Paul speaks of “the manifestation of the Spirit.” We should note in passing that nowhere does he speak of “manifestations [pl.] of the Spirit,” even though that expression is commonly used to refer to certain spiritual gifts. The reason for the singular may be that Paul regards all the gifts as an entity (similar to his usage of the singular “fruit of the Spirit,” after which he enumerates nine—[Gal. 5:22–23](#)).

The phrase “the manifestation of the Spirit” is best understood to mean that the gifts are the several ways in which the Spirit manifests himself.<sup>25</sup> “The Spirit is not given in an ‘invisible way.’ He wants to manifest himself visibly.”<sup>26</sup>

### *GIFTS OF THE HOLY SPIRIT?*

The question mark is intentional. It will surprise some that this phrase is found nowhere in the Greek text of the New Testament, even though most English translations seem to read “gifts of the Holy Spirit” in [Hebrews 2:4](#). The Greek word *merismois* does not mean gifts; it is properly translated “distributions” or “apportionments” and conveys the same idea as found in [1 Corinthians 12:11](#), “distributing to each one ...” (NASB).<sup>27</sup> The concept of gifts, however, is implied in the Hebrews passage; this accounts for the NIV paraphrase, “gifts of the Holy Spirit distributed according to his will.”

### *GIFTS, SERVICES, WORKINGS/EFFECTS*

Three terms are found in [1 Corinthians 12:4–6](#). Paul precedes each with *diareseis*, “different kinds of.” The Greek word may indeed mean “varieties” or “diversities,”<sup>28</sup> but some prefer meanings like “allotments” or “apportionments” or “distributions.”<sup>29</sup> This may be a case of both-and,

since Paul's extended treatment of spiritual gifts emphasizes both the variety among them and the Lord who distributes them sovereignly as He wills.

Should these three terms be significantly distinguished from one another? It is generally acknowledged that there is no demonstrable difference among them.<sup>30</sup> In other words, Paul is not making a distinction between three different types of manifestation of the Spirit, nor is he providing a threefold categorization scheme for them. Rather, they present different aspects of spiritual gifts in general.

The first term in [1 Corinthians 12:4–6](#), *charismata* (“gifts”), speaks of the grace nature of the gifts; one cannot earn them. The second term, *diakonai* (“services” or “ministries”), stresses the basic function and purpose of the gifts; they are meant to be of service or to minister to others. The third term, *energêmata* (“workings” or “effects”), points to God as the source and energizer of the gifts. Paul apparently was less rigid in his employment of terminology than some of us want him to be. For instance, he applies *charismata* to only one gift—the gifts of healings ([1 Cor. 12:9](#)). And he applies *energêmata* to only one gift—workings of miracles (v. 10). Yet it would be wrong to say that only one of the nine listed gifts is a *charisma* and only one is an *energêma*.

It is significant that Paul includes all three members of the Godhead in his treatment of spiritual gifts. While in one sense spiritual gifts are attributable to the Holy Spirit, especially those listed in [1 Corinthians 12:8–10](#), it is noteworthy that in the other two main lists of gifts—[Romans 12:6–8](#) and [Ephesians 4:7–11](#)—the Father is the giver in the first and the Son in the second. This three-pronged approach by Paul should remind us of the vertical and horizontal dimensions of spiritual gifts. Vertically, all of them derive ultimately from the Father who alone is the giver of all that is good. Horizontally, a gift has value only as it is finally rooted in the Son's self-giving service for others ([Mark 10:45](#)).<sup>31</sup> And, of course, none of this is possible apart from the enabling presence and power of the Holy Spirit.

## **Spiritual Gifts and the Body of Christ**

It is especially significant that in the three major passages in the epistles dealing with the subject of gifts, the body of Christ is also mentioned ([Rom. 12:4–5](#); [1 Cor. 12:12–28](#); [Eph. 4:4–6](#)). The gifts consequently are bestowed only within and ultimately for the benefit of the body of Christ.<sup>32</sup> The most extended treatment of this concept of the body of Christ ([1 Cor. 12:12–27](#)) occurs between passages dealing with spiritual gifts ([12:1–11](#), [28–31](#)). David Lim asks, “Is not Paul talking about the different functions of the gifts in his analogy between believers and the human body?”<sup>33</sup> We must place side by side the two concepts of spiritual gifts and of members of the body of Christ, since individual members of the body represent in a meaningful sense individual members or functions in the Church.<sup>34</sup> Regarding all the gifts in the key New Testament passages, one writer says, “The variety of these gifts [20+] match the diversity of the members of the body of Christ and their assigned function.”<sup>35</sup>

The metaphor or simile of the human body was common in antiquity, but the unique element in Paul is that the community of believers is “one body in Christ” ([Rom. 12:5](#), NASB) as well as being the “body of Christ” ([1 Cor. 12:27](#)). It is that body into which all believers are baptized ([1 Cor. 12:13](#)).

Volumes have been written on the meaning and significance of the Church being the body of Christ, but it may be best to understand the phrase in a metaphorical, rather than a mystical, sense.<sup>36</sup> More than anything else, it illustrates how the many members of the Church should relate to one another, and ultimately to the Lord. If this is indeed true, then it is not surprising that these very important statements about the body of Christ, especially as they are found in Romans and 1 Corinthians, are presented in contexts that deal with conduct and attitudes.

With this in mind, it is easy to agree with William Barclay that Paul’s immediate purpose in using the imagery of the body in the Corinthians passage “has everything to do with the life and spirit of the particular congregation. Within their own assembly the Corinthians had never learned to live as one body.”<sup>37</sup> What Barclay says can certainly be extended to include any local body of believers. This may be called “a phenomenological approach to the Body of Christ.”<sup>38</sup> Even though one

may conceive of the term “body of Christ” as encompassing all believers, this one body “always becomes particularized in the local church.”<sup>39</sup>

This local application of the term may be illustrated by Paul’s parallel treatment of the concept of the Church as the temple of God. He states, “We are the temple of the living God” (2 Cor. 6:16)—referring to the entire community of believers everywhere as the one temple. But he also says, “Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? If anyone destroys God’s temple, God will destroy him; for God’s temple is sacred, and you [pl.] are that temple” (1 Cor. 3:16–17). In its context, this last passage applies to the specific situation at Corinth, namely, the divisive spirit which permeated the congregation. This divisiveness could very well destroy the local congregation; it is unthinkable that it could destroy the universal temple of God.

As was noted, the concept of the body of Christ is found in direct connection with the subject of spiritual gifts. We see, first, that the initial emphasis is upon the unity of the body (Rom. 12:4–5; 1 Cor. 12:12–13; Eph. 4:4). This thought parallels references to the one Spirit (1 Cor. 12:9, 11, 13). The function<sup>40</sup> of these gifts, therefore, is to promote this unity of the body of Christ in a demonstrable way. The purpose of variety is “to make it possible for the whole body to function as a unit.”<sup>41</sup> By their proper functioning within the local congregation, the gifts serve to edify the body.

Second, the concept of the body points out the diversity of gifts within the Christian community (Rom. 12:4–5; 1 Cor. 12:4–20, 28–29; Eph. 4:3–13). Yet Paul is careful to state these two points of unity and diversity in precisely that order: first the unity of the body, and only then the diversity of the individual members (1 Cor. 12:27).

Third, Paul stresses the interdependence of the members with one another. Each member, each gift, should exist for the welfare of the others. And finally, there is no room for pride on the part of anyone exercising any particular gift (1 Cor. 12:21–24), nor should any member feel inferior to others who seem to be more gifted (vv. 15–17), for it is God who has “arranged the parts in the body, every one of them, just as he wanted them

to be” (v. 18). This same thought is reflected in the later statement that “in the church God has appointed” the various leaders and ministries (v. 28).

## The Overall Purpose of Spiritual Gifts

The all-embracing function of the gifts is that they might edify, or build up, the congregation (1 Cor. 14:3, 4, 5, 12, 17, 26). The keynote of the entire chapter is found in the words “Let all things be done for edification” (v. 26b, NASB). Earlier in the letter, Paul had made reference to this theme (8:1, 10; 10:23).<sup>42</sup>

One writer says, rather sharply, that this concept of edifying others rejects “religious individualism and egoism, which exhausts itself in the production of special phenomena in order to center upon itself.” He says, on the other hand, that the concept of edifying expresses the helping of the other person, not only as an individual but also as a member of the church (14:4–5, 12).<sup>43</sup>

Some go so far as to say, with some justification, that the gifts are not given primarily to the one who ministers them but to those who are ministered to.<sup>44</sup> It is more accurate to say, however, that God indeed gives gifts to individuals (see 1 Cor. 12:8–10, “to one,” “to another,” etc.), but that the gifts are *for the benefit of others*. “The charismata are always to be seen as service ..., as God’s gifts for the body, given to, or better, through, the individual ‘for the common good.’ ”<sup>45</sup> J. I. Packer says that “our exercise of spiritual gifts is nothing more nor less than Christ himself ministering through his body to his body, to the Father, and to all mankind.” He continues by saying that Christ, from heaven, uses Christians as “his mouth, his hands, his feet, even his smile.”<sup>46</sup>

The biblical concept of the universal priesthood of believers applies here. It is a priesthood “in which every believer offers himself and his gifts in personal ministry to Christ and through Christ to others, both in the body of Christ and out of it.”<sup>47</sup>

In the context of a worship service, Paul never speaks about edifying oneself; he speaks only about the edification of others. The goal of the

service is not the happiness of the participant, but the upbuilding of the church.<sup>48</sup> An expression parallel to that of edification is found in [1 Corinthians 12:7](#), “To each one the manifestation of the Spirit is given for<sup>49</sup> the common good.” The stress is not on “each one” but on “the common good.”<sup>50</sup>

In summary, it must be emphasized that God’s purpose in bestowing spiritual gifts upon individuals is that the gifts will be employed in the upbuilding of the body. The common good must not be sacrificed in the interests of any benefit that the individual exercising a gift might receive. The individual member of a body must not attempt to disassociate itself from the body ([1 Cor. 12:14–16](#)), since it is an integral part of the organism. So must gift-endowed persons not operate within a sphere bounded by their own interests, doing only what brings personal satisfaction to them. They must contribute to the well-being of the body.

### Distribution of the Gifts

Paul speaks three times of “different kinds” (*diareseis*) of gifts, services, and workings ([1 Cor. 12:4–6](#)). These are the only New Testament occurrences of this Greek word. Does it mean “differences” or “varieties,” or “distributions”? The entire context emphasizes that there are indeed different gifts given to members of the Christian community, and Paul elsewhere does speak of “different [*diaphora*] gifts” that are given ([Rom. 12:6](#)). But it may be preferable to understand the word as meaning acts of dividing, or “dealings out,”<sup>51</sup> without excluding the idea of variety.

The word *diairesis* is used frequently in the Septuagint, especially in Chronicles, of the “courses of priests, Levites and troops.”<sup>52</sup> The verb form of the word found in [1 Corinthians 12:11](#) justifies this interpretation: “[The] one-and the same Spirit works all these things [the various gifts], distributing [*diairoun*] to each one individually just as He wills” (NASB). This distribution, or “dividing up,” of gifts by the Holy Spirit to each member is the opposite of the “factions” (*haireseis*; see [11:19](#), NASB) which existed at Corinth, for it produces harmony (see [1 Cor. 12:4, 11](#)).<sup>53</sup> The Book of Hebrews expresses a similar thought when it speaks of “signs,

wonders and various miracles, and gifts [lit. “distributions,” Gk. *merismois*] of the Holy Spirit ... according to his will” (2:4).

Does every Christian possess at least one gift? Certainly the Holy Spirit is the possession of all Christians (Rom. 8:9; 1 Cor. 12:13). This is true whether or not there are any external manifestations of the Spirit in a believer’s life. Yet it is also true that the gifts may be thought of as something in addition to the saving work and presence of the Spirit that all believers experience. They are “the distinguishing factors ... that differentiate the members of the body of Christ from each other.”<sup>54</sup> The consensus of New Testament writers, especially Paul, is that every believer is given at least one gift (Rom. 12:6; 1 Cor. 1:7; 3:5; 12:7, 11, 18; 14:1, 26; Eph. 4:7, 11; 1 Pet. 4:10; see also Matt. 25:15). But some maintain that no explicit statement may be found to the effect that every member of the congregation receives a gift. One writer says, “Genuine Pauline utterances on this subject are not quite so clear-cut, though their general tendency is undoubtedly in the same direction.”<sup>55</sup> But according to majority opinion on this matter, there should be no passive membership in the body of Christ, for every Christian has been equipped and prepared for service.<sup>56</sup>

Clearly, God does not bestow all the gifts on every member of the body. Paul underscores this by the manner in which he enumerates the *charismata* when he uses the expressions “to one ... to another ... to another,” etc. (1 Cor. 12:8–10). Consequently, Paul counsels his readers not to covet other persons’ gifts. Every believer must think within the limits prescribed for him or her by God (Rom. 12:3).<sup>57</sup>

Is it possible for one person to have more than one gift? There is nothing to suggest that more than one function, or gift, could not be exercised by one person,<sup>58</sup> even though no one can claim all the spiritual gifts (see 1 Cor. 12:29–30).<sup>59</sup> For example, it is possible for the glossolalist also to be given the gift of interpretation of tongues (14:5, 13).

Paul categorically indicates that no Christian has all the gifts when he poses the succession of questions: “Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all work miracles, do they?” etc. (1 Cor. 12:29, my translation).<sup>60</sup> Yet there are two statements

by Paul himself in chapter 14 that seem to contradict the implied response to these questions. First, he says, “I would like every one of you to speak in tongues” (v. 5). One valid interpretation is that this is a gift granted in principle to all Christians and is latent in most people awaiting only to be prompted by the Holy Spirit.<sup>61</sup> It is true, also, that Paul makes a distinction between the private exercise of tongues and its manifestation in a worship service. For their personal spiritual edification, all Christians may have the potential to speak in tongues (v. 4). But only a limited number are enabled to exercise the gift in the assembly of believers, as a means of upbuilding the church.

Secondly, Paul says, “You can all prophesy in turn” (1 Cor. 14:31). Notwithstanding 1 Corinthians 12:29, this means that the prophets “may turn out to be a group coextensive with the church itself (cf. Num. 11:29; Acts 2:16–18).” Yet Paul does not assert that all Christians will necessarily take part in prophetic activity, but only that all may do so.<sup>62</sup>

We have already noted that the gifts are apportioned to each one individually as the Lord wills (1 Cor. 12:11; see also vv. 18, 28; and Rom. 12:6; Eph. 4:7–8, 11). Since a gift is a concrete and individual expression of grace,<sup>63</sup> it cannot be based on the recipient’s merit or desires. Yet this seems to contradict Paul’s statements, “Eagerly desire spiritual gifts” (1 Cor. 14:1) and “Be eager to prophesy” (v. 39). In 12:31 he says, “Eagerly desire the greater gifts.” It is possible to translate these clauses, especially the last, in the indicative mood rather than the imperative mood; that is, Paul is making a statement of fact concerning the Corinthians. They were, indeed, “eager to have spiritual gifts” (1 Cor. 14:12). The meaning would then be, “continue to desire earnestly (present imperative) the greater gifts. The Corinthians coveted the greater gifts but they had formed a wrong estimate as to which were greater.”<sup>64</sup> But the overwhelming majority of commentators view these statements as commands or wishes by the apostle, and it is best to understand them in that sense.

What are the “greater gifts” (1 Cor. 12:31)? In the broad context of the statement, they should be understood as “whatever gifts are most needed and most edifying at the time.”<sup>65</sup> Paul stresses “the need for intelligibility

in the community; and in the community *all* the intelligible gifts edify the community and [uninterpreted] tongues does not.”<sup>66</sup>

There is no contradiction between the concept of the Lord as the sovereign distributor of the gifts and the believer earnestly desiring the gifts.

Our earnest desire for the best gifts is one of the things which fits us to receive them, and each person receives in proportion to this desire, a desire which may be cultivated. The Spirit knows the capacity of each.<sup>67</sup>

The clear inference is that one does not receive a spiritual gift against one's will. Because all believers are granted a measure of faith ([Rom. 12:3](#)), the individual is in a position to accept whatever bestowment the sovereign Lord grants. A clear implication is that even though one may already have experienced certain spiritual gifts, such as the gift of tongues which was especially prominent at Corinth, one may make oneself available to receive additional gifts. But it is evident in the Corinthian situation that an erroneous concept of and preoccupation with certain gifts may prevent a believer from desiring or receiving other gifts.

### **Cessationism and Continuationism**

Cessationism is the position that the “extraordinary” gifts were temporary, and were withdrawn after the first century. These gifts are often identified as prophecy, tongues, interpretation of tongues, healings, and other miracles. Apostles are sometimes included in this category. One prominent cessationist says that some gifts “continue throughout the present age, but ... most of the church will agree that certain spiritual gifts were discontinued after the apostolic age.”<sup>68</sup>

Continuationism maintains that God did not withdraw any of these gifts at any time, and that they are just as valid and as needed today as in the first century. It holds that even apostolic-and prophetic-like ministries can and should exist today, even though apostles and prophets, in the more narrow New Testament use of those terms, had a unique role in the founding of the Church.

Much of the discussion centers around Paul's statements that prophecies will cease, tongues will be stilled, and knowledge will pass away (1 Cor. 13:8). This will happen "when perfection [lit. "the perfect"] comes" (v. 10). The usual cessationist argument is that "the perfect" means the completion of the canon of Scripture. Extraordinary gifts, it is maintained, were needed to authenticate the preaching of the gospel in the first century; they are no longer available because "no one today has the same authority or the experience of receiving normative truth.... No one is given truth that is not already contained in the Bible itself."<sup>69</sup>

Wayne A. Grudem, a continuationist, rightly says that "the claim that New Testament prophecy had authority equal to Scripture is the basis of perhaps every cessationist argument written today."<sup>70</sup> The cessationist has an extremely limited view of the gift of prophecy. The continuationist maintains that the gift was not only to reveal truth, but also to edify, encourage, and comfort the Lord's people. And it was (and is), in principle, available to all believers. Until believers no longer need to be edified, encouraged, and comforted, the gift of prophecy will serve a very useful purpose in the church.

The vast majority of commentators and exegetes interpret "the perfect" to mean the return of the Lord Jesus Christ. At that time, all the gifts, which at best are partial and imperfect, will no longer be needed because believers will be like their Lord (1 John 3:2).

In response to the cessationist contention that miracles were signs needed to validate the ministry of the apostles, Max Turner says that healings were "part of the scope of the salvation announced, which reached beyond the merely spiritual to the psychological and physical." They were "part of the firstfruits of the kingdom of God, and so as part of the message of salvation which the church announced."<sup>71</sup> And, one might add, "which the church must *still* announce." Healings and other miracles, while they may confirm the ministry of the Word, are also God's gracious provision to help humankind in time of need.<sup>72</sup>

## Chapter 12

# Individual Gifts—Part 1

### Classification of the Gifts

A comparative study of the different lists of spiritual gifts (Rom. 12:6–8; 1 Cor. 12:8–10, 28–29; Eph. 4:11) indicates that no one list is complete, nor did Paul intend for it to be so. Each catalog contains gifts not included in any of the others. In addition, it is not necessary to conclude that a composite listing from all the sources is all-inclusive. Scholars are generally agreed that the lists are “sampling” or “exemplary,” rather than inclusive.<sup>1</sup>

Furthermore, any attempt to divide the gifts into separate categories can be, at best, only tentative and suggestive. For instance, in the ninefold listing found in 1 Corinthians 12:8–10, Paul uses two synonyms meaning “another,” *allos* and *heteros*:

To one there is given ... the message of wisdom, to another [*allos*] the message of knowledge ..., to another [*heteros*] faith ..., to another [*allos*] gifts of healing ..., to another [*allos*] miraculous powers, to another [*allos*] prophecy, to another [*allos*] distinguishing between spirits, to another [*heteros*] speaking in different kinds of tongues, and to still another [*allos*] the interpretation of tongues.

One commentator says that even though the enumeration is unsystematic, “a certain grouping can nevertheless be discerned” on the basis of the shifts in *allos* and *heteros*: the first two, the next five, and the last two.<sup>2</sup> But Paul’s use of these two synonyms more likely is for stylistic reasons<sup>3</sup> to avoid the monotony of using *allos* all eight times. Furthermore, the two adjectives refer to *persons* to whom the gifts are given, not to the *gifts* themselves.

If a categorization must take place, the following seems more natural (yet still following the order of the listing): (1) a word of wisdom and a word of knowledge; (2) faith, gifts of healing, working of miracles; (3) prophecy, distinguishing of spirits, tongues, interpretation of tongues. This division is

based on the interrelatedness of the gifts in each category, as the following discussion will demonstrate. Nevertheless, it is still not possible to compare this list fully with the gifts listed in [Romans 12:6–8](#); [1 Corinthians 12:28](#); and [Ephesians 4:11](#).<sup>4</sup>

In addition, it is not Paul’s intention in [1 Corinthians 12:8–10](#) to establish a rating or hierarchy of gifts.<sup>5</sup> Instead, he wishes to show that all gifts, including the “unimportant” and the “obscure,” come from the same source—the Spirit.<sup>6</sup> “As tasks given by the Spirit they are all ... fundamentally equal, and superiority and subordination are to be regarded as only incidental.”<sup>7</sup> The overall standard for measuring the relative importance of the gifts is twofold: (1) whether or not they testify to the Lordship of Jesus ([1 Cor. 12:3](#)), and (2) whether or not they edify the church.<sup>8</sup> One writer says, insightfully, that Paul avoids “a hierarchical or codified arrangement, which in charismatic circles could have been misused.”<sup>9</sup>

Consequently, one cannot argue, as do some, that the last gifts in the [1 Corinthians 12:8–10](#) list (speaking in tongues with interpretation of tongues) are the least important, any more than one can say that the first is the most important. Is the gift of a word of wisdom the most important in the listing because it appears first? Are the gifts of healing and working of miracles more important than the gift of prophecy?<sup>10</sup> In all likelihood, the last four gifts—prophecy, distinguishing of spirits, tongues, and interpretation of tongues—occur last for literary reasons inasmuch as these four are discussed at length in chapter 14, thus providing the reader with easy continuity.

## Offices or Functions?

There is no specific New Testament term that differentiates office from ministry (i.e., function).<sup>11</sup> The three most common terms in Greek to designate the concept of office were *archê/archôn*, *timê*, and *telos*. Yet the New Testament nowhere applies these terms to leaders of the Church.<sup>12</sup> But even though there is no equivalent in the New Testament for this concept of office, the term *charisma* “described in a theologically exact and

comprehensive way the essence and scope of every ecclesiastical ministry and function.”<sup>13</sup> Some go so far as to say that Paul makes a deliberate attempt to avoid a clergy-laity distinction.<sup>14</sup>

It is undeniable, however, that there were officebearers in the churches of Paul’s time and in the church-at-large. How else can terms like apostle, prophet, and teacher be understood (1 Cor. 12:28; see Eph. 4:11, which mentions also evangelists and pastors)? Yet one group of ministries was not bound necessarily and permanently to an officeholder, while other ministries were exercised only as a specific function for an actual situation.<sup>15</sup> But even when office-bearers are mentioned, the emphasis is not so much on their ecclesiastical office as it is on the variety of functions, activities, and ministries in the church.<sup>16</sup>

This emphasis upon function rather than office can be inferred from the way Paul seeks to correct the errors into which the Corinthians had fallen. He does not tell any officials to take action, but rather addresses the congregation as a whole. “The inference is that *there were no officials in the ecclesiastical sense*, although, as in every society, there were leading men.”<sup>17</sup>

An attempt to interpret some spiritual gifts as so many clearly defined ecclesiastical offices misses Paul’s point, which is to show how the different functions are those which God has assigned to the various members of the Body.<sup>18</sup> To express it another way: The congregations that Paul addresses are composed only of laypersons who are all, potentially, also “priests and officeholders, that is, instruments of the Spirit for the enactment of the Gospel in the everyday world.”<sup>19</sup>

The question is not so much whether there were recognized leaders in the New Testament churches. Paul himself appointed elders for the churches in Galatia he had established (Acts 14:23), and clearly indicates there were overseers (bishops) and deacons in the church at Philippi (Phil. 1:1). Also, the Pastoral Epistles speak of overseers (known also as bishops or elders) and deacons (1 Tim. 3:1–13; Titus 1:5–9). The question is more that the emphasis is upon the function of these (and other) leaders, rather than on their office or title.

In summary, Paul stresses function, even though the concept of office is in his letters. According to the general teaching of the New Testament, the sovereign working of the Spirit through any believer and the divine appointment of some to positions of leadership are not mutually exclusive, nor should these two concepts be at odds when the New Testament guidelines are observed.

## **Character and Function of Each Gift**

The purpose of this section is to obtain an overview of the different gifts. In order to accomplish this, it will be necessary to investigate the basic nature of each and also its specific function. A more detailed treatment of the gifts especially associated with a service of worship—prophecy, distinguishing of spirits, tongues, interpretation of tongues—will be given in a subsequent chapter.

We have already noted the difficulty in establishing categories to which the various gifts may be assigned. One general suggestion, however, is worthy of note. Based on Peter's statements about gifts ([1 Pet. 4:10–11](#)), Richard Gaffin says we have “a two-part profile on the entire range of spiritual gifts.... All of the gifts ... reduce to one of two basic kinds: word gifts and deed gifts.” James Dunn concurs, speaking of “charisms of speech” and “charisms of action,” especially with regard to the lists in Romans and 1 Corinthians.<sup>20</sup>

The categories I am suggesting for the various gifts are somewhat arbitrary on my part. The division is more for ease in treatment of the various gifts.

### **GIFTS OF LEADERSHIP**

There is little question that the three ministries of the Word mentioned in [1 Corinthians 12:28](#)—apostles, prophets, teachers—enjoy some degree of priority over the other gifts, for by them the Church is founded and built up.<sup>21</sup> In this passage, where they are listed along with other gifts, they are distinguished from them on three points:

(1) By their identification as “first,” “second,” and “third,” they are regarded as “holders of the three chronologically and essentially primary

functions for the edification of the body of Christ.”<sup>22</sup>

(2) They are separated from the succeeding gifts by the Greek particle *men* (“on the one hand”)<sup>23</sup> to introduce the triad and the adverb *epeita* (“then”) to introduce the others. The numerical sequence is dropped after the first three.

(3) The triad is presented in terms of persons, whereas the remaining gifts are given in impersonal terms. This is brought out correctly in the New American Standard Bible: “God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues” (1 Cor. 12:28).<sup>24</sup> But then this type of distinction is basically reversed in the listing of gifts found in Romans 12:6–8, “showing that Paul was concerned rather with gifts and functions than with persons and their status.”<sup>25</sup>

### *Apostles*

Paul’s writings do not feature a uniform concept of apostleship with clear-cut criteria.<sup>26</sup> He does not speak of his calling as an “apostolic office” but rather as an ordinance of God, a ministry, a grace bestowed on him by the exclusive choice of God himself (Rom. 11:13; 12:3; 15:15; 1 Cor. 3:10; 9:17; 2 Cor. 1:1; 3:6; 4:1; 6:3–4; Gal. 1:15–16; Col. 1:25).<sup>27</sup> Because the concept of apostleship was not carefully defined at the beginning, it is pointless, as some do, to play one view against the other, the “institutional” against the “charismatic,” or the “office” against the “function.”<sup>28</sup>

Paul uses the term *apostolos* (apostle) in a wide sense to denote function (see Rom. 16:7; 2 Cor. 8:23; Phil. 2:25). Don A. Carson says, “There could not have been false apostles (2 Cor. 11:13) unless the number of Apostles had been indefinite.”<sup>29</sup> But generally Paul uses the word in the more restricted sense of Christ’s witnesses who have seen the risen Lord (see 1 Cor. 9:1) and who have been definitely commissioned by Him.<sup>30</sup> Paul includes himself among the apostles in this more restricted meaning of the word. This commission consisted of preaching, which belongs to the essence of apostleship. One writer goes so far as to say that “no apostles are

known to us who are not at the same time missionaries.”<sup>31</sup> Yet such a statement is based on tradition rather than on the New Testament.

The concept of apostolic authority associates the New Testament *apostolos* (“sent one”) with the Jewish *shaliach* (“sent one”), who was an authorized emissary of the Jewish authorities. But the preaching and often missionary ministry of apostles radically distinguishes them from their Jewish counterparts.<sup>32</sup>

In the list of charismata found in [1 Corinthians 12:28–29](#), perhaps the only distinctive feature of the apostles is that they were itinerant.<sup>33</sup> Unlike prophets, teachers, and other leaders, their ministry was to the church-at-large rather than associated with a specific local congregation.<sup>34</sup> If the term “apostle” in its more restricted meaning implied a nonrepeatable, once-for-all ministry of certain individuals ([Eph. 2:20; 3:4–5](#)), in its broader meaning it can be used for those who carry on the work of the apostles, especially that of itinerant preaching. Arnold Bittlinger says that “the New Testament nowhere suggests that the apostolic ministry was intended only for first-generation Christians. On the contrary, we constantly encounter people in church history whom we designate as apostles.”<sup>35</sup>

Some suggest that the successors to the apostles might very well be the evangelists ([Acts 21:8; Eph. 4:11; 2 Tim. 4:5](#)). One writer says that the term “evangelist” emerged at a time “when the apostles were seen as a separate group belonging to the early days.”<sup>36</sup> It is at least interesting, if not instructive, to compare Paul’s statement about the “signs of a true apostle” ([2 Cor. 12:12](#), NASB) with Philip’s ministry of signs and wonders ([Acts 8:4–8](#)). Stanley M. Horton observes, “Apostolic ministry ... is a church-building, fellowship-building work, exercised with accompanying miracles that are the work of the Spirit.”<sup>37</sup>

### *Prophets*

The prophet (*prophêtês*) is a key figure in New Testament congregations. But as with the term *apostolos*, the word *prophêtês*, with its cognates, does not have a uniform meaning. It may represent a distinct group in the church, or it may be used broadly for any believer whom the Spirit moves upon to

prophecy. The gift of prophecy can be imparted to any believer, for Paul seems to indicate that it is available to all (1 Cor. 14:5, 24, 31).

The prophets, in distinction to the apostles, did not move from place to place but appear to be residents of a fixed locality, as in Antioch of Syria (Acts 13:1), even though there are some indications that prophets at times did move about (for example, Matt. 10:41; Acts 11:27–28 with 21:10). Originally each congregation had members who had been endowed with the gift of prophecy (see Acts 13:1; Rom. 12:6; 1 Cor. 12:10; 1 Cor. 14).

Prophets are directly linked with apostles in a number of important passages (1 Cor. 12:28–29; Eph. 2:20; 3:5; 4:11; Rev. 18:20). The two jointly had a unique ministry. For example, they are the “foundation” of the Church (Eph. 2:20),<sup>38</sup> and to them was revealed the fact that Gentiles are “heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Eph. 3:5–6). In this association with the apostle, the prophet fulfilled a unique, historical function in the formative years of the Church. Yet the spirit of prophecy is always present in the Christian community.

As manifested in the local assembly of believers, the gift of prophecy does not coincide, as some maintain, “to a large extent with what we call a sermon today.”<sup>39</sup> Such an equation is too simple. Oscar Cullmann has observed that teaching and preaching are based on an intelligible exposition of the Word; the gift of prophecy, on the other hand, is based on revelation (*apokalupsis*).<sup>40</sup> It is noteworthy that in Paul’s extended treatment of the manifestation of the gift of prophecy found in 1 Corinthians 14, he does not use either the word *kerusso* (“proclaim or announce”) or the common compounds of the verb *angello* (“to give a message”).<sup>41</sup> One of those compounds would be *euangelizomai* (“to preach the good news”).

Preaching, on the one hand, is the *kêrugma*: “the announcement of good news of what God *had done* and was prepared to do for those who would hear and believe.” Its hearers are usually unbelievers. Prophecy, on the other hand, is “declaratory and imperative” and is concerned primarily with a crisis or need which faces God’s people.<sup>42</sup> These revelations of prophecy

“proclaimed to the primitive church what it had to do and to know under special circumstances.”<sup>43</sup>

The gift of prophecy was not intended either to supersede preaching or to be regarded simply as preaching. In the Early Church, as Cullmann has noted, “there is room alongside preaching for a perfectly free proclamation in the Spirit.”<sup>44</sup> Yet of the two, preaching, which is associated with the apostles, receives priority. Prophecy “may offer divine instruction which is helpful *hic et nunc* [here and now], but it is put beneath the apostolic preaching, beneath the gospel, which must occupy the place of honor (cf. [1 Cor. 12:28](#)).”<sup>45</sup> Consequently, a prophet’s hearers are believers and only incidentally unbelievers or outsiders ([1 Cor. 14:24](#)).

Prophecy is communicated to the prophet by means of revelation (*apokalupsis*). In 1 Corinthians 14, the terms “prophecy” and “revelation” seem to be interchangeable. It is surprising, for instance, that in verse 26 Paul speaks of “a hymn, or a word of instruction, a revelation, a tongue or an interpretation” but does not mention prophecy. By a process of elimination, and especially in light of verse 30,<sup>46</sup> the conclusion is that the two terms (“prophecy” and “revelation”) are to be equated. Even in verse 6, where there is the enumeration of revelation, knowledge, prophecy, and word of instruction, Paul may be speaking of two pairs related to each other on the pattern a-b-a-b.

Prophecy, then, is a supernatural communication designed primarily to help believers in their Christian walk. And it is significant that the classical passage on the gift of prophecy (1 Cor. 14) makes no reference to a predictive element.<sup>47</sup> Prophesying means “translating the Christian faith into the very situation of the hearer ..., into the life of this very week.”<sup>48</sup>

Is a prophet given suprahuman perception? The disclosure of the secrets of an unbeliever’s heart ([1 Cor. 14:24–25](#)) certainly points in that direction.<sup>49</sup> The Scriptures clearly establish that the Holy Spirit reveals what is secret (for example, [John 2:25](#); [6:64](#); [13:11](#); [16:19](#); [Acts 5:3](#); [1 Cor. 2:11, 15](#); [1 John 2:20–21](#)). Notice also the disclosure by Jesus to the woman of Samaria about her marital status, and her response, “ ‘I can see that you are a prophet’ ” ([John 4:18–19](#)). Because prophecy is mediated by divine

revelation and may include the divine impartation of certain facts, it is tempting to see here a connection with the gift of a word (or utterance) of knowledge, to be discussed later, though this would not exhaust the meaning of that gift.

Prophecy is surely one of the “greater gifts” (1 Cor. 12:31) which the Corinthians are urged to desire earnestly (14:1, 39). In addition to the prophets being linked closely with the apostles on a number of occasions, the gifts of prophecy or prophet are found in each list of spiritual gifts (Rom. 12:6–8; 1 Cor. 12:8–10, 28–29; Eph. 4:11). The thrust of the entire fourteenth chapter of 1 Corinthians is to show the superiority of this gift over the gift of tongues when uninterpreted. Prophecy may be instrumental in the conversion of an unbeliever, in addition to its primary function of serving the needs of the congregation. If degrees of importance may indeed be assigned to the several gifts, it would not be amiss to say that prophecy would be among the most important.

### *Teachers*

Teachers (*didaskaloi*) constituted another leading group in the early congregations. They are spoken of both in personal terms (1 Cor. 12:28–29; Eph. 4:11; see also Acts 13:1; 1 Tim. 2:7; 2 Tim. 1:11; James 3:1) and in impersonal terms (Rom. 12:7, “he who teaches,” NASB; and Gal. 6:6, “him who teaches,” NASB). In the Pastoral Epistles, elders have the responsibility of teaching (1 Tim. 3:2; 5:17).

Are the “pastors and teachers” (Eph. 4:11) one and the same individuals? Opinion is divided.<sup>50</sup> But there is sufficient indication apart from this passage that teachers constituted a separate class, even though the *function* of teaching is assigned as well to the bishop (elder or pastor). Presumably teachers were mature Christians who instructed others in the meaning of the Christian faith and in the exposition of the Hebrew Scriptures.<sup>51</sup> C. E. B. Cranfield, commenting on Romans 12:7 (“he who teaches,” NASB), says that “the teacher based his teaching upon the Old Testament scriptures, the tradition of Jesus and the catechetical material current in the Christian community.”<sup>52</sup> In this way the teacher contributes to the edification of the community of believers.

Since both prophecy and teaching are ministries of the Word, how are they related to each other? According to one writer, they are “the two noblest gifts, which Paul himself singles out as such and links with the apostolate.”<sup>53</sup> Yet they must be distinguished from each other. The prophet in the Early Church was distinguished from the teacher by the fact of his on-the-spot inspiration by the Spirit. “His utterance was the result of a particular revelation.... It was a characteristic of prophecy that it was directed to a particular concrete situation.”<sup>54</sup> Prophecy may be said to appeal to the heart, while teaching appeals to the understanding.<sup>55</sup> But it would be wrong to classify the prophets as “pneumatics,” as some do, and the teachers as “nonpneumatics,” since teachers as well as prophets are spiritual gifts to the Church who also need the enablement of the Spirit.

### *Pastors*

The Greek word for pastor (*poimên*) is the common noun for shepherd. It is used figuratively of Jesus ([John 10:11, 14, 16](#); [Heb. 13:20](#); [1 Pet. 2:25](#)) and only once in the New Testament of leaders in the church ([Eph. 4:11](#)). But the concept of leaders feeding the sheep occurs in several passages (for example, [John 21:15–18](#); [Acts 20:28](#); [1 Pet. 5:2](#)), and feeding the sheep is most closely associated with the pastor’s ministry of the Word, especially as a teacher.

Pastors are generally identified with elders or bishops (overseers) (as in [Acts 20:28](#); [1 Pet. 5:2](#)). Some also suggest the possibility that they are meant by the gift of administrations ([1 Cor. 12:28](#)).

### *Evangelists*

The Greek word for evangelist (*euangelistês*) occurs only three times in the New Testament ([Acts 21:8](#); [Eph. 4:11](#); [2 Tim. 4:5](#)). “The evangelist did not go to the churches. He went where the sinners were. Prophets went to the churches.”<sup>56</sup> The ministry of the evangelist was and is to preach the gospel (*euangelizomai*) to non-Christians, differentiating him from the pastor, whose primary ministry is to expound the Scriptures to believers. However, this does not preclude a pastor from preaching evangelistically ([2 Tim. 4:5](#)).

## Helps

“Helps” (1 Cor. 12:28, NASB; Gk. *antilêmpseis*) conveys the basic idea of assistance or support.<sup>57</sup> In its verb form the New Testament uses the term in the sense of serious concern for a right relationship to a brother (1 Tim. 6:2) or of regard for the weak (Acts 20:35), what one writer says refers “obviously to the activity of love in the dealings of the community.”<sup>58</sup>

## Administrations

The gift of administrations (*kubernêseis*; 1 Cor. 12:28) enables a member to serve as a helmsman<sup>59</sup> to the congregation, “a true director of its order and therewith of its life.”<sup>60</sup> Very possibly these functions of administration foreshadow the work of bishops,<sup>61</sup> if the term “bishop” is understood to be interchangeable with “elder” or “pastor.”

The two gifts of helps and administrations may well indicate the functions of deacons and bishops, who are specifically mentioned for the first time in Philippians 1:1.<sup>62</sup> Yet more than likely they were not fixed offices at the time Paul wrote 1 Corinthians.

## He Who Leads

“He who leads” (Rom. 12:8, NASB) may be related to the gift of pastors or elders. The verb (*proïstêmi*) occurs elsewhere, in 1 Thessalonians 5:12; 1 Timothy 3:4, 5; 5:17; and Titus 3:8. It is specifically linked with the work of the elder: “the elders who direct the affairs of the church well” (1 Tim. 5:17). It is also used more generally: “Respect those ... who are over you in the Lord” (1 Thess. 5:12); those who have trusted in the Lord should be careful to “devote” themselves to good works (Titus 3:8).

