

*A CRITICAL EVALUATION OF THE PLACE
OF EXPERIENCE WITHIN THE
PENTECOSTAL MOVEMENT.*

BY

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Declaration

I, Selvaraj Govindsamy, Reg. No. 8829776 hereby declare that the dissertation entitled, A Critical Evaluation of the Place of Experience Within the Pentecostal Movement, is the result of my own investigation and research and that it has not been submitted in part or in full for any other degree or to any other University.

S. Govindsamy.

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INTRODUCTION

Pentecostalism forms a large part of the Christian church, and has become a major player within Christianity. The term Pentecost derives its title from the word Pentecost. According to Richardson,

Pentecost was originally the Jewish feast of weeks usually commemorated on the 15th day after Pentecost. Accordingly Jews recognize this day as the day on which the law was given on Mt. Sinai. From the Christian point of view it is the day when the Holy Spirit descended upon the 120 who were gathered in the upper room.¹

The outpouring on the day of Pentecost holds a significant meaning to the Pentecostal movement, as this was the day that the Holy Spirit was given to the Church. Even more significant were the spiritual gifts that accompanied the outpouring. Pentecostals place great emphasis upon the manifestation of spiritual gifts. Pentecostal doctrine embraces the fact that all born again believers need to possess one or more of the spiritual gifts. Pentecostals prioritize the gifts of the Spirit with the gift of healing and the gift of working of miracles being in the forefront. This is the reason why the Pentecostal churches have more conversions than the other Christian denominations. Evangelism is targeted through, the usage of spiritual gifts (healing and the working of miracles) as a means of advertisement. Most converts from the Indian community embrace the Christian faith largely because of some miracle or healing experienced. Besides the two spiritual gifts mentioned above, the other seven gifts, namely gifts of tongues and interpretation, prophecy, word of wisdom, the word of knowledge, faith and the discernment of spirits are also prominent.

¹ A Richardson ed. A Dictionary of Christian Theology, London: S.C.M.Press, 1972, p 225.

There was a time when Bible study was prohibited in the church, “ as it took away spirituality”, by allowing humans to teach God’s word rather than the Holy Spirit. This fallacy still exists among many, especially the older members. However, recently there has been a shift in Pentecostal thinking regarding the study of the Bible.

It is for this reason that people of low education grace many of the Pentecostal pulpits, thus the quality of ministry in these churches, is of a low level. The situation worsens as they attempt to interpret the text with their limited knowledge. Therefore, these Pentecostal ministers would not question all strange phenomena that appear in the churches today. All that they can offer is “ the Bible says”, but will have no scriptural text to substantiate what they say.

This is the major problem within the Pentecostal movement, and this is one of the concerns that have given rise to this study. Being an ordained minister with the Pentecostal movement for almost thirty-three years, the researcher can identify with this situation. During his association with the movement very little change has taken place, especially in the area of higher learning. Perhaps each organization should take responsibility for this mismanagement of God’s work. The historical churches stipulate academic qualifications for their ministers and those who feel the calling of God upon their lives have to submit to these requirements. With the belief that the Holy Spirit is the teacher, all that the Pentecostals require is that the candidate be filled with the Holy Spirit and speak in other tongues. This does not mean that the Holy Spirit cannot teach, and that only higher academic qualifications can do so.

Another area of concern in the Pentecostal movement, is their failure to distinguish between classical Pentecostalism and the charismatic renewal movements. Classical Pentecostals are those who have emerged either from Topeka, Kansas experience of 1901, or from the Azusa Street revival in Los Angeles in 1906. This is how Killian McDonnell describes the charismatics,

The term Protestant neo-Pentecostals or Protestant charismatics are used interchangeably for those Protestants in historic churches (Epicopal, Luthern, Presbyterian, etc) who have embraced a way of approaching the gospel characterized by emphasis on the lordship of Jesus, personal commitment, the gifts of the Spirit, interiority, devout reading of Scriptures and prayers.²

On the other hand there are those from the Catholic tradition, who prefer to be called Catholic charismatic. Like the Protestant charismatics they prefer to remain in their churches, but have incorporated into their church life charismatic elements such as Glossolalia, speaking in tongues as well as manifesting the other gifts of the Spirit. In the vicinity of the greater Durban area, churches such as the Reformed Church of Africa, the Presbyterian and the Church of England also have introduced charismatic elements in their church life. These churches will employ Pentecostal ideals but would not want to be referred to as Pentecostals, but prefer to remain in their respective denominations and be called charismatics within their own church group. These churches seem to be seeking a neutral identity as they wish to maintain their historic identity as well as enjoy the Pentecostal power, but would not admit to have any Pentecostal connection.

² K McDonnell Charismatic Renewals and the Churches. New York: The Seabury Press 1976 p 2-3.

However the main concern of this study would focus on whether Pentecostals understand, and practice their beliefs according to the scriptures. The researcher is of the opinion, that the Biblical text must determine all Christian practices, as any manifestation or demonstration apart from the scriptures is mere heresy. The Pentecostal movement cannot, accept and adopt any phenomena that are fabricated by the charismatic renewal movement, which seems to be the case. The Pentecostal movement comes from a rich and stable background. Pentecostal churches have their own tenants of faith, constitution and by-laws. But in recent times they have laid aside all their fundamental beliefs in exchange for charismatic phenomena. It has been noted that the charismatic movement is continually on the look out for new ideas, and would even invent anything to create excitement for their members. Whatever they create or invent will always be in the name of the “spirit”, such as “dancing in the spirit”, “ laughing in the spirit”, “crying or weeping in the spirit” and many more which will be discussed later in this study. All these activities are encouraged in their worship services; thus it becomes a corporate form, meaning that everyone present should become involved in these activities. The Pentecostals are quick to accept anything that comes in the name of the Spirit.

The purpose of this study is to critically evaluate the place of experience, gained by the Pentecostals and how they use it to edify the body of Christ. It aims to assist the Pentecostals to be able to distinguish between classical Pentecostalism and the charismatic renewal movements; to restore a sense of seriousness in worship and to create an awareness of reverence and respect to the Heavenly Father; to restore genuine Pentecostal worship in the church, and to show the true purpose of Pentecost.

All nine gifts of the Holy Spirit are special gifts that the Lord has given to His church. The Lord Jesus Christ gives the purpose of the outpouring of the Holy Spirit, which is accompanied by spiritual gifts. “But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). The nine gifts of 1 Corinthians and the five ministry gifts of Ephesians, (which will be discussed individually) are resources that the Lord gave to the church to carry out the evangelization of the world. These are special talents or abilities that the Lord uses to assist individuals to accomplish this mammoth task. Our study will seek to establish whether the Pentecostal movement is utilizing these special resources to fulfill the divine task. We will endeavor to adopt a neutral stance so that an unbiased study will be presented.

1:2 Scope of study

This study undertakes to make special emphasis upon the impact of Pentecostalism among the Indian community, as the researcher sees many similarities between Hinduism and Pentecostalism. This will give us an opportunity to look into the colorful past of Indian Christians and to investigate if they have made a total surrender to the Lord. The Indian community has made a significant contribution to Pentecostalism especially in the Full Gospel Churches. Another matter of concern of this study will be the place of experience within the Pentecostal movement, By experience we mean the experience acquired through the baptism in the Holy Spirit. Special emphasis will be on the manner in which Pentecostals exercise the results of the baptism in the Holy Spirit. Pentecostals maintain that all those who are filled or baptized in the Holy Spirit.

are given one or more of the gifts of the Holy Spirit. The writer will endeavor to establish whether these manifestations are within the bounds of scripture as outlined by the Apostle Paul or not. The independent churches and the Toronto blessing will also receive attention.

1:3 Methodology.

The theoretical part of this study will evolve in the field of Christian Theology, particularly in the disciplines of Systematic Theology, Church History and Missiology. Resource material will be the works of different authors in these fields. The attitudes of various historical, Pentecostal, charismatic and independent churches will be observed through personal interaction. Empirical research to evaluate thought patterns in these above groups will be conducted through questionnaires.

1:4 Outline of the Study.

Chapter 1 will commence with the question, “ Who is the Holy Spirit’? This chapter will introduce the reader to the Holy Spirit. The position and the affinity of the Holy Spirit in relation to the God- head will be discussed. It will include His nature, personality, deity, names and symbols. Chapter 2 deals with a survey of the prominence of the Holy Spirit in both the Old and New Testaments. In chapter 3 we cover the Fruit and the Gifts of the Holy Spirit, and the role they plays in the life of the Spirit- filled believer. Chapter 4 defines the place of experience in the life of the Pentecostal believer and the manifestations thereof. In chapter 5 we study the role of the Indian community in the Pentecostal church. Chapter 6 deals with the impact of the Toronto blessing on the Pentecostal movement. Finally chapter 7 summarizes, offers guidelines for future research and brings this study to a conclusion.

The researcher will try as far as possible to adopt a neutral stance, so that he may be able to present an unbiased study of the proposed subject. The writer is aware of the sensitivity of the subject and will take all precautions to be as objective as possible. Should any party be offended in any way, the researcher makes it clear that it was not done intentionally and it should accept this study in the spirit of academic research.

CHAPTER 1

WHO IS THE HOLY SPIRIT?

1:1 Introduction:

This study is not a comprehensive study on the Person and ministry of the Holy Spirit, but a study of how the Holy Spirit is used in the Pentecostal movement. Pentecostals derive their title from Pentecost and the Pentecostal outpouring on the day of Pentecost. This study evaluates the place of experience within the Pentecostal movement, especially the manner in which exercise spiritual gifts. In this chapter the writer proposes to introduce the Holy Spirit. This will be done through the different titles, names and symbols that the Holy Spirit is often referred to, this will enable the reader to have a better understanding of the versatility of the Holy Spirit. Most readers are confused when different names, titles, and symbols are used when referring to the Holy Spirit. The writer finds it fitting to include this chapter in this study for clarity.

Pentecostal writer and scholar, L.T.Holdcroft offers this simple definition of the Holy Spirit,

The Holy Spirit is that Person of the Holy Trinity whose office is to touch upon the believer. He is God communicating himself. In the Holy Spirit, God ministers to those who are His, and He relates himself to mankind in personal fellowship. He fills an essential role in every genuine Christian experience, and is therefore so much more than an abstract object of theology. Apart from the Third Person of the Godhead, no one can truly know God.³

Holdcroft says that true knowledge of God can only come through the Holy Spirit.

³ L T Holdcroft The Holy Spirit (A Pentecostal Interpretation) Springfield Mo. Gospel Publishing House 1962 p 5

Besides enabling one to know God the Holy Spirit forms an integral part of the Christian life. The Holy Spirit is able to assist the believer in his or her quest to have a better knowledge of God. A good knowledge of God enhances the believer's experience and gives a better appreciation of Him. This helps the believer to reverence the Father and give Him the glory and honor that rightfully belongs to Him. The researcher stresses the Holy Spirit's purpose is to reveal God to man and to make real our religious experience. Boyd points out the following,

Potentially, this dispensation began with the outpouring of the Spirit on the day of Pentecost. The Holy Spirit came to make real our experience what Jesus had accomplished objectively on the cross.⁴

According to the researcher Pentecostals hold the belief that this age is the age of the Holy Spirit. They imply that, this church age is moved and motivated by the Holy Spirit and that the church needs to manifest the gifts of the Holy Spirit in a greater measure; hence gifts of the Spirit need to be operative at each and every church service. The writer is of the opinion that this is the reason for the many new phenomena that appears from time to time in the Pentecostal movement to provide variety and excitement for its members.

1:2 The Nature of the Holy Spirit.

The nature of the Holy Spirit could be detected in His personality, Deity, names, titles and symbols that are commonly used to describe Him. The nature of the Holy Spirit is important to this study as it reflects on the vitality of the Holy Spirit.

⁴F M Boyd Ages and Dispensations, Springfield Mo. Gospel Publishing House, 1955 p 49.

1:2:1 The Personality of the Holy Spirit.

The purpose of this section is to clarify the fact that the Holy Spirit is not an indifferent, impersonal and intangible influence. According to the writer many are confused by the various titles used to describe the Holy Spirit, such as, wind and Holy Ghost depicted as an invisible force. The writer has the following view of the personality of the Holy Spirit. Being invisible does not take away the fact that He possesses a dynamic personality. Jesus enforced this thought when He introduced the Holy Spirit as Comforter, Teacher and Guide. Simply put, the Holy Spirit continues the ministry that Jesus introduced to the world. In continuing with this ministry the Holy Spirit had to command, pray and testify, thus indicating that He is a Person. Peter rebukes both Ananias and Sapphires for lying to the Holy Spirit. The apostle Paul urges the Ephesians not to grieve the Holy Spirit. Pentecostals need to understand that when dealing with the Holy Spirit, whether it is spiritual gifts or the fruit of the Spirit, one needs to be careful in the manner in which they conduct themselves. According to what has already been said the Holy Spirit is definitely a person, only He cannot be seen physically. Therefore He must be treated with honor and respect.

1:2:2 The deity of the Holy Spirit.

Peter ascribed divine names to the Holy Spirit in his rebuke to Ananias, “ But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, thou hast not lied unto men but unto God”. (Acts 5:3-4). Peter referred to the Holy Spirit as God. In 2 Corinthians 3:17 Paul refers to the Holy Spirit as Lord, “ Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty”.

In addition to divine names the Holy Spirit also possesses divine attributes as being eternal, omnipresent, omnipotent and omniscient. As deity He performs divine works as well, He was active in creation, He imparts new life in regeneration and quickens our mortal bodies, and will be involved in raising His people from mortality to immortality.

1:2:3. Name and titles of the Holy Spirit.

There appears to be confusion within the different segments of the church in regard to the different names and titles that are used when referring to the Holy Spirit. The reason for this could be that different writers wrote to different communities and the names and titles were used so that they could understand and have easy access to the Holy Spirit. Names and titles are distinguishing factors of the Spirit's work; therefore a good knowledge is beneficial to the believer so that they may utilize this resource to full advantage. It will further assist Pentecostals to ascribe more honor and respect to the Holy Spirit and to consider their actions, especially in the area of gift manifestation.

1:2:3:1 Spirit of God.

The title "Spirit of God" is essentially an Old Testament designation of the Holy Spirit. The term Holy Spirit scarcely appears in the Old Testament. The term appears during the creation process, " And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God move upon the face of the waters " (Genesis 1:2). This title can also be found in the New Testament ,

“ Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you “ (1 Corinthians 3:16). The title, “ Spirit of God” identifies the Holy Spirit as God’s duly appointed representative upon earth. Thus, whenever this term is used in reference to the Holy Spirit it indicates the special relationship between both members of the Godhead, thus signifying that, the Holy Spirit continues the work of God upon earth during the absence of Jesus Christ.

1:2:3:2 Spirit of Christ.

Holdcroft isolates the following titles that are generally used to describe the Holy Spirit,

Five scriptural titles relate the Holy Spirit to Christ: Spirit of Christ: Spirit of Jesus Christ: Spirit of Jesus: Spirit of His Son: and Spirit of the Lord. It has been well said: The personalities of Christ, and the Spirit are never identical, their presence always is. “ When Jesus was incarnate, He was the subject of the Spirit’s anointing and this the Spirit did by anointing Jesus to Himself. ⁵

Jesus may be seen in all that the Spirit says and does, for the purpose is to glorify Christ. The apostle Paul says, “ Now if any man has not the Spirit of Christ he is none of His” (Romans 8:9). It is evident that God requires all believers to have the Holy Spirit in them through Christ.

1:2:3:3 The Spirit of Truth.

This title speaks of the Holy Spirit revealing those scriptural truths to the believer that concern this Christian life. Jesus referred to the Holy Spirit as the Spirit of Truth three times in the gospel of John. (See John 14:17; 15:26 and 16:13).

⁵ L T Holdcroft 1962 p 20.

With the temptation of falsehood, evil, error and deceit prevalent in our society, the Holy Spirit as the “Spirit of truth” enables the Christian to walk in truth. In doing so He assists the believer to uphold Christian principles and values.

1:2:3:4 The Comforter.

The title “ Comforter”, is one of the more popular titles that believers are well versed with. Jesus first used this title when introducing the Holy Spirit to His disciple’s in the gospel of John. “ And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever” (John 14:16). This is precisely what the disciples needed after the departure of Jesus. They were always dependent upon Him for help and comfort during trying times, and Jesus made sure that He provides for them. Jesus re-enforces the title Comforter again as He defines the term Comforter. “ But the Comforter, who is the Holy Spirit, 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: 14:26). In connection to the title “Comforter”, Holdcroft makes this interesting observation,

In the 14th century, John Wycliffe chose “ Comforter” as the best translation of Paracletos, but most scholars today would prefer to leave the word untranslated, and simply speaks of the Paracletos.⁵

Other synonyms such as, instructor, advocate, guide, assistant, helper, interpreter, as well as advice giver, give further definition to the Holy Spirit as “Comforter”.

⁵ Ibid. p 21

The disciples were able to relate to the “Comforter” easily, as they were accustomed to having the Lord as their constant guide and companion. In troublous times He comforted them. Pearlman states the following,

Such was the relationship that the Lord had sustained to His disciples during His earthly ministry, and naturally they were dismayed at the thought of His departure. But He comforted them with the promise of another Comforter, who would be their defender, helper and teacher during His absence.⁷

It was this particular assurance that gave them the courage and boldness to take up the challenge in carrying out the divine mandate. The power of the Holy Spirit sustained them (the early church) during those times of extreme persecutions. The disciples began to experience some of the promises that the Lord gave to them prior to His departure. It is however unfortunate that Pentecostals misinterpret this title of Comforter when they restrict the Holy Spirit to teacher alone. This they do to avoid studying the word of God, as they insist that the Holy Spirit will teach them all things. The researcher’s view is that in doing so they lose the real value of the promise of the Lord and the benefits of the outpouring of the Holy Spirit.

Several other titles have been attributed to the Holy Spirit in scripture, but the few discussed will suffice for the purpose of this study. The afore going titles have given deeper meaning and insight to role of the Holy Spirit and has shown that He has a special place in the life and ministry of the church.

⁷ M Pearlman Knowing the Doctrines of the Bible. Springfield, Mo. Gospel Publishing House, 1937 p 17

1:2:4 Symbols and images of the Holy Spirit.

Studying the different symbols and images that different writers use to define the Holy Spirit makes the doctrine of the Holy Spirit more interesting. Rea states the following,

The Bible portrays the Holy Spirit by a number of different images and symbols... A symbol or emblem metaphorically represents an abstract concept or something invisible and helps to define its general ethical or spiritual meaning. For instance the cross is a timeless symbol of Christianity.⁸

A study of the Holy Spirit with the use of symbols and images enriches our understanding of this divine resource, and enables the believer to have maximum access to the many privileges. The researcher is of the opinion that Pentecostals are limited in their understanding of the Holy Spirit and His activities. Pentecostals limit their thinking to spiritual gift manifestation alone thus missing the versatility and the many ways in which the Spirit works. Symbols and images show that the Holy Spirit can minister to humanity in many more ways than the Pentecostal mind is trained to believe. The researcher suggests that one needs to adopt a holistic approach when dealing with spiritual matters especially with divinity. Thus allowing the Godhead to perform fully their potential. Pentecostals place the Holy Spirit within a mould and expect Him to perform according to their limited capacity. The use of symbols and images enables one to explore fully the diversity of the work and ministry of the blessed Holy Spirit. The use of contemporary symbols and images assists the human mind to appreciate the simplicity of the manner in which the Holy Spirit relates to humanity.

⁸ J Rea Charisma's Bible Handbook of the Holy Spirit. Orlando Florida: Creation House, 1988 p 18-19.

1:2:4:1. The symbol of a Dove.

Matthew records the descent of the Holy Spirit upon Jesus in the river Jordan just after His baptism, in the form of a dove. "...and saw the Spirit of God descending like a dove, and lighting upon Him" (Matthew 3:16). The choice of this symbol projects the image of peace, gentleness, purity and tenderness. These qualities reflect the character and humility of the Holy Spirit. Further to this, these qualities and characteristics need to be evident in every spirit-filled believer as testimony of their experience in the Holy Spirit. The researcher observes that, unfortunately this trait is lacking in most Pentecostals. Rea observes the following,

In all probability this comparison of God's to a dove is meant to draw our attention to the dove that Noah sent from the ark after the great flood. Noah's dove in turn reminds us of the Spirit of God hovering over the waters of the initial creation.⁹

The "dove" of Noah speaks of intelligence, in respect of the fact that the dove was intelligent enough to return to the ark. The dove represents a messenger with the message that the water had not subsided yet. This was a crucial message in the sense that Noah and the others would not disembark prematurely, which could have had grave consequences. This is precisely the way in which the Holy Spirit gives direction to all believers, tenderly and intelligently.

1:2:4:2. The symbol of Fire.

The writer of Hebrews refers to God as, "For our God is a consuming fire" (Hebrews 12:29)

⁹ Ibid. p 19.

“Fire” is a great consumer and refiner as well. The Holy Spirit is referred to as “fire” on several occasions in scripture. John the Baptist prophesied, “ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I am, whose shoes I am not worthy to bear and: he shall baptize you with the Holy Ghost and with fire” (Matthew 3: 11).

The writer of the book of Acts records the descent of the Holy Spirit in the upper room as, with cloven tongues of fire, “ And there appeared unto them cloven tongues as of fire and it sat upon each one of them” (Acts 2:3). The prophet Isaiah speaks of fire as the cleanser of evil, “ Then flew one of the seraphim’s unto me, having a live coal in his hands, which he had taken from the altar. And laid it upon my mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged” (Isaiah 6:6-7). The apostle Paul says, “ Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and fire shall try every man’s work of what sort it is” (1 Corinthians 3:13). Holdcroft views the Holy Spirit as fire in the following manner,

To the believer, the Holy Spirit, as fire, ministers warmth to the heart, illumination to the mind, purity and cleansing to the soul. Although the carnal nature of man may survive a baptism of water, it can never survive the baptism in fire. The fiery Holy Spirit assures personal holiness that soundly validates the burning passion of the Christian soul winner.¹⁰

Fire is a fitting symbol for the Holy Spirit, as fire burns and purifies the believer of sin and prepares the believer for holiness. This is precisely the ministry of the Holy Spirit in preparing the believer for the new life in Jesus.

¹⁰LT Holdcroft 1962 p 29

1:2:4:3 The symbol of water.

“Water” has besides others two very important uses. Firstly water cleanses, as in washing; secondly, water is a thirst quencher. Both these uses are evident in the work and ministry of the Holy Spirit. On the last day of the feast Jesus made this tremendous offer to those who participated in the feast, “ In the last day, that great day of the feast, Jesus cried out saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. (But He spake of the Spirit, which they that believe on Him should receive: For the Holy Ghost was not yet given; because that Jesus was not yet glorified). (John 7: 37-39). Pearlman gives the following description of water as a symbol of the Holy Spirit.

