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SIMILARITIES AND DIFFERENCES BETWEEN PENTECOSTAL
AND NON-PENTECOSTAL LEADERS IN UNDERSTANDING
THE ANOINTING OF THE HOLY SPIRIT

by

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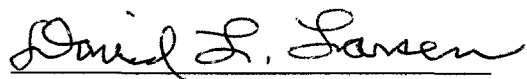
A MAJOR PROJECT

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ABSTRACT

This major project researched the similarities and the differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit.

The literature search examined the biblical, theological, and the historical foundations. The field research was conducted using a basic questionnaire with twenty questions to conduct open-ended, guided interviews. The sample consisted of key Pentecostal leaders from the Assemblies of God and key non-Pentecostal evangelical leaders, serving in strategic positions, with ministry experience of over twenty-five years. The literature search revealed that theologians and practitioners in church history, who over emphasized either the Word or the Spirit, fell into error, portrayed a lack of balance and caused division in the church.

The field research revealed that despite the differences in theologies and labels, the work of the Spirit was pretty similar. By distinguishing too sharply between the Word and the Spirit, the church has lost an important biblical perspective and fractured the Body of Christ. Building bridges across denominational boundaries will help to unite and strengthen the Church, which must be grounded in the Word and empowered by the Spirit.

This major project is dedicated to God my Father who loves me,

Jesus Christ my Savior, who died for me,

and the Holy Spirit, my Companion,

who empowers

me

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CHAPTER 1

INTRODUCTION TO THE PROJECT

As we live in a world that focuses on the multi-faceted phenomenon of power in human activity, one of the questions we would ask is “how is the power of God making an impact on human life today?” As Christians, we believe that Jesus Christ alone has the power to bring about a radical transformation in human life through the power of God’s Holy Spirit.

Throughout history, various models and forms of power have been used by human beings to control and dominate their fellow human beings. Physical strength, personal charisma, fame, wealth, law, office, military might, political dominance, established systems, legal structures and gender differences have been used to crush, control and influence other human beings in order to gain personal position, power and prestige (Cook 2004, 11). Similar abuses of power for personal gain take place even today in politics and public life and in personal and private lives where both coercion and persuasion influence others to do as one wishes (Cook 2004, 11).

In contrast to human power that dominates, through the Gospel of Jesus Christ, the power of God’s Holy Spirit, brings a message of hope, healing, comfort, deliverance and freedom for the down trodden and oppressed. The power of the Holy Spirit has been central to the life and ministry of the Church from its very inception, but never more so than today. Scripture teaches us that God imparts the power of the Holy Spirit to a yielded human vessel to accomplish his kingdom purposes on this earth.

What is the meaning and purpose of the anointing in the life and ministry of a Christian Minister of the Gospel that demonstrates the power of the Holy Spirit?

Jesus Christ, the Messiah who was “the Anointed One” defined the meaning and purpose of the word anointing in his ministry as follows: “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, to proclaim the year of the Lord's favor” (Luke 4:18-19, all Biblical quotes are from the NIV unless otherwise noted).

From the very inception of his ministry, Jesus lived and moved in the power of the Spirit and he is our role model and example. “The refrain that echoes throughout his ministry was that he was ‘full of the Holy Spirit,’ he was ‘led by the Spirit’ and ‘filled with the power of the Spirit’” (Foster 1998, 9).

Jesus was known as “a prophet, *powerful* in word and deed before God and all the people” (Luke 24:19). Jesus said to the Sadducees “You are in error because you do not know the Scriptures or the *power* of God” (Matt 22:29) and the crowds were astonished at his teaching (Matt 22:33). Jesus combined the teaching of the Word of God with a demonstration of the power of God and people were amazed at his ministry and flocked to hear his teaching.

Just as the mission of Jesus had been inaugurated in the power of the Spirit, so at Pentecost, the mission of the disciples would be inaugurated. Jesus promised that they would receive *power* when the Holy Spirit came upon them and they would be his witnesses in Jerusalem, in all Judea, Samaria and to the ends of the earth (Acts 1:8). At Pentecost “with great *power* the apostles continued to testify” (Acts 4:33). Stephen full of God's grace and

power did great and wondrous miraculous signs” (Acts 6:8). Paul prayed for the Romans that “... they may overflow with hope by the *power* of the Holy Spirit” (Rom 15:13). He encouraged his son in the faith Timothy saying, “God did not give us a spirit of timidity, but a spirit of *power*, love and self-discipline” (2 Tim 1:7). Similarly, every believer is called to a personal encounter and relationship with the Holy Spirit who will lead, guide and empower one’s life for ministry.

The power of the Spirit has been pivotal to the life of the church from its birth and is more so today. God’s people need the empowering of the Holy Spirit to take the Gospel to the utmost parts of the world. Spurgeon warned “You might as well expect to raise the dead by whispering in their ears, as hope to save souls by preaching to them, if not for the agency of the Holy Spirit” (Mohler 2008, 45).

Christians today also seek rationality in their faith. They want to hear the solid teaching of the Bible, based on sound interpretative methods, in order to face life in a world filled with pain and suffering. They want to know why they believe, what they believe. The Holy Spirit and the Bible are in constant interaction. All Scripture is God-breathed or inspired and carries the very breath or Spirit of God. When the Bible is opened in faith, the Holy Spirit illuminates the written Word of God. God works through both his Word and his Spirit to execute his will. When the Word of God is spoken, the Spirit acts to bring about and fulfill His promises.

I would bring everything to the test of the Word and the Spirit. Not the Word only, but the Word and the Spirit. “God is a Spirit,” said our Lord, “and they that worship Him must worship Him in Spirit and truth.” While it is possible to have the Spirit without some measure of truth, it is unfortunately, possible to have the shell of truth without the Spirit. Our hope is that we may have both the Spirit and the truth in fuller measure. (Tozer 1995, xx)

The early church too, stood strong in doctrine and in the power of the Holy Spirit. The inerrant and infallible Word of God combined with the striking power of the Holy Spirit caused the words of the preacher or teacher, who spoke with authority, to pierce and penetrate the hearts of the listeners, to arrest their lives and to bring about conviction. “Preaching is theology coming through a man who is on fire,” said Martyn Lloyd Jones (Sargent 1994, 62). The best description is “Logic on fire. Eloquent Reason! The combustion and blaze depend upon unction for ignition” (Sargent 1994, 62).

When Peter preached Christ on the day of Pentecost, the people were cut to the heart and they said to Peter and the other apostles “Brothers, what shall we do?” (Acts 2:37). Three thousand souls were swept into the kingdom of God and added to their number (Acts 2:41).

What is this? It is the Holy Spirit falling upon the preacher in a special manner. It is access of power. It is God giving power and enabling through the Spirit to the preacher in order that he may do this work in a manner that lifts beyond the efforts and endeavors of a man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works. This is seen very plainly and clearly in the Scriptures. (Lloyd-Jones 1971, 305)

Paul the apostle’s ministry combined the preaching of Christ in the Scriptures with the demonstration of the Holy Spirit’s power. He warned against “having a form of godliness but denying its power” (2 Tim 3:5). The God who by the word of the Gospel proclaims men free, by the power of the gospel actually sets them free.

They to whom the word comes in power know this deliverance, this inward mitigation of the soul from slavery to freedom, this release from moral bondage. They know in experience a radical shift in position, a real crossing over and they stand consciously on another soil under another sky and breathe another air. Their life motives are changed and their inward drives made new. (Tozer 1995, 29)

The Christian church today needs a correct balance between the Word and the Spirit. It is biblically incorrect to speak about the two in separation. Yet, it clearly visible, that the two are not emphasized equally, as they should be in the body of Christ. Too often, churches seem to emphasize one aspect over the other. Some churches are strong in the Word and doctrine and others are known to be places of spiritual power. They seem to focus on either theology or spiritual power. The wedge driven between the Word and the Holy Spirit is unnatural and divisive. “Above all, we must apply the Scriptures. We have the Spirit in us, our mind is enlightened ... We must put these things together. Nothing is more dangerous than to put a wedge between the Word and the Spirit, to emphasize one against the other. It is the Spirit and the Word, the Spirit upon the Word and the Spirit in us as we read the Word” (Sargent 1994, 236).

