

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

During the time of Augustine and Chrysostom, a major proponent of this view was also the first articulate spokesman in Hippolytus, contemporary of Tertullian. He held the view that prophecy ended with Apostle John whose apocalypse was the last valid prophecy to have come from the Holy Spirit. [1] According to Arthur cited in Asamoah, tongue speaking as a gift of the Holy Spirit is for a sign not to believers but to unbelievers. It was never intended for only believers but to also convince unbelievers. [2] To him, miracles, healings and tongue speaking were used to confirm believers and to convince unbelievers, and after the New Testament work had been completed, nothing in scripture indicates miracle, healings and deliverance of the apostolic era were to continue.

The Holy Spirit is one of the most neglected and abandoned aspects of Christian theology. [3] The strict puritanical control of behavior leads to the dispensational view of the Holy Spirit confining Him to the 21st century church. The Holy Spirit is treated in popular Christianity basically for healing and performing miracles. The classical believers but convince unbelievers. [4] To him, miracles, and tongue speaking were used to convince unbelievers; and after the New Testament work has been completed, nothing in scripture indicates miracle, healings and deliverance of the apostolic era were to continue.

In the West in Latin orthodoxy, the work of the Holy Spirit has not received the prominence He deserves. The Western orthodoxy traces the Holy Spirit to the Father and the Son. This is reflected in the filioque debate between the Greek East and the Latin west. However, the Eastern orthodoxy church subordinates the Holy Spirit to the Father alone, it rejects the procession of the Holy Spirit from the Son. [5] The Holy Spirit personality and function have been denied in

a most open and undisguised manner. Unsettled opinion and doubt prevail on this issue of the Holy Spirit to a surprising degree everywhere even among those who profess to accept the authoritative words of the prophet, apostles and the sayings of Jesus Christ. Yet this is the truth which is firmly embedded in scriptures and unmistakable teaching of Christ. [6] However, proponents of the Holy Spirit such as Michael Green, boldly declared, it is simply not the case that healing, prophecy, exorcism and speaking in tongues died out with the last apostles' scholars including Calkins have observed that wherever Christianity has become a living power, the personality, functions and the role of the Holy Spirit has uniformly been regarded equally with the atonement and justification by faith as the article of a standing or a falling church. Other theologians advocate the view that a vital apprehension of this truth of the Holy Spirit as the energizing force can redeem the individual and the corporate church from the apathy of an uninspired orthodoxy of a formal ritual or a purely secular activity and cause it to be what God designed it to be. [7] This study will focus on the role of the Holy Spirit in the 21st century church.

1.2. Statement of the Problem

The researcher observed that though some 21st century churches in Nigeria profess spirituality but there is a gross neglect of the place and role of the Holy Spirit in both their administrative and spiritual work – frame. Most of who only use human psychology and philosophy to organize programs and church activities professing them to be by the leading of the Holy Spirit which is not. It is thus, very crucial to have a recall to this problem and proffer a probable solution.

1.3. Purpose of the Study

The researcher purposes that this work would be an eye opener to all members and ministers alike of the 21st century churches in order to see the missing point and have a quick turnaround as the priority of the second advent of Christ and elucidate the role of the Holy Spirit in leadership.

1.4. research methodology

This research is mainly library based. Libraries were consulted such as Dynamic Theological Seminary, Kwale, Delta State, Nigeria and other libraries available to the researcher. Information was also obtained from friends and folks of the researcher while internet sources were greatly used and referenced.

1.5. Definition Of Terms

church: The word translated “church” in the English Bible is ekklesia. This word is the Greek word Kaleo(to call) with the prefix ek (out). Thus the word means “the called out ones” . It also means assembly of Christians.

Holy Spirit: The Spirit of God who dwells in the lives of believers and governs the church.

anointing :Anointing is the ritual act of pouring aromatic oil over a person’s head or entire body. By extension, the term is also applied to related acts of sprinkling, dousing or smearing a person or object with any perfumed oil, milk, butter or other fat.

inpact: “Impact” refers to the forceful contact of one thing with another, or the Strong effect of influence something has on a situation or person.

ENDNOTES

[1] PelikanJ, *The Emergence of Charismatic Tradition*. (Chicago: University of Chicago, (1998), 45

[2]Asamoah, MK. MPhil These

[3] Raymond Calkins, *The Holy Spirit* (Nashville, TennesseeAbingdon Press, 1931), 76

[4] Asamoah, Ibid

[5] Berkhof, H. *The doctrine of the Holy Spirit*, Virginia: John Knox Press 1964), 65

[6] Asamoah Ibid

[7] Calkins, Ibid.

CHAPTER TWO

LITERATURE REVIEW / THE CONCEPT OF ANOINTING

2.1. THE CONCEPT OF ANOINTING

The act of anointing appears to have been viewed as emblematic of a particular sanctification of a designation to the service of God or to a holy or sacred use. The high priests were anointed (Ex.29:29; Lev.4:3) and even the sacred vessels of the tabernacle were anointed (Lev.4:3) and also the Kings (1 Sam 26:9) (McClintock and James: 1982).

Anointing was also used as an act of hospitality in the Bible. The anointing of Jesus' feet by the woman who was a sinner (Luke 7:38) led to the remark that the host himself had neglected to anoint his head (verse 46). The orientals according to McClintock and James are indeed strongly persuaded of the sanative properties of oil, and it was under this impression that the Jews anoint the sick, and applied oil to wounds (Ps. 109:18; Isa.1:6; Luke 10:34; Rev.3:8). Anointing was used in various ways to promote the general health of the body. It was hence, as a salutary and approved medicament, that the disciples were directed to "anoint the sick" (Mark 6:13) and the stickman directed to send for the elder of the church, which were "to pray for him, anointing him with the Holy Spirit is conferred also upon Christians by God (2 Cor.1:21) and they are described as having an unction from the Holy one, by which they know all things (1 John 2:20,27). The word 'anointed' in the contemporary church has become arguably the most overused term in the Pentecostal and charismatic arenas. At various times charismatic preachers, who often describe the anointing as feeling heat or something like electricity, claim to be under the anointing, can 'feel' the anointing come over them, or in the room. (Thus) Hinn in his Good morning Holy Spirit (1997, p21) describes his anointing experience thus suddenly my little body was caught up in an incredible sensation that can only be described as "electric". It felt as if someone had plugged me into a wired socket. There was a numbness that felt like needles – a million of them rushing through my body.

Anointing is generally associated with smearing, or pouring oil on something or someone. The main Hebrew term used for to anoint is “masah” and it has secular connotation such as to ‘rub as rubbing a shield with oil (Isa. 21:5), ‘smear’ as in smearing (daubing a wall or as house with paint , (Jer. 22:14) or 'anoint’ as anointing the body with oil (Amos 6:6). The theological meaning of masah according to Ellison 3 (1996) is fourfold:

First, an individual or object set apart for divine use is said to be “anointed”. Solomon was anointed a ruler over Israel (1 Chronicles 29:22); this anointing made him both responsible for and accountable to the people. Anointed kings sometimes failed in their tasks, and were reminded of their accountability (1 Sam. 15:17; 2 Sam. 12:7). Second, when people were anointed, God empowered them to accomplish his task (1 Sam. 10:6; 16:13). Third, no one was allowed to harm God’s anointed (1 Sam. 24:10; 26:9). Finally, the term mashiyach derived from masah, refers to Israel’s messiah who was to come from the house of David (Psalm 84:9, 89:38, 51)

2.2. Contemporary Practices Of Anointing By Selected Pentecostal Churches In Nigeria.

One New Testament practice that seems to have appealed to many contemporary African Christians in their quest to appropriate the providences of God in their lives, endeavours, and in order to protect their possessions is the practice of anointing with oil.

The Redeemed Christian church of God (RCCG) is a Pentecostal mega church and denomination founded in Lagos, Nigeria with branches in over 196 countries. The General Overseer of the church, Pastor E. A. Adeboye, 4 describes anointing as heaven’s electricity working through a material channel capable of regulating the anointing. Ukah 5 (2003) writes that, church members desirous of appropriating the power in an anointing as delivered through Adeboye are required to submit containers of olive oil labelled with the owner’s identity to the office of the pastor, who it is believed, has the exclusive spiritual mandate to pray over the oil. The olive

oil containers are often handed back to the owners. Sometimes, the congregation may be requested to lift up their olive oil containers during the monthly Holy Ghost service for blessing by Pastor Adeboye. According to Ukah:

In a dramatic demonstration of nature and uses of anointing, Adeboye recently declared that God instructed to wear three shirts at the same time for an undisclosed number of days and nights so that some of his own anointing would be transferred into the shirts. God further directed him that on the first night of wearing these shirts, he should remove one of them, fold it in a particular way, place it in a basin, and fill the basin with oil. The oil will be the transmitting medium of anointing in the shirt to everyone in the congregation who comes in contact with it. Upon completing this ritual, Adeboye admonished his congregation that when they touch the oil, they are to rub it on their head, mouth and then rub the remainder on the palm of their hand. The one on their head is going to take care of every yoke in their body. And the one in their mouth is going to ensure that the prayers they offer will all be answered, while the one on their hand is going to ensure the beginning of their prosperity.