*Proïstêmi* has two basic meanings: (1) “to be at the head of, rule, direct”; (2) “to be concerned about, care for, give aid.”<sup>63</sup> Especially with regard to Romans 12:8, it is not a matter of choosing one meaning to the exclusion of the other, but rather deciding which of the two is emphasized. Certainly in this verse it does not refer with precision to any office or position.<sup>64</sup> It is best to think more in terms of care and solicitude on the part of leaders.<sup>65</sup> It

is important to observe that this gift is the second member of the triad of “he who shares ... he who gives aid ... he who engages in acts of mercy” (Rom. 12:8, my translation). The second expression is plainly related to the other two, which refer to works of love. Therefore this person may be part of a special group gifted by the Holy Spirit for the task of caring for others.<sup>66</sup> The person who has received this gift should perform the work diligently, that is, with zeal. “Zeal and energy are the natural gifts required of any ruler.”<sup>67</sup>

## Chapter 13

# Individual Gifts—Part 2

### GIFTS OF PRACTICAL ASSISTANCE

It is important to notice that of the seven gifts mentioned in [Romans 12:6–8](#), no fewer than four—serving, giving, caring for or giving aid,<sup>1</sup> and showing mercy—are concerned with practical assistance to members of the Christian community who are in need of help and sympathy.

#### *Service*

To the surprise of some, service (*diakonia*) is also a gift ([Rom. 12:7](#)).<sup>2</sup> Does Paul use the word in a narrow sense “denoting a range of activities similar to that which came to be the province of deacons”?<sup>3</sup> Or does he mean it in a broad sense, for any kind of “ministry”?<sup>4</sup> It is best not to confine the meaning to the narrow sense, but to have it include ideas like “ministry to the needy” or “assistance or administration of help to physical needs.”<sup>5</sup> At the most, all that can be said is that this may be the beginning of what later came to be deacons as identifiable persons in the churches.

“Let him serve” (Gk. *en tēi diakoniai*), according to one writer, means that “those who have received this particular gift, the spiritual capacity for practical service, are to give themselves whole-heartedly to the fulfillment of the tasks of which their particular endowment is also their divine function.”<sup>6</sup>

#### *He Who Gives*

“He who gives” ([Rom. 12:8](#), NASB) indicates a God-given inclination to give one’s personal possessions, but it need not be restricted to sharing one’s wealth. Significantly, this thought of sharing is repeated by Paul in a charismatic context in the same letter when he writes, “that I may impart to

you some spiritual gift” (Rom. 1:11). The Greek verb *metadidômi* used in both passages (also in 1 Thess. 2:8) more properly means “to share.” This sharing must be done generously or liberally, and without reservation or ulterior motive.<sup>7</sup> It must be done with sincere concern, ungrudgingly, with no strings attached.<sup>8</sup>

### *He Who Shows Mercy*

Conceptually related to “he who gives” is “he who shows mercy [*eleos*]” (Rom. 12:8, NASB). It may take the concrete form of distributing alms, for both in Corinth and in Philippi it was necessary for persons to be chosen for this task (1 Cor. 16:3; 2 Cor. 8:19, 23; Phil. 2:25). *Eleos* is a broad term that sometimes has the sense of sympathy or pity. The term is used to describe the act of the Samaritan in the familiar parable (Luke 10:37). It could very well include tending the sick, relieving the poor, caring for the aged and disabled, and visiting prisoners.<sup>9</sup>

This ministry is to be done “cheerfully,” not grudgingly or perfunctorily. “Cheerfulness in all the paths of life ... was a special characteristic of the early Christian (Acts 2:46; 5:41; Phil. 1:4, 18; 2:18, etc.; 1 Thess. 5:16).”<sup>10</sup>

## GIFTS OF POWER

### *Faith*

Faith as a spiritual gift is not possessed by every Christian. Notice the expression, “to another faith” (1 Cor. 12:9). One who has received this gift has a divinely given conviction that God will reveal his power and mercy in a specific case; it is an assurance that draws the supernatural into the natural world.<sup>11</sup> It is wonder-working faith, which manifests itself in deeds rather than in word.<sup>12</sup> It is the type of faith that can move mountains (Matt. 17:20; 21:21; Mark 11:22–24; 1 Cor. 13:2; see also Mark 9:23). This gift of faith may be regarded as the antithesis of the “ ‘little faith’ ” Jesus spoke of (Matt. 6:30; 8:26; 14:31; 16:8; 17:20; Luke 12:28).

But the gift of faith usually does not function in isolation. It is a means to an end—miraculous healings and displays of divine power (Gal. 3:5). One

notable example of the gift of faith in operation is the healing of the lame man at the temple gate ([Acts 3:1–10](#)).

### *Gifts of Healings*

Paul uses plural forms for both nouns—“gifts of healings” ([1 Cor. 12:9](#), lit. trans.). The first plural might indicate that every healing is a special gift.<sup>13</sup> The second plural possibly calls attention to different types, or categories, of healings that would involve restoration of the entire person—body, soul, and spirit. The Gospels and the Book of Acts bear ample testimony to the wide diversity of healings effected by Jesus and his followers (see [Mark 1:32–34](#)). However, it goes beyond the evidence to maintain, as do some, that the plural “healings” “seems to imply that different persons each had a disease or group of diseases that they could cure.”<sup>14</sup>

It is not correct to say that this gift is given to the one needing healing. While it is certainly true that the healed person is the recipient of a healing miracle, the gift is given to the individual whom God uses for its performance. This is the whole tenor of the passage in [1 Corinthians 12:8–10](#), which focuses on the individual whom God uses in the exercise of the gift. Therefore it is more accurate to say that the gift is given *to* a person *for* the healing of another person.<sup>15</sup>

Stanley M. Horton emphasizes that the gift can be exercised only at the prompting of the Spirit when he says there is “no evidence that the apostles were able to heal whenever they felt like it by some resident power of healing. Nor did they consider healing their chief ministry.”<sup>16</sup>

### *Workings of Miracles*

Both nouns are plural in the Greek text. This is a second way in which the gift of faith is manifested. “Miracles” ([1 Cor. 12:10](#), NASB) is a translation of the Greek word *dunamis*, which is often translated “power.” The concepts of power and Spirit are closely associated in the New Testament.<sup>17</sup> This particular gift appears to have been one of the marks of an apostle ([2 Cor. 12:12](#); see [Rom. 15:19](#); [Heb. 2:4](#)), but it was not restricted to them (for example, [Acts 8:5–7](#)).

This gift is distinguished from the gifts of healings in that it would include extraordinary demonstrations of God's power apart from miraculous healings, inasmuch as *dunamis* is a general, comprehensive term for wonder-inducing works of all kinds. This is suggested by the use of this word in conjunction with the terms "signs" and "wonders" (*sêmeia* and *terata*), and especially with the latter (see [Acts 2:22](#); [Rom. 15:19](#); [2 Cor. 12:12](#); [Gal. 3:5](#); [2 Thess. 2:9](#); [Heb. 2:4](#)). One writer states that these miracles are "acts of power invading the kingdom of demons. In *dunamis* [miracles or powers] demonic forces are resisted and vanquished."<sup>18</sup> Exorcism in particular would be one function of this gift, and it could include, as well, events such as the judgment of blindness on Elymas the magician ([Acts 13:9–11](#)) and nature miracles.<sup>19</sup> Especially appropriate in this connection is the observation that the noun "working" (*energeia*) is used in the Septuagint and in the New Testament, along with its verb equivalent, almost exclusively for the work of divine or demonic powers.<sup>20</sup>

## GIFTS OF REVELATION

It is virtually impossible to establish a rigid distinction between the gifts of a word of wisdom and a word of knowledge.<sup>21</sup> To the Corinthians, however, among whom the gifts were probably a common occurrence, the difference might have been clear enough. But it is best to follow the advice that "as a rule the distinction between related gifts must not be too precisely made."<sup>22</sup>

### *A Word of Wisdom*

The Greek text does not say "the" word of wisdom.<sup>23</sup> But on the basis of relating the concept of wisdom to what Paul says earlier in 1 Corinthians, especially in chapters 1 and 2, some say it has to do with insight into the plan of salvation.

It is possible, however, to look in a completely different direction for the meaning of this gift. It may be significant that the Greek word *logos* ("word") in this gift and in the following gift is unaccompanied by the Greek article *ho* ("the"). Therefore, this gift could validly be understood as "a wise saying" or "speaking wisely."<sup>24</sup> "In a difficult or dangerous

situation a word of wisdom may be given which resolves the difficulty or silences the opponent.”<sup>25</sup> The decision of the Jerusalem council is a case in point: “ ‘It seemed good to the Holy Spirit and to us’ ” (Acts 15:28). “One might call the council’s decision a pneumatic consensus.”<sup>26</sup>

Jesus promised the disciples that when they would be brought before the authorities, “ ‘The Holy Spirit will teach you at that time what you should say’ ” (Luke 12:11–12). Peter’s defense before the Jerusalem authorities is one example of the fulfillment of Jesus’ promise (Acts 4:8–12). Significantly, the passage begins, “Then Peter, filled with the Holy Spirit, said to them” (v. 8).

Both with regard to this gift and the gift of a word of knowledge, it may be that the gift is not always meant to be vocalized. The Holy Spirit may give a word to a person for guidance or insight into a specific situation which faces him or her, but the Spirit may intend that the word not be expressed to others.<sup>27</sup> “Specific situation” should be understood in a corporate context, since Paul’s overriding concern in his treatment of the gifts is the common good of the body of believers (1 Cor. 12:7).

### *A Word of Knowledge*

The meaning of the gift of a word of knowledge is also uncertain. In one view, it is not the kind of 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.<sup>28</sup> Another view argues that it indicates a “higher” knowledge which can be obtained not through teaching or reflection, but only through divine revelation.<sup>29</sup> It is therefore supernatural and revelatory in nature.

But it is not necessary to confine this gift to mystical or esoteric knowledge. It may include knowledge of facts or events otherwise unobtainable or unknowable by the individual except for a revelatory act of the Spirit. How, for instance, did Peter know that Ananias had withheld part of the money (Acts 5)? In any event, this revelatory aspect tends to associate the gift with the gift of prophecy.<sup>30</sup>

## GIFTS FOR WORSHIP

### *Speaking in Tongues*

The Greek term in the New Testament for speaking in tongues, *glôssais lalein*, occurs nowhere else in ancient Greek literature as a technical term for a divinely inspired utterance. Therefore it is necessary to examine the biblical evidence to gain an understanding of the nature of this gift.<sup>31</sup> Apart from [Mark 16:17](#), the term occurs only in the writings of Luke and Paul. Glossolalia in Acts and in 1 Corinthians is a homogeneous phenomenon, for it is highly improbable that the associates Luke and Paul would both use this identical and unique term but with disparate meanings.<sup>32</sup>

Attempts have been made to find a direct correlation of biblical glossolalia with occurrences in Grecian cults.<sup>33</sup> One writer says that “a vigorous infiltration of ideas and customs from pagan Asia Minor is obvious.”<sup>34</sup> The ecstasy of the priestess of Apollo at Delphi is often cited as a parallel to speaking in tongues inasmuch as the woman, possessed by a god, breaks into uncontrolled speech. Others try to establish a link with the cult of Dionysus (Bacchus), in which the subjects are completely beside themselves. Their outbursts are involuntary, and they emerge from the trancelike state with no recollection of what has happened.

Significantly, the New Testament writers, when speaking of a prophet or a glossolalist, refrain from using Greek terms<sup>35</sup> “whose employment would tend to break down the distinction between heathenism and revealed religion.”<sup>36</sup> In classical Greek literature, for instance, the *prophêtês* (prophet) is superior to the *mantis* (one who speaks in a trancelike state), because he interpreted the oracles of the *mantis* which had been given in a frenzied state. When the verb form of *mantis* does appear in the New Testament ([Acts 16:16](#), its only occurrence), it is with reference to the demon-possessed slave girl who had “a spirit of divination” (NASB, NKJV, NRSV). By this spirit she “earned a great deal of money for her owners by fortune-telling [*manteuomai*].”

Very instructive is Paul’s statement: “If the whole church comes together and everyone speaks in tongues, and some who do not understand or some

unbelievers come in, will they not say that you are out of your mind [*mainomai*]?” (1 Cor. 14:23). Glossolalia may indeed be identified by outsiders with madness, or the frenzied state. But Paul here says, “If ... everyone speaks in tongues.” The prohibition 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 madness<sup>37</sup> may be brought against them.

It is also instructive that in Acts 26:24–25, when Festus says that Paul is mad, Paul responds by saying that he is not mad but that what he is saying<sup>38</sup> is true and reasonable. Luke used the same unusual Greek word two other times: in Acts 2:4, which says that the Spirit “enabled,” or gave utterance to, the disciples to speak in tongues; and in Acts 2:14, which says that Peter “addressed” the crowd.

Attempts have also been made to establish a link between New Testament glossolalia and the “ecstatic fervor” of early prophets of the Old Testament, “who seem to be robbed of their individuality and overpowered by the Spirit (cf. 1 Sam. 10:5–7; 10–11; 19:20–24; also 1 Kings 18:28–29).”<sup>39</sup> The prophets of 1 Samuel 10:5–6 are sometimes cited as glossolalists: “[I]t may be supposed from the context that they shouted in ecstasy, i.e. were ‘speaking in tongues.’ ”<sup>40</sup>

Phenomenological similarities may indeed exist between the foregoing instances in pagan and Israelite history and the New Testament concept of glossolalia. But “[e]verything turns on the definition of ‘ecstatic,’ ”<sup>41</sup> or an altered state of consciousness. Morton Kelsey has pointed out significant differences between New Testament glossolalia and similar phenomena in ancient times: (1) Tongue-speech is controllable; it is not a frenzy. (2) The experience does not involve a loss of consciousness or a state of trance. (3) It requires interpretation when given publicly, and the ability to interpret can be given.<sup>42</sup>

We observed earlier that the gift of tongues consists of speaking in languages, whether human or angelic.<sup>43</sup> The expression “different kinds of

tongues” (1 Cor. 12:10, 28) may very well involve this idea of both human and nonhuman languages.<sup>44</sup>

### *Interpretation of Tongues*

A very practical question is sometimes raised concerning a discrepancy in length between a glossolalic utterance and an interpretation<sup>45</sup> that follows. Several explanations exist:

(1) Since the utterance in tongues is not a language, but nonverbal sounds, the interpretation attempts to give meaning to those sounds.

(2) The “interpretation” is not related in content to the glossolalic utterance. It is really a prophetic utterance independent of the glossolalia. Either because of a lack of teaching or because of timidity, some may not share a genuine prophetic utterance until they hear someone speaking in tongues. If this is the case, then the glossolalic utterance remains uninterpreted.

(3) The interpretation is not a translation of the glossolalic language but more an explanation or paraphrase of it. Therefore it may take more time.

(4) Related to the preceding point: The length of the interpretation depends on the ability of the interpreter to express the meaning of the glossolalic utterance. The human factor suggests that some can say much in a few words, while others may require more words to express the same thoughts.

(5) The interpretation is a translation, not an explanation, of the glossolalia. But because of differences in language structure, sometimes even a “literal” translation may be longer or shorter than the first language. Anyone who has studied a second language knows that a “literal” or word-for-word translation from one language to another is often confusing.<sup>46</sup>

In my judgment, the ideal is for an interpretation of tongues to be a close rendering of the original language. The verb for “interpret” (*hermêneuô*) and its cognates is used throughout the Septuagint and the New Testament, with very few exceptions, to mean “translate” in the normally accepted meaning of that word.<sup>47</sup> Yet even close translations sometimes (often?) require an element of explanation or interpretation. In addition, allowances

must be made for the human factor in making the transition from glossolalia to the common language.

The overarching purpose of spiritual gifts in a worship service is that they may edify the body of believers. This is certainly true of speaking in tongues that is followed by an interpretation. But in 1 Corinthians 14 Paul gives at least three specific functions that are served by glossolalia:<sup>48</sup>

(1) One function is the edification of the glossolalist himself. “He who speaks in a tongue edifies himself, but he who prophesies edifies the church” (v. 4). Even though the speaking in tongues may not be understood by anyone present (v. 2) or by the speaker himself, it nevertheless edifies him. If an interpreter is not present, the speaker is to keep silence in the church and is to speak “to himself and God” (v. 28). The expression “to himself” (*heautôî*) might better be translated “for himself,” that is, *for his own benefit*.<sup>49</sup> Yet it is also possible that the words “to himself and God” suggest that under those conditions the person is to speak inaudibly (that is, whisper), so as not to disturb other worshipers.

(2) Tongues are “a sign, not for believers but for unbelievers” (v. 22). This does not mean that tongues have no value for the upbuilding of the congregation. The operative word is “sign.” Paul is correcting the Corinthian believers for their unwarranted elevation of this one gift. It is wrong for them, he says, to think that glossolalia *per se* is a mark, or sign, of God’s presence (some would say it is *the* mark of God’s presence).

This gift is designed to arrest the attention of unbelievers, but its manifestation does not insure that they will believe. We may infer from the context that if they reject the sign, their culpability is increased.<sup>50</sup> This is why Paul quoted [Isaiah 28:11](#) at this point; disobedient Israel would know, when the Assyrians with their “strange tongues” and “lips of foreigners” came upon them, that God had indeed spoken. But in spite of it they refused to repent. Yet it is possible to overemphasize and overapply the Isaiah quotation to the Corinthian situation.

The most common interpretation of [1 Corinthians 14:21–23](#) is that tongues are a sign of divine judgment on unbelievers in a service. While there is some truth to this, positive value to unbelievers cannot be eliminated. “Signs in Scripture can be either positive or negative, and

sometimes both.”<sup>51</sup> One writer calls the citation of Isaiah “a Pauline *ad hoc* quotation. To extract significance from every detail of this loose quotation would be misleading.... The thought of judgment does not seem to be in his mind.”<sup>52</sup> Paul does not say that unbelievers’ reaction to corporate tongues-speaking results in God’s judgment upon the unbelievers, but only that they will say the believers are out of their mind.

Paul’s overriding concern is that utterances in a service, to be meaningful, must be intelligible. At this point he does not seem to be dealing with the increased culpability of the unbeliever who is present. Why should an unbeliever’s natural reaction to a succession of uninterpreted tongues condemn him further?

(3) The value of tongues extends to the body, the church, when tongues are accompanied by an interpretation (1 Cor. 14:5). The glossolalist himself may serve as an interpreter, for if no interpreter is present, he “should pray that he may interpret what he says” (v. 13).<sup>53</sup> Paul implies that in a congregation there may be some who regularly exercise the gift of interpretation and who may be regarded as interpreters. But his emphasis is that there must be an interpretation of a glossolalic utterance, either by an “interpreter” or by the glossolalist himself.

The manner in which tongues coupled with an interpretation serves to edify the congregation is not clear. However, the Book of Acts does indicate that the content of a glossolalic utterance may be a praising or an extolling of God (Acts 2:11; 10:46). In line with this, Paul says that glossolalic prayer consists of praising God and giving thanks to him (1 Cor. 14:16–17). When it is interpreted, believers will be edified in much the same way that prayers or ascriptions of praise to God recorded in Scripture build them up. It may be concluded, therefore, that glossolalic prayers, thanksgivings, and songs, when interpreted, have a salutary effect on the body of Christ.<sup>54</sup>

### *Prophecy*

Prophecy also serves to build up the congregation (1 Cor. 14:4). The prophet speaks to the congregation for their “strengthening [or “upbuilding,” NRSV], encouragement and comfort” (v. 3). Some suggest that the last two are the means by which the first is accomplished.<sup>55</sup>

Because the second term in Paul's triad (*paraklêsis*, "encouragement") may also mean "comfort," it is natural to seek a distinction between it and the last term (*paramuthia*). But both involve admonition and comfort. In the New Testament, admonition becomes genuine comfort, and comfort becomes admonition, so that it is difficult to find a sure criterion by which such a distinction between the terms can be made. (see [Phil. 2:1](#); [Col. 2:2; 4:8](#); [1 Thess. 5:11](#)).<sup>56</sup>

In many passages the words used with the verb and the noun for "comfort" show that "there is nothing sharp, polemical, or critical in the expressions."<sup>57</sup> There are instances when it is hard to distinguish between exhortation and comfort (see [2 Cor. 1:3–11](#)). Yet it should also be noted that the verb for "exhort" or "comfort" is used in connection with a verb meaning to "admonish, warn, instruct" (*noutheteô*).<sup>58</sup>

In connection with this concept of encouragement as a function of the gift of prophecy, observe that in [Romans 12:6–8](#) Paul makes a distinction between the two. Apparently the gift of encouraging is important enough in his thinking to be listed separately, even though it belongs to the sphere of prophesying ([1 Cor. 14:3, 31](#)). This is another example of overlapping that sometimes occurs in Paul's treatments of spiritual gifts.

The prophet's ministry also impinges at times on the ministry, or gift, of teaching, for Paul says that "you can all prophesy in turn so that everyone may be instructed and encouraged" ([1 Cor. 14:31](#)). He also says, "In the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue" (v. 19). Yet the gifts of prophecy and of teaching are clearly distinguished elsewhere (as in [Rom. 12:6–8](#); [Eph. 4:11](#)).

### *Distinguishing of Spirits*

The next chapter will deal with distinguishing of spirits as it relates specifically to prophetic utterances. Its position in the listing of gifts in [1 Corinthians 12:8–10](#), immediately after prophecy, suggests this. Furthermore, the noun for "distinguishing" (*diakrisis*) occurs in verb form (*diakrinô*) in Paul's statement that prophetic utterances should be weighed carefully ([14:29](#)). In my judgment, this is the primary function of the gift of

distinguishing of spirits. Many exegetes see a connection between the two gifts. Some see no connection at all.<sup>59</sup>

The close connection of this gift with the gift of prophecy, however, does not exhaust its meaning. It would apply where there is a need to discern in a given situation whether the influence is the Holy Spirit, a demonic spirit, or the human spirit. Biblical illustrations might include the accounts of Ananias and Sapphira ([Acts 5:1–9](#)), Elymas the sorcerer ([13:6–12](#)), and the demon-possessed slave girl ([16:16–18](#)). The functioning of this gift is particularly applicable in cases of physical or mental illness, to enable a believer to know whether or not the illness is demonically based—and whether to pray for the person’s healing or to engage in a “power encounter” with spiritual forces.

## Excursus:

### Healing and the Atonement

This article will examine the key passages of Scripture that make a specific connection between God’s healing provision and the redemptive work of Christ. Is there “healing in the Atonement”? And if so, what does the expression mean?

The article will not deal with general matters related to divine healing, since there should be no doubt about the Lord’s ability to heal or His provision for healing today. “ ‘I am the LORD, who heals you’ ” ([Exod. 15:26](#)) is amply demonstrated throughout the Old Testament and the New Testament. He has made provision even today through the *charisma* of “gifts of healings” ([1 Cor. 12:9](#), lit. trans.) and ministry in the local assembly ([James 5:13–16](#)).

#### THE KEY OLD TESTAMENT PASSAGE

Numerous incidents could be cited throughout Scripture of the Lord’s healing of His people, as well as specific statements like [Psalm 103:3b](#), NASB that He “heals all your diseases.” But the focal point must be [Isaiah 53:4](#), “Surely he took up [*nasa*] our infirmities [*chali*] and carried [*saval*] our sorrows [*makh’ov*].” Each of the Hebrew words is significant.

Unfortunately, the words “infirmities” and “sorrows” do not adequately translate the Hebrew. *Chali* clearly means sickness or disease, as is evident from a number of passages in Deuteronomy 28 (such as vv. 59 and 61). Similarly, *makh’ov* is used of physical pain. “A man may be chastened on a bed of pain” (Job 33:19). These same nouns are used in describing the Messiah as “a man of sorrows [*makh’ov*], and familiar with suffering [*chali*” (Isa. 53:3). (The marginal notes of the NASB render these words as “pains” and “sickness” both here and in the following v.)

The Messiah is described in this manner because in His death He took upon himself our pains and sicknesses. The verbs used in Isaiah 53:4 (*nasa’* and *saval*) speak clearly to this point. *Nasa’* means to lift, carry, bear, take away. Later in the chapter we read that “he bore [*nasa’*] the sin of many” (v. 12). This verb, in contexts like Isaiah 53, definitely conveys the idea of the Messiah dying for the sins and sicknesses of His people, and not only *for* them but *in their place*. The imagery of the scapegoat captures this concept of substitution when we read that “the goat will carry [*nasa’*] on itself all their sins” (Lev. 16:22).

The verb *saval* speaks of bearing a heavy load. It occurs in Isaiah 53 in the context of the Messiah bearing our pains (v. 4) as well as our iniquities (v. 11). There is no doubt that in the mind of Isaiah the death of the Messiah was for both the sins and the sicknesses of His people.

#### MATTHEW 8:16, 17 AND ISAIAH 53:4

Isaiah 53:4 is quoted only once in the New Testament. After recounting numerous healings and demon expulsions performed by Jesus, Matthew explains, “This was to fulfill what was spoken through the prophet Isaiah: ‘He took up [*lambanô*] our infirmities [*astheneia*] and carried [*bastazô*] our diseases [*nosos*]’ ” (8:17).

The basic meaning of *astheneia* is that of weakness, but it is used often in the New Testament of sickness or disease (e.g., Luke 5:15; Acts 28:9). In its verb form it is used frequently of suffering bodily weakness, that is, being sick (e.g., Matt. 25:39; John 11:1, 2, 3, 6; James 5:14).

*Nosos*, a synonym, means disease or illness.<sup>60</sup> It is found with this meaning in passages like Matthew 4:23; 9:35; Luke 7:21; Acts 19:12; and many others.

As for the verbs in [Matthew 8:17](#), *lambanô*, among its many meanings and wide usage, carries the idea of taking away or removing. One suggested meaning is “to take in order to carry away.” *Bastazô* means “to remove, to carry away, or to bear”; it correctly conveys the idea of the Isaiah passage.

#### APPROPRIATENESS OF MATTHEW’S QUOTATION

Isaiah 53 focuses on the atoning death of Christ. How then could Matthew say that [Isaiah 53:4](#) was fulfilled at a time prior to the Crucifixion? Several points need to be made.

The New Testament is normative for any interpretation of an Old Testament passage. Even though Jesus had not yet died, we have in Matthew 8 an anticipation of His death and its benefits. God, who is the eternal I AM, does not have a time-space existence. The quoting of the Isaiah passage by Matthew is proleptic (anticipatory) in nature.

In a way perhaps incomprehensible to us, the benefits of the Cross extend back to all people of faith. The salvation of the Old Testament saints, even though they could not have been aware of it, took place on the basis of the yet-to-come sacrifice of Christ on the Cross.

God, who may be said to exist in the eternal present, transcends time. Indeed, in His eyes Christ is the Lamb slain “from the foundation of the world”<sup>61</sup> ([Rev. 13:8](#), KJV). Consequently the benefits of the Cross span the entire history of mankind.

#### SOME CONCLUSIONS

It is inescapable that there is an important connection between healing and the Atonement. Yet biblical passages which speak specifically and clearly to this issue are quite rare. Even the familiar and oft-quoted “By his wounds we are healed” ([Isa. 53:5](#); see [1 Pet. 2:24](#)) must be understood inclusively, embracing both spiritual salvation and physical healing. Yet we must recognize that the thrust of the great Messianic passage of [Isaiah 52:13](#) to [53:12](#) is upon Christ’s dying for our sins. We ought therefore to be cautious about trying to formulate a detailed theology of “healing in the Atonement.” Yet we need to be convinced that divine healing is indeed mediated to us through the Cross.

An important aspect of biblical salvation is its holistic nature. Christ died to reverse the curse resulting from the sin of our first parents; He “redeemed us from the curse of the law” ([Gal. 3:13](#)). The curse was death—both physical and spiritual. He died for the whole person, not only for the soul. His redemptive work includes salvation for all aspects of humankind’s being, however one conceives the interrelationship of body, soul, and spirit.

Physical healing occurs as a result of the atoning work of Christ, but at best it is only a temporary deliverance since all must die. The greater physical deliverance is the redemption of the body, which will undergo not only resurrection but also transformation, never again to be subject to sickness and disease ([Rom. 8:23](#); [Phil. 3:20–21](#)). Ultimately the consequences of physical and spiritual death have been overcome by the death of the One who took upon himself both our sins and our sicknesses!

### **Excursus:**

#### **Tongues—Godward or Manward?**

Whom does the tongues-speaker address?<sup>62</sup> With respect to private, devotional tongues, the answer is obvious. The glossolalist is speaking to God or is in some way declaring the praises of God. Evidence for this is recorded both by Luke and by Paul. On the Day of Pentecost, the disciples were magnifying God ([Acts 2:11](#)); at the household of Cornelius, the recipients of the Spirit were speaking in tongues, that is, magnifying God ([10:46](#)). Paul says that the glossolalist is praising God and giving thanks to Him ([1 Cor. 14:16–17](#)). In addition, many exegetes and commentators consider “the groans that words cannot express” ([Rom. 8:26](#)) to be glossolalic in nature.

Few will question the Godward direction of tongues in one’s private devotions. But differences of opinion exist regarding the direction of tongues in public worship. Is its direction still Godward, or does a shift take place so that an utterance in tongues becomes a message from God to the congregation through the glossolalist? The following are the basic viewpoints regarding the direction of tongues in public worship:

- (1) The direction is invariably Godward.

- (2) The direction is invariably manward.
- (3) The direction is manward, but in exceptional cases may be Godward.
- (4) The direction is Godward, but there may be exceptions. This is the position which, in my judgment, best reflects the teaching of the New Testament.

I offer the following observations for consideration:

(1) There is no clear indication in Scripture that the direction of tongues undergoes a change from Godward to manward when the gift is manifested in public worship.

(2) The context of Paul's admonition about speaking audibly in tongues in public worship indicates that the speaker, who is indeed speaking to God, should pray that he may interpret ([1 Cor. 14:13–17](#)). Since the glossolalia is Godward, then the interpretation will also be Godward.

(3) There is no passage that clearly teaches tongues and interpretation are addressed to believers. Very few exegetes and commentators interpret [1 Corinthians 14:6](#) to mean that tongues, when interpreted, may take the form of "some revelation or knowledge or prophecy or word of instruction." At best, it is only an inference that some draw. This is an exegetically difficult verse, but the general thought is for intelligibility in verbal utterances in corporate worship. Some may appeal to verse [21](#) which, in the quotation from Isaiah, says that through the Assyrians' language God would speak to Israel. But the manner in which God spoke to them was not cognitive, since they did not understand the language. It was the *fact* of the presence of the language, not the *content* of the language, that was the means by which the Lord communicated to Israel.

(4) Regarding tongues, Paul's primary emphasis in 1 Corinthians 14 is on its use in corporate worship. He opens the discussion by saying that one who speaks in a tongue "does not speak to men but to God" and that it is the prophet who speaks "to men" (vv. [2–3](#)).

(5) The form that an interpretation takes may be influenced by what the interpreter has been exposed to, since the human factor often enters into a manifestation of the Spirit. If all an interpreter has heard is interpretations that address men, then that likely is the form his interpretation will take.

“Manward” interpretations may really be the interpreter’s recasting of a genuine prompting of the Spirit that is in the form of praise or prayer, but because of prior conditioning the person expresses it as an admonition to praise or pray.

(6) Interpretations that are prayer or praise edify the hearers in the same way that many of the psalms and other expressions of praise and prayer in Scripture are edifying. Even though the interpretation is addressed *to* God, in corporate worship it is *for the benefit of* the hearers.

(7) It is wise to maintain some flexibility in these matters. The question is not so much whether an utterance in tongues may be addressed to individuals, but whether that is the biblical rule. Certainly the sovereign Lord can speak directly through one person to others by means of tongues and interpretation, but are we missing something by understanding this to be the rule rather than the exception?

(8) The reader’s attention is invited to portions of chapters 13 and 14 in part 3 of this book that deals with various aspects of tongues and interpretation.

## Chapter 14

# Spiritual Gifts and Worship

### General Comments

The subject of worship in the New Testament is too broad to be covered here. This chapter deals primarily with one aspect of that worship—spiritual gifts in worship. Many spiritual gifts may be exercised during a worship service. Especially applicable are tongues, interpretation of tongues, prophecy, and distinguishings of spirits, to which Paul in 1 Corinthians 14 devotes considerable attention. These will be discussed after attention is given to a few introductory matters.

Charismatic activities that may occur in a worship service include revelation (1 Cor. 14:6, 26), knowledge (v. 6), prophecy (v. 6), a hymn (v. 26), a word of instruction (vv. 6, 26), a tongue (v. 26), and an interpretation (v. 26). However, the activities mentioned in verse 6—revelation, knowledge, prophecy, word of instruction—may not be clearly distinguishable from one another.<sup>1</sup> One suggestion is that it might be helpful to think of revelation and knowledge as specific activities or manifestations of prophecy and a word of instruction, respectively.<sup>2</sup> The implication of “everyone has” (v. 26) is that all are expected to contribute to the edification of the body.

Can the singing of a psalm be understood “charismatically”? Certainly there were fixed hymns which were sung by a congregation,<sup>3</sup> but this does not rule out the possibility of spontaneous, improvised singing by a worshiper.<sup>4</sup> This type of singing may be called “hymns of glossolalia,”<sup>5</sup> or a kind of “charismatic hymnody.”<sup>6</sup> The psalms here would be “a fresh, perhaps spontaneous, composition, not Old Testament psalms.”<sup>7</sup> Even if they were not clearly glossolalic in nature, the entire discussion in verses

13–19 very strongly suggests this possibility. When one prays in a tongue, the mind is unfruitful. When one sings with the spirit, in contrast to singing with the mind, there is no alternative but to accept a clear distinction between the two. It is certainly possible, however, that this inspired singing could at times be in the common language of the congregation, in which case it might be a form of prophecy.

There is a striking parallel between singing with the spirit and the “spiritual songs” of [Ephesians 5:19](#) and [Colossians 3:16](#). The contrast between being drunk with wine and being filled with the Spirit appears not only in [Ephesians 5:18](#) but also in another “charismatic,” glossolalic context ([Acts 2:4, 15](#)). The verb for “sing” (*psallein*) is found in [1 Corinthians 14:15](#) and [Ephesians 5:19](#). This singing with the spirit/Spirit<sup>8</sup> may have a bearing on Paul’s use of the expression “kinds of tongues” ([1 Cor. 12:10, 28](#)). Glossolalic prayer may be one kind; glossolalic singing another ([1 Cor. 14:14–16](#)). (As noted in chap. 3, however, the expression may mean human languages and heavenly languages.)

Because of the basic edificatory function of glossolalia and prophecy when properly regulated, Paul discouraged their indiscriminate exercise. The Spirit of God is “never a Spirit bursting out in such a way that the speaker is unable to regulate his speech ([14:32!](#)). On the other hand, this order is not unalterable.” Furthermore, there must be an order “which remains open to the Lord’s intervention whenever and wherever he is willing to interfere.” Then the church must ascertain whether it is really God’s will, whenever this order is broken through.<sup>9</sup>

The congregation has the obligation to regulate the gifts. This is the concern of 1 Corinthians 12 to 14; it is not an incidental thought.<sup>10</sup> Paul gives these commands not because he is critical of the gifts themselves; he gives them “from his view of the nature of Christian service [worship].”<sup>11</sup> In Paul’s teaching on self-control in the exercise of the gifts, he parts company with pagan religion in which the person is seized by an invading spirit and has no control over himself. Instead, he teaches that God’s Spirit and the human spirit can and must work in cooperation with each other.

Oscar Cullmann has stated so well Paul’s position on freedom and order in worship that I here paraphrase as well as quote his comments: The

strength of early New Testament worship is that the free working of the Spirit and liturgical<sup>12</sup> restrictiveness go hand in hand, and both serve the one purpose of building up the community of believers. Paul was able to bring these two elements together because he saw everything in the light of the building up of the church. “It is precisely in this *harmonious combination of freedom and restriction* that there lies the greatness and uniqueness of the early Christian service of worship.”<sup>13</sup>

### **Regulation of Glossolalia**

With respect to glossolalia, there is the insistence that the church is not edified if the utterance remains uninterpreted (1 Cor. 14:5). But prior conditions are that these expressions of glossolalia must be given serially, not simultaneously, and that there will be a maximum of three in one worship service (vv. 27–28). If *all* should speak in tongues, either in rapid succession or in unison, the charge of madness may justly be brought against them (v. 23).<sup>14</sup> In addition, “someone must interpret” (v. 27). Some understand this to mean that only one person does all the interpreting in a service, but it is more natural to understand it to mean that each glossolalic utterance must have only one person interpreting it. Otherwise there would be confusion.

Through whom does an interpretation come? The glossolalist ought to interpret his or her own utterance if someone else does not (vv. 5, 13).<sup>15</sup> But under normal conditions the interpreter is someone other than the glossolalist (see 1 Cor. 12:10; 14:28). One source suggests that the interpreter may be analogous to the translator in the synagogue who rendered the Scripture readings into Aramaic from Hebrew and also communicated aloud to the congregation the softly spoken sermons.<sup>16</sup>

An interpretation is needed because of the presence of an “ungifted” (*idiotês*) person (1 Cor. 14:16, NASB). The identity of such a person is much disputed. Some suggest he may be a proselyte or a catechumen,<sup>17</sup> or a member of the congregation who is not endowed with the gift of tongues or interpretation of tongues.<sup>18</sup> But it does not seem that Paul has in mind only people of those types, for even full-fledged members do not know

what the tongue-speaker has said and whether they must respond with the “Amen.”<sup>19</sup> A different meaning for *idiotês* may be present in verses 23–24, however, where Paul speaks of the possibility of such persons and unbelievers entering a service. They would then be no different from the unbelievers, and the two terms would express one idea—unbelieving outsiders.<sup>20</sup>

Paul prefers to speak “five intelligible words” in the course of a service than ten thousand words in a tongue (1 Cor. 14:19). Only when the language is intelligible can the congregation respond by saying “Amen,” which was the Jewish and early Christian custom of the congregation to signify its concurrence with the prayer.<sup>21</sup>

Does an interpretation have the effect of converting tongues into prophecy?<sup>22</sup> Paul says, “He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified” (1 Cor. 14:5). He does not say that interpreted tongues become a prophecy, but only that tongues is as valid as prophecy when it is followed by an interpretation. Tongues and interpretation together “are equal in *value* to Prophecy.... They are far from identical in purpose.”<sup>23</sup> The basic content of each type of utterance may be different. Glossolalia, as we have seen, is God-oriented; it takes the form of prayer or praise, either spoken or sung. Prophecy, on the other hand, is addressed to the congregation. Paul says that prophecy is for edification, exhortation or encouragement, and comfort; he says that tongues plus interpretation is for edification, but does not add any other functions. If interpreted tongues is the same as prophecy, why have tongues and interpretation in the first place?<sup>24</sup> Furthermore, such a position blurs the distinction between the two gifts of tongues and prophecy, a distinction Paul clearly makes throughout.<sup>25</sup>

Are uninterpreted tongues then ever justifiable? The answer is yes, but not in a worship gathering. In one’s private devotional life, a believer may indeed experience personal edification thereby (1 Cor. 14:4). Some, however, interpret Paul’s statement as sarcastic and not commendatory.<sup>26</sup> But the very real possibility exists that Paul has this private, devotional aspect in mind when he says that “the Spirit helps [*sunantilambanomai*] us

in our weakness” and that “the Spirit himself intercedes for us with groans that words cannot express” (Rom. 8:26).<sup>27</sup>

## Regulation of Prophecy

The gift of prophecy must also be regulated, notwithstanding its preferential treatment over glossolalia in corporate worship. Potentially, all Christians may prophesy (1 Cor. 14:5, 24, 31), but as with speaking in tongues, restrictions are imposed on the manifestation of this gift. First, prophecies are to be given “in turn” (v. 31), that is, one by one,<sup>28</sup> thus eliminating confusion (v. 33). The prophet is able to control the impulse to prophesy if the proposed utterance will violate the regulations prescribed by Paul. This aspect of controllability distinguishes genuine Christian “ecstatic” utterances from similar phenomena in other religions. It is precisely because prophets (as well as glossolalists) *can* control themselves that Paul insists that under certain conditions they *must* control themselves. This is the generally accepted meaning of the statement that “spirits of prophets are subject to prophets” (v. 32, my translation).<sup>29</sup> This thesis is “a postulate that represents the needed basis for his commands.”<sup>30</sup>

Other interpretations of the word “spirits” (v. 32) are not lacking. One view is that the plural form reflects an animistic concept of spirit.<sup>31</sup> It is the ancient idea of an individual, foreign spirit in the prophet, and would represent an accommodation to usage by Paul which refers the work of the Holy Spirit to other spirits.<sup>32</sup>

A second interpretation is that “spirits” equal spiritual gifts or manifestations.<sup>33</sup> This would mean that the gift of prophecy is a possession of the prophet and is subject to his or her control.