The Spirit is the fountain of living water, the purest, the best, because He is a veritable River of life- flooding, gushing over our souls, and cleansing away the dust of sin. The power of the Spirit does in the spiritual what water does in the material order. Water purifies, refreshes, and quenches thirst and renders sterility fruitful. It purifies what is soiled and restores cleanliness; it is an apt symbol of Divine beauty. Water is an indispensable element of physical life; the Holy Spirit is an indispensable element of spiritual life. ¹¹

Water indeed is the most frequently used symbol of the Holy Spirit in the Scripture. The concept is found in the numerous occasions the term “poured out” is used when speaking about the Holy Spirit both in the Old and New Testaments. A good example is found in Isaiah, “ 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 blessing upon thine offspring. (Isaiah 44:3).

¹¹ M Pearlman 1937 p 21.

1:2:4:4 The symbol of oil.

Oil is used in scripture to record accounts for anointing or consecrating chosen people to the prophetic, priestly and kingly offices. In the Old Testament it was a most common symbol of the Holy Spirit. Oil is also used for light (illumination) for cooking of meals (nourishment) and to lubricate the skin and to soothe injuries (healing). The Holy Spirit fits all these symbols as He illuminates those in darkness, nourishes those who are spiritually hungry and offers healing to those who are hurting. Rea points out the following,

Anointing oil or unguent is another well-established emblem of the Spirit of God. In the Old Testament Israelite priests were installed in office by anointing them with a holy anointing oil consisting of perfumed olive oil and various spices. That fragrant anointing oil symbolized the “sweet Holy Spirit”.¹²

As Jesus began His ministry He proclaimed, “The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor...” (Luke 4:18). In the New Testament the Holy Spirit replaces oil as He anoints the people of God.

1:2:4:5 The symbol of wind.

Jesus found it fitting to describe the Holy Spirit as “wind” in His dialogue with Nicodemus, “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 everyone that is born of the Spirit” (John 3:8).

¹² J Rea 1998 p 20.

The outpouring of the Holy Spirit on the day of Pentecost is described as a “rushing mighty wind”. Luke records the following, “ And suddenly there came a sound from heaven like a rushing mighty wind, and filled all the house where they were sitting” (Acts 2:2). The description of “ rushing mighty” speaks of the force and power that is associated with wind, thus making the symbol of wind an appropriate description of the Holy Spirit.

The word, “pneuma” is the Greek word for wind, breath or air. It’s meaning becomes clearer when Jesus said, “ And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Spirit” (John 20:22). In the Old Testament, God breathes life into Adam, “ And the Lord God formed man of the dust of the ground, and breathed into the nostrils the breath of life, and man became a living soul” (Genesis 2:7).

Gaybba observes the following,

Since the idea of the Spirit originated as a way of portraying God’s actions as God’s ‘wind’, it is not surprising that the earliest conceptions of the Spirit’s actions are precisely those that recall a wind suddenly hitting people, showing immense strength (Judges 14:6) even carrying people away (1 Kings 18:12, 2 Kings 2:16).¹³

1:2:4:6 Summary.

In the foregoing chapter the researcher has pointed out the diverse ways in which the Holy Spirit can exhibit Himself. Different symbols and titles are unique to the different situations that the Holy Spirit can adapt Himself to. All symbols and titles reflect the diversity of operations that the Holy Spirit is capable of.

¹³ B Gaybba 1987 p 5

Both the Old and New Testaments are rich in symbols, images and titles for the Holy Spirit. It would be to the benefit of the church especially the Pentecostals taking note of them. It was observed in the foregoing chapter that all writers use different titles, symbols and images that are common to the culture and understanding of the Holy Spirit of their day.

It has been noted with interest that the Holy Spirit has the capacity to assume all of these images and symbols in His appearance to humanity. In relation to one's Pentecostal experience it must be appreciated that there are many ways in which the individual can receive and experience the gift of the Holy Spirit. It would be unjust to thrust the Holy Spirit into a Pentecostal mould and expect all people to have the same experience. It is unfortunate that the predecessors of Pentecostalism have indoctrinated the Pentecostal church to a certain type of expectation of the infilling experience (that only tongue speakers have been filled with the Holy Spirit). The study of titles, symbols and images offers a richer and deeper meaning to the Pentecostal experience.

The aim of the next chapter, "the Holy Spirit in the Old and New Testaments", is to bring to the fore that the Holy Spirit is not just a New Testament phenomena. The Holy Spirit was existent from the beginning and works effectively in both periods.

CHAPTER 2.

THE HOLY SPIRIT IN THE OLD AND NEW TESTAMENTS.

2:1 An Overview.

In this chapter the researcher will investigate the role of the Holy Spirit in both testaments. In the Old Testament, the researcher will locate and isolate characters that the Spirit anointed and used for special tasks. The researcher will ascertain whether the anointing was a permanent feature upon that individual, or whether the anointing was of an intermittent nature. The study of the Holy Spirit in the Old Testament would not be extensive or exhaustive, as this is not a study on Pneumatology, but focus will be on His activities in the life of Israel and upon chosen persons whom God chose to complete a special task.

However, the New Testament study would be more extensive, as it would involve the ministry of the Holy Spirit in the life and ministry of Jesus, His activities in the early church, His involvement in the life of early believers and the Holy Spirit from a Pauline perspective. The researcher enters this section of the study to investigate the way in which the above characters viewed the ministry of the Holy Spirit in their lives, their response to His prompting and His leadership. Special emphasis would be placed on behavioral patterns of these early recipients of the gifts of the Holy Spirit and how they went about exercising spiritual gifts. The researcher will also consider the impact and influence the Holy Spirit made upon the individuals and also upon the observers. This study intends to evaluate the present day crisis of Pentecostalism and to provide suggestions to a Bible based Pentecostalism in the church today.

2:2 The Holy Spirit in the Old Testament.

When studying the Holy Spirit in the Old Testament one immediately notices the omission of the term “Holy”. The complete term “Holy Spirit” only appears on three occasions in the Old Testament, twice in the book of Psalms and once in the book of Isaiah. The common expression, “the Spirit of God” is used, which holds the same meaning of “Holy Spirit” in the New Testament.

The Spirit of God plays a leading role during the creation process. Pentecostal author, S.M.Horton makes this comment,

The Bible introduces us almost at once to the Spirit of God, “ In the beginning God created the heavens and the earth, And the earth was without form, and void [empty, uninhabited]; and darkness was upon the face of the deep [the primeval ocean], And the Spirit of God moved upon the face of the waters” (Genesis 1:1-2). Thus, the Spirit of God is associated with God’s creative activity.¹⁴

During the creative process, it is observed that the Spirit of God assumes the role of servant, as God speaks the words His Spirit carries out the task, but later it is seen that He empowers various individuals. It is clear that there is absolute unity among all three Persons of the Godhead. Being equal in power each Person did not work in isolation but the work was consolidated into one unit. Thus we have a universe that is flawless, depicting the work of a master architect. This is only possible through a perfect understanding of all Persons working towards a common goal.

¹⁴ S M. Horton 1976, p 17

2:2:1 The Holy Spirit in Prophecy.

Prophecy played a central role in Old Testament times. In the Old Testament God communicated His messages through prophecy. God called the prophet and gave him the message so that he may deliver the message to the people. “ I will raise them a Prophet from among their brethern like unto thee, and will put my words in his mouth; and he shall speak all that I shall command him” (Deuteronomy 18:18).

Prophets were not the most popular characters in Old Testament times. The reason being that these men spoke the word of God, which exposed the error of Israel’s ways, and brought conviction upon them. In the case of Jeremiah, God officially called and endued him with the gift of prophecy. “ Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth” (Jeremiah 1:9). The prophet Ezekiel relates his calling into the prophetic ministry, “ And when He spoke to me, the Spirit entered into me and set me on my feet: and I heard Him speaking to me” (Ezekiel 2:2). The prophet Elijah was regarded as the prophet who troubled Israel, “And it came to pass, when Ahab saw Elijah, that Ahab, said unto him, Art thou he that troubleth Israel?” (1Kings 18:17).

Anderson states the following,

...the ecstasy arises not from mere emotional rapture but from the spirit of Yahweh which falls upon a person, takes control of the center of the self, and makes him an instrument of the divine will. No wonder Samuel promised that Saul would be turned into “another man”: no longer would he be the son of Kish, but Saul possessed by Yahweh’s spirit.¹⁵

God’s prophets are those who will speak God’s words alone.

¹⁵ B W Anderson. Understanding the Old Testament, New Jersey, Prentice Hall Inc, 1975 p 229.

By virtue of the prophet, being called of God to be His prophet, and being anointed by His power, the prophet now becomes God's voice to the nations. He now becomes a disciplined and responsible person, as he now reflects the character of God. This is a vital truth for all of God's people to understand, as all of God's people are anointed to serve Him in some way or another. Erickson has this to say about prophecy,

Another general area of the Spirit's work is the giving of prophecy and Scripture. The Old Testament prophets testified that their speaking and writing were a result of the Spirit's coming upon them. Ezekiel offers the clearest example; "And when He spoke to me, the Spirit entered into me and set me upon my feet; and I heard Him speaking to me" (Ezekiel 2:2).¹⁶

The prophet shares with us the impact of the power of the Spirit, as the Spirit enters into the life of a human being and that he was able to identify the voice of God. It was not as some say, that when the Holy Spirit comes upon them, that they are lost in a different world altogether, and so many of them loose control of themselves. But the prophet Ezekiel explains that he feels the power of the Spirit and hears the voice of God, meaning that he is still by his senses and is in control of himself. The Spirit filled servant of God has to be by his senses to feel, hear and understand the message, so that he may convey the true message that God gives to the people. Pentecostal believers need to understand that when they manifest spiritual gifts, they are in full control of their senses so that both the possessor and the hearer of the gift will be blessed,

¹⁶ M J Erickson 1985, p 867.

as this is the prime purpose for the ministry of spiritual gifts, that those who listen and observe the work of God will be challenged and blessed. In conclusion of this section, the writer does so with this insight from Rea,

Throughout the prophetic era the primary activity of God's Spirit that is noted with regard to Israel was the inspiration, the breathing forth, of Yahweh's word through His servants, the prophets.¹⁷

Prophecy was no simple task in Old Testament times, as the prophet had no choice, other than to speak the word of God. Some received the message and others did not. It was for this reason that the prophet was not a popular figure, and was often persecuted, mainly because he chose to be obedient to God in giving the exact prophecy. Some of the prophets were threatened, beaten and imprisoned, whilst others were put to death. Nevertheless the prophetic ministry made a great impact, due to the fact that it was a God chosen and a Spirit- anointed ministry.

2:2:2 The Holy Spirit and the Provision of Administrative Skills.

Administrative skills were also divinely inspired gifts in the Old Testament. God chose individuals and endowed them with gifts that would glorify Him. Two individuals with these special gifts stand out among the anointed men of Israel.

¹⁷ Rea J 1998 p 38.

Firstly, Joseph will be the first person whom the researcher will discuss. Joseph was not a natural born administrator, but was endowed with the gift of interpretation, and was promoted to higher service due to his faithfulness. Jesus spoke about this in the gospels, “ His Lord said unto him, Well done, thou, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things....” (Matt 25:21). In the case of Joseph, his faithfulness was his refusal to succumb to the temptation of Potiphar’s wife. This is a sure sign of a Spirit-filled believer, and his faithfulness did not go unnoticed. Erickson says the following of Joseph,

Administration also seems to have been a gift of the Spirit, Even Pharaoh recognized the Spirit’s presence in Joseph,” And Pharaoh said unto his servants, can we find such a man as this, in whom is the Spirit of God?” (Genesis 41:38).¹⁸

It is interesting to note that even a heathen king such as Pharaoh was able to detect a Spirit filled believer. Indeed Joseph lived up to both God’s and Pharaoh’s expectations. This is the action on the believer’s part that brings glory to God.

Secondly, Daniel, who was promoted to administrator in Babylon, will be discussed. Daniel is another example of a faithful, Spirit-filled believer. It was Daniel with his fellow countrymen, who refused to bow down to Nebuchadnezzar’s idol, thus experiencing the fury of the king.

¹⁸ Erickson M L 1985 p 867.

Daniel was well aware of the consequences of disobeying the decree set up by the king, but would not compromise his faith. God saw this commitment and faithfulness and honored him for that. Daniel's commitment and faithfulness was due to the Spirit of God upon him, " Then Daniel was preferred above the presidents and princes, because an excellent Spirit was in him and the king thought to set him over the whole realm" (Daniel 6:3).

Both the lives of Joseph and Daniel made a positive impact upon others, and in both cases, upon the lives of unbelievers. Pharaoh and Nebuchadnezzar appreciated the faith of these godly men and spoke highly of their God. Nebuchadnezzar even went to the extent of making a decree, " I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is a living God...." (Daniel 6:26). These men did not use the Spirit and the gift of God for selfish reasons; they were mature enough to use their gifts for the glory of God. What a tremendous example and lesson to, and for, the Pentecostal and other churches, in regard to commitment, faithfulness and displaying of spiritual gifts for the glory of God.

2:2:3 The Holy Spirit and the Provision of Manual Skills.

Most people do not regard manual labor as a God- given skill, as they tend to look at it as a natural ability. The Old Testament records that God chose men and filled them with His Spirit to work manual works for Him.

Spiritual gifts are the gifts that all people vie for. (By spiritual gifts the researcher refers to those listed in 1 Corinthians 12 as the nine gifts of the spirit). Most people have the notion that it makes them superior to others, but there are certain vocations that need more than “spiritual gifts”. God caters for these as well. Erickson points out the following,

For example, we read that in appointing Bazael to construct and furnish the tabernacle, God said, “ I have filled him with the Spirit of God, with ability and intelligence, and with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting for setting and in carving wood for every work in every craft” (Exodus 31:3-5).¹⁹

The tabernacle was built as God’s temple, His dwelling place, and this building had to surpass all other buildings. For this to be so, God had to provide the resources to the person or persons to be able to accomplish this feat. The chosen person had to be filled with God’s Spirit, to be able “ to read God’s plan” in the fine detail. With The Spirit of God in him, Bazael was equipped to do so. It is clear that man’s natural abilities are inadequate to perform tasks for God. Therefore he needs the anointing of the Spirit, as Jesus explains, “ That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit” (John 3:6). This enables one to distinguish between both. There needs to be an appreciation of both, as God can choose and use anyone.

¹⁹ Ibid.

Manual skills are part of everyday life and good skills have been given to all people, but to believers are given the gifts of God. The writer is of the opinion that proper use of these gifts can bring great blessings to the individual, and glory to God.

2:2:4 The Holy Spirit In Israel's Spiritual Life.

In spite of Israel's inconsistency, the presence of the Spirit of God was always consistent; therefore Ezra describes the Holy Spirit as the good Spirit. "Thou gavest thy good Spirit to instruct them, and didst not withhold thy manna from their mouth, and gavest them water for their thirst" (Nehemiah 9:20). This text reminds Israel of God's involvement in their lives. The Psalmist cries out to God, "Let thy good Spirit lead me on a level path" (Psalm 143:10). This text speaks of the Psalmist's dependence on the Spirit of God for his spiritual sustenance. Hence he prays, "Take not thy Holy Spirit from me" (Psalm 51:11). David's prayer is not for help in leadership or material blessing, but for strength in his spiritual life. It is evident that the Old Testament saints fully understood the purpose and benefit of the Spirit's presence in their lives.

God also provides His Spirit to those that He chooses to be leaders. As Gaybba points out,

As regards to charismatic leadership. God gives individuals the Spirit for a specific task, after which it is removed.²⁰

²⁰ B.Gaybba 1987 p 6.

These men and women played an important role in the plan of God, and they had to step aside to allow God's miraculous power to be experienced by the people. For as long as man occupied the place of prominence God's power would not be appreciated.

Israel's spiritual life was important, just as the spiritual life of the church is important, as both Israel and the church play an important role in the plan of God. Therefore God makes these special provisions for them to be active. Hence the Spirit of God was present, and anointed individuals to uphold His name, and thereafter withdrew His power from them.

2:2:5 The Holy Spirit in the times of the Judges.

Moses and Joshua were the two founder leaders of Israel. During the time of the Judges, leadership in Israel was of a charismatic nature. Charismatic in the sense that, the Spirit of the Lord came upon individuals only for a period of time, and is then transferred to another leader chosen by God. Therefore there were several leaders during the time of the Judges. In doing so God continued His reign over Israel.

Consider this comment by Rea,

In order to carry out His divine rule Yahweh handpicked men and women to be His agents. Most of them were very ordinary people, often with two strikes against them socially. But endowed with God's Spirit they were enabled to carry out His holy purposes. Some became warriors and judges; some became kings; some became skilled craftsmen, wise teachers, poets or Levitical singers; still others became spokespersons for God. These charismatic- persons divinely gifted with unusual ability and spiritual power- were an absolutely essential component of Yahweh's reign over His covenant nation.²¹

²¹ J. Rea 1998 p 37

Throughout the period of the Judges, God did not hand over the reign to them, but inspired them through His Spirit, to protect Israel. Different Judges were raised for specific tasks, and the Judges were aware of this. Let us consider some of the popular Judges.

Of Othniel it is said “The Spirit of the Lord came upon him, and he judged Israel; he went to war, and the Lord gave Cushan-rishathaim” (Judges 3:10). And of Gideon it is said, “ But the Spirit of the Lord took possession of Gideon; and he sounded the trumpet, and the Abiezrites were called out to follow him” (Judges 6:34). Samson also had a similar experience, “ And the Spirit of the Lord came mightily upon him, and he went down to Ashkelon and killed thirty men of the town, and took their spoil and gave the festal garments to those who had told the riddle” (Judges 14:19).

Those whom God chose were not free from human weakness, but they were able to accomplish their tasks, through the Spirit of God motivating them. Horton writes the following,

The judges then, were not simply national heroes. Nor did they make attempts to retain their power or found a dynasty. When the people wanted to make Gideon their king he refused. “ I will not rule over you, neither shall my son rule over you: the Lord shall rule over you” (Judges 8:23).²²

Gideon understood his role in God’s divine plan. Therefore he refused the offer of becoming their king, because as far as he knew, God was King, Savior and,

²² SM Horton 1976 p 35.

Deliverer, of Israel. He also realized that his accomplishments were due to the anointing of the Spirit of God. Gideon was humble enough to recognize that God had vested His powers and Spirit in him, and he will not deny God of the honor that rightfully belongs to Him. Hence he says, “ The Lord shall rule over you” (Judges 8:23)

2:2:6 Summary

The researcher concludes with the following quote from Erickson,

The foregoing considerations from the Old Testament depict the Holy Spirit as producing the moral and spiritual qualities of holiness and goodness in the person upon whom he comes or in whom he dwells. We should note, however, that while in some cases this internal working of the Holy Spirit seems to be permanent, in other cases, such as in the Book of Judges, his presence seems to be intermittent and related to a particular activity or ministry which is to be carried out.²³

The researcher agrees with Erikson in relation to the anointing of the Holy Spirit in one’s life. Man is merely a vessel that the Holy Spirit anoints and uses to accomplish a special task Therefore one should not assume that the gifts of the Spirit become their personal possession for life. This type of thinking relegates sovereignty over humanity, making man equal to God. A person needs to be thankful to God for the part that he can play in the divine plan of God. It is totally against the character of our faith, for one to claim superiority over others because of spiritual gifts, especially over God.

²³ M L Erickson 1985 p 869.

2:3 The Holy Spirit in the New Testament.

As we proceed from the Old Testament to the New Testament, it seems to be a long transition, because we are moving from one era to another, with totally different economical, social and historical backgrounds. It is remarkable, the way in which the Holy Spirit links both eras together. In relation to the Holy Spirit, the famous Old Testament promise to the prophet Joel, brings both these periods closer, “ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; And also, upon the servants and upon the handmaids in those days I will pour my Spirit” (Joel 2: 28-29). Of course this Old Testament promise was fulfilled on the day of Pentecost as confirmed by Peter, “ But this is that which was spoken through the prophet Joel” (Acts 2:16).

John the Baptist made public the ministry by proclaiming, “ 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 who baptizeth with the Holy Spirit” (John 1:33). This speaks of Jesus as the receiver and the dispenser of the Holy Spirit. These few scriptures set the scene for a dynamic ministry of the Holy Spirit through the ministry of Jesus Christ.

Hereafter the Holy Spirit will play an effective role in the life and ministry of Jesus Christ. The Holy Spirit will be His constant guide and companion.

2:3:1 The Holy Spirit in the Life of Jesus.

Horton makes this valuable input,

Jesus was not filled with the Spirit just to do miracles, but to prepare Him to do all God's work. He was given the Spirit without measure because He was sent to speak the words of God and because the Father, in love for Him, has given all things. This can only mean that the carrying out of all God's plan was in His hands.²⁴

There is no indication of God limiting power to Jesus, but gave Him the complete freedom to fulfill God's divine plan. It is remarkable to note such unity within the Godhead, a far cry from what is witnessed by the church today. The mistrust abuses and misuse of the Divine Power of God, and selfishness and the struggle for superiority.

2:3:2 The Baptism and the Descent of the Holy Spirit upon Jesus.

In the baptism narrative Matthew outlines the water baptism and the descent of the Holy Spirit upon Jesus, “ And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him. And lo a voice from heaven saying, This is my beloved Son in whom I am well pleased” (Matt 3:6-17).

²⁴ S M Horton S M 1976 p 94

Hendrikus Berkhof writes the following in regard to the baptism and the descent of the Spirit upon Jesus,

The baptism by John in the waters of the Jordan, however, meant a new affirmation and revelation of the spiritual secret of Jesus' life. The Spirit came descending upon him like a dove, as the Spirit in the beginning was moving over the face of the waters of chaos, as the dove foretold to Noah the new creation out of the waters of judgment. ²⁵

Berkhof compares the descent of the Spirit as reminiscent of a new beginning to the ministry of Christ as a new creation, and the descent of the dove as a confirmation of Christ, as God's duly appointed representative.

George S Hendry views the visible descent of the Holy Spirit upon Jesus making Him the permanent bearer of the Spirit in the following manner,

In other words, the point is not that the Spirit descended upon Jesus at the precise moment. But that it was then revealed that Jesus is the permanent bearer of the Spirit. ²⁶

Being the permanent bearer of the Holy Spirit, Jesus can also be the dispenser of the Spirit. Therefore He can say, "If any man thirst, let him come unto me and drink. This He spoke of the Holy Spirit" (John 7:37, 39).

²⁵ H Berkhof The Doctrine of the Holy Spirit, London Epworth Press Ltd. 1965 p 17

²⁶ G S Hendry The Holy Spirit in Christian Theology, London S C M Press Ltd.

1965 p 19

2:3:3 The Holy Spirit and the Temptation of Jesus.