While some rationalistic evangelicals have frequently given higher priority to knowledge, some Pentecostals and Charismatics have often given higher priority to experience rather than to relationship and both have missed the mark (Sawyer and Wallace 2005, 8). The apostle Paul condemns the over-emphasis of both, for knowledge puffs up while spiritual experience without love is useless (1 Cor 8:1, 13:1-13).

“For too long non-Pentecostals have emphasized the Word over the Spirit, while Pentecostals have emphasized the Spirit over the Word but the Word and the Spirit belong together” (Nathan and Wilson 1995, 53). And the truth of the matter is that there is much that conservative evangelicals and Pentecostals can learn from each other without watering down their own theological beliefs.

Although Pentecostals and non-Pentecostals have been isolated from each other at various points in history, they share a common historical heritage of awakenings and

revivals (Nathan and Wilson 1995, 49). Many of these revivals gave birth to today's evangelical churches (Nathan and Wilson 1995, 49). Both groups share the common evangelical doctrines of the new birth, a high view of Scripture, the work of the indwelling Holy Spirit and the priesthood of all believers (Nathan and Wilson 1995, 49).

Both groups also share a history of powerful preachers of God's Word, whose sermons were accompanied or sometimes resulted in strange and unusual "manifestations" in their hearers. The ministries of John Wesley, George Whitefield and Jonathan Edwards looked more like Pentecostal revival meetings rather than some present-day conservative evangelical Sunday morning church services. Some of these manifestations were defended by the revivalists as genuine effects of the outpouring of the Spirit and may be observed even today in some Pentecostal or Charismatic gatherings and services.

Certain Christian Ministers, who were both non-Pentecostal as well as Pentecostal and have passed on, have left behind the legacies of powerful and anointed ministries. Their ministries of preaching and teaching, accompanied by signs and wonders, made a great impact for the Kingdom of God and left behind lasting results. These experiences of the Spirit's power, demonstrate the common heritage of all conservative evangelicals. Church history clearly reveals that Pentecostals don't have a monopoly on spiritual power.

The writer has however, observed a divide between non-Pentecostals and Pentecostals in relation to the empowering work of the Holy Spirit in the lives of Christian believers engaged in ministry today. Some streams within the Pentecostal movement with their perceived and real excesses of emotionalism provoked the spread of cessationist theology and polarized and isolated it from other evangelical groups. "We need a proper

understanding of the Spirit that goes beyond warning against the dangers of unbridled emotionalism in some Pentecostals, to articulate a positive biblical view of the subjective response to the presence of the Holy Spirit in the life of the believer” (Nathan and Wilson 1995, 225).

Primitive Catholicism tried to domesticate the Holy Spirit and make him the perquisite of the Church by claiming that if one was baptized or rightly instituted into office in the Church, then one has the assurance of having the Holy Spirit (Green 2004, 12). Some Protestants too have been guilty of down playing a personal, emotional and physical response to the work of the Spirit in their lives and ministries since he is a disturbing influence (Green 2004, 12).

Let him therefore be paid lip service, but for all practical purposes be shut up in the Bible where he can do no harm. Let his presence attend the confessional statement of our particular brand of Protestantism. Let the bizarre and miraculous elements which the New Testament documents narrate about his activity be relegated to those far-off apostolic days: it would be very embarrassing and doctrinally untidy if the Holy Spirit were to speak to men today, or to enable miracles to be performed and men to speak in tongues not their own. The Bible, accordingly, is the safest place for the Spirit. This is where he belongs, not in the hurly-burly of life. (Green 12, 2004)

In many Christian churches the Spirit is often ignored and overlooked and except for brief reference made to him in the Doxology and the Benediction, whether he is present or absent makes absolutely no difference (Tozer 1995, 66). An Episcopal priest in the United States once said, “If the Holy Spirit is taken completely from the church, 90 percent of the work of the church would go right on as if nothing happened” (Kendall 2003, 1). Those who have fallen into an impersonal view of the Holy Spirit, have ignored him, and have restricted his presence and activity in the church and in their personal lives and ministries. This attitude

limits the effectiveness of one's ministry and grieves the gentle "dove like" Holy Spirit who is not welcomed into one's life and ministry.

Christians today are looking for the best of the conservative evangelical world and the best of the Pentecostal and Charismatic world. They want sound and solid biblical theology coupled together with the dynamic power of the Holy Spirit in their lives and ministries. In our world today, evangelism is a priority and that evangelism needs to be fueled by the power of the Holy Spirit. "The Spirit calls forth evangelistic fervor and accompanies it with signs and wonders" (Foster 1998, 129).

The writer agrees with Rich Nathan who says, "Christianity would be much stronger and more biblical if the best emphases of conservative evangelicalism could be combined with the best emphases of Pentecostalism" (Nathan and Wilson 1995, 9). "This unity can eliminate the extreme views and divisive practices in the Spirit who came to unite us all as members of the Body of Christ" (Nathan and Wilson 1995, 9).

In this research, the writer seeks to explore and understand the similarities and differences between Pentecostal and Non-Pentecostal leaders in understanding the anointing of the Holy Spirit and its relevance for ministry today. Instead of being exclusive devotees of either side, we need to grow to be more open-minded and willing to learn and grow from each other's insights and experience. As we seek to build bridges and bring harmony and unity in the Body of Christ, we will reflect God's purpose, power and glory as salt and light to a watching and needy world.

Relationship to the Ministry of the Writer

Researching the similarities and differences between Pentecostals and non-Pentecostals leaders on their understanding of the anointing of the Holy Spirit and its relevance for ministry today is of specific interest to the writer who was born to a non-Pentecostal Christian family, then become a Pentecostal and was engaged in ministry in a Pentecostal Assemblies of God church for almost fifteen years.

The writer has also been engaged in post-graduate theological education in non-Pentecostal, evangelical, theological seminaries for the past eleven years and has been involved in ministry in non-Pentecostal churches for the same period of time.

The writer has observed and experienced the tension between the emphasis of some Non-Pentecostals on a sound biblical knowledge of the Word of God for effective ministry and the emphasis of some Pentecostals on the empowering of the Holy Spirit as the key to effective ministry. One group sees the other as weak in intellectual, theological knowledge, while the second sees the other as weak in the power of the Spirit. “One group sees the other as weak in the head, while the other rates the first as weak in the heart. Each group forfeits some wisdom and maturity by declining to learn from the other” (Nathan and Wilson 1995, 7).

Both groups are also to some extent victims of history.

Over the centuries some precious teaching or vital experience is neglected until at the appropriate moment, a person or movement arises to correct the omission. Numbers of people come under the renewed teaching, but soon vested interests and a host of other factors come into play, producing resistance to the renewal and the new movement is denounced. In time it forms its own structures and community life, often in isolation to other Christian communities. This phenomenon has been repeated many times through the centuries. The result is that various streams of life—good streams—important streams—have been cut off from the rest of the Christian community, depriving us all of a balanced vision of life and faith. (Foster 1998, xv)

These tensions are truly weakened the Body of Christ and need to be overcome. As the Sovereign Lord uses the mighty flow of the Spirit, streams of life that have been isolated from each other for a long time will come together in unconditional love for all people (John 7:38) (Foster 1998, xv).

Goals and Objectives

1. To investigate the similarities and differences between Pentecostal and non-Pentecostal leaders in relation to their understanding of the anointing of the Holy Spirit and its relevance for ministry today.
2. To research the perceptions of Pentecostal and non-Pentecostal leaders on their understanding of the strengths of those who have a differing theological stance from their own, of the anointing of the Holy Spirit and its relevance for ministry today.
3. To explore ways and means by which each group could appropriate the strengths of the other group and integrate it into their own context to enhance the effectiveness of their own ministry.
4. To suggest some ways and means to build bridges in mutual understanding and to net-work in ministry across denominations, so the Body of Christ, empowered by the Holy Spirit would be a testimony to a watching world.

Limitations

This research will be limited to a preliminary study of the similarities and differences between Pentecostal leaders within the Assemblies of God denomination and non-Pentecostal evangelical leaders on their understanding of the anointing of the Holy Spirit

and its relevance for ministry today. This research does not cover the views of the wide spectrum of other Pentecostals in the larger body of Christ.