A final—and in my judgment, correct—interpretation is that prophets are lord over *their own* spirits. The word “spirits” would then be the human spirits of the prophets which are the vehicle and means of prophetic utterances. In effect, this interpretation says that prophets are able to control themselves.

A second limitation is that there must be a maximum of three prophetic utterances in one service (1 Cor. 14:29a). Some, however, interpret the statement “two or three prophets should speak” to mean that there should be a cluster of no more than three prophecies at one point in a service, but that after these prophecies are evaluated, others may prophesy. In other words, there is no limit to the number of prophetic utterances allowed in a service. Appeal is made to verse 31, “You can all prophesy in turn.” Most exegetes and commentators, however, say that the maximum of three allowable prophecies applies to an entire service. It is the view that best suits the general tenor of the chapter.

The question must be asked, however, why this numerical restriction is imposed, as it is also with glossolalia. The answer is inferential: It appears that throughout the New Testament, the apostles have priority over prophets. In all passages mentioning the two, “apostle” always precedes “prophet.” Even that which purports to be a prophetic revelation cannot preempt the apostolic word (see Gal. 1:8–9). These charismatic manifestations are not to be so numerous as to usurp the place of the normal exposition and reading of the Scriptures. The limitation of nine vocal gifts in one service—three each for tongues, interpretation, and prophecy—is to keep these gifts from dominating a service in which other elements of worship ought also to be observed.

A third limitation is mentioned in verse 30: “If a revelation comes to someone who is sitting down, the first speaker should stop.” Someone in the process of giving a prophecy should be willing to defer to another person receiving a prophecy. It is not clear how or why this takes place, but it is implied that no one person should monopolize the giving of prophetic utterances.

### **Distinguishings/Discernings of Spirits**

A restriction placed upon prophetic utterances is that “the others should weigh carefully [*diakrinô*] what is said” (1 Cor. 14:29b). Three questions immediately suggest themselves: (1) Who are “the others”? (2) What is the meaning of “weigh”? (3) By what means should this weighing take place?

(1) Opinion is divided on the identity of “the others” (v. 29). It may mean either the rest of the congregation<sup>34</sup> or the other prophets.<sup>35</sup> There is no indication that the weighing of prophecies was the prerogative of prophets. The contrary is the case when we observe the listing of spiritual gifts in 1 Corinthians 12:8–10 in which prophecy is given to one and distinguishing between spirits to another.

(2) The word for “weigh” in 1 Corinthians 14:29 (*diakrinô*) is the verb form of the first word of the gift of “distinguishing [*diakrasis*] of spirits” (1 Cor. 12:10, NASB).<sup>36</sup> It is not accidental that in the list of charismata these two gifts occur together, and in logical order—prophecy first, distinguishing of spirits afterward. This latter gift is the ability to differentiate the Holy Spirit not only from an unclean spirit,<sup>37</sup> but also from a human spirit which, according to some, might speak in ecstasy.<sup>38</sup>

A prophet may be neither divinely nor demonically inspired, but may instead speak from his own spirit or thoughts. Or he may indeed be prompted by the Spirit to speak, but knowingly or unknowingly includes some of his own thoughts. There is the “inherent temptation to exercise it [prophecy] without *pistis* [faith].”<sup>39</sup> Consequently Paul says that it must be “in proportion to his faith” (Rom. 12:6), for such a prophet should speak only in accordance with the “measure of faith” given to him by God (Rom. 12:3). The need for this type of discrimination is found elsewhere in the New Testament (for example, Matt. 7:15–20; 24:11, 24; 1 Thess. 5:20–21; 1 Tim. 4:1; James 3:5; 1 John 4:1–3).

This insistence upon evaluating prophetic utterances differs from the Old Testament emphasis, though even there the prophet was not always free of criticism (see Deut. 13:2–6; 18:22). But generally speaking, the prophet in Old Testament and Jewish thought had unlimited authority since he alone had the Spirit. In contrast, the New Testament prophet “is not an unrestricted ruler over others. He is subject to their judgment. He does not stand above the community; like all the rest, he is a member of it.”<sup>40</sup>

(3) The third question involves how this assessment of prophecies takes place. The gift of distinguishing of spirits may be understood as a subjective means by which other members of the congregation know intuitively by the

Spirit whether a prophetic utterance is genuine (in whole or in part). Externally, there may be no discernible difference between a divinely inspired person and a demonically or “self”-inspired person, since unusual or ecstatic experiences in and of themselves are not necessarily Christian in character.<sup>41</sup>

In addition, Paul, following the lead of the Old Testament ([Deut. 13:2–6; 18:21–22](#)), says that content, not manner, is the rule by which prophecies must be assessed.<sup>42</sup> The specific criterion Paul mentions is the utterance of the statement “ ‘Jesus is Lord’ ” ([1 Cor. 12:3](#)). Similarly, a truly inspired person cannot say “ ‘Jesus be cursed’ ” because “[t]he Spirit (who of course is the ‘Spirit of the Lord,’ [2 Cor. 3:17](#)) cannot contradict himself. He cannot curse Jesus.”<sup>43</sup> But at best, this is only a partial criterion, because neither of these two statements may be present in a prophetic utterance.<sup>44</sup> Strikingly parallel is the thrust of [1 John 4:1–3](#), which also poses a doctrinal test—the humanity of Jesus. “Every spirit that acknowledges that Jesus Christ has come in the flesh is from God” (v. 2). We should note that John is writing to combat a form of Gnostic heresy that denied the full humanity of Jesus Christ.

Since the statements by prophets just mentioned are doctrinal in nature, they give us a guiding principle for evaluating prophecies. I have already noted that apostles have priority over prophets, so we may infer from Paul’s and John’s statements that doctrinal tests must be applied to prophecies. The original word and witness of the apostles finds definitive form in the New Testament canon, so for the present day the New Testament should be the criterion by which all prophetic utterances are evaluated.<sup>45</sup> This is in line with a strict translation (offered as a footnote in the NIV) of the [Romans 12:6](#) phrase quoted earlier, “in proportion to his faith”: “in agreement with the faith,” meaning the Christian faith, or the body of truth accepted by the Church. This, then, would mean that the prophet “is forbidden to suppress or add anything on his own authority. He stands on the ‘ground’ of faith which the apostle has laid.”<sup>46</sup> But these two interpretations complement, rather than contradict, each other.

## Women and Silence in the Church

Paul states that “women should remain silent in the churches” (1 Cor. 14:34). Verses 33b–35 are among the most disputed in all of 1 Corinthians, largely because they seem to contradict earlier statements that women were allowed to prophesy and to pray in the services (11:4–6). I offer the following observations:

(1) Some question the authenticity and genuineness of this passage, saying it was not in the original manuscript. But the vast majority of authorities consider these verses to be genuinely from the hand of Paul.

(2) One viewpoint says that this passage forbids women to evaluate prophetic utterances. But there is nothing in the context to suggest this. Furthermore, it is not clear precisely how prophecies were evaluated—whether an evaluation was made vocally or even whether it was done during a service.

(3) The command for the women to keep silent in church is not absolute; it applies only under certain conditions. Two other commands in this chapter to keep silent are likewise not absolute (vv. 28, 30). The glossolalist is to maintain silence only if an interpreter is not present; a prophesying prophet must be silent only when another prophet must be given an opportunity to speak.

(4) The interpretation of this passage should not be influenced by what Paul says in 1 Timothy 2:12–14, since each passage must be interpreted in the light of the circumstances under which it was written.

(5) It is quite clear that that the women must be silent “if they desire to learn anything” (1 Cor. 14:35, NASB). Any interpretation that misses or ignores this important clue cannot be taken seriously. The 1 Timothy passage deals with women who want to teach; this passage deals with women who want to learn.

(6) We must understand Paul’s instructions in the general context of his wanting harmony and order in a church service. Since Greek women lived more sheltered lives than the men, it would be natural for them to make inquiries about spiritual matters. But, says Paul, those questions should be asked at home.

## Everyday Service

Spiritual gifts perform a vital function in a worship service, but their operation is not restricted to such occasions. It is true that the assembly of believers is the special place of God's presence and that this is the counterpart of God's dwelling among His people Israel.<sup>47</sup> Yet it is remarkable that in passages dealing with the formal, corporate worship of believers, the New Testament avoids using terms which would be reminiscent of Old Testament and Jewish worship and rites.<sup>48</sup> Upon investigation, it is readily apparent that those cultic terms are indeed used in the New Testament, but not in connection with a Christian service of worship.<sup>49</sup>

In Judaism and in paganism there are priests. In the New Testament, all believers are considered to be priests, which automatically rules out a special class within the Church which performs a special cultic service.<sup>50</sup> However, Paul does use this type of cultic language to describe his work in the gospel, which he calls "the priestly duty of proclaiming the gospel of God" and in that connection refers to himself as "a minister [*leitourgos*, that is, "servant"] of Christ Jesus" (Rom. 15:16). He speaks elsewhere of "being poured out like a drink offering on the sacrifice and service [*thusia kai leitourgia*] coming from [the Philippians'] faith" (Phil. 2:17; see 2 Tim. 4:6). He also uses cultic language when he calls their gift of money "an acceptable sacrifice" (Phil. 4:18). Gentile Christians are called upon to be of service (*leitourgia*) to the Jewish Christians in sharing material blessings (Rom. 15:27; see 2 Cor. 9:12; Phil. 2:25).

The other term for service/serve (*latreia/latreuô*) is used by Paul when referring to the ministry of Christians, but not in a formal sense of ceremonial worship (Rom. 1:9; 12:1; Phil. 3:3; compare 2 Tim. 1:3).<sup>51</sup> Like the previous pair of words for service, this pair is not used in a context of a Christian gathering for worship, whereas its Old Testament Hebrew equivalent (*avodah*), when used in connection with God, always signifies cultic or ritual service.<sup>52</sup> We notice also Paul's statement that the self-presentation of believers' bodies to God constitutes a "spiritual act of worship" (Rom. 12:1).

We have seen that in Paul's writings especially there is an abandonment of the cultic, ceremonial aspects of sacrifice. For example, in [Romans 12:1–2](#) Paul has deliberately resorted to cultic language “in order to describe the sanctification of everyday life as the true sacrifice of Christendom.”<sup>53</sup> Yet the idea of a moral spiritualizing of the cultus did not originate with him, for the Old Testament and Judaism also speak of inward as well as material sacrifices.<sup>54</sup>

The two word groups discussed above concern the rendering of service. This concept of service is best expressed by another word group which conveys, even more generally, the idea of service (*diakoneô*, *diakonia*, *diakonos*—“serve,” “service,” “servant”). As distinct from the previous two terms for service, this word group has the special quality of a personal rendering of service—approximating a service of active love.<sup>55</sup> With specific reference to the collection being taken up for the church in Jerusalem, Paul emphasizes that it is not to be regarded merely externally but rather as a true act of love.<sup>56</sup> When he goes to Jerusalem with the gift, he speaks of it in terms of serving (*diakoneô*) the saints ([Rom. 15:25](#); see [2 Cor. 8:19–20](#)). He also regards apostleship as service (*diakonia*).<sup>57</sup>

We have previously noted that certain spiritual gifts are manifested in overt service, such as liberality, giving aid, showing mercy. Consequently, spiritual gifts include not only those demonstrated in corporate worship, but also those expressed in the everyday life of the community. In referring to all gifts as services or ministries (*diakoniai*, [1 Cor. 12:5](#); see also [Rom. 12:7](#)), Paul's essential point is that everyday service is placed on a par with acknowledged spiritual phenomena.<sup>58</sup>

I come, finally, to the relationship between the concepts of service and of upbuilding of the body. Are the two used interchangeably? The building up of the body is the overall purpose of the gifts. The way this is accomplished is through service. The one is the ultimate aim of spiritual gifts; the other, the means of and motivation for accomplishing it.<sup>59</sup>

### **Excursus:**

## Spiritual Gifts and the Fruit of the Spirit

A number of questions are often raised concerning the distinction between spiritual gifts and the fruit of the Spirit. They are sometimes put in propositional form. The following are two of them, together with a brief response.

1. “The greatest gift is love. Why seek any other gift?” But the Bible does not speak of love as a gift, and it is not found in any list of spiritual gifts. However, it is clearly identified as a fruit of the Spirit ([Gal. 5:22](#)).

2. “The fruit are superior to the gifts.” But one does not find this in Scripture. The Scriptures do not pit one against the other. God has ordained that both should be demonstrated in the lives of believers, without placing one in opposition to the other.

### OVERVIEW OF THE FRUIT OF THE SPIRIT

The central passage when discussing spiritual fruit is [Galatians 5:22–23](#), which speaks of the fruit (*karpos*) of the Spirit and then gives a suggested list of nine. The expression “fruit of the Spirit” is best understood to mean that the Holy Spirit is the source of the fruit.

It is especially significant that Jesus, in His last discourse, spoke at length about fruit ([John 15:1–17](#)) and also about the coming of the Holy Spirit ([John 14:16–18, 26; 15:26–27; 16:5–15](#)). It is not accidental that in this farewell discourse Jesus speaks also about love, joy, and peace—the first three fruit mentioned in [Galatians 5:22–23](#). A number of other New Testament passages deal as well with the subject of fruit ([Matt. 7:15–23; 12:33; Luke 6:43, 44; Rom. 6:22, KJV; Eph. 5:9; Phil. 1:11; Heb. 12:11, NASB](#)).

Other terminology related to this concept is found in expressions that speak about being led by the Spirit, walking in the Spirit, and being spiritual. “Those who are led by the Spirit of God are sons of God” ([Rom. 8:14](#); see also [Gal. 5:18](#)). Closely related to this concept are Paul’s words that we are to live, or walk, by or in<sup>60</sup> the Spirit ([Gal. 5:16, 25](#)). In verse 16 the verb translated “live” in the NIV is *peripateô*, which was the common Greek word for the activity of the legs and feet in getting a person from one

place to another. But in the New Testament the word is used also in the figurative sense of conducting or behaving oneself ([Rom. 6:4](#); [Eph. 4:1](#)).

The verb in [Galatians 5:25](#) is *stoicheô*, which is more specialized. The general idea of the word is “to agree with or to follow.” In this verse it means to keep in step with the Spirit, to follow Him, to agree with Him (see also [Acts 21:24](#); [Rom. 4:12](#); [Gal. 6:16](#), NASB; [Phil. 3:16](#)).

The word for “spiritual” (*pneumatikos*) sometimes refers to spiritual gifts, but more generally it has the meaning of Christian maturity ([1 Cor. 2:13, 15](#); [3:1](#); [Gal. 6:1](#)).

All these terms are in the immediate context of the passage on fruit of the Spirit ([Gal. 5:22, 23](#)), indicating they are different ways of expressing the same idea.

#### SIMILARITIES BETWEEN GIFTS AND FRUIT

Both groups have several points in common: (1) Their source is the Holy Spirit. They do not originate with the believer and are possible only by His enabling.

(2) The purpose of both is to edify. The overarching purpose of the gifts is to edify the body of Christ ([1 Cor. 12:7](#); [14:26](#)). Likewise, the purpose of spiritual fruit, epitomized by love, is to edify ([1 Cor. 8:1](#)).

(3) Both works of the Spirit are perfectible. In other words, the believer does not receive them in finished form. The thrust of 1 Corinthians 14 is instructional. Paul nowhere questions the genuineness of the gifts claimed by the Corinthians; yet he insists that the gifts need to be developed so as to edify the congregation. Similarly, spiritual fruit must be developed; they must be brought to a state of maturity. This is the thought behind the concepts of Christian maturity and growth—the continuing transformation of the Christian into the image of Christ ([2 Cor. 3:18](#)).

#### DISTINCTIONS BETWEEN GIFTS AND FRUIT

(1) As to their nature, the fruit are the result of the indwelling Spirit; the gifts, the result of the empowering Spirit. Fruit are ethical in nature, whereas gifts are charismatic in nature.

(2) There is a distinction with respect to the obligation of Christians in appropriating the two. *All* Christians are required to demonstrate *all* the

fruit of the Spirit. But God does not require all Christians to have *all* the gifts. The requirement is that of receptivity and earnest desire (1 Cor. 12:31; 14:1), but the distribution of the gifts is the sovereign work of the Spirit (1 Cor. 12:11).

(3) Believers are *always* required to manifest spiritual fruit, but their manifestation of spiritual gifts is at the bidding of the Spirit.

#### THE DIVINE IDEAL

The Holy Spirit manifests himself in both the gifts He bestows on believers and in the fruit demonstrated by them. Both categories are central to the New Testament teaching on the activity of the Spirit among God's people.

Since both the gifts and the fruit originate with the Spirit, it is wrong to oppose them to each other. The Corinthian Christians were told, "Follow the way of love and eagerly desire spiritual gifts" (1 Cor. 14:1). The two ideas are correlative, but certainly they must be understood in the light of Paul's pointing to "the most excellent way" (12:31). This became necessary because of an abuse of the gifts and not because of any inherent inferiority of the gifts to the fruit of the Spirit.

At Corinth, the gifts were being used in competition instead of in cooperation, for self-gratification rather than for the edification of the congregation. Yet at no time does Paul suggest the gifts are not genuine when manifested in this way. It is the person manifesting the gift, not the gift, that is nothing (1 Cor. 13:1–2). The gift is genuine; the one who exercises it lovelessly may not be. "The most excellent way" is the mediation of the gifts through the fruit of the Spirit, and primarily through love.

Love, as we see in 1 Corinthians 13, is the regulative principle behind spiritual gifts. It is patient and kind; it willingly defers to other gifted members by giving them an opportunity to speak as well (14:30–31). It is not jealous or boastful; it recognizes that the Spirit sovereignly distributes His gifts to whomever He pleases (12:11). Nor does it pride itself in its possession of any gift or gifts (12:21). It is not arrogant or rude; it always considers the welfare of the entire body when expressing itself in the congregation, and is willing to receive correction (14:29–30). It does not

insist on its own way; it submits to duly constituted authority in the church (14:37).

Complementariness, not mutual exclusivity, is the New Testament approach to the gifts and the fruit. Together they serve to edify the church. Related to this is the concept of interpenetration, as discussed in the preceding paragraph. The divine ideal is that *both* the gifts *and* the fruit be manifested among believers. We are not called upon to choose one over the other.

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# Scripture Index

## OLD TESTAMENT

### Genesis

1:2	22, 25, 33, 34, 47, 134n
1:26	34
2:7	34, 113
6:3	22, 35, 134n
10	148
10:5,31	146
11	146
11:1,6–7,9	146
11:6–9	111
41:38	38

### Exodus

3:2–5	140
14:21	138
15:26	233
19:16	137
19:18	138, 138n
28:2–3	36
31:3	38
35:30–35	36
35:31	134n

35:31,34–35 42  
40:34–35 57

### **Leviticus**

16:22 234

### **Numbers**

11 40  
11:16–17 163  
11:16–29 38  
11:25–26 39, 134  
11:26–29 39  
11:29 97, 135, 171, 197  
22:28–30 40  
24:2 37  
24:2–3 134  
27:18 38  
27:18–20 163

### **Deuteronomy**

4:2 85  
5:4 138  
6:1–2 85  
6:6–9 85  
11:13 253n  
12:32 85  
13:2–6 249  
18:21–22 249  
18:22 249  
25:4 84

27:14–26	243n
27:26	73
28	233
28:59,61	233
34:9	163

## **Judges**

3:10	36
6:34	36, 37
11:29	36
13:25	35
14:6	35, 36
14:19	35, 36, 37
15:14	37, 138
15:14–15	36
15:14–16	35
16:20	35

## **1 Samuel**

10:1,6	38
10:5–6	226
10:5–7	226
10:5–10	40
10:6	40
10:6,10	134
10:10	37, 163
10:10–11	226
16:13	38, 38
16:13–14	163
16:14	35

19:20–21	134
19:20–24	40, 226
19:24	40n

## **2 Samuel**

7:5,13	59n
22:16	138
23:2	81
24:11–12	81

## **1 Kings**

8:10–11	57
18:12	37
18:28–29	226
19:11	138n
22:19–23	246n

## **2 Kings**

2:8,14	163
2:9,15	163
2:11	37
2:16	37
7:1	81
9:11	226n

## **1 Chronicles**

12:18	37
16:36	243n
22:6	59n
25:1	141

## **2 Chronicles**

5:13–14	57
7:1–2	57
24:20	33, 37

## **Nehemiah**

5:13	243n
8:6	243n

## **Job**

4:21	113
26:13	35
33:4	22, 34, 134n
33:19	233
34:14–15	35
37:10	138

## **Psalms**

19:1	82
19:7	85
33:6	22
51:11	26, 35, 57
51:16–17	253n
103:3b	233
104:30	34
106:48	243n
119:42,96,140,142,151,160,172	85
139:7	57
139:7–10	25

## Isaiah

4:2–6	139n
6:3	27
7:7	85
7:14	47, 162
11:2	27, 45, 161
11:3–5	45
20:2	40n
28:11	146, 147, 147n, 229
32:15	38, 99, 133, 136
42:1	161
42:1–4	46
44:3	99
44:3–5	136
48:16	24, 46, 161
52:13 to 53:12	236
53	234, 235
53:3	233
53:4	233, 234, 234n, 235
53:5	235
53:11	234
53:12	234
61	162
61:1	37, 161
61:1–2	46
63:10	22
63:10–11	26
66:1–2	58

66:15,18 138n

## **Jeremiah**

1:13 85

5:14 140

23:29 140

## **Ezekiel**

1:4 to 2:8 140

2:2 38, 41

3:12–14 37

3:12,14 41

3:14 41

3:24 41

7:1 41

8:3 37, 41, 134n

11:1 41, 134n

11:1,24 37

11:5 41, 81

11:19–20 136

11:24 41

13:13 138

15:4–8 140

19:12–13 140

21:26 113

22:21 113

36:25–27 72, 96, 133

36:26 96

36:26–27 43, 136

36:27 96

37:1	41
37:1–14	136
37:9	113, 138
37:9–14	138
39:29	38, 136
43:5	37, 41

## **Daniel**

4:8–9	38
4:8–9,18	42
5:11,14	38
5:12	42
5:14	42

## **Hosea**

6:6	253n
-----	------

## **Joel**

2:28	96, 148
2:28–29	38, 43, 96, 99, 110, 133, 135, 171
2:28–32	136, 137

## **Micah**

1:8	40n
3:8	38, 42
5:12	141

## **Zechariah**

4:2–6	138
-------	-----

4:6 36  
12:10 99, 136

**Malachi**

2:15 33

**NEW TESTAMENT**

**Matthew**

1:18 47, 133  
1:18–20 162  
1:18,20 133  
1:20 47  
3:11 100, 101, 138  
3:11–12 138  
3:13–17 134  
3:16 46  
4:1 49, 77  
4:1–11 68  
4:16 58n  
4:16–21 176  
4:23 234  
5:18 85  
5:48 75n  
6:30 219  
7:15–20 248  
7:15–23 255  
8 235  
8:16–17 234  
8:17 234  
8:26 219

9:35	234
10:8	169
10:16	47
10:17–20	175
10:20	137
10:41	209
12:17–21	46
12:22–30	50
12:28	50, 162
12:32	22
12:33	255
14:31	219
16:8	219
17:20	219
19:21	75n
21:21	219
24:11,24	248
25:15	195
25:39	234
28:19	24

## **Mark**

1:8	100, 101
1:9–11	134
1:12	49
1:12–13	68
1:32–34	220
2:5–7	50n
3:22–30	22
5:41	146

9:23	219
10:45	189
11:22–24	219
12:32	22
13:9–11	175
13:11	77
15:34	146
16:17	142, 224

## **Luke**

1	97
1 to 4	135, 155
1:15	121, 133
1:15,41,67	100
1:35	47, 99, 133, 162, 165, 221n
1:41	133
1:46	150
1:46–55	133
1:67	133
1:79	58n
2	97
2:11	48
2:25–27	133
2:36	134
2:40	178
3:16	100, 101, 138
3:16–17	138
3:21–22	25, 134
3:22	21, 46, 47, 48, 99, 162
4:1	49, 162, 177

4:1–13	68
4:14	50, 77 162, 165
4:16–19	134
4:16–21	176
4:16–22	46
4:16–30	110
4:21	46
4:28	178
5:15	234
5:26	178
6:11	178
6:43,44	255
7:21	234
9:51–56	120n
10:7	84
10:9,17	169
10:20	111
10:37	219
11:8	173
11:9	173
11:11–12	222n
11:13	131, 132, 136, 173
12:10	22
12:11–12	175, 223
12:12	22, 136
12:28	219
12:49–50	139n
20:20–26	222n
21:35	58n
23:46	51n
24:27	146

24:49 21, 58n, 98, 101, 115, 134,  
136, 221n  
24:53 58, 173

## **John**

1:14 57  
1:29,36 47  
1:32 46  
1:32–33 52  
1:33 48, 100, 101, 162  
1:41 48  
2:19 58  
2:25 212  
3:3 86  
3:3–6 98  
3:5 22, 25, 70, 71, 96  
3:5–6 70  
3:6 70n  
3:8 21, 70, 115, 138  
3:34 48, 162  
4 120n  
4:14 50  
4:18–19 212  
4:23–24 25, 27, 72  
6:64 212  
7:37–39 70  
7:38–39 21  
7:39 115, 129  
8:44 71  
10:11,14,16 214

10:35	85
11:1–3,6	234
13:11	212
14 to 16	114, 137
14:12	50
14:16–18,26	255
14:16	23
14:17	98
14:18	23
14:26	22, 23, 53, 54, 76, 84n, 86
15:1–7	255
15:25	254
15:26	22, 23, 52, 53, 54, 84n
15:26–27	84n, 255
16:5–15	255
16:7	23, 52, 54
16:8	22, 68
16:9	68
16:9–11	68n
16:10	68
16:11	68
16:12–15	84n
16:13	22, 26, 53, 54, 76, 84n, 86
16:13–14	24, 52, 53, 84n
16:19	212
16:23	27
17:5	114, 114n
17:19	74
19:30	51n
20:19	52
20:19–23	53, 113

20:21	114
20:21–23	112
20:22	53, 112, 112n, 113, 114n
20:23	114
21:7	40n
21:15–18	214

## Acts

1 and 2	137
1:1,8	155n
1:4	99, 136, 137
1:4–5,8	134
1:4–10	115
1:5	98, 101, 102, 137, 151, 175
1:8	21, 50, 61, 87, 95, 98, 99, 101, 109, 114, 137, 140, 148, 164, 221n
1:8,22	164
1:13	58
1:14	62
1:15	124n
1:16	83, 84
1:17, 25	254n 295, 96, 97, 110, 111, 112, 115, 136, 137, 147, 148, 150, 152, 154, 167
2:1	58, 62
2:1–4	109, 110, 137
2:1–21	136
2:2	21, 58n, 114, 138
2:2–3	158
2:3	21, 140

2:4	97, 98, 100, 114, 121, 122, 128, 137, 141, 142, 143, 147, 148, 152, 155, 156, 165, 172, 175, 226
2:4,15	240
2:6,8,11	143
2:11	148, 150, 168, 173, 230, 237
2:14	61, 141, 226
2:14–29	110
2:14–39	168
2:16–18	197
2:16–21	97, 110, 148
2:17	137, 148
2:17–21	137
2:17–18	99
2:18	149
2:19	140
2:22	221
2:28	178
2:31	175
2:32	164
2:33	52, 110, 134, 137, 164
2:33,39	99
2:37	61, 69
2:38	99, 108, 126, 131, 137
2:39	171
2:41	61, 67, 117, 119, 124n
2:43	165
2:46	58, 62, 219
2:47	61
3:1	58

3:1–10	165, 220
3:6	169
3:9	175, 221
3:10	178
3:15	164
4:8	77, 175, 223
4:8–12	223
4:8–13	165
4:13	77
4:24	62
4:25	83, 84
4:26	176
4:27	50, 155n
4:29	175
4:36	146
5	224
5:1–9	232
5:1–10	169
5:1–11	26, 166
5:3	22, 178, 212
5:3–4	165
5:3,9	166
5:4	26
5:9	22
5:15–16	165
5:16	166
5:17	178
5:19	166
5:32	53, 164
5:41	219
6:3	177

6:3,5	166
6:5	177
6:6	118
6:8	165, 169, 177
7:30	140
7:44	57n
7:47	59n
7:48	58
7:51	22, 67
7:55	177
8	95, 119, 151, 174
8:4–8	209
8:5	119
8:5–7	221
8:6	119
8:6–8	165
8:7	166, 169
8:9	38
8:12	117, 119, 155n
8:14	117, 119
8:14–20	109, 115, 151
8:15	122, 151
8:15–16	116
8:15,17,19	126
8:15–20	99
8:16	99, 116, 122, 151
8:17	118, 120, 122, 151
8:18	151
8:19	122, 151
8:20	99, 122, 131

8:29	22
8:39	22
8:39–40	37, 166
8:40	122
9	151, 174
9:1–8	120
9:2	155n
9:10	124
9:10,36	123
9:17	95, 100, 109, 118, 120, 122, 153, 167
9:25	123
9:31	166
9:33–35	165
9:36	178
9:36–42	166
10	95, 147n, 150, 152, 166
10:19	22
10:34–44	142
10:37–38	122
10:38	21, 50, 68, 134, 162, 165, 176, 221n
10:39,41	164
10:43	121
10:44	99, 122
10:44–48	109, 121, 149
10:45	99, 122, 131
10:46	128, 142, 150, 152, 155, 156, 158, 165, 173, 230, 237
10:47	99, 126
11	150

11:1	117, 119
11:15	99, 142
11:16	98, 101, 122, 151
11:17	99, 121, 122, 131, 149
11:23	231n
11:24	177
11:24,28	166
11:27–28	165, 209
11:28	211n
11:29–30	253n
12:7–10	166
12:23	166
12:25	253
13:1	209, 212
13:1–2	165
13:2	22
13:3	118
13:6–12	232
13:9	175
13:9–11	221
13:9–12	166
13:10	175, 178
13:31	164
13:45	178
13:52	166, 177, 177n, 178
14:3	165
14:8–10	165
14:22	231n
14:23	205
15	76, 150
15:8	99, 149

15:8–9	121
15:12	165
15:25	62
15:28	76, 165, 166, 223, 231n
15:31	231n
15:32	231n
16:1	123, 124
16:6	77
16:6–7	22
16:7	45, 77
16:9–10	166
16:10–17	129
16:14	117
16:16	225
16:16–18	166, 232
16:23–26	166
16:34	117n
16:40	231n
17:11	117
17:11–12	119
17:24	58
18:8	117n
18:11	59n
18:24–28	125
18:25	125
18:26	125
19	77, 95, 96, 147n, 158, 174
19:1	123
19:1–6	167
19:1–7	109, 123, 154

19:2	93, 94, 99, 123, 126, 127, 129, 154
19:5	127
19:6	99, 118, 120, 127, 128, 142, 152, 154, 155, 165
19:7	124
19:8,22	77
19:11–12	165
19:12	234
19:13–16	166
19:17	95, 150
19:28	178
19:29	178
20:1–2	231n
20:5	129
20:5 to 21:18	129
20:9–10	166
20:21	72
20:23	166
20:24	254n
20:28	166, 214
20:35	215
21:4	165
21:4,11	166
21:8	122, 208, 214
21:10	209
21:10–11	211n
21:11	165
21:24	255
22:4	155n
22:4–11	120

22:15	164
22:16	121
22:20	164
26:3	155n
26:12–18	120
26:16	164
26:16–18	121
26:24–25	225
26:25	141
27:1 to 28:16	129
27:11	215n
27:23–25	166
28:3–5	166
28:8	166
28:9	165, 234
28:25	83

## **Romans**

1:3–4	22, 25
1:4	26, 51, 68
1:9	252
1:11	182, 183, 186, 218
1:18	68
1:19–21	82
1:25	252n
2:14–16	82
4:3	15
4:12	255
4:25	68
5:15	185

5:15–16	182, 183, 187
6:3	60, 103
6:4	255
6:22	255
6:23	182, 183, 185
8:4	86
8:5–9	75
8:5–9,13	62
8:9	45, 71, 96, 116, 195
8:9,14–16	38, 96
8:11	22, 25, 51, 78, 79
8:13	75
8:14	77, 255
8:15	71, 79, 154
8:16	72
8:22–23	78
8:23	78, 79, 236
8:26	20, 22, 78, 169, 237, 245
8:27	21
9:4	252n
9:4–5	183
10:9–17	68
11:13	207, 218n, 254n
11:25–26	211n
11:29	182, 183
12:1	59, 252, 253
12:1–2	253
12:2	75
12:3	196, 198, 207, 248
12:3–8	60
12:4–5	190, 192

12:4	192n
12:5	60, 190
12:6	63, 182, 183, 185, 194, 195, 197, 209, 248, 250
12:6–8	169, 181, 184, 186, 189, 201, 202, 202n, 203n, 207, 212, 215n, 217, 218, 231, 232
12:7	212, 213, 217, 254
12:7–8	63
12:8	215, 216, 218
15:4–5	231n
15:15	207
15:16	59n, 72, 252
15:19	25, 165, 221
15:25	254
15:27	252
15:30	22
15:30–31	253n
16:7	207

## **1 Corinthians**

1	222
1:7	182, 183, 195
1:13	62
1:18–21	82
1:30	75
2	222
2:1–5	69
2:4	88, 165, 221n
2:9–10	26
2:9–11	71

2:10–11	21, 26
2:11	82
2:11,15	212
2:13,15	256
2:13,16	83
2:14	71, 86
3:1	62n, 256
3:1–2	86
3:1–4	62
3:3	62n
3:5	195, 218n
3:10	207
3:16	140
3:16–17	55, 56, 191
6:11	74
6:11–12	72
6:19	55, 71, 72, 96, 98, 116, 140
7:7	182, 183
8:1	256
8:1,10	192
8:11–13	193n
9:1	207
9:9	84
9:14	84
9:17	207
10:23	192
11:19	195
11:4–6	250
12	62, 102, 103
12 to 14	142, 146, 182, 183, 184, 185, 241

12:1	182, 185
12:1–11	190
12:3	102, 203, 249
12:4–6	24, 188, 189, 194
12:4–20	192
12:4,9,28,30–31	182, 183
12:4,11	195
12:5	218n, 254
12:7	63, 64, 187, 194, 223, 256
12:7,11,18	195
12:8–10	22, 63, 169, 186, 189, 193, 196, 201, 202, 203, 212, 220, 232, 248
12:9	102, 189, 219, 220, 233
12:9,11,13	192
12:10	189, 209, 221, 243, 246n, 248
12:10,28	142, 145, 227, 241
12:11	22, 63, 185, 186, 188, 188n, 195, 197, 257
12:12–13	192
12:12–27	60, 190
12:12–28	190
12:13	60, 65, 101, 102, 103, 104, 104n, 132, 190, 195
12:14–16	194
12:15–17	192
12:18	63, 192, 197
12:21	63, 257
12:21–24	192
12:26	64
12:27	187, 190, 192

12:28	76, 87, 187, 192, 197, 202, 204, 206, 207, 211, 214, 215
12:28–29	192, 201, 208, 209, 212
12:28–30	63, 159, 169
12:28–31	190
12:29	196, 197
12:29–30	196
12:30	142, 159
12:31	185, 197, 212, 256, 257
13	257
13:1	142, 147, 212
13:1–2	257
13:2	219
13:8	142, 199
13:10	199
14	146, 147, 196, 203, 209, 210, 211, 212, 228, 238, 239, 256
14:1	185, 197, 256, 257
14:1,26	195
14:1,39	212
14:2	147, 168, 228
14:2–3	236n, 238
14:2,4,13	142
14:2,14–15	78, 150
14:3	231, 231n
14:3–5,12,17,26	192
14:3,31	232
14:4	159, 168, 197, 228, 231, 244
14:4–5,12	193
14:5	159, 168, 196, 230, 230n, 242, 244

14:5,13	196, 242
14:5–6,18,23	142
14:5,24,31	209, 245
14:6	211, 237, 239
14:6,26	239
14:12	197, 246n
14:13	230, 230n, 242
14:13–17	237
14:13–19	240
14:14	147, 169
14:14–16	241
14:14,19,26	142
14:15	169, 240
14:16	144, 243
14:16–17	173, 230, 237
14:18	153, 184
14:19	232, 243
14:20	75n
14:21	238
14:21–23	229
14:22	142, 229
14:23	225, 242, 243
14:24	211, 243
14:24–25	26, 69, 211
14:26	192, 211, 239, 240, 256
14:27	242
14:27–28	242
14:28	228, 243
14:28,30	251
14:29	144, 197, 232, 246, 247, 248
14:29b	247

14:29–30	257
14:30	211, 247
14:30–31	257
14:31	197, 232, 245, 246
14:32	241, 245
14:33	74, 245
14:33b–35	250
14:34	250
14:34–35	144, 248n
14:35	251
14:37	185, 258
14:39	197
15:6	207n
15:44	78
15:44–45	51
15:51–52	211n
16:3	219
16:15	218n

## **2 Corinthians**

1:1	207
1:3–11	231
1:11	182, 183, 185
1:21–22	49, 78, 176n
2:17	83
3:6	207, 218n
3:14–18	86
3:17	79, 249
3:18	75, 256
4:1	207, 254n

4:2	83
4:4	86
4:6	71
5:5	78
5:17	71, 72
6:3–4	207, 254n
6:4	218n
6:16	56, 191
7:1	75
8:1–6	253n
8:4	218n
8:19–20	254
8:19,23	219
8:23	207
9:1,12–13	253n
9:12	252
11:8	254n
11:13	207
11:23	218n
12:2	37
12:12	209, 221
13:14	24, 27, 64

## **Galatians**

1:8–9	83, 247
1:15–16	207
3:2,14	154
3:3	73
3:5	181, 220, 221, 221n
3:10	73

3:13	236
3:14	136
3:27	60, 103
4:6	45, 71
4:30	15
5	74n
5:13	74
5:16	255
5:16,25	76, 255
5:16–26	62
5:16 to 6:10	75
5:17	72
5:18	255
5:19–21	75
5:22	79, 254
5:22–23	75, 76, 187, 255, 256
5:25	255
6:1	76, 256
6:1–10	76
6:6	212
6:15	71, 72
6:16	255

## **Ephesians**

1:1,18	74
1:13	99, 136
1:13–14	78
1:14	78, 79
2:1	67
2:1–2	71

2:2	71
2:8–10	73
2:13,17	171
2:18	27, 59, 72
2:20	208, 209
2:21–22	56, 140
3:4–5	208
3:5	209
3:5–6	209
3:7	218n
4:1	255
4:2	62
4:3–4	61
4:3–13	192
4:4	192
4:4–6	24, 132, 190
4:4–13	60
4:5	132
4:7–8	187
4:7–11	189
4:7–8,11	197
4:7,11	195
4:8,10–12	63
4:11	76, 87, 169, 187, 201, 202, 204, 208, 209, 212, 213, 214, 232
4:13	75n
4:28	183n
4:30	22, 78
5:9	255
5:18	100, 174n, 176, 177, 177n, 240

5:19	240
5:19–21	176
6:11–18	49
6:17–18	49
6:18	78, 169
6:21	218n

## **Philippians**

1:1	74, 205, 215
1:4,18	219
1:11	255
2:1	64, 231
2:6–7	48
2:13	221n
2:17	252
2:18	219
2:25	207, 219, 252
3:3	25, 27, 72, 252
3:10–14	75
3:16	255
3:20–21	236
3:21	78
4:13	75n
4:18	60, 252