All three synoptic writers record the wilderness temptation of Jesus. The temptation took place immediately after His baptism and the descent of the Holy Spirit. Both Matthew and Luke say that Jesus was “led by the Spirit” into the wilderness, but Mark uses a stronger term by saying, “the Spirit driveth him” into the wilderness. All three writers agree that He was in the wilderness to be tested. Whether He was led or driven, it was done by the Holy Spirit, thus showing that Jesus was under the control of the Holy Spirit and was willing to take instructions from the Spirit. Here is an indication of obedience, thus showing that when one is filled with the Holy Spirit, he or she must be willing to do what the Spirit requires. One must also understand that it is the nature of the Holy Spirit to do what is best for the work of God, and also for the believer to be blessed. The great exponent of Pentecostalism, Donald Gee says,

One of the most striking episodes in the life of our Lord is His period of special temptation in the wilderness. The deeply significant feature of the threefold trial that He underwent there lies in the fact that it all happened after He had been filled with the Holy Spirit at Jordan.²⁷

This incident in the life of Jesus, brings to our attention that, responsibilities come with the blessing of the infilling. During this period of the infilling and temptation Jesus was well into manhood,(about 30 yrs old). At this age, Jesus was mature to accept His responsibility.

²⁷ D Gee Now that you have been baptized in the Spirit, Springfield Missouri. Gospel Publishing House 1972 p 17.

According to Schweizer,

It is clear that the immediate result of Jesus' being filled with the Spirit was a major temptation, or series of temptations at the inception of His public ministry.²⁸

This happens in the lives of believers also, to see whether they are committed to fulfill the responsibility that God places before them. Gee offers his advice on this matter,

Failure to understand the significance for us of the period of testing in the wilderness has resulted in much disappointment. It is seldom realized that the first forty days after receiving the Baptism in the Spirit are often the most critical in the Christian life.²⁹

These are crucial days in the life of the believer; therefore one needs to understand the purpose of the in-filling in the Spirit. It is however unfortunate that Pentecostals insist on the infilling of the Spirit, and thereafter the believer is not made aware of the responsibilities that goes with the blessing of the infilling. It is for this reason that many Pentecostals come short of not realizing their potential as Spirit- filled believers.

Horton makes the following contribution,

In His temptation, Jesus did not use His divine power to defeat the devil. Still identifying himself with us as a Spirit-filled Man. He defeated Satan by the same means that are available to us- the Word anointed by the Spirit.³⁰

²⁸ E Schweizer The Holy Spirit, Philadelphia, Fortress Press. 1980 p 51.

²⁹ D Gee 1972 p 18.

³⁰ S M Horton 1976 p 93.

Having a firm grasp of the anointed Word of God is the first step towards victory over the power of the enemy. This is another reason for Pentecostals to get more grounded in the Word. Having a good understanding of scripture enables the believer to have a more positive approach to the temptations of life, with the understanding that he is not alone during these times.

The three temptations that Jesus experienced, were not exclusive to Him alone, but are temptations that believers also face in their lives, as Gee explains,

The three temptations that came to the Spirit-filled Christ were typical and comprehensive. It has been pointed out that they appealed to the lust of the flesh, the lust of the eyes, and the pride of life. We might also see how they included the world, the flesh, and the devil. Turning to them in particular, we note that they consisted of testing that we too face.³¹

Moltman gives this view of the wilderness temptation,

The temptations themselves are not leveled at His human weakness. They are aimed at His relationship to God: “If you are the Son of God...” Jesus’ messianic kingship is put on trial, and in that trial the kingship is precisely defined.³²

³¹ D Gee 1972 p19

³² J Moltmann *The Spirit of Life*, Minneapolis, Fortress Press, 1992 p 61.

2:3:4 The Holy Spirit and Christ's Return from the Wilderness.

Having successfully overcome the temptations in the wilderness, Jesus returns to Galilee to begin His ministry. “ 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” (Luke 4:14). Could the “fame” that Luke speaks about, be that He attained victory in the wilderness, as His ministry did not commence until later in Nazareth? However, Jesus begins His ministry in the Power of the Spirit, from His hometown, Nazareth. It is here that He publicly declares His ministry, “ 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”. (Luke 4:14). Erickson writes,

In doing this, Jesus was claiming that the ministry in which He was engaged as He taught in the synagogue was a result of the working of the Holy Spirit upon Him.³³

Jesus was one of the very few who could claim the presence of the Holy Spirit in His life, besides making this claim; he was to prove it through His ministry. It was through the Spirit that He casts out demons, and accomplished many miracles. Later Peter recalls this, “ How God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him” (Acts 10:38)

³³ M L Erickson 1985 p 871.

2:3:5 The Holy Spirit in the Early Church.

In this section of our study, we discuss the church at Pentecost. The researcher considers the church at Pentecost as an integral part of this study, as it is here that one confronts the Holy Spirit at work amongst ordinary people. These are the first persons to be baptized in the Holy Spirit. The importance of this section for us is that it shows how these first recipients responded to this new phenomenon. This section is also important to this study, because Pentecostals base their doctrinal beliefs upon the experience of the early church.

The one hundred and twenty believers who waited in the upper room at the instruction of the Lord constituted the first members early church. These early believers came from a Jewish background, and Pentecost held a significant meaning for them, as Richardson points out,

Pentecost was originally the Jewish feast usually commemorated on the 15th day after Pentecost. Accordingly Jews recognize this as the day on which the law was given on Mt. Sinai. From the Christian point of view it is that day when the Holy Spirit descended upon the 120 gathered in the upper room.³⁴

The event of Pentecost was to bring some dramatic changes and experiences among these early Christians.

³⁴ A Richardson ed. A Dictionary of Christian Theology, London, S C M Press Ltd. 1972 p 225.

Firstly, they were infused with a new and unprecedented power that they did not anticipate, even though the Lord made them aware of it. The strange events that occurred following the outpouring were way beyond their comprehension. The power that was promised to them, was the power to witness. “ But ye shall receive power after the Holy Spirit comes upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria. and unto the uttermost part of the earth” (Acts 1:8). The dynamic power that everyone marveled at on the Day of Pentecost, was the power to witness. The power of the Holy Spirit is primarily given to believers to witness to others of the saving grace of God and not for personal gratification. For it is within the mandate of the Lord, that believers, who have experienced the love and grace of the Lord , testify to others and to lead them to knowledge of Christ. This is seen by Peter’s reaction and response to the mockery of the bystanders, “..... hearken to my words; for these men are not drunk, as ye suppose, seeing it is but the third hour of the day. This is that which was spoken through the prophet, Joel”(Acts 2: 14-16). This is a remarkable turn of events by Peter, as he was the one who denied the Lord for fear of the Jews, but after Pentecost he is a changed man. Barclay adds,

The first effect of Pentecost was to fill the disciples with a courage, which could face the world undaunted and unafraid, glorying in the message of the gospel.³⁵

³⁵ W Barclay The Promise of the Spirit, Philadelphia, Westminster Press 1960 p 52.

Horgan makes the following observation,

The Church is created to serve and witness in God's ongoing mission in the movement of the Spirit. Empowered and guided by the Spirit, the church's vision is continually expanded and her life enriched by the entrance of new peoples into the community of faith (as the opening chapters of Acts so powerfully attest).³⁶

Secondly, besides empowering the new church with His Spirit to witness, He does a new work in their lives. That is, He brings about a sense of unity amongst them. We read, " And all that believed were together, and had all things in common" (Acts 2:44). The spirit-filled believers had another new experience, and that was of unity. The Holy Spirit brought them closer together. This is the work of the Spirit, to unite and not to divide, as the manner of the church is today. The body of Christ is in a total chaos, through the divisions caused by denominations, very especially among the Pentecostals. (This will be discussed later in our study.) Besides a spiritual unity there was also a social unity, and awareness among them for the needs of others. The Bible records that believers actually shared their meals as well as their possessions. The church had grown at a phenomenal rate to a large number, and to maintain a unity such as this, it had to be a miracle of God.

³⁶ TD Horgan Biblical Basis and Guidelines in Barr and Yocom's (ed) The Church in the Movement of the Spirit, Grand Rapids Michigan, William B Eerdmans Publishing Co.1994 p 20.

Jesus encourages the unity of the body , “ And other sheep I have, that are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd”(John 10:16). The emphasis of this text is, the Lord’s desire to create a unity amongst believers. His ministry consisted of the ministry of reconciliation, and this reconciliation had to be evident amongst the believers. This was ultimately accomplished at Pentecost. Ridout makes the following contribution in regard to the unity of the church,

It is by the Spirit that the reality of divine things is brought home to us. Thus, the unity of the Body is a divine fact, but without the unity of the Spirit, it would have no power in our lives, and there would be no testimony to its truth. There is a practical unity produced by the Holy Spirit among the people of God.³⁷

It is unfortunate that this type of unity is visible in the Pentecostal movement, and that there are so many divisions within the movement, which is of great concern, (a matter that will be discussed later in this study). Spirit- filled believers must understand that the Holy Spirit and His gifts, involve more than just manifesting these gifts in Pentecostal and charismatic manner. There needs to be a more holistic approach, in considering the Holy Spirit and His work in a much broader spectrum. Christians must bear in mind that the church is constantly under the spotlight. They therefore need to guard the church against unnecessary criticism.

³⁷ S Ridout The Person and Work of the Holy Spirit, New York, Loizeaux Brothers.

1899 p 105.

Thirdly, the Holy Spirit motivated the early church to become a caring community. This concern of caring led them to become a sharing community as well. Luke records, "And sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). In spite of the excitement of this new power that had come upon them, they did not stray away from the prompting of the Spirit. They did not lose sight of the purpose of the infilling that is, the people within their fellowship. Gaybba explains this unity as a product of love,

Love unites, and by uniting transforms all it unites. This I believe, is the key to the understanding of the Spirit's mission. From the above, it is clear that the primary purpose of the Spirit's mission is to unite, God, Christ and us, and thereby to transform us and our world.³⁸

This is a well-proposed thought by Gaybba. As previously stated, Christ's work was the work of reconciliation, which is appropriate in this instance. Love is and was the motivating factor in Christianity. Hence love enables the church to see the need of others and to act upon what is seen. Gaybba describes the function of the church,

The church can therefore be described as the community in which we see God's planned unity taking shape. The essential characteristic of this unity is that through the Spirit humanity shares in the Son's relationship with the Father.³⁹

³⁸ B Gaybba 1987 p 144.

³⁹ Ibid p 164.

Paul acknowledges the church for her willingness to part with, and share personal possessions with the poor, as he devotes Chapters 8 and 9 of his second epistle to the Corinthians. The apostle James also draws attention to the place of the poor in his epistle, “ For if there come unto your assembly a man with a gold ring, and fine apparel, and there come also a poor man in vile raiment, and ye have respect to him that weareth the fine clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, Are ye not partial in yourselves, and are become judges with evil thoughts?” (James 2:2-4). The writer’s opinion is that this type of behavior is not befitting the church that Jesus came to establish. The poor have always been close to the heart of Jesus, as part of His ministry was “ to preach the gospel to the poor”. Jesus, during His earthly ministry, paid much attention to the poor He fed the poor, He cared for the poor and He defended the poor. Bosch says the following of the church,

Thus the Church became an inseparable union of the divine and the mundane. Sometimes the one aspect is more in evidence, sometimes the other. We can be utterly disgusted, at times, with the earthiness of the Church; at other times we can be enraptured by the awareness of the divine dimension in the Church. Usually, however, it is the ambivalence that strikes us; the Church as a community of people, good people, weak people, hesitant people, courageous people on their way through the world, dust-stained but somehow strangely illuminated by a radiance from elsewhere.⁴⁰

⁴⁰ DJ Bosch *Witness to the World*, Atlanta, John Knox Press. 1980 p 93.

In light of what Bosch expresses about the church, it is true that the church has many facets, as it is made up of human beings, but the secret is that the Holy Spirit leads it. The Spirit's leading the church makes it unique, in the sense that, by taking the people mentioned by Bosch and transforming them, they become a people of hope, and hope helps them to persevere against all odds. Thus the church that was born on the day of Pentecost was gifted in many dimensions, to fulfill her role in the world today. This is all due to the work and ministry of the Holy Spirit.

2:3:6 The Holy Spirit in the life of the Early Believers.

The promise of the Old Testament prophet, Joel, “ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.” (Joel 2:28). “All flesh” does not necessarily mean, upon the unbeliever. But neither is the Spirit withheld from them, as the Holy Spirit is available to all people in Christ. As in Peter's invitation to the multitude at the conclusion of his sermon on the Day of Pentecost, “ ...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 Spirit” (Acts 2:38). This invitation expresses that the gift of the Holy Spirit is available to all people, regardless of nationality, age, sex, rank or color, as long as their minds were in readiness to receive Christ and the gift of the Holy Spirit.

In relation to the early recipients of the Holy Spirit, J R Stott explains the following,

According to the second chapter of Acts, two separate companies of people received the “baptism” or “gift” on the Day of Pentecost- the 120 at the beginning of the chapter, and the 3,000 at the end.⁴¹

The distinction between the two companies is that the 120 were the remnant of the 500 who initially assembled in the upper room. These were those who experienced the phenomena of the rushing mighty wind, the cloven tongues of fire and received the foreign utterances. The 3000 were those who were invited by Peter at the conclusion of his sermon, to receive Christ for the remission of sins, and to receive the gift of the Holy Spirit. Nevertheless both companies received the gift of the Holy Spirit, which made up the core membership of the Early Church.

The power that they received was primarily the power to witness, as spoken by Jesus, “But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Witnessing was to be the prominent feature of the outpouring of the Holy Spirit, even much more than the exercising of spiritual gifts. It is through the witnessing of the believer, that the church grows, numerically and spiritually, as the believers share their experiences.

⁴¹ JRW Stott Baptism and Fullness, England, Inter-Varsity Press. 1964 p 28.

Horton explains the following about the evangelistic thrust, being due to the apostles teaching,

The first evidence of the continuing work of the Spirit is that, He enabled the apostles to make disciples, real students, out of the 3000 who were converted. This discipleship was developed through several kinds of learning experiences. They spent much time in the teaching of the apostles; second, in the fellowship; third, in the breaking of bread; and fourth, in the prayers.⁴²

The strength of the early believers seems to be their total involvement in the church's activities. Another important aspect is that the apostles continued in the teaching ministry, in spite of possessing other spiritual gifts. This is what motivated and mobilized these early believers into action. This proves that a church with a strong teaching influence grows, as the early church, " ...And the Lord added to the church daily such as should be saved" (Acts 2:47). The Lord added His blessing upon them as a reward for their maintaining a well-balanced ministry. Horton adds,

The teaching of the apostles was not just theoretical, however. The Holy Spirit was the real teacher, He used the teaching of the truth to bring them all into increasing fellowship, not merely with one another, but first of all with the Father and the Son.⁴³

The apostle's doctrine was not a doctrine that they had developed, but a doctrine that was handed to them by Jesus.

⁴² S M Horton 1976 p 148

⁴³ Ibid p 148.

Continuing in the “apostles’ doctrine” formed a firm foundation, for these early believers, as it meant that they were actually continuing in the teachings of the Lord. Teaching or doctrine forms a fundamental basis for the future in the believer’s life, and what better foundation than the Lord Jesus Christ. The researcher’s view is that unity and harmony amongst believers constitutes a strong and stable church. A church where the word of God takes prominence above other activities makes an impact upon the non-believing community. The activities of the members of the early church brought fear to the non-believer, and it also gained their respect.

Another important aspect of the early church was that it was a praying church. Believers attended the temple prayer services regularly, both the morning and evening prayer services, and often held special prayer sessions when they faced opposition. God honored their faithfulness as we read of several accounts of prayers being answered. These answered prayers also brought fear upon the non-believing community. Rea says,

The second unprecedented feature of the outpouring of the Spirit at Pentecost is that He came to remain with those who receive Him. His power was now available to each and every believer constantly, for the needs and emergencies of everyday life.⁴⁴

New Testament believers are at an advantage to those in the Old Testament, as they have the ever-abiding presence of the Holy Spirit constantly with them.

⁴⁴ J Rea 1998 p 154.

The following was a fulfilment of the Lord's promise, " And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14: 16). This promise has always been fulfilled. Opposition and persecution made the believers stronger and more dependent upon the Lord. During the times of persecutions and imprisonment the ministry of the early church continued steadfastly. The imprisonment of the apostles did not prevent the conversion of the five thousand. This is an indication of the fact that man is not the sole engineer of soul winning. God is able to bring about conversions according to His own will.

Another important feature in the ministry of the early believers was that of boldness. This is witnessed at the healing of the lame man at the temple gate; the first recorded apostolic healing. Peter, with no fear stood up boldly, and defended the healing of the lame man, with the bystanders being astonished at his boldness. " Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus" (Acts 4:13).

Witnessing was carried out at a larger scale after the dispersion, as the disciples were forced to flee from Jerusalem, after the martyrdom of Stephen. This was a blessing in disguise, as the apostles had restricted themselves to Jerusalem thus far, and their ministry to the uttermost part of the earth, was not fulfilled until Stephen's death.

2:3:7 The Holy Spirit from a Pauline Perspective.

To conclude this section of our study of the Holy Spirit in the New Testament, the focus is on the Pauline thinking of the Holy Spirit. The reason for including this section in this study is that according to biblical records, the apostle Paul was an authority on the Person and ministry of the Holy Spirit. Without the inclusion of Paul's thought in any study of the Holy Spirit, a work is incomplete. Among all New Testament writers, Paul deals with pneumatological issues more than anyone else. Especially, in dealing with various issues regarding the use and abuse of spiritual gifts. Barclay writes the following,

It would be salutary for us to see the greatness of Paul's thinking about the Spirit. We must begin by noting that here, as everywhere else, Paul leads all things straight back to God. Here as everywhere his uncompromising monotheism and his conviction of fundamental supremacy of God dominate all his thinking. Paul is certain that the Holy Spirit is the gift of God.⁴⁵

This can be clearly seen in all his writings on the Holy Spirit as he writes with deep passion and conviction. Paul is convinced that the Holy Spirit and all spiritual gifts are free gifts that God gives to His children. His epic works in 1 Corinthians; chapters 12 to 14 are excellent for research as well as study aids on the Person and ministry of the Holy Spirit.

⁴⁵ W Barclay *The Mind of St Paul*, Glasgow, Collins Fount Paperbacks. 1958 p 130.

It is indicative, from Paul's writings that he is convinced that God is responsible for the salvation of man, and that He is also responsible for giving gifts to men. As he exhorts the believers at Thessalonica, " But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chose you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13).

Paul treats the doctrine of the Holy Spirit with deep reverence, because, in his thinking God and the Holy Spirit are one. He sends this warning to the Corinthians, " Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" (1 Corinthians 3:16). Paul is encouraging the believers to a pure and holy living as the Holy Spirit of God is dwelling in them. This means that they must abstain from all appearance of evil, or they will prevent spiritual growth. He also encourages the believers at Rome, " For they that are of the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit" (Romans 8:5). Here he urges the believers not to walk after the flesh. Barclay adds.

For Paul, the Spirit stood for all God's goodness and God's power and God's way of things as contrasted with the natural and evil and natural propensity of sin of the old man without Christ.⁴⁶

⁴⁶ Ibid. p 132

Therefore man, who has received God's Spirit needs to be aware of the fact that, God's goodness is in him, through God's Holy Spirit and he must cease from all sinful activities.

Paul also speaks of God's "earnest of the Spirit", implying that the gift of the Holy Spirit, is God's first installment of His divine blessings, and that there is more to follow. By motivating the believer to holy living, he now offers the believer an incentive to press on for the rest of God's blessings that are to follow.

The misuse of spiritual gifts was common in the early church. Therefore Paul embarks on a special teaching ministry on the use of spiritual gifts. "Now concerning spiritual gifts, brethren, I would not have you ignorant" (1 Corinthians 12:1). The reason for their ignorance was due to their former life, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" (1 Corinthians 12:2). Horton comments on Paul's method of correction,

Correction and instruction were needed, but Paul was careful to give correction in a way that makes it clear he still appreciated the gifts of the Spirit. He was glad for all of them, including tongues. He had no intention of bearing down so hard in his instructions that he would discourage the use of any gift.⁴⁷

⁴⁷ S M Horton 1976 p 223

When Paul writes on any topic he writes with deep conviction and respect, especially regarding the ministry of the Holy Spirit. When he speaks of the Holy Spirit he speaks with authority, as experienced by himself, “... Brother Saul. The Lord, even Jesus, that appeared in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy {Spirit}” (Acts 9:17). Paul approaches his teaching with caution as he himself has received the Holy Spirit. Paul fully understands the needs of his readers, and addresses the situation at hand, with a deep concern for them, “ And my speech and my teaching were not with enticing words of man’s wisdom, but in the demonstration of the Spirit and of power” (1 Corinthians 2:4).

Millard, in *Learning from the Apostles* writes,

This is the thrust of the apostle Paul’s teaching on the gifts of the Spirit. Validated by love they minister strength, encouragement, and warmth. The attitude of the Early Church as evidenced in the writings of Paul deserves our prayerful attention.⁴⁸

Ignorance to the resources of the Holy Spirit could prove to be costly for the believers. Paul addresses the issue of ignorance and in doing so he reminds them of their dark past. He devotes almost two chapters (1 Corinthians 12-14) to bring them to a better understanding of the Person and ministry of the Holy Spirit. Even though he teaches out of love, he does not compromise the true value and purpose of the Holy Spirit.

⁴⁸ M L Millard. *Learning from the Apostles*, Springfield Missouri, Gospel Publishing House. 1971 p 52.

Paul argues that God is the giver of spiritual gifts, and that within His divine prerogative He gives those gifts, "... dividing to every man severally as he will" (1 Corinthians 12: 11). The proper usage of these gifts is of vital importance for the ongoing ministry of gift manifestation. In his book, *Concerning Spiritual Gifts*, Gee says,

It is a pleasant dream held by many people that all exercise of gifts of the Spirit is necessarily perfect and beyond abuse or mistake. Such an idea can only come from very a careless reading of the New Testament. In those who delight in the gifts of the Spirit it places them beyond the reach of teaching and correction- they regard their experience on this line as infallible.⁴⁹

Nothing can be so far from the truth for most Pentecostals. Their failure to accept instruction and correction has caused grievous repercussions within the movement. The above thought from a seasoned Pentecostal preacher and scholar shows that this type of attitude still exists in the Pentecostal movement. The writer wonders what value they place on the teaching of the apostle Paul, which was intended to bring about some momentum within the Christian church. Sadly, it seems that the problem still persists.

Paul's teachings on this subject are threefold. Firstly, He admonishes his readers not to be ignorant concerning spiritual gifts. He wants to impress upon them that,

⁴⁹ Gee D *Concerning Spiritual Gifts*, Springfield Missouri, Gospel Publishing House. 1972 p 86.

God is responsible for the issuing of all spiritual gifts. Therefore the believer is obliged to exercise them within that context, “ For God is not the author of confusion but of peace, as in all churches of the saints” (1 Corinthians 14:33). He therefore urges them to exercise the gifts in the following manner, “ Let all things be done decently and in order” (1 Corinthians 14:40).

Secondly, he urges them to employ the principle of love as the main criterium, when exercising spiritual gifts. To simplify this he personifies the word “love” in chapter 13 of 1 Corinthians so that his readers would appreciate the usage of spiritual gifts, as he contends, “ And now abideth faith, hope, [love], these three; but the greatest of these is [love]” (1Corinthians 13:13).

Thirdly, the exercise of all spiritual gifts must edify the body of Christ, “... Let all things be done unto edifying” (1 Corinthians 14:26). Gee makes this valuable contribution.