The anointing oil therefore serves several purposes in the Redeemed Christian Church of God and some of its purposes as pointed out by Ukah(2003) include:

1. Healing for physical ailments.
2. Protection of assets such as bags, cars, electronics, and other household items from theft or manipulative force.
3. Protection from evil spirits and powers.
4. Power to attract good fortune.

Living Faith Church Worldwide is another Christian denomination in Nigeria, founded by Bishop David Oyedepo. The anointing oil according to Oyedepo, 6 was the prescription which Christ gave to the twelve disciples when he called them and commissioned them in Mark 6:7. Oyedepo teaches that the olive oil transforms from “a chemical” to “mystery” in the hand of the prophet and the Holy Spirit dwells in it and the oil serves as a fan and a fire to do the work of healing on the

anointed person. The anointing oil is capable of healing “AIDS, diabetes, cancer, diseases and sickness of all kinds. It is also effective for healings of businesses, homes, etc”. The anointing oil could be applied externally or ingested to perform the function intended after it has been prayed over it by the pastor.

The Mountain of Fire And Miracle Ministries (MFM) is another Pentecostal denomination founded by Dr. Daniel Olukoyain Lagos in 1989. In Mountain of Fire, there is anointing for divine favour and this anointing according to Olukoya 7 (2012) can turn around any unfavourable or terrible situation and there is no amount of limitation that divine favour cannot remove. Members of Mountain of Fire are admonished to anoint their head, feet, hand and other parts of the body in order to break any curse upon that part of the body. Olukoya again claimed that anointing is used for other things apart from bodily sickness there is anointing for finding a job, for business success, for help with examinations, for finding a life partner, and for other forms of success or breakthroughs”.⁶There is also cases of people anointing fruit before they eat the fruit, which will in turn give them their desired miracle, like being able to become pregnant or other forms of miracles and cures.

Conclusion

The New Testament indicates that all believers are anointed because all believers are set apart or consecrated to God and this is why Christians are referred as saints (1 For. 1:1). This effectively eliminates the idea that a few special persons who claimed to have the anointing are more gifted than other believers, or have special ‘power’ that other believers do not have. Although charismatic teachers have made the anointing a separate power that God bestows on special people, the Holy Spirit empowers all Christians who ask for anointing needed for all situations. The different applications of anointing do not have sufficient theological basis to guarantee its credibility. To a large extent, transmitting or transferring anointing either through laying of hands, blowing air into the face of recipients or praying into olive oil are means developed by church leaders to amaze their followers and convince them that they have all it takes to meet their needs. Many anointed men of God use the different anointing services as a means of attracting crowd, making

money and manipulating the venerable ones who are desperately in need of healing. Jesus is the promised deliverer (John 1:41;4:25), anointed with the Holy Spirit and with power (Acts 10:38) and the nature of his anointing is described as spiritual, with the Holy Spirit (Isa. 61:1 of Luke 4:18).

END NOTES

1. J. McClintock and S. James (1982). *The encyclopedia of Biblical Theological and Ecclesiastical Literature*. Vol. 12 Baker Academic, New York Ibid.
2. B. Hinn (1997) *"Good morning Holy Spirit"*. Accessed on 30 / 10 / 2017. <http://www.Letusreason.Org/pent28.htm>, P. 21
3. H. Ellison, (1996) *the centrality of the messianic idea for the old testament*. V. P. Hamilton, Twot Baker Books: Grand Rapids, Michigan
4. E. Adeboye (2000) *Deep calleth unto Deep*. Lagos Nigeria: CRM Book ministry
5. A. Ukah (2003). *The Redeemed Christian church of God (RCCG)*, Nigeria. Local identities and Global Processes In African Pentecostalism. Fukultatder Universitat Bayreuth
6. D. Oyedepo(1996).*The healing balm*. Ota, Lagos Nigeria: Dominion Publishing House.
7. D. Olukoya(2012). *Receiving the oil of divine favour*. Retrieved on the 12th of April, 2018 from <https://www.Amazon.com-receiving-oil-of-divine-favour>.
8. D. Olukoya (2001) *Dealing with local satanic technology*. Lagos, Nigeria: The Battle Cry Christian Ministries.

CHAPTER THREE

3.1 THE ROLE OF THE SPIRIT IN THE OLD TESTAMENT

The Old Testament and New Testament roles of the Holy Spirit are very similar. The Holy Spirit operates in four broad areas, which we might identify when discussing the roles:

- 1) regeneration; 2) indwelling (or filling); 3) restraint; and 4) enablement for service. There is evidence of these aspects of the operation of the Holy Spirit in both the Old and New Testaments. The regeneration process is the first place where the Spirit works. The concept of being “born again” comes from the word “rebirth,” which is another name for regeneration. The primary evidence for this is provided in John’s gospel: “Very truly I tell you, unless you are born again, no one can see the kingdom of God” (John 3:3). How does this relate to the work of the Holy Spirit in the Old Testament, one would wonder? Later in His conversation with Nicodemus, Jesus asks him, “You are the teacher of Israel. Do you not understand these things?” John 3:10. According to Jesus, Nicodemus ought to have been aware of the fact that the Holy Spirit is the source of new life since the Old Testament makes this clear. In Deuteronomy 30:6, for example, Moses informed the Israelites that before they could enter the Promised Land, “The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.” Only God’s Spirit is able to do this act of circumcision of the heart. Ezekiel 11:19–20 and Ezekiel 36:26–29 also touch on the idea of regeneration. According to Ephesians 2:8, faith is the result of the Spirit’s renewing activity. Hebrews 11 identifies numerous individuals of faith, allowing us to know that there were such men in the Old Testament. If faith is a result of the Holy Spirit’s regenerating power, then Old Testament saints who looked forward to the crucifixion and believed that God would fulfill his promises regarding their salvation must have had faith. Seeing the promises, they “welcomed them from a distance” (Hebrews 11:13), believing that God would fulfill His promises. Indwelling, or filling, is the second way that the Spirit

works in the Old Testament. This is where the main distinction between the functions of the Spirit in the Old and New Testaments becomes clear.

According to New Testament doctrine, believers are permanently indwelling with the Holy Spirit (1 Corinthians 3:16-17; 6:19-20). When we accept Christ as our Savior, the Holy Spirit takes up residence within us. This enduring presence is referred to by the apostle Paul as the “guarantee of our inheritance” (Ephesians 1:13-14). This labor in the New Testament contrasts with the Old Testament’s selective and transient indwelling.

Joshua and other Old Testament individuals were “surrounded” by the Spirit (Numbers 27:18). And even Saul (1 Samuel 10:10) and David (1 Samuel 16:12–13). We witness the Spirit “coming upon” the different judges that God appointed to free Israel from their captors in the book of Judges. For certain purposes, the Holy Spirit descended upon these people. In the case of David, the indwelling was an indication of God’s favor upon that person; if God’s favor departed from an individual, the Spirit would leave (as in the case of Saul in 1 Samuel 16:14).

Lastly, a person’s spiritual state is not necessarily indicated by the Spirit “coming upon” them (as was the case with Saul, Samson, and many of the judges). Therefore, the Spirit came upon some Old Testament people for a specific purpose, regardless of their spiritual state, whereas in the New Testament the Spirit only indwells believers and that indwelling is permanent. The Spirit apparently left that individual after the mission was finished. In the Old Testament, the ability to serve is the fourth and last component of the Spirit’s work. The Spirit would give some people a gift for service, much like the New Testament’s spiritual gifts function. Take Bezalel, who was gifted to create a large portion of the artwork associated with the Tabernacle, as an example in Exodus 31:2–5. Furthermore, we may observe that these persons were gifted to carry out specific responsibilities, like governing over the people of Israel (e.g., Saul and David), by keeping in mind the above-discussed selective and transient indwelling of the Holy Spirit. We might also bring up the part the Spirit plays in creation. The Spirit is described in Genesis 1:2 as “hovering over the waters” and supervising the creation process. Similarly, the task of the new creation is the responsibility of the Spirit, who is bringing people into the

kingdom of God through regeneration (2 Corinthians 5:17). Overall, the Spirit's roles in the Old Testament are largely the same as they are in the present. The primary distinction is that believers now have the Spirit permanently indwelling them. Regarding this shift in the mission of the Spirit, Jesus stated, "But you know him, for he lives with you and will be in you" (John 14:17).