## **Colossians**

1:2	74
1:25	207
2:2	231
3:1–2	71

3:16	177, 240
4:8	231
4:12	75n
4:14	129

## **1 Thessalonians**

1:5	88, 165, 221n
2:3–4,13	83
2:8	183n, 218
2:12	231n
3:2	231n
4:1	231n
4:3	73
5:11	193n, 231, 231n
5:12	215, 216
5:16	219
5:19–21	181
5:20–21	248

## **2 Thessalonians**

2:9	221
2:13–14	72
2:17	231n

## **1 Timothy**

1:12	254n
2:5	59
2:7	212
2:12–14	251
3:1	203n

3:1–13	205
3:2	212
3:4,5	215
3:16	51, 68
4:1	26, 77, 248
4:14	118, 177, 182, 184
5:17	212, 215, 216
5:18	84
6:2	215

## **2 Timothy**

1:3	252
1:6	118, 177, 182, 184
1:7	221n
1:11	212
3:16	82
3:16–17	82
4:5	208, 214
4:6	252
4:11	129

## **Titus**

1:5–9	205
3:5	22, 25, 70, 96, 98
3:8	216

## **Philemon**

24	129
----	-----

## **Hebrews**

29n
-----

1:14	
2:3–4	50
2:4	22, 25, 188, 188n, 195, 221
3:7	83
5:11–14	86
6:4	65, 69, 70
8:2,5	57n
9:2–3,6,8,11,21	57n
9:8	83
9:14	25, 51
10:15	83
10:29	22
12:11	255
13:10	57n
13:15	60
13:16	60
13:20	214

## **James**

1:4	75n
3:1	212
3:2	75n
3:5	248
5:13–16	233
5:14	234

## **1 Peter**

1:2	73
1:10–11	83
1:11	22

1:18–20	235n
2:5	56, 59
2:5,9	252n
2:9	59
2:24	235
2:25	214
3:18	51
4:10	182, 184, 195
4:10–11	205
5:2	214

## **2 Peter**

1:4	70
1:21	82, 134
3:15–16	83, 83n
3:18	75

## **1 John**

2:1	23
2:20	49
2:20–21	212
2:20,27	176n
2:27	22, 49, 87
3:2	78, 199
3:24	72
4:1–3	248, 249
4:2	250

## **Jude**

20	78, 168
----	---------

## Revelation

1:4	27, 45
1:6	59, 252n
1:10	77
2:7	22
3:1	27, 45
4:5	21, 27, 45, 138
4:8	27
5:6	27, 45
5:10	59, 252n
5:14	243n
7:12	243n
13:8	235
14:6	58n
15:5	57n
17:8	235n
18:17	215n
18:20	209
19:10	77
20:6	59, 252n

## Subject Index

Abba, [71](#)  
Abraham, [140](#)  
Adam, [113](#)  
Administrations, gift of, [215](#)  
Adoption, [71](#)  
Age of the Messiah, [148](#)  
Age of the Spirit, [96](#), [134](#)  
Ananias (and Sapphira), [22](#), [26](#), [169](#), [178](#), [224](#), [232](#)  
Ananias (of Damascus), [118n](#), [120–21](#), [123](#), [153](#)  
Angels, [26](#), [29](#)  
Animism, [245–46](#)  
Anointing, purpose of, [48](#)  
Antinomianism, [74](#)  
Antioch, [209](#), [231n](#)  
Apocrypha, [43](#)  
Apollo, priestess of, [225](#)  
Apollos, [125](#)  
Apostles, [63](#), [207–9](#), [247](#), [250](#)  
Apostles' Creed, [28–29](#)  
Aquila, [125](#)  
Aramaic language, [148](#)  
Arianism, [29–30](#)  
Arius, [29](#)  
Asia, [77](#)

Asia Minor, [224](#)  
Assemblies of God, [170](#)  
Assyrians, [146](#), [229](#), [238](#)  
Athanasian Creed, [30](#)  
Athanasius, [30](#)  
Athens, [58](#)  
Atonement, the, healing in, [233](#)  
Augustine, [30](#)  
Authorial intent, [95](#)  
Babel, [111](#)  
Babylonian captivity, [36](#)  
Bacchus, [225](#)  
Balaam, [37](#)  
Baptism, [70n](#)  
    of fire, [139](#)  
    imagery of, [101](#)  
    by immersion, [101](#)  
    in water, [104](#), [116–17](#), [119](#), [128](#), [132](#)  
Baptism in the Holy Spirit.  
    *See* Spirit baptism  
Barnabas, [118](#)  
Berea, [117](#)  
Bezalel, [36](#), [38](#)  
Bible study. *See* Study of the Bible  
Biblical theology, [92](#)  
Birth  
    new, [96](#), [112–15](#), [131](#)  
    of the spirit, [69–70](#)  
    spiritual, [62](#), [67](#)

of water, 69–70

Bishops, 205, 213–15

Bithynia, 77

Blindness, spiritual, 86

Body of Christ, 190–92

Book of Life, 235n

Burning bush, 140

Caesarea, 122–23, 126, 130, 149

Calvin, John, 143

Canon of Scripture, 142, 250

Cessationism, 91–92, 198–200

Chalcedon, Council of, 30

*Charismata*, 182–86

Charismatic, 97

Christ, definition of, 48, 162

Christians

- adopted by God, 71
- diversity among, 195
- equality among, 63–64
- functions of, 62–64
- interdependence of, 63–64, 192
- Jewish, in Jerusalem, 122
- led by the Holy Spirit, 67, 77
- priesthood of, 59
- redemption of, 78
- resurrection of, 78
- as sheep, 214
- as the temple of the Holy Spirit, 56, 72, 140
- transformation of, 78–79

as witnesses, [61](#)

## Church

as a body, [55](#), [60–64](#), [102–3](#), [132](#)

as a bride, [61](#)

divisions in, [62](#)

edification of, [64](#), [213](#), [254](#)

foundation of, [209–10](#)

history of, [208](#)

indwelling of, by the Holy Spirit, [58](#)

leaders of, [203](#)

as a temple, [55–60](#), [140](#), [191](#)

unity of, [61–62](#), [102](#)

Conscience, [82](#)

Constantinople, [30n](#), [31](#)

Council of, [29](#)

Continuationism, [92](#), [199–200](#)

Conversion, [60](#), [96](#), [105](#), [107–8](#), [119](#)

Corinth, [61–62](#), [191](#), [198](#), [219](#)

Corinthians, [88](#), [144](#), [158](#), [170](#), [182](#), [197](#), [222](#)

divisions among, [191](#)

errors of, [185](#), [204](#), [229](#), [257](#)

spiritual gifts of, [256](#)

Cornelius, [50](#)

conversion of, [117](#), [121–23](#), [142](#), [149–51](#)

Spirit baptism of, [121–23](#), [130–31](#), [237](#)

Covenant, new, [96](#), [133](#)

Creation, [26](#), [34](#)

Creeds, [28–32](#)

Crucifixion, [235](#)

Cryptomnesia, [145](#)  
Cultus, [253](#)  
Damascus, [123](#), [130](#)  
Damascus Road, [119–21](#)  
David, [25](#), [35](#), [38](#), [40](#), [83–84](#)  
Deacons, [205](#), [215](#), [218](#)  
Dead Sea Scrolls, [43–44](#)  
Death, spiritual, [67](#), [71](#)  
Delphi, [225](#)  
Demon possession, [225](#)  
Demons, [221](#), [248](#)  
    *See also* Evil spirits  
Dionysus, [225](#)  
Discernings of spirits. *See*  
    Distinguishings of spirits  
Disciples, [52](#)  
    definition of, [123–24](#)  
    ministry of, [50](#)  
    as recipients of charismatic experiences, [109](#)  
    regeneration of, [112](#)  
    speaking in tongues, [141–42](#)  
Distinguishings of spirits, [232–33](#), [247–50](#)  
Divination, spirit of, [225](#)  
Doctrine, [28](#)  
*Dōma*, [187](#)  
Dorcas, [123](#)  
*Dōrea*, [187](#)  
Dove, [25](#), [47](#)  
Drunkenness, [240](#)

Early Church, 68–69, 76, 93, 109, 181  
Eastern Orthodoxy, 31  
Edification, 192–94, 240  
Eldad, 39  
Elders, 205, 213–16  
Elijah, 37, 41, 163  
Elisha, 41, 163  
Elizabeth, 133  
Elymas, 175, 221, 232  
Ephesians, 118, 154–Demons ExDgesis55, 173-74  
Ephesus, 61, 123–24, 130  
Eternal life, 183  
Evangelism, 95  
Evangelists, 63, 208, 214  
Evil spirits, 25, 26 *See also* Demons  
Exegesis, 92  
Exorcism, 221, 234  
Ezekiel, 37, 41, 72, 120  
Faith, 73, 86, 103, 116, 198  
    as a condition for Spirit baptism, 172  
    gift of, 169  
    in Jesus Christ, 131  
    justification by, 92, 108  
    as a requirement for salvation, 157  
    as a spiritual gift, 219–20  
Fall of man, 85  
False teaching, 28, 49  
Fanaticism, 81  
Fellowship with God, 72

*Filioque* controversy, 31

Fire, 115, 137–41, 158

Flesh

contrasted with Spirit, 70n, 74n, 75

as lower, unsanctified nature, 62

no opportunity for, 74

Forgiveness of sin, 114

Fortune-telling, 225

Fruit of the Holy Spirit, 75–76, 255–56

Galatia, 181, 205

Galatians, 73

Galilee, 50

Gaza Road, 37

Genre, 93

Gentiles, 76, 95, 122, 150, 171, 209

Gideon, 36–37

Gifts, spiritual, 62–64

categorization of, 201

definition of, 184–85

as distinct from the fruit of the Spirit, 254–57

distribution of, 194–98

diversity of, 192

equality among, 202–3

given by Jesus Christ, 187

hierarchy of, 202

of leadership, 206–16

lists of, 169, 201, 248

of power, 219–21

of practical assistance, 217–19

- purpose of, [64](#), [189](#), [192–94](#), [228–30](#), [254](#)
- of revelation, [222–24](#)
- as similar to the fruit of the Spirit, [256](#)
- terminology of, [182–89](#)
- for worship, [224–33](#), [239–42](#)

Giving, as a spiritual gift, [218](#)

Glorification, [78](#)

Gnosticism, [250](#)

God

- glory of, [56–57](#), [71](#)
- holiness of, [140](#)
- omnipresence of, [57](#)
- power of, [50](#), [62](#)
- presence of, [56–57](#), [62](#), [138](#), [140](#), [251–52](#)
- titles of, [235](#)
- works of, [150](#)

Godhead. *See* Trinity

Gospel, spread of, [95](#), [109](#)

Grace, [75](#), [131](#), [184–86](#)

Gregory, Pope, [31](#)

Hands, laying on of, [118–21](#), [127](#), [151](#), [173–76](#)

Healing, [46](#), [119](#), [233–36](#)

Healings, [103](#), [200](#), [220](#), [233–34](#)

Heathenism, [225](#)

Helps, gift of, [215](#)

Heresy, [250](#)

Hermeneutics, [91](#), [108–10](#), [151](#), [154–55](#)

Historical writing, [95](#)

History, [93](#), [108–9](#), [133](#)

Holiness, [73](#), [170–71](#)

Holy Place, [57](#)

Holy Spirit

activities of, [22](#)

agreement of, with Scripture, [81](#)

anointing of Jesus Christ, [131](#)

apportionments of, [187–88](#)

attributes of, [21–22](#), [25–26](#)

as Author of Scripture, [82](#), [84–86](#), [92](#)

baptism *by*, distinguished from baptism *in*, [100–105](#)

bestowed by the Father, [136](#)

blaspheming of, [22–23](#)

bringing glory to Jesus Christ, [24](#), [45–46](#)

confusion of the personhood of, [19–21](#)

convincing of sin, [35](#), [67–68](#)

as the Counselor, [52](#)

as Creator, [25](#), [34–35](#)

deity of, [24–29](#)

effecting salvation, [69–72](#)

emotions of, [22](#)

empowerment of, [36](#), [38](#), [109](#), [114](#), [140](#)

equality of, with the Father and the Son, [27](#)

evangelism of, [61](#), [170](#)

fellowship of, [27](#), [64–65](#)

fillings with, [174–78](#)

as fire, [139](#)

in the form of a dove, [25](#), [47](#)

fruit of, [75–76](#)

fullness of, [114](#)

gift of, [124](#), [152](#)  
gifts of, [22](#), [144](#)  
grammatical gender of, [23–24](#)  
grieving of, [22](#)  
holiness of, [26](#)  
as a hovering bird, [34](#)  
identity of, [19](#)  
immersion in, [98](#), [102](#)  
indwelling Christians, [71–72](#), [96](#), [116](#), [172](#)  
infilling of, [72](#), [97](#), [137–38](#)  
inspiration of, to prophesy, [39–43](#), [134–35](#), [158](#)  
intercession of, [78](#), [169](#), [244–45](#)  
as interpreter of Scripture, [86](#)  
linked with the Messiah, [161–62](#)  
manifestation of, [42](#), [134](#), [187](#)  
mind of, [21–22](#)  
ministry of, [25](#), [36](#), [46](#), [109](#)  
in the Old Testament, [33](#), [38](#)  
omnipresence of, [39](#)  
as the one who distributes spiritual gifts, [195](#)  
personhood of, [19](#), [21–24](#), [28](#)  
poured out, [38](#), [52](#), [96–97](#), [111](#), [118](#), [134](#), [136–37](#), [148](#), [150](#), [156](#)  
power of, [21](#), [49–50](#), [61](#), [87–88](#), [164–66](#), [170](#)  
praise of, [27](#)  
prayer to, [27–28](#)  
promised by Jesus Christ, [114–15](#)  
regenerating work of, [115](#), [122](#), [124](#), [128](#), [176n](#)  
relation of, to the Father and the Son, [53–54](#)  
resisting, [22](#)

and the resurrection of Jesus, [51–52](#)  
as a revealer, [26](#), [212](#)  
sent by God, [24](#), [46](#), [52](#), [164](#)  
as the Source of spiritual gifts, [202](#)  
sovereignty of, [39](#), [205](#)  
as streams of living water, [129](#)  
as the Sustainer, [35](#), [72](#)  
sword of, [49](#)  
symbols of, [21](#), [38](#), [70](#), [140](#)  
as a teacher, [49](#), [76](#), [136](#)  
uniting the Church, [61](#)  
and the virgin birth, [47](#)  
volition of, [22](#)  
walking in, [255](#)  
wisdom of, [166](#)  
witness of, [53](#), [72](#)  
and the Word of God, [81](#)  
works of, [109](#), [116](#), [134](#)

*See also* [Titles of the Holy Spirit](#)

Humanity, fallen nature of, [82](#)

Humility, [170](#)

Hypostatic union, [48n](#), [94–95](#)

Idols, [56](#)

Illnesses, [232–35](#)

Illumination, [86–87](#)

Immanuel, [47](#)

Individualism, [81](#)

Inheritance, spiritual, [78](#)

Initial evidence, doctrine of, [157–60](#)

Inspiration, [82–85](#)

Interpretation of tongues, [146](#), [168](#), [196](#), [227–30](#), [242–44](#)

Intertestamental writings, [42–44](#)

Isaiah, [58](#), [83](#)

Israel, [133](#), [229](#)

Israelites, [146](#)

James, [93](#)

Jehoiada, [37](#)

Jephthah, [36](#)

Jerusalem, [58](#), [115–17](#), [119](#), [130](#)

believers in, [123](#)

church leadership in, [121](#), [223](#), [253–54](#)

Jesus Christ

anointed by the Holy Spirit, [46–48](#), [134](#), [162–63](#), [176](#)

ascension of, [58](#), [114–15](#)

attesting to the inerrancy of Scripture, [85](#)

baptism of, [24–25](#), [45–48](#), [97](#), [162](#)

birth of, [47](#), [70](#), [97](#), [131](#), [133](#)

as the Chosen One, [46](#)

coming of, [58](#)

conception of, [28](#), [46](#), [70](#), [133](#), [162](#)

conforming to the image of, [256](#)

death of, [51](#), [69](#), [87](#), [115](#), [234–36](#)

deity of, [25](#), [47–48](#), [92](#)

earthly life of, [46–52](#), [97](#), [122](#), [161–62](#)

empowered by the Holy Spirit, [52](#)

exaltation of, [52](#)

faith in, [117](#), [131](#)

as the first Paraclete, [23](#)

as God's Anointed One, 23  
as God's Servant, 46  
humanity of, 250  
and the Holy Spirit, 45–46, 49, 67  
as the Lamb of God, 47, 235  
as a Mediator, 27, 59  
Millennial reign of, 45–46  
ministry of, 46, 50, 52  
mission of, 48, 134  
nature of, 48, 94–95  
as the One who baptizes in the Holy Spirit, 101, 103, 129, 134, 138  
physical body of, 57–58  
prophecies concerning, 46  
reign of, 59  
rejection of, 68  
resurrection of, 51–52, 68, 71, 87, 114, 164  
Second Coming of, 87  
spiritual body of, 189–92, 230  
teachings of, 173  
temptation of, 49–50, 68, 162  
as the Savior, 72  
as the Word, 108  
works of, 49–50

Jews, 95, 118–20

Joel, 96–97, 110, 120, 134–35, 148–49, 155–56, 171

John the Baptist, 47  
birth of, 97, 133–34  
disciples of, 95–96, 123–25, 129  
ministry of, 121

prophecy of, 101–3, 105, 138–40  
John the Revelator, 27, 61, 86  
Josephus, 182  
Joshua, 163  
Judaism, 43, 252  
Judas, 231n  
Jude, 168  
Judgment, 35, 69  
Kingdom of God, 71, 86, 115, 119, 200  
*Koinōnia*, 64–65  
Lamb of God, 47  
Last days, 148  
Laws, 138  
Leaders, as spiritual gifts, 215–16  
Leadership, 63  
Legalism, 73  
Liberty in Christ, 74  
Lord's Supper, 104–5  
Love, 257  
Luke  
    as a historian, 109–10, 128, 154  
    as a theologian, 128, 135–36  
Luther, Martin, 59  
Lydia, 117  
Macedonians, 29  
Macedonius, 29  
Malachi, 42  
Mary, 47, 133  
Matthew, 42, 162

Maturity, [256](#)  
Medad, [39](#)  
Mediterranean world, [109](#)  
Mercy as a spiritual gift, [218–19](#)  
Messiah, [37](#), [41](#), [48](#), [162](#)  
    *See also* Jesus Christ  
Messianic Age, [41](#), [43](#)  
Micah, [38](#)  
Milk, spiritual, [86](#)  
Millennial reign, [45–46](#)  
Miracles, [119](#), [221](#)  
Missionaries, [164–65](#)  
Modalistic monarchianism, [31–32](#)  
Monotheism, [29n](#)  
Moses, [26](#), [38–39](#), [56–57](#), [96–97](#), [135](#), [163](#)  
Mount Sinai, [138](#)  
Narrative theology, [94](#), [135–36](#), [156](#)  
Nations, [148](#)  
Nature, [82](#)  
Nazareth, [46](#), [50](#), [162](#)  
Nicea, Council of, [29–30](#)  
Nicene Creed, [29–31](#), [35](#)  
Niceno-Constantinopolitan Creed. *See* Nicene Creed  
Nicodemus, [69–70](#)  
Nonsubsequence view of Spirit baptism, [107](#)  
Numbers, symbolism of, [27](#)  
Obedience, [43](#)  
Offerings, [253–54](#)  
Offices, spiritual, [203](#)

Oholiab, [36](#)

Oil, [38](#)

Old Testament, inspiration of, [43](#)

Omnipotence, [25](#)

Omnipresence, [25](#)

Omniscience, [25–26](#)

Othniel, [36](#)

Paganism, [241](#), [245–46](#), [252](#)

Paraclete. *See* [Titles of the Holy Spirit](#)

Passover, Feast of, [115](#)

Pastors, [63](#), [87](#), [213–15](#)

Paul

    anointing of, by the Holy Spirit, [163](#)

    before Festus, [225–26](#)

    calling of, [121](#)

    caught up to the third heaven, [37](#)

    commissioning of, [119](#)

    conversion of, [120–21](#)

    empowering of, by the Holy Spirit, [175](#)

    evangelism of, [164](#)

    led by the Holy Spirit, [77](#)

    ministry of, [118](#), [123–24](#), [127–28](#), [154](#), [165–66](#), [169](#)

    preaching of, [88](#)

    speaking in tongues of, [158](#)

    Spirit baptism of, [37](#), [95](#), [120–23](#), [130](#), [153](#), [158](#)

    teaching of, [181–84](#)

Pentecost, Day of, [52](#), [55](#), [58](#), [65](#), [67](#), [96–97](#), [109](#), [112](#), [115](#), [130](#), [134](#), [137](#),  
[171](#), [173](#), [236](#)

    as fulfillment of prophecy, [155–56](#)

interpretations of, 111  
manifestation of fire on, 140  
as a paradigmatic event, 111  
as a programmatic event, 110–11  
typological significance of, 130  
as a unique event, 110

Pentecost, Feast of, 115, 140

Pentecost, “Johannine,” 112

Pentecost, Samaritan, 115–20, 152, 158

Pentecostalism, 91, 92n

Perfectionism, 74

Personhood, 19n

Peter

empowering of, by the Holy Spirit, 175

    ministry of, 22, 26, 151–52, 165–66, 169, 223–24

    as a missionary to Cornelius, 121

    preaching of, 50, 53, 138, 141–42, 148, 168, 171, 226

Pharisees, 46, 50

Philip, 37, 117, 119, 122

    evangelism of, 151

    ministry of, 209

    miracles of, 169

Philippi, 219

Philippi, church of, 205

Philippians, 60

Philo of Alexandria, 182

Physical transportation by the Holy Spirit, 37

*Pneuma*, grammatical gender of, 20

*Pneumatika*, 185–86

Pneumatomachians, 29

Praise, 59–60, 150

Prayer, 49, 78, 147

Preaching, 210

Pride, 192

Priesthood of believers, 59–60, 193

Priests, 59

Priscilla, 125

Procession, doctrine of, 31

Promise of the Father, 136

Promises of God, 72

Prophecy

- content of, 41

- definition of, 39, 210–11

- fulfillment of, 46, 149

- linked with apostles, 209–10

- purpose of, 211

- regulation of, 245–47

- as a sign, 40, 154–55

- as a spiritual gift, 26, 199, 209, 212, 231–32

Prophets, 63

- activities of, 140

- in the Early Church, 213–14

- literary, 41

- ministry of, 209–10

- pagan, 226

- as spiritual gifts, 209

Protestant Reformation, 59, 109

Purification, 75

Pseudepigrapha, 43  
Qumran, 43–44  
Rebirth, 96  
Redaction criticism, 93, 128, 135  
Redemption, 78  
Regeneration, 69–71, 86  
Renewal, 43  
Repentance, 71, 87, 116, 157  
Restoration of a sinning believer, 76  
Resurrection, spiritual, 71  
Revelation, 82, 210–11  
Roman Catholic Church, 31, 109  
Roman Empire, 30, 115, 170  
Rome, 31, 181  
*Ruach*, 20, 34, 43  
Sabellius, 29n, 31  
Sacrifices, 59–60, 234, 252  
Saints, 74  
Salvation, 50–51, 87  
Salvation history, 110  
Samaria, 117, 119, 123, 126, 130  
    woman of, 212  
Samaritans, 95, 115–20, 151–53, 173–74  
Samson, 35–37  
Samuel, 38, 40–41  
Sanctification, 72–78, 253  
Sanhedrin, 53  
Sapphira, 22, 26, 169, 232  
Satan, 23, 26, 49, 68, 71, 162

- works of, [178](#)
- Saul. *See* Paul
- Saul, King, [35](#), [40](#)
- Scapegoat, [234](#)
- Scripture
  - canon of, [199](#)
  - inerrancy of, [84–85](#)
  - infallibility of, [112](#)
  - inspiration of, [26](#), [82–85](#), [92](#), [94](#)
  - unity of, [92](#)
  - writers of, [84–85](#)
- Second Coming, [87](#)
- Septuagint, [113](#), [141](#), [146](#), [182](#), [195](#), [221](#), [228](#), [234n](#), [252n](#)
- Seraphs, [27](#)
- Service, as a spiritual gift, [217–18](#)
- Seven spirits of God, [27](#)
- Shekinah, [57](#)
- Signs, [39](#), [221](#)
- Silas, [231n](#)
- Simeon, [133](#)
- Simon, [151–53](#)
- Sinai, [167](#)
- Sinful nature. *See* Flesh
- Singing in the Spirit, [240–41](#)
- Sinners, [68](#)
- Solomon, [57](#)
- Speech inspired by the Holy Spirit, [141](#)
- Spirit baptism
  - as analogous to water baptism, [101](#)

distinct from conversion, [107–8](#), [129](#)  
empowering for evangelism, [97](#)  
as a fulfillment of Joel’s prophecy, [135](#)  
of Gentiles, [150](#)  
as a gift, [99](#), [131](#), [170–71](#), [174](#)  
historical precedents of, [95](#)  
initiated by God, [95](#)  
nature of, [100–102](#)  
as outpouring of the Holy Spirit, [99](#)  
Pentecostal view of, [152](#)  
as a promise, [99](#), [136](#)  
purpose of, [164](#)  
subsequent to salvation, [128](#), [130–31](#), [172](#)  
terminology for, [91](#), [98–100](#), [130](#), [136–37](#), [151](#), [154](#), [174–78](#)  
Spirit-filled life, [176–77](#)  
Spirit of Christ. *See* [Titles of the Holy Spirit](#)  
Spirit of God. *See* [Titles of the Holy Spirit](#)  
Spirit of God’s Son. *See* [Titles of the Holy Spirit](#)  
Spirit of grace. *See* [Titles of the Holy Spirit](#)  
Spirit of holiness. *See* [Titles of the Holy Spirit](#)  
Spirit of Jesus. *See* [Titles of the Holy Spirit](#)  
Spirit of the Lord. *See* [Titles of the Holy Spirit](#)  
Spirit of truth. *See* [Titles of the Holy Spirit](#)  
Spiritual warfare, [49](#)  
Stephen, [22](#), [58](#), [67](#), [164](#), [169](#)  
Stones, living, [56](#)  
Study of the Bible, [87](#)  
Subjectivism, [81](#)  
Subsequence view of the Holy Spirit, [107](#), [115–18](#)

Sword of the Spirit. *See* Holy Spirit, sword of

Synagogue, [46](#), [243](#)

Synod of Aachen, [31](#)

Systematic theology, [92](#)

Table of the Nations, [148](#)

Teachers, [63](#), [212–13](#)

Telescopic prophecies, [139](#)

Temple, [57–58](#), [140](#)

Tent of Meeting, [56–57](#)

Tersanctus, [28n](#)

Thanksgiving, [173](#)

Theophany, [137](#), [138n](#)

Thessalonians, [88](#)

Thessalonica, [181](#)

Timothy, [123](#), [177](#), [184](#)

Titles of the Holy Spirit

    Paraclete, [23](#), [52](#), [77](#), [108](#), [137](#)

    Spirit of Christ, [45](#), [71](#), [83](#)

    Spirit of God, [25](#), [45](#)

    Spirit of God's Son, [45](#)

    Spirit of grace, [22](#)

    Spirit of holiness, [26](#)

    Spirit of Jesus, [45](#)

    Spirit of the Lord, [25](#), [45](#)

    Spirit of truth, [24](#)

Tongues (glossolalia)

    as archaic expressions, [145](#)

    at Corinth, [170](#), [185](#), [198](#)

    definition of, [140–41](#)

as distinct from the gift of the Holy Spirit, 159  
for edification, 168–69, 228–30  
as fulfillment of Joel’s prophecy, 148–49  
human or angelic, 226–27  
as initial physical evidence, 150, 152–53, 157–59, 166–69  
as meaningless sounds, 143–44  
as a miracle of hearing, 143  
nature of, 142–49  
in the Old Testament, 167, 226  
at Pentecost, 141–42, 148  
as praise, 173  
praying in, 78, 147, 150, 168–69, 240–41  
private exercise of, 196–97, 237  
as prophecy, 148–49, 155  
in public worship, 237  
purpose of, 167–69, 228–30, 241  
and regeneration, 94  
regulation of, 242–45, 247  
relation of, to prophecy, 149  
as a sign, 229–30  
as speaking in other languages, 145–48  
and Spirit baptism, 135, 150–53, 156–57  
as a spiritual gift, 224–27  
New Testament expressions for, 142  
use of *glossolalia* for, 140–41  
and whom addressed, 147, 236–38  
*See also* Interpretation of tongues; *xenolalia*

Translations, 20–21

Trinity

doctrine of, [19](#), [25](#), [30](#), [82](#), [94](#)  
members of, [189](#)

Trisagion, [28n](#)

Tritheism, [29n](#)

Tropici, [29n](#)

Unity, [192](#)

Upper Room, [58](#)

Virgin Birth, [47](#), [70](#)

Vision, spiritual, [71](#)

Water, [61](#), [70](#), [129](#)

Wind, [70](#), [115](#), [137–41](#), [158](#)

Winnowing, [138](#)

Wisdom of men, [69](#)

Women, silence of, [250–51](#)

Wonders, [221](#)

Word of God, [49](#), [53](#), [57](#), [62](#), [70n](#)

Word of knowledge, [26](#), [222–24](#)

Word of the Lord, [41–42](#)

Word of wisdom, [222–23](#)

Works, [73](#), [76](#)

Worship, [69](#)

*xenolalia*, [147](#)

Zechariah, [37](#), [133](#), [138](#)

# Notes

## Notes and Abbreviations

<sup>1</sup>The Hebrew wrote only the consonants YHWH. Later traditions followed the New Latin JHVH and added vowels from the Hebrew for “Lord” to remind them to read *Lord* instead of the divine name. This was never intended to be read “Jehovah.”

## Chapter 1: The Spirit and the Godhead

<sup>1</sup>The term “personhood” is preferable to the more common term “personality” because the latter term has a variety of meanings. The “-hood” suffix conveys the idea of condition, character, or quality.

<sup>2</sup>It is masculine in a limited number of passages. The Heb. language does not have a neuter gender.

<sup>3</sup>*Ekeinos* rather than the neuter *ekeino*. *Ekeinos*, strictly translated, means “that one,” but it occurs often in place of the masculine personal pronoun *autos*, “he.” Students of Scripture understand, of course, that Jesus would have spoken Aramaic to his disciples. Nevertheless, the only record we have is the inspired Gk. version which, we may assume, correctly conveys Jesus’ thoughts.

<sup>4</sup>Students of Gk. understand that pronominal subjects are not necessary since the appropriate verb ending has the subject “built-in.” When a pronoun is used, it is often for emphasis.

<sup>5</sup>Translations will vary. See treatment in chap. 3, “The Spirit and the Messiah.”

<sup>6</sup>The thought may be: grace which comes from Christ, love which comes from the Father, and fellowship/communion which comes from the Holy Spirit (the Gk. genitive/ablative of source, or the subjective genitive).

<sup>7</sup>The NIV footnote to [Rev. 1:4](#) suggests the alternative reading “sevenfold Spirit.”

<sup>8</sup>Called technically the Trisagion or the Tersanctus—Greek and Latin terms meaning “thrice-holy.”

<sup>9</sup>For example, hymns like “Holy Ghost, with Light Divine” and “Breathe on Me, Breath of God” and choruses like “Come, Holy Spirit” and “Spirit of the Living God.”

<sup>10</sup>Present-day Iznik in northwest Turkey.

<sup>11</sup>Present-day Istanbul.

<sup>12</sup>The Tropici, a local sect in Egypt which predated the Macedonians/Pneumatomachians, also taught that the Spirit was a creature brought into existence out of nothingness and that he was an angel superior to all other angels in rank but, like angels, to be included among the “ministering spirits [angels]” of [Heb. 1:14](#).

<sup>13</sup>It would be unfair to impugn the motives of men like Arius, Macedonius, and Sabellius. They sought to preserve the doctrine of one God; consequently they could not conceive of either the Son or

the Holy Spirit as persons coequal with and of the same nature as the Father which, in their thinking, constituted tritheism. They felt that their theology safeguarded the doctrine of monotheism.

<sup>14</sup>Asian city near Constantinople. Modern-day Kadikoy, a district of Istanbul.

<sup>15</sup>In present-day Germany near the Belgian border, and known also by its French name Aix-la-Chapelle.

<sup>16</sup>Henry Barclay Swete, *The Holy Spirit in the Ancient Church* (1912; reprint, Grand Rapids: Baker Book House, 1966), 347.

<sup>17</sup>*Ibid.*, 349.

<sup>18</sup>J. N. D. Kelly, *Early Christian Doctrines* (New York: Harper & Row, 1958), 263, Kelly's emphasis.

<sup>19</sup>See Gerald Bray, "The Double Procession of the Holy Spirit in Evangelical Theology Today: Do We Still Need it?" *Journal of the Evangelical Theological Society* 41, no. 3 (September 1998): 415–26.

<sup>20</sup>Otto W. Heick, *A History of Christian Thought* (Philadelphia: Fortress Press, 1965), 1:150–51. The teaching of Oneness Pentecostals on the Godhead is strikingly similar to that of Sabellius.

## Chapter 2: The Spirit in the Old Testament

<sup>1</sup>See NASB; NKJV; NRSV footnote.

<sup>2</sup>See monographs such as Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976); Wilf Hildebrandt, *An Old Testament Theology of the Spirit of God* (Peabody, Mass.: Hendrickson Publishers, 1995); Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan Publishing House, 1976). See also excellent and comprehensive articles like William Ross Schoemaker, "The Use of *Ruach* in the Old Testament, and of *Pneuma* in the New Testament: A Lexicographical Study," *Journal of Biblical Literature* 23 (1904): 13–67; M. R. Westall, "The Scope of the Term 'Spirit of God' in the Old Testament," *The Indian Journal of Theology* 26 (January–March 1977): 29–41; Carl Armerding, "The Holy Spirit in the Old Testament: Part I," *Bibliotheca Sacra* 92 (1935): 277–91 and "Part III," 92 (1935): 433–41; R. S. Cripps, "The Holy Spirit in the Old Testament," *Theology* 24 (1932): 272–80; G. Henton Davies, "The Holy Spirit in the Old Testament," *Review and Expositor* 63 (1966): 129–34.

<sup>3</sup>Some versions and commentators prefer the translation "a wind from God" (for example, NRSV; and Westall, "Scope"). While this is lexically possible, other passages clearly associate the Spirit with creation—and its NT counterpart, the new creation.

<sup>4</sup>NKJV reads "Spirit"; some translations read "breath," which is a metaphor for "spirit."

<sup>5</sup>Some understand "Holy Spirit" to mean a person's breath which, coming from God, is holy. David's prayer then would mean, "Do not take my life." In light of other passages which speak clearly about the Lord's withdrawal of His Spirit from a person, this interpretation is inadequate.

<sup>6</sup>In v. 3, NASB and NKJV read "the spirit of wisdom."

<sup>7</sup>For an extended treatment, see Davies, "Holy Spirit in the Old Testament."

<sup>8</sup>With respect to Joseph and Daniel, pagan rulers say that "the spirit of the gods" is in them.

<sup>9</sup>A clarifying note is in order on 1 Sam. 19:24, which says that Saul "also stripped off his clothes, and he too prophesied before Samuel and lay down naked all that day and all that night" (NASB).

The word “naked” means “without outward garments” (NASB marginal note), a meaning borne out by the following passages: [Isa. 20:2](#); [Mic. 1:8](#); see also [John 21:7](#). We note also that Saul was under the overpowering influence of the Spirit for an entire day and night. Very likely, this was a delaying tactic by God, to give David a chance to escape.

<sup>10</sup>See part 1, chap. 6.

<sup>11</sup>See part 2, chap. 7, pp. 96–97.

<sup>12</sup>Extracanonical and rabbinic sources for the points that follow are given in Erik Sjöberg, “*Ruach* in Palestinian Judaism” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley, 9 vols. (Grand Rapids: Wm. B. Eerdmans, 1964–74), 6:375–89. Hereafter referred to as *TDNT*.

<sup>13</sup>These points are extracted from F. F. Bruce, “Holy Spirit in the Qumran Texts,” in *Dead Sea Scrolls Studies* (Leiden, Netherlands: E. J. Brill, 1969), 49–55. Bruce gives appropriate documentation for points 3–9. For a more detailed study, see Alex R. G. Deasley, “The Holy Spirit in the Dead Sea Scrolls,” *Wesleyan Theological Journal* 21 (spring-fall 1986): 45–73.

<sup>14</sup>In this listing, I have used the masculine pronoun when referring to the Holy Spirit, even though the Qumranians did not think of Him in personal terms. In fact, from their standpoint it would even be improper to capitalize the words “holy spirit.”

<sup>15</sup>For the interested reader, in this article Bruce points out parallels between the scrolls and the NT, as well as differences between the two.

### Chapter 3: The Spirit and the Messiah

<sup>1</sup>See the excellent article by John O’Donnell, “In Him and Over Him: The Holy Spirit in the Life of Jesus,” *Gregorianum* 70, no. 1 (1989): 25–45.

<sup>2</sup>A discussion of the “hypostatic union”—that the God-man Jesus Christ has two natures, fully divine and fully human, but that He is one person—is beyond the scope of this chapter.

<sup>3</sup>Yet it is an extreme position to maintain that Jesus, while on earth, performed every one of His works only as a man enabled by the Holy Spirit. Certainly His forgiving of sins ([Mark 2:5–7](#)) was the result of His own inherent deity, without the mediation of the Holy Spirit. The same could be said of “nature” miracles such as the stilling of the tempest and the feeding of the five thousand.

<sup>4</sup>O’Donnell, “In Him” (36), argues that when Jesus on the cross “bowed his head and gave up his spirit” ([John 19:30](#)), the correct understanding is that Jesus gave up the Holy Spirit, with whom He had been endued. A strict translation does allow for the rendering “gave up the S/spirit.” The meaning would then be that Jesus surrendered, or returned, the Holy Spirit to the Father, because He no longer needed the Spirit’s enabling. Luke, however, records Jesus as saying, “ ‘Father, into your hands I commit my spirit’ ” ([23:46](#)). The possessive pronoun *mou* (my) is in the Gk. text. The simplest and surely correct interpretation is that the death of Jesus meant the separation of His body from His human spirit, which He was returning to God.

<sup>5</sup>The phrase “Spirit of holiness” is the Heb. way of saying “Holy Spirit.”

<sup>6</sup>O’Donnell, “In Him,” 38.

<sup>7</sup>The Gk. phrase is *aph’ heautou*, the preposition being a genitive/ablative of source.

<sup>8</sup>Discussion of this passage is given in part 2, chap. 8, pp. 125–130.

## Chapter 4: The Spirit and the Church

<sup>1</sup>The purpose of this chap. is to explore the relationship between the Holy Spirit and the Church. It cannot, for obvious reasons, be a comprehensive discussion of the Church.

<sup>2</sup>Note that v. 9 says, “You [pl.] are ... God’s building.”

<sup>3</sup>The variant reading “you [pl.] are” is unimportant for this discussion.

<sup>4</sup>This is not a biblical term, though the concept is.

<sup>5</sup>The Gk. verb *eskenosen* (*skenoo*) is the verbal form of the nouns *skene/skenos/skenoma* (“tent, booth, lodging”). In most NT passages, *skene* refers to the OT tabernacle or Tent of Meeting ([Acts 7:44](#); [Heb. 8:2, 5](#); [9:2–3, 6, 8, 11, 21](#); [13:10](#); [Rev. 15:5](#)).

<sup>6</sup>The question must be raised, “How could the hearers below distinguish different languages that were being spoken in the Upper Room?”