Observance of this rule and principle would cure practically every misuse of gifts of the Spirit. Thus those people in Corinth would never have spoken in tongues more than was fitting or without interpretation in the assembly if their eyes had been only on the greatest possible benefit for the greatest possible number. It is true, as Paul admits, that they were edifying themselves.⁵⁰

Gee views Paul’s teachings a best cure for the misappropriation of spiritual gifts, thus discouraging self-edification, and encouraging concern for others.

⁵⁰ Ibid p 88.

2:3:8 Summary.

The purpose of the foregoing chapter was to consider the role of the Holy Spirit in both Testaments, in Pauline thinking, and in the lives the recipients of power of Holy Spirit. In the Old Testament the researcher isolated popular characters, whom we are familiar with, and studied the way in which they expressed their experiences, through the anointing of the Holy Spirit .We noted with interest that God chose individuals and anointed them for a specific task. All of them fulfilled their tasks obediently, as unto the Lord. These individuals were not special people, but were ordinary people whom God chose and used, and all of them performed remarkably for their God. There are hardly signs of Pentecostal type activities in the Old Testament in their exercising of their spiritual anointing, There are however records of singing and dancing, as an expression of their joy in the Lord, but this was not an ongoing event, as at every time they met for a service nor does it specify that it was under the anointing of the Spirit. The anointing of the Spirit only came upon them to accomplish special tasks that they were chosen for.

The New Testament has often been referred to as the age of the Holy Spirit. This is because there is greater activity of the Holy Spirit in the New Testament and everything that is done is done through the Holy Spirit. In almost all New Testament literature there is some mention of the Holy Spirit. The study of the Holy Spirit in the life of Jesus was extremely rewarding, in the sense that God did not spare Jesus from the hardships of life, and His (Jesus) dependency on the leadership of the Holy Spirit is evident at all times in His ministry.

According to the researcher the wilderness temptation of Jesus brought to attention that believers too are not exempt from temptations. However the Holy Spirit is always with those who trust in Him. Spiritfilled believers should not live under the assumption that their infilling causes immunity against the temptations of the devil. Nothing can be further from the truth, as all believers will be tempted and tested in this life, but with the help and guidance of the Holy Spirit, they will be victorious.

The Early Church, who experienced first-hand the benefits of the Pentecostal outpouring also had their times of testing, and the power and presence of the Holy Spirit, proved to be their Helper. Another important aspect of the Early Church, was their loyalty and obedience to the Holy Spirit. Especially in the area of giving their personal possessions for the good of the poor. The coming of the Spirit into their lives removed all forms of selfishness, and developed them into a caring and sharing community. Their sense of unity is also a remarkable feature, a lesson that the church can learn much from, which could prevent church divisions and the fragmentation of the body of Christ. The Early Church remembered the initial purpose of the outpouring, which was to be His witnesses. This they carried out faithfully.

The Pauline contribution to our study, is Paul's instruction on the proper usage of spiritual gifts. His insistence that God alone is responsible for all spiritual gifts and that He alone is the giver of those gifts, helps us to appreciate all of God's gifts.

Another area of importance in this study was Paul's instructions, on the manner of spiritual gift disposal. Being orderly, loving and unselfish in ones approach when manifesting spiritual gifts, speaks of spiritual maturity, where believers always consider others before themselves.

The purpose of the foregoing chapter was also to enlighten the reader to the various aspects and benefits of the Holy Spirit, so that the reader will have a greater appreciation of the place of experience of the Holy Spirit. The study also shows what it takes to be called a spirit filled believer.

The intention of the next chapter is to study the Fruits and the Gifts of the Spirit. The purpose of this section is, for the reader to understand the role of these two important functions, for a Spirit filled life.

CHAPTER 3

THE FRUITS AND THE GIFTS OF THE HOLY SPIRIT

3:1 Introduction

In this chapter the researcher discusses two important aspects of the Holy Spirit that is vital to this study. Firstly the fruit of the Spirit will be discussed, and secondly, the gifts of the Spirit. Other writers prefer to discuss the gifts of the Spirit, and thereafter the fruit of the Spirit. The reason for discussing the fruit first is because this research mainly deals with evaluating the experience of the Spirit filled believer. Because of the inclusion of both categories together, the researcher proposes to discuss each category separately with it's own introduction.

3:1:1 Introduction to the Fruit of the Spirit.

In the upper room discourse, Jesus explains the believer's responsibility as a fruit bearer (cf John 15:1-16). He uses the analogy of the vine tree it's branches and fruit. Jesus placed emphasis on the importance of the branch abiding in the vine. The branch can only be strong as long as it receives nourishment from the vine and it's roots. He points out that the branch's whole purpose is to bear fruit. He also dealt with the consequences of the non-fruit-bearing branch. He uses a similar illustration, in Matthew 7:20

where He warned His disciples against false teachers when He said, “ Wherefore by their fruits ye shall know them”.

The apostle Paul explains to the Galatian church the correct way in which to use their freedom from the law. The Galatian problem centered on the fact that the teachers of Judaism insisted that the Gentile converts continue to observe and uphold the law of the Old Testament. This included that they continue to uphold the rite of circumcision. Paul writes in Galatians 5:25: “ If we live in the Spirit let us also walk in the Spirit.” To live and walk in the Spirit means to allow Christ to work in and through the believer. To possess the fruit of the Spirit in one’s life means that the individual is led by a higher power, therefore unreasonable demands will not be made upon others as all men are equal in Christ. The fruit of the Spirit are characteristics the Holy Spirit gives freely to be used for His glory. The fruit of the Spirit are identifying marks of a true Christian. Believers who fail to display these qualities in their lives defeat the purpose of the coming of Christ into their lives. In doing so they are denying Christ the privilege of working in their lives for His glory. Bearing and displaying the fruit of the Spirit is a witness by itself as it indicates that it is the motivating power in the Christian’s life.

Through personal observation, the researcher is of the opinion that Pentecostals fail in the area of fruit bearing, even though they excel in gift manifesting. Pentecostals need to strike a balance between fruit bearing and gift manifesting, as this will add credibility to the cause of Pentecostalism. This can only be accomplished by “ abiding in the vine”.

3:1:2 The Origin of the Fruit of the Spirit.

The fruit of the Spirit originates from the Holy Spirit Himself. As in all spiritual matters the Holy Spirit becomes involved in the person, thus, producing His fruit through the believer, for others to see. The purpose of the fruit of the Spirit in a believer's life is for the believers to exhibit these Christian graces in their lives. In displaying the fruit of the Spirit, the believer now becomes an agent of the Holy Spirit within his or her community. Fruit are borne to be displayed; therefore the believer needs to display the fruit that he bears through the guidance of the Holy Spirit. According to Stott,

This is evident, because the qualities he lists are the fruit of the Spirit. The Holy Spirit himself is credited with their production. They are the harvest, which he grows and gathers in the lives of the people he fills.⁵¹

The writer discusses the nine fruit of the Spirit as listed by the apostle Paul. It will become clearer that the fruit listed here are of a supernatural origin and is the work of the Spirit in the believer's life.

3:1:3 The Purpose of the Fruit of the Spirit.

There is always a reason for whatever God gives to His children. The purpose of the fruit in the believer's life bears witness to the fact that the believer is living under the guidance of the Holy Spirit. This bears testimony to his/her newfound faith in Christ Jesus.

⁵¹ J W R Scott 1964 p 78.

Proceeding his teaching on the fruit of the Spirit, the apostle Paul exposes the reader to the works of the flesh, as seen in Galatians chapter 5:19-21. “ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, reveling and such like...”. The works are in direct contrast to the fruit of the Spirit. The writer is of the opinion that it is important to highlight the works of the flesh in relation to the fruit of the Spirit, for a critical evaluation of experience within the Pentecostal movement.

Immediately after listing the works of the flesh, Paul outlines the fruit of the Spirit. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control; against such there is no law”(Galatians 5:22-23). Just one glimpse of the fruit of the Spirit enables the believer to notice that both the works of the flesh and the fruit of the Spirit are in conflict with each other. Theodore Epp makes this comment regarding the contrasting elements between the two,

Here we have two contrasting elements in our lives, the flesh on one side and the Holy Spirit on the other. These are in direct contrast to each other. They are two opposing sources from which expressions of conduct flow. If we live our own lives we express the flesh. If we live the Christ life it is because of the Holy Spirit within us. “The flesh” and “The Spirit” are the basic terms of our identification with the human family on one hand, or with the divine family on the other.⁵²

⁵² T Epp Flesh and Spirit in Conflict, Back to the Bible Broadcast, Lincoln Nebraska, USA 1968 p 125.

Having two opposing forces in one's life gives reason to make a choice. The choice may be a difficult one to make for a non-believing person, but for the Christian, the choice must have already been made, with conversion. Epp says, that these two forces are opposing forces, which are in direct contrast to each other (Epp 1968 p 125). This serves as a guide as to which path the Spirit-filled believer should follow. For the Spirit-filled believer it should not have to be a choice, but rather an imperative, as it is the works of the flesh that Jesus came to destroy, and which He eventually destroyed. In the words of Jesus, "No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other..." (Luke 16:13). The works of the flesh are destructive forces, and it will do the Christian well to abstain from those practices. According to John Stott,

Here is a Christian who makes claims in the realm of experience, but lacks love, joy, peace, kindness and self-control: I think all of us will say that there is something wrong with his claims. But here is another Christian who, whatever his experiences and gifts may be, he brings us in his character a sweet savor of the Lord Jesus: it is surely his company that we prefer. For we see in him a token of God's grace and a temple of the Holy Spirit.⁵³

Stott explains that a Christian ought to possess Christian qualities and graces for people to accept and enjoy their company. Without these qualities he or she cannot witness for the Lord. To be a witness for the Lord means that a Christian must fulfill his or her responsibility in obedience to the divine commission.

⁵³ JWR Stott 1964 p 79.

The fruit that one bears speaks volumes of the person's background, including one's faith. The Christian faith has high morals and advocates strict principles, therefore the fruit that Christians bear, must be compatible with their teaching. It is unfortunate, yet evident that most, "spirit-filled Christians" do not bear the fruit of the Spirit, but claim to be filled with the Holy Spirit and possess the gifts. The researcher tends to agree with Stott, when he says, "something is wrong with their claims". This is the greatest enemy of Christianity and a major stumbling block to evangelism. Non-believers are questioning the claims and the sanctity of Christianity in relation to their double standards. By not bearing the fruits of the Spirit, the church seems to be ignoring the cardinal principles of the faith, where holiness is not an option but rather an imperative.

A large Sunday paper, *The Sunday Times*, published several articles, regarding double standards in the church. In the issue of 8 October 2000, this article appeared on the front page of the main section, "Pastor Ray has new love three months after divorce". The article says that the above pastor is the "spiritual leader of over a million people", that he "regards divorce as sin", but that he is still pastoring. Pastor Ray McCauley pastors the Rhema Bible Church that professes to be a "spirit-filled" charismatic church. In the Extra supplement of the same newspaper of the same date the following article appears as the headline on the front page, "Pay up, pastor ordered, R100: 000 costs award ends year of accusations and infighting in Phoenix church". It has been reported that the pastor, Rev Emmanuel Joseph Moodley, who is the pastor of the Bethsaida Full Gospel Church in Phoenix, Kwazulu Natal, was accused of having an extra marital- affair with the female church secretary.

The church is a large Pentecostal congregation and is predominately Indian. Another article in the same newspaper, *The Sunday Times*, appeared on 7 January 2001, with the caption, “ Unholy row as ousted pastor digs his heels in”. This has to do with the Apostolic Faith Mission in Harrismith, where the church board is fighting to evict the pastor, (Dirk van Rensburg) and his family from the parish house who is refusing to move out.

All three churches have Pentecostal and charismatic associations and claim to be spirit- filled. However the fruit displayed in all reported incidents are not in keeping with fruit bearing Christian ministers and churches. This type of behavior among the members of clergy calls for concern as they are the very people who should be teaching their congregations about good wholesome Christian living. they have failed in their responsibilities by their poor examples of fruit bearing.

The apostle Paul admonishes young Timothy, “ Let no man despise thy youth, but be thou an example of the believers, in word, in conduct, in love, in spirit, in faith, in purity” (1 Timothy 4:12). This sums up the purpose of the fruit of the Spirit in the life of the believer. The believer needs to be an example to the non-believing community, of the changed life in Jesus Christ.

One needs not to struggle to display the fruit of the Spirit within the confines of the church alone, as the manner of some are, but needs to be an influence in the midst of non-believers, as this is the mission field of the church.

3:1:4 A brief definition of the fruit of the Spirit.

Stott, narrows the nine fruit of the Spirit into three triads,

Various attempts have been made to classify the nine qualities Paul lists. Perhaps the simplest is to take them in three triads, which depict our Christian relationship, first to God, next to others, and lastly to ourselves.⁵⁴

The first triad deals with our relationship with God and puts into perspective the reason for the believer to bear the fruit of the Spirit. It is fitting that, “love” which is within the cluster emerges first. Love reminds one of the first commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself” (Luke 10:27). The entire Christian faith is based on love. There is no better way for the believer to exemplify his faith, than to love God, and share his love with others. Love is the character of the inner man, and in relation to God, God is love, as Jesus says, “He that loveth not knoweth not God; for God is love” (1 John 4:8). Those who possess love, possesses God in their lives. The writer is of the opinion that it is impossible to possess the love of God, without the indwelling presence of the Holy Spirit. This type of love cannot be produced merely by human endeavors, as it is a love that passes all human understanding. The joy that Paul proposes here is more of an assurance, as he encourages the believers in 1 Thessalonians 5:15 to, “Rejoice evermore”. One may ask, is it possible to rejoice in all circumstances? Being assured of God’s promises it is not impossible to rejoice always, because the Holy Spirit puts “the joy of the Lord in our souls”. Peace with God comes to us through the blood of Christ Jesus, as Jesus promised, “Peace I leave with you, my peace I give unto you; not as the world giveth,

⁵⁴ J W R Stott p 76.

Give I unto you. Let not your heart be troubled, neither let it be afraid” (John 12:27). The above text records the two types of peace, one that the Lord gives, and the other that the world gives. Therefore Paul is correct in presenting peace as a fruit of the Spirit. The church must not be confused, between the peace of the Lord and the peace of the world. A simple test to differentiate between the peace of the Lord and the peace of the world, is that the peace of the Lord excludes anxiety, whereas, the peace of the world includes anxiety. Anxiety obscures peace and obstructs faith.

The second triad deals with our relationship with others, which are patience, kindness, and goodness. Relationship with others, from a Christian perspective is important, because our society and our community, who make up the “others”, are our mission-field. Our ministry is to those beside ourselves, the apostle Paul says, “ For none of us liveth to himself, and no man dieth to himself” (Romans 14:7). Jesus commissioned the church to be a light to the world, and our relationship to those in the world determines the type of response they will give to the gospel. Firstly patience or long-suffering is not a simple trait to possess. It is not a natural gift to man. Human nature is quick-tempered, and is apt to flare up easily, but through the Holy Spirit’s guidance one can become patient. The perfect example of patience is the Lord Jesus Christ, who literally endured pain and suffering that ungodly men meted out to Him. Secondly, kindness speaks of the character of God. This is indicative in God’s treatment of people. He shows kindness by not treating unbelievers the way they deserve. This is the type of kindness one shows to others, in an attempt to foster better relationships with them.

This could be the initial stage of witnessing for the Lord. The third fruit for discussion in this triad, is goodness. There is no good in man, as Paul confesses, “ In me, (that is, in my flesh) dwelleth no good thing” (Romans 7:18). Goodness is a rare quality in man. Goodness is not a natural condition before salvation. (Epp 1968 156). For the believer to possess true goodness, it has to be a special gift of God, which Paul describes as the fruit of the Spirit. It is not difficult to see ‘patience, kindness, goodness as three ascending steps in our attitude to others” (Stott 1964 77).

The third triad has to do with our relationship with our selves. This area of our lives we sadly overlook, not realizing the role that we play in Christianity. Faithfulness, gentleness and self-control speak of one’s trustworthiness, dependability and the ability to bring oneself under subjection. If we can display these qualities in our own lives, it will make our witness more acceptable by those whom we witness to. To have a good relationship with ourselves means that we understand our position as individuals as well as our position to others. Believers should not underestimate or overestimate themselves, but being equipped with the fruit of the Spirit they could be an asset to the Kingdom of God.

Possessing the fruit of the Spirit creates a well-balanced life. However, we must appreciate that all nine fruit in the cluster of the fruit of the Holy Spirit are of equal value. We have no liberty to pick and choose among these qualities (Stott 1964 77).

In bearing the fruit of the Spirit, it is of fundamental importance that the believer fully cooperates with the Holy Spirit. For it is only when both parties cooperate that the work of the Holy Spirit can be carried out successfully. According to Holdcroft,

The fruit of the Spirit will be manifested as the believer remains submitted to the Spirit, as his thoughts and attitudes are dominated by the written Word, and as he resists the expressions of his carnal self. Such achievements are likely to grow in intensity, along with other aspects of Christian growth. But the deliberate desire and cooperation of the believer are fundamentally essential.⁵⁵

It is essential for one to bear in mind that the moment he or she confesses Christ as Lord and Savior, they have a responsibility to the Lord, and, if they profess to be filled with the Holy Spirit, they have an obligation to the Holy Spirit. To cooperate with the Holy Spirit, is an added advantage to the believer, as it is the Holy Spirit who produces these qualities in the believer, and also helps the believer to successfully display them. The mistake that most Spirit-filled believers make is that they try to gain victory over the flesh by their own efforts. This endeavor could be dangerous, because without the Spirit, man is carnal. That means that we are fighting flesh with flesh. As we try to overcome the flesh nature by using the elements of the flesh, this could prove to be disastrous because we are inviting the power of evil to do good in our lives, which is impossible. The advice that Paul gives is, “For this I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Galatians 5:16).

⁵⁵ L T Holdcroft 1962 p 184.

To walk in the Spirit means to be aware of one's responsibility, of having the ever-abiding presence of the Holy Spirit. Thus, one monitors his or her actions and deeds. The Spirit-filled believer's responsibility is to bear the fruit of the Spirit at all times.

According to John Rea,

Every Spirit-baptized Christian should heed the warning of Jesus, "...by their fruit you will know them" (Matthew 7:20), not by their charismatic gifts and miraculous works, (Matthew 7:22). The proofs of being filled with the Holy Spirit are far more convincing in the area of His fruit than of His gifts.⁵⁶

The researcher agrees with Rea and endorses this as sound advice to all Christians. Both Pentecostal and non-Pentecostals should give heed in their Christian experience. This should be deeply appreciated by Pentecostal and charismatic believers, who tend to place more emphasis upon gifts than the fruit of the Holy Spirit. The Spirit-filled life is only made complete when adherents of the Christian faith fulfill all their obligations as prescribed in the Bible. Believers must understand that they are not at liberty to make their own choices when dealing with God and His word.

⁵⁶ J Rea 1998 p 251.

3:1:5 Summary.

The intention of the foregoing study of the Fruit of the Spirit was to bring to the fore the need for a more holistic approach in our thinking towards the work and ministry of the Holy Spirit. In doing so we do not limit the scope of work that the Holy Spirit can do. Unlike Pentecostal thinking where the work and ministry of the Holy Spirit begins and ends with spiritual gift, there is another side to “the coin”: that of the fruit of the Spirit, which is equally important.

Firstly, the fruit of the Spirit speaks of Christian graces, which in turn speaks of a movement towards Christian maturity. Bearing the fruit of the Spirit is essential to all Christians. The fruit of the Spirit in a believer’s life motivates and challenges the believer to live up to Christian standards. Being clothed with these graces allows the believer the privilege to imitate his Lord, thus adding credibility to the faith. Thus the church is practicing what it preaches; this separates us from a hypocritical type of faith.

Secondly, Jesus found favor with all men. This speaks of the transparency of the life and ministry of Jesus. He was never ashamed of who He was, neither did He apologize for what He did. This was due to the fact that He lived up to divine expectations, and he was always conscious of His calling. His life and ministry bore testimony to the fruit of the Spirit in His life. It was for this reason that people loved being around Him. This accounts for the huge multitudes that always surrounded Him.

Thirdly, the fruit of the Spirit speaks about honesty, integrity and reliability. People who display these qualities in their lives, are those who can be trusted. These are those who become leaders, leaders who lead by example. People who fear God and refuse to live by double standards, are those who bear the fruit of the Spirit daily in their lives. This is the type of religion that people will want to be associated with. This is the core of Christian teaching, and those who uphold these teachings, are the committed believers, who strive to glorify their Lord. On the other hand, there are those men and women who do have ulterior motives, to glorify themselves, by demonstrating their “spiritual skills” at the expense of the kingdom of God. The researcher’s opinion is that modern Pentecostal and charismatic churches are guilty of this practice, as they are more concerned with displaying “their gifts”, than living to display the fruit of the Holy Spirit. This is evident by the actions of the three pastors discussed in this chapter.

3:2 The Gifts of the Holy Spirit.

3:2:1 Introduction

This section of chapter 3 is of equal importance to this study as the writer discusses the gifts of the Spirit. The gifts of the Spirit play a dominant role in Pentecostal thinking, especially in the area of gift manifestation. The Corinthian church did not fully understand the purpose of the gifts of the Spirit, and it was for this reason they misused and abused the gifts. The apostle Paul addresses this problem in his first epistle to them, 1 Corinthians, chapters 12-14.

Paul begins his teaching out of deep concern, as he detected many flaws in the manner in which they manifested spiritual gifts. It must be remembered that the Corinthian church came from a pagan background, and this new-found power and gifts were totally foreign to them, as they were ignorant recipients of spiritual gifts, (they possessed spiritual gifts, but did not know how to use them). Therefore the apostle takes the liberty to educate them on this strategic subject.

In this chapter the researcher will define and discuss the nine gifts of the Spirit as given in 1 Corinthians 12, and the five ministry gifts of Ephesians 4. Another important point of discussion will be Paul's treatment of the Corinthian problem in chapters 12-14. The researcher will also investigate whether the present day Pentecostals are following the guidelines set out by the apostle Paul. The contribution of the five-fold ministry to the church in the broader context, (from a holistic point of view) will also be under discussion.

3:2:2 The Nature of Spiritual Gifts.

The very title, Spiritual gifts, indicates that the Holy Spirit is the giver of spiritual gifts. Therefore all spiritual gifts have to be compatible to the Holy Spirit. In this discussion we must not lose sight of the two important terms, "Holy" and "Spirit", as these terms indicate the divine nature of these gifts. Manifestations of these gifts must always be of a spiritual nature and not physical.