The Sixteen Fundamental Doctrines of the Assemblies of God are summed up in four core beliefs or cardinal doctrines. These focus on Jesus Christ as Savior, Healer, Baptizer, and Returning King. The Assemblies of God founders taught that all believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the Baptism in the Holy Ghost according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church.

The Baptism of the Holy Spirit is accompanied by the initial physical sign of speaking in other tongues as the Spirit of God gives them audible expression (Luke 24:49; Acts 1:4, 8; 2:4; 8:12-17; 10:44-46; 11:14-16; 15:7-9; 1 Cor 12:1-31). With the experience of the Baptism of the Holy Spirit comes the anointing or empowering for life and service. It also provides believers with specific spiritual gifts for more effective ministry. This empowerment to do more, go higher, and reach farther for God is available to all believers, not just those in the first century. In the Assemblies of God, this is not just theory or history; it is current practice. (The above information is based on the Statement of Fundamental Truths of the Assemblies of God [Assemblies of God 2009])

CHAPTER 2

REVIEW OF LITERATURE

This chapter explores the Bible and other literature, for the biblical, theological and historical foundations relating to the meaning and purpose of the anointing in the life and ministry of those chosen by God and set apart for God's kingdom purposes on earth.

Biblical and Theological Foundations

The basic meaning of the verb *anoint* in Hebrew מָשַׁח is to “rub” with a liquid (Mounce 2006, 23). This word was used in a non-technical sense for painting a house (Jer 22:14); rubbing a shield with oil (2 Sam 1:21, Isa 21:5); or using oil as a cosmetic lotion (Amos 6:6) (Mounce 2006, 23). In the ancient Near East, it was common for persons or objects to be anointed with plain or perfumed oil for medicinal, preservative and cosmetic purposes (Van Engen 2001, 64-65). The anointing of the body was common among Egyptians, Hebrews, Greeks and Romans as part of their toilette, and was done to keep the skin soft in hot and dry climates (Ryrie 1997, 176).

The word מָשַׁח occurs nine times in the Old Testament and refers to anointing in a non-ritualistic manner with the use of oil or perfume for cosmetic and medicinal purposes (Renn 2005, 37). It means a cosmetic application in Ruth 3:3, (also Dan 10:3, 2 Sam 12:20, 14:2) and means ointment in 2 Chr 28:15 and Ezek 16:9 (Renn 2005, 37). Olive oil was usually applied after bathing (Ruth 3:3, Ps 104:15, Ezek 16:9) on wounds (Isa 1:6, Mark

6:13, Luke 10:34, Jas 5:14), corpses (Mark 16:1, Luke 23:56), released captives (2 Chr 28:15) and even shields (2 Sam 1:21, Isa 21:5) (Renn 2005, 37).

Roman Catholic clergy administer extreme unction, which is a sacramental anointing with oil of the sick (Coates 2001, 430). The word extreme may be used due to the fact that it is the last of the three sacramental unctions, which include baptism and confirmation and in the past it was administered primarily when a person was *in extremis* (Coates 2001, 430). To the Roman Catholic Church the oil was primarily symbolic of the Holy Spirit (Coates 2001, 430). Specially prepared oils were also used to anoint the head (Ps 23:5, Matt 26:7, Luke 7:46) and feet (Luke 7:38, 46, John 12:3) of honored guests or venerated persons (Van Engen 2001, 65).

Anointing in the Old Testament

While anointing for routine purposes was common to the entire Near East, it acquired a distinctly religious significance in the Old Testament (Van Engen 2001, 65). Anointing in the Old Testament was a very solemn matter associated with the Spirit and with equipping for service and made a person or thing holy (Exod 40:9-15) (Ryrie 1999, 412). It meant being specially commissioned by God to divine service. The anointing with oil set persons and objects apart as dedicated to God and set apart for his purpose (1 Sam 10:1, 9, Zech 4:1-14) (Van Engen 2001, 65). Anointing was a common practice among the Jews. It marked the beginning of a person's service to God, indicating that God had set him aside for a special work and would provide the necessary power to fulfill his mission (Palma 2001, 48).

As a technical term, the Hebrew word מָשַׁח means to anoint and this meaning accounts for the majority of uses of this verb in the Old Testament (Mounce 2006, 23). Persons

or objects set apart as dedicated to divine service were anointed with sacred anointing oil, which was elaborately prepared. Aaron and his sons, of the tribe of Levi, were anointed with this sacred anointing oil and consecrated as priests to serve in the tabernacle (Exod 28:41; 29:7, 21; 30:30-33). The anointing of priests is recorded in Exod 28: 41, 29:7, Lev 7:36 and Num 3:3, and the ritual commissioning of the high priest is found in Exod 30:30; 40:13; Lev 6:20, 8:12, 16:32 and Num 35:25 (Renn 2005, 38). This same sacred anointing oil was used to dedicate the tabernacle, its furniture and vessels (Exod 30:22-33, 40:9-11). Jacob anointed the rock at Bethel on which he slept (Gen 31:13).

The other uses of the verb **מָשַׁח** refer to people being anointed and signified their undertaking special responsibilities in the nation of Israel (Mounce 2006, 24). “The anointed person was dedicated for divine service to God and through the anointing would receive empowerment for that service. The passage in Isa 61:1 relates this to the power of God’s Spirit (Mounce 2006, 24). Those anointed were priests (Exod 30:30, kings, 1 Sam 16:12-13, Ps 89:20, 1 Kgs 1:39) and prophets (1 Kgs 19:16, 1 Chr 16:22, Isa 61:1).

The greatest number of references is to the anointing of kings, which dates back to the beginnings of the monarchy. When Saul was anointed as king by Samuel, he was promised and then received the power of the Spirit of God which came upon him (1 Sam 10:1, 10:6). When Saul disobeyed God, the Spirit of the Lord **יְהוָה יְרֵיחוֹ** departed from him and an evil spirit tormented him instead (1 Sam 16:14) (Green 2004, 28). When Samuel anointed David as king instead, the Spirit of the Lord came upon David in power, literally leaped upon him from that day on (1 Sam 16:13) (Green 2004, 28). Kings, as the “anointed of the Lord” were assured of succession and elevated to an inviolable status (1 Sam 24:7, 26:9, 11, 16)

(Van Engen 2001, 65). Biblical writers draw special attention to the anointing of a king when there was either a change in dynasty (1 Kgs 9:3) or when there were other contenders to the throne (1 Kgs 1:34, 39, 45) (Mounce 2006, 24).

The Old Testament uses the verb מָשַׁח to convey the theologically significant phenomenon of anointing which is primarily applied to prophets, priests, and kings (Renn 2005, 37). This ritual of anointing was very significant for the people of Israel in the old covenant, for it was by this procedure that God ratified the offices of prophets, priests and kings, as his divinely ordained channels of revelation to his people in that day and age (Renn 2005, 38). The only mention of a prophet being anointed with oil is that of Elisha, and his being commissioned to the role of a prophet is found in 1 Kgs 19:16 (Renn 2005, 38).

In the Old Testament the Spirit of the Lord רוּחַ יְהוָה is generally an expression of God's power and the extension of himself whereby he carries out his mighty deeds (Caulley 2001, 568). The origins of the word "spirit" in both Hebrew רוּחַ and Greek πνεῦμα are similar and stem from associations with "breath" and "wind" which were connected by ancient cultures to unseen spiritual force (Caulley 2001, 568).

There is a frequent link in the Bible between the "Spirit of the Lord" and the "Word of the Lord." The breath of God and the message of God cannot be divorced from each other for in the parallelism of Hebrew poetry *word* בְּרִבָּר and *spirit* רוּחַ go hand in hand (Green 2004, 24). The Hebrew word בְּרִבָּר is used three hundred and ninety four times for the revelation of God and is translated "the word of God" (Larsen 21, 1998). בְּרִבָּר is both word and deed (Larsen 21, 1998). Words are seen as actions and God's word is powerful and active (Larsen 21, 1998). "By the word of the Lord were the heavens made, their starry host

by the breath of his mouth” (Ps 33:6). “The Spirit of the Lord spoke through me; his word was on my tongue” (2 Sam 23:2).