3.2 the role of the holy spirit in the new testament

3.2.1 The role of the spirit in the gospel

Introduction

How do you relate to the Holy Spirit? How has he impacted your life this week? Do you still wonder about His role in the Trinity and how He relates to the Christian life? Do you find discussing Him awkward? We shouldn't be afraid of the Holy Spirit. Since the beginning of the church's history, Orthodox Christianity has maintained that the Spirit is a co-equal in the Godhead, one with the Father and Son. Therefore, we need to feel no less at ease while discussing the Spirit than when discussing God the Father or Jesus Christ.

The Gospels' Account of the Holy Spirit:

Christ's Model The power and presence of the so Spirit permeated Jesus' life and work. The Spirit played a role in I earthly miss

- Jesus's reliance on the Holy Spirit was foretold in the Old Testament (comp. Is 42:1; Mt 12:18; comp. Is 61:1; Lk 4:18).
- The Holy Spirit conceived Jesus (Mt 1:18-20; Lk 1:35). Jesus's baptism was facilitated by the Holy Spirit (Mt 3:16; Mk 1:10; Lk 3:21-22; Jn 1:32).
- John the Baptist, Jesus' predecessor, was also filled with the Spirit (Lk 1:15).
- John the Baptist declared that Jesus will use fire and the Holy Spirit to baptize his people (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33).
- The Spirit led Jesus into the wilderness, where he was tempted by the devil (Mt 4:1ff; Mk 1:12-13; Lk 4:1-2)

- Jesus performed his ministry in the Spirit (Lk 4:14; see also Lk 4:18), expelled demons with the Spirit's power (Mt 12:28), and rejoiced in the Spirit (Lk 10:21).

The Gospels' Account of the Holy Spirit: Christ's Teachings John 14–16 contains the majority of Jesus' teachings on the Holy Spirit. The main ideas on the Spirit presented in these chapters are as follows:

According to 14:16, 14:26, and 15:26, the Holy Spirit is a "Comforter," which is another word for "Helper" or "Counselor." The "Spirit of truth" is another name for the Holy Spirit (14:17; 15:26; 16:13).

At the Son's request, the Father sends the Holy Spirit (14:16). In the name of Jesus, the Father sends the Spirit (14:26). In His absence, Jesus sends the Spirit from the Father to offer spiritual support (15:26; 16:7). The Father is the source of the Spirit (15:26).

Jesus' teachings on the Holy Spirit are mostly found in John 14–16. These chapters present the following essential truths about the Spirit:

- "Comforter" is another word for "Helper" or "Counselor," which is what the Holy Spirit is (14:16; 14:26; 15:26).
- Additionally, the "Spirit of truth" is the Holy Spirit (14:17; 15:26; 16:13).
- The Son asks the Father to send the Holy Spirit (14:16). In Jesus' name, the Spirit is sent by the Father (14:26).
- When Jesus is not present, the Father sends the Spirit to assist people (15:26; 16:7).
- From the Father comes the Spirit (15:26).

The Holy Spirit is the believer's everlasting possession (14:16), and the believer is intimately joined with the Spirit (14:17).

The ministry of the Holy Spirit consists of the following:

- leading believers into the truth about everything (14:25-26; 16:12-13);
- Bringing Jesus's words to His disciples' minds (14:25-26);
- Testifying about Jesus (15:26); allowing believers to witness (15:27);
- Speaking on behalf of Jesus, bringing glory to Him (16:13-15);
- Persuading the world of sin, righteousness, and judgment (16:8–11);

- Revealing things to come (16:13).

Conclusion

Jesus demonstrated to us through example and precept the crucial role the Spirit plays in a successful Christian life, so we should sincerely work to strengthen our relationship with Him. We should not allow the excesses of others to take our minds off the fact that we truly need the Holy Spirit, the Comforter, the Spirit of truth. We can start our journey to know the Spirit by praying to Him, submitting to His work in our lives, and absorbing the Word through which He works.

Learning Objectives

1. To lessen participants' discomfort when discussing the Holy Spirit.
2. To review the main points of the teachings of the Gospels about the Holy Spirit.
3. To convince participants of how crucial it is to cultivate a close relationship with the Holy Spirit.
4. To get people to develop routines that support living a life guided by the Spirit.

The Holy Spirit in the books of Acts

Introduction

The role of the Holy Spirit in Christian life, both personally and corporately, is a topic of much debate. With a focus on the baptism, fullness, and power of the Spirit, this session will provide a summary of the lessons found in Acts on the Holy Spirit.

The Spirit of God in Acts:

How the Holy Spirit is Baptized Acts lays down the blueprint for how sincere believers receive the gift of the Holy Spirit at the moment of their conversion. This pattern is supported in a number of ways. Jesus

predicted that believers will receive the Holy Spirit prior to His ascension, and Luke was cautious to mention this fact (Acts 1:4-5: “ye shall be baptized with the Holy Ghost not many days hence”).

It common place for believers to receive the Holy Spirit at the moment of their conversion after Pentecost. Peter stated at Pentecost that redemption results in the receiving of the Holy Spirit (2:37–39; take note of the conversion language: “repent,” “remission of sins,” “call”). The apostles later described the Holy Spirit as a gift from God to those who obey Him, most likely by putting their faith in Christ to save them (5:32). The truth that the Holy Spirit is a free gift given to believers is unmistakably established by Peter’s encounter with Simon the sorcerer (8:18-24).

The Holy Spirit's descent coincided with the conversion of the first Gentiles at Cornelius’ house (10:44-48). In his later reflections, Peter compared this incident to what happened to the Jewish believers on the Day of Pentecost (11:15–18; 15:7-9). Acts describes a few deviations from the norm, but they only serve to emphasize it. Those who believed in the Samaritan revival did not instantly receive the baptism of the Spirit. Instead, the laying on of Peter and John’s hands was how the Spirit was given to them (8:12, 14-17). Three days after his conversion, Saul was given the Spirit by Ananias (9:17).

Perhaps the most puzzling impartation of the Spirit concerned a dozen or so disciples of John the Baptist (19:1-6). These men professed to have believed and had been baptized,

but had no knowledge of the Spirit.

Craig Blomberg suggests that they were not truly converted until their encounter with Paul (346). After trusting in Christ and being baptized, they received the Holy

Spirit through the imposition of Paul’s hands. The fact that Luke described these incidents in some

detail suggests that they were exceptional.

In summary, most converts in Acts were baptized with the Spirit at the moment they came to faith in

Christ. The instances when water baptism and/or the laying on of hands preceded the impartation of the Spirit were extraordinary.

The Holy Spirit in Acts:

The Holy Spirit's Filling The Holy Spirit fills believers with His presence and power, as the book of Acts demonstrates. Therefore, Christians should always strive to be filled with the Spirit.

Peter courageously declared Jesus as Christ to the Jewish authorities after being filled with the Holy Spirit (4:8ff). Paul faced a sorcerer who was impeding the cause of evangelism after being filled with the Spirit (13:9ff).

The significance of assigning obedient, Spirit-filled men to carry out the Lord's work was acknowledged by the early church. The church in Jerusalem declined to distribute bread to males who weren't Full of the Spirit and wise (6:2-6). Additionally, it chose Barnabas to represent it at Antioch due to his piety (11:22-24).

The Holy Spirit's fullness is linked to happiness. The disciples went through it while being persecuted (13:50–52). The early church prayed for the Holy Spirit to fill them in order to confidently represent the Lord in public (4:29-31). Paul sought the Spirit's guidance for his life, or, to put it another way, formed rudimentary plans in the Spirit (19:21).

The Holy Spirit In Acts: The Spirit's Power The Holy Spirit guides and enables the church for expansion and service, as the book of Acts illustrates. The church's relationship with the Spirit is essential to its prosperity. The source of spiritual power, according to the author of Acts, is the Holy Spirit (1:8). He credited the work of the Spirit with Jesus's ministry success, especially in training the apostles and curing people (1:2; 10:38). As a result, Christ's earthly career offers as an example of ministry that is guided and enabled by the Holy Spirit. The early Christians' courageous witness on behalf of Jesus was guided and made possible by the Holy Spirit (4:8ff; 5:30–32).