Paul writes, “ Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all” (1 Corinthians 12:4-6). Paul includes all three members of the Trinity to emphasize divine involvement, and that all three are responsible in dispensing the gifts of the Spirit to the church. Stott writes,

The apostle’s purpose is to emphasize that, although the gifts are diverse, there is only one giver. He states this three times, each time relating to a different Person of the Trinity, (‘the same Spirit’, ‘the same Lord’, and ‘the same God’).⁵⁷

Stott’s remark states that spiritual gifts are of a divine origin with all persons of the Godhead in agreement, in dispensing the gifts to the church. Therefore these Spiritual gifts must be utilized in a reverent manner, with no indication of irreverence to the Godhead, by actions and words. Being spiritual gifts, with a divine origin and dispensed by the Godhead, believers cannot and do not control spiritual gifts, only God controls His gifts. Therefore believers do not have the liberty to pick and choose their own gifts for God gives them. It is unfortunate that the church has the notion that they can request the gift of their choice, and that God will give it to them. Paul emphasizes, “ But all these worketh that the one and the selfsame Spirit, dividing to every man severally as he will”(1 Corinthians 12:11).

⁵⁷ JWR Stott 1964 p 87.

God chooses whomsoever He will and imparts His divine gifts upon them. Obviously, there has to be criteria which God uses in choosing those whom He desires to fill with His spirit. There could be many considerations. One of them could be the person or persons who are bearing the fruit of the Spirit. The fruit-bearing believer becomes the obvious choice, as he or she has proven their legibility by being faithful fruit-bearers, thus doing the will of God. Those people who claim the gifts of the Spirit by force, do not fully understand the origin and purpose of the Holy Spirit, neither do they understand the sovereignty of God. Peter speaks of such a person, by the name of Simon the sorcerer. Simon was astonished at the miracles that were being wrought through the apostles. We need to note two important facts concerning Simon the sorcerer, which will verify his behavior. Being a sorcerer, Simon was used to working miracles through magic and arts. Therefore he was able to identify and understand the value of miracles. Simon was amazed at the simple way in which the believers received the Holy Spirit, just by the laying on of hands. That is when he offered money to purchase the gift of the Holy Spirit, with the intention that he may also lay hands upon others so that they may also receive the Holy Spirit. Peter responded, “But Peter said unto him, The money perish with thee, because thou hast thought that the gift of God may be purchased with money” (Acts 8:20). It is unfortunate that there are those within the church with “the Simon” mentality, still offering money to gain prominence in the church, but there are godly men of integrity, with the uncompromising quality of Peter. The Holy Spirit is a gift that God gives to His children and one cannot attach monetary value to the gift.

However, Paul ascribes this to ignorance, as he addresses the issue in 1 Corinthians 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant". Ignorance was the cause of misinterpretation, misuse and abuse of the gifts of the Holy Spirit, in the early church. Unfortunately the problem still persists, as this is clearly noticed in Pentecostalism today. Donald Gee, the great Pentecostal preacher and teacher, throws more light on "ignorance",

Today we confront a more fundamental "ignorance" concerning spiritual gifts. We unhappily face an almost complete lack of any personal experience of them whatsoever. It is therefore no wonder that the plain references to them in the New Testament appear dim and mysterious...⁵⁸

It does seem strange for a twentieth century writer as Donald Gee, to make such a comment. In spite of all the modern facilities, and the great strides that have been made in the area of technology, it seems that the church is still lagging behind in spiritual advancement. The dynamic experience of the early church has not filtered through the years to bring any form of spiritual revival in the church.

3:2:3 The Spiritual Gifts and definitions.

In this section the researcher will discuss the nine gifts as indicated in 1 Corinthians 12, as follows, the word of wisdom; the word of knowledge; faith; the gifts of healings; the working of miracles; prophecy; discerning of spirits; diverse kinds of tongues and the interpretation of tongues.

⁵⁸ D Gee 1972 p 17.

3:2:3:1 An Overview of Definitions.

Spiritual gifts are given to the believer, firstly, to edify (improve) him or herself spiritually, through the dynamics and the experience of the power of the Holy Spirit. Secondly, they serve to edify (build up) others, through the experience received in the Holy Spirit. All of God's gifts are given for believers to enjoy and share, " But the manifestation of the Spirit is given to every man to profit" (1 Corinthians 12:7). The Spirit- filled believer needs to understand that spiritual gifts are given both for private and public use. This is important, as most people only exercise spiritual gifts in public services and will not do so in their private worship. Most believers do not realize that when one speaks in another language he speaks to God, " For he that speaketh in an unknown tongue speaketh not unto men, but unto God..." (1 Corinthians 14:2). Praying in the Spirit to God is more enriching as well as rewarding, as God fully understands that language. With this in mind, the researcher will now proceed to briefly define each gift.

3:2:3:2 Word of Wisdom.

It is fitting that the word of wisdom stands at the head of all spiritual gifts. As we are reminded in Proverbs, " The fear of the Lord is the beginning of all wisdom, and the knowledge of the Holy One is understanding" (Proverbs 9:10). This gift teaches us to grow spiritually, always in the fear of the Lord. Reminding the possessor of this gift, that God is the giver of all gifts, and it must be used for His glory, especially when making choices either in the secular or sacred. A person who is blessed with the gift of the word of wisdom, grows to be a mature thinker.

This gift can be of a tremendous asset to the individual as well as to the church, especially in times of crisis, when decisions have to be made that will affect the future of the church. It is common in these times to make rash decisions, which need not be so, because the Holy Spirit intervenes through the word of wisdom to protect and preserve the body of Christ. However, there are advantages and disadvantages as well. Those who exercise the gift of the word of wisdom must not feel superior to others, as this gift does not necessarily make them wiser than others; therefore, all spiritual gifts should be exercised in love and humility, as this is the mark of maturity.

3:2:3:3 Word of Knowledge.

The gift of the word of knowledge is often associated with the teaching ministry. Wisdom and knowledge are closely related, as wisdom has to do with the correct application of knowledge. Horton makes this comment in regard to knowledge,

Knowledge has to do with the knowledge of God, Christ, the gospel, and the applications of the gospel to Christian, living. Paul further says, "Now we have received, not the spirit of the world, but the Spirit, which is of God; that we might know all things that is freely given to us of God."⁵⁸

The gift of knowledge assists the believer to know God better. Knowing God helps the believer to understand God's requirements, thus enabling us to serve Him better.

⁵⁸ S M Horton 1976 p 272.

Both gifts, “word of wisdom” and “word knowledge” do not feature on the list as favorite gifts in the Pentecostal community, as they are not so dramatic as other gifts. Most Pentecostals prefer those gifts that make them feel prominent in public services, and that can be “seen of men”. The word of wisdom and word of knowledge appeal more to the intellect than emotion and this is not appreciated in the Pentecostal movement.

3:2:3:4 Faith.

“Faith” that is mentioned here is different from saving faith, because it is a gift that is given to those who are already saved. The gift of faith can be described as a miraculous faith that is often referred to as “the mountain moving” faith. This gift can also be called an inspirational faith, where those with weak faith are inspired and strengthened, as seen in Paul aboard the ship in the storm, “Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me” (Acts 27:25). To believe God and His words in a situation like this, one needs to have more than ordinary saving faith. This gift is essential in local church situations as well, especially in times when the church needs an anchor to hold on to when circumstances become bleak. This gift is also beneficial for the private use of the believer, in times of his own crisis.

3:2:3:5 Gifts of Healings.

Being in the plural form, some take it to mean there are a variety of gifts as there are a variety of sicknesses and disease and that there is a special gift for each need.

In his book *Concerning Spiritual Gifts*, Donald Gee made this interesting observation,

There is no spiritual gift we have heard more frequently desired than the gifts of healing. It is indeed only natural that human pity and sympathy should long to have the power to miraculously alleviate suffering. Yet we fear that there is often a mistaken idea that if possessed of the gifts of healing, the happy possessor could invariably heal all cases of sickness that should be met; and could enter any hospital and bid every sufferer go in peace.⁵⁹

This is indeed wishful thinking on the part of the possessor of the gift, and shows signs of immaturity, as God is the healer, and not the possessor. Man is only used as a tangible point of contact between God and the sufferer, but God is the divine healer. In this case man is more of an “encourager” to the afflicted person, but he does not heal. Many a gifted person has lost that gift because of usurping the place of God before men. The “ministry of healing” has become a lucrative business in many church circles, and many “ministers” have become greater than God in the eyes of many people, as this is especially amongst the evangelists. Evangelists who hold huge crusades use healing as the draw-card to advertise their meetings. Salvation messages are rarely preached, as healing take the most prominent place in their services. When Jesus healed during His ministry, He always gave glory to God, and gave people some sort of message about God. Many healings were performed in the early church, and the apostles directed men to salvation. The gift of healing if practiced within the context of scripture can be of a great asset to the cause of Christ.

⁵⁹ D Gee 1972 p 44.

3:2:3:6 Working of Miracles.

A miracle could be defined as a supernatural or divine intervention in the affairs of men. A miracle is something that is way beyond man's comprehension and doing but something that God alone can do. Therefore in explaining the working of miracles, there needs to be some indication of divine powers in play. This gift has to do with the provision of divine protection, divine provision and a divine cover against the powers of darkness. This gift can be seen in the ministry of Jesus, as in the raising of the dead, walking upon the waters, the feeding of the multitudes and stilling the storm. This gift was also seen in operation in the ministry of the early church, but is not a common event in the church today.

3:2:3:7 Prophecy.

Prophecy is a message or series of messages in the speaker's known language. Prophecy needs no interpretation. Prophecy is always a forth telling of events that will come to pass in the future. Prophecy is a message that is not contained in the scriptures for man to read, but a message given by divine inspiration. The gift of prophecy is unlike the prophecy found in the Old Testament. In the Old Testament God chose one individual anointed him and sent him forth with His message of prophecy to the nation. In the New Testament several believers can have the gift of prophecy, hence Paul warns, " Let the prophets speak two or three, and let the others judge...For ye may all prophecy one by one, that all men may learn, and all may be comforted" (1 Corinthians 14:29,31). The test of prophecy is that the prophecy must come to pass, so that there would be no question of it's authenticity.

The authenticity of prophecy must be tested against scripture, as there are false prophets whose desire is to mislead people. Jesus warned the church regarding these men, “ Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15). In his teaching on prophets and prophecy, Paul addresses the prophet, “ If any man thinks 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 14:37). The gift of prophecy is terribly abused in most churches, as it has caused strife and tension in the church and even caused divisions, all because the prophecy was not tested. It is therefore important to understand the true meaning of prophecy as we have done in this study.

3:2:3:8 Discerning of Spirits.

The gift of discernment is to enable the believer to be able to distinguish between spirits, either good or bad. According to Horton,

Since it is mentioned directly after the gift of prophecy, it has been suggested that it is involved in the judging mentioned in 1 Corinthians 14:29. In fact, the word discerning involves forming a judgment and is related to the word used of judging prophecy. It involves a supernaturally given perception, differentiating between spirits, good and evil, true or false in order to make a decision.⁶⁰

The gift of discerning of spirits is useful in prophecy, in messages in tongues and the interpretation of the message in tongues.

⁶⁰ S M Horton 1976 p 276.

Gaybba writes,

This is the gift of being able to distinguish whether something comes from God or not. It is ‘the ability to distinguish between divine, human and demonic powers’.⁶¹

This gift can be a tremendous asset to the church with all the uncertainty and conflict in the body of Christ. The gift of discernment can bring some calm and stability to the work of God. This gift is what one would call the “gift” of revealing the “good and bad” of human activity within the work of God.

3:2:3:9 The gift of Tongues.

Pentecostal people recognize that there is a distinction between tongues as the initial evidence of receiving the baptism of the Spirit and the “gift” of tongues. They insist that the former is the normal Christian experience and is for “all believers”, but the latter is limited upon whom it is bestowed. This is one of the gifts that is more for the individual’s private use, as the language is not understood by others, as Paul says, “For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; however, in the spirit he speaketh mysteries” (1 Corinthians 14:2). The apostle is correct in saying that the user of this gift is speaking unto God, as God can understand what’s being said, and the believer can be blessed to a great measure, if he uses this gift more in his private devotions.

⁶¹ B Gaybba 1987 p 237.

The gifts of tongues are a very popular gift among the Pentecostals, as it seems to give them a sense of superiority in the midst of the congregation. Some of them become so engrossed in their tongue speaking that they become oblivious of their surroundings and the people who are subjected to listen to an unknown language. Therefore it is of great importance for the believer to understand the difference between the use of these gifts in private and public. Further, the believer should not set precedence over any gift, for in doing so one questions God's sovereignty and impartiality. All spiritual gifts must be afforded equal exposure and equal value. Another aspect of the gift of tongues is that of the regulation of the gift. The apostle Paul gives this advice to "tongue speakers", "If any man speaks in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret" (1 Corinthians 14: 27).

Therefore the gift of tongues become the most regulated of all gifts. Holdcroft adds,

Although tongues are one of the most common of the gifts of the Spirit, regulations are necessary because some believers lack the discernment to distinguish between instances intended for private communication and those intended for public communication. The gift of tongues are one of coequal spiritual gifts; where it is excessively emphasized, it must be restrained; where it is neglected, it must be encouraged.⁶²

Wise words from a Pentecostal author, but it is unfortunate that this counsel goes unheeded by most Pentecostal believers, as there is still a continuation of imbalance when exercising this gift.

⁶² L T Holdcroft 1962 p 164.

3:2:3:10 The gift of Interpretation of Tongues.

This gift is given to the church so that the gift of tongues may be explained to the congregation of people, who are present in a service, where a message in tongues is uttered. Gaybba (1987: 239) states that this gift is given to extract a word to the community from a message given in tongues. If, what Gaybba says is true, then why are contemporary interpretations as long as the message itself? Gaybba speaks of a recorded message in tongues, being played to several interpreters, and that several different interpretations were given. He further insists that, if someone cannot decode a message in tongues, then how can the interpreter do so? It must be remembered that we are dealing with supernatural issues, just as tongues are of a supernatural nature so is the gift of interpretation, which is given precisely for that purpose. If it is either one word or several words it has to be the work of the Holy Spirit. The gift does not imply that there is any direct knowledge of the language of tongues by the interpreter, but it is a direct revelation by the Holy Spirit for that purpose, thus it falls into the category, of the gifts of the Holy Spirit. The gift of interpretation is given to compliment the previous gift, the gift of tongues, as the apostle Paul exhorts, “ 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: 28). This concludes the study of the nine gifts of 1 Corinthians 12.

The researcher will now consider the five ministry gifts of Ephesians chapter 5.

3: 3 The Five Ministry Gifts of Ephesians Chapter 5.

Ephesians 4:11 records the five ministry gifts to the church, “ And he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers”.

In 1 Corinthians chapter 12, the Holy Spirit endues believers with spiritual gifts, thus enabling them to perform various services. In Ephesians the Holy Spirit endues men with His Spirit to perform specific tasks. These men form the leadership of the church.

According to Francis Foulkes,

Now Paul goes on to speak of the specific gifts that He has given to men. In the light of verses 7,8 we must take *gave* as merely equivalent to ‘appointed’. All in their particular ministries, is God’s gift to the Church. The Church may appoint men to different work and functions, but unless they have the gifts of the Spirit, and therefore are themselves the gifts of Christ to His Church, their appointment is valueless.⁶³

The Church is under the leadership of Christ. Hence it is His responsibility to provide the necessary resources to conduct His business successfully. Jesus gave His life for the Church, and it is proper that He cares for the well being of the Church. Therefore it is in the interest of the Church that the best possible ministry is available, as this will reflect on the on-going function of the church. The five ministry gifts that Paul speaks of are not new to the church. These ministries were existent in the church, and are being upgraded in detail for a better working relationship.

⁶³ F Foulkes Ephesians. London, The Tyndale Press. 1963 p 117.

As previously stated, all gifts, both in 1 Corinthians 12 (9 spiritual gifts) as well as in Ephesians 4 (5 ministry gifts) are gifts of the Holy Spirit. These gifts are given for the edification of the church and are free gifts. Contrary to the thinking of most Pentecostals, (that the believer can choose his or her gifts) believers cannot choose spiritual gifts according to their desires. Paul addresses this issue, “ But all these worketh the one and same Spirit, dividing to each one severally even as he will” (1 Corinthians 12:11). Each of the ministry gifts will be discussed individually.

3:3:1 The Apostle.

The ministry gift of the apostle in this study must not be confused with that of the twelve apostles whom Jesus chose to be His helpers. The similarities of the apostles of old and the ministry gift of an apostle are the work that they would be involved in, that is, to establish and lay foundations of new churches. The scriptural requirements for the office of an apostle are detailed in the book of Acts 1:21-22. “ Wherefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection”. The researcher doubts that any living human being can fulfil that requirement. According to Ridout,

Here again the apostle and prophets have done their work in laying the foundation. We have too, their inspired writings with us. This leaves the normal gifts of the Spirit for ministry classified under the general heads of the evangelist, pastors and teachers.⁶⁴

⁶⁴ S Ridout 1899, p 112.

It seems that Ridout is of the opinion that the age of the apostles and prophets are over, after the laying of the foundations of the early church. If this is true, then what is the meaning of the ministry gift of the apostle? An apostle is 'one sent', as Jesus stated, "As my Father hath sent me, even so I send you" (John 20:21). The true apostle is always one with a commission, and not one who goes merely, but one who is sent. (Gee 1972 126). The ministry gift of the apostle could mean, 'one with a ministry, similar to that of an apostle', whose role as "church planters" determined by the congregations that they have established. This could be a more important gift for the church today, than churches being divided and breakaway churches being established.

3:3:2 The Prophet.

The ministry of the prophet stands high on the list of the Pentecostals, as they strongly believe in prophetic utterances, which they encourage in their services. This ministry is similar to that of the spiritual gift of prophecy, only, it deals with the one who makes these utterances. The New Testament sees them as men of inspired utterance, whose ministry of the word was of utmost importance for the young church, (Foulkes 1963 118). However, Jesus warned the church about false prophets and their false prophecies, and Paul urged the Corinthian church to judge the message of the prophet, as it is so easy to be led astray by the false messages that these men bring. The test of true prophecy is when the prophecy comes to pass.

Donald Gee, writes,

There is considerable haziness in the minds of many people concerning the real nature of the office and ministry of a “ prophet” in the Church. Some would have us believe that the “prophet” is simply another name for the preacher, and all their preaching is prophesying...Others simply think that a “ prophet” has little to do but foretell the future.⁶⁵

The Holy Spirit uses the ministry of prophecy to warn the church of some impending problems, or of some crisis that is to occur in the future, and to prepare the church spiritually to face these problems. However the pastor could also preach a sermon that could have prophetic connotations, but that does not make him a prophet. The office of a prophet and the pastor are two distinct offices, and therefore must be discussed separately. The church needs to be careful, not to overemphasize the ministry of the prophet, thus forcing people into this office. The apostle Paul teaches that the church is built upon the foundation of the apostles and prophets, “ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20.) Jesus warns the church against false prophets, “ Beware of false prophets.” (Matt 7:15). Prophets must be tested before being accepted.

3:3:3. The Evangelist.

Another ministry gift that ranks high on the list of the Pentecostals is that of the evangelist. An evangelist is one who brings the evangel, or good tidings. The office of an evangelist is one of the more popular ministries in Pentecostal and non-

⁶⁵ D Gee 1972 p 122, 124.

Pentecostal churches. The office of an evangelist has become a glamorous office, an office that most young men vie for. Almost every Pentecostal church has an evangelist as they depend upon this ministry for their numerical growth. Most evangelists are freelancers; they specialize in conducting mass evangelistic crusades, and hand over the converts to the local churches. Others have established their own organizations and assume the role of pastor for their congregations. The well-known evangelist of the Bible was Philip, who was originally ordained a deacon. His ministry was more of a roving ministry as seen in the Book of Acts. Philip went to wherever the Lord sent him to. This is the true mark of an evangelist, a person who acknowledged the gift of God upon his life and one who understood the purpose of this calling. A true evangelist is one who is willing to go where the Lord sends and needs him. The evangelist will not formulate his own agenda, but waits upon the Lord for direction. Philip fulfilled this role as recorded in the eighth chapter of the book of Acts. “ And [an] angel of the Lord spoke unto Philip saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert. And he arose and went...” (Acts 8: 26-27). This text tells us of the obedience of the God ordained evangelist, Philip, who was willing to leave a dynamic “crusade” in Samaria to go to Gaza, “ a desert place”, not knowing who was there. As it turned out, it was only one man. Herein undoubtedly lies the supreme gift of a real evangelist; the power to bring individual souls to Christ, whether in a crowd or not (Gee 1972 131).

3:3:4. The Pastor.

The pastor in the Scriptures, both in the Old and New Testaments is essentially viewed as the shepherd of God's flock. The comparison of the pastor to a shepherd is fitting for the discussion of this ministry gift. Besides the Greek meaning of shepherd for the pastor, Jesus spoke highly of the shepherd in His "shepherd's discourse" in John's gospel. "I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:11). The Lord Himself might thus be legitimately considered as the greatest example of a true "pastor" (Gee 1972 134). The Lord Jesus had a combination of all five of the ministry gifts, (that are under discussion) in His own life and ministry. Therefore He becomes an authority on all gifts, and if His teachings are adhered to, true ministers will be produced.

The pastor's ministry carries multiple responsibilities. As it has been said, "the pastor's work never comes to an end", as he is always in demand. The office of the pastor is an important and a strenuous office, especially in smaller congregations, where there is a lack of qualified personnel. In this case the pastor has to fulfil many other duties besides preaching. This he does until the congregation grows and personnel become available. But his work does not end here, as he has to give adequate training to the new workers. Above all other titles, the title of the pastor is most common, as most sought-after title. The title of the pastor is more demanding, as non-believers do not know any other title of a servant of God, than the title "pastor". The pastor becomes a central figure within the community by virtue of his office.

In most communities the pastor is influential and highly respected. Some pastors are also involved in civil activities, such as Justice of Peace, Commissioner of Oaths as well as Marriage Officers. These offices incorporate both civil and spiritual duties, but the pastor should remember that his first calling is to be a shepherd to God's flock that has been entrusted to him. Unfortunately some pastors get deeply involved in political matters at the expense of the spiritual. It is understood that the pastor cannot divorce himself from the secular situations, and has to speak out against injustices, racism, discrimination and moral issues of the day. But he should at all times remember his calling. Some pastors are involved in a "tent making" ministry, where the pastor has to be in full- time employment and minister in a part time capacity because of a lack of funds.

3:3:4:1 The Pastor's Qualifications.

By virtue of being God's earthly representative, and one called of God, the pastor needs biblical and academic qualifications. Every time a pastor preaches a sermon, conducts a funeral service and performs a marriage ceremony he does so as God's duly appointed servant. Therefore he needs to complement his office by being competent in the way he ministers. Preaching is what he does more than any other activity. Therefore he needs to know how to be able to rightly divide the word, as Paul admonished Timothy, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

The pastor needs to be well- grounded, in the word of God so that he can minister to his flock at the highest level. To do this one needs to first be a student of the word,

then only can he be a good teacher. Many within the Pentecostal and charismatic movements are of the opinion that one does not need to study the bible, as the Holy Spirit will teach them all things. This is their interpretation of John 14:26, where Jesus said, “ But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatever I have said unto you”. They therefore maintain that there is no need to set academic goals. However these people will endeavor to conduct bible studies, and even teach in Sunday schools. It is through this lack of knowledge that the bible is grossly misinterpreted. Hence they will entertain any doctrine and phenomenon that comes along. It is this attitude among Pentecostal and charismatic pastors that is questioned, in relation to the validity of their calling. These men and women fail to realize the irreparable damage that is being done to the flock that God has given them. This attitude also contributes to the waywardness of the pastors themselves. In recent times headlines of most newspapers have been taken over by pastors and their problems. This is what the Lord warned the church about, when He said, “ Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15). Pastors who are guilty of the above, seem to be concerned more about themselves than God’s flock. All pastors need to understand that they are custodians of God’s estate, and that they should carry out their duties with integrity, and the fear of the Lord. Most people vie for the office of the “pastor” with the notion that it is a glamorous office, but fail to realize the demands and the dedication that is needed to be a successful pastor.