When the Spirit of the Lord came upon people they communicated a message from the Lord. These messages sometimes came in the form of dreams as when Joseph was able to discern and interpret dreams through the Spirit of God that even Pharaoh recognized was in him (Gen 41:38), or through visions seen by men such as Abraham (Gen 15:1), Jacob (Gen 46:2, Ezekiel 1:1), and Daniel (Dan 1:17, 4:5, 7:7).

One of the primary functions of the Spirit of God in the Old Testament was the spirit of prophecy. The powerful God invaded his creation to communicate with his people and to reveal his will to them so they may come into conformity with it. God’s spirit was the motivating force in inspiring the prophets who proclaimed God’s message with “thus saith the Lord.” The Prophets in the Old Testament were sovereignly called by God out of their mundane every day lives, inspired by the Spirit of God and compelled to speak God’s message with power and authority. Amos says, “I was neither a prophet, nor a prophet’s son, but a shepherd and I also took care of sycamore-fig trees. But the Lord took me from tending the flock and said to me, “Go prophesy to my people Israel.” In obedience to his prophetic call and anointing Amos boldly and fearless proclaims the Lord’s message saying: “The lion has roared—who will not fear? The Sovereign Lord has spoken, who can but prophesy?” (Amos 3:8). David says, “The Spirit of the Lord spoke through me; his word was on my mouth” (2 Sam 23:2). Jeremiah was called by the Lord as a child, and told he had been set apart to be a prophet to the nations, even before he was formed in his mother’s womb (Jer 1:5). The Lord put his very words in his mouth and gave him the responsibility of proclaiming his words

fearlessly, while assuring him that his presence was with him (Jer 1:9, 17-19). Later in life, Jeremiah faced ridicule, mockery, insults and reproach all day long because of his ministry of proclaiming God's word. When he reached the end of his tether and he wanted to give up being God's prophet, he says, he could not because "his word was in my heart like a fire, a fire shut up in my bones. I am weary of holding it in, indeed I cannot" (Jer 20:7-9).

In contrast to the false prophets who received no word from the Lord (Mic 3:7), Micah says, "But as for me I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin" (Mic 3:8). The Spirit of the Lord is also prophetically announced to be upon the Servant of Yahweh "Here is my servant whom I uphold, my chosen one in whom I delight ..." (Isa 42:1-4). Isaiah 61:1 takes up the same theme and the prophetic visions of the Spirit coming upon the Servant of Yahweh and his anointed prophet were later claimed by Jesus Christ in Luke 4:18 -20.

The noun מָשִׁיחַ means *anointed one* and is the Hebrew word from which we derive the word Messiah (Mounce 2006, 24). There are three categories of people in the Old Testament who receive this designation: prophets (1 Chr 16:22, Ps 105:15), priests (Lev 4:3, 5, 16, 6:22) and kings (2 Sam 24:6, 26:11, Ps 2:2). The majority of references in the Old Testament are to kings. There are eight references to kings as "anointed ones" in the Psalms including the well-known messianic profile in Ps 2:2 (Renn 2005, 38). The focus of מָשִׁיחַ as a term for the king was not based on his power or his royal status, but on the fact that he has been chosen by God to fulfill the tasks given to him by the Lord (Mounce 2006, 25). The reason why David did not take revenge against Saul was because he was the "Lord's anointed" (1 Sam 24:6; 26:9, 11, 23; 2 Sam 1:14). The "anointed king" received special protection (Ps 20:6,

84:9) and kindness from the Lord (Ps 18:50). Isaiah refers to Cyrus the Persian as the Lord's "anointed" indicating that even a pagan ruler could have a messianic function in God's purposes (Renn 2005, 38).

As God's revelation progresses in the Old Testament, the ancient Hebrews also looked forward to a Davidic king, who would be specially anointed by God, to bring in his kingdom (Van Engen 2001, 65). The term מָשִׁיחַ takes on the added nuance of the eschatological "Anointed One" who will appear in the last days (Mounce 2006, 25). This is seen in Daniel 9:25-26. The significance of the concept of the coming son of David the "Messiah" is that He would be a king who would especially be anointed by God to bring in his kingdom. The Old Testament descriptions of the Messiah vary widely and often depicted a wise and just king (Ps 2:45, 72, 110; Zech 9:9-10) who has a unique relationship with God the Father and is endowed with extraordinary spiritual gifts (Isa 7:14; 9:1-6; 11:1-5) (Van Engen 2001, 65).

The Greek noun Χριστός, means "Messiah" the anointed one, Christ (Mounce 2006, 109). The New Testament reveals Jesus Christ is the ultimate fulfillment of the old covenant messianic prototype. Isa 61:1 describes the messianic servant king who claims an anointing from God himself as the seal upon his earthly mission. In the Gospels, Jesus claims to be this figure as he cites this text from Isaiah in his first public sermon found in Luke 4:18 -20.

Another perspective on this issue is seen by the writers of the Old Testament who emphasize the operation of the Spirit of God as a violent invading force that is like the wind that hurtled across the desert or whistled through the cedars "The grass withers and the flowers fall because the breath of the Lord יְהוָה יְרֵיחַ blows on them" (Isa 40:7) (Green 2004, 22). They retain this emphasis of God's violent invasion from outside our experience as

“strong, boisterous, uncontrollable, violent, disturbing and mysterious like the wind and we can neither organize nor control him (Green 2004, 22).

The Spirit of God came upon individuals in times past in order to create in them a quality of life that was beyond their natural powers. This comes out very strongly in the Book of Judges and the example of Samson is of particular significance when “the Spirit of the Lord came upon him in power” and he tore a lion apart with his bare hands (Judg 14:6, killed thirty men of Ashkelon (Judg 14:19), broke the ropes that bound him and struck down a thousand men with the jaw bone of a donkey (Judg 15:14-15). When the Spirit came upon men such as Othniel (Judg 3:10), Gideon (Judg 6:34), and Jephthah (Judg 11:29) he took possession of them and they received unnatural, extraordinary power and were able to lead their people to victory (Palma 2001, 36). The Spirit came upon others to equip them for the tasks of building the tabernacle and making the garments for the High Priest (Exod 28:2-3, 35:30-35). Bezelel and Oholiab were among those chosen for seemingly mundane, non-spiritual assignments and they were endowed with divine wisdom to perform their assigned tasks in a manner fitting for God’s purpose.

When Moses began to complain that the burden of his people was too hard for him to bear, God told Moses that He would take the Spirit that was upon him and put the same anointing upon the seventy elders (Num 11:7). Moses had a great anointing of the Spirit, and a part of the power was taken from him by the Lord, divided and used to anoint seventy others to whom he would delegate leadership responsibilities (Num 11:25). Joshua had the anointing imparted upon him through the laying on of hands when he took over the leadership of the people of Israel from Moses (Deut 34.9). Saul was anointed to be king (1 Sam 10:1) and after

him David was anointed to be king (1 Sam 16:13). When the task of rebuilding the temple after the seventy year Babylonian captivity was overwhelming, words of encouragement came to Zerubbabel saying “‘Not by might, nor by power, but by my Spirit,’ says the Lord Almighty” (Zech 4:6).

The Old Testament also suggests that the Spirit of God will withdraw himself from people who persist in sin. While he indeed strives with sinners to bring them to repentance, he says “My Spirit will not contend with man forever” (Gen.6:3). The Hebrew verb “contend” has a broad range of meanings and may also be rendered “remain” “dwell” or “abide in” (Palmer 2001, 35). The fearsome consequences of the Flood followed the removal of God’s Spirit from the midst of sinful man. “The Spirit of the Lord had departed from Saul” because of his disobedience (1 Sam16:14). Samson experienced how “the Spirit of the Lord came upon him in power” (Judg 13:25, 14:6, 14:19, 15:14-16). But, he also experienced the withdrawal of God’s presence due to his own disobedience (Judg 16:20).

The phrase Holy Spirit appears only in two contexts in the Old Testament (Green 2004, 34). When the people on whom God had set his love rebelled, they grieved his Holy Spirit (Isa 63:10). David, during his time of repentance of his sin of adultery with Bathsheba and the murder of Uriah, prayed “Do not cast me from your presence or take your Holy Spirit from me (Ps 51:11). The emphasis is on the word “holy” in contrast to David’s sin.