Paul was inspired by the Spirit to tell the Jews of Corinth that Jesus was the Messiah (18:5). Stephen's message to his fellow Jews was strengthened by the Spirit, compelling them to choose between following Christ or not (6:8-10). Paul addressed Elymas the sorcerer's dishonest tactics through the Spirit (13:9ff). ¶ During the first century, the Holy Spirit directed every facet of the church's growth. He is explicitly identified in Acts as the driving force for the church's expansion (9:31). Philip was instructed by the Spirit to bear witness to the Ethiopian Eunuch (8:29ff). In order to conduct a preaching expedition, he brought Philip from the wilderness to Azotus (8:39-40). Gentiles were admitted into the church after he sent Peter to go with men to Cornelius' home (10:19-20; 11:12).

A famine was about to break out, which he told a prophet named Agabus about, allowing the Antioch church to send aid to Jerusalem (11:27-30). Paul and his friends had plans to minister in certain areas, but he stopped them (16:6-7). Paul was again cautioned by Him about the perils of traveling to Jerusalem (20:22-23; 21:4, 10-11). First and foremost is the church's relationship with the Spirit. Perhaps no tale illustrates this more well than the one about Ananias and Sapphira, who perished due to their disrespect for the Spirit (5:1-11). The early church, however, mostly relied on the guidance and strength of the Spirit. Spirit-filling was so vital to the Jerusalem church that it was expected of leaders who would carry out seemingly trivial duties (6:2-6).

It assigned a man filled with the Spirit, Barnabas, to travel to Antioch on its behalf (11:22-24). When making decisions that would have an impact on the Christian world of their time, its leaders prayed for the knowledge of the Spirit (15:28-29). Barnabas and Saul were commissioned for missionary work by the Antioch church in response to the Spirit's directive (13:1-4). In Ephesus, Paul also acknowledged the function of the Spirit in selecting church leaders (20:28). Learning Goals 1. To review the major lessons about the Holy Spirit found in the book of Acts. 2. To make clear the difference between the filling of the Spirit and baptism. 3. To convince participants that the Spirit is essential to church life. 4. To inspire participants to look for the Spirit's fullness.

The Holy Spirit In the Epistles and Revelation

Introduction

The Holy Spirit is mentioned more than 100 times in the epistles and Revelation, and a study of these references reveals that the Spirit ministers to both believers and unbelievers.

Salvation

- The Spirit is a key player in the implementation of God’s plan of salvation. He was the mediator of Christ’s sacrifice to God for the sins of humanity (Heb 9:13-14), actively shares the gospel with the unsaved (1 Thess 1:5; 1 Pet 1:12), bears witness to the fact that Jesus Christ is the Son of God (1 John 5:5–9), and joins the Bride—the church—in calling the lost to Jesus (Rev 22:17).
- The rejection of Christ’s atoning sacrifice offends “the Spirit of grace” (Heb 10:29).
- Life comes from the Spirit (2 Corinthians 3:6). Those who come to Jesus Christ by faith receive that life from him (Gal 3:13-14).
- Thus, having the Spirit is a clear indication of sincere faith (Rom 8:9; 8:15; Jude 17–19). Because of the Spirit’s enduring presence, the believer’s body serves as His temple (1 Corinthians 6:19–20).
- As a promise or deposit that ensures salvation in the future, the Spirit is placed in believers’ hearts; this indwelling is known as a seal (Rom 8:9-11; 8:23; 2 Cor 1:22; 5:5; Eph 1:13-14; 4:30).
- Authenticity, ownership, mystery, worthiness, and preservation are all combined in the image of God sealing his people (2 Cor 1:22). [..] God’s people are sealed for the day of redemption when the Holy Spirit arrives as promised, serving as a down payment and seal (Eph 1:13–14; 4:30) (“Seal”).

- The Spirit cleanses, sanctifies, justifies, renews, and baptizes believers (1 Corinthians 6:11; 12:13; 2 Thess 2:13; Tit 3:5).

Meditation on Spiritual Truth

There is much evidence to support the idea that spiritual truth is mediated by the Holy Spirit. There are some distinct Old Testament passages that are attributed to the Spirit. Hebrews' author ascribed to Him the meaning of the book of Psalms (3:7-11; see Psalm 95:7-11), the book of Jeremiah (10:15-17; see Jer 31:33-34), and the Old Testament Tabernacle (9:6-8). In 2 Peter 1:20–21, Peter ascribes the entire Old Testament prophecy to the Spirit's work. Furthermore, he claims that the prophets received Messianic prophecies from the Spirit (1 Pet 1:10-11). Apostles and prophets during the New Testament era were given the church's mysteries by the Spirit (Eph 3:4-6).

Paul said that the Spirit's voice was the source of his communication to Timothy (1 Timothy 4:1). Through visions, voice communication, and transportations, the Spirit provided John with the knowledge found in the book of Revelation (Revelation 1:10; 4:2; 14:13; 17:3; 21:10). Christ and the Holy Spirit are credited with sending the messages to the seven Asian churches (Revelation 2:7, 11, 17, 29; 3:6, 13, 22). All things considered, the believer receives God's mysteries through the Spirit (1 Cor 2:6-16). As believers share the gospel, the Spirit is with us (1 Pet 1:12). By attesting to the veracity of Jesus' incarnation (1 John 4:1–3) and His identity as Lord (1 Corinthians 12:3), he validates our message

Relationship with God The Holy Spirit is a part of our communion as believers. We have communion with the Father and the Son through Him. Believers can weep for and be comforted by the Spirit (Eph 4:30; 1 Thess 5:19). We obviously have a personal contact with Him (see Phil 2:1; 2 Corinthians 13:14). Our relationship with God the Father is mediated by the Spirit through the death of Christ (Eph 2:18). He strengthens our bond with the Father by confirming that we are His offspring (Gal 4:6-7; Rom 8:15-17). The Spirit has a key role in mediating believers' prayer (Eph 6:18; Jude 20–21) and worship (Phil 3:3).

- The Spirit has a key role in mediating believers' prayer (Eph 6:18; Jude 20–21) and worship (Phil 3:3). Actually, the Spirit makes intercession for us so that our prayers truly help us to fulfill God's purpose in our life (Rom 8:26–27).

Growth in Spirituality

Helping Christians grow spiritually is one of the Spirit's most important functions. Not by keeping the law, but by putting their confidence in God's message, believers are given the Spirit. Spiritual growth is likewise a product of faith, not of hard work, but of the Spirit (Gal 3:2-5). But that doesn't mean we don't have any responsibility for the situation. As stated in Galatians 6:7-8, we are actually commanded to sow to the Spirit, which means to provide for spiritual well-being and development. ¶ The Holy Spirit gives believers the strength to overcome their fleshly sins (Rom 8:3-6, 12-13).

By walking in the Spirit, we are able to access His power. We produce the fruit of the Spirit and stifle the works of the flesh by walking in Him (Gal 5:16–25; see also Eph 5:9; Rom 14:17). As stated in "Walk, Walking," "[...] walking on a more symbolic level becomes a prime metaphor for [...] a person's lifestyle since the image of walking suggests continuing progress in time and in a chosen direction.

According to Ephesians 6:10–ff, believers are to equip themselves with spiritual armor. The Spirit's sword is one of the components of this armor, which is God's Word (Eph 6:17). We may conclude from this that the Spirit fights the battle for us. According to Ephesians 5:18, believers are to be filled with the Spirit. Wisdom and discernment of God's will (v. 17), freedom from intoxication (v. 18), gratitude and praise (vv. 19–20), and mutual submission (v. 21) are all linked to the filling of the Spirit. Believers have further ministry from the Holy Spirit. He works with our consciences, for instance, to ensure that we behave morally (Rom 9:1-2). It is implied that he convicts us of sin as well. He is also the source of our inner power (Eph 3:16).

Church edification, The New Testament demonstrates how the Holy Spirit plays a crucial role in the church's growth. During the New Testament era, the Spirit showed His care for the health of local churches by giving them advice on their

areas of strength and weakness (Rev 2:7; 2:11; etc.). Nowadays, the spiritual well-being of churches is just as important to the Spirit. We ought to ask Him for guidance in our church's operations. Believers are given the ability to serve in the church by the Spirit, who also baptizes them into the body of Christ (1 Cor 12:12–13) (vv 4–11). To make the church a suitable place for God to reside, the Spirit is actively working to build it up (Eph 2:19-22).