3:3:5 The Teacher.

The office of the teacher is the final ministry of the five that Paul proposes in Ephesians 4:11. This is an equally important gift to the church, in the area of leading believers through a learning experience of the faith. Jesus urged his listeners to, “Take my yoke upon you, and learn of me....” (Matthew 11:9). To learn about Jesus one has to be taught. This is where gift of teaching comes into play. To be gifted by the risen Lord is essential to the teaching ministry, as this teaching has to do with the teaching of God’s word. According to Gee,

The man is not a teacher merely by virtue of natural ability and inclination: this may provide a background, but shining above and through all else will be a conspicuous gift of the Spirit if he were a real gift of Christ to the Church.⁶⁶

Gee makes an important point here, in that the church must not be confused when choosing and appointing teachers into the teaching ministry. Very often people with high academic qualifications in secular education are preferred for teaching positions in the church. It is true, that this may provide a background for further spiritual training, but should be the sole criteria for teacher placement in a church or Sunday School. The teaching ministry is often combined with that of the pastor, as both offices unite in one man. But it does not necessarily mean that the teacher assumes the role of pastor. The teacher cannot isolate himself and work on his own, but has to work in association with other ministries. As in the case of Paul Apolos, who worked in unity, one planted, another watered, but God gave the increase.

⁶⁶ D Gee p 141.

The teaching ministry can also be of a roving type of ministry, meaning that the teacher can be involved in more than one assembly or church, as long as the ministry enriches the assembly. The ministry of teaching should leave signs of spiritual growth, as it enlightens the hearers on scriptural matters. The teacher must also be a student of the word; he has to study so that he can be adequately equipped to teach others. The teacher who is a gift of Christ to the church will be committed, dedicated and will present all lessons in an orderly manner and be careful to note spiritual growth in the life of the students.

3:3:5:1 Jesus the Master Teacher.

Upon reading the New Testament, it is noted that Jesus was more of a teacher than a preacher. According to Hurst,

Conclusive testimony concerning the position of Jesus as teacher can be secured from His associates. Those who lived with Him, listened to Him and watched Him in all manner of circumstances testify to His position as teacher.⁶⁷

The disciples seldom addressed Jesus in any other way than calling Him “Rabbi” or teacher. When issuing the great commission in Matthew 28:19 He urged the disciples to “teach” all nations. All gospel writers repeatedly declare, “ He taught”; He went about Galilee teaching” and “ He opened His mouth and taught them”. The use of parables was His favorite method of teaching.

⁶⁷ DV Hurst And He Gave Teachers, Gospel Publishing House, Springfield Missouri. 1955 p 56.

The mere fact that Jesus is considered as the master teacher is indicative of the importance of this ministry. The writer of Acts says, “ And they continued steadfastly in the apostles doctrine (teaching) and fellowship...” (Acts 2:42). The early church thrived and grew on the apostles teaching.

3:3:5:2 The Contemporary Ministry of Teaching:

It is unfortunate that the ministry of teaching is taken lightly among Christians today. Unqualified “teachers” endeavor to teach God’s word with no knowledge of the word themselves, thus causing grave harm to the people of God. Many are led astray, in spite of the warning that Jesus gives His church, “ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven;” (Matthew 5:19). Among the Pentecostal and charismatic churches, people are conferred with degrees with no qualifications at all. Research has shown that many of them even assume the title of Doctor of Theology, but the institution of their qualifications cannot be located. There is also the problem of cheap and fake certificates that men buy and attach to their names, with the guise of holding a degree. This problem arises from the fact that most church leaders do not want to study, but want the recognition of being qualified. This has to do mostly with pride, and the failure to recognize that the office of teaching is an important office. They fail to understand the damage that they are doing to the work of God. However, there are those gifted teachers who make a tremendous contribution to the spiritual growth of the Church.

3:3:6. The Purpose of the Gifts of the Spirit.

All of God's gifts are free, given to His Church to be used profitably. The church being a corporate fellowship must use the gifts in an unselfish manner for the glory of God. According to Stott,

Much misunderstanding surrounds the purpose for which God distributes spiritual gifts in the church. Some speak of them as 'love gifts', as their main purpose is to enrich the recipient and are to use them for our own benefit. Others think of them as 'worship gifts', as if their main purpose is the worship of God and their main sphere of operation is in the conduct of public worship. But Scripture asserts that they are 'service gifts', whose primary purpose is to 'edify' or build up the church.⁶⁸

Stott makes a valid point that gifts of the Spirit, are God's benefit to the church for spiritual as well as numerical growth. God's concern is for His church, beginning with individuals and equipping them with power, to overcome fear of opposition and persecution. He enriches their lives with power to perform miracles as a sign. As Mark writes, " And these signs shall follow them that believe: In my name they shall cast out [demons]; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17-18). God's interest is more than just the individual, (even though he is included), but for all people, as miracles are signs to the non-believing community. Gifts of the Holy Spirit have played a major role in the salvation of man and an answer to human thinking, " seeing is believing".

⁶⁸ J W R Stott 1964 p 111.

Spiritual gifts are given to make preaching more effective, by giving supernatural confirmation to these messages through healing, deliverance and miracles. According to Brunner,

Finally, the gifts of the Spirit have their special purpose, as the gift of the Spirit its general purpose, in “power for service,” in providing “ a spiritual capability far mightier than the finest natural abilities could ever supply.” Baptized with the gift, and endowed with one or more of the gifts, the Christian is finally equal to his task in history. ⁶⁹

Preaching the gospel is a divine undertaking, and is only accomplished with the divine resources that are provided by the Holy Spirit through spiritual gifts. Spiritual gifts are not given for self-edification of the recipients, but that others may profit, this is what Paul is saying, “ For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” (Ephesians 4:12). The devil would like nothing better, than seeing people using spiritual gifts for selfish purposes, as in the temptation of Christ in the wilderness. This temptation was to use the newly given power for selfish purposes: to feed himself (Gee 1972 19). Jesus was wise not to succumb to this temptation, because He was aware of the purpose of spiritual gifts. According to Erickson,

The gifts are bestowed on the body (the church). They are for the edification of the whole body, not merely for the enjoyment or enrichment of the individual members possessing them. ⁷⁰

⁶⁹ F D Brunner A Theology of the Holy Spirit, William B Eerdmans, Grand Rapids, Michigan. USA. 1970 p 130.

⁷⁰ M L Erickson 1985 p 876.

Believers, who possess spiritual gifts, need to be reminded that they have found favor with God and that He has bestowed upon them His gifts. These gifts will always belong to the Holy Spirit, with the prerogative to let them remain upon the believer or to remove them at His will. Therefore these believers must remember that they do not totally possess the gifts, but are mere custodians of God's gifts. They must always focus on the purpose of these divine gifts. It is within human character to be "carried away" when exercising spiritual gifts, even forgetting to honor and glorify the Giver of the gifts. Most possessors of spiritual gifts live under the notion that they become honorary "gift possessors", even after falling away from God's favor. This is especially in the case of ministers, after they have fallen from grace. This is not meant to be judgmental, or to undermine any minister, but to attend to these issues, as they are relevant to this study, since all spiritual gifts are given to build up the whole body of Christ.

3:3:7 Summary.

The nature of this research does not warrant a more lengthy and exhaustive study of the topic of the gifts of the Holy Spirit. However the nine gifts of the Spirit and the five ministry gifts have been suitably covered. It is understood that all gifts are of equal value, as the "selfsame" Spirit gives them so that all may profit. God chooses and imparts His gift to the individual. Therefore the recipient should receive them and use them profitably for the glory of God. This is contrary to Pentecostal and charismatic thinking, that one needs to "claim his or her gift" from the Holy Spirit.

If one has the right to choose his or her own gift, only the glamorous gifts, such as healing, working of miracles, discerning of spirits and prophecy would be chosen by most people. These gifts are highlighted in these movements and are in common use. In regard to the ministry gifts, the evangelist and the pastor would be the popular choice. As stated in this study, all gifts are of equal value and the purpose and intent of these gifts are to edify the whole body of Christ. It is wishful thinking that one can claim or “order” his or her gift, as this would damage the image of God as the impartial God. The Holy Spirit chooses whomsoever He wills and imparts the gift. Paul says, “ But all these worketh that one and the [very same] Spirit dividing to every man severally as he will”(1 Corinthians 12:11).

Spiritual gifts, when used properly can profit the church tremendously, as these gifts are the key to successful church ministry and management. The Holy Spirit through these gifts works within the church and assists the church to fulfill the divine mandate. This was indicative in the ministry of the early church (the church at Pentecost). Almost every spiritual gift was operative in the assembly. The leadership of the early church was careful not to violate or grieve the Holy Spirit in their usage of divine gifts. Fasting services and special tarry meetings, as good as they are, are not the only methods of receiving spiritual gifts, but it is within the discretion of the giver of spiritual gifts, the Holy Spirit. The writer concludes this chapter with the wise words of the apostle Paul, “ Let all things be done decently and in order” (1 Corinthians 14:40).

CHAPTER 4

The Place of Experience

4:1 Introduction.

This study thus far has been of a doctrinal nature with the focus being on the biblical treatment of the Holy Spirit, or what might be considered as, “What the Bible says about the Holy Spirit”.

This chapter deals with the place of experience in the life of the Pentecostal believer. By experience we mean, the experience acquired by the believer through the infilling or the baptism of the Holy Spirit. It is understood that experience varies from person to person, as no two people receive and describe their experiences in the same way. This has nothing to do with salvation, as salvation comes only through Jesus Christ, who purchased our redemption on Calvary’s cross.

The discussion of the Holy Spirit’s in both the Old and New Testaments, gives the contemporary Christian an idea of the method in which He operated in these eras. The study of His operation in the Early Church, the function of the Fruit of the Spirit and the power and purpose of the Gifts of the Spirit gives deeper insight for the proper use and expression of the Holy Spirit in private and public Christian living. Jesus said, “Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven” (Matthew 5:16), speaks of living that experience.

4:2 Who is a Christian?

Unlike the early church of Pentecost, (the 120 who were filled with the Holy Spirit on the day of Pentecost), presently, there are many different Christian denominations, beliefs and doctrines. All the above claim that their faith stems from the Bible but when their faith and practice are examined, several differences occur, especially in the area of scripture interpretation. When questioned regarding these different views, the answer is, “we are still searching”. The researcher questions, what is being searched and when will this search end? This search is causing fragmentation to the body of Christ, when Paul’s call is, “... Let all things be done unto edifying” (1 Corinthians 14:26). There needs to be some uniformity, in spite of denominational and doctrinal differences, so that the “world” can distinguish between the Christian and the non-Christian. Epp offers these four distinguishing marks of a Christian,

First, a Christian is one who has the living Christ living in him. Second, a Christian is one who has the Holy Spirit within him. Third, a Christian is one who has shared the cross experience with Christ as the basic solution of his personal problems. Fourth, the Christian is one who is possessed of a life that is so divine, so ideal, that it cannot be pushed into a mould of external regulations.⁷¹

The researcher’s opinion is that Christians must take their faith seriously, and must be willing to live by their profession of faith. Christianity must be seen and not only be spoken of. As the apostle says, “ Be ye doers of the word and not hearers only...” (James 1:22).

⁷¹ T Epp 1968 p 42-43.

4:3 The Initial Experience.

On the question of, “ when does one initially receive the spirit?” Gaybba says,

The obvious answer is: when she or he is part of the Christian community. For it is the Spirit that makes a person a part of the community. It is impossible to be a living member of the community without receiving the Spirit.⁷²

Gaybba is of the opinion that conversion is of a spiritual nature, and that the Holy Spirit is responsible for the conversion of man. It is for this reason that he says that the believer receives the Holy Spirit upon his or her conversion including water baptism. Baptism, therefore, is normally when one receives the Spirit, (Gaybba 1987 244). Gaybba proposes a single event, that during baptism in water, the believer experiences the power of the Holy Spirit. The Pentecostals on the other hand believe that there are two separate events that lead to a believer’s reception of the Holy Spirit. They advocate the first and second blessing concept: that the Spirit has baptized every believer into Christ at conversion, and Christ baptizes every believer into the Spirit at Pentecost. The first blessing is unto salvation, and the second is for service, where one receives spiritual gifts. Brunner quotes R.A. Torrey’s view of the doctrine of the baptism with the Holy Spirit in the following manner,

“Every true believer has the Holy Spirit, but not every believer has the baptism with the Holy Spirit, though every believer...may have. The baptism with the Holy Spirit may be received immediately after the new birth as e.g. in the household of Cornelius.”⁷³

⁷² B Gaybba 1987 p 343.

⁷³ F D Brunner 1970 p 335.

The first and the greatest experience are the works of salvation in the life of the believer, and it is that experience that is used to draw people to Christ. The researcher's view is that the Christian is primarily saved to serve the Lord as witness of His saving grace.

4:4 The Salvation Experience.

P.C.Nelson says,

When the sinner repents and believes, and accepts Christ as his personal Savior, his spirit witnesses to his new experience of salvation through Christ, and the Spirit, as corroborative witness, bears witness with his spirit that he is a child of God.⁷⁴

The initial salvation experience is sadly forgotten, and takes second place to the Pentecostal experience. One needs to be reminded that without the salvation experience there is no Pentecostal experience. Being saved to serve as witness is in appreciation of God saving the sinner from a Christ-less eternity. What does salvation involve and what is the evidence of salvation? The researcher emphasizes that first and foremost salvation is through Christ alone, not of anything that man has done. Salvation is obtained by grace and not by works. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—Not of works, lest any man should boast" (Ephesians 2:8-9). According to the writer boasting has no place in Christianity, for everything that we have is the free gift of God.

⁷⁴ P C Nelson Bible Doctrines. Springfield Mo. Radiant Books, 1981, p 40.

Besides being saved, (a common term for conversion), there are other added features that accompany salvation. As most people are not enlightened of their added blessings, they do not appreciate salvation at its fullest. Salvation includes justification, sanctification, redemption, grace and the forgiveness of sin. These are the initial gifts that the sinner receives upon his or her conversion, which are to be displayed through-out their lives. The researcher's opinion is that this experience surpasses the Pentecostal experience.

There are two dimensions in the evidence of salvation. Salvation is subjective as well as objective. It is subjective, in the sense that it is an inward or spiritual experience, something only the recipient understands and feels. The inward evidence evolves around the reception of the Holy Spirit, " But this we know that we dwell in him, and he is in us, because he hath given us of his Spirit"(1 John 4:13). The subjective dimension of salvation; demands a life of obedience to the will of God. It involves a life of holiness as evidence of the inward experience. This life is now lived through the help of the Holy Spirit, which in turn reproduces the life of Christ in and through the believer. These are the results of a born-again life in Jesus Christ, commonly referred to as witnessing.

The objective dimension of salvation points out that salvation is purely the work of God through Jesus Christ. It is God's gift of faith and grace. " For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast" (Ephesians 2:8-9). Salvation affords the believer to assume the role of God's appointed representative upon earth. This privilege is also another gift of God to man.

The place of experience in terms of salvation is to witness to the world, a witness that the Lord commissioned His disciples to. As the disciples obeyed and took up the challenge, the Lord worked with them, “ And as they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen”(Mark 16:20). This witness is a greater witness in terms of world evangelism, than just edifying the church of believers, as in the case of the Pentecostal movement. However the Pentecostals do not totally reject the salvation experience. To the Pentecostal, salvation is the first blessing, with the understanding that the soul is now saved and is eligible for the baptism in the Holy Spirit.

4:5 The Initial Experience according to the Pentecostals.

On the question of, “ when does one initially receive the Spirit?” Gaybba says,

The obvious answer is: when she or he is part of the Christian community. For it is the Spirit that makes a person a part of the community. It is impossible to be a living member of the community without receiving the Spirit.⁷⁵

Gaybba is of the opinion that the conversion experience is of a spiritual nature, and that the Holy Spirit is responsible for the conversion of man. It is for this reason Gaybba points out that the believer receives the gift of the Holy Spirit upon his or her conversion. Baptism, therefore is normally when one receives the Spirit, (Gaybba 1987 244). Gaybba is proposing a single event that occurs during water baptism. However Pentecostals believe in two distinct experiences, or in Pentecostal terms, the first and second blessing. The first blessing is experienced during conversion and the second during the reception of the Holy Spirit, as on the day of Pentecost. The Spirit baptizes every believer into Christ at conversion, and Christ baptizes every

⁷⁵ B Gaybba 1987 p 343

believer in the Spirit. To Pentecostals Christianity only begins after the baptism in the Holy Spirit. They teach that only Spirit filled-believers are allowed to hold any official position in the church. A non-Spirit-filled believer is not an eligible candidate to hold office. Those who are not filled with the Spirit according to their belief are prevented from using their pulpits (that is in the area of preaching and teaching). Pentecostals are particular in whom they allow to grace their pulpits.

As far as Pentecostals are concerned, experience only begins when one is baptized in the Holy Spirit and has received spiritual gifts. This is when one is inducted into any type of leadership in the church. These differences in interpreting the initial experience have their implications within the whole body of Christ. Pentecostals believe that they are better than their non-Pentecostal counterparts in terms of spiritual experience. They will even suggest that those who have not been baptized in the Holy Spirit cannot be true witnesses, as they do not have the power to witness. In the writer's opinion members of the non-Pentecostal churches are passive towards manifesting spiritual gifts, whereas Pentecostals adopt a more aggressive attitude towards gift manifestation. Pentecostals urge their members to utilize their gifts whenever possible, especially in the area of speaking in other tongues, (as it conveys the message that one is filled with the Holy Spirit). Other relevant areas of gift manifestation are healing, prophecy, message and interpretation of tongues including the working of miracles, such as exorcising of evil spirits. Special services are conducted at regular intervals to encourage the baptism in the Holy Spirit upon members. This service is called a tarry meeting. (Most of the information derives from the researcher's observations during his many years in the Pentecostal movement)

4:6 Tarry Meetings.

The researcher is of the opinion that the believer gains experience in these meetings. The writer records the experience of the Holy Spirit in the following manner. A tarry meeting is where interested candidates will gather together in one location to wait upon the Lord for the infilling. The location is normally a church or wherever they congregate for their services. The candidates are requested to observe a fast for the entire day. A specific time is set for this service, preferably in the evening. The service begins with prayer by the pastor. After a brief address by the pastor concerning the Holy Spirit and the different gifts he hands the service over to the song leader. Songs and choruses of praise and worship pertaining to the Holy Spirit are sung repetitiously. The singing is bright and vigorous, which ultimately ends in frenzy. By this time the candidate is all psyched up into a state of ecstasy, and is ready to receive the Holy Spirit. The pastor and chosen leaders will lay hands upon each candidate and pray for the descent of the Spirit upon them. While this is being done they will continually urge them to speak in other tongues, and very often prompt the candidate with a language which the leader speaks. This is the reason why most people of a particular congregation speak in a similar language. Once the candidate begins to speak in “tongues” it is a breakthrough, because the initial evidence (speaking in other tongues) is recorded. Hereafter the spirit-filled believer is eligible to receive the gifts of the Spirit. The believer is encouraged to speak in tongues whenever and as often as possible.

Concerning spiritual gifts, Pentecostals are urged to ‘desire the higher gifts’ using Paul’s writing to the Corinthians as their premise.

In his teaching on spiritual gifts to the Corinthian church the apostle Paul says, “But covet earnestly the best gift; and yet show I you a more excellent way” (1 Corinthians 12:31). The “more excellent way” is not taken into consideration, as Paul goes on to show that the ministry of gifts must be exercised in love. Stott explains.

Presumably this earnest desire is related to the measure of faith which God has assigned us (Romans 12:3), and we are encouraged in Scripture to pray for an increase of faith. Nevertheless, the apportionment of gifts lies not in our will but in the will of the sovereign Holy Spirit himself. So the charismata originate in the gracious will of God, and are bestowed by him through the Holy Spirit.⁷⁶

The researcher agrees with Stott in attributing the distribution of the gifts of the Holy Spirit to the sovereign will of God. We may desire a certain gift, but it is within the power of the Holy Spirit to give “severally as He wills”. Therefore, the Pentecostal belief that one has the power to choose whatever gift he desires is not in keeping with scriptural teaching. Thus there will be many frustrated and disappointed seekers. Another point of interest regarding the choosing of gifts is that all spiritual gifts are the gifts of the Holy Spirit and are of equal importance. Each gift has a relevant role to play in the edification of the body of Christ; therefore all spiritual gifts must be given the respect that it deserves. No gift should be exalted above another. To do so is to set a hierarchy of spiritual gifts. How can we depreciate our own gift and look with envy on the gifts of others if God has given us our gifts according to his grace and will? (Stott 1964 109). This is another problem amongst “ gift possessors” as everyone wants to possess and exercise the more dramatic gift that bring prominence to the individual thus forgetting that God is the giver of all gifts.

⁷⁶J R Stott 1964 p 109.

4:7 Reverence and Experience.

The Pentecostal church displays a great deal of holiness and a sense of spirituality in their services, but when it comes to reverence and respect it is found wanting. This is in reference to the manner in which they demonstrate spiritual gifts. It is similar to an Old Testament problem in the days of the prophet Malachi, “ A son honoreth his father, and a servant his master; if then, I be a father, where is mine honor? And if I be a master, where is my fear?” (Malachi 1:6). The writer states that to profess the holiness and greatness of God is admirable, but to give Him due honor and respect is more honorable. A spirit-filled people should be more sensitive to the presence of God more than anyone else, especially the Pentecostals. Their spiritual experience of receiving the Holy Spirit and the gifts is not in question, but the manner in which they display their experience in the presence of God is questionable.

There is a lack of consistency when it comes to reverence and respect to God in their worship services. The rowdiness and disorderly attitude shows disrespect to a Supreme Being. The apostle Paul addressed this issue in his teaching to the Corinthians, “ Let all things be done decently and in order”(1 Corinthians 14: 40). It is unfortunate that the Pentecostal church has not given heed to these words. Often in moments of deep ecstasy there is much screaming and shouting in the presence of God. There are occasions, during their prayer meetings and healing services that individuals would make unreasonable demands of God. Prayers such as, “ heal them right now God” is tantamount to ordering God and treating Him as a servant. In situations such as these one fails to detect any reverence and respect for the Heavenly Father.