<sup>7</sup>This viewpoint is not without its difficulties, however. The record says that they were sitting (*kathêmai*—[Acts 2:2](#)). This verb may in a very limited number of places mean “stay, be, live, reside, settle” ([Matt. 4:16](#); [Luke 1:79](#); [21:35](#); [Rev. 14:6](#)), but in the preponderance of occurrences it has the basic meaning of “sit.” The same may be said of this verb’s synonym (*kathizô*), which has the meaning of “settle, stay, live” in two passages ([Luke 24:49](#); [Acts 18:11](#)), with the meaning “sit” predominating elsewhere. However, the word “house” is sometimes used as a synonym for the temple (for example, [2 Sam. 7:5, 13](#); [1 Chron. 22:6](#); [Acts 7:47](#)).

<sup>8</sup>The apostle Paul mentioned a fourth spiritual sacrifice, resulting from the ministry God had given him: The Gentiles who came to Christ through his ministry would become “an offering acceptable to God, sanctified by the Holy Spirit” ([Rom. 15:16](#)).

<sup>9</sup>Other passages, of course, use the Body image for the Church (especially in Col. and elsewhere in Eph.), but our concern here is the link between the Body and the Holy Spirit.

<sup>10</sup>For a discussion of the appropriateness of the translation “by” rather than “in,” see part 2, chap. 7, pp. 100–105.

<sup>11</sup>For a discussion of the term *apophthengomai*, see part 2, chap. 9, pp. 140–143.

<sup>12</sup>NIV has “worldly” for the adjectives *sarkinoi* ([1 Cor. 3:1](#)) and *sarkikoi* (v. 3). NASB reads “men of flesh” (v. 1) and “fleshly” (v. 3). The meaning of both words in these verses is “fleshly, belonging to the realm of the flesh,” according to Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, translated by William F. Arndt and F. Wilbur Gingrich; 2d ed. of translation revised and augmented by F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1979), 742–43. Hereafter referred to as BAGD.

<sup>13</sup>BAGD, 566.

<sup>14</sup>For a further discussion of the body of Christ and spiritual gifts, see part 3.

<sup>15</sup>See part 3 for a treatment of the individual spiritual gifts.

<sup>16</sup>The partitive genitive.

<sup>17</sup>A genitive/ablative of source, or the subjective genitive.

## Chapter 5: The Spirit and the Believer

<sup>1</sup>An unusual interpretation of the Spirit convincing men “ ‘of righteousness’ ” is that it is their self-righteousness of which He convinces them, just as in the preceding phrase the words “ ‘of sin’ ” mean their own sin and in the following phrase the words “ ‘of judgment’ ” mean their own condemnation (see [John 16:9–11](#), NKJV).

<sup>2</sup>I hesitate to use a stronger word such as “analogy” or “paradigm.”

<sup>3</sup>Other significant interpretations understand the water to be (1) baptism; (2) a symbol for the Word of God; (3) the amniotic fluid which surrounds a fetus. My very brief response to each of these alternatives: (1) Given the importance the NT assigns to baptism, one should not dismiss this interpretation out of hand. But neither can one insist on the absolute necessity of baptism for salvation. (2) The Word of God is indispensable for salvation. Yet it is difficult to see why in the words “ ‘water and the Spirit’ ” Jesus would use the first word symbolically and the second literally. He could more easily have said “the Word and the Spirit.” (3) The amniotic fluid does not produce the birth of the child. Furthermore, Jesus contrasts the Spirit with the flesh, not with water ([John 3:6](#)).

Another alternative is to regard “ ‘water and the Spirit’ ” as a hendiadys—“spiritual water.”

<sup>4</sup>See part 2, chap. 8.

<sup>5</sup>The entirety of Gal. 5 highlights the antipathy between the flesh and the Spirit.

<sup>6</sup>This is not to deny that some may have a crisis experience which will have a profound, even cleansing, effect on them. But the Scriptures nowhere suggest that such experiences make one sinlessly perfect.

<sup>7</sup>See, for example, [Matt. 5:48](#); [19:21](#); [1 Cor. 14:20](#); [Eph. 4:13](#); [Col. 4:12](#); [James 1:4](#); [3:2](#).

<sup>8</sup>The word *metamorphoo* (transform) found in both vv. is in the present tense, which indicates a continuing action—“keep on being transformed,” “we are being transformed.”

<sup>9</sup>Additional ways in which the Spirit moves upon individuals to speak in a special way are treated in part 3.

<sup>10</sup>See part 3, chap. 14, pp. 244–45.

<sup>11</sup>I would add other matters such as guidance, empowerment for witness, etc.

<sup>12</sup>W. H. Griffith Thomas, *The Holy Spirit of God*, 4th ed. (Grand Rapids: Wm. B. Eerdmans, 1963), 28–29.

## Chapter 6: The Spirit and the Word

<sup>1</sup>NASB reads, “the rest of the Scriptures” (v. 16).

<sup>2</sup>It is understood that 1 Cor. predates the writing of Luke’s Gospel, but Paul nevertheless cites the saying of Jesus that is recorded in Luke’s Gospel.

<sup>3</sup>Of interest is René Pache’s statement that before Jesus left his disciples, “he did not fail to promise them all the supernatural help they would need for the composition of the New Testament.” He says that in [John 14:26](#); [15:26–27](#); and [16:12–15](#), Jesus specified the different parts of the NT:

*The Gospels*: “ ‘The Holy Spirit ... will remind you of everything I have said to you’ ” ([14:26](#)).

*The Book of Acts*: “ ‘The Spirit of truth ... will testify about me. And you also must testify’ ” ([15:26–27](#)).

*The Epistles*: “ ‘The Spirit of truth ... will guide you into all truth.... He will bring glory to me by taking from what is mine and making it known to you’ ” ([16:13–14](#)). “ ‘The Holy Spirit ... will teach

you all things' ” (14:26).

*Revelation*: “ ‘He will tell you what is yet to come’ ” (16:13).

(René Pache, *The Inspiration and Authority of Scripture* [Chicago: Moody Press, 1969], 90). Not all, of course, will agree with Pache's assertion.

<sup>4</sup>*Ibid.*, 78.

## Chapter 7: Introductory Matters

<sup>1</sup>The term “Spirit baptism” is shorthand for baptism in the Spirit, and is so used in this work.

<sup>2</sup>The history of the doctrine of Spirit baptism, especially in the nineteenth and twentieth centuries, is important and enlightening but its study would take us beyond the purpose of this work.

<sup>3</sup>Scholars within the classical Pentecostal tradition have written well and at length in the area of hermeneutics. Among them are French L. Arrington, Donald A. Johns, Robert P. Menzies, William W. Menzies, Douglas A. Oss, and Roger Stronstad.

<sup>4</sup>For further discussion of narrative theology, see Douglas A. Oss, “A Pentecostal/Charismatic View,” in *Are Miraculous Gifts for Today?* ed. Wayne A. Grudem (Grand Rapids: Zondervan Publishing House, 1996), 260–62; and Donald A. Johns, “Some New Dimensions in the Hermeneutics of Classical Pentecostalism's Doctrine of Initial Evidence,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, Mass.: Hendrickson Publishers, 1991), 153–56.

<sup>5</sup>I recommend for further reading the following articles: M. Max B. Turner, “Spirit Endowment in Luke-Acts: Some Linguistic Considerations,” *Vox Evangelica* 12 (1981): 45–63; and Tak-Ming Cheung, “Understandings of Spirit Baptism,” *Journal of Pentecostal Theology* 8 (1996): 115–28.

<sup>6</sup>I. Howard Marshall, “Significance of Pentecost,” *Scottish Journal of Theology* 8 (April 1996): 115–28. He proceeds to transfer the meaning of this applied metaphor to water baptism, opting for affusion (pouring) as the mode for water baptism. His methodology is questionable. One should not try to explain a metaphor by another metaphor; much less should one transfer the result to something else (water baptism, in this case). The NT never uses the expression “pour out” (Gk. *ekcheo* or *ekchunnomai*) in connection with water baptism. See also his “The Meaning of the Verb ‘To Baptize’,” *The Evangelical Quarterly* 45 (1973): 140.

<sup>7</sup>Turner, “Spirit Endowment,” 49.

<sup>8</sup>Walt Russell, “The Anointing with the Holy Spirit in Luke-Acts,” *Trinity Journal*, n.s., 7, no. 1 (spring 1986): 61.

<sup>9</sup>See Turner's enlightening comments in his “The Concept of Receiving the Spirit in John's Gospel,” *Vox Evangelica* 10 (1977): 26; and “Spirit Endowment,” 59–60.

<sup>10</sup>See chap. 10 for further discussion of these terms.

<sup>11</sup>C. F. D. Moule, *An Idiom-Book of New Testament Greek*, 2d ed. (Cambridge, England: University Press, 1959), 75.

<sup>12</sup>John R. W. Stott says, incorrectly, “The Greek expression is precisely the same in all its seven occurrences.” *The Baptism and Fullness of the Holy Spirit*, 2d ed. (Downers Grove, Ill.: InterVarsity Press, 1976), 40.

<sup>13</sup>E. Michael Green, *I Believe in the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans, 1975), 141; and David Petts, “Baptism of the Spirit in Pauline Thought: A Pentecostal Perspective,” *European*

*Pentecostal Theological Association Bulletin* 7, no. 3 (1988): 93.

<sup>14</sup>Gk. *eis*, “for the purpose of/with a view to”; “with respect to.” Petts, “Baptism of the Spirit,” 93–94.

<sup>15</sup>Turner, “Spirit Endowment,” 52.

<sup>16</sup>Donald A. Johns explains: “To be baptized in the Spirit is the initiation into charismatic ministry that is directed toward the body, the local church, promoting healthy function and unity.” “Some New Dimensions,” 161.

<sup>17</sup>Oss, “Pentecostal/Charismatic View,” 259. Some, however, insist that Paul’s meaning is primary because it is “didactic.” Stott, *Baptism and Fullness*, 15; Anthony A. Hoekema, *Holy Spirit Baptism* (Grand Rapids: Wm B. Eerdmans, 1972), 23–24.

<sup>18</sup>“We were given to drink” is one word in the Gk. text—*epotisthemen*, the aorist indicative of *potizo*. For a discussion of whether the word in [1 Cor. 12:13](#) means “drink” or “water/irrigate,” see E. R. Rogers, “EPOTISTHEMEN Again,” *New Testament Studies* 29 (1983): 141 (prefers “drink”); and G. J. Cuming, “EPOTISTHEMEN (1 Corinthians 12.13),” *New Testament Studies* 27 (1981): 285 (prefers “water/irrigate”).

<sup>19</sup>See Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, Mass.: Hendrickson Publishers, 1984), 98–102.

## Chapter 8: Subsequence and Separability

<sup>1</sup>A leading opponent of the subsequence/separability view is Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, Mass.: Hendrickson Publishers, 1991), 105–19. Robert P. Menzies’s response to Fee is typical of the traditional Pentecostal view: “Coming to Terms with an Evangelical Heritage—Part 1: Pentecostals and the Issue of Subsequence,” *Paraclete* 28, no. 3 (summer 1994): 18–28.

<sup>2</sup>Fee, *Gospel and Spirit*, 115.

<sup>3</sup>James D. G. Dunn, “Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts,” *Journal of Pentecostal Theology* 3 (1993): 5.

<sup>4</sup>Hermann Gunkel, *The Influence of the Holy Spirit*, trans. R. A. Harrisville and P. A. Quanbeck II (Philadelphia: Fortress Press, 1979), 17.

<sup>5</sup>Eduard Schweizer, “*pneuma*, et al.,” in *TDNT*, 6:412.

<sup>6</sup>See I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan Publishing House, 1971).

<sup>7</sup>Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 140.

<sup>8</sup>The term “programmatically” is sometimes used in biblical studies for an event that sets the stage, so to speak, for ensuing events. Marshall’s reference is to Leonhard Goppelt’s *Apostolic and Post-Apostolic Times*, trans. Robert A. Guelich (New York: Harper & Row, 1970), 20–24, in Marshall’s “Significance of Pentecost,” *Scottish Journal of Theology* 30, no. 4 (1977): 365 n. 2.

<sup>9</sup>M. Max B. Turner, “Spirit Endowment in Luke-Acts: Some Linguistic Considerations,” *Vox Evangelica* 12 (1981): 57.

<sup>10</sup>M. Max B. Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1996), 261.

<sup>11</sup>G. W. H. Lampe, *The Seal of the Spirit*, 2d ed. (London: SPCK, 1967), 72.

<sup>12</sup>Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson Publishers, 1984), 61.

<sup>13</sup>See, for example, F. F. Bruce, "Luke's Presentation of the Spirit in Acts," *Criswell Theological Review* 5 (fall 1990): 19.

<sup>14</sup>J. G. Davies, "Pentecost and Glossolalia," *Journal of Theological Studies*, n.s., 3 (1952): 228–29.

<sup>15</sup>Some ancient manuscripts have seventy.

<sup>16</sup>Stott does not hesitate to say that in their case, but in their case alone, "the 120 were regenerate already, and received the baptism of the Spirit only after waiting upon God for ten days." He would not argue for the programmatic or paradigmatic nature of the event. John R. W. Stott, *The Baptism and Fullness of the Holy Spirit*, 2d ed. (Downers Grove, Ill.: InterVarsity Press, 1976), 28–29.

<sup>17</sup>According to Lyon, who holds this view, it is also held by C. K. Barrett, C. H. Dodd, R. H. Fuller, C. F. D. Moule, and Adolph Schlatter. Robert W. Lyon, "John 20:22, Once More," *Asbury Theological Journal* 43 (spring 1988): 75. Bruner says that [John 20:22](#) is equivalent to the Pentecostal experience reported in Acts. Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Wm. B. Eerdmans, 1970), 214.

<sup>18</sup>Harold D. Hunter, *Spirit-Baptism: A Pentecostal Alternative* (Lanham, Md.: University Press of America, 1983), 108–9.

<sup>19</sup>James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press, 1970), 178, 181–82.

<sup>20</sup>George E. Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1993), 325.

<sup>21</sup>M. Max B. Turner, "The Concept of Receiving the Spirit in John's Gospel," *Vox Evangelica* 10 (1977): 33.

<sup>22</sup>Lyon, "John 20:22, Once More," 80.

<sup>23</sup>Turner, "Concept of Receiving," 29.

<sup>24</sup>The Gk. tenses available for commands are the present and the aorist. If Jesus had used the present tense in [John 20:22](#), it would mean, "Keep on receiving the Holy Spirit," as though they had already been receiving him. The alternative had to be the aorist tense.

<sup>25</sup>I am aware that John's Gospel sometimes uses the concept of glory in a twofold sense, one of which relates to the passion of Jesus. But Jesus' prayer in [17:5](#) very unambiguously looks to future fulfillment.

<sup>26</sup>Lyon, "John 20:22, Once More," 79.

<sup>27</sup>I. Howard Marshall, *The Acts of the Apostles* (Grand Rapids: Wm. B. Eerdmans, 1980), 157.

<sup>28</sup>Bruner, *Theology of the Holy Spirit*, 178.

<sup>29</sup>Ernst Haenchen, *The Acts of the Apostles*, trans. Bernard Noble and Gerald Shinn, rev. ed. (Philadelphia: Westminster Press, 1971), 184.

<sup>30</sup>The Gk. construction *pisteuein en* (“believe in”) is used elsewhere in Acts to describe genuine faith in God (16:34; 18:8). Robert P. Menzies, “The Distinctive Character of Luke’s Pneumatology,” *Paraclete* 25, no. 4 (fall 1991): 24.

<sup>31</sup>Dunn, *Baptism in the Holy Spirit*, 55–68; Anthony A. Hoekema, *Holy Spirit Baptism* (Grand Rapids: Wm. B. Eerdmans, 1972), 36–37.

<sup>32</sup>Howard M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit* (Peabody, Mass.: Hendrickson Publishers, 1984), 25–28; Hunter, *Spirit Baptism*, 83–84.

<sup>33</sup>Turner, *Power from on High*, 365.

<sup>34</sup>Stott, *Baptism and Fullness*, 157–58; Lampe, *Seal of the Spirit*, 70; E. Michael Green, *I Believe in the Holy Spirit* (Grand Rapids: Wm. B. Eerdmans, 1975), 168.

<sup>35</sup>The Acts accounts do not justify the Roman Catholic view of confirmation, which is administered by a bishop by the laying on of hands, in order for the Holy Spirit to be imparted in some way. Ananias was not in the “apostolic succession,” yet he laid hands on Saul that he might be filled with the Spirit. For the official Roman Catholic explanation of the rite/sacrament of confirmation, see *Catechism of the Catholic Church* (Liguori, Mo.: Liguori Publications, 1994), 325–33.

<sup>36</sup>Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1994), 212; Lampe, *Seal of the Spirit*, 69–77. M. Max B. Turner does not agree: “ ‘Empowerment for Mission’? The Pneumatology of Luke-Acts: An Appreciation and Critique of James B. Shelton’s *Mighty in Word and Deed* [1991],” *Vox Evangelica* 24 (1994): 116.

<sup>37</sup>Turner, “ ‘Empowerment,’ ” 16.

<sup>38</sup>I suggest, as an area for further study, the connection with this passage of the accounts of the woman of Samaria (John 4) and the journey of Jesus through Samaria (Luke 9:51–56).

<sup>39</sup>Hunter, *Spirit-Baptism*, 86.

<sup>40</sup>French L. Arrington, *The Acts of the Apostles* (Peabody, Mass.: Hendrickson Publishers, 1988), 112–13. In a footnote, however, he does present in a fair way the generally accepted Pentecostal interpretation: that they were saved during or at the end of Peter’s message and received the outpouring of the Spirit immediately after (113 n. 1).

<sup>41</sup>Dunn, *Baptism in the Holy Spirit*, 79; Bruner, *Theology of the Holy Spirit*, 192.

<sup>42</sup>Turner, *Power from on High*, 391 n. 133, Turner’s emphasis.

<sup>43</sup>“More than two but fewer than many” is suggested in BAGD, 899. See 1:15 and 2:41 for other examples. Another authority says that before numerical expressions, the word means “approximately”; see Friedrich Blass and Albert Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961), 236. Hereafter referred to as BDF.

<sup>44</sup>Marshall, *Acts of the Apostles*, 305.

<sup>45</sup>Richard N. Longenecker, *The Acts of the Apostles* (Grand Rapids: Zondervan Publishing House, 1981), 493.

<sup>46</sup>William J. Larkin, Jr., *Acts* (Downers Grove, Ill.: InterVarsity Press, 1995), 272.

<sup>47</sup>Marshall, *Acts of the Apostles*, 305.

<sup>48</sup>James D. G. Dunn, *The Acts of the Apostles* (Valley Forge: Trinity Press International, 1996), 254–55. I will comment shortly on whether it was indeed “complete ignorance of the Spirit” on their part.

<sup>49</sup>Johannes Munck, *The Acts of the Apostles*, rev. William F. Albright and C. S. Mann (Garden City, N. Y.: Doubleday, 1967), 188.

<sup>50</sup>Bruce, “Luke’s Presentation,” 25.

<sup>51</sup>F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary* (Grand Rapids: Wm. B. Eerdmans, 1983), 363.

<sup>52</sup>Arrington, *Acts of the Apostles*, 191. Carson likewise says they are like the pre-Pentecost disciples. *Showing the Spirit*, 148–49.

<sup>53</sup>Green, *I Believe*, 134–35.

<sup>54</sup>Marshall, *Acts of the Apostles*, 306.

<sup>55</sup>Stott, *Baptism and Fullness*, 35.

<sup>56</sup>For example: Dunn, *Acts of the Apostles*, 255; and *Baptism in the Holy Spirit*, 86, 158–59; Bruce, “Luke’s Presentation,” 25; M. Max B. Turner, “The Significance of Receiving the Spirit in Luke-Acts: A Survey of Modern Scholarship,” *Trinity Journal*, n.s., 2 (fall 1981): 131 n. 1.

<sup>57</sup>Bruce, *Acts of the Apostles*, 353.

<sup>58</sup>Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 160–61; Arrington, *Acts of the Apostles*, 191–92; see also Ervin, *Conversion-Initiation*, 52; James B. Shelton, *Mighty in Word and Deed* (Peabody, Mass.: Hendrickson Publishers, 1991), 132.

<sup>59</sup>Horton, *What the Bible Says*, 160–61.

<sup>60</sup>Dunn, “Baptism in the Spirit: A Response,” 23.

<sup>61</sup>Dunn, *Baptism in the Holy Spirit*, 86–87.

<sup>62</sup>H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan Co., 1957), 230; BDF, 174–75; H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: University Press, 1956), 124; Nigel Turner, *Syntax*, vol. 3 of *A Grammar of New Testament Greek*, ed. James Hope Moulton (Edinburgh, Scotland: T. & T. Clark, 1963), 79.

<sup>63</sup>See BDF, 174–75.

<sup>64</sup>Robert P. Menzies, “Luke and the Spirit: A Reply to James Dunn,” *Journal of Pentecostal Theology* 4 (1994): 122–23.

<sup>65</sup>Turner, “Significance of Receiving,” 131 n. 1.

<sup>66</sup>Two non-Pentecostal/charismatic writers of some stature, among others, opt for a subsequent and separable experience of the Spirit, though they do not concede the necessary accompaniment of tongues. See D. Martyn Lloyd-Jones, *The Baptism and Gifts of the Spirit*, ed. Christopher Catherwood (Grand Rapids: Baker Books, 1984); and Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964), 84–87. In addition, Berkhof says that Karl Barth, in *Church Dogmatics*, 4:3, “is aware of a third dimension in pneumatology,” which Barth refers to as “calling” (Berkhof, 90).

<sup>67</sup>Fee, *Gospel and Spirit*, 108–9.

<sup>68</sup>Bruce, “Luke’s Presentation,” 17.

<sup>69</sup>Turner, “Spirit Endowment in Luke-Acts,” 63 n. 68.

<sup>70</sup>See French L. Arrington, “The Indwelling, Baptism, and Infilling with the Holy Spirit: A Differentiation of Terms,” *Pneuma* 3, no. 2 (fall 1981), 3 n. 1, 5 n. 1.

<sup>71</sup>Douglas A. Oss, “A Pentecostal/Charismatic View,” in *Are Miraculous Gifts for Today?* ed. Wayne A. Grudem (Grand Rapids: Zondervan Publishing House, 1996), 255.

## Chapter 9: Initial Physical Evidence

<sup>1</sup>For example, his role in creation ([Gen. 1:2](#)); in striving with men over sin ([Gen. 6:3](#)); in guiding workmen in construction of the tabernacle ([Exod. 35:31](#)); in physically transporting people ([Ezek. 8:3](#); [11:1](#)); in giving life ([Job 33:4](#)); and in what the NT identifies as spiritual gifts, such as prophecy, etc.

<sup>2</sup>James D. G. Dunn, “Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts,” *Journal of Pentecostal Theology* 3 (1993): 22–23.

<sup>3</sup>Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1994), 171.

<sup>4</sup>I. Howard Marshall, “Significance of Pentecost,” *Scottish Journal of Theology* 30, no. 4 (1977): 351.

<sup>5</sup>“Storm and fire are motifs found in Old Testament theophany stories (cf. [1 Kings 19:11](#)). Yahweh ‘descended’ upon Mount Sinai ‘in fire’ ([Exod. 19:18](#)) and Isaiah proclaimed, ‘Behold the Lord shall come like fire ... in the flame of fire.... I come to gather all nations and tongues’ ([Isa. 66:15](#), [18](#), [LXX](#)).” Gerhard A. Krodel, *Acts* (Minneapolis: Augsburg Publishing House, 1986), 75.

<sup>6</sup>M. Max B. Turner, *Power from on High: The Spirit in Israel’s Restoration and Witness in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1996), 274.

<sup>7</sup>Marshall, “Significance of Pentecost,” 366; see also F. F. Bruce, “Luke’s Presentation of the Spirit in Acts,” *Criswell Theological Review* 5 (fall 1990): 19.

<sup>8</sup>This is the basic view of Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 85–86; and, apparently, of Roger Stronstad, who says, “John’s harvest metaphor suggests that this will be both a baptism of blessing ... and of judgment.... Jesus says, ‘I have come to cast fire upon the earth’ ([Luke 12:49–50](#)).” *The Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson Publishers, 1984), 51.

<sup>9</sup>James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press, 1970), 9–10, 13. Turner appeals to [Isaiah 4:2–6](#), which promises the cleansing of Jerusalem “by a spirit of judgment and a spirit of burning.” *Power from on High*, 184.

<sup>10</sup>Menzies, *Empowered for Witness*, 128.

<sup>11</sup>See F. F. Bruce, *The Book of Acts*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 1988), 51.

<sup>12</sup>Stanley M. Horton, *What the Bible Says*, 141; *The Book of Acts* (Springfield, Mo.: Gospel Publishing House, 1981), 31.

<sup>13</sup>Douglas A. Oss, “A Pentecostal/Charismatic View,” in *Are Miraculous Gifts for Today?* ed. Wayne A. Grudem (Grand Rapids: Zondervan Publishing House, 1996), 254 n. 25.

<sup>14</sup>See C. F. D. Moule, *An Idiom-Book of New Testament Greek*, 2d ed. (Cambridge, England: Cambridge University Press, 1959), 181–82; Bruce, *Book of Acts*, 222 n. 13; Richard N.

Longenecker, *The Acts of the Apostles* (Grand Rapids: Zondervan Publishing House, 1981), 395.

<sup>15</sup>BAGD, 391.

<sup>16</sup>George Barton Cutten, *The Psychological Phenomena of Christianity* (New York: Charles Scribner's Sons, 1909), 50. See also F. Godet, *Commentary on St. Paul's First Epistle to the Corinthians*, trans. A. Cusin (Edinburgh, Scotland: T. & T. Clark, 1898), 2:320.

<sup>17</sup>Philip Schaff, *History of the Christian Church*, vol. 1 (New York: Charles Scribner's Sons, 1882), 241. See also Jenny Everts, "Tongues or Languages? Contextual Consistency in the Translation of Acts 2," *Journal of Pentecostal Theology* 4 (1994): 71–80.

<sup>18</sup>M. Max B. Turner, *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today*, rev. ed. (Peabody, Mass.: Hendrickson Publishers, 1998), 222, Turner's emphasis; John Calvin, *Commentary upon the Acts of the Apostles*, ed. Henry Beveridge (Edinburgh, Scotland: Edinburgh Printing Co., 1844), 1:77.

<sup>19</sup>A lengthy discussion of this viewpoint would go beyond the purpose of the present work. The literature, both for and against, is considerable. For a work discounting the similarity between biblical glossolalia and seeming parallels in the Hellenistic world, see C. Forbes, *Prophecy and Inspired Speech in Early Christianity and Its Hellenistic Environment* (Peabody, Mass.: Hendrickson Publishers, 1997).

<sup>20</sup>Alexander Mackie, *The Gift of Tongues* (New York: George H. Doran Co., 1921), 24.

<sup>21</sup>James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster Press, 1975), 243.

<sup>22</sup>See especially Robert H. Gundry's often-cited article in which he attacks the translation found in the New English Bible: " 'Ecstatic Utterance' (N. E. B.)?" *Journal of Theological Studies*, n.s., 17 (1966): 299–307. Gerhard Delling sees a radical disjunction between New Testament glossolalia and Dionysian ecstasy in *Worship in the New Testament*, trans. Percy Scott (Philadelphia: Westminster Press, 1962), 39.

<sup>23</sup>Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 8th ed. (Oxford, England: Clarendon Press, 1897), 312, emphasis in original; BAGD, 162.

<sup>24</sup>Cyril G. Williams, "Glossolalia as a Religious Phenomenon: 'Tongues' at Corinth and Pentecost," *Religion* 5 (spring 1975): 25–26.

<sup>25</sup>For a defense of glossolalia meaning languages, I suggest the following articles by classical Pentecostals: (1) Jon Ruthven, "Is Glossolalia Languages?: A Survey of Biblical Data," *Paraclete* 2, no. 2 (spring 1968): 27–30; (2) William G. MacDonald, "Biblical Glossolalia: Thesis Four," *Paraclete* 27, no. 3 (summer 1993): 32–45.

<sup>26</sup>The matter is not so clear-cut, however. There is no indication in the Acts 10 and 19 accounts of tongues that they were human languages; and Paul gives sufficient indication, especially in citing [Isaiah 28:11](#), of a view that would at least include human languages.

<sup>27</sup>See, for example, Johannes Behm, "glōssa, heteroglōssos," in *TDNT*, 1:726; and F. W. Grosheide, *Commentary on the First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1953), 288–89.

<sup>28</sup>Of interest are extracanonical allusions to "tongues of angels" such as Ethiopic Enoch 40 and The Testament of Job 38 to 40. In the latter passage the three daughters of Job are enabled to speak in the languages of angels. The idea of angelic languages was at least present in first-century Judaism.

<sup>29</sup>The following are representative of this inclusive understanding of the nature of glossolalia: Gordon D. Fee, *God's Empowering Presence* (Peabody, Mass.: Hendrickson Publishers, 1994), 890;

E. E. Ellis, *Interpreter's Dictionary of the Bible Supplementary Volume* (Nashville: Abingdon, 1962), 908b; M. Max B. Turner, *Holy Spirit and Spiritual Gifts*, 229 (“Paul probably thought of tongues-speech as xenolalia and [possibly] heavenly languages.”); Robert Banks and Geoffrey Moon, “Speaking in Tongues: A Survey of the New Testament Evidence,” *The Churchman* 80 (1966): 279.

<sup>30</sup>John R. W. Stott, *The Spirit, the Church, and the World: The Message of Acts* (Downers Grove, Ill.: InterVarsity Press, 1990), 68; see also J. W. Packer, *Acts of the Apostles* (Cambridge, England: University Press, 1973), 27; William Neil, *The Acts of the Apostles* (London: Oliphants, 1973), 73.

<sup>31</sup>Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 140–41; I. Howard Marshall, *The Acts of the Apostles* (Grand Rapids: Wm. B. Eerdmans, 1980), 73; Menzies, *Empowered for Witness*, 186 n. 3.

<sup>32</sup>Carson, *Showing the Spirit*, 147.

<sup>33</sup>James D. G. Dunn, *The Acts of the Apostles* (Valley Forge: Trinity Press International, 1996), 111.

<sup>34</sup>Carson, *Showing the Spirit*, 144.

<sup>35</sup>Ernst Haenchen, *The Acts of the Apostles*, trans. Bernard Noble and Gerald Shinn, rev. ed. (Philadelphia: Westminster Press, 1971), 304.

<sup>36</sup>Bruce, “Luke’s Presentation,” 24.

<sup>37</sup>Neil, *Acts of the Apostles*, 123.

<sup>38</sup>James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster Press, 1975), 189. See also C. K. Barrett, *The Acts of the Apostles* (Edinburgh, Scotland: T. & T. Clark, 1994), 412; Marshall, *Acts of the Apostles*, 158; David J. Williams, *Acts* (Peabody, Mass.: Hendrickson Publishers, 1990), 156.

<sup>39</sup>Krister Stendahl, “Glossolalia—The New Testament Evidence,” in *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976), 113.

<sup>40</sup>Neil, *Acts of the Apostles*, 131.

<sup>41</sup>Turner, *Power from on High*, 392.

<sup>42</sup>The Gk. construction *te ... kai* is common in the Book of Acts. BAGD (807) gives the following as possible translations: “as ... so”; “not only... but also.” Some examples in Acts include [1:1](#), [8](#), [4:27](#); [8:12](#); [9:2](#); [22:4](#); [26:3](#). I am indebted to a former colleague, Dr. Raymond K. Levang, for this observation in his “The Content of an Utterance in Tongues,” *Paraclete* 23, no. 1 (winter 1989).

<sup>43</sup>Carson, *Showing the Spirit*, 150.

<sup>44</sup>Turner, *Power from on High*, 395.

<sup>45</sup>Donald A. Johns, “Some New Directions in the Hermeneutics of Classical Pentecostalism’s Doctrine of Initial Evidence,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, Mass.: Hendrickson Publishers, 1991), 163. The author should be distinguished from his late father, Donald F. Johns, one-time academic dean of Central Bible College in Springfield, Mo.

<sup>46</sup>See, for instance, Larry Hurtado, “Normal, But Not a Norm” in *Initial Evidence*, ed. McGee, 190–210; Turner, *Power from on High*, 447; James B. Shelton, “‘Filled with the Holy Spirit’ and ‘Full of the Holy Spirit’: Lucan Redactional Phrases” in *Faces of Renewal*, ed. Paul Elbert (Peabody, Mass.: Hendrickson Publishers, 1988), 106–7 n. 30.

<sup>47</sup>J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:211.

<sup>48</sup>Oss, "A Pentecostal/Charismatic View," 261.

<sup>49</sup>Menzies, *Empowered for Witness*, 251; "Coming to Terms with an Evangelical Heritage—Part 2: Pentecostals and Evidential Tongues," *Paraclete* 28, no. 4 (fall 1994): 6.

<sup>50</sup>Carson, *Showing the Spirit*, 150.

<sup>51</sup>Dunn, *Jesus and the Spirit*, 189–90.

<sup>52</sup>*Ibid.*, 191.

<sup>53</sup>Carson, *Showing the Spirit*, 142.

<sup>54</sup>Two articles of interest from a classical Pentecostal perspective are found in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan Publishing House, 1988): (1) "Glossolalia," by Russell P. Spittler (335–41); (2) "Initial Evidence, A Biblical Perspective," by Ben C. Aker (455–59).

<sup>55</sup>Menzies, *Empowered for Witness*, 253.

<sup>56</sup>Frank D. Macchia, "The Question of Tongues as Initial Evidence," *Journal of Pentecostal Theology* 2 (1993): 121.

<sup>57</sup>Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Wm. B. Eerdmans, 1970), 77, 85. Additional indications of Spirit-fullness will be covered in the following chapter.

## Chapter 10: Purposes and Results of Spirit Baptism

<sup>1</sup>Representative advocates of this position include Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1994), 174; I. Howard Marshall, "Significance of Pentecost," *Scottish Journal of Theology* 30, no. 4 (1977): 352; G. W. H. Lampe, "The Holy Spirit in the Writings of Saint Luke," in *Studies in the Gospels*, ed. D. E. Nineham (Oxford, England: Blackwell, 1957), 168; J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:169. Dissenters include: M. Max B. Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1996), 188; and Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, Mass.: Hendrickson Publishers, 1991), 109, who will not even allow for analogy.

<sup>2</sup>Walt Russell, "The Anointing with the Holy Spirit in Luke-Acts," *Trinity Journal*, n.s., 7, no. 1 (spring 1986): 49; James B. Shelton, "Reply to James D. G. Dunn's 'Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts,'" *Journal of Pentecostal Theology* 4 (1994): 143.

<sup>3</sup>Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson Publishers, 1984), 51–52. Stronstad cites Charles H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (Missoula, Mont.: Scholars Press, 1974), 16.

<sup>4</sup>Stronstad, *Charismatic Theology*, 21.

<sup>5</sup>*Ibid.*, 77.

<sup>6</sup>In line with this and related comments I have made, I highly recommend the following article: “Baptism in the Holy Spirit, Initial Evidence, and a New Model,” by Gordon L. Anderson in *Paraclete* 27, no. 4 (February 1993): 1–10.

<sup>7</sup>Turner, *Power from on High*, 344, Turner’s emphasis. He adds that “the Spirit is an empowering to serve the church as much as it is to serve its mission to outsiders, even if Luke’s account of the expansion of Christianity inevitably gives more space to the latter” (416).

<sup>8</sup>See Anthony Palma, “The Groanings of Romans 8:26,” *Advance* 31, no. 8 (fall 1995): 46–47.

<sup>9</sup>For a helpful summary, see Williams, *Renewal Theology*, 2:271–306.

<sup>10</sup>See Williams, *Renewal Theology*, 2:271–78, for a treatment of faith as a condition for reception of the Spirit. Bruner misunderstands the position of responsible Pentecostals when he says that Pentecostalism “makes the mastery of what it considers sin to be the condition for the grace of the Holy Spirit.” Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Wm. B. Eerdmans, 1970), 233; see also 249.

<sup>11</sup>Stronstad comments that prayer is not the means for conferring the Spirit, but “is more properly the spiritual environment in which the Spirit is often bestowed.” *Charismatic Theology*, 70.

<sup>12</sup>See Lampe, “Holy Spirit in the Writings,” 169.

<sup>13</sup>Howard M. Ervin represents a decided minority who believe in “One Baptism, One Filling,” the title of the chap. in his *Spirit Baptism: A Biblical Investigation* (Peabody, Mass.: Hendrickson Publishers, 1987), 49–61. An effective rebuttal to his position is given by Larry W. Hurtado, “On Being Filled With the Spirit,” *Paraclete* 4, no. 1 (winter 1970): 29–32. Stronstad concurs in his criticism of Ervin: *Charismatic Theology*, 54.

<sup>14</sup>The same expression is used by many who deny a postconversion experience of Spirit baptism, equating Spirit baptism with the Spirit’s work in regeneration or conversion.

<sup>15</sup>The two expressions occur only in Luke’s writings, with one exception—[Eph. 5:18](#).

<sup>16</sup>Gk. *parresia*, a word often used in connection with bearing witness to Christ, often translated “boldness” or “confidence.”

<sup>17</sup>The verb is used of believers in [2 Cor. 1:21–22](#) and is in the aorist (past) tense. The cognate noun *chrisma* (“anointing”) occurs in [1 John 2:20, 27](#); it is something believers received in the past and which is a present possession. Very likely, Paul and John relate this anointing to the work of the Spirit in regeneration, though some associate it with Spirit baptism. Neither Paul nor John speaks of any additional “anointings.”

<sup>18</sup>Marshall, “Significance of Pentecost,” 355. He says elsewhere it is possible “that a person already filled with the Spirit can receive a fresh filling for a specific task or a continuous filling.” *The Acts of the Apostles* (Grand Rapids: Wm. B. Eerdmans, 1980), 69, 100.

<sup>19</sup>Douglas A. Oss, “A Pentecostal/Charismatic View,” in *Are Miraculous Gifts for Today?* ed. Wayne A. Grudem (Grand Rapids: Zondervan Publishing House, 1996), 243.

<sup>20</sup>Translations often obscure the connection of this last clause with being filled with the Spirit, but its grammatical construction (a participial clause) is parallel to that of the three preceding clauses.

<sup>21</sup>See John R. W. Stott, *The Baptism and Fullness of the Holy Spirit*, 2d ed. (Downers Grove, Ill.: InterVarsity Press, 1976), 54–57.

<sup>22</sup>Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 160.

<sup>23</sup>The verb is in the Gk. imperfect tense, which indicates continuing action. Luke shows a decided preference for *pimplēmi* when it relates to the Holy Spirit, though he does use *plēroō* in Acts 13:52, as does Paul in Eph. 5:18. I do not see any difference in meaning between the two since they both utilize the *ple-* stem.

<sup>24</sup>M. Max B. Turner, “Spirit Endowment in Luke-Acts: Some Linguistic Considerations,” *Vox Evangelica* 12 (1981): 53. He says further that the criterion for assessing if it is appropriate to call someone “full of the Spirit” is “whether the community of Christians *feel the impact of the Spirit through his life*” (55, Turner’s emphasis).

## Chapter 11: General Considerations

<sup>1</sup>Hans Kueng, “The Charismatic Structure of the Church,” in *The Church and Ecumenism*, in *Concilium* (New York: Paulist Press, 1965), 4: 49.

<sup>2</sup>Ernest Best, “Interpretation of Tongues,” *Scottish Journal of Theology* 28, no. 1(1975): 55.

<sup>3</sup>John Koenig, *Charismata: God’s Gifts for God’s People* (Philadelphia: Westminster Press, 1978), 95–96. It should be noted that the author does not identify himself as a Pentecostal or a charismatic.

<sup>4</sup>Eduard Schweizer, “*Pneuma, Pneumatikos* in the New Testament,” in *TDNT*, 6:423.

<sup>5</sup>Even in the case of Philo, there is “the possibility of a Pauline reflection upon Philo’s editor.” See Ziegfried Schatzmann, *A Pauline Theology of Charismata* (Peabody, Mass.: Hendrickson Publishers, 1987), 3. According to Don A. Carson, “There is no textually certain pre-Pauline example.” *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 19 n. 9. See also Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh, Scotland: T. & T. Clark, 1914), 263.