Church edification

The New Testament demonstrates the Holy Spirit's crucial role in the church's growth. The Spirit showed His care for the health of local churches during the New Testament era by giving them advice on their areas of strength and weakness (Rev 2:7; 2:11; etc.). Today, the Spirit is just as concerned with the spiritual well-being of congregations. We ought to look for His guidance in our church's operations. Believers are baptized into the church, which is the body of Christ (1 Corinthians 12:12–13), and given the ability to serve in it by the Spirit (vv 4–11). The church is being built up by the Spirit to be a suitable home for God (Eph 2:19-22).

(1 Cor 3:16) The local church body is a temple in which the Spirit resides. Members of the church are required to be holy in his presence (v. 17). ☐ Christians with different origins and characteristics are united by the Spirit (Eph 4:1-4). According to verse 4, one of the commonalities among Christians is that we are all equally tied to the same Spirit. We ought to make an effort to demonstrate our togetherness in public in order to embody its truth.

Empowerment for the Ministry

Ministry cannot exist outside of the framework of the Spirit's work. All of the ways that believers serve God, each other, and the world are guided by the Spirit. According to 2 Corinthians 3:4-6, the ministry of the Spirit is the ministry of the new covenant. By teaching the gospel, people who turn to the Lord receive the Spirit (vv 12–17). Remarkably, the Spirit is the one who gives preachers the ability to spread the gospel, meaning that the Spirit Himself performs the ministry (vv 1-3, 18).

It was "by the conducted Holy Spirit sent from heaven" that the early church preached (1 Pet 1:12). The totality of Paul's ministry was "by the Holy Spirit" (2 Cor

6:6). Paul instructed Timothy to continue the ministry that the Holy Spirit had given him (2 Tim 1:14). The Holy Spirit strengthened the apostles' message of salvation through spiritual gifts and miracles (Heb 2:3–4). For the good of the church, believers receive a range of gifts from the Spirit. According to His sovereign will, these are distributed (1 Cor 12:4–11). From Jerusalem to Illyricum, the Holy Spirit enabled Paul's words and deeds to make his ministry successful. Both miraculous occurrences and the ability to persuade others spiritually were clearly part of the Spirit's manifestation (Rom 15:18–19). Paul was able to effectively minister in Corinth because of the Spirit. He used God's power to speak to the Corinthians rather than his own rhetorical strategies (1 Cor 2:4–5). There was more to Paul's gospel preaching to the Thessalonians than just verbal exchange. Actually, the power of the Holy Spirit was used to carry it forth (1 Thess 1:5).

Conclusion

The entire Christian experience, both personally and collectively, is intertwined with the work of the Holy Spirit, from conception to resurrection. To our own spiritual cost, we fail to recognize His essential role in our lives.

Learning Goals

1. To examine how the Spirit contributes to holiness, service, and salvation.
2. To convince participants that in order to continue growing, they must seek the guidance and strength of the Spirit.
3. To inspire individuals to develop a stronger bond with the Spirit.

Appendix:

Do We Need Tongues Today? Overview Most Christians would likely use their own observations and experiences to explain if tongues are still relevant today. However, these are not good places to start a conversation. In order to address six basic issues about tongues, this excursion will look at the New Testament. Does the New Testament Give Tongues a Significant Role? Speaking in tongues does not

appear to be a topic that the authors of the New Testament emphasize much. Only three of the New Testament's twenty-seven books—Mark, Acts, and 1 Corinthians—make explicit reference to tongues. Many academics significantly doubt the veracity of Mark 16:9–20, which contains the book's sole mention of tongues (v. 17).

Acts only mentions tongues four times (2:4, 11; 10:46; 19:6). Furthermore, it is a history of occurrences rather than a statement of theological truth. Despite having a lengthy treatment of spiritual gifts and tongues, 1 Corinthians is undoubtedly corrective. Very few significant biblical doctrines can be based on these texts. There are over fifty references to the Holy Spirit in the book of Acts. It is clear from the fact that tongues are mentioned just four times that they are not the main way the Spirit manifests itself in a believer's life. In the latter part of the New Testament (Romans through Revelation), the Holy Spirit is mentioned more than 100 times. However, tongues are particularly mentioned in just three chapters of a single text (1 Corinthians 12–14). In the later New Testament, other ministries of the Spirit, such as intercession, fruit-bearing, filling, indwelling, sealing, and enabling, appear to be more prevalent. The "lists" of spiritual gifts in the New Testament are many. The fact that tongues are mentioned in only one of these passages—and that it comes in last—is noteworthy (1 Cor 12:8-10, 28-30). No mention of tongues is made in any of the following three texts on spiritual gifts: Rom 12:6–8; Eph 4:11; and 1 Pet 4:10–11.

What Were the New Testament Tongues? The languages used in the New Testament were recognized at the time. The Greek word *glossa*, which is used to refer to tongues, has many meanings: the language of a people (Acts 2:11), the organ of speech (Lk 16:24; Phil 2:11; Jas 3:5ff), and, consequently, a people group (Revelation 5:9; 7:9). On the Day of Pentecost, the Jews who were in Jerusalem recognized that the disciples were using their native tongues (Acts 2:6, 8, 11). Although there is no convincing evidence to support the distinction between the tongues in 1 Corinthians and Acts, many scholars do so (e.g., Louw and Nida 389; Haarbeck 3:1080).

The same may be stated of the definition of the word glossa elsewhere in the New Testament, according to David Lowery's conclusion. It never made reference to ecstatic speech, whether it was employed literally of the physical organ [...] or figuratively of human languages [...]. If it is legitimate to use the known to explain the unknown and the clear to explain the obscure, then the onus of proof is on those who interpret this phrase in a way that is not consistent with human language. 537–38). What Did the New Testament Use Tongues for? Throughout the New Testament, tongues served a number of functions. First, they attested to the legitimacy of Christianity (Mk 16:17; see also Heb 2:3–4). Unbelievers, particularly Jews, are drawn to tongues, which makes the apostolic message more visible (Acts 2:4ff; 1 Cor 14:21-22; see also Is 28:11-12).

The conversion of Gentiles and other people whose salvation may be questioned is evidently demonstrated by tongues (Acts 10:44-46; 19:1-6). The speaker's relationship with God is improved by their tongue (1 Cor 14:2, 4, 14).

Does the Contemporary Pentecostal Movement Show That Tongues Are Still Useful Today? In general, the contemporary tongues movement does not follow these New Testament precepts: It is unrealistic to expect believers to have the same spiritual abilities (1 Cor 12, esp. vv. 7-11, 28-30). The purpose of all spiritual gifts, including the ability to speak in tongues, is to serve the church as a whole, not just the individual believer (1 Cor 14:1-5, 12, 26; see also 1 Cor 13:1-7). Interpretation is necessary for all messages conveyed in languages (1 Corinthians 14:5, 13, 27-28). It is important for the church to exercise its gifts in a systematic manner (1 Cor 14:23, 27, 40). When using their gifts in public, women should practice restraint (1 Cor 14:34-35)

Does the New Testament Give Us Any Indication of the Survival of Tongues? There are hints in the New Testament that tongues might eventually disappear. In 1 Corinthians 13:8, Paul made it clear that tongues would stop. The timing of this prophecy's fulfillment is hotly contested, yet the prediction is still true. The time of the cessation is discussed in some depth by Donald Laustein and Myron Houghton. There is no reference to tongues in the last part of Acts. The later writings of the New Testament, such as Revelation, the general epistles, and Paul's later letters,

make no reference to tongues. By the time Hebrews was written, the apostolic message's miraculous confirmation appeared to be waning (cf. Heb 2:3-4). Following the first generation of Christians, some of the objectives of tongues became obsolete. First, early in the apostolic era, Gentiles were accepted by the Christian community. Second, the production of the New Testament and the founding of churches throughout the Roman Empire proved the legitimacy of Christianity. Third, Jews became dispersed and lost their identity after Jerusalem was destroyed in 70 AD (Launstein 6). ¶ In the post-apostolic era, tongues were not common. Relatively little was written by the church fathers about the gifts of the Spirit, including tongues. Some of them (like Chrysostom and Augustine) strongly opposed the continuous validity of tongues, while others appeared to acknowledge it.