Caulley says, in the Old Testament, the Spirit does not appear as a divine being but he is rather seen as God’s presence and intervention, not the Holy Spirit who is encountered in the New Testament (Caulley 2001, 568). In the Old Testament, the prophets anticipated and looked forward to the time when God’s Spirit would rest upon the Messiah/Servant (Isa

11:1-2) and God would pour out his Spirit on all people (Ezek 37:14, Joel 2:28-32, Zech 4:12) (Caulley 2001, 568).

Anointing in the New Testament

The New Testament serves as the next norm for assessing the person and work of the Holy Spirit, though the different Gospel writers and apostles record similar events and teachings in various ways and with different emphases (Bloesch 2000, 76). Mark, as the probable earliest writer of the Gospels, excludes all mention of the Spirit as available to the believers, but he repeatedly emphasizes the powerful working of the Holy Spirit in the life of Jesus as the Messiah (Green 2004, 40). Mark mentions that the Spirit descended upon Jesus at his baptism (Mark 1:9-11) and that he was immediately afterwards driven into the desert by the Spirit to be tempted (Mark 1:12). Mark's gospel has very little teaching, but is full of the actions of Jesus healing the sick and driving out demons with authority through the power of the Spirit (Mark 1:27) (Green 2004, 42). The main emphasis in the writings of Mark and Luke is that the Holy Spirit is power (Bloesch 2000, 76). In Matthew the Spirit is seen mainly as an indwelling presence and in John the Spirit is both power and an indwelling presence (Bloesch 2000, 76).

In Matthew and Mark the emphasis is on the purifying work of the Spirit, while Luke and John see the primary work of the Spirit as empowerment for service and mission (Bloesch 2000, 76). Matthew in tracing the story of Jesus beyond his baptism to his conception (Matt 1:18, 20) shows that just as the Spirit was active in breathing life into the first Adam in Gen 2:7, so he is associated with the birth of Jesus the last Adam (Green 2004, 43). Matthew also emphasizes the way Jesus fulfills his mission as a Servant with the energizing

power of the Spirit by quoting Isaiah 42:1-4. Luke's main emphasis is on the role of the Holy Spirit, whose empowerment is given for missionary outreach in the history of the early church. Paul's primary concern regarding the person and ministry of the Spirit is for salvation and the building up of the church.

In the Synoptic Gospels, Jesus is both the receiver and the bearer of the Spirit, while in John and Paul Jesus is the sender of the Spirit (Bloesch 2000, 76). Luke regards the baptism of the Spirit and tongues as empowerment for service while Paul views Spirit baptism as incorporation into the body of Christ and the gift of tongues for personal edification (Bloesch 2000, 76). Luke's theology of the Spirit has a missiological focus where the church is empowered for witness in community life, in proclamation and functions in multiple ministries in the power of the Spirit. Paul on the other hand is primarily concerned with believers being in Christ and members of the body of Christ. In John the Spirit is imparted to the disciples at the resurrection of Christ, in Acts the gift of the Spirit is bestowed at Pentecost, and in Paul the gift of the Spirit is connected with the faith of the believer (Bloesch 2000, 76). Luke emphasizes the presence and activity of the Holy Spirit in the birth stories of John and Jesus and underlines the new outbreak of prophecy, which has been silent for so long, but is now expected to be in full vigor and vitality (Green 2004, 45).

The term "Messiah" is the transliteration of the Hebrew word מָשִׁיחַ which means "anointed one" (Palma 2001, 48). The New Testament reveals Jesus Christ as the fulfillment of the term מָשִׁיחַ (John 1:41). The offices of prophet, priest and king constituted an old covenant phenomenon of prime importance (Renn 2005, 39). Jesus Christ combines all three

offices of prophet, priest and king in his own person and he was the ultimate fulfillment of the old covenant messianic prototype (Renn 2005, 39).

Similarly the designation “Christ” is a title more than a name for the Son of God and comes from the Greek noun Χριστός which means “anointed one” (Palma 2001, 48). The entire New Testament testifies that Jesus of Nazareth was the Messiah. The angel said that Jesus the babe to be born to Mary was “Christ the Lord” Luke 2:11. However, it was not until his baptism that Jesus was called Christ. The equivalent Greek term for the “anointed one” Χριστός, is applied to Jesus in every book in the New Testament except in 3 John (Van Engen 2001, 65). Among the Greco-Roman communities, where its original meaning was probably not understood, it quickly lost the definite article and became a part of Jesus’ name (Van Engen 2001, 65). The Gospel of Mark is based entirely upon the revelation that Jesus is the Messiah Mark 8:28, while Matthew establishes this fact at the outset in his genealogy that links him to the line of David (Van Engen 2001, 65). The apostles preached this same message throughout the book of Acts (Acts 2:36, 4:27), while Paul spread it among the Gentiles.

The gospels portray the Spirit working actively in every phase of Jesus’ life and mission. The Holy Spirit was at work in the life of Jesus Christ from the time of his conception in the womb of his mother Mary, to his resurrection from the dead. The angel said to Mary at the time she conceived the Messiah “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).

The angel’s announcement of the good news of the gospel came first to the shepherds who were considered to be on the lowest rung of the social ladder. Mary in her

“Magnificat” refers to the dethroning of the powerful and the lifting up of the meek and lowly. The power of God revealed in Jesus was the paradox of nonviolence being ultimate power. Jesus Christ was the defender of the downtrodden and the powerless.

When Jesus was baptized by John the Baptist the Spirit descended upon him in the form of a dove (Luke 3:22) and he was subject to the leading and empowering of the Spirit in his ministry. The gospel writers indicate that Jesus’ own experience of being filled with the power of the Spirit in his ministry was not fuelled by earthly ambitions of wealth and fame, but by God’s Spirit of love and compassion. Immediately after his baptism, Jesus being full of the Spirit was driven by the Spirit into the desert, where for forty days he ate nothing and was tempted by the devil (Luke 4:1-2). The scene in the desert, where Satan tried to tempt him and sidetrack his messianic mission, reveals Jesus rejecting the offer of such false earthly power that did not come from God. “God anointed Jesus with the Holy Spirit and with power” (Acts 10:38). “Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues and everyone praised him” (Luke 4:14-15). The endowment of power had such an effect on him that people saw it and flocked to hear him, and they were touched by the power of God and were blessed.

Jesus claimed that the prophecy of Isaiah 61:1 had been fulfilled in him, “He has anointed me to preach the good news” (Luke 4:18). Yet, his anointing was also “to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed and to proclaim the year of the favor of the Lord” (Luke 4:18-19). When people listened to his teaching they were amazed for he taught them with wisdom and authority. “Wisdom, as a gift of the Holy Spirit was far more than knowledge or information, more than even truth; it is

truth applied to the heart and the mind in such a living way that the person is transformed” (Foster 1998, 9).

When the woman with the issue of blood came to Jesus she thought, “If I just touch his clothes I will be healed. Immediately her bleeding stopped and she felt in her body that she was freed from her suffering” (Mark 5:28-29). At once Jesus knew that the power had gone from him and he turned around in the crowd and asked, “Who touched my clothes?”

The gospels present Jesus as dependent upon the Spirit throughout his life on earth. The Spirit prepared for his coming, he was conceived by the Spirit, anointed and empowered by the Spirit, driven by the Spirit into the wilderness to be tempted, he ministered in the power of the Spirit and was raised from the dead by the power of the Spirit (1 Cor 7:14). Peter summed up the Spirit-anointed ministry of Jesus by saying “God anointed Jesus of Nazareth with the Holy Spirit and power and he went around doing good and healing all who were under the power of the devil because God was with him” (Acts 10:38). John continues on the same theme by saying “For the one whom God has sent speaks the words of God, for God gives the Spirit without limit” (John 3:34).

Having been the bearer of the Holy Spirit at His baptism (Luke 3:22), Jesus became the giver of the Spirit at Pentecost (Acts 2:33). The outpouring of the Spirit on the Day of Pentecost fulfilled the promise of power and equipping for service and mission (Acts 1:8). Luke attributes the unusual behavior of the disciples on the day of Pentecost to their being “filled with the Holy Spirit” (Acts 2:4) while others made fun of them saying it was due to drunkenness with too much wine (Acts 2:13). The term “filled with the Spirit” is unique to Luke’s writings and he uses it nine times, except for one exception found in Ephesians 5:18 (Stronstad 2005, 53).