<sup>6</sup>Eduard Schweizer, *Church Order in the New Testament*, trans. Frank Clarke (London: SCM Press, 1961), 99 n. 377. Kueng goes so far as to say it is “a specifically Pauline concept” (*Charismatic Structure*, 58–59).

<sup>7</sup>Ernst Kaesemann, “Ministry and Community in the New Testament,” in *Essays on New Testament Themes*, trans. W. J. Montague (London: SCM Press, 1964), 64.

<sup>8</sup>Koenig, *Charismata*, 14.

<sup>9</sup>See also 1 Thess. 2:8 and Eph. 4:28 for other occurrences of the Gk. verb that involve the idea of sharing.

<sup>10</sup>William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed. (Edinburgh, Scotland: T&T Clark, 1914), 21. Gerhard Delling says that this gift is “undoubtedly primarily teaching” in his *Worship in the New Testament*, trans. Percy Scott (Philadelphia: Westminster Press, 1962), 154.

<sup>11</sup>Schatzmann, *Pauline Theology of Charismata*, 15.

<sup>12</sup>Arthur Carl Piepkorn, “Charisma in the New Testament and the Apostolic Fathers,” *Concordia Theological Monthly* 42 (1971), 378–379.

For a summary of the New Testament uses of the word *charismata*, see Schatzmann, *Pauline Theology of Charismata*, 4.

<sup>13</sup>BAGD, 876.

<sup>14</sup>See Sanday and Headlam, *Romans*, 99; and M. Max B. Turner, *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today*, rev. ed. (Peabody, Mass.: Hendrickson Publishers, 1998), 264.

<sup>15</sup>BDF, sec. 109(2).

<sup>16</sup>Arnold Bittlinger, *Gifts and Graces*, trans. Herbert Klassen (Grand Rapids: Wm. B. Eerdmans, 1967), 20.

<sup>17</sup>Hans Conzelmann, “charisma,” in *TDNT*, 9:403.

<sup>18</sup>Ernst Kaesemann, “Worship and Everyday Life: A Note on Romans 12,” in *New Testament Questions of Today*, trans. W. J. Montague (Philadelphia: Fortress Press, 1969), 192–93.

<sup>19</sup>Hans Conzelmann, *1 Corinthians*, trans. James W. Leitch (Philadelphia: Fortress Press, 1975), 241; see also Schweizer, “Pneuma,” 6:437.

<sup>20</sup>See Johannes Weiss, *Der erste Korintherbrief* (Göttingen, Germany: Vandenhöck & Ruprecht, 1910), 294; see also Kaesemann, “Ministry and Community,” 66.

<sup>21</sup>For sample treatments of this matter, see David L. Baker, “The Interpretation of 1 Corinthians 12–14,” *The Evangelical Quarterly* 46 (October–December 1974): 224–34; D. W. B. Robinson, “Charismata versus Pneumatika: Paul’s Method of Discussion,” *Reformed Theological Review* 31 (1972): 49–55; D. Moody Smith, “Glossolalia and Other Spiritual Gifts in a New Testament Perspective,” *Interpretation* 28 (July 1974): 307–20.

<sup>22</sup>E. Earle Ellis, “Spiritual Gifts in the Pauline Community,” *New Testament Studies* 20 (January 1974), 128–29; see also Robert P. Menzies, “Spirit-Baptism and Spiritual Gifts,” in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, ed. Wonsuk Ma and Robert P. Menzies (Sheffield, England: Sheffield Academic Press, 1997), 57.

<sup>23</sup>Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel (New York: Charles Scribner’s Sons, 1951), 1:156; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Wm. B. Eerdmans, 1998), 554–55.

<sup>24</sup>Any other passages where the phrase “spiritual gift(s)” occurs are an interpretation, not a translation, of the Gk. The reason is that “spiritual” is an adjective and sometimes, in context, a noun must be provided to complete the idea.

<sup>25</sup>Weiss, *Der erste Korintherbrief*, 298; J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:330; James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster Press, 1975), 212.

<sup>26</sup>Bittlinger, *Gifts and Graces*, 24; see also Williams, *Renewal Theology*, 2:330.

<sup>27</sup>The root of the verb in [1 Cor. 12:11](#), *diaroo*, is different from the root of *merismois*, but the meanings are virtually synonymous. In the immediate context of [Heb. 2:4](#), which mentions “signs, wonders, and various miracles,” the rendering “gifts of the Holy Spirit” is understandable, but it is still an interpretation, not a translation.

<sup>28</sup>For example, see Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1987), 161 n. 274; Dunn, *Theology of Paul*, 554.

<sup>29</sup>For example, BAGD; Charles K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 283; and many other commentators.

<sup>30</sup>Kurt Stalder, *Das Werk des Geistes in der Heiligung bei Paulus* (Zurich, Switzerland: EVZ, 1962), 88 n. 15; Ralph P. Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12–15*

(Grand Rapids: Wm. B. Eerdmans, 1984), 11; Carson, *Showing the Spirit*, 34; F. F. Bruce, *1 and 2 Corinthians* (London: Marshall, Morgan & Scott, 1971), 118; Fee, *Corinthians*, 586–87.

<sup>31</sup>Walter J. Bartling, “The Congregation of Christ—a Charismatic Body; an Exegetical Study of 1 Corinthians 12,” *Concordia Theological Monthly* 40 (February 1969): 75.

<sup>32</sup>Klaas Runia, “The Gifts of the Spirit,” *Reformed Theological Review* 29, no. 3 (1970): 84.

<sup>33</sup>David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, Mo.: Gospel Publishing House, 1991), 66.

<sup>34</sup>Anthony D. Palma, “1 Corinthians,” in *Full Life Bible Commentary to the New Testament* (Grand Rapids: Zondervan Publishing House, 1999), 872–73.

<sup>35</sup>Richard C. Ouderluys, “The Purpose of Spiritual Gifts,” *Reformed Review* 28 (spring 1975): 218

<sup>36</sup>See Gordon D. Fee, *God’s Empowering Presence* (Peabody, Mass.: Hendrickson Publishers, 1994), 177 n. 358.

In traditional theology the concept “body of Christ” has been understood in four ways: (1) Jesus’ physical body; (2) Jesus’ spiritual, resurrected body; (3) Jesus’ eucharistic body (in the elements of the Lord’s Supper); and (4) Jesus’ mystical body, the Church. See Michel Bouttier, *Christianity According to Paul*, trans. Frank Clarke (London: SCM Press, 1966), 69 n. 23.

<sup>37</sup>William Barclay, *The Mind of St. Paul* (New York: Harper & Row, 1958), 244.

<sup>38</sup>Bouttier, *Christianity According to Paul*, 61.

<sup>39</sup>Lesslie Newbigin, *The Household of God* (London: SCM Press, 1957), 70.

<sup>40</sup>Paul uses *praxis* (“function”) in [Rom. 12:4](#) with reference to the various members of the body. See BAGD, 697; Dunn, *Theology of Paul*, 554–58.

<sup>41</sup>Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 214.

<sup>42</sup>Ferdinand Hahn, *The Worship of the Early Church* (Philadelphia: Fortress Press, 1973), 68.

<sup>43</sup>Guenther Bornkamm, “On the Understanding of Worship,” in *Early Christian Experience*, trans. Paul L. Hammer (New York: Harper & Row, 1969), 163. See also [1 Thess. 5:11](#) and [1 Cor. 8:11–13](#).

<sup>44</sup>Bittlinger, *Gifts and Graces*, 63.

<sup>45</sup>Dunn, *Jesus and the Spirit*, 264, Dunn’s emphasis.

<sup>46</sup>J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids: Fleming H. Revell, 1984), 83.

<sup>47</sup>Ouderluys, “Purpose of Spiritual Gifts,” 215.

<sup>48</sup>Eduard Schweizer, “The Service of Worship. An Exposition of 1 Corinthians 14,” in *Neotestamentica* (Zurich, Switzerland: Zwingli Verlag, 1963), 337–38. In the felicitous phrase of William D. Davies, “Pneumatic phenomena of whatever kind are to subserve the common weal,” in *Paul and Rabbinic Judaism*, 2d ed. (London: SPCK, 1962), 201. See also Koenig, *Charismata*, 82; and Schatzmann, *Pauline Theology of Charismata*, 70.

<sup>49</sup>Gk. *pros* (“tending towards,” “leading to”). C. F. D. Moule, *An Idiom-Book of New Testament Greek*, 2d ed. (Cambridge, England: Cambridge University Press, 1959), 53.

<sup>50</sup>Conzelmann, *1 Corinthians*, 208.

<sup>51</sup>Weiss, *Der erste Korintherbrief*, 297. Conzelmann gives it the meaning of “assignments” (*1 Corinthians*, 208).

- <sup>52</sup>Robertson and Plummer, *Corinthians*, 262.
- <sup>53</sup>Edmund P. Clowney, "Toward a Biblical Doctrine of the Church," *Westminster Theological Journal* 31, no. 1 (1968): 77.
- <sup>54</sup>Piepkorn, *Charisma*, 379; see also Bultmann, *Theology of the New Testament*, 1:163.
- <sup>55</sup>Hans von Campenhausen, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, trans. J. A. Baker (Stanford: Stanford University Press, 1969), 58 n. 15.
- <sup>56</sup>Kaesemann, "Ministry and Community," 73.
- <sup>57</sup>Schweizer, *Church Order*, 203.
- <sup>58</sup>Barrett, *Corinthians*, 296.
- <sup>59</sup>Kueng, "Charismatic Structure," 56.
- <sup>60</sup>For the English-speaking reader, this translation best captures the meaning of the Gk. text, which requires a negative answer to the questions.
- <sup>61</sup>Bittlinger, *Gifts and Graces*, 100.
- <sup>62</sup>Barrett, *Corinthians*, 329.
- <sup>63</sup>Kaesemann, "Ministry and Community," 73.
- <sup>64</sup>Robertson and Plummer, *Corinthians*, 282.
- <sup>65</sup>Horton, *What the Bible Says*, 219.
- <sup>66</sup>Gordon D. Fee, "Tongues—Least of the Gifts? Some Exegetical Observations on 1 Corinthians 12–14," *Pneuma* 2, no. 2 (fall 1980): 13, Fee's emphasis. See also Schatzmann, *Pauline Theology of Charismata*, 45.
- <sup>67</sup>Robertson and Plummer, *Corinthians*, 268. See also Bultmann's very insightful comments (*Theology of the New Testament*, 1:163).
- <sup>68</sup>John F. Walvoord, "The Holy Spirit and Spiritual Gifts," *Bibliotheca Sacra* 143 (April–June 1986): 110–11.
- <sup>69</sup>*Ibid.*, 111.
- <sup>70</sup>Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today* (Westchester, Ill.: Crossway Books, 1988), 244. By "New Testament prophecy," he means the gift of prophecy as it functioned in the NT Church.
- <sup>71</sup>Turner, *Holy Spirit and Spiritual Gifts*, 293.
- <sup>72</sup>See Jon Ruthven, "On the Cessation of the Charismata: The Protestant Polemic of Benjamin B. Warfield," *Pneuma* 12, no. 1 (spring 1990): 14–31.
- Much has been written from the continuationist viewpoint on this issue. I list some works (including some already cited in this chap.) that are especially helpful:
- Don A. Carson, *Showing the Spirit*, 68–72.
- Gordon D. Fee, *Corinthians*, 644–45, especially n. 23.
- Wayne A. Grudem, *Gift of Prophecy*.
- Grudem, ed., *Are Miraculous Gifts for Today?* (Grand Rapids: Zondervan Publishing House, 1996). A symposium of four views: Cessationist, Open But Cautious, Third Wave, Pentecostal/Charismatic.
- Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles* (Sheffield, England: Sheffield Academic Press, 1993).

## Chapter 12: Individual Gifts—Part 1

<sup>1</sup>For example, James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Wm. B. Eerdmans, 1998), 557–58; Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 209; J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:347.

<sup>2</sup>Hans Conzelmann, *1 Corinthians*, trans. James W. Leitch (Philadelphia: Fortress Press, 1975), 209; Williams, *Renewal Theology*, 2:347.

<sup>3</sup>BDF, sec. 109(2); Eduard Schweizer, “*pneuma, pneumatikos* in the New Testament,” in *TDNT*, 6:315; Herman C. Beyer, “*heteros*,” in *TDNT*, 2:702.

<sup>4</sup>Johannes Weiss, *Der erste Korintherbrief* (Göttingen, Germany: Vandenhöck & Ruprecht, 1910), 299.

<sup>5</sup>Weiss, *Der erste Korintherbrief*, 299; see also Charles K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 286; Eduard Schweizer, *Church Order in the New Testament*, trans. Frank Clarke (London: SCM Press, 1961), 100.

<sup>6</sup>Barrett, *Corinthians*, 286.

<sup>7</sup>Schweizer, *Church Order*, 100. The same would apply also to [Rom. 12:6–8](#).

<sup>8</sup>To be discussed at a later point.

<sup>9</sup>Otto Michel, *Der Brief an die Römer* (Göttingen, Germany: Vandenhöck & Ruprecht, 1966), 298.

<sup>10</sup>Similarly, are we supposed to conclude that “showing mercy” is the least valuable of the gifts listed in [Rom. 12:6–8](#) because this gift appears last?

<sup>11</sup>Schweizer, *Church Order*, 181.

<sup>12</sup>See Schweizer, *Church Order*, 171, for statistical data on these terms. However, the word *episkopê* in [1 Tim. 3:1](#) seems to convey the meaning of office, and is rendered “office of a bishop” (KJV; cf. NRSV) or “office of overseer” (NASB), and “position of a bishop” in NKJV.

<sup>13</sup>Ernst Kaesemann, “Ministry and Community in the New Testament,” in *Essays on New Testament Themes*, trans. W. J. Montague (London: SCM Press, 1964), 64; see also Michel, *Der Brief an die Römer*, 298 n. 2; Hans Kueng, “The Charismatic Structure of the Church,” in *The Church and Ecumenism, in Concilium* (New York: Paulist Press, 1965), 4:57.

<sup>14</sup>Some maintain there was this distinction at the time, though not to such a marked degree as later. See Joseph Brosch, *Charismen und Aemter in der Urkirche* (Bonn, Germany: Peter Hanstein G.m.b.H., 1951), 162.

<sup>15</sup>Leonhard Goppelt, *Apostolic and Post-Apostolic Times*, trans. Robert A. Guelich (London: Adam & Charles Black, 1970), 183.

<sup>16</sup>Barrett, *Corinthians*, 237; see also Klaas Runia, “The Gifts of the Spirit,” *Reformed Theological Review* 29, no. 3 (1970): 84.

<sup>17</sup>Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh, Scotland: T. & T. Clark, 1914), 284, italics in original.

<sup>18</sup>F. J. A. Hort, *The Christian Ecclesia* (London: Macmillan & Co., 1900), 159. Robertson and Plummer (*Corinthians*, 263) express the same sentiment.

<sup>19</sup>Ernst Kaesemann, "Paul and Early Catholicism," in *New Testament Questions of Today*, trans. W. J. Montague (Philadelphia: Fortress Press, 1969), 246.

<sup>20</sup>Richard B. Gaffin, Jr., "The Gifts of the Holy Spirit," *Reformed Theological Review* 51 (January–April 1992): 9; Dunn, *Theology of Paul the Apostle*, 555–56.

<sup>21</sup>Barrett, *Corinthians*, 295.

<sup>22</sup>Rudolf Schnackenburg, "Apostles Before and During Paul's Time," in *Apostolic History and the Gospel*, ed. W. Ward Gasque and Ralph P. Martin (Grand Rapids: Wm. B. Eerdmans, 1970), 299.

<sup>23</sup>Even though the correlative *de* is not used with the second grouping. It is often dropped. See BAGD, 503.

<sup>24</sup>Some translations obscure this distinction by "personalizing" each term in the second group. The NIV mistranslates when it says, "workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues."

<sup>25</sup>Barrett, *Corinthians*, 295.

<sup>26</sup>Schnackenburg, "Apostles," 301.

<sup>27</sup>Hans von Campenhausen, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, trans. J. A. Baker (Stanford: Stanford University Press, 1969), 27.

<sup>28</sup>Schnackenburg, "Apostles," 302.

<sup>29</sup>Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 88.

<sup>30</sup>Schweizer, *Church Order*, 194–97. "The number of eyewitnesses who had seen the Risen Christ ran into hundreds [1 Cor. 15:6]; but the 'apostolic' men of the primitive community had not merely seen him, they had also been constituted by him public witnesses of his resurrection and person" (Campenhausen, *Ecclesiastical Authority*, 23).

<sup>31</sup>Campenhausen, *Ecclesiastical Authority*, 53.

<sup>32</sup>Karl H. Rengstorf, "apostolos," in *TDNT*, 1:432; Campenhausen, *Ecclesiastical Authority*, 22. But not everyone agrees with this connection (see Schnackenburg, "Apostles," 294; Schweizer, *Church Order*, 202).

<sup>33</sup>Barrett, *Corinthians*, 295.

<sup>34</sup>Rengstorf, "apostolos," 1:432.

<sup>35</sup>Arnold Bittlinger, *Gifts and Ministries*, trans. Clara K. Dyck (Grand Rapids: Wm. B. Eerdmans, 1973), 77.

<sup>36</sup>Schweizer, *Church Order*, 200; see also Bittlinger, *Gifts and Ministries*, 63.

<sup>37</sup>Horton, *What the Bible Says*, 266.

<sup>38</sup>"The foundation of the apostles and prophets" is best understood to mean that the apostles and prophets are themselves the foundation (in Gk., the genitive of apposition).

<sup>39</sup>Jean Hering, *The First Epistle of Saint Paul to the Corinthians*, trans. A. W. Heathcote and P. J. Allcock (London: Epworth Press, 1962), 127.

<sup>40</sup>Oscar Cullmann, *Early Christian Worship*, trans. A. Steward Todd and James B. Torrance (London: SCM Press, 1953), 20.

<sup>41</sup>Ernest Best, "Prophets and Preachers," *Scottish Journal of Theology* 12 (June 1959): 150.

<sup>42</sup>R. B. Y. Scott, "Is Preaching Prophecy?" *Canadian Journal of Theology* 1 (April 1955): 150, Scott's emphasis.

<sup>43</sup>F. W. Grosheide, *Commentary on the First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1953), 287.

<sup>44</sup>Cullmann, *Early Christian Worship*, 20.

<sup>45</sup>Grosheide, *Corinthians*, 337. These general conclusions are also shared by Gerhard Friedrich in "Prophets and Prophecies in the New Testament," in *TDNT*, 6:854–55.

<sup>46</sup>"And if a revelation comes to someone who is sitting down, the first speaker should stop." The context deals with the regulation of the gift of prophecy in the assembly.

<sup>47</sup>This is not to deny that there can be predictive prophecy (see [Acts 11:28](#); [21:10–11](#); [Rom. 11:25–26](#); [1 Cor. 15:51–52](#)). However, a predictive element is not in focus in Paul's teaching on the subject.

<sup>48</sup>Eduard Schweizer, "The Service of Worship. An Exposition of 1 Corinthians 14," in *Neotestamentica* (Zurich, Switzerland: Zwingli Verlag, 1963), 340.

<sup>49</sup>Advocates of this view include Arnold Bittlinger, *Gifts and Graces*, trans. Herbert Klassen (Grand Rapids: Wm. B. Eerdmans, 1967), 107; and Jean Hering, *Corinthians*, 152. Opponents include Johannes Weiss, *Der erste Korintherbrief*, 333; and Barrett, *Corinthians*, 326.

<sup>50</sup>According to Karl H. Rengstorf, the common article *tous* in the phrase *tous poimenas kai didaskalous* makes it plain that they are the same, "for the *poimên* [pastor, shepherd] is the one who is responsible for the life of the community, and therefore *didaskain* [to teach] in the widest sense is part of his office" (*TDNT*, 2:158). Others argue to the contrary (for example, Joseph Brosch, *Charismen*, 117; Schweizer, *Church Order* 200 n. 750). See article by Daniel B. Wallace in which he argues that the so-called rule of Granville Sharp does not apply to plural nouns: "Granville Sharp: A Model of Evangelical Scholarship and Social Activism," *Journal of the Evangelical Theological Society* 41, no. 4 (December 1998), 604–12. This may be another example of the imprecision with which some charismatic terminology is used.

<sup>51</sup>Barrett, *Corinthians*, 295; Ziegfried Schatzmann, *A Pauline Theology of Charismata* (Peabody, Mass.: Hendrickson Publishers, 1987); Heinrich Greeven, "Propheten, Lehrer, Vorsteher bei Paulus," *Zeitschrift für die neutestamentliche Wissenschaft* 44 (1952–53): 28.

<sup>52</sup>C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh, Scotland: T. & T. Clark, 1975), 623.

<sup>53</sup>Campanhausen, *Ecclesiastical Authority*, 60.

<sup>54</sup>C. E. B. Cranfield, *A Commentary on Romans 12–13* (Edinburgh, Scotland: Oliver & Boyd, 1965), 29.

<sup>55</sup>Ferdinand Prat, *The Theology of Saint Paul*, trans. John L. Stoddard (London: Burns, Oates & Washbourne, 1957), 1:425; see also John Murray, *The Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans, 1959), 125.

<sup>56</sup>Horton, *What the Bible Says*, 268.

<sup>57</sup>Gerhard Delling, “*antilambanomai, antilêmpsis, sunantilambanomai*,” in *TDNT*, 1:375–76; see also Barrett, *Corinthians*, 295; Hering, *Corinthians*, 133 (“works of charity”).

<sup>58</sup>Delling, “*antilambanomai*,” 1:375. Barrett calls them “gifts of support” and suggests they may be the last three in the [Romans 12:6–8](#) listing (*Corinthians*, 295–96).

<sup>59</sup>This personal noun form is *kubernêtês* ([Acts 27:11](#); [Rev. 18:17](#)).

<sup>60</sup>Hermann W. Beyer, “*kubernêsis*,” in *TDNT*, 4:1036.

<sup>61</sup>Barrett, *Corinthians*, 296; Hering, *Corinthians*, 133; Robertson and Plummer, *Corinthians*, 281.

<sup>62</sup>James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster Press, 1975), 253; Barrett, *Corinthians*, 295–96; Ralph P. Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12–15* (Grand Rapids: Wm. B. Eerdmans, 1984), 33.

<sup>63</sup>BAGD, 707; see also Bo Reicke, “*proïstemi*,” in *TDNT*, 6:702; Michel, *Der Brief an die Romer*, 300.

<sup>64</sup>Charles K. Barrett, *A Commentary on the Epistle to the Romans* (London: Adam & Charles Black, 1962), 239.

<sup>65</sup>Greeven, “Propheten,” 32 n. 74. Cranfield (*Epistle to the Romans*, 626–27) suggests the possibility that this person is “the administrator in charge of the charitable work of the congregation” or that he is perhaps “the person, who by virtue of his social status was in a position to be, on behalf of the church, a friend and protector for those members of the community who were not in a position to defend themselves (e.g. the widows, orphans, slaves, strangers).” Michel thinks in a similar vein (*Der Brief an die Romer*, 300).

<sup>66</sup>Dunn, *Jesus and the Spirit*, 250–51; Schatzmann, *Pauline Theology of Charismata*, 27.

<sup>67</sup>Reicke, “*proïstemi*,” 6:701.

## Chapter 13: Individual Gifts—Part 2

<sup>1</sup>In the previous chap. 12 under the subheading “He Who Leads,” note that one meaning of the verb *proïstemi* is “to be concerned about, care for, give aid.”

<sup>2</sup>A more detailed treatment of the general concept of *diakonia* will be given in the next chap.

<sup>3</sup>C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh, Scotland: T. & T. Clark, 1975), 622; see also Charles K. Barrett, *A Commentary on the Epistle to the Romans* (London: Adam & Charles Black, 1962), 238; Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield, Mo.: Gospel Publishing House, 1976), 280. Eduard Schweizer suggests the possibility that the deacons were originally the bishops’ servants (*Church Order in the New Testament*, trans. Frank Clarke [London: SCM Press, 1961], 199).

<sup>4</sup>See [Rom. 11:13](#); [1 Cor. 3:5](#); [12:5](#); [16:15](#); [2 Cor. 3:6](#); [6:4](#); [8:4](#); [11:23](#); [Eph. 3:7](#); [6:21](#).

<sup>5</sup>Ziegfried Schatzmann, *A Pauline Theology of Charismata* (Peabody, Mass.: Hendrickson Publishers, 1987), 23; John Murray, *The Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans, 1959), 124; Barrett, *Romans*, 238; Hermann W. Beyer, “*diakoneo, diakonia, diakonos*,” in *TDNT*, 2:87–88.

<sup>6</sup>Cranfield, *Epistle to the Romans*, 623.

<sup>7</sup>Otto Michel, *Der Brief an die Römer* (Göttingen, Germany: Vandenhöck & Ruprecht, 1966), 299.

- <sup>8</sup>The meaning of the word *haplotês* in BAGD, 86.
- <sup>9</sup>Cranfield, *Epistle to the Romans*, 627; Stanley M. Horton, *What the Bible Says*, 281.
- <sup>10</sup>William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed. (Edinburgh, Scotland: T. & T. Clark, 1914), 358.
- <sup>11</sup>Joseph Brosch, *Charismen und Aemter in der Urkirche* (Bonn, Germany: P. Hanstein G.m.b.H., 1951), 50–51.
- <sup>12</sup>Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh, Scotland: T. & T. Clark, 1914), 266.
- <sup>13</sup>Arnold Bittlinger, *Gifts and Graces*, trans. Herbert Klassen (Grand Rapids: Wm. B. Eerdmans, 1967), 37.
- <sup>14</sup>Robertson and Plummer, *Corinthians*, 266; Harold Horton, *The Gifts of the Spirit*, 2d ed. (Springfield, Mo.: Gospel Publishing House, 1975), 116; Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 39.
- <sup>15</sup>Bittlinger, *Gifts and Graces*, 37.
- <sup>16</sup>Stanley M. Horton, *What the Bible Says*, 274. Since the matter of divine healing has always been emphasized in the Pentecostal movement, the reader’s attention is called to the excursus entitled “Healing and the Atonement” at the end of this chap.
- <sup>17</sup>[Luke 1:35](#); [24:49](#); [Acts 1:8](#); [10:38](#); [Rom. 15:19](#); [1 Cor. 2:4](#); [Gal. 3:5](#); [1 Thess. 1:5](#); see also [2 Tim. 1:7](#).
- <sup>18</sup>Walter Grundmann, “The Concept of Power in the New Testament,” in *TDNT*, 2:315.
- <sup>19</sup>See, for instance, Carson, *Showing the Spirit*, 40; Charles K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 286.
- <sup>20</sup>Georg Bertram, “*energeô, energeia, energêma, energês*,” in *TDNT*, 2:652–53. A possible exception would be [Phil. 2:13](#), in which the second occurrence of *energeo* may apply to the believer and not to God. See NRSV, which reads, “enabling you both to will and to work.”
- <sup>21</sup>Hans Conzelmann, *1 Corinthians*, trans. James W. Leitch (Philadelphia: Fortress Press, 1975), 246; Robertson and Plummer, *Corinthians*, 265; Barrett, *Corinthians*, 285.
- Only two revelatory gifts are discussed under this heading, though certainly prophecy, distinguishings of spirits, and exhorting are also revelatory in nature. Some would also include the interpretation of tongues.
- <sup>22</sup>Rudolph Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel (New York: Charles Scribner’s Sons, 1951), 1:154.
- <sup>23</sup>Students of Gk. will understand that the presence of the article may very often be significant, and that the absence of the article very often renders the noun indefinite. Nevertheless, the somewhat common translation “the word of wisdom” is unjustified.
- <sup>24</sup>BAGD, 477.
- <sup>25</sup>Bittlinger, *Gifts and Graces*, 29. See [Luke 11:11–12](#); [20:20–26](#).
- <sup>26</sup>John Koenig, *Charismata: God’s Gifts for God’s People* (Philadelphia: Westminster Press, 1978), 85.
- <sup>27</sup>Harold Horton, *Gifts of the Spirit*, 50.
- <sup>28</sup>Robertson and Plummer, *Corinthians*, 265.

<sup>29</sup>Johannes Weiss, *Der erste Korintherbrief* (Göttingen, Germany: Vandenhöck & Ruprecht, 1910), 300.

<sup>30</sup>Harold Horton, *Gifts of the Spirit*, 50.

<sup>31</sup>The treatment here is restricted to the nature and character of the gift. The following chap. will discuss its role in the service of worship, together with its corollary, the gift of interpretation of tongues.

<sup>32</sup>See part 2 of this book, chap. 3 (pp. ) for initial comments regarding the nature and character of speaking in tongues. Some comments are repeated here for the reader's convenience.

<sup>33</sup>For arguments against this position, see, for example, Koenig, *Charismata*, 90; C. Forbes, *Prophecy and Inspired Speech in Early Christianity and Its Hellenistic Environment* (Peabody, Mass.: Hendrickson Publishers, 1997), 260–68; M. Max B. Turner, *The Holy Spirit and Spiritual Gifts: In the New Testament Church and Today*, rev. ed. (Peabody, Mass.: Hendrickson Publishers, 1998), 235–37.

<sup>34</sup>Paul Volz, *Der Geist Gottes* (Tübingen, Germany: J. C. B. Mohr, 1910), 197.

<sup>35</sup>For example, *mantis, manteuomai, mainomai*.

<sup>36</sup>Richard Chenevix Trench, *Synonyms of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1958), 19.

<sup>37</sup>“Being possessed” (Barrett, *Corinthians*, 326).

<sup>38</sup>The verb is *apophthengomai*—“to speak out or declare,” with a connotation of boldness or loudness or enthusiasm. Johannes Behm, “*glōssa, heteroglōssos*,” in *TDNT*, 1:724.

<sup>39</sup>*Ibid.* Attention is also directed to the prophet who fired Jehu's revolt, especially since he is called a “madman” and reference is made to “the sort of things he says” ([2 Kings 9:11](#)).

<sup>40</sup>Maurice Barnett, *The Living Flame* (London: Epworth Press, 1953), 28.

<sup>41</sup>Carson, *Showing the Spirit*, 78.

<sup>42</sup>Morton T. Kelsey, *Tongue Speaking* (Garden City: Doubleday & Co., 1964), 141–42. For a further trenchant statement concerning the radical disjunction between NT glossolalia and Dionysian ecstasy, see Gerhard Dellling, *Worship in the New Testament*, trans. Percy Scott (Philadelphia: Westminster Press, 1962), 30.

<sup>43</sup>See part 2, chap. 9, pp.

<sup>44</sup>Carson, *Showing the Spirit*, 81–87; Schatzmann, *Pauline Theology of Charismata*, 43; Jon Ruthven, “Is Glossolalia Languages?: A Survey of Biblical Data,” *Paraclete* 2, no. 2 (spring 1968): 27–30; Robert Banks and Geoffrey Moon, “Speaking in Tongues: A Survey of the New Testament Evidence,” *The Churchman* 80 (1966): 282.

<sup>45</sup>See pp. 242–45 for comments about the nature of the gift of interpretation of tongues.

<sup>46</sup>Yet it is possible, as we can observe in our electronic age, for a translation to be virtually concurrent or simultaneous with the original language and therefore just as long (or short).

<sup>47</sup>Ruthven, “Is Glossolalia Languages?” 28–30; J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:395 n. 219.

<sup>48</sup>We have previously observed a fourth function of speaking in tongues, based largely on the Book of Acts: It is an indication that one has been initially filled with the Spirit.

<sup>49</sup>See Barrett, *Corinthians*, 321; and F. W. Grosheide, *Commentary on the First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1953), 319. The declensional form of the pronoun would then be a dative of interest.

<sup>50</sup>In the words of Robertson and Plummer, *Corinthians*, it is not a convincing or saving sign but “a judicial sign” (316).

<sup>51</sup>Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today* (Westchester, Ill.: Crossway Books, 1988), 174–77.

<sup>52</sup>Cyril G. Williams, “Glossolalia as a Religious Phenomenon: ‘Tongues’ at Corinth and Pentecost,” *Religion* 5 (spring 1975): 20; see also Peter Roberts, “A Sign—Christian or Pagan?” *Expository Times* 90 (April 1979): 199–203.

<sup>53</sup>Some translate v. 5 to read “unless *someone* interprets,” and v. 13 to read “should pray that *someone* may interpret.” While these translations are possible, it is more natural to understand the vv. to mean that the glossolalist ought to interpret when no interpreter is present.

<sup>54</sup>An excursus at the end of this chap. discusses the question of whether speaking in tongues is directed to God or to people.

<sup>55</sup>The prophets Judas and Silas encouraged and strengthened the Antioch congregations (*Acts* 15:32). These two ministries may be paralleled with the first two of the triad in *1 Cor.* 14:3. (The word for “strengthen” in *Acts* 15:32 is a synonym for the “upbuilding.”)

<sup>56</sup>Gustav Staehlin, “*paramutheomai, paramuthia, paramuthion*,” in *TDNT*, 5:820–21. But he observes that the terms are not fully interchangeable, for *paramutheomai* (comfort) and its cognates are never used directly for God’s comfort.

<sup>57</sup>See *Acts* 11:23; 14:22; 15:31 with vv. 28, 32; 16:40; 20:1–2; *1 Thess.* 3:2. These words are used with the verb for comfort—*1 Thess.* 2:12; the noun for comfort—*1 Cor.* 14:3; the verb for establish or strengthen—*Acts* 14:22; 15:32; *1 Thess.* 3:2; *2 Thess.* 2:17; the verb for ask, request, or beseech—*1 Thess.* 4:1; the verb for build up—*1 Thess.* 5:11; the noun for upbuilding—*1 Cor.* 14:3; the noun for endurance—*Rom.* 15:4, 5.

<sup>58</sup>BAGD, 544; see also Michel, *Der Brief an die Römer*, 290.

<sup>59</sup>For instance: Carson, *Showing the Spirit*, 120; Wayne A. Grudem, “A Response to Gerhard Dautzenberg on *1 Cor.* 12:10,” *Biblische Zeitschrift* 22 (1978): 255, 259.

<sup>60</sup>Curiously, the Septuagint at this point in *Isa.* 53:4 unjustifiably translates the Heb. word into *hamartias* (sins).

<sup>61</sup>The phrase “from the foundation of the world” is taken by some to apply to the time of entering names in the Book of Life (see also *Rev.* 17:8), but the Gk. word order more naturally suggests that it modifies the participle “slain” (see also *1 Pet.* 1:18–20). In either event, the slain Lamb cannot be separated from the slain Lamb’s Book of Life.

<sup>62</sup>I use the words “Godward” and “manward” because, in my judgment, they capture the point of this article. “Manward” is not intended to be a gender-exclusive word, any more than Paul meant his use of “men” (as in *1 Cor.* 14:2–3) to exclude women.

## Chapter 14: Spiritual Gifts and Worship

<sup>1</sup>“The boundaries between the four named forms of edificatory speech are fluid” (Hans Lietzmann, *An die Korinther I, II* [Tübingen, Germany: J. C. B. Mohr, 1949], 71); see also Charles K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 317.

<sup>2</sup>See, for example, Johannes Weiss, *Der erste Korintherbrief* (Göttingen, Germany: Vandenhöck & Ruprecht, 1910), 323; Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (Edinburgh, Scotland: T. & T. Clark, 1914), 308.

<sup>3</sup>See Gerhard Delling, *Worship in the New Testament*, trans. Percy Scott (Philadelphia: Westminster Press, 1962), chap. 6.

<sup>4</sup>Eduard Schweizer, “Worship in the New Testament,” *The Reformed and Presbyterian World* 24, no. 5 (March 1957): 199.

<sup>5</sup>Delling, *Worship in the New Testament*, 86 n. 5.

<sup>6</sup>James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster Press, 1975), 238.

<sup>7</sup>Barrett, *Corinthians*, 327.

<sup>8</sup>The meaning of *pneuma* is uncertain or ambiguous in some passages. Since the Gk. text does not use capitalization, does the word mean the human spirit or the Holy Spirit in a given passage?

<sup>9</sup>Eduard Schweizer, “The Service of Worship. An Exposition of 1 Corinthians 14,” in *Neotestamentica* (Zurich, Switzerland: Zwingli Verlag, 1963), 338–39.

<sup>10</sup>Kurt Stalder, *Das Werk des Geistes in der Heiligung bei Paulus* (Zurich, Switzerland: EVZ, 1962), 87.

<sup>11</sup>Hermann Gunkel, *The Influence of the Holy Spirit*, trans. R. A. Harrisville and P. A. Quanbeck II (Philadelphia: Fortress Press, 1979), 87.

<sup>12</sup>The reader should understand this word in a general sense as an adjective form of a Gk. word for worship (*leitourgia*), and not in the sense of a highly structured order of worship (which is a common meaning today for the word “liturgy”).

<sup>13</sup>Oscar Cullmann, *Early Christian Worship*, trans. A. Stewart Todd and James B. Torrance (London: SCM Press, 1953), 32–33, Cullmann’s emphasis.

<sup>14</sup>Very likely, “all/everybody” (*pantes*) in this v. and in v. 24 has the same meaning, “one after another.” See Robertson and Plummer, *Corinthians*, 317.

<sup>15</sup>See Weiss, *Der erste Korintherbrief*, 327; Robertson and Plummer, *Corinthians*, 307, 311. Some argue, however, that in Gk. the subject “someone” (*tis*) or another easily guessed subject is often understood. See, for example, Jean Hering, *The First Epistle of Saint Paul to the Corinthians*, trans. A. W. Heathcote and P. J. Allcock (London: Epworth Press, 1962), 146–47, 149.

<sup>16</sup>See Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash* (München, Germany: C. H. Beck’sche, 1924–28), 1:579, 3:465–68, 4:161, 185.

<sup>17</sup>BAGD, 370; Weiss, *Der erste Korintherbrief*, 330–31.

<sup>18</sup>Lietzmann, *Korinther*, 72; Heinrich Schlier, “*idiotes*,” in *TDNT*, 3:217.

<sup>19</sup>Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: Wm. B. Eerdmans, 1987), 673.

<sup>20</sup>See Schlier, “*idiotes*,” 3:217; Lietzmann, *Korinther*, 73.

<sup>21</sup>See [Deut. 27:14–26](#); [1 Chron. 16:36](#); [Neh. 5:13](#); [8:6](#); [Ps. 106:48](#); [Rev. 5:14](#); [7:12](#).

<sup>22</sup>Yes, according to Barrett, *Corinthians*, 316. But he represents a small minority of exegetes and commentators.

<sup>23</sup>Harold Horton, *The Gifts of the Spirit*, 2d ed. (Springfield, Mo.: Gospel Publishing House, 1975), 189.

<sup>24</sup>J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan Publishing House, 1990), 2:405–6 n. 276.

<sup>25</sup>David Lim, *Spiritual Gifts: A Fresh Look* (Springfield, Mo.: Gospel Publishing House, 1991), 144.

<sup>26</sup>For example, H. Wayne House, “Tongues and the Mystery Religions at Corinth,” *Bibliotheca Sacra* 140 (April–June 1982): 144.

<sup>27</sup>Gunkel, *Influence of the Holy Spirit*, 80–81 and Cullmann, *Early Christian Worship*, 34 unhesitatingly speak of this as glossolalic. Delling is more cautious: “This pneumatic prayer is a charismatic dealing with God like speaking with tongues, whether with or without the corresponding forms” (Gerhard Delling, “*antilambanomai*, etc.,” in *TDNT*, 1:376). See also Charles K. Barrett, *A Commentary on the Epistle to the Romans* (London: Adam & Charles Black, 1962), 168; and especially Gordon D. Fee, “Toward a Pauline Theology of Glossolalia,” in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, ed. Wonsuk Ma and Robert P. Menzies (Sheffield, England: Sheffield Academic Press, 1997), 24–37.

<sup>28</sup>C. F. D. Moule, *An Idiom-Book of New Testament Greek*, 2d ed. (Cambridge, England: Cambridge University Press, 1959), 61.

<sup>29</sup>The omission of the definite article before each of the nouns—spirits, prophets, prophets—makes the saying more like a maxim or proverb. See Robertson and Plummer, *Corinthians*, 323.