At least a portion of the post-apostolic interest in supernatural abilities was linked to the contentious Montanism movement (Hunter; Rogers, Jr.; Wright). It is not against God's character for Him to treat believers and humanity in general differently over time. Specifically, it doesn't appear that miracles were frequently performed during biblical history. Elijah/Elisha, Jesus/apostles, and Moses/Joshua were the three periods during which the majority of miracles accomplished by human agency took place.

How Can We Explain the Charismatic Movement If the Gift of Tongues Is Not Present Today? Modern tongues could be ecstatic speech connected to a trance brought on by religion. A revelation from God is not indicated by ecstatic speech. There have been reports of phenomena resembling contemporary charismatic languages among adherents of heretical cults and even non Christian religions. Research suggests that there is no linguistic distinction between Christian ecstasy and that of other religions (Goodman). ¶ "Tongues" appear where people anticipate them to. In contrast, both Jewish and Gentile Christians in the New Testament spoke in tongues without being instructed to do so (Acts 2:1-4; 10:44-46).

Lastly, It seems that people who had never learnt the New Testament tongues were able to speak them in a supernatural way. One of the goals of languages was to demonstrate the legitimacy of the Christian message; drawing unbelievers' attention; and offering a clear indication of conversion. There is little evidence in the New Testament that tongues played a significant role in early church life. There appears to have been a cessation of tongues early in the history of the church, according to both biblical and extra biblical evidence. The New Testament guidelines for using the gift are not followed by the contemporary Pentecostal movement. These days, "tongues" could be ecstatic speech connected to a trance brought on by religion.

Learning Goals

1. To review the information found in the Bible about the gift of languages.
2. To evaluate contemporary Pentecostalism using historical evidence, language analysis, and biblical principles.
3. To persuade participants to embrace the cessationist perspective regarding tongues.

3.3. GIFTS OF THE HOLY SPIRIT

Wisdom: To see and follow God's plan in our lives. We do not always have a clear idea of the details of God's plan for us. We exercise the gift of wisdom by being attentive, through prayer and reflection on the experience of life, to the guidance of the Holy Spirit.

Understanding: That we may love others as Jesus asks.... We develop the gift of understanding by trying to see others through the eyes of Christ and His mother. This is not easy to do. It demands compassion, patience, and generosity.

Right Judgement: In the choices we make... there are choices and decisions in life that require serious attention, reflection, and prayer. These three qualities are essential to the gift of right judgement.

Courage: To witness to our faith in Christ Jesus... .. Christ's message often goes against the material values of our world. To live and proclaim the gospel is to risk contempt and ridicule. It does indeed take the Spirit's gift of courage.

Knowledge: Of God, which leads, in turn, to wisdom and understanding... .., we cannot proclaim what we do not know. The gift of knowledge urges us to exercise our mind and will to learn God's plan for us and for the world.

Reverence: That we may treat everyone and everything God has made with love and respect... .. Belief in God's presence in all creation draws us into reverence. The gift that helps us find the, sacred in all things.

Wonder And Awe; That we may glorify God in all His marvelous works..... through the gift of Wonder and awe we recognize rejoice in God's glory – His presence and love -filling and creation.

3.4. FRUITS OF THE HOLY SPIRIT.

LOVE: The Love the Holy Spirit sends is a pure, unconditional love. It does not say, "I'll love you if ... or ... I love you because..." It says I love you PERIOD. Love is the greatest fruit that the Holy Spirit can give us because God is love.

JOY: Which comes from making God the center of our lives... Joy is living in the knowledge of God's presence... It blows happiness away!

PEACE: Peace is a gift of the Spirit that allows us to have calm in the storm. It doesn't blind us to troubles, but it does allow us to rise above them. Like a wall surrounds a fortress to protect it from outside forces, so does the Lord guard our hearts with peace.

PATIENCE: So that we may trust the Lord to work in His own time and His own way.... Patience comes from understanding that the Lord will take care of us in any situation.

KINDNESS (INCLUDING GOODNESS): That we may love everyone the way God asks us to.... Kindness is a heartfelt compassion for all who suffer or need love. It allows us to reach out, even to our enemies. Good is being in agreement with God's will.

GENEROSITY: That we may be as generous as God. Being truly generous is being selfless in the service of others for the sake of love of God and neighbour in every sphere of our lives. It is more than just monetary.

FAITHFULNESS: The Holy Spirit will give us the strength to be loyal to him and to our friends.

GENTLENESS: It means having great strength but being able to be calm in how we show it. A gentle spirit can overcome an angry spirit.

SELF-CONTROL (INCLUDING MODESTY AND CHASTITY): Self-control is hard. The Holy Spirit helps us to say no to things that lead us.

3.5. THE MINISTRY OF THE HOLY SPIRIT BY PASTOR ROBERT RUTTA

GALATIANS 3:1-3

There certainly is a lot of misinformation being propagated concerning the ministry of the Holy Spirit today.

We need to make sure to teach very clearly about all of the valuable ministries of the Holy Spirit. Charismatics sometimes claim that we do not believe in the Holy Spirit—they are so very wrong. We need Him and His ministry and His power. We also need to make sure that we do not make a mockery of the Holy Spirit or claim that the work of devils is the work of the Holy Spirit, as the Charismatics do.

Paul asked some questions of these believers. "Who hath bewitched you, that you should not obey the truth?" The word 'bewitched' doesn't necessarily mean that

they were involved in the occult. It means that they were fascinated or charmed away from the truth by someone or some teaching.

The Galatian believers had been drawn into thinking that they could live the Christian life in the flesh. Paul reminds us of the foolishness of such a notion. And yet that is exactly what many Christians are doing. The last resort is to turn to God.

The Holy Spirit and His power in our lives is ignored by many while they turn to the teachings of men and their own power to solve problems.

Much confusion also exists because of the crowd that will over-emphasize and misrepresent the true ministry of the Spirit.

The Spirit of God has a very important ministry in the lives of believers and should not be over-looked.

I. The Holy Spirit Saves and Sanctifies

A. The Holy Spirit is the Agent of salvation.

1. He produces conviction.

- a. Conviction is an awareness of guilt regarding one's own sins.
- b. Only God can produce that awareness.
- c. Note: John 16:8-11

John 16:8-11

- 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
- 9. Of sin, because they believe not on me;
- 10 Of righteousness, because I go to my Father, and ye see me no more;
- 11. Of judgment, because the prince of this world is judged.

2. He empowers preaching.

- a. The Holy Spirit empowers God's truth so that it penetrates the unbeliever's mind and begins to do its saving work.
- b. He empowers both the preacher and the hearer, and both are necessary works of the Spirit of God.
- c. Note: 1 Thess. 2:13

1 Thessalonians 2:13

- 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

3. He regenerates hearts.

- a. Example of Nicodemus in John 3:3-8
- b. Note: Titus 3:5-6

Titus 3:5-6

- 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
- 6. Which he shed on us abundantly through Jesus Christ our Saviour.

God the Holy Spirit is the agent of regeneration. We are born-again as children of God and entered into God's family at the moment of salvation. John 3:5

- 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

You cannot enter the kingdom of God unless you are born of water -the physical birth-and of the Spirit -the spiritual birth.

B. The Holy Spirit is the Agent of Sanctification.

- 1. He indwells believers at the moment of salvation.

1 Corinthians 12:13

- 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Romans 8:9

- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his.

2. He baptizes believers into the Body of Christ.

- a. The "body of Christ" refers to all who are saved in this age.
- b. The Spirit of God places us into this body at the moment of Salvation.

3. He gives spiritual gifts to believers.

- a. Spiritual gifts allow us to do spiritual service such as preaching, teaching, helps, etc.
- b. Each believer has a unique combination of gifts especially suited to them by the

Holy Spirit.

c. The spiritual gifts are to be exercised in the believer's local church.

4. He secures every believer's eternal inheritance.

Ephesians 1:13-14

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

We are sealed and we have the earnest of the Spirit to assure us of God's love and guarantee to keep His promises to us.

5. He sanctifies believers.

2 Corinthians 3:18

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The Christian life begins in the power of the Spirit that's why we should never try to reach spiritual maturity apart from His power.

As we walk with Him, seek His power and focus our attention on the Word of God (with Him as our teacher) we are changed into the image of Christ.

II. The Holy Spirit Provides Access to God

A. The importance of access.

Galatians 4:5-9

Access to God implies intimacy with God—we are now children and can call Him Abba. God is the provider of any spiritual resources, so we must be close to Him.

Our needs can't be satisfied by natural means.

Only God can supply those needs, and He's available to us through the Holy Spirit.