Jesus called the Holy Spirit the Paraclete. This term transliterates the Greek word παράκλητος and is translated as “Comforter,” “Helper,” “Counselor,” and “Advocate” (Palmer 2001, 23). Its root meaning is “one who stands alongside of another in order to offer encouragement, comfort” and clearly indicates that Jesus is talking of the Holy Spirit as a person (Renn 2005, 195). Some think of the Holy Spirit as an impersonal force. But, when Jesus promised the disciples that they would receive power when the Holy Spirit came upon them (Acts 1:8, Luke 24:49) he meant that the Spirit himself would come in fullness and indwell them and the Spirit who was all-powerful, would provide them with the necessary means for effective ministry.

A further indication of the Spirit’s personhood is found in Jesus words identifying him as “another Counselor,” “ἄλλος παράκλητος” [John 14:16] (Palmer, 2001, 23). Jesus himself was the first Paraclete. The Apostle John says that we have “one who speaks to the Father in our defense” an Advocate with the Father, Jesus Christ the righteous (1 John 2:1). The Greek word for “another” ἄλλος usually means “another of the same kind” (Palmer 2001, 23). Jesus promised that he would not leave his disciples as orphans, helpless, defenseless and comfortless (John 14:18) but instead, he would send someone like himself. Just as Jesus came to the aid to his disciples by helping, encouraging and interceding for them, after Jesus left, the Holy Spirit would be with them.

The outpouring of the Spirit upon the disciples at Pentecost fulfills the promise of power for mission (Acts 1:8). The promise of power as a manifestation of the Spirit assures the disciples that Jesus will not abandon them to their own resources. Rather, they would be fully equipped for their task as witnesses. Jesus promised that the disciples would be “clothed

with power from on high” (Luke 24:49). Just as men are clothed with garments, so the disciples would be clothed with power. As the Spirit equipped Jesus for his ministry, so it is with the people of God. They would receive the same power by which Jesus executed his earthly ministry. Just as the mission of Jesus had been inaugurated in the power of the Spirit, so at Pentecost, the mission of the disciples will be inaugurated in the power of the Spirit.

Jesus describes the Holy Spirit as “coming upon” the disciples. This terminology reflects the Old Testament descriptions of the coming of the Spirit upon Othniel (Judg 3:10), Jephthah (Judg 11:29), and Samson (Judg 14:6, 14:19, 15:14). At Pentecost the disciples were filled with the Holy Spirit and were “clothed with power from on high.” They became known as those who had turned the world “upside down” or right side up (Acts 17:6)!

It is important to note two significant differences between the Old and New Testaments. In the Old Testament, the Spirit of God was experienced only by a select few. In the Old Testament the Spirit acted upon the lives of Old Testament leaders only when there was a specific work to be done. However, in the New Testament, on the Day of Pentecost, the Holy Spirit became available to become the permanent possession of all believers.

The Greek verb ἀλείφω is used nine times in the New Testament and means “to anoint” (Renn 2005, 37). About half of the uses of this verb in the New Testament refer to the anointing of the feet of Jesus, which is a pouring action, by the sinful woman in Luke 7:38, 46, and by Mary in John 12:3 (Mounce 2006, 23). Jesus interpreted the act as a symbolic preparation of his body for burial. In Mark 16:1 the women prepared spices to anoint or embalm the body of Jesus in preparation for burial. Anointing with oil is also related to praying for healing for the sick in Mark 6:13 and Jas 5:14.

The verb χρίω is found five times in the New Testament and means “anoint,” primarily in the sense of commissioning or consecrating one for ministry (Renn 2005, 39). Four of the uses of this verb refer to the anointing of Jesus (Mounce 2006, 25). Jesus read from Isa 61:1, applied this Scripture to himself and said he was anointed” with the Spirit of the Sovereign Lord for his ministry. In Heb 1:9 God anointed his Son with the oil of gladness. In 2 Cor 1:21-22 Paul writes that God “has anointed us, set his seal of ownership on us and put his Spirit in our hearts.”

The term χρίσμα is a rare noun found only in 1 John 2:20, 27 (Renn 2005, 39). John refers to the genuine anointing the believers possess continually from God, which would help them to personally discern and understand true teaching for themselves, as the church was facing the challenge of false teachers who may try to deceive them (Bailey 2004, 13-22). This term χρίσμα is also a dynamic equivalent for מָשַׁח which was the procedure by which God ratified the offices of prophets, priests and kings in the Old Testament (Renn 2005, 39). What is interesting in the New Testament, however, is its close association with the anointing of the Holy Spirit for ministry referred to metaphorically in 1 John 2:20, 27 (Renn 2005, 39). For example, even when we compare the experience of the judges in the Old Testament, who received the Spirit of Yahweh at specific times, for specific purposes of service, in order to accomplish God’s purposes, it is clear that they too received an empowering of the Spirit even though the term “anointing” was not used (Renn 2005, 39) Although the term χρίσμα is used only in John’s first epistle, the anointing of the Holy Spirit was the common experience of the early church after the ascension of Jesus Christ (Renn 2005, 39).

When the disciples were debating who would occupy positions of power in the coming kingdom, Jesus proposed the enigmatic power of servant-hood found in Matthew 20:26-28 that would lead to the example of self-sacrifice portrayed in Isaiah 52-53 (Cooke 2004, 22). This was the kind of power that Jesus would employ and that they as his disciples must also exercise. This new understanding of the Messiah meant the abandonment of the expectation that the divine activity of salvation would be accomplished by military might or political power. “It was this view of Jesus as the ‘Servant of God’ that enabled the early Christians to come to grips with the scandal of the ‘expected one’ dying as a convicted criminal, to embrace a wisdom that was a ‘stumbling block to the Jews and foolishness to the Greeks’” (Cooke 2004, 22).

Finally, Jesus just before his crucifixion and death, commanded his disciples who would now carry the baton to “stay in the city until you be clothed with power from on high” (Luke 24:49). He also promised, “But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). In fulfillment of that promise, when the Spirit was been poured out at Pentecost “with great power the apostles continued to testify to the resurrection of Jesus Christ, and much grace was upon them all” (Acts 4:33). Peter, by the power of the Holy Spirit was able to discern the deception of Ananias and his wife Sapphira and boldly confronted them for lying to and testing the Holy Spirit and they both fell dead at his feet (Acts 5:1-11).

“Stephen full of God’s grace and power did great and wondrous miraculous signs among the people” (Acts 6:8) and when opposition arose and the men began to argue

with him “they could not stand up against his wisdom or the Spirit by which he spoke” (Acts 6: 10) and they saw that his face was like that of an angel (Acts 6:15). When Stephen confronted them about their sin they were furious and gnashed their teeth at him (Acts 7:54). Stephen full of the Holy Spirit looked up to heaven and saw the glory of God and Jesus standing at the right hand to God to meet and greet him as the first martyr to die for the cause of Christ (Acts 7:55-56).

An angel led Philip to the Ethiopian eunuch (Acts 8:26) where the Spirit set the stage and told Philip “Go to that chariot and stay near it” (Acts 8:29) and the Word which the eunuch was reading from Isaiah the prophet worked together with the Spirit to lead this influential man into the truth and bring him to conversion (Acts 8:30-38).

Although the disciples were unlearned and ignorant men, they were empowered with the Holy Spirit and they preached and taught the Word of God with courage and boldness and performed great signs and wonders. The people were filled with amazement and marveled because they knew they had been with Jesus (Acts 4:13).

In Paul’s theology and experience, the work of the Spirit plays a leading role. The Pauline epistles reveal that the Holy Spirit was the fulfillment of God’s promise to be present and dwell in and among his people. As the personal presence of God, the Holy Spirit was not a mere force or influence, but rather God’s Empowering Presence (Fee 1994, 8). For Paul, the Spirit of God meant the person, presence and effective working of the power of God (Fee 1994, 8).