<sup>30</sup>Gunkel, *Influence of the Holy Spirit*, 87. An alternative interpretation will be discussed shortly.

<sup>31</sup>Rudolph Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel (New York: Charles Scribner’s Sons, 1951), 1:156.

<sup>32</sup>See Weiss, *Der erste Korintherbrief*, 326–27, 341. The classical passage is [1 Kings 22:19–23](#), where a spirit offers itself from the host of Yahweh. This view would attach the same basic meaning to the pl. form of the word in [1 Cor. 14:12](#), “you are eager for spirits” (my translation). See also [12:10](#). For a related viewpoint, see Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today* (Westchester, Ill.: Crossway Books, 1988), 117–19.

<sup>33</sup>Robertson and Plummer, *Corinthians*, 323, also direct attention to [12:10](#) and [14:12](#); see also Hans Conzelmann, *1 Corinthians*, trans. James W. Leitch (Philadelphia: Fortress Press, 1975), 279.

<sup>34</sup>Barrett, *Corinthians*, 328; Lietzmann, *Korinther*, 74; Friedrich Buechsel, “*diakrinô, diakrisis*,” in *TDNT*, 2:947; Don A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker Book House, 1987), 120; Grudem, *Gift of Prophecy*, 70–74; Fee, *Corinthians*, 694.

<sup>35</sup>Conzelmann, *Corinthians*, 245; Robertson and Plummer, *Corinthians*, 322; Weiss, *Der erste Korintherbrief*, 340. Campenhausen inclines to this view, but says also that this does not relieve the congregation of responsibility for what happens. Hans von Campenhausen, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, trans. J. A. Baker (Stanford: Stanford University Press, 1969), 62–63.

<sup>36</sup>The rendering “assess” for the verb is suggested by Buechsel, “*diakrinô, diakrisis*,” 2:947. Interestingly, Hering suggests the translation “discuss” and relates the statement to the prohibition of

women “to discuss and ask questions” (see vv. 34–35) (*Corinthians*, 153–54). See also David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Wm. B. Eerdmans, 1983), 230.

<sup>37</sup>Gunkel, *Influence of the Holy Spirit*, 49.

<sup>38</sup>Lietzmann, *Korinther*, 61.

<sup>39</sup>Gerhard Kittel, “*analogia*,” in *TDNT*, 1:348; see also William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed. (Edinburgh, Scotland: T. & T. Clark, 1914), 356. The one prophesying “should not add material of his own to that which has been revealed to him” (Delling, *Worship in the New Testament*, 31).

<sup>40</sup>Gerhard Friedrich, “Prophets and Prophecies in the New Testament,” in *TDNT*, 6:849.

<sup>41</sup>Walter J. Bartling, “The Congregation of Christ—a Charismatic Body; an Exegetical Study of 1 Corinthians 12,” *Concordia Theological Monthly* 40 (February 1969): 73.

<sup>42</sup>Barrett, *Corinthians*, 281.

<sup>43</sup>Conzelmann, *1 Corinthians*, 204.

<sup>44</sup>Hering, *Corinthians*, 124–25.

<sup>45</sup>Campanhausen, *Ecclesiastical Authority*, 23–24.

<sup>46</sup>*Ibid.*, 62; see also Delling, *Worship in the New Testament*, 31. While not necessarily decisive, the presence of the definite article with “faith” may suggest this “objective” nature of the faith.

<sup>47</sup>See extended treatment by Martin H. Scharlemann, “The Congregation: Place of God’s Presence,” *Concordia Theological Monthly* 35 (November 1964): 613–21.

<sup>48</sup>The key terms in the Septuagint are *latreia/latreuô* and *leitourgia/leitourgeô*. Both pairs of words have the basic meaning of service/serve.

<sup>49</sup>The reader should understand this basic meaning of the word “cultic,” which refers to formal religious rites and ceremonies. The term is theologically neutral and should not be confused with its contemporary connotation which associates it with groups such as Jehovah’s Witnesses or Mormons.

<sup>50</sup>1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6.

<sup>51</sup>He also uses it in reference to Israel’s worship (Rom. 9:4), and worship by Gentiles (1:25).

<sup>52</sup>It occurs about ninety times in the Old Testament and, with one exception, denotes “a religious, in fact a ceremonial action” (H. Strathmann, “*latreuô, latreia*,” in *TDNT*, 4:59–60). See also C. E. B. Cranfield, *A Commentary on Romans 12–13* (Edinburgh, Scotland: Oliver & Boyd, 1965), 11.

<sup>53</sup>Ernst Kaesemann, “Ministry and Community in the New Testament,” in *New Testament Questions of Today*, trans. W. J. Montague (Philadelphia: Fortress Press, 1969), 78.

<sup>54</sup>Deut. 11:13; Ps. 51:16–17; Hos. 6:6; Testament of Levi 3:6. See also Gerhard Kittel, “*logikos*,” in *TDNT*, 4:143.

<sup>55</sup>Hermann W. Beyer, “*diakoneô, diakonia, diakonos*,” in *TDNT*, 2:81, 85; see also Schweizer, “Service of Worship,” 196–97.

<sup>56</sup>Beyer, “*diakoneô, diakonia, diakonos*,” 2:88. See Rom. 15:30–31; 2 Cor. 8:1–6; 9:1, 12–13; also Acts 11:29–30; 12:25.

<sup>57</sup>Rom. 11:13; 2 Cor. 4:1; 6:3–4; 11:8; see also Acts 1:17, 25; 20:24; 1 Tim. 1:12.

<sup>58</sup>Conzelmann, *1 Corinthians*, 208.

<sup>59</sup>The excursus at the end of this chap. is on a related topic. It is a comparative study of spiritual gifts and fruit of the Spirit.

<sup>60</sup>The dative case lends itself to either translation.

[Romans 4:3](#) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

[Galatians 4:30](#) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[John 7:38–39](#) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[John 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[Acts 2:2](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Acts 2:3](#) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[Revelation 4:5](#) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

[Luke 3:22](#) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[Romans 8:27](#) And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

[1 Corinthians 2:10–11](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another

faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[Acts 13:2](#) As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[Acts 16:6–7](#) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[Isaiah 63:10](#) But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

[Ephesians 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Romans 15:30](#) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

[Genesis 1:2](#) And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

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

[Psalm 33:6](#) By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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

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

[Isaiah 63:10](#) But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

[John 16:8](#) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[Acts 8:39](#) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on

his way rejoicing.

**Hebrews 2:4** God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

**Romans 1:3–4** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

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

**John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

**Acts 8:29** Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

**Acts 10:19** While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

**Revelation 2:7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

[Luke 12:12](#) For the Holy Ghost shall teach you in the same hour what ye ought to say.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[1 John 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

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

[1 Peter 1:11](#) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[Acts 7:51](#) Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

[Acts 5:3](#) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[Acts 5:9](#) Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

[Ephesians 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Isaiah 63:10](#) But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

[Hebrews 10:29](#) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[Matthew 12:32](#) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

[Mark 3:22–30](#) And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup> And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. <sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> Because they said, He hath an unclean spirit.

[Luke 12:10](#) And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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

[John 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[John 14:16](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

[1 John 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[John 14:18](#) I will not leave you comfortless: I will come to you.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[John 16:14](#) He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[2 Corinthians 13:14](#) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

[Ephesians 4:4–6](#) *There is* one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism, <sup>6</sup>One God and Father of all, who *is* above all, and through all, and in you all.

[1 Corinthians 12:4–6](#) Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all.

[Isaiah 48:16](#) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

[Luke 3:21–22](#) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

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

[Romans 15:19](#) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

[Hebrews 2:4](#) God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Genesis 1:2](#) And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

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

**Romans 1:3–4** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

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

**Psalms 139:7** Whither shall I go from thy spirit? or whither shall I flee from thy presence?

**Psalms 139:8–10** If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. <sup>9</sup> If I take the wings of the morning, *and* dwell in the uttermost parts of the sea; <sup>10</sup> Even there shall thy hand lead me, and thy right hand shall hold me.

**Philippians 3:3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

**John 4:23–24** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

**1 Corinthians 2:10–11** But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[1 Corinthians 14:24–25](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: <sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[1 Corinthians 2:9–10](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[1 Timothy 4:1](#) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

[Romans 1:4](#) And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

[Psalm 51:11](#) Cast me not away from thy presence; and take not thy holy spirit from me.

[Isaiah 63:10](#) But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

[Isaiah 63:11](#) Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?

[Acts 5:1–11](#) But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried *him* out, and buried *him*. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

[Acts 5:3](#) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[Acts 5:4](#) Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

[John 4:23–24](#) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup>God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

[John 16:23](#) And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

[Ephesians 2:18](#) For through him we both have access by one Spirit unto the Father.

[Philippians 3:3](#) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

[2 Corinthians 13:14](#) The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

[Revelation 1:4](#) John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

[Revelation 3:1](#) And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

[Revelation 4:5](#) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

[Revelation 5:6](#) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

[Isaiah 11:2](#) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

[Revelation 4:8](#) And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[Isaiah 6:3](#) And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

[Genesis 1:2](#) And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[Malachi 2:15](#) And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

[2 Chronicles 24:20](#) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

[Genesis 1:2](#) And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[Genesis 1:26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Genesis 2:7](#) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

[Psalm 104:30](#) Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

[Job 26:13](#) By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

[Job 34:14–15](#) If he set his heart upon man, *if* he gather unto himself his spirit and his breath; <sup>15</sup> All flesh shall perish together, and man shall turn again unto dust.

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

[1 Samuel 16:14](#) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

[Judges 13:25](#) And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

[Judges 14:6](#) And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

[Judges 14:19](#) And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and

gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

**Judges 15:14–16** *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. <sup>15</sup> And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. <sup>16</sup> And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

**1 Samuel 16:20** And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

**Psalm 51:11** Cast me not away from thy presence; and take not thy holy spirit from me.

**Judges 14:6** And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

**Judges 14:19** And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

**Judges 15:14–15** *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and

his bands loosed from off his hands. <sup>15</sup> And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

**Judges 3:10** And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

**Judges 6:34** But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

**Judges 11:29** Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

**Exodus 28:2–3** And thou shalt make holy garments for Aaron thy brother for glory and for beauty. <sup>3</sup> And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

**Exodus 35:30–35** And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; <sup>31</sup> And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; <sup>32</sup> And to devise curious works, to work in gold, and in silver, and in brass, <sup>33</sup> And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. <sup>34</sup> And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. <sup>35</sup> Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue,

and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

[Zechariah 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[2 Kings 2:11](#) And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

[1 Kings 18:12](#) And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

[2 Kings 2:16](#) And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

[Acts 8:39–40](#) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

[Ezekiel 3:12–14](#) Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place. <sup>13</sup> *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a

great rushing. <sup>14</sup> So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

**Ezekiel 8:3** And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

**Ezekiel 11:1** Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

**Ezekiel 11:24** Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

**Ezekiel 43:5** So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

**2 Corinthians 12:2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

**Numbers 24:2** And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

[1 Samuel 10:10](#) And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

[Isaiah 61:1](#) The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

[Judges 14:19](#) And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

[Judges 15:14](#) *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

[Judges 6:34](#) But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

[1 Chronicles 12:18](#) Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

[2 Chronicles 24:20](#) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus

saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

**Exodus 31:3** And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

**Micah 3:8** But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

**Isaiah 32:15** Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

**Ezekiel 39:29** Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

**Joel 2:28–29** And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

**Genesis 41:38** And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

**Numbers 27:18** And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

**Ezekiel 2:2** And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

**Daniel 4:8–9** But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, <sup>9</sup> O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

**Daniel 5:11** There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

**Daniel 5:14** I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

**Romans 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Romans 8:14–16** For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

**1 Samuel 16:13** Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

**1 Samuel 10:1** Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

**1 Samuel 10:6** And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

**Numbers 11:26–29** But there remained *two of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. <sup>27</sup> And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. <sup>28</sup> And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. <sup>29</sup> And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

**Numbers 11:25–26** And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. <sup>26</sup> But there remained *two of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

**1 Samuel 10:5–10** After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come

thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: <sup>6</sup> And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. <sup>7</sup> And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee. <sup>8</sup> And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

<sup>9</sup> And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. <sup>10</sup> And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

**1 Samuel 10:6** And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

**1 Samuel 19:20–24** And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. <sup>22</sup> Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, *Where are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. <sup>23</sup> And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. <sup>24</sup> And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

**Numbers 22:28–30** And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me

these three times? <sup>29</sup> And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. <sup>30</sup> And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

[Ezekiel 2:2](#) And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

[Ezekiel 3:24](#) Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

[Ezekiel 2:2](#) And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

[Ezekiel 3:24](#) Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

[Ezekiel 11:5](#) And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

[Ezekiel 3:12](#) Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

[Ezekiel 3:14](#) So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

[Ezekiel 3:14](#) So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

[Ezekiel 11:1](#) Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

[Ezekiel 43:5](#) So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

[Ezekiel 8:3](#) And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

[Ezekiel 11:24](#) Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

[Ezekiel 37:1](#) The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

[Ezekiel 7:1](#) Moreover the word of the LORD came unto me, saying,

**Micah 3:8** But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

**Daniel 4:8** But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

**Daniel 4:9** O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

**Daniel 4:18** This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

**Daniel 5:14** I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

**Micah 3:8** But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

**Exodus 35:31** And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

**Exodus 35:34–35** And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan. <sup>35</sup> Them hath he

filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

[Daniel 5:12](#) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

[Ezekiel 36:26–27](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Acts 16:7](#) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[Romans 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[Galatians 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[Isaiah 11:2](#) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

**Revelation 3:1** And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

**Revelation 4:5** And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

**Revelation 5:6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**Revelation 1:4** John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

**Isaiah 11:3–5** And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

**Matthew 3:16** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

[John 1:32](#) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

[Isaiah 42:1–4](#) Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. <sup>2</sup> He shall not cry, nor lift up, nor cause his voice to be heard in the street. <sup>3</sup> A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. <sup>4</sup> He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

[Luke 3:22](#) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[Matthew 12:17–21](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust.

[Isaiah 48:16](#) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

[Isaiah 61:1–2](#) The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; <sup>2</sup> To proclaim the acceptable

year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

**Luke 4:16–22** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

**Luke 4:21** And he began to say unto them, This day is this scripture fulfilled in your ears.

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

**Matthew 1:18** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

**Matthew 1:20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

**Luke 3:22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

**Genesis 1:2** And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

**Matthew 10:16** Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

**John 1:29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**John 1:36** And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

**Luke 3:22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[John 1:41](#) He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

[Luke 2:11](#) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

[John 1:33](#) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[John 3:34](#) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

[Philippians 2:6–7](#) Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Matthew 4:1](#) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

[Luke 4:1](#) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Mark 1:12](#) And immediately the Spirit driveth him into the wilderness.

[Luke 4:1](#) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Ephesians 6:11–18](#) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. <sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup> And your feet shod with the preparation of the gospel of peace; <sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

[Ephesians 6:17–18](#) And take the helmet of salvation, and the sword of the Spirit, which is the word of God: <sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

[2 Corinthians 1:21–22](#) Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; <sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[1 John 2:20](#) But ye have an unction from the Holy One, and ye know all things.

[1 John 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[Luke 4:14](#) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Acts 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Matthew 12:22–30](#) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this the son of David? <sup>24</sup> But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. <sup>29</sup> Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad.

[Matthew 12:28](#) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

[John 14:12](#) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

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

[Hebrews 2:3–4](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; <sup>4</sup>God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

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

[Romans 1:4](#) And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

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

[1 Timothy 3:16](#) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[1 Peter 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

[1 Corinthians 15:44–45](#) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam was *made* a quickening spirit.

[John 20:19](#) Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

[John 1:32–33](#) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[John 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

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

[John 15:26](#) But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father,

he shall testify of me:

[John 16:13–14](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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

[Acts 5:32](#) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

[John 16:13–14](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[John 20:19–23](#) Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for

fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. <sup>20</sup> And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

[John 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[John 14:26](#) But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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

[John 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[1 Corinthians 3:16–17](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God,

him shall God destroy; for the temple of God is holy, which *temple* ye are.

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

**1 Corinthians 3:16–17** Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

**2 Corinthians 6:16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

**Ephesians 2:21–22** In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

**1 Peter 2:5** Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

**Exodus 40:34–35** Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

[1 Kings 8:10–11](#) And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, <sup>11</sup> So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

[2 Chronicles 5:13–14](#) It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; <sup>14</sup> So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

[2 Chronicles 7:1–2](#) Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. <sup>2</sup> And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

[Psalm 51:11](#) Cast me not away from thy presence; and take not thy holy spirit from me.

[Psalm 139:7](#) Whither shall I go from thy spirit? or whither shall I flee from thy presence?

[John 1:14](#) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[John 2:19](#) Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

[Acts 7:48](#) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

[Acts 17:24](#) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

[Isaiah 66:1–2](#) Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? <sup>2</sup> For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

[Acts 2:1](#) And when the day of Pentecost was fully come, they were all with one accord in one place.

[Acts 1:13](#) And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

[Luke 24:53](#) And were continually in the temple, praising and blessing God. Amen.

[Acts 2:46](#) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[Acts 3:1](#) Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

[1 Timothy 2:5](#) For *there is* one God, and one mediator between God and men, the man Christ Jesus;

[Ephesians 2:18](#) For through him we both have access by one Spirit unto the Father.

[1 Peter 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[1 Peter 2:9](#) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[Revelation 1:6](#) And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

[Revelation 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

[Revelation 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[1 Peter 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus

Christ.

**Romans 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

**Hebrews 13:15** By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

**Hebrews 13:16** But to do good and to communicate forget not: for with such sacrifices God is well pleased.

**Philippians 4:18** But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

**Romans 12:3–8** For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another. <sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**1 Corinthians 12:12–26** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is*

Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> That there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

**Ephesians 4:4–13** *There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who is above all, and through all, and in you all. <sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of*

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Romans 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[Romans 12:5](#) So we, *being* many, are one body in Christ, and every one members one of another.

[Galatians 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

[Revelation 22:17](#) And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

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

[Acts 2:14](#) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

[Acts 2:37](#) Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[Acts 2:47](#) Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

**Ephesians 4:3–4** Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

**1 Corinthians 1:13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

**1 Corinthians 3:1–4** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as unto babes in Christ.* <sup>2</sup> I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. <sup>3</sup> For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup> For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

**Romans 8:5–9** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Romans 8:13** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

**Galatians 5:16–26** *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup> But if ye be led of the Spirit, ye are

not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

[Ephesians 4:2](#) With all lowliness and meekness, with longsuffering, forbearing one another in love;

[Acts 1:14](#) These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

[Acts 2:46](#) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[Acts 4:24](#) And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

[Acts 15:25](#) It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

[Acts 2:1](#) And when the day of Pentecost was fully come, they were all with one accord in one place.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28–30](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?

[Ephesians 4:8](#) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[Ephesians 4:10–12](#) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

[Romans 12:7–8](#) Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Corinthians 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

Romans 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

1 Corinthians 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1 Corinthians 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal.

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

Philippians 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Hebrews 6:4](#) For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

[Ephesians 2:1](#) And you *hath he quickened*, who were dead in trespasses and sins;

[Acts 7:51](#) Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do ye*.

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[John 16:8](#) And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

[John 16:9](#) Of sin, because they believe not on me;

[John 16:10](#) Of righteousness, because I go to my Father, and ye see me no more;

[Romans 1:4](#) And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

[1 Timothy 3:16](#) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[Romans 1:18](#) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

[Romans 4:25](#) Who was delivered for our offences, and was raised again for our justification.

[John 16:11](#) Of judgment, because the prince of this world is judged.

[Matthew 4:1–11](#) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. <sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup> Then the devil leaveth him, and, behold, angels came and ministered unto him.

**Mark 1:12–13** And immediately the Spirit driveth him into the wilderness.  
<sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

**Luke 4:1–13** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, <sup>2</sup> Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. <sup>5</sup> And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> For it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup> And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup> And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

**Acts 10:38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

**Romans 10:9–17** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and

with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

<sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.

[Acts 2:37](#) Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[1 Corinthians 2:1–5](#) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup> For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God.

[1 Corinthians 14:24–25](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: <sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

[John 3:5–6](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.  
<sup>6</sup>That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

[2 Peter 1:4](#) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[Hebrews 6:4](#) For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

[John 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

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

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

**John 7:37–39** In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. <sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

**John 3:5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

**Ephesians 2:1–2** And you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

**Colossians 3:1–2** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth.

**2 Corinthians 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**Galatians 6:15** For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

**2 Corinthians 4:6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

[1 Corinthians 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

[1 Corinthians 2:9–11](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[Romans 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Galatians 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[John 8:44](#) Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

[Ephesians 2:2](#) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

**Romans 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

**John 4:23–24** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

**Philippians 3:3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

**Ezekiel 36:25–27** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

**Acts 20:21** Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

[2 Corinthians 5:17](#) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

[Galatians 6:15](#) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

[Romans 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:

[1 John 3:24](#) And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

[Ephesians 2:18](#) For through him we both have access by one Spirit unto the Father.

[Romans 15:16](#) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

[1 Corinthians 6:11–12](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup> All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

[2 Thessalonians 2:13–14](#) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the

truth: <sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

[1 Peter 1:2](#) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

[1 Thessalonians 4:3](#) For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

[Galatians 3:3](#) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

[Deuteronomy 27:26](#) Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

[Galatians 3:10](#) For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[Ephesians 2:8–10](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Galatians 5:13](#) For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

[John 17:19](#) And for their sakes I sanctify myself, that they also might be sanctified through the truth.

[1 Corinthians 14:33](#) For God is not *the author* of confusion, but of peace, as in all churches of the saints.

[Ephesians 1:18](#) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

[Philippians 1:1](#) Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

[Colossians 1:2](#) To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

[1 Corinthians 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[1 Corinthians 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[2 Peter 3:18](#) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

[Philippians 3:10–14](#) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable

unto his death; <sup>11</sup> If by any means I might attain unto the resurrection of the dead. <sup>12</sup> Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

**2 Corinthians 7:1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

**Romans 8:13** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

**Romans 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

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

**Romans 8:5–9** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Galatians 5:16** *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

**Galatians 6:10** *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

**Galatians 5:19–21** *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.*

**Galatians 5:22–23** *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.*

**Galatians 5:16** *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

**Galatians 5:25** *If we live in the Spirit, let us also walk in the Spirit.*

**Galatians 5:22–23** *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.*

**Galatians 6:1** *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

[Galatians 6:1–10](#) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ. <sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup> For every man shall bear his own burden. <sup>6</sup> Let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup> As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[Revelation 19:10](#) And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

[Revelation 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

[1 Timothy 4:1](#) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

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

[Matthew 4:1](#) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

[Luke 4:14](#) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Acts 16:6](#) Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

[Acts 19:8](#) And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

[Acts 19:22](#) So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

[Acts 16:7](#) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[Mark 13:11](#) But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

[Acts 4:8](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

[Acts 4:13](#) Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[Ephesians 6:18](#) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

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

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:14–15](#) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

[Romans 8:22–23](#) For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[2 Corinthians 1:21–22](#) Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; <sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[2 Corinthians 5:5](#) Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

[Ephesians 1:13–14](#) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Ephesians 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Ephesians 1:14](#) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

[Romans 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[1 Corinthians 15:44](#) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

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

[Romans 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[1 John 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like

him; for we shall see him as he is.

**Philippians 3:21** Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**Romans 8:15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

**2 Corinthians 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

**Galatians 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

**Romans 8:23** And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

**Ephesians 1:14** Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

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

**2 Samuel 23:2** The Spirit of the LORD spake by me, and his word was in my tongue.

[Ezekiel 11:5](#) And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them*.

[2 Samuel 24:11–12](#) For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, <sup>12</sup> Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

[2 Kings 7:1](#) Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

[1 Corinthians 1:18–21](#) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup> Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

[1 Corinthians 2:11](#) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[Psalm 19:1](#) The heavens declare the glory of God; and the firmament sheweth his handywork.

**Romans 1:19–21** Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: <sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

**Romans 2:14–16** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) <sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

[2 Timothy 3:16](#) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

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

[Acts 1:16](#) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

[Acts 4:25](#) Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

[Acts 28:25](#) And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

[Hebrews 3:7](#) Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

[Hebrews 9:8](#) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[Hebrews 10:15](#) *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

[1 Peter 1:10–11](#) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

[2 Peter 3:15–16](#) And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup> As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

[1 Corinthians 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

[1 Corinthians 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[2 Corinthians 2:17](#) For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

[2 Corinthians 4:2](#) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

[Galatians 1:8–9](#) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be

accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

[1 Thessalonians 2:3–4](#) For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: <sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

[1 Thessalonians 2:13](#) For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

[Luke 10:7](#) And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

[1 Corinthians 9:14](#) Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

[Deuteronomy 25:4](#) Thou shalt not muzzle the ox when he treadeth out *the corn*.

[1 Corinthians 9:9](#) For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

[1 Timothy 5:18](#) For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

[Acts 1:16](#) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

[Acts 4:25](#) Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

[Deuteronomy 4:2](#) Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

[Deuteronomy 6:1–2](#) Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it: <sup>2</sup> That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

[Deuteronomy 6:6–9](#) And these words, which I command thee this day, shall be in thine heart: <sup>7</sup> And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. <sup>8</sup> And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. <sup>9</sup> And thou shalt write them upon the posts of thy house, and on thy gates.

[Deuteronomy 12:32](#) What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

[Psalm 19:7](#) The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

[Psalm 119:42](#) So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

[Psalm 119:96](#) I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

[Psalm 119:140](#) Thy word *is* very pure: therefore thy servant loveth it.

[Psalm 119:142](#) Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

[Psalm 119:151](#) Thou *art* near, O LORD; and all thy commandments *are* truth.

[Psalm 119:160](#) Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

[Psalm 119:172](#) My tongue shall speak of thy word: for all thy commandments *are* righteousness.

[Isaiah 7:7](#) Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

[Jeremiah 1:13](#) And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face

thereof is toward the north.

**Matthew 5:18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

**John 10:35** If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

**2 Corinthians 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

**1 Corinthians 2:14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

**2 Corinthians 3:14–18** But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. <sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away. <sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. <sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[Romans 8:4](#) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

[1 Corinthians 3:1–2](#) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. <sup>2</sup> I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

[Hebrews 5:11–14](#) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. <sup>14</sup> But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[1 John 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

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

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

[1 Corinthians 2:4](#) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

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

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that

appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Ezekiel 36:25–27](#) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Ezekiel 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

[Ezekiel 36:27](#) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

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

[John 3:5](#) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

**Romans 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Romans 8:14–16** For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

**Romans 2:28** For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

**Numbers 11:29** And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

**Acts 2:16–21** But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[John 3:3–6](#) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

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

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

[1 Corinthians 6:19](#) What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

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

[Acts 8:16](#) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

[Acts 10:44](#) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[Acts 11:15](#) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Luke 1:35](#) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:

therefore also that holy thing which shall be born of thee shall be called the Son of God.

[Luke 3:22](#) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[Acts 2:17](#) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[Acts 2:18](#) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

[Acts 10:45](#) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Zechariah 12:10](#) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

[Isaiah 32:15](#) Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

[Isaiah 44:3](#) For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

[Acts 1:4](#) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

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

[Acts 2:39](#) For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

[Ephesians 1:13](#) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

[Acts 2:38](#) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[Acts 10:45](#) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 8:20](#) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

[Acts 8:15–20](#) Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup> (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup> Then laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

[Acts 10:47](#) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 15:8](#) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

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

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Luke 1:15](#) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

[Luke 1:41](#) And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

[Luke 1:67](#) And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[Mark 1:8](#) I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

[Luke 3:16](#) John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not

worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[John 1:33](#) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[Mark 1:8](#) I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

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[John 1:33](#) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

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[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[1 Corinthians 12:3](#) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

[1 Corinthians 12:9](#) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Romans 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[Galatians 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Acts 2:38](#) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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

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

[Acts 2:1–4](#) And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 8:14–20](#) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup> Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup> (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup> Then laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Acts 10:44–48](#) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[Acts 19:1–7](#) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve.

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

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

[Acts 2:16–21](#) But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[Acts 2:14–28](#) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. <sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer

thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

**Luke 4:16–30** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. <sup>24</sup> And he said, Verily I say unto you, No prophet is accepted in his own country. <sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup> But unto none of them was Elias sent, save unto Sarepta, *a* city of Sidon, unto a woman *that was* a widow. <sup>27</sup> And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup> But he passing through the midst of them went his way,

**Genesis 11:6–9** And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup> Go to, let us go

down, and there confound their language, that they may not understand one another's speech. <sup>8</sup> So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup> Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

[Luke 10:20](#) Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

[John 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[John 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[John 20:19–23](#) Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. <sup>20</sup> And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

[Genesis 2:7](#) And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

[Ezekiel 37:9](#) Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

[Job 4:21](#) Doth not their excellency *which is* in them go away? they die, even without wisdom.

[Ezekiel 21:26](#) Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is* low, and abase *him that is* high.

[Ezekiel 22:21](#) Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

[Acts 2:2](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Acts 17:5](#) But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

[John 20:21](#) Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

[John 20:23](#) Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

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

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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

[John 7:39](#) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

[Acts 1:4–10](#) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. <sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. <sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

[John 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[Acts 8:16](#) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

[Acts 8:15](#) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

[Acts 8:16](#) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

[Romans 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[1 Corinthians 6:19](#) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

[Acts 8:12](#) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

[Acts 16:14](#) And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

[Luke 8:14](#) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

[Luke 11:1](#) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

[Luke 17:11](#) And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

[Luke 2:41](#) Now his parents went to Jerusalem every year at the feast of the passover.

[Acts 8:17](#) Then laid they *their* hands on them, and they received the Holy Ghost.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 6:6](#) Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

[Acts 13:3](#) And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

[1 Timothy 4:14](#) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

[2 Timothy 1:6](#) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

[Acts 8:5](#) Then Philip went down to the city of Samaria, and preached Christ unto them.

[Acts 8:12](#) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

[Acts 8:6](#) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

[Acts 8:14](#) Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[Acts 11:1](#) And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

[Acts 17:11–12](#) These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the

scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

**Acts 8:17** Then laid they *their* hands on them, and they received the Holy Ghost.

**Acts 9:17** And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

**Acts 19:6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

**Acts 9:1–8** And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup> And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. <sup>3</sup> And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup> And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. <sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup> And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. <sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

[Acts 22:4–11](#) And I persecuted this way unto the death, binding and delivering into prisons both men and women. <sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. <sup>6</sup> And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. <sup>9</sup> And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

[Acts 26:12–18](#) Whereupon as I went to Damascus with authority and commission from the chief priests, <sup>13</sup> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. <sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, <sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Acts 22:16](#) And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Luke 1:15](#) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

[Acts 26:16–18](#) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, <sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

[Acts 10:43](#) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 15:8–9](#) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; <sup>9</sup> And put no difference between us and them, purifying their hearts by faith.

[Acts 10:44](#) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[Acts 10:45](#) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 10:45](#) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that

appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Acts 8:15](#) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

[Acts 8:17](#) Then laid they *their* hands on them, and they received the Holy Ghost.

[Acts 8:16](#) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

[Acts 8:20](#) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

[Acts 8:40](#) But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

[Acts 21:8](#) And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

[Acts 10:37–38](#) That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;  
<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Acts 19:1](#) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

[Acts 9:25](#) Then the disciples took him by night, and let *him* down by the wall in a basket.

[Acts 19:1](#) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

[Acts 9:10](#) And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

[Acts 9:36](#) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

[Acts 16:1](#) Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

[Acts 9:10](#) And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am*

here, Lord.

[Acts 16:1](#) Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

[Acts 19:7](#) And all the men were about twelve.

[Acts 18:24–28](#) And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: <sup>28</sup> For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

[Acts 18:25](#) This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

[Acts 18:26](#) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether

there be any Holy Ghost.

[Acts 8:15](#) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

[Acts 8:17](#) Then laid they *their* hands on them, and they received the Holy Ghost.

[Acts 8:19](#) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[Acts 10:47](#) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Acts 2:38](#) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[Acts 19:5](#) When they heard *this*, they were baptized in the name of the Lord Jesus.

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Acts 20:5](#) These going before tarried for us at Troas.

[Acts 21:18](#) And the *day* following Paul went in with us unto James; and all the elders were present.

[Acts 16:10–17](#) And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; <sup>12</sup> And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. <sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which

resorted *thither*. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

<sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

[Acts 20:5](#) These going before tarried for us at Troas.

[Acts 21:18](#) And the *day* following Paul went in with us unto James; and all the elders were present.

[Acts 27:1](#) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

[Acts 28:16](#) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

[Colossians 4:14](#) Luke, the beloved physician, and Demas, greet you.

[2 Timothy 4:11](#) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

[Philemon 24](#) Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[John 7:39](#) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Acts 2:38](#) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[Acts 8:20](#) But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

[Acts 10:45](#) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Ephesians 4:5](#) One Lord, one faith, one baptism,

[Ephesians 4:4–6](#) *There is one body, and one Spirit, even as ye are called in one hope of your calling;* <sup>5</sup>One Lord, one faith, one baptism, <sup>6</sup>One God and Father of all, who *is* above all, and through all, and in you all.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[Isaiah 32:15](#) Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

[Ezekiel 36:25–27](#) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Matthew 1:18](#) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

[Matthew 1:20](#) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

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

**Luke 1:15** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

**Luke 1:41** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

**Luke 1:46–55** And Mary said, My soul doth magnify the Lord, <sup>47</sup> And my spirit hath rejoiced in God my Saviour. <sup>48</sup> For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. <sup>49</sup> For he that is mighty hath done to me great things; and holy is his name. <sup>50</sup> And his mercy is on them that fear him from generation to generation. <sup>51</sup> He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. <sup>52</sup> He hath put down the mighty from *their* seats, and exalted them of low degree. <sup>53</sup> He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>54</sup> He hath holpen his servant Israel, in remembrance of *his* mercy; <sup>55</sup> As he spake to our fathers, to Abraham, and to his seed for ever.

**Luke 1:67** And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

**Luke 2:25–27** And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

**Luke 2:36** And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

**Matthew 3:13–17** Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

**Mark 1:9–11** And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup> And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

**Luke 3:21–22** Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

**Luke 4:16–19** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[Acts 1:4–5](#) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

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

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

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

**Numbers 11:25–26** And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. <sup>26</sup> But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

**Numbers 24:2–3** And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him. <sup>3</sup> And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

**1 Samuel 10:6** And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

**1 Samuel 10:10** And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

**1 Samuel 19:20–21** And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

**Joel 2:28–29** And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also

upon the servants and upon the handmaids in those days will I pour out my spirit.

[Numbers 11:29](#) And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

[Galatians 3:14](#) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[Ephesians 1:13](#) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

[Isaiah 32:15](#) Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

[Isaiah 44:3–5](#) For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: <sup>4</sup> And they shall spring up *as* among the grass, as willows by the water courses. <sup>5</sup> One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

[Ezekiel 11:19–20](#) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: <sup>20</sup> That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

[Ezekiel 36:26–27](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[Ezekiel 37:1–14](#) The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, <sup>2</sup> And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. <sup>3</sup> And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. <sup>4</sup> Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. <sup>5</sup> Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: <sup>6</sup> And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. <sup>7</sup> So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. <sup>8</sup> And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. <sup>9</sup> Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. <sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. <sup>11</sup> Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup> Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup> And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup> And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

[Ezekiel 39:29](#) Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

[Zechariah 12:10](#) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

[Joel 2:28–32](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit. <sup>30</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

[Acts 1:4](#) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Luke 12:12](#) For the Holy Ghost shall teach you in the same hour what ye ought to say.

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Luke 12:12](#) For the Holy Ghost shall teach you in the same hour what ye ought to say.

[Matthew 10:20](#) For it is not ye that speak, but the Spirit of your Father which speaketh in you.

[Joel 2:28–32](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit. <sup>30</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

[Acts 2:17–21](#) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[Acts 1:4](#) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

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

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

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

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

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:17](#) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[Acts 2:38](#) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall

receive the gift of the Holy Ghost.

[Acts 2:1–4](#) And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Exodus 19:16](#) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

[Exodus 19:18](#) And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

[Deuteronomy 5:4](#) The LORD talked with you face to face in the mount out of the midst of the fire,

[Exodus 14:21](#) And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

[2 Samuel 22:16](#) And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

[Job 37:10](#) By the breath of God frost is given: and the breadth of the waters is straitened.

[Ezekiel 13:13](#) Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

[Ezekiel 37:9–14](#) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. <sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. <sup>11</sup> Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup> Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup> And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup> And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

[Ezekiel 37:9](#) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

[John 3:8](#) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[Acts 2:2](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Judges 15:14](#) *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

[Matthew 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[Luke 3:16](#) John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[Revelation 4:5](#) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

[Zechariah 4:2–6](#) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: <sup>3</sup> And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. <sup>4</sup> So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? <sup>5</sup> Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. <sup>6</sup> Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Matthew 3:11–12](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: <sup>12</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

[Luke 3:16–17](#) John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: <sup>17</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

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

[Exodus 3:2–5](#) And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. <sup>3</sup> And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. <sup>4</sup> And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. <sup>5</sup> And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

[Acts 7:30](#) And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

[Acts 2:19](#) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

[1 Corinthians 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

[Ephesians 2:21](#) In whom all the building fitly framed together groweth unto an holy temple in the Lord:

[Ephesians 2:22](#) In whom ye also are builded together for an habitation of God through the Spirit.

[1 Corinthians 6:19](#) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

[Jeremiah 5:14](#) Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

[Jeremiah 23:29](#) *Is not my word like as a fire?* saith the LORD; and like a hammer *that* breaketh the rock in pieces?

[Ezekiel 1:4](#) And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

[Ezekiel 2:8](#) But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give

thee.

[Ezekiel 15:4–8](#) Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work? <sup>5</sup> Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned? <sup>6</sup> Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. <sup>7</sup> And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them. <sup>8</sup> And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

[Ezekiel 19:12–13](#) But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. <sup>13</sup> And now she *is* planted in the wilderness, in a dry and thirsty ground.

[Acts 2:3](#) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[1 Chronicles 25:1](#) Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

[Micah 5:12](#) And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

[Acts 2:14](#) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

[Acts 26:25](#) But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 11:15](#) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

[Acts 10:34–44](#) Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup> But in every nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) <sup>37</sup> That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup> Him God raised up the third day, and shewed him openly; <sup>41</sup> Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. <sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. <sup>43</sup> To him

give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[1 Corinthians 12:30](#) Have all the gifts of healing? do all speak with tongues? do all interpret?

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:6](#) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

[1 Corinthians 14:18](#) I thank my God, I speak with tongues more than ye all:

[1 Corinthians 14:23](#) If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are*

unlearned, or unbelievers, will they not say that ye are mad?

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:4](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1 Corinthians 14:13](#) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

[1 Corinthians 13:1](#) Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

[Mark 16:17](#) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[1 Corinthians 13:8](#) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

[1 Corinthians 14:22](#) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

[1 Corinthians 14:14](#) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

[1 Corinthians 14:19](#) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:6](#) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

[Acts 2:8](#) And how hear we every man in our own tongue, wherein we were born?

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[1 Corinthians 14:29](#) Let the prophets speak two or three, and let the other judge.

[1 Corinthians 14:34–35](#) Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.<sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

[1 Corinthians 14:16](#) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Genesis 11:1](#) And the whole earth was of one language, and of one speech.

[Genesis 11:6](#) And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

[Genesis 11:7](#) Go to, let us go down, and there confound their language, that they may not understand one another's speech.

[Genesis 11:9](#) Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

[Genesis 10:5](#) By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

[Genesis 10:31](#) These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

[Isaiah 28:11](#) For with stammering lips and another tongue will he speak to this people.

[Luke 24:27](#) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

[Mark 5:41](#) And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

[Mark 15:34](#) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

[Acts 4:36](#) And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:14](#) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

[1 Corinthians 13:1](#) Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Isaiah 28:11](#) For with stammering lips and another tongue will he speak to this people.

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

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:16–21](#) But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your

young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[Joel 2:28](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

[Acts 2:17](#) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

[Acts 2:18](#) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

[Acts 11:17](#) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

[Acts 15:8](#) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Luke 1:46](#) And Mary said, My soul doth magnify the Lord,

[Acts 19:17](#) And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:14–15](#) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Acts 11:16](#) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[Acts 8:15](#) Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

[Acts 8:17](#) Then laid they *their* hands on them, and they received the Holy Ghost.