B. The means of access.

1. Through prayer we have direct access to God.

2. Through God's written Word we have access to God also.

Psalms 27:4

4. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

C. The benefits of access to God.

We have fellowship with God, and as we pursue that fellowship we experience all the provisions we need for a healthy Christian life.

We have resources for every need.

Matthew 6:11-13

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Philippians 4:19

19. But my God shall supply all your need according to his riches in glory by Christ Jesus.

III. The Holy Spirit Illuminates Scripture

A. Illumination is necessary.

1. Having intimacy with God is wonderful, but it must be a two-way conversation.

2. We speak to Him in prayer, but He speaks to us through His Word.

3. It is the Spirit of God who opens our minds to God's Word and makes it come alive to us as God speaks through its pages.

Read:

1 John 2:20-27

1 Corinthians 2:9-14

Scripture is sufficient to supply all God wants us to know about Himself and His will for our lives.

But Scripture must be illuminated by the Holy Spirit if we are to understand it.

The Spirit works through the Word of God to accomplish His purposes in our lives.

When we became Christians, God's Spirit

-convicted us of our sins,

-and regenerated us.

-He then indwelt,

- baptized,
- sealed,
- gifted,
- and separated us from sin.
- He gives us access to God, who supplies all we need for physical and spiritual life.
- He illuminates our understanding of God's Word so that we are transformed by its principles as He applies them to our lives.

He is our source of spiritual power.

Unfortunately, many Christians do not depend on the Spirit's ministry to answer to their problems. But there are no shortcuts to godliness. We must allow the Spirit of God to transform us through God's Word and His ministry. That is how we grow as Christians.

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CHAPTER FOUR

4.1. THE HOLY SPIRIT IN THE 21ST CENTURY

Are we talking about speaking in tongues or the Baptism of the Holy Spirit in general?

Since most Charismatics teach that tongues are evidence of baptism, I will address the baptism, including tongues. By tongues I am talking about “tongues of men and angels” (1Corinthians 13.1) and “unknown” tongue (1Corinthians 14) as well as known languages. Tongues are only one of the listed “gifts of the Spirit”. However, since God listed this as one of His gifts, to question this aspect of the gift is to question the entire baptism.

There are many Scriptures pertaining to the baptism in the New Testament. The New Testament church leaders felt that the baptism was required for the Christian to function properly. Acts 19 clearly shows this. A group of believers, and they are clearly labeled as believers by Paul, were asked, “Have ye received the Holy Ghost since ye believed?” Their response is something that modern Christians can’t seem to get a handle on: “We have not so much as heard whether there be any Holy Ghost.” In other words, “We’ve never even heard of that—a Holy Spirit? God within us?” (The Message) These are people the Word of God clearly calls believers, yet they hadn’t even heard of the Holy Spirit. They were then baptized in Jesus’ name and Paul put his hands on them and they received the Holy Spirit. These were separate occurrences: belief, John’s baptism, baptism in Jesus’ name then baptism in the Holy Spirit.

This baptism of the Holy Spirit was necessary then so that the believer could stand under the persecution that God knew was to follow their conversion. Are we any less needful of help today? There is no indication that there was to be an end to this while we are still under grace in the current age. Yes, the Bible does say that tongues will cease. They will, when Jesus comes to claim His bride. I see an increase in the Holy Spirit’s activity, especially in traditionally more ecumenical countries

4.2. what are the purpose, benefit and power of the anointing?

Luke 4:18-19 The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, [19] to proclaim the year of the Lord's favor.

•• In this verse five purposes of the anointing of the Holy Spirit, five aspects of the work, the role, of the Holy Spirit in us, five benefits of the anointing, are revealed:

- (1) To enable you “to preach [the] good news” effectively. The news we share about Jesus is “good”. The Holy Spirit’s anointing will enable you to share it with impact.
- (2) To make you a Spirit-filled messenger, a “proclaim[er of] freedom for the prisoners” — freedom from the prison of sin, of drugs, of depression, of life-dominating habits.
- (3) You are anointed by the Holy Spirit to bring “recovery of sight for the blind” — both physical and spiritual healing, as Jesus did. Not only healing, but other gifts of the Holy Spirit begin to flow from the powerful anointing of the Holy Spirit of God in your life.
- (4) You are anointed “to release the oppressed”. All around you are people oppressed by sin, by sickness, by demonic attacks, etc. You have a message of release for them.
- (5) You are anointed by God through the Holy Spirit’s empowerment “to proclaim the year of the Lord’s favor” to people ignorant of the comforting message of God’s grace.

4.3. the work of the holy spirit in Jesus Christ

Luke 4:18-19 Isaiah 11:2-3

Introduction:

Many Christians assume that Christ was able to perform miracles because He was God. It certainly is true that He is God. However, if for example we make the point, that Christ's Divine nature necessarily and always acts through His human nature, thus enabling Him to perform miracles, then a serious problem emerges concerning the many texts that speak of the Holy Spirit's role in the life of Christ.

If the Divine second person of the Godhead is the sole effective agent working on the human nature, then we need to ask ourselves a serious question: What is the point of the Holy Spirit in the life of Christ?

1. Jesus Christ Was Begotten Of The Holy Spirit.

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God – Luke 1:35.

2. Jesus Christ Led A Holy And Spotless Life And Offered Himself Unblemished To God Through The Working Of The Holy Spirit.

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! – Hebrews 9:14

3. Jesus Christ Was Anointed And Fitted For Service By The Holy Spirit.

God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God.... Acts 10:38

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners – Isaiah 61:1; Luke 4:18-19

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside – Luke 4:14; Matthew 3:16b.

4. Jesus Christ Was Led By The Holy Spirit In His Movements Here Upon Earth.

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert. – Luke 4:1

5. Jesus Christ Was Taught By The Spirit Who Rested Upon Him.

The Spirit of God was the source of His wisdom in the days of His flesh.

The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears. – Isaiah 11:2-3; Isaiah 42:1

6. The Holy Spirit Abode Upon Jesus In All His Fullness And The Words He Spoke In Consequence Were The Very Words Of God.

For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. – John 3:34

7. After His Resurrection, Jesus Christ Gave Instructions To His Apostles Whom He Had Chosen Through The Holy Spirit.

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. – Acts 1:1-3

8. Jesus Christ Performed His Miracles Here On Earth In The Power Of The Holy Spirit.

“I drive out demons by the Spirit of God...” – Matthew 12:28a

9. It Was By The Power Of The Holy Spirit That Jesus Christ Was Raised From The Dead.

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit..... – Romans 8:11

Conclusion

The New Testament confirms Isaiah's testimony for example, that Christ received the Spirit without measure (John 3:34). At Jesus's baptism the Spirit descended upon him (Matthew 3:16); and the Spirit plays a significant role in leading Christ to and sustaining him before, during, and after his temptation (Luke 4:1, 14). In Luke 4, Jesus reads from Isaiah 61:1–2 "the Spirit of the Lord is upon me" and announces that he is the fulfilment of that prophecy (Luke 4:21). Christ performed miracles in the power of the Holy Spirit according to (Matthew 12:18; Acts 10:38).

Hebrews 9:14 may be taken to mean that Christ offered himself up not by his own spirit but by the enabling of the Holy Spirit. Like his death, Christ's resurrection is attributed to the Holy Spirit (Romans 8:11), and by it he "was declared to be the Son of God . . . according to the Spirit of holiness" (Romans 1:4; see also 1 Timothy 3:16; 1 Peter 3:18).

The Holy Spirit was Christ's inseparable companion during his earthly ministry

4.4. the Holy Spirit and the Inspiration of the Bible

All scripture is given by inspiration of God" (2Ti 3:16).^[1]

Inspiration in the biblical sense literally means "breathed into by God." That is, God supernaturally impressed His words into the minds and hearts of the men He used to record the Scriptures. Paul stresses this in [1 Corinthians 2:13](#) in the context of apostolic inspiration: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Thus, we understand that every word in the original document was God-breathed. The remarkable thing is that even though God is the Author of His every word, the personality and style of

the various writers are not obliterated or squashed. On the contrary, the wonderful variety of literary style in the Scriptures adds color and beauty to our wonderful Bible.

The Eternal God, by His Spirit, has authored the Scriptures of truth, and as enduring and eternal as God is, so too is His Word. The synoptic Gospels all record these words of the Lord Jesus: “Heaven and earth shall pass away, but my words shall not pass away” ([Mat 24:35](#); [Mar 13:31](#); [Luk 21:33](#)).