A key Pauline insight is the liberating freedom that the ministry of the Spirit brings to the believer in Christ (2 Cor 3:17) (Cole 2007, 225). The law of the Spirit of life set

the minds of believers in Christ, on what the Spirit desires, so they no longer live according to their sinful nature, but according to the Spirit Rom 8:4-5. The Spirit brings a new and liberated life to the believer who is now no longer a slave to sin, but a child of God and can pray “Abba” Father (Rom 8:15).

Paul, praying for the Romans said, “May the God of hope fill you with all joy and peace so you trust in him, so that you may overflow with hope by the power of the Holy Spirit” (Rom 15:13). He emphasizes to the Corinthians that his “preaching and message were not with wise and persuasive words but with a demonstration of the Spirit’s power so that their faith might not rest on men’s wisdom, but on God’s power” (1 Cor 2:4-5). Paul’s preaching of the crucified Christ that brought about the Corinthians’ salvation was the work of the Spirit and not his own eloquence or wisdom.

Similarly, Paul says to the Thessalonians, “Our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction” (1 Thess 1:5). The demonstration of the Spirit’s power, when the Word was proclaimed, revealed that the impact was more than just the result of impressive human wisdom.

“Paul thus steers a path through a radical middle that is often missed by both Evangelicals and Pentecostals who traditionally place their emphasis on one side or the other” (Fee 1996, 145). The Corinthian church didn’t have a problem with spirituality, but with order. They needed to have a balance where they were not only a Spirit-filled church, but also a Word-filled church that had the wisdom and truth to know how to function effectively, decently and in order.

In the same vein, Paul describes what Christ accomplished through him in his mission to the Gentiles who were led to God “by the power of signs and miracles, through the power of the Spirit” (Rom 15:18-19). He encourages Timothy, his dear son in the faith, saying, “God did not give us a spirit of timidity, but of power, of love and of self-discipline” (2 Tim 1:7).

Of his thorn in the flesh, Paul writes that the Lord said to him, “My grace is sufficient for you, for my power is made perfect in weakness” so he continues “Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me (2 Cor 12:9). In his own triumphant cry from prison as he faces possible execution, Paul says, “I can do everything through Christ who strengthens me” (Phil 4:13). Paul’s life and ministry experiences portray the Spirit’s empowering in signs, wonders and miracles (1 Cor 12:8-11, Gal 3:5) and the Spirit’s empowering to endure the fellowship of sufferings in the midst of adversity (Col 1:11, 2 Cor 1:8-10, Phil 3:10) (Fee 1994, 8).

Another emphasis of Paul, in the early church, was the exercising of spiritual gifts or gifts of the Spirit for the edification of the body. These gifts included preaching, teaching, tongues, prophecy, healing and several others which are God-given capacities to serve and edify others by words, deeds and attitudes that would express and communicate the knowledge and love of Jesus Christ (1 Cor 12). The exercising of spiritual gifts is not just for clergy only, but for every member in the body of Christ who may have a different function and therefore no one should think of themselves more highly than they ought.

In Romans 12:3-8, Christ also gave gifts of apostles, prophets, evangelists, pastors and teachers to the church to prepare God’s people for works of service, so the body of Christ may be built up and become mature (Eph 4:11-13).

Paul stressed that the maturing child of God also needs to grow in the fruit of the Spirit, in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:17). Fee says, “The decided majority of these items have to do not with the internal life of the individual believer, but with the corporate body of the community” (Fee 1994, 445). Cole slightly modifies and rephrases Fee’s analysis as follows “the decided majority of these items do not have to do solely with the internal life of the believer, but with the corporate life of the community” for he says it is hard to believe any of the Pauline fruit does not have an internal aspect (Cole 2007, 227).

Paul embraced both fruit and gifts of the Spirit simultaneously, for he believed the Spirit covered the whole waterfront: power for life, growth, fruit, gifts, prayer, witness and everything else (Fee 1996, xv) (1 Cor 2:4-5). So, Paul “theologizes” about the Christian life in a way that makes him neither a triumphalist nor a defeatist but a realist (Fee 1994, 8).

Paul also draws attention to the fact that the sensitive, gentle, dove-like, Holy Spirit has feelings and we can hurt his feelings and he can be grieved (Eph 4:30). The Greek word translated “grieve” means “pain” or “sorrow” and is the opposite of joy (Kendall 2002, 27). We could grieve the Holy Spirit by our actions and attitudes and hinder him from being what he could be in us. Paul also draws attention to the fact that the Holy Spirit can be quenched or extinguished. Paul says, “Do not put out the Spirit’s fire” (1 Thess 5:19). The words “put out” come from a Greek verb that means “to quench” (Kendall 2002, 27). Paul warns us not to “quench” or “put out” the Holy Spirit by our actions or attitudes and prevent him from doing what he could do through us.

Paul also requires the believers to be clothed in the armor of God (Eph 6:10-18) which included the sword of the Spirit which is the Word of God, praying at all times in the

Spirit (Eph 6:17-18) so they could take their stand and combat the schemes of the devil (Eph 6:11). The battle the believer faces is not against human beings but against spiritual powers and requires spiritual armor and the empowering of the Spirit.

Finally, for Paul, the experience of the promised Spirit meant the return of God's personal presence, which would dwell in and among his people (Fee 1996, 183). The present community of faith is a succession of the covenant people, formed by the Spirit, who join the family of God as individuals, through faith in Jesus Christ and the gift of the Spirit (Fee 1996, 183). They live the life of the future, as an eschatological community, while awaiting the consummation (Fee 1996, 183). Believers in Christ are described as living in the Spirit, walking in the Spirit, being led by the Spirit, bearing the fruit of the Spirit, being empowered by the Spirit, praying in the Spirit and sowing in the Spirit (Fee 1996, 183).

There is no mistake in the driving emphasis of all this. Supernatural living though the empowering of the Holy Spirit was at the very heart of New Testament Christianity and is the clarion call to the Church and the Christian believer today.

Historical Foundations

Throughout the history of Christianity there have always been those who sought the power of the Holy Spirit. The role of the Spirit was not only to enlighten the mind, but also to empower the will to live out one's faith in daily repentance and obedience to God's Word. Tracing the biblical roots of this doctrine through the Old and New Testaments has proven that the endowment of God's power was necessary for the prophets of the Old Testament, the apostles and Christians of the New Testament and even Jesus Christ himself the "Anointed One."

In addition to studying the lives and testimonies of prophets and apostles in the Old and New Testaments, one also needs to examine the perceptions, thinking and doctrinal stances of some of the great church leaders in church history. Exploring the working and manifestations of the Spirit, in the various traditions throughout the history of the church help to lay the foundations for this study.

In viewing the larger scope of the gospel message, a theology of the Word and the Spirit, is the theology of the Christian life (Bloesch 2000, 30). The Holy Spirit illumines the Word and empowers the people of God to obey his Word in radical discipleship (Bloesch 2000, 30). The crucial role of the Spirit in bringing illumination to the Word is set forth in the Westminster Confession which speaks of the Spirit as being the final judge in theological authority (Bloesch 2000, 42).

However, over the centuries, some theologians have erred by demoting the role of the Spirit to the Word. Others have erred by promoting the Spirit over the Word. If we refer to Jesus Christ, the living Word, then we consider him as equal to the Spirit, though he has priority in the plan of salvation (Bloesch 2000, 57). On the other hand, if we consider the written Word, the Spirit definitely has a pre-eminent position, as the Bible was written by the inspiration of the Spirit, and the Spirit uses the Bible to bring sinners to a saving knowledge of Jesus Christ, and provides guidance and direction for daily life and ministry (Bloesch 2000, 57). Scholastic theology tends to elevate the Word while spiritualistic theology tends to elevate the Spirit above the Word (Bloesch 2000, 57). By distinguishing too sharply between the Word and the Spirit the church has lost an important biblical perspective.

Irenaeus, a church father in the second century, regarded the Word and the Spirit as the two hands of God, both necessary for salvation in the lives of the people of God (Bloesch 2000, 80). The Spirit must not be separated from the Word and the Word must not be divorced from the Spirit. They operate together, hand in hand, in order to accomplish God's purposes and plans in the lives of his people.