In services that appear to be charged by the spirit, leaders make drastic and fanatical statements in the name of God. There are even derogatory remarks made in public meetings, such as in crusades and other evangelistic services, again in the name of God. Terms such as, God, Lord; Jesus and the Holy Spirit are used whenever and wherever ministers please. This is in violation of one of the commandments, “ Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain” (Exodus 20:7). In spite of this timely warning, they still continue to use God’s name in vain. Some say that when the Holy Spirit comes upon them, they get into a different frame of mind, similar to getting into a trance. This is a weak excuse for disrespecting God. Further the Holy Spirit, who is a member of the Godhead will not do anything to dishonor God. The Holy Spirit always compliments the work of the Father, as Jesus said, “ He, (the Holy Spirit) shall glorify me; for he shall receive of mine, and shall show it unto you” (John 16:14). Jesus was confident that the Holy Spirit would not do anything to harm or injure the Holy Trinity. Therefore when Pentecostals behave in the way they do, they have nothing to substantiate their reckless behavior. Most of the terms and references that Pentecostals use are mere clichés developed by others, the meaning and reason of which they do not understand. According to the researcher some of their methods, (maybe with good intentions) are weird and are not in keeping with the Christian and biblical teaching. There is simply no justification in claims made by Pentecostals that, when the Holy Spirit comes upon a person that he or she loses all control of himself or herself. If this is the place where blessings, prophecies, healing and other benefits of the Spirit are imparted to the congregation, very few, if none will receive them, as human fantasies overshadow the move of the Spirit.

4:8 Summary.

Relevant issues, regarding experience have been covered in the foregoing chapter. An important aspect of experience, through this research shows that experience is an effective and dynamic tool. This tool, if used correctly, can be of a tremendous asset to the kingdom of God. Experience, from a Christian perspective is spiritual, and is an inward experience. The common term for this experience is “ a spiritual rebirth”, taken from the words of Jesus to Nicodemus, “ ...Ye must be born again” (John 3:7) an objective reality of faith. There also needs to be a display of one’s experience, to both Christians as well as to the world outside the church. This is the experience that has to be seen by men and women, both inside and outside the church. The place of experience must not be restricted to the church alone as in the case of the Pentecostals (this is in terms of their “second blessing” experience) which are the gifts of the Spirit. Pentecostals must also display the fruits of the Spirit, with the same urgency as gift manifestation with appropriate balance.

From a Pentecostal perspective where spiritual gifts have been experienced, these gifts must be used according to the biblical mandate. The mandate being, “ to edify the body of Christ”. This single statement speaks volumes in terms of witness. No spirit-filled believer should abuse or misuse that spiritual experience, for selfish purposes. Exercise of any spiritual gift is a reflection on the church and Christianity as a whole. Believers should always remember the purpose of the outpouring, in the words of Jesus, “ ...and ye shall be witnesses unto me....” (Acts 1:8).

CHAPTER 5

PENTECOSTALISM IN THE INDIAN COMMUNITY

5:1 Introduction:

This chapter deals with the role of the Indian community in Pentecostalism. There was a time in the history of the Indian in South Africa, that, to become a Christian, was to sell one's birthright. This thinking still exists, but in spite of this, many Indians are being converted to Christianity. Indians are a strong force in the Pentecostal movement; therefore this chapter is dedicated to them, as they have endured severe persecutions and opposition from family and friends for their new-found faith in Christ. Indian Christians play a vital role in the economy of the church, (which we will discuss later in this study). The term Indian is a broad term for the people who came to South Africa as indentured laborers from India. Within this community there are different ethnic groups separated by language and religion. The major groups are, the Tamil, Hindi, Gugerathi, Telugu speaking and the Muslims. The Christian population amongst the Indians come from mostly the Tamil, Telugu and the Hindi-speaking groups. The Muslims and the Gugerathi are very staunch in their faith. The main focus of this study will be the reason for their choice of the Pentecostal church rather than other churches in the greater Durban area.

The arrival of Indians in South Africa is well documented by Brooks and Webb (1987), Choonoo (1967), Bhana (1984), Pachai (1979) and Kuper (1960).

Other writers who have made contributions to Indian Pentecostalism are Oosthuizen (1975), and Pillay (1983).

Professor G. Pillay, in his doctoral thesis, addressed the socio-economic and political issues concerning the Indian Pentecostals. Oosthuizen discusses the Indian Pentecostal's political pressure experienced during the apartheid era. The writer does not intend to duplicate the work of these writers, but to discuss contemporary issues such as spirituality and their understanding of the biblical texts. Emphasis will be on their understanding of the Holy Spirit as well as the manifestation of spiritual gifts.

5:2 The arrival of Indians in South Africa.

Terrence Pillay writes,

Between 1860 and 1911 some 140,000 Indians arrived in South Africa. The majority of them were Hindus from Madras, Travancore, Orissa and Bengal. Among the 3,200 indentured laborers who arrived on the SS Truro, 2% were Brahmans, 9% were Kshatriyas, 21% were Vaishyas, 31% were Sundras, 27% Scheduled castes, 3% Christians and 4% Muslims.⁷⁵

According to the above statistics the Christian population was a minority group. This number grew steadily as the Indian parents sent their children to Christian mission schools. In these mission schools students were exposed to Christ and Christianity. Sunday schools played a major role in drawing both children and their parents to church. Most of the Indians were illiterate and enjoyed the elementary Sunday school lessons, and for most, this was part of their formative education.

⁷⁵ Terrence Pillay wrote this article for the Sunday Times KZN (20 Nov 2000) in respect of the Heritage Day celebrations to commemorate 140 years of Indian occupation in South Africa.

This was due to the endeavor of Christian missionaries, mostly from foreign countries. The Roman Catholic, the Baptist and Anglican missions among others played a dominant role. Unlike today's evangelism through crusades, their method was to evangelize through education and social interaction. Non-Christians speak highly of many of these missions, which is a tremendous witness by itself. In the early days of Christianity among the Indians, personal witnessing was the only form of evangelism. Slowly but surely that first 3% of Christians who arrived in 1860 began to increase.

5:3 The Indian's Choice of Pentecostalism.

Most of the churches in the Indian community are Pentecostal and most Indians who are converted join these churches. According to the writer Christianity is a witnessing faith, as all believers are commissioned, by the Lord to be witnesses.

Due to the apartheid situation in the, then, Republic of South Africa barriers were created, in keeping people of different racial groups separate from each other. This automatically restricted inter-racial witnessing, but the Whites had the freedom to preach to anybody. The problem that the White man faced was that he did not have a suitable understanding of the different cultures, especially that of the Indian's, thus restricting progress. But this increased the vision of witnessing among Indian believers, and most naturally they began to witness among their non-believing counterparts. Indians witnessing to Indians was not an easy task, as the Indian believers were looked upon with suspicion and as religious outcasts.

Indian Christians were viewed with suspicion because they were viewed as selling their birthright to a “white man’s” religion. Christianity was and is viewed as a western religion among many Indians. During the apartheid era, due to separate development laws, the different race groups fellowshiped within their own communities. Interaction was limited for reasons, such as environmental restriction, as there was no freedom of movement. However whites both foreigners as well as nationals had the privilege of visiting any church. Often these “whites” assumed leadership roles in these churches. The church most naturally existed as a western entity in a restricted area. All services were conducted in English, including singing and preaching, thus the term “white man’s religion” befitted Christianity at that time. Therefore when Christians attempt to evangelize the Indian community they are confronted with severe persecution and are accused of proselytizing, and of undermining their faith and culture with western ideologies. Christianity is often accused of being insensitive to the cultures of the non-believing Indian. Indians choose the Pentecostal church, because they feel comfortable with other Indian worshippers. Another reason for choosing the Pentecostal church is because there are many similarities to their former faith, Hinduism.

5:3:1 Similarities between Pentecostalism and Hinduism.

Hinduism comes from a strong, rich and colorful cultural background. Traditionally, all Hindu worship is colorful and energetic. There are always colorful flowers and loud music of drums, flutes and the chanting of worshippers. Hindu services center mostly around singing and prayers. Preaching is only done at funerals and weddings. Getting into a trance and exorcising of evil spirits is a common feature in Hindu worship.

There are many special festivals that Hindu's observe annually, to deities whom they worship and pay homage to. Those involved are those who have taken vows because of some illness or calamities that they had experienced during the year. Taking of vows is a common practice especially in a case where parents, mainly the mother who vows to observe a special prayer for her offspring, (this could be her child or grandchild), pray that god heal or bless them. The festival of Kavadi is one of the festivals where the one dedicated by the parents participates. Kavadi is where the individual is required to carry a small wooden structure decked with colorful flowers, normally with bright yellow marigold flowers upon his or her shoulders. The adherents are required to fast for a month or abstain from meat (for the younger people). The adults are required to abstain from tobacco, all alcohol and sexual activities for the whole month. On the morning of the prayer they need to cleanse themselves by taking a bath and assemble at the temple. From here the procession begins. Normally there are at least one hundred or more taking part. The procession departs from the temple and proceeds to a river and then return to the temple. The procession stops at the river where the adherents are required to wash themselves, symbolic of self-cleansing.

En route to the river or on their return to the temple many get into a trance. The trance comes upon a person through much chanting and singing with the support of music supplied by drums and flutes. The priest or priests in charge of the procession who are in a trance themselves lay hands and offer prayers for all in the procession. Those who respond get into a trance and begin to manifest works of the power that they are possessed with.

They also have their tongues pierced with a sharp needle, sometimes through their cheeks (from side to side). Hereafter they go through their rituals. Normally, adult males and occasionally adult females are those who get into a trance. These people are able to perform supernatural feats whilst in a trance. In the case of the Kavadi festival those in a trance receive supernatural power to pull a chariot. A chariot is a medium sized wooden object decked with idols that depict the festival and is arrayed with brightly colored flowers set on wheels. The chariot is drawn with sharp fishing hooks attached to the rear shoulders and back of the devotee who is barefooted. There are cases where the devotee walks upon a shoe of nails. This procession could go for several kilometers until they reach the temple. During this time devotees who follow the procession come forward for prayer and blessing from the person pulling the chariot, as they believe that this person is filled with the power of god. He blesses them by laying his hand upon them and smear ashes upon their forehead, thus fulfilling the reason of the devotee's participation in the festival. The Kavadi festival ends at the temple where everyone is fed with a vegetable dish and sweet rice. At the end of the day everyone goes home satisfied, fulfilled and blessed.

The Hindu who is converted to Christianity, and joins a Pentecostal church sees many similarities of their former faith in Pentecostalism. Getting into a trance and the sequence thereof, singing to the rhythm of guitars and drums as in a Pentecostal tarry meeting have close similarities with Hindu rituals. Indians therefore respond easily to the in - filling of the Holy Spirit. The laying on of hands of the pastor is similar to "that" of the priest, invoking the power of God upon the individual.

The coming forward for prayer and blessing to the one in a trance is similar to that of the Christian prayer line or altar call. People go forward for prayer and blessing to the one filled with the Holy Spirit and bestowed with spiritual gifts. They maintain that these Spirit filled and gifted individuals possess the power of God. The Indian Christian therefore feels more comfortable in the Pentecostal church.

Another Hindu festival that has similarities with Christianity from an Indian perspective is a festival that is celebrated annually in the region of Kwa Zulu Natal. This festival is celebrated by the Hindu community and is commonly referred to as the Isipingo Festival. Isipingo is a suburb situated at the southern region of Kwa Zulu Natal. The festival is given that name because the Marimen Temple is situated in Isipingo. To the Hindu's the Marimen temple is the mother of all temples. This festival takes place on Good Friday, and the significance of this festival is that Hindu devotees make vows for the year, for some special blessing for themselves, their children or grandchildren. The devotees promise god that they will offer sacrifices of fowls, eggs and fresh milk to the deities if god answers their prayers. The festival commences on the Monday and reaches a climax on Good Friday. Most people go and pay homage during the week, as there are fewer people present. On Good Friday literally thousands of devotees converge upon the temple to make good their vows, with their offerings and sacrifices. Whilst the parents are performing their religious duties, the children are catered for with games, and stalls are set up to cater for refreshments. Devotees who come with their families bring along their food so that they can spend the whole day in celebration.

Most Indians, especially the older folk who embrace the Christian faith will hold on to certain aspects of their traditional culture. Most of them still make vows to the Lord, with the promise of monetary offering and deeper commitment if the Lord hears and answers their prayers. The wealthier would even go as far as promising the Lord to hold a thanksgiving service when prayers are answered. At these thanksgiving services they will invite as many people as possible, Christians and non-Christians alike, for a time of celebration. These services are reminiscent of the Isipingo festival. Most Christians have not broken completely from their former faith. There are occasions where they would go to soothsayers and to those who perform witchcraft for help. According to the writer Indians come from a deeply superstitious background and are wary of almost every little calamity that occurs, which they attribute to the devil. There are churches within the Indian community that exorcise evil spirits from their members almost every week. This is due to the lack of biblical teaching to their congregation from church pastors. There are pastors who still continue to use orthodox Hindu methods to exorcise evil spirits, as beating the possessed with a whip or baton. This they explain, as the beating the of evil spirit not realizing that they afflict hurt and pain on the individual.

5:3:2 The Pentecostal Pastor's lack of Theological Training.

The researcher is of the opinion that the above activities in the Pentecostal churches are due to the lack of suitable training for the pastor. As the pastor is not properly qualified, he is not in a position to offer any guidance and direction to a new believer who has come out of Hinduism. These people look up to the pastor for guidance, but being untrained, he often misleads them.

The lack of training among the Indian pastors is due to the fact that most of them come from a disadvantaged background. Being children of indentured laborers, they were not in a position to pursue higher learning, as they did not feel the need for higher learning. Jobs in those days were restricted to the clothing and shoe industries, and did not require high academic qualifications. During the apartheid era in South Africa, very few Indians were skilled, besides the teachers and doctors who were very far and few. The Indian was satisfied with what little education he possessed, as all he was interested in was to read and to write.

Most of the Indian pastors came from that background. There were cases where the Indian pastor was totally illiterate and had to have someone else to read the text from the Bible so that he could preach from his limited understanding of the scriptures. They did not possess any method or idea to interpret the text, but were full of zeal. It was with this zeal that they entered the ministry. Because of the lack of education he was not accepted into the historical churches, as they had their own requirements. Thus he ended up in an independent or Pentecostal church. It was with his limited knowledge and with the "Spirit of God". He ventured out to be a pastor. Because of the limited personnel the churches accepted these pastors, but they were not upgraded. In most cases there was a white overseer, and he was comfortable to have these men under his leadership, so that he could dictate to them, as he adopted the role of a "boss". This, however was an unhealthy church practice, which led to grave consequences. It is the result of this practice, that the Pentecostal church is in this predicament. But this should not be an excuse for preventing the pastor from upgrading himself, for the sake of his flock and the future of the church.

5:3:3 Pentecostals from the lower rung of Society.

Many say that Pentecostals are from the lower rung of society. The writer poses the following questions. Could this be due to the lack of pastoral training? Could the quality of ministry that is offered to the congregation be a factor? Are the unlearned and the illiterate, who flock to the Pentecostal church comfortable there? Do these people find it easy to relate to the untrained pastor and have they formed an affinity with their minister? As previously mentioned, most Indians prefer the Pentecostal church to the historical churches, such as the Indian Reformed church, known as the Reformed Church in Africa, the Presbyterian church, the Church of England in South Africa, the Anglican and Methodist church.

The above-mentioned churches have strict requirements for the ministry. Most of them demand university degrees or equivalent training. The researcher has the following questions. Are these ministers too highly trained for the average Indian believer, thus forcing him away to where academic training is not a necessity? Is this a reoccurrence of the situation that the early Pentecostals experienced? “ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men,” (Acts 4:13). This seems to have a prophetic message of that day for the future of Pentecostalism. The Pentecostal churches in third world countries are flourishing numerically. This seems to be the aim and goal of the Pentecostal church, to fill their churches with numbers. Soliciting the unlearned mind that will accept anything without questioning its validity easily does this. Thus they become vulnerable to all types of doctrines and phenomena, that occur anywhere in the world, the Pentecostals will embrace.

In the researcher's opinion the Pentecostal church is thriving with its ever-increasing numerical content, but there is very little spiritual growth among them. In most cases the congregation only grows spiritually to the extent of the teaching and ministry offered by their pastor. Therefore spiritual growth is stunted. Hence they endeavor to cover their lack of spiritual maturity with noise and extreme demonstrations, such as glossolalia, frequent prophetic utterances and other superficial emotionalism. It is here that the writer sees the need for a deeper work of the Holy Spirit, since He is the author of unity, truth and maturity (Stott 1964 14).

5:3:4 The Mushroom Churches.

This is the common term that is used for the independent churches that are formed as a result of a split or division in a local or national church. The term mushroom speaks of a church that grows overnight with no prior warning. These churches are common in most parts of the country, but mainly in the greater Durban area. These mushroom churches come about as a result of some strife or division within the church. Several reasons contribute to a split. It could be due to a personality clash between the pastor and other members of the congregation, a refusal to accept discipline for some wrong done or it could be a plot to remove the pastor from office because of jealousy. The common grounds for a split are when the pastor is accused for embezzling church funds or having extra marital affairs.

The result is a group of believers from a particular assembly decide to leave and establish another assembly, but never to pioneer a new assembly. They always leave with a group of believers; sometimes the intention is to close down the former church.

Often the “the new assembly” finds location in the new leader’s home or in the local school, where they rent a classroom for their services. In many cases many “mushroom churches” occupy different classrooms in the same school. Some groups will also carry amplified equipment and use it on high volume. Most of these groups will have their services at the same time. At some schools, members of different faiths also use classrooms. One can imagine the disturbance that the church groups cause with amplified music in the name of worship. There are occasions where divided groups are reconciled and continue with the work of the Lord, but in other cases the division always remains. The emergence of “mushroom churches” always creates questions among the non-believers as they question the unity of the Christian faith. Church splits are a common feature among Pentecostals. Some even say that they have been led by the Holy Spirit to split and start a new church. It is ironic that splits occur in the very church, which professes to be led by the Holy Spirit, to whom the apostle Paul explains the purpose of spiritual gifts. “For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ” (Ephesians 4:12). Divisions in churches do not indicate that the Pentecostals are following scriptural teaching and allowing them to be led by the Holy Spirit. Yet they claim to be filled with the Holy Spirit. This attitude shows signs of immaturity of these believers and reflects on their ignorance and failure to “rightly divide the word of truth”. “Mushroom churches” are becoming a norm among the Indian community within Pentecostalism. It is unfortunate that nothing can be done to curb these activities, as there is no “watchdog” committee to prevent this behavior which is rife and common in Pentecostalism. There is, however no law that prohibits these breakaways which is growing at an alarming rate.

5:3:5 A decline in the conversion of Indians.

Recently there has been a decline in the rate of conversion among Indians from Hinduism. There was a time when Indians were easily converted to Christianity, but in recent years the pace has slowed down. Hindus maintain that only the unlearned Hindu converts to Christianity.

With the emergence of reformed Hinduism, the Hare Krishna movement, the Divine Life Society and the Sai Baba movement the rate of conversion has slowed down significantly. Reformed Hinduism adopts an unorthodox stance, which appeals to the younger generation of Indians. Their strategy is to educate the younger generation with Hindu philosophy. The younger generation prefer this way to that of their parent's orthodox Hinduism. Their point of contention and disapproval is of the orthodox practices such as sacrifices, carrying the kavady and walking on fire. Reformed Hinduism offers them a simpler method of worship but still keeps in touch with their faith.

The claim that many ministers, especially the evangelists are converting the masses is ill founded. The huge crusades that are conducted in the communities are filled with Christians. Before the crusade commences, the evangelist will visit all the local churches in the vicinity of the target area to solicit the support of the local congregation. They come in the guise of promoting church unity, but their motive is usually ulterior, that is to have a large numerical content, as well as to secure financial assistance. When the crusade comes to a conclusion they present a misleading report, that of saving hundreds of new converts.

Their version of converts is that they comprise of all of those people who respond to the evangelist's call to the altar. However, many of those who respond to the invitation of the evangelist are those who go for prayer for healing or some other need. The ushers or "counselors" (who are not adequately trained for this task) are quick to fill decision cards to make it seem as though these people are first time converts. The decision card makes provision for one to declare whether they are Christians or not, and whether they are church members and to write down the name of the church. In most cases this is mere formality, and they only record the number of people who came forward. In several cases those who filled decision cards are encouraged to switch churches. Only those who are spiritually mature will refuse, while others will join any church. In Pentecostal terms, this is called "sheep stealing". This action by the evangelist causes grievous harm to the Christian fellowship.

Generally, the evangelist is not a church pastor, as his ministry is one of a roving type. His ministry is to assist the church in evangelism and to commit the new converts in the care of the pastor to nurture them into spiritual growth. It has been noted that recently most of the evangelists in the Indian community have established their own assemblies and have assumed the role of pastors. This, they explain, is due to the financial difficulties that they undergo. One can accept their explanation; the manner in which they go about establishing their churches, (at the expense of other congregations) is totally unethical. This causes division and is the main contributor to the mushroom church syndrome in our communities. This has become so serious that it is causing enmity between congregations and pastors alike. There is an urgent need of reconciliation and unity within the Pentecostal church.

5:4 Summary.

The research of this chapter was carried through observation, interviews and the researchers personal experience, (as the researcher has come from that background). Many Hindus were reluctant to be interviewed, for fear of being victimized. The Hindus are sensitive when it comes to religion; therefore they will not discuss their faith easily. Hence true conversion mainly comes about through the miracle of healing or deliverance of evil spirits. Normally the Indians will only come to the Lord Jesus Christ as a last resort after trying all other mediums such as their temple priests, the witchdoctors, soothsayers, herbalists and fortunetellers.

The foregoing chapter dealt with various issues regarding the close similarities between Pentecostalism and Hinduism. However it must be noted that the similarities are not connected to the salvation of the Hindu. Hindus have the philosophy of a universal God and a universal religion, which is not in keeping with the Bible, but in keeping with their scriptures. Christianity calls for a complete turning away from the old and embracing the new. Having discussed the background of the Indian Christian unity, the researcher has highlighted the staunchness of their former faith. A true Hindu is very faithful and committed to his or her faith, and when they receive Christ as Saviour and join a Church, most of them continue some of their earlier practices. Most western Christians marvel at the commitment and the faithfulness of the Indian believer. The commitment and seriousness of the Indian Christian surpasses that of their white counterparts. They are serious when it comes to worship and praise of their Lord. The Indian Christian has made a great contribution to Christianity, within the Pentecostal and other churches.

CHAPTER 6

THE TORONTO BLESSING.

6:1 Introduction.