Since the Holy Spirit is the divine Author, the Scriptures He has given us are holy and perfectly in keeping with the holiness of God. Further, the effect on the reader of holy Scripture will be a progression toward holiness. How sad it is at the present time that the reading of the Bible is often neglected; its sanctifying effect is lost and spiritual poverty is the result.

The Scriptures are really a self-disclosure of God to men, and the Lord Jesus is the ultimate expression of this ([Heb 1:1-2](#)). He personified inspiration, for the Father “giveth not the Spirit by measure unto Him” ([Joh 3:34](#)). In [John 6:63](#), He said, “The words that I speak unto you, they are spirit, and they are life.” Carried further, all the words of the original text are living words coming from the life-giving Spirit. The Scriptures have the power to engender spiritual life in the soul. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” ([1Pe 1:23](#)).

Let us always treasure “the gift of God without measure” and make the inspired Word of God “the man of our council” in all things.

All scripture quotations in this article are from the KJV.

4.5. THE FIVE FOLD MINISTRY GIFTS

The gifts mentioned in the Ephesians 4 passage are often referred to as the Five-Fold Ministry Gifts. Jesus has a purpose in mind for these gifts - The goal of gifted ministry (five-fold and individual) is the building up and maturing of the body of Christ (other gifted members), and unity in the body - what pastor does not want this for his church? All believers do the work of ministry, having been equipped to do so by the gifted people of verse eleven.

The Five -Fold Ministry Gifts are given to “some” (Ephesians 4:11) who are called to a specific ministry role in the church. Not everyone has one of these gifts. These

are equipping and training gifts, given to enable other members of the church, Christ's body, to function more effectively.

The 5-fold ministry gifts are also called "the ascension gifts of Christ" because they were given as He ascended to heaven after his ministry on earth. His purpose was to leave behind the various aspects of His ministry that His Father had given to Him to begin God's Kingdom on earth. This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." Ephesians 4:8(NIV).

UNDERSTANDING THE FIVE-FOLD MINISTRY GIFTS

*Because of the grammar of the Gk., we can say that there may only be four gifts- at least there is overlap between the gifts of pastor and teacher - because they are known as the "five-fold gifts" I will refer to them this way.

*All of these are not merely titles, they are functions (e.g. if you listen to someone sing excellently, you know that they are a singer - they are a singer because they function that way already).

Apostles Govern (by laying and keeping true to a foundation)

An apostle is one called and sent by Christ and given the spiritual authority, character, gifts and abilities to reach people and establish them in Kingdom truth and order, especially through founding and overseeing local churches. They lay a foundation and they make sure that the foundation is kept true (Example: Paul).

Three types of apostles:

- 1) Apostles of the Lamb
- 2) Apostles (five-fold ministry gifts - still exist today)
- 3) People who are titled "apostle" because of a particular hierarchical order in a denomination (they may or may not function as or be called by God as an apostle)

Prophets Guide (by speaking what they see)

Prophets reveal God's heart to His people, giving guidance to individuals and the body, giving revelation, as well as often interpretation, application and timing. They also are jealous for purity and holiness in the body of Christ. The New Testament prophet is one who brings a message that edifies, exhorts and comforts (1 Cor 14:3). (Example: Agabus, Acts 21)

Evangelists Gather (by winning those not yet in the kingdom)

An evangelist carries a great burden for those who are unsaved, and an anointing to preach the gospel to them that comes with great conviction and draws them to the Lord. They will often have signs and wonders following them to confirm their message. (Example: Philip, Acts 8)

Pastors Guard (by keeping the flock healthy and safe)

The pastor is the heart of the church. They are shepherds who deeply care for the sheep, ready to lay down everything for them. They want the flock to be fed, to grow, to be equipped, to develop their gifting's and step into the calling of God for them. (pastor, elder, shepherd, bishop all come from the same Gk. word (Example: Timothy)

The office of the pastor is the one most recognized today of all five. Because of a lack of understanding of the other four, those called by God to these other offices have often had to become pastors, therefore filling shoes that were not theirs, and creating tension.

*The above passage is the only place in the New Testament that “shepherd” or “pastor” is a noun. In the NT, “pastor” is a function, rather than merely a title or position.

Teachers ground (by establishing people in truth)

Teachers teach and edify the church, making the members of the body more hungry for the Word of God. (Example: Apollos - Acts 18:24 “a man mighty in the scriptures... spoke and taught accurately the things concerning Jesus”)

Jesus Christ is the quintessential model of all five of the five-fold gifts

Apostle - Hebrews 3:1 says that Jesus is the “Apostle and High Priest of our faith”

Prophet: Jesus is the proclaimer of truth, the revelation of the heart of God, and he foretold events that were to come as well. He is spoken of in Deut 18:15

“The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen”

Evangelist: Jesus was the greatest proclaimer of the good news that world has even known. The Spirit of the Lord GOD is upon me, because the LORD has anointed me, to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners

(Is 61:1)

Pastor: In John 10:11, Jesus said of Himself: “I am the good shepherd; the good shepherd lays down His life for the sheep”

Teacher - Jesus Christ is the greatest teacher the world has ever known.
John 13:13 “You call Me Teacher and Lord; and you are right, for so I am.
The function of the five-fold: Equip the Body

the context of the chapter is unity, maturity and growing in the knowledge of Jesus - how do the five-fold promote unity and maturity?

Five-fold Apostles promote unity and maturity and through their authority, through fathering (telling my kids that they are best friends), and through correction.

Five-fold Prophets promote unity and maturity through casting vision and correcting the course. They keep the vision before the people.

Five-fold Evangelists promote unity and maturity by imparting a burden for those who are not yet in the fold. They help people focus outward, not merely inward.

Five-fold Pastors promote unity and maturity by bringing the sheep together in the protective fold and making a safe place. They encourage the flock to care for the flock.

Five-fold Teachers promote unity and maturity by bringing truth (the body of doctrine) to bear on practical situations. They make the body hungry for the Word of God and fight error.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

The anointing of the Holy Spirit significantly impacts the 31st century church by empowering believers to serve God effectively, leading to spiritual growth, and fostering a deeper relationship with God. It equips individuals with the Holy Spirit's power to perform tasks such as preaching and teaching, more effectively, ultimately edifying the church. The anointing also galvanizes people to support believers in their ministry and strengthens their faith. Ultimately, the Holy Spirit's anointing is crucial for believers to experience God's power and live a life that reflects the love and grace of Jesus Christ.

The Holy Spirit's anointing helps believers grow in grace and become more like Jesus. It enables them to understand and expound God's word, fostering a deeper relationship with God.

The anointing can inspire others to support believers in their ministry through prayer, financial contributions and emotional support.

The anointing empowers believers to break the yoke of bondage and experience freedom in Christ.

The Holy Spirit intercedes for believers and guides them in their spiritual journey, helping them to discern God's will and live a life that pleases Him.

5.2. Conclusion

In conclusion, the anointing of the Holy Spirit continues to be vital for the 21st century church, empowering believers and equipping them for ministry and service. The anointing equips individuals with the Holy Spirit's power to effectively witness for Jesus, share the gospel, they demonstrate God's grace and favour. It also empowers believers to discern truth, withstand false teachings and deepen

their faith and relationship with God. Ultimately, the Holy Spirit's anointing is essential for the growth and flourishing of the church in today's world.

The anointing of the Holy Spirit plays a crucial role in the overall growth and flourishing of the church. It empowers individuals to serve, share the gospel, and demonstrate God's power in their lives.

The Holy Spirit's anointing remains essential for the 21st century church, continuing to guide, empower and inspire believers in their faith and ministry.

5.3. Recommendations

In the 21st century church, the anointing of the Holy Spirit empowers believers to live lives that reflect the love of Christ, exhibit the fruits of the Spirit, and utilize their spiritual gifts for the betterment of society and the growth of the church. This empowerment leads to greater effectiveness in ministry, evangelism, and serving others, ultimately contributing to the overall flourishing of the church.

The Holy Spirit bestows diverse gifts on believers, such as prophecy, healing, teaching, and speaking in tongues, which can be used to edify the church and serve others.

By fostering spiritual growth, attracting new members through the powers of the Spirit and equipping believers for service, the anointing contributes to the overall development and expansion of the church.

The anointing often leads to a renewed focus on prayer, enabling believers to engage in fervent intercession, seek God's guidance, and receive spiritual strength for ministry.

The anointing encourages believers to listen to and obey the Holy Spirit's leading, allowing Him to shape their lives and guide their actions, leading to greater obedience and effectiveness in their service.

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