[Acts 8:19](#) Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[Acts 8:16](#) (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

[Acts 8:18](#) And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[1 Corinthians 14:18](#) I thank my God, I speak with tongues more than ye all:

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[Romans 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Galatians 3:2](#) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

[Galatians 3:14](#) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 19:2](#) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

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[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 2:2–3](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[1 Corinthians 12:30](#) Have all the gifts of healing? do all speak with tongues? do all interpret?

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:4](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[Isaiah 11:2](#) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

[Isaiah 42:1](#) Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

[Isaiah 48:16](#) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

**Isaiah 61:1** The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

**Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

**Matthew 1:18–20** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

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

**Luke 3:22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

**John 1:33** And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

[John 3:34](#) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

[Luke 4:1](#) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Luke 4:14](#) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Matthew 12:28](#) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

[Numbers 11:16–17](#) And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. <sup>17</sup> And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

[Numbers 27:18–20](#) And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; <sup>19</sup> And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. <sup>20</sup> And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

[Deuteronomy 34:9](#) And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

[2 Kings 2:9](#) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

[2 Kings 2:15](#) And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

[2 Kings 2:8](#) And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

[2 Kings 2:14](#) And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

[1 Samuel 10:10](#) And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

[1 Samuel 16:13–14](#) Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

<sup>14</sup> But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

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

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

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

[Acts 1:22](#) Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

[Acts 2:32](#) This Jesus hath God raised up, whereof we all are witnesses.

[Acts 3:15](#) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

[Acts 5:32](#) And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

[Acts 10:39](#) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

[Acts 10:41](#) Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

[Acts 13:31](#) And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

[Acts 22:20](#) And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

[Acts 22:15](#) For thou shalt be his witness unto all men of what thou hast seen and heard.

[Acts 26:16](#) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

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

[Luke 4:14](#) And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Romans 15:19](#) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

[1 Corinthians 2:4](#) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

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

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[Acts 19:6](#) And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 11:27–28](#) And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

[Acts 13:1–2](#) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy

Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[Acts 21:4](#) And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

[Acts 21:11](#) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

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

[Acts 4:8–13](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup>If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup>Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup>This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. <sup>13</sup>Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Acts 2:43](#) And fear came upon every soul: and many wonders and signs were done by the apostles.

[Acts 5:15–16](#) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[Acts 6:8](#) And Stephen, full of faith and power, did great wonders and miracles among the people.

[Acts 8:6–8](#) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. <sup>8</sup> And there was great joy in that city.

[Acts 14:3](#) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

[Acts 15:12](#) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

[Acts 19:11–12](#) And God wrought special miracles by the hands of Paul:  
<sup>12</sup> So that from his body were brought unto the sick handkerchiefs or aprons,  
and the diseases departed from them, and the evil spirits went out of them.

[Acts 28:9](#) So when this was done, others also, which had diseases in the  
island, came, and were healed:

[Acts 3:1–10](#) Now Peter and John went up together into the temple at the  
hour of prayer, *being* the ninth *hour*. <sup>2</sup> And a certain man lame from his  
mother's womb was carried, whom they laid daily at the gate of the temple  
which is called Beautiful, to ask alms of them that entered into the temple;  
<sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms.  
<sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And  
he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then  
Peter said, Silver and gold have I none; but such as I have give I thee: In the  
name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the  
right hand, and lifted *him* up: and immediately his feet and ankle bones  
received strength. <sup>8</sup> And he leaping up stood, and walked, and entered with  
them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the  
people saw him walking and praising God: <sup>10</sup> And they knew that it was he  
which sat for alms at the Beautiful gate of the temple: and they were filled  
with wonder and amazement at that which had happened unto him.

[Acts 9:33–35](#) And there he found a certain man named Aeneas, which had  
kept his bed eight years, and was sick of the palsy. <sup>34</sup> And Peter said unto  
him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And  
he arose immediately. <sup>35</sup> And all that dwelt at Lydda and Saron saw him, and  
turned to the Lord.

[Acts 14:8–10](#) And there sat a certain man at Lystra, impotent in his feet,  
being a cripple from his mother's womb, who never had walked: <sup>9</sup> The same  
heard Paul speak: who stedfastly beholding him, and perceiving that he had

faith to be healed, <sup>10</sup> Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

[Acts 28:3–5](#) And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. <sup>5</sup> And he shook off the beast into the fire, and felt no harm.

[Acts 28:8](#) And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

[Acts 5:16](#) There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

[Acts 8:7](#) For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

[Acts 16:16–18](#) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

[Acts 19:13–16](#) Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

[Acts 9:36–42](#) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. <sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put

them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup> And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord.

[Acts 20:9–10](#) And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. <sup>10</sup> And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

[Acts 16:9–10](#) And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

[Acts 5:19](#) But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

[Acts 12:7–10](#) And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. <sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

[Acts 16:23–26](#) And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: <sup>24</sup> Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

<sup>25</sup> And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

[Acts 27:23–25](#) For there stood by me this night the angel of God, whose I am, and whom I serve, <sup>24</sup> Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. <sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

[Acts 8:39–40](#) And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

[Acts 5:1–11](#) But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried *him* out, and buried *him*. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

<sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

[Acts 12:23](#) And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

[Acts 13:9–12](#) Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

[Acts 5:3](#) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[Acts 5:9](#) Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Acts 6:3](#) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

[Acts 6:5](#) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

[Acts 9:31](#) Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

[Acts 11:24](#) For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

[Acts 11:28](#) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

[Acts 13:52](#) And the disciples were filled with joy, and with the Holy Ghost.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[Acts 20:23](#) Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

[Acts 21:4](#) And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

[Acts 21:11](#) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

[Acts 19:1–6](#) And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[Acts 9:17](#) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:4](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:20](#) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

[Ephesians 6:18](#) Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

[1 Corinthians 14:15](#) What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[1 Corinthians 14:14](#) For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28–30](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Luke 10:9](#) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

[Luke 10:17](#) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

[Matthew 10:8](#) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

[Acts 6:8](#) And Stephen, full of faith and power, did great wonders and miracles among the people.

[Acts 8:7](#) For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

[Acts 3:6](#) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

[Acts 5:1–10](#) But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried *him* out, and buried *him*. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

[Numbers 11:29](#) And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

[Joel 2:28–29](#) And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[Acts 2:39](#) For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

[Ephesians 2:13](#) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

[Ephesians 2:17](#) And came and preached peace to you which were afar off, and to them that were nigh.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Luke 11:13](#) If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

[Luke 11:8](#) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

[Luke 11:9](#) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[1 Corinthians 14:16–17](#) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified.

[Luke 24:53](#) And were continually in the temple, praising and blessing God. Amen.

[Acts 1:5](#) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 4:8](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

[Matthew 10:17–20](#) But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; <sup>18</sup> And ye shall be brought before governors and kings for my sake, for a testimony against

them and the Gentiles. <sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. <sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you.

**Mark 13:9–11** But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And the gospel must first be published among all nations. <sup>11</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

[Luke 12:11–12](#) And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

[Acts 13:9](#) Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

[Acts 13:10](#) And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

[Acts 4:29](#) And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:31](#) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

[Luke 4:16–21](#) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of

sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears.

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Acts 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[Ephesians 5:19–21](#) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; <sup>21</sup> Submitting yourselves one to another in the fear of God.

[Colossians 3:16](#) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[2 Timothy 1:6](#) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

[1 Timothy 4:14](#) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

[Acts 13:52](#) And the disciples were filled with joy, and with the Holy Ghost.

[Luke 4:1](#) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Acts 6:3](#) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

[Acts 6:5](#) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

[Acts 7:55](#) But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

[Acts 11:24](#) For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[Acts 13:52](#) And the disciples were filled with joy, and with the Holy Ghost.

[Acts 6:3](#) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

[Acts 6:5](#) And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

[Acts 11:24](#) For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

[Acts 6:8](#) And Stephen, full of faith and power, did great wonders and miracles among the people.

[Acts 9:36](#) Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

[Acts 13:10](#) And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

[Acts 19:28](#) And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

[Luke 2:40](#) And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

[Acts 2:28](#) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

[Acts 13:52](#) And the disciples were filled with joy, and with the Holy Ghost.

[Acts 3:10](#) And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

[Luke 4:28](#) And all they in the synagogue, when they heard these things, were filled with wrath,

[Luke 5:26](#) And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

[Luke 6:11](#) And they were filled with madness; and communed one with another what they might do to Jesus.

[Acts 5:17](#) Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

[Acts 13:45](#) But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

[Acts 19:29](#) And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

[Acts 5:3](#) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[1 Thessalonians 5:19–21](#) Quench not the Spirit. <sup>20</sup> Despise not prophesyings. <sup>21</sup> Prove all things; hold fast that which is good.

[Galatians 3:5](#) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Corinthians 12:1](#) Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

[1 Peter 4:10](#) As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

[Romans 1:11](#) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

[Romans 5:15](#) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

**Romans 5:16** And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

**Romans 6:23** For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

**Romans 11:29** For the gifts and calling of God *are* without repentance.

**Romans 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

**1 Corinthians 1:7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

**1 Corinthians 7:7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

**1 Corinthians 12:4** Now there are diversities of gifts, but the same Spirit.

**1 Corinthians 12:9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

**1 Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

1 Corinthians 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

2 Corinthians 1:11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Romans 5:15–16 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Romans 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 11:29 For the gifts and calling of God *are* without repentance.

**Romans 9:4–5** Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; <sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

**2 Corinthians 1:11** Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

**Romans 6:23** For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

**Romans 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

**1 Corinthians 12:4** Now there are diversities of gifts, but the same Spirit.

**1 Corinthians 12:9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

**1 Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

**1 Corinthians 12:30–31** Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 Corinthians 1:7](#) So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

[1 Corinthians 7:7](#) For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

[Romans 1:11](#) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Corinthians 14:18](#) I thank my God, I speak with tongues more than ye all:

[1 Timothy 4:14](#) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

[2 Timothy 1:6](#) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

[1 Peter 4:10](#) As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

[Romans 12:6](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[2 Corinthians 1:11](#) Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

[Romans 5:15](#) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

[Romans 6:23](#) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

[1 Corinthians 12:31](#) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 Corinthians 14:1](#) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

[1 Corinthians 12:1](#) Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

[1 Corinthians 14:37](#) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the

commandments of the Lord.

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[Romans 1:11](#) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

**Ephesians 4:7–8** But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

**Romans 5:15–16** But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

**Ephesians 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**1 Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

**1 Corinthians 12:7** But the manifestation of the Spirit is given to every man to profit withal.

**Galatians 5:22–23** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.

**Hebrews 2:4** God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 12:4–6](#) Now there are diversities of gifts, but the same Spirit.  
<sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all.

[1 Corinthians 12:4–6](#) Now there are diversities of gifts, but the same Spirit.  
<sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all.

[1 Corinthians 12:9](#) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on

teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**Ephesians 4:7–11** But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**Romans 12:4–5** For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another.

**Ephesians 4:4–6** *There is* one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who *is* above all, and through all, and in you all.

**1 Corinthians 12:12–26** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but

one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> That there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

[1 Corinthians 12:1–11](#) Now concerning spiritual *gifts*, brethren, I would not have you ignorant. <sup>2</sup> Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 12:28–31](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?

<sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

**Romans 12:5** So we, *being* many, are one body in Christ, and every one members one of another.

**1 Corinthians 12:27** Now ye are the body of Christ, and members in particular.

**1 Corinthians 12:13** For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

**2 Corinthians 6:16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

**1 Corinthians 3:16–17** Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

**Romans 12:4–5** For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another.

**1 Corinthians 12:12–13** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be*

Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

**Ephesians 4:4** *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

**1 Corinthians 12:9** *To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

**1 Corinthians 12:11** *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

**1 Corinthians 12:13** *For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.*

**Romans 12:4–5** *For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we, *being* many, are one body in Christ, and every one members one of another.*

**1 Corinthians 12:28–29** *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?*

**Ephesians 4:3–13** *Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord, one faith, one baptism, <sup>6</sup> One God and Father of all, who *is* above all, and through all, and in you all. <sup>7</sup> But unto*

every one of us is given grace according to the measure of the gift of Christ.<sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.<sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?<sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.)<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[1 Corinthians 12:27](#) Now ye are the body of Christ, and members in particular.

[1 Corinthians 12:21–24](#) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary:<sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.<sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

[1 Corinthians 12:15–17](#) If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?<sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?<sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

[1 Corinthians 12:18](#) But now hath God set the members every one of them in the body, as it hath pleased him.

1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 14:3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

1 Corinthians 14:4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

1 Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

1 Corinthians 14:17 For thou verily givest thanks well, but the other is not edified.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

1 Corinthians 14:26b How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[1 Corinthians 8:1](#) Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

[1 Corinthians 8:10](#) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

[1 Corinthians 10:23](#) All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

[1 Corinthians 14:4–5](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:7](#) But the manifestation of the Spirit is given to every man to profit withal.

[1 Corinthians 12:14–16](#) For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

[1 Corinthians 12:4–6](#) Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all.

[Romans 12:6](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 11:19](#) For there must be also heresies among you, that they which are approved may be made manifest among you.

[1 Corinthians 12:4](#) Now there are diversities of gifts, but the same Spirit.

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 2:4](#) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

**Romans 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**1 Corinthians 12:13** For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

**Romans 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

**1 Corinthians 1:7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

**1 Corinthians 3:5** Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

**1 Corinthians 12:7** But the manifestation of the Spirit is given to every man to profit withal.

**1 Corinthians 12:11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

**1 Corinthians 12:18** But now hath God set the members every one of them in the body, as it hath pleased him.

**1 Corinthians 14:1** Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1 Peter 4:10 As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

Matthew 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

1 Corinthians 12:8–10 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

**Romans 12:3** For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

**1 Corinthians 12:29–30** *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?

**1 Corinthians 14:5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

**1 Corinthians 14:13** Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

**1 Corinthians 12:29** *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

**1 Corinthians 14:5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

**1 Corinthians 14:4** He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

**1 Corinthians 14:31** For ye may all prophesy one by one, that all may learn, and all may be comforted.

1 Corinthians 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Numbers 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

Acts 2:16–18 But this is that which was spoken by the prophet Joel; <sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Corinthians 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Romans 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

[Ephesians 4:7–8](#) But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1 Corinthians 14:1](#) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

[1 Corinthians 14:39](#) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

[1 Corinthians 12:31](#) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

[1 Corinthians 12:31](#) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[Romans 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

[1 Corinthians 13:8](#) Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be*

knowledge, it shall vanish away.

**1 Corinthians 13:10** But when that which is perfect is come, then that which is in part shall be done away.

**1 John 3:2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

**Romans 12:6–8** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**1 Corinthians 12:8–10** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

**1 Corinthians 12:28–29** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

**Ephesians 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:3](#) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Acts 14:23](#) And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

[Philippians 1:1](#) Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

[1 Timothy 3:1–13](#) This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (For if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

<sup>8</sup> Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> Holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must their wives be* grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

**Titus 1:5–9** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

<sup>6</sup> If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup> For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup> But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

**1 Peter 4:10–11** As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup> If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

**1 Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[Romans 11:13](#) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

[Romans 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

[Romans 15:15](#) Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

[1 Corinthians 3:10](#) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

[1 Corinthians 9:17](#) For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

[2 Corinthians 1:1](#) Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

[2 Corinthians 3:6](#) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

[2 Corinthians 4:1](#) Therefore seeing we have this ministry, as we have received mercy, we faint not;

[2 Corinthians 6:3–4](#) Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

[Galatians 1:15–16](#) But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, <sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

[Colossians 1:25](#) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

[Romans 16:7](#) Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

[2 Corinthians 8:23](#) Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the

messengers of the churches, *and* the glory of Christ.

[Philippians 2:25](#) Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

[2 Corinthians 11:13](#) For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

[1 Corinthians 9:1](#) Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

[1 Corinthians 12:28–29](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

[Ephesians 2:20](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

[Ephesians 3:4–5](#) Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

[Acts 21:8](#) And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[2 Timothy 4:5](#) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

[2 Corinthians 12:12](#) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

[Acts 8:4–8](#) Therefore they that were scattered abroad went every where preaching the word. <sup>5</sup> Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. <sup>8</sup> And there was great joy in that city.

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:24](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

[1 Corinthians 14:31](#) For ye may all prophesy one by one, that all may learn, and all may be comforted.

[Acts 13:1](#) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and

Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

[Matthew 10:41](#) He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

[Acts 11:27–28](#) And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

[Acts 21:10](#) And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

[Acts 13:1](#) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

[Romans 12:6](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28–29](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

[Ephesians 2:20](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

[Ephesians 3:5](#) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Revelation 18:20](#) Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

[Ephesians 2:20](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

[Ephesians 3:5–6](#) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;  
<sup>6</sup> That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[1 Corinthians 14:24](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[1 Corinthians 14:30](#) If *any thing* be revealed to another that sitteth by, let the first hold his peace.

[1 Corinthians 14:6](#) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

[1 Corinthians 14:24–25](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:  
<sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

[John 2:25](#) And needed not that any should testify of man: for he knew what was in man.

[John 6:64](#) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

[John 13:11](#) For he knew who should betray him; therefore said he, Ye are not all clean.

[John 16:19](#) Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

[Acts 5:3](#) But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

[1 Corinthians 2:11](#) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

[1 Corinthians 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1 John 2:20–21](#) But ye have an unction from the Holy One, and ye know all things. <sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

[John 4:18–19](#) For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. <sup>19</sup> The woman saith unto him,

Sir, I perceive that thou art a prophet.

**1 Corinthians 12:31** But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

**1 Corinthians 14:1** Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

**1 Corinthians 14:39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

**Romans 12:6–8** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**1 Corinthians 12:8–10** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

**1 Corinthians 12:28–29** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1 Corinthians 12:28–29](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Acts 13:1](#) Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

[1 Timothy 2:7](#) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

[2 Timothy 1:11](#) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

[James 3:1](#) My brethren, be not many masters, knowing that we shall receive the greater condemnation.

[Romans 12:7](#) Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

[Galatians 6:6](#) Let him that is taught in the word communicate unto him that teacheth in all good things.

[1 Timothy 3:2](#) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

[1 Timothy 5:17](#) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[Romans 12:7](#) Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

[John 10:11](#) I am the good shepherd: the good shepherd giveth his life for the sheep.

[John 10:14](#) I am the good shepherd, and know my *sheep*, and am known of mine.

[John 10:16](#) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

[Hebrews 13:20](#) Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

[1 Peter 2:25](#) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[John 21:15–18](#) So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

[Acts 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[1 Peter 5:2](#) Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

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[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Acts 21:8](#) And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[2 Timothy 4:5](#) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

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[1 Timothy 6:2](#) And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

[Acts 20:35](#) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[Philippians 1:1](#) Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

[Romans 12:8](#) Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[1 Thessalonians 5:12](#) And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

[1 Timothy 3:4](#) One that ruleth well his own house, having his children in subjection with all gravity;

[1 Timothy 3:5](#) (For if a man know not how to rule his own house, how shall he take care of the church of God?)

[1 Timothy 5:17](#) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

[Titus 3:8](#) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to

maintain good works. These things are good and profitable unto men.

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**Romans 12:6–8** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**Romans 12:7** Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

**Romans 12:8** Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**Romans 1:11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

**1 Thessalonians 2:8** So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

**Romans 12:8** Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**1 Corinthians 16:3** And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

**2 Corinthians 8:19** And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

**2 Corinthians 8:23** Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

**Philippians 2:25** Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

[Luke 10:37](#) And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

[Acts 2:46](#) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

[Acts 5:41](#) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

[Philippians 1:18](#) What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

[Philippians 2:18](#) For the same cause also do ye joy, and rejoice with me.

[1 Thessalonians 5:16](#) Rejoice evermore.

[1 Corinthians 12:9](#) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

[Matthew 17:20](#) And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

[Matthew 21:21](#) Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the

fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

[Mark 11:22–24](#) And Jesus answering saith unto them, Have faith in God. <sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. <sup>24</sup> Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

[1 Corinthians 13:2](#) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

[Mark 9:23](#) Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

[Matthew 6:30](#) Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

[Matthew 8:26](#) And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

[Matthew 14:31](#) And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

**Matthew 16:8** Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

**Matthew 17:20** And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

**Luke 12:28** If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

**Galatians 3:5** He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

**Acts 3:1–10** Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; <sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. <sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. <sup>8</sup> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

[1 Corinthians 12:9](#) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

[Mark 1:32–34](#) And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[2 Corinthians 12:12](#) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

[Romans 15:19](#) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

[Hebrews 2:4](#) God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Acts 8:5–7](#) Then Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

[Acts 2:22](#) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

[Romans 15:19](#) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

[2 Corinthians 12:12](#) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

[Galatians 3:5](#) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

[2 Thessalonians 2:9](#) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

[Hebrews 2:4](#) God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Acts 13:9–11](#) Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Luke 12:11–12](#) And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

[Acts 4:8–12](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[Acts 4:8](#) Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

[1 Corinthians 12:7](#) But the manifestation of the Spirit is given to every man to profit withal.

[Mark 16:17](#) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

[Acts 16:16](#) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

[1 Corinthians 14:23](#) If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

[Acts 26:24–25](#) And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.  
<sup>25</sup> But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

[Acts 2:4](#) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[Acts 2:14](#) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

**1 Samuel 10:5–7** After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: <sup>6</sup> And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. <sup>7</sup> And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee.

**1 Samuel 10:10–11** And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. <sup>11</sup> And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?

**1 Samuel 19:20–24** And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. <sup>22</sup> Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. <sup>23</sup> And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. <sup>24</sup> And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

**1 Kings 18:28–29** And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. <sup>29</sup> And it came to pass, when midday was past, and they prophesied until the *time*

of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

[1 Samuel 10:5–6](#) After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: <sup>6</sup> And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[1 Corinthians 14:4](#) He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

[1 Corinthians 14:2](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

[1 Corinthians 14:28](#) But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

[1 Corinthians 14:22](#) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

[Isaiah 28:11](#) For with stammering lips and another tongue will he speak to this people.

[1 Corinthians 14:21–23](#) In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. <sup>23</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:13](#) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

1 Corinthians 14:16–17 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified.

1 Corinthians 14:4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

1 Corinthians 14:3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

Philippians 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Colossians 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Colossians 4:8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

1 Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

2 Corinthians 1:3–11 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; <sup>4</sup> Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also

aboundeth by Christ. <sup>6</sup> And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

<sup>7</sup> And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. <sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: <sup>9</sup> But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup> Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; <sup>11</sup> Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

**Romans 12:6–8** Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**1 Corinthians 14:3** But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

**1 Corinthians 14:31** For ye may all prophesy one by one, that all may learn, and all may be comforted.

**1 Corinthians 14:31** For ye may all prophesy one by one, that all may learn, and all may be comforted.

[1 Corinthians 14:19](#) Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[Ephesians 4:11](#) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 14:29](#) Let the prophets speak two or three, and let the other judge.

[Acts 5:1–9](#) But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but

unto God. <sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, wound him up, and carried *him* out, and buried *him*. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

[Acts 13:6–12](#) And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus: <sup>7</sup> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

[Acts 16:16–18](#) And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

**Exodus 15:26** And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

**1 Corinthians 12:9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

**James 5:13–16** Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup>Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup>And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup>Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

**Psalms 103:3b** Who forgiveth all thine iniquities; who healeth all thy diseases;

**Isaiah 53:4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

**Deuteronomy 28:59** Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

**Deuteronomy 28:61** Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

[Job 33:19](#) He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

[Isaiah 53:3](#) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isaiah 53:12](#) Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[Leviticus 16:22](#) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Isaiah 53:11](#) He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

[Matthew 8:16](#) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

[Matthew 8:17](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

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[Matthew 8:17](#) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

[Luke 5:15](#) But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

[Acts 28:9](#) So when this was done, others also, which had diseases in the island, came, and were healed:

[Matthew 25:39](#) Or when saw we thee sick, or in prison, and came unto thee?

[John 11:1](#) Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

[John 11:2](#) (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

[John 11:3](#) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

[John 11:6](#) When he had heard therefore that he was sick, he abode two days still in the same place where he was.

**James 5:14** Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

**Matthew 4:23** And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

**Matthew 9:35** And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

**Luke 7:21** And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

**Acts 19:12** So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

**Matthew 8:17** That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

**Isaiah 53:4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

**Revelation 13:8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

[Isaiah 53:5](#) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

[1 Peter 2:24](#) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

[Isaiah 52:13](#) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

[Isaiah 53:12](#) Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[Galatians 3:13](#) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

[Romans 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[Philippians 3:20–21](#) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: <sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[Acts 2:11](#) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

[Acts 10:46](#) For they heard them speak with tongues, and magnify God. Then answered Peter,

[1 Corinthians 14:16–17](#) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified.

[Romans 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[1 Corinthians 14:13–17](#) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified.

[1 Corinthians 14:6](#) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

[1 Corinthians 14:21](#) In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

[1 Corinthians 14:2–3](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[1 Corinthians 14:6](#) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

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[1 Corinthians 14:13–19](#) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. <sup>14</sup>For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup>What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup>Else when thou shalt bless with the spirit, how shall

he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than ye all: <sup>19</sup> Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

**Ephesians 5:19** Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

**Colossians 3:16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

**Ephesians 5:18** And be not drunk with wine, wherein is excess; but be filled with the Spirit;

**Acts 2:4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

**Acts 2:15** For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

**1 Corinthians 14:15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

**Ephesians 5:19** Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

1 Corinthians 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 14:14–16 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. <sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

1 Corinthians 14:32 And the spirits of the prophets are subject to the prophets.

1 Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:27–28 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. <sup>28</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

1 Corinthians 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are*

unlearned, or unbelievers, will they not say that ye are mad?

**1 Corinthians 14:27** If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

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**1 Corinthians 14:16** Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

**1 Corinthians 14:23–24** If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

1 Corinthians 14:19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

1 Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

1 Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

1 Corinthians 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

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1 Corinthians 14:33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

1 Corinthians 14:32 And the spirits of the prophets are subject to the prophets.

1 Corinthians 14:32 And the spirits of the prophets are subject to the prophets.

1 Corinthians 14:29a Let the prophets speak two or three, and let the other judge.

1 Corinthians 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

Galatians 1:8–9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

1 Corinthians 14:30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

1 Corinthians 14:29b Let the prophets speak two or three, and let the other judge.

1 Corinthians 14:29 Let the prophets speak two or three, and let the other judge.

[1 Corinthians 12:8–10](#) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 14:29](#) Let the prophets speak two or three, and let the other judge.

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[Romans 12:6](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

[Romans 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

[Matthew 7:15–20](#) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

[Matthew 24:11](#) And many false prophets shall rise, and shall deceive many.

[Matthew 24:24](#) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

[1 Thessalonians 5:20–21](#) Despise not prophesyings. <sup>21</sup> Prove all things; hold fast that which is good.

[1 Timothy 4:1](#) Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

[James 3:5](#) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

[1 John 4:1–3](#) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

[Deuteronomy 13:2–6](#) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; <sup>3</sup> Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and

with all your soul. <sup>4</sup> Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. <sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

<sup>6</sup> If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

[Deuteronomy 18:22](#) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

[Deuteronomy 13:2–6](#) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; <sup>3</sup> Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. <sup>4</sup> Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. <sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

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secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

[Deuteronomy 18:21–22](#) And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? <sup>22</sup> When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

[1 Corinthians 12:3](#) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

[2 Corinthians 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

[1 John 4:1–3](#) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

[1 John 4:2](#) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

[Romans 12:6](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1 Corinthians 14:33b–35 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

<sup>34</sup> Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1 Corinthians 11:4–6 Every man praying or prophesying, having *his* head covered, dishonoureth his head. <sup>5</sup> But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup> For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

1 Corinthians 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

1 Corinthians 11:30 For this cause many *are* weak and sickly among you, and many sleep.

1 Timothy 2:12–14 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression.

[1 Corinthians 14:35](#) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

[Romans 15:16](#) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

[Philippians 2:17](#) Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

[2 Timothy 4:6](#) For I am now ready to be offered, and the time of my departure is at hand.

[Philippians 4:18](#) But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

[Romans 15:27](#) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

[2 Corinthians 9:12](#) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

[Philippians 2:25](#) Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

**Romans 1:9** For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

**Romans 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

**Philippians 3:3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

**2 Timothy 1:3** I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

**Romans 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

**Romans 12:1–2** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.* <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

**Romans 15:25** But now I go unto Jerusalem to minister unto the saints.

**2 Corinthians 8:19–20** And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to

the glory of the same Lord, and *declaration of your ready mind*:<sup>20</sup> Avoiding this, that no man should blame us in this abundance which is administered by us:

[1 Corinthians 12:5](#) And there are differences of administrations, but the same Lord.

[Romans 12:7](#) Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

[Galatians 5:22](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[Galatians 5:22–23](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,<sup>23</sup> Meekness, temperance: against such there is no law.

[John 15:1–15](#) I am the true vine, and my Father is the husbandman.<sup>2</sup> Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.<sup>3</sup> Now ye are clean through the word which I have spoken unto you.<sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.<sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.<sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.<sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.<sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

<sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love.<sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I

have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. <sup>12</sup> This is my commandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

[John 14:16–18](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>18</sup> I will not leave you comfortless: I will come to you.

[John 14:26](#) But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[John 15:26–27](#) But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

[John 16:5–15](#) But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> Of sin, because they believe not on me; <sup>10</sup> Of righteousness, because I go to my Father, and ye see me no

more; <sup>11</sup> Of judgment, because the prince of this world is judged. <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

**Galatians 5:22–23** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance: against such there is no law.

**Matthew 7:15–23** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

**Matthew 12:33** Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

[Luke 6:43](#) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

[Luke 6:44](#) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

[Romans 6:22](#) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[Ephesians 5:9](#) (For the fruit of the Spirit is in all goodness and righteousness and truth;)

[Philippians 1:11](#) Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[Hebrews 12:11](#) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

[Galatians 5:18](#) But if ye be led of the Spirit, ye are not under the law.

[Galatians 5:16](#) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

[Galatians 5:25](#) If we live in the Spirit, let us also walk in the Spirit.

[Galatians 5:16](#) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[Ephesians 4:1](#) I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

[Galatians 5:25](#) If we live in the Spirit, let us also walk in the Spirit.

[Acts 21:24](#) Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

[Romans 4:12](#) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

[Galatians 6:16](#) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

[Philippians 3:16](#) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

[1 Corinthians 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing

spiritual things with spiritual.

[1 Corinthians 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1 Corinthians 3:1](#) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

[Galatians 6:1](#) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

[Galatians 5:22](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[Galatians 5:23](#) Meekness, temperance: against such there is no law.

[1 Corinthians 12:7](#) But the manifestation of the Spirit is given to every man to profit withal.

[1 Corinthians 14:26](#) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

[1 Corinthians 8:1](#) Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

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

[1 Corinthians 12:31](#) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 Corinthians 14:1](#) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 14:1](#) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

[1 Corinthians 12:31](#) But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

[1 Corinthians 13:1–2](#) Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

[1 Corinthians 14:30–31](#) If *any thing* be revealed to another that sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted.

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[1 Corinthians 12:21](#) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

[1 Corinthians 14:29–30](#) Let the prophets speak two or three, and let the other judge. <sup>30</sup> If *any thing* be revealed to another that sitteth by, let the first hold his peace.

[1 Corinthians 14:37](#) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

[Revelation 1:4](#) John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

[Hebrews 1:14](#) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

[Exodus 28:3](#) And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

[1 Samuel 19:24](#) And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is Saul also among the prophets?*

[Isaiah 20:2](#) At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

[Micah 1:8](#) Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

[John 21:7](#) Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

[Mark 2:5–7](#) When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

[John 19:30](#) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

[Luke 23:46](#) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

[1 Corinthians 3:9](#) For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

[Acts 7:44](#) Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

[Hebrews 8:2](#) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

[Hebrews 8:5](#) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

[Hebrews 9:2–3](#) For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.  
<sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all;

[Hebrews 9:6](#) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

[Hebrews 9:8](#) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

[Hebrews 9:11](#) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

[Hebrews 9:21](#) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

[Hebrews 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle.

[Revelation 15:5](#) And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

[Acts 2:2](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

[Matthew 4:16](#) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

[Luke 1:79](#) To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

[Luke 21:35](#) For as a snare shall it come on all them that dwell on the face of the whole earth.

[Revelation 14:6](#) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on

high.

[Acts 18:11](#) And he continued *there* a year and six months, teaching the word of God among them.

[2 Samuel 7:5](#) Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

[2 Samuel 7:13](#) He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

[1 Chronicles 22:6](#) Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

[Acts 7:47](#) But Solomon built him an house.

[Romans 15:16](#) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

[1 Corinthians 3:1](#) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

[1 Corinthians 3:3](#) For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

[1 Corinthians 3:1](#) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

[1 Corinthians 3:3](#) For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

[John 16:9–11](#) Of sin, because they believe not on me; <sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> Of judgment, because the prince of this world is judged.

[John 3:6](#) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

[Matthew 5:48](#) Be ye therefore perfect, even as your Father which is in heaven is perfect.

[Matthew 19:21](#) Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

[1 Corinthians 14:20](#) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

[Ephesians 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[Colossians 4:12](#) Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

**James 1:4** But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

**James 3:2** For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

**1 Peter 3:16** Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

**John 14:26** But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**John 15:26–27** But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

**John 16:12–15** I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

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[John 16:13](#) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

[1 Corinthians 12:13](#) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

[John 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[John 20:22](#) And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

[John 17:5](#) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

[Acts 16:34](#) And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

[Acts 18:8](#) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[Luke 9:51–56](#) And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup> And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup> And they did not receive him, because his face was as though he would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. <sup>56</sup> For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

[Acts 1:15](#) And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

[Acts 2:41](#) Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

[Genesis 1:2](#) And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the

waters.

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

**Exodus 35:31** And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

**Ezekiel 8:3** And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

**Ezekiel 11:1** Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

**Job 33:4** The Spirit of God hath made me, and the breath of the Almighty hath given me life.

**1 Kings 19:11** And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

[Exodus 19:18](#) And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

[Isaiah 66:15](#) For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

[Isaiah 66:18](#) For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

[Luke 12:49–50](#) I am come to send fire on the earth; and what will I, if it be already kindled? <sup>50</sup> But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

[Isaiah 4:2–6](#) In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel. <sup>3</sup> And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem: <sup>4</sup> When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. <sup>5</sup> And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. <sup>6</sup> And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

[Isaiah 28:11](#) For with stammering lips and another tongue will he speak to this people.

[Acts 1:1](#) The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

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

[Acts 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Acts 8:12](#) But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

[Acts 9:2](#) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

[Acts 22:4](#) And I persecuted this way unto the death, binding and delivering into prisons both men and women.

[Acts 26:3](#) Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[2 Corinthians 1:21–22](#) Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; <sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[1 John 2:20](#) But ye have an unction from the Holy One, and ye know all things.

[1 John 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

[Acts 13:52](#) And the disciples were filled with joy, and with the Holy Ghost.

[Ephesians 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[1 Thessalonians 2:8](#) So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

[Ephesians 4:28](#) Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[1 Corinthians 12:11](#) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

[Hebrews 2:4](#) God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[Romans 12:4](#) For as we have many members in one body, and all members have not the same office:

[1 Thessalonians 5:11](#) Wherefore comfort yourselves together, and edify one another, even as also ye do.

[1 Corinthians 8:11–13](#) And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

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[1 Timothy 3:1](#) This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

[1 Corinthians 15:6](#) After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

[Acts 11:28](#) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

[Acts 21:10–11](#) And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus. <sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

[Romans 11:25–26](#) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

[1 Corinthians 15:51–52](#) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[Romans 12:6–8](#) Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion

of faith; <sup>7</sup>Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

[Acts 27:11](#) Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

[Revelation 18:17](#) For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

[Romans 11:13](#) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

[1 Corinthians 3:5](#) Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

[1 Corinthians 12:5](#) And there are differences of administrations, but the same Lord.

[1 Corinthians 16:15](#) I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

[2 Corinthians 3:6](#) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

[2 Corinthians 6:4](#) But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

[2 Corinthians 8:4](#) Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

[2 Corinthians 11:23](#) Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

[Ephesians 3:7](#) Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

[Ephesians 6:21](#) But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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

[Luke 24:49](#) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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

[Acts 10:38](#) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

[Romans 15:19](#) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

[1 Corinthians 2:4](#) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

[Galatians 3:5](#) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

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

[2 Timothy 1:7](#) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

[Philippians 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Luke 11:11–12](#) If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? <sup>12</sup>Or if he shall ask an egg, will he offer him a scorpion?

[Luke 20:20–26](#) And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. <sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: <sup>22</sup> Is it lawful for us to give tribute unto Caesar, or no? <sup>23</sup> But he perceived their craftiness, and said unto them, Why tempt ye me? <sup>24</sup> Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. <sup>25</sup> And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. <sup>26</sup> And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

[2 Kings 9:11](#) Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

[1 Corinthians 14:5](#) I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1 Corinthians 14:13](#) Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

[Acts 15:32](#) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

[1 Corinthians 14:3](#) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[Acts 15:32](#) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

[Acts 11:23](#) Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

[Acts 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

[Acts 15:28](#) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

[Acts 15:32](#) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

[Acts 16:40](#) And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

[Acts 20:1–2](#) And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece,

[1 Thessalonians 3:2](#) And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

[1 Thessalonians 2:12](#) That ye would walk worthy of God, who hath called you unto his kingdom and glory.

[1 Corinthians 14:3](#) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[Acts 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

[Acts 15:32](#) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

[1 Thessalonians 3:2](#) And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

[2 Thessalonians 2:17](#) Comfort your hearts, and stablish you in every good word and work.

[1 Thessalonians 4:1](#) Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

[1 Thessalonians 5:11](#) Wherefore comfort yourselves together, and edify one another, even as also ye do.

[1 Corinthians 14:3](#) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[Romans 15:4](#) For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

[Romans 15:5](#) Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

[Isaiah 53:4](#) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

[Revelation 17:8](#) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell

on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

[1 Corinthians 14:2–3](#) For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

[1 Corinthians 14:24](#) But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

[Deuteronomy 27:14–26](#) And the Levites shall speak, and say unto all the men of Israel with a loud voice, <sup>15</sup> Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen. <sup>16</sup> Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen. <sup>17</sup> Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen. <sup>18</sup> Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen. <sup>19</sup> Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. <sup>20</sup> Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. <sup>21</sup> Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen. <sup>22</sup> Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. <sup>23</sup> Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen. <sup>24</sup> Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen. <sup>25</sup> Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. <sup>26</sup> Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

[1 Chronicles 16:36](#) Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

[Nehemiah 5:13](#) Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

[Nehemiah 8:6](#) And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

[Psalm 106:48](#) Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

[Revelation 5:14](#) And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

[Revelation 7:12](#) Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

[1 Kings 22:19–23](#) And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. <sup>20</sup> And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. <sup>21</sup> And there came forth a spirit, and stood before the LORD, and said, I will persuade him. <sup>22</sup> And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be

a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. <sup>23</sup> Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 12:10](#) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

[1 Corinthians 14:12](#) Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

[1 Corinthians 14:34–35](#) Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

[1 Peter 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Romans 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Deuteronomy 11:13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Psalms 51:16–17 For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. <sup>17</sup> The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[Hosea 6:6](#) For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

[Romans 15:30–31](#) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; <sup>31</sup> That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

[2 Corinthians 8:1–6](#) Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup> How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup> For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; <sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. <sup>5</sup> And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

[2 Corinthians 9:1](#) For as touching the ministering to the saints, it is superfluous for me to write to you:

[2 Corinthians 9:12–13](#) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup> Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

[Acts 11:29–30](#) Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: <sup>30</sup> Which

also they did, and sent it to the elders by the hands of Barnabas and Saul.

[Acts 12:25](#) And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

[Romans 11:13](#) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

[2 Corinthians 4:1](#) Therefore seeing we have this ministry, as we have received mercy, we faint not;

[2 Corinthians 6:3–4](#) Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

[2 Corinthians 11:8](#) I robbed other churches, taking wages *of them*, to do you service.

[Acts 1:17](#) For he was numbered with us, and had obtained part of this ministry.

[Acts 1:25](#) That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

[Acts 20:24](#) But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

[1 Timothy 1:12](#) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;