Following this study of Pentecostalism among the Indian community, the writer looks at the effects of the Toronto blessing (hereafter referred to as Toronto) upon Pentecostalism. Many of the traits that the non-believing Indians practice have similarities with that of Toronto. Some of these traits have been highlighted in the previous chapter. The events of Toronto are relevant to this study, because of its profound effect upon the Pentecostal movement. This chapter evaluates the influence of Toronto upon the Pentecostal church. The Pentecostal church has a strong and rich historical background of stability and order. Earlier Pentecostals placed strong emphasis on *glossolalia* or speaking in other tongues. As the initial evidence of a Spirit-filled life, tongues mattered more to the Pentecostals than anything else, as speaking in tongues placed them in a class of their own. Originally orthodox Pentecostalism was more conservative in its approach to demonstrating spiritual gifts in public services. The older pastors had strong control over the worship services. Music in these services was monitored, and the use of certain instruments was restricted. With the emergence of the neo-Pentecostals or the charismatic movement, most Pentecostal churches have incorporated charismatic traits in their services. Pentecostals were proponents of strict orderliness in their services, both in dress and expression. But the charismatics are more casual in their approach to God, whereas the Pentecostals are more serious regarding respect and honor to God. But today the difference is rarely noticed as a liberal approach is adopted.

6:2 A background to the Toronto Blessing.

According to W Boulton,

The story begins far from London, at a little church near the end of the runway at Toronto Airport in Canada. In January 1994 the Holy Spirit began to fall in a new and powerful way upon members of that Vineyard church. As the extraordinary outpouring of the Holy Spirit continued, pastors from North America, and from other parts of the world, began to travel to Toronto to see and experience for themselves what was happening.⁷⁶

The name Toronto Blessing is given to this phenomenon because it originated in Toronto Canada. The pastor of the Airport Vineyard church John Amott, invited Randy Clark, pastor of the St. Louis Vineyard church to share his experience of the Holy Spirit. The ministry of South African evangelist Rodney Howard-Browne powerfully touched Pastor Clark, and his church experienced a limited outbreak of unusual phenomena. The meetings at the Airport Vineyard church, which were scheduled for two days, lasted for a whole year. There seems to be no doubt that Toronto has made a tremendous impact upon the church in Toronto Canada. The researcher questions whether this special type of blessing is intended for the whole world. His concern is that this must be given careful thought. The writer further questions, that if this outbreak occurred in that part of the world for special reasons, how can the church in South Africa benefit from it?

Before accepting or rejecting the events of Toronto the above questions must be taken into careful consideration. The researcher is concerned as to what Toronto has done to influence the larger Christian fellowship.

⁷⁶ W Boulton ed. *The Impact of Toronto*. Crowborough, Monarch. 1995 p 20.

6:2:1 Some features of Toronto.

The proponents of Toronto insist that all physical characteristics must be treated as “manifestations of the Holy Spirit”. There are many expressions of Toronto and these are extended to a variety of manifestations. Not all expressions will be found in all the churches that are affected by Toronto. Some of the more common features are listed below with a brief description.

6:2:1:1 Bodily weakness and falling to the ground.

This feature is commonly referred to as being slain by the Spirit, or falling before the Lord. They quote Old Testament texts such as Deuteronomy 9:18 and Ezekiel 1:28 to support this action. P.J. Richter describes it as follows,

After a time of what is termed ‘ministry’ special prayer by the leader or members of the leadership team the church will often resemble a surreal battlefield, with scores of people lying on the floor. Some will be lying peacefully, some will be rolling or flailing about, some will be moving their bodies rapidly and rhythmically, even erotically, some will be making judo-like chopping actions with their forearms, some will be twitching, some will be sobbing, some will be laughing hysterically. Their ‘carpet experience’, as its devotees sometimes euphemistically term it, begins when the person starts to sway, fall, or their legs weaken and crumble, and they drop back into the arms of strategically placed ‘catchers’.⁷⁷

When questioned about their actions most will say that they just blanked out or say that it was a pleasurable experience. Generally most of them are aware of all that is going on around them. Very few or none ever report of a spiritual experience, whilst on the floor, however in some cases people do receive injuries when falling.

⁷⁷ P J Richter and S E Porter *The Toronto Blessing, or is it?* London, Darton, Longman and Todd Ltd. 1995 p 7.

One case was reported that one of the recipients fell forward and broke his nose so severely that he was put off from work for a whole week. Female recipients who fell complained of feeling uncovered whilst on the floor.

6:2:1:2. Uncontrollable laughter, weeping and wailing.

These expressions are often referred to as laughing, weeping and wailing in the Spirit. Scriptures quoted are Old and New Testament texts, Nehemiah 8:9 and Acts 2:37. Each of these features are exercised separately, laughter being the most common. It will begin with a sudden burst of laughter at any given time in a service with no prior warning. This could happen suddenly, even when a sermon is being preached. Thereafter the entire congregation will join in a time of laughter that will extend for hours. The same applies to weeping and wailing, but will not involve the entire congregation, but mere pockets scattered in the congregation. Laughing, weeping and wailing disconnects the person from his surroundings.

6:2:1:3. Apparent drunkenness.

Some people feel numb and lose control of their limbs and are unable to walk by themselves as drunken men would walk. The text quoted is Jeremiah 23:9. There are cases where people had to be carried to their cars and driven to their respective homes by someone who was 'sober'.

6:2:1:4. Animal sounds.

Sounds such as barking like a dog; roaring like a lion and even braying like donkeys have been heard in services.

6:2:1:5. Intense physical activity.

This takes the form of ‘running in the Spirit’. The worship service begins at a given time. Someone appointed takes care of this part of the service and convenes this session. As the service proceeds the pastor and the congregation remove their shoes in preparation for running, symbolic of running in the Spirit. This running is very energetic as they run around the perimeter of the church building. Some will jog on the spot; others will bounce up and down while others will imitate driving racing cars. The service is intense and energetic and could continue for several hours. There will be prophecies, messages in tongues and interpretation. Some will even receive the blessing by just raising their hands in silence. Many will become exhausted and leave the service before the formal conclusion.

6:2:1:6. Other phenomena.

From time to time new phenomena are added. The older features seem to become stale and new features are added. This is done so that the congregation will be occupied and will not become bored in these services. The most recent development in the guise of blessing is that of gold dental fillings. The participants claim that God actually gave them new dentures of gold in place of missing teeth.

6:3 Theocratic or Democratic?

All Christian services were supposed to be conducted in an orderly manner. The apostle Paul urges the Corinthian church, “ Let all things be done decently and in order” (1 Corinthians 14:40). God’s presence frequents every service, He must be given the preeminence in all services Thus it needs to be theocratic in nature.

The scriptures teach that God is not the author of confusion, “ For God is not the author of confusion but of peace, as in all churches of the saints” (1 Corinthians 14:33). It is ironic that the Apostle Paul uses this text in his address on the gifts of the Holy Spirit. No church or a believer should be confused when reading the Holy Scriptures.

The church and the believer are the property of God, in that the shedding of the blood of Jesus Christ purchased them from their sins. God therefore must govern them. Prior to the first Israelite king, (King Saul), there was a theocratic government. Likewise the church must allow God to rule. According to the writer Toronto type churches have become more democratic, and less dependent upon organized leadership. Anyone and everyone assumes leadership. The Toronto phenomena or features take priority over organized leadership. The appointed leadership of the pastor is being undermined by phenomena. Some Churches refer to this type of ministry as “ open ministry”, where anyone “ takes over” to lead the service “ as the spirit leads”. Often Toronto type churches would not even read the Bible in a service nor will a message be preached. Singing and Toronto type demonstration will monopolize the entire service. Proponents of Toronto claim that there is no need for a sermon as God has spoken through the actions that have been manifested by those affected by the “blessing”.

Ministers affected by Toronto will seldom preach as they indulge in the Toronto phenomena and open ministry. The Bible remains closed, not only in church services but also in other areas of ministry, such as weddings and funerals.

One begins to wonder at the trend of the contemporary church in the area of the preaching ministry. The researcher contends that the following questions be addressed: is there no place for organized preaching in our churches? Is preaching from an outline a sinful practice, which undermines the freedom of the Holy Spirit, or is it outdated? Can the church survive on Toronto type services?

6:4 An assessment of Toronto.

For an assessment of Toronto two books will be consulted, *The Impact of Toronto* edited by W.Boulton and *The Toronto Blessing or is it?* By S.E. Porter and P.J. Ritcher. *The Toronto Blessing* embraces both positive and negative elements. The actual events of Toronto are not questioned, as this could have been a genuine outpouring at the Airport Vineyard Church. One of the questions that come to mind is, why particularly at that country and that particular location? This event could have taken place anywhere in the world but God saw it fit to pour out His Spirit at that particular location. History shows that God always has a purpose for whatever He does. The fact that this event took place at this venue could have been for a special purpose in Canada and the Canadian church, but the event has been blown out of proportion thus becoming a worldwide phenomenon. The Giver of the gifts (the Holy Spirit) has been sidelined and the gifts have taken the preeminence. *The Toronto Blessing* has become this phenomenon because of the “carriers” who have exported it to various parts of the world. Churches from around the world have sent people to go and experience this phenomenon and transport it back to their local churches. These churches implement the Toronto type activities in their services.

The researcher's opinion is that besides the person or persons, who went to Canada, all others are mere imitators. As they merely go through the motions of the Toronto Blessing, without having a firsthand experience. Therefore when questioned of the affect of the "blessing" in their lives they are not in a position to give a good account. On the other hand those who were participants in Toronto, will answer with deep conviction. There is no doubt that the blessings of Toronto brought revival to the churches in Canada and gave the church a new direction. Can the churches outside of Canada receive the same benefits that the Canadians experienced? Could not these blessings be directed to the Canadian church and her people only? If this is the case, then it must have been a special dispensation and a special type of blessing for those who were present at the Airport Vineyard Church in Toronto Canada.

6:5: Positive comments.

There have been positive elements that have risen out of Toronto. According to Rev. Dr. Michael Green,

The result seems to be that there generally there are some good when they get up, in the following ways. There is a prevailing sense of joy, that tends to remain, there is generally an intensified love for Jesus, there is a lot of healing going on in and through this experience and there is a significant number of lapsed members returning to the church.⁷⁷

If the above are taking place in the church as a result of Toronto, there is need to rejoice and glorify God. However, the Lord to the church prior to Toronto promised certain aspects of the blessing.

⁷⁷ M Green "Introduction" in Wallace Boulton (Ed) *The Impact of Toronto*, Crowborough, Monarch, 1995 p 15.

Eleanor Mumford shares this observation in the following manner,

I saw the power of God poured out in incredible measure. I saw many very weary pastors turned up with their even wearier wives, and the Lord anointed them. One very weary sensible middle-aged man had been in pastoral ministry for years. One evening he stood up to talk about his intimacy he had gained with Jesus, and then one of the leaders prayed for him. Down he went and rolled on the floor for the next two hours. No one took any notice; he just continued to commune with God.⁷⁸

This, to the proponents of Toronto is positive and very encouraging. However it is a pity that she can describe pastors and their wives as a weary lot of people. Is she implying that before Toronto there was no power and help to the pastors? Can a true pastor, one called of God ever become weary? If this is true the pastor should assess his calling to see if he is in the correct profession. There is so much of ministry awaiting the pastor; the souls of men in darkness need to be shown the light. The Lord promised the gift of the Holy Spirit to assist the pastor in carrying out his God-given duty of witnessing.

Terry Virgo, pastor of a church in Columbia, Missouri (affected by Toronto) records numerical growth in his church,

Over Sunday, we had our usual three services. There were few extra in the morning services (212 in the 9:00 and 261 in the 10:45) but double the number in the 6:30), making 925 through the day.⁷⁹

The growth in this church as expressed by the pastor is notable, but is this growth genuine. How does this growth compare with evangelism, (conversion of souls)?

⁷⁸ E Mumford "Spreading like Wildfire" in W Boulton (ed) *The Impact of Toronto*. Crowborough, Monarch 1995 p 18.

⁷⁹ T Virgo "Fresh outpourings of the Holy Spirit" in W. Boulton (ed) *The Impact of Toronto*. Crowborough, Monarch 1995 p 31.

Do all people who attend these meetings receive the “blessing”? What about those who go with anticipation and leave disappointed? Jane Grayshom offers this possible explanation,

Perhaps, God did answer the prayer for “more of him”. I wondered if he wanted to show that we could receive more of him as deeply in silent communion with him as we can in laughter or other special signs. Silent communion should not be despised, any more than drunk-looking laughter. Or perhaps we should ask ourselves, what is exactly our hope, our longing, as we wait on him? Is our hope for God alone? Or is it if we are honest for refreshment and joy.⁸⁰

This is a refreshing and a rational explanation, in the midst of fanaticism where those who do not demonstrate one or more of the phenomena seem left out. The researcher feels that a person’s spirituality should not be judged by their demonstration in a service, because those in silent meditation could be equally blessed also. And they should not be declared “ dead” as they are often referred to by those that appear as “drunken and laughing”. Often those who leave these “spirit-filled” without demonstrating any of the expected phenomena leave disappointed and dejected feeling left out. These people are not ministered to and cared for as attention is centered on the “ fallen, drunk and the laughing”. This lack of attention is defeating the object of edifying the body of Christ.

The Lord placed great emphasis on these people, as He cared for those that are marginalized in society more than the affluent. Jesus stated this in, “ But when Jesus heard that, he said unto them, they that be whole need not a physician, but that are sick” (Matthew: 9:12).

⁸⁰ J Grayshon Those who feel left out, in W.Boulton’s (ed) *The Impact of Toronto*. Crowborough, Monarch. 1995 p 61.

6:6 Some Negative Comments.

As previously mentioned, there are positive as well as negative implications to Toronto. The positive implications are endorsed by the proponents of the phenomena, but are questioned by the opponents. The opponents of Toronto are not always from non-Pentecostal and non-charismatic churches alone but many from the Pentecostal movement, and are reluctant in accepting these phenomena. Certain features of Toronto such as falling, weeping and laughing as an expression of one's joy have been experienced in the church before Toronto. But other features such as being drunk in the spirit, barking, braying, howling, running and falling asleep are questionable. Therefore the critics of Toronto feel justified in questioning these phenomena. It is however strange that the proponents of Toronto are very defensive regarding their activities. The question that is asked is, "Is Toronto a substitute to the dying charismatic renewal?" P.J. Ritcher writes the following,

One reason why the leadership of charismatic churches has been so interested in promoting the Blessing may be their hope that it will renew the charismatic appeal of their leadership and reverse the tendencies to become just like any other organization.⁸¹

It is interesting to note that new phenomena continually emerge, mostly in Pentecostal and charismatic churches. Is it because these churches capitalize on the work of the Holy Spirit as every thing seems to end "in the spirit", or is it the creative human mind which cleverly create new phenomena to generate interest and to physically arouse the congregation's interest to a dull dying church?

⁸¹ PJ Ritcher God is not a Gentleman, in SE Porter and PJ Ritcher The Toronto Blessing or is it? London, Darton Longman and Todd Ltd. 1995. p 22.

The biblical basis of Toronto is of the greatest concern. The question is whether the features of Toronto coincide with the Bible. Have these features appeared in the church prior to Toronto or is it a new phenomenon? Proponents of Toronto are selective in using biblical texts to support their activities. Single verses have been isolated and quoted out of context to justify their actions. As an example, they quote “Others, mocking, said, these men are full of new wine” (Acts 2:13) for “being drunk in the spirit”. This verse speaks of the onlooker’s version of the Spirit-filled believer’s reaction to the descent on the day of Pentecost, and this was done mockingly. This was how the non-believing community assessed the behavior of the believers, that they were drunk. But they did not say that they were drunk in the Spirit. They offer biblical texts for all Toronto features, but when compared and analyzed they do not support their claims.

S.E.Porter explains,

The logical conclusion would be that if one claims that certain phenomena are of the Spirit, but the Bible shows otherwise, then one couldn’t claim that the Bible supports these phenomena as of the Spirit.⁸¹

This is the cry of classical Pentecostals and reformed thinkers, that the proponents of Toronto try to substantiate their claims with the biblical text, but often in vain. The Bible has always been the yardstick in which Christianity has been measured. This applies to all Christian activities including Toronto.

⁸¹ S M Porter Shaking the Biblical Foundations, in S M Porter and P J Ritcher’s The Toronto Blessing or is it? London: Darton Longman and Todd Ltd. 1995 p 48.

6:7 Summary.

Indeed the Toronto Blessing has caused a stir in the Pentecostal and charismatic circles in which some have been blessed and others have been left in a confused state. It seems that only the younger Christians can relate to these phenomena. The affects of Toronto excite their young and immature minds, because of the intense physical activities. Mature Christians are questioning whether these activities are from God.

At the time of writing this dissertation the influence of Toronto seems to be losing it's effect on many Pentecostal and charismatic churches. The research has shown that those interviewed from the respective churches were reluctant to comment for fear of being victimized. Some claim to have been blessed and revived spiritually, while the majority of the recipients of the so-called blessing has felt no dramatic change. The research has also shown that members from the classical Pentecostal churches stress that the baptism in the Holy Spirit was a more meaningful experience, and claim that it is a more lasting experience. The majority response was that in most cases the Toronto Blessing appealed more to the flesh than the spirit. The nature of the features of Toronto is self-explanatory. Those who have experienced being "slain in the spirit" rise up with no feeling of change through the experience. The same applies to those who spend time "laughing in the spirit". Besides being exhausted they have nothing to show after the experience. Those who seek for novelty will continue to create new ideas and phenomena to keep the church busy, but the underlying question is, "what's next". Will the church ever be satisfied with the old fashioned gospel?

The writer concludes this summary by quoting the Apostle, "... Let all things be done unto edifying"(1 Corinthians 14:26), this should be the criteria in manifesting gifts.

CHAPTER 7

SUMMARY OF RESEAERCH

Upon the inception of this research most Pentecostals thought that it was blasphemous for a Pentecostal minister to enter into a study of this nature. But after reading the draft copy of this paper many now appreciate the depth and purpose of this study. Issues discussed in this paper are relevant issues that the Pentecostal movement is involved in. Most Pentecostals do not dare question the events that occur in the churches in the name of the Holy Spirit. This is mostly through respect and fear to the church. It is a Pentecostal perception that to question the ministry and move of the Holy Spirit is blasphemy. Therefore they continue in the error of their ways in silence.

This study led the researcher to enter into dialogue with members of different denominations as well as members of different faiths, which was very stimulating. During the empirical research through personal observation and scrutiny of scripture the researcher has achieved a in broader understanding of the topic. The general feeling of the average Pentecostal is that the pastor is well equipped to deal with all relevant subjects. If the pastor omits to deal with certain topics the members will quietly accept it as something insignificant. Most pastors omit certain aspects of doctrine because they do not understand the subject matter themselves. On the other hand, most members as well as the pastor come from a low educational background, and do not really care about deep spiritual matters and how it affects the people of different cultures. It is only through discussions of this nature that people come to realize that the path that they have been travelling was incorrect and that it is time to make changes. A study of this nature can only strengthen the Pentecostal movement.

At a time when there is a greater awareness of spirituality among all the different faiths within the society the church also needs to make its input. Besides the desire to attain a higher level of spirituality, (through manifestation of spiritual gifts) there needs to be a social awareness as well. This study has brought to our attention the Pentecostal/ charismatic mind and their intentions. It is the researcher's opinion that there is a quest for a higher level of hyper spirituality among Pentecostals and the charismatic's. How does their existence as spiritual entities contribute to our society as a whole? One does appreciate the movement as a religious body within the church, even though some of their actions are questionable. Can this experience link the church and society?

The church is required to be an influence in the world. According to the words of Jesus, " Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven" (Matthew 5:16). This text speaks the role of the church in society. The role becomes more demanding as the church represents " the Father (God) who is in heaven". This should remind all Christians irrespective of denominations that they have a moral and spiritual responsibility to God as well as society to be living lights for the glory of God.

The study of both the Old and New Testaments have shown that God chooses and anoints those whom He chooses with special gifts. These gifts are given for a special purpose, and that purpose is always for the glory of God. Spiritual gifts are given for a particular period, and after the gifts have been properly used the possessor of the gift is discreetly removed from the scene so that the focus can be on the God.

Fruit bearing and gift demonstration must be compatible as it adds credibility to both the bearer and the dispenser. The unbelieving world is looking for signs of change from the church. Hence, those who manifest spiritual gifts should not give cause for undue criticism from the unbelieving community. Pentecostals need to understand that all spiritual gifts are of equal value and must not prioritize one gift above another. Spirit-filled believers must use their experience to edify the body of Christ. To edify means to build up the church and cause a sense of brotherhood among the believing community. The researcher suggests that Pentecostals must not isolate themselves and become an exclusive society within the church due to their spiritual experiences. These experiences must be seen in action. Pentecostals need to be more accommodating and sensitive to the belief of others.

Pentecostals need to be able to distinguish between classical Pentecostalism and neo-Pentecostalism. They need to be selective in believing and accepting any phenomena that the charismatic movement produces especially movements such as the “Toronto blessing”. Phenomena such as these do more harm than good as it brings more confusion to many Pentecostal believers. This study has shown that most Pentecostals are not in favor of these activities, but they have to contend with them because the leadership insists. Those who have been converted from Hinduism fear that elements of their former faith are being resurrected by means of Toronto type activities. The major problems with these phenomena are that they are inconsistent. These phenomena come to the South African church through some foreign preacher, who actually teaches the nationals the art of demonstration. This happens very seldom, through a genuine move of the Holy Spirit.

The researcher wishes to offer some guidelines for a richer Pentecostal experience, without the fancy “thrills” of contemporary Pentecostalism. The researcher is of the opinion that the Pentecostal church has much to offer to the church as a whole. First, the Pentecostal churches need to break with their traditional thinking. This traditional thinking was implanted into the church through western influence during the period of foreign missionaries. The church during that era accepted everything the western missionaries taught them.

The researcher is of the opinion that the Pentecostal church among the Indian community is the largest in the Durban Kwa Zulu region. Most Pentecostal churches conduct two services on Sunday mornings and both these services are well attended. With this large numerical content as a base, the Pentecostal church could do well to offer their members solid biblical teaching. Bible studies need to be introduced to these churches.

Secondly pastors need to be trained in scripture and be led away from the fanatical thinking that the Holy Spirit will teach them all things. Pentecostals need to understand that the Holy Spirit will only bring to their remembrance only what they have been taught. The Pentecostals need to formulate a system or a list of criteria for those entering the ministry. Bible college and tertiary education should be encouraged for all potential ministers, as this would raise the standard of preaching and teaching which is lacking.

Thirdly, Pentecostals need to develop a solid Pentecostal theology based on scripture.

Pentecostals need to strive for uniformity and discourage church splits and the formation of independent churches.

Fourthly, workshops and seminars should be set up with the assistance of qualified personnel to inform and educate the clergy as well as the laity on Pentecostalism. Pentecostals need to disassociate themselves from the charismatic renewal movement and preserve their rich heritage of classical Pentecostalism. The researcher addresses this issue with due respect to the charismatic. However he is concerned with the future of classical Pentecostalism. The charismatic renewal movement has taken the Holy Spirit and spiritual gifts and distorted the true and biblical meanings. The event of the Toronto blessing is a typical example of what they have done with the remarkable experience of the blessed Holy Spirit. The researcher is of the opinion that the charismatic movement has lost all respect and reverence for God as the Heavenly Father. Their irreverent attitude could embrace 'demonic' connotations and this needs to be closely monitored.

In all things the Holy Scriptures must be the final authority, as the Apostle admonishes, "...Let all things be done unto edifying" (1 Corinthians 14:26).

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