Montanism, a prophetic movement which emerged around 172 AD in Phrygia in Roman Asia Minor, recaptured the vitality and enthusiasm of the New Testament church, attracted a wide following and heralded a new age of the Spirit (Wright 2001, 790). Montanus, an Asian Bishop, claimed that he and his female associates Prisca (Priscilla) and Maximilla were descendents of the early prophetic tradition of Christianity and their "New Prophecy" was a call to prepare for the return of Christ, by listening to the voice of the Paraclete speaking through them his prophetic mouth pieces (Wright 2001, 790). The Montanists considered themselves as the *illuminati*, the especially enlightened, they were eager to reclaim the charismatic gifts and displayed a negative and judgmental attitude towards other Christians (Bloesch 2000, 88).

Its most famous believer was Tertullian, the church father, who labeled the Catholics as "psychics" or "animal men" and the Montanists as "pneumatics" or "Spirit-filled" (Bloesch 2000, 88). Tertullian clearly taught the divinity of the Holy Spirit, an idea that later led to a discussion in the church for a thousand years (Caulley 2001, 570). Tertullian "called the Spirit his "Vicar" who ministered the Word to himself and his congregation (Mohler 2008, 45). However, Montanus and his associates began to teach that the heavenly Jerusalem would immediately appear near Pepurza, they claimed that they personally embodied the

Holy Spirit and they viewed other Christians as carnal and themselves alone as “Spirit-filled” and they refused to have their teaching tested by the Scriptures, but regarded it as authoritative as the New Testament records (Green 2004, 230-31). The Catholic Church in response decided to take drastic action and emphatically rejected Montanism (Green 2004, 230-31). The Montanists also received the disapproval of church leaders by their women’s unusual roles of prominence (Wright 2001, 790).

Although nothing strictly heretical could be charged against Montanism, it was formally condemned by synods of Bishops in Asia and elsewhere, because the prophets’ claims though unintentional, seemed to threaten both Episcopal and Scriptural authority (Wright 2001, 790). Montanism was a Spirit-centered movement that fell into error because it lost sight of Jesus as the controlling factor in spirituality (Green 2004, 65). If the Montanists had submitted to Scriptural authority and had resisted the temptation to be exclusive and not condemn other Christians, and if the Catholic leadership had decided to establish some standards to verify the genuineness of the prophecies, rather than completely condemning the Montanist movement, the prophetic Spirit in the Church would not have been quenched (Green 2004, 231).

The church’s absolute rejection of Montanism, in favor of the objective authority of apostolic tradition, as reflected in Scripture, was primarily responsible for the ultimate demise of prophecy and the other charismata in the church at large for many years (Caulley 2001, 570). John Wesley and many Pentecostals are reported to have viewed the vibrancy of the Montanist movement with respect and even admiration (Bloesch 2000, 88). “So when this faith and holiness were nearly lost, dry, formal, orthodox men began even then to ridicule whatever gifts they did not have themselves. They belittled and discredited all the

gifts of the Spirit as either madness or fraud. As a result, the miraculous gifts of the Holy Spirit were soon withdrawn from the early church” (Wesley 1977, 84).

The estrangement and division in the church due to the lack of communication and the dogmatism of church leaders in meeting the challenges of Montanism, lead to a travesty that must not recur, if the Church on the one hand places high priority on her unity, and on the other hand seeks to preserve her vitality and power (Green 2004, 231).

Arianism was one of the most significant doctrinal schisms in the early church which revolved around the North African priest Arius (ca. 250-336) who held that the Son and the Holy Spirit were created beings, subordinate to the Father, and this caused a controversy with Athanasius (ca. 293-373) who took an uncompromising stand and affirmed their eternal existence and deity (Zuck 1998, 141). The climax of the controversy was when Arius was denounced at the historic, first ecumenical Nicene Council in 325 AD and the statement relevant to this study “I believe in the Holy Spirit” was included in the Nicene Creed (Zuck 1998, 141). Athanasius was later appointed Bishop of Alexandria and was regarded as the greatest theologian of his day (Johnson 2001, 111).

In the middle ages, the hierarchical developments within the church led to the fact that the Catholic Church was the sole authority in spiritual matters, the Scriptures were without the need of the Holy Spirit’s illuminating work and the Christians were to be taught, if taught at all, by the church, not the Holy Spirit (Zuck 1998, 142). “It was expressly denied that the Spirit could teach all Christians through the Word of God. Earthly priests were substituted for the Holy Spirit” (Zuck 1998, 143).

The rigid control of the organized church had led to strict formalism and tradition, while the powerlessness of those who were interested in spiritual vitality, led to the

excesses of mysticism which stressed direct personal contact with God and the Holy Spirit's direct illumination on the mind and soul (Zuck 143, 1998). Mysticism was a spiritual movement, which existed in tension with the institutional church, and sought an experiential, direct, non-abstract, unmediated, loving knowledge of God (Martin 2001, 808). The view of Bernard of Clairvaux, who was the best known and most acclaimed mystic of his day, was that the Spirit "communicates himself" when he works miracles in "signs and prodigies and other supernatural operations which he effects by the hands of whomsoever he pleases, renewing the wonders of bygone times, so the events of the present may confirm our belief as to those of the past" (Bloesch 2000, 93).

Counteracting the mystical elements, was the rationalistic approach of the Scholastic movement which was a form of Christian philosophy, theology and law and sought to synthesize ideas expressed in classical Roman and Greek writing, the Scriptures and other Christian writings (German 2001, 1066). It was practiced in the twelfth through the fifteenth centuries in medieval monasteries where they focused on "a highly developed method of presenting material, making fine distinctions and attempting a comprehensive view of theology" while they were also committed to an inner devotional life as well (Hollinger 2005, 19).

Some view Scholasticism to have been as a dry and boring system emphasizing sheer memorization, although in many respects it was dynamic, truly seeking to settle questions of reality (German 2001, 1066). The Scholastics have even been sometimes caricatured, as engaging in ridiculous theological absurdities, such as how many angels can dance on the head of a pin (Hollinger 2005, 19). However, *The Disputed Questions of Thomas Aquinas* who was among their representative figures, rather than his *Summa* reveal the vibrancy of the system (German 2001, 1066).

For those in this tradition, faith was primarily a cognitive matter, made up of a set of beliefs, doctrines and ethics based on Scripture. Their worldview determined their feelings, actions and attitudes and conversion is primarily seen as a transformation of the mind, with old idolatries and thinking patterns giving way to new ideas and perspectives based on Scriptural truth (Rom 12:1-2). Their primary goal was to cognitively know and defend their faith (1 Peter 3:15). Mastery of the Bible and theology were key factors for spiritual growth and development and knowing God's will (Hollinger 2005, 18). Scholasticism reflected the thinking of the seventeenth century rationalist, philosopher, Rene Descartes who said, "I think, therefore I am" (Hollinger 2005, 18).

Scholastic theology tended to elevate the Word excessively, while spiritualistic theology neglected the foundational role of the Word due to its over-emphasis of the role of the Spirit. The Protestant Reformation brought about a recovery of a balanced theology of the Word and the Spirit (Bloesch 2000, 58). "The Reformers were dogmatic that the Word and the Spirit belong together and that authority rests in the paradoxical unity of the Word and the Spirit" (Bloesch 2000, 58).

Luther did not regard the Holy Spirit as just a warm feeling, but rather the one who indwells us and on whom we rely on to help us understand and preach the Scriptures "The Word is the means of the Spirit" (Larsen 1998, 156). Calvin has been described as a theologian of the Word and the Spirit because his appeal was not to Scripture alone, but to Scripture illumined by the Spirit (Bloesch 2000, 59).

The Reformers focused on the work of the Holy Spirit in the four areas of regeneration, illumination, the Scriptures and the ordinances of the church (Zuck 1998, 145).

Regeneration is brought about by the efficacious grace of God's Spirit, not through the church, and the Holy Spirit in illumination opens the minds and hearts of believers to read, interpret and understand the Word of God, and then gives them power to will and to do good spontaneously (Rom 8:5-6) (Zuck 1998, 146). The Reformers also emphasized the fact that both preachers and hearers are dependent upon the Spirit to understand the text.

Calvin, who is considered to be one of the premier theologians of the Holy Spirit has written: "No one should now hesitate to confess that he is able to understand God's mysteries only so far as he is illumined by God's grace. He who attributes any more understanding to himself is all the more blind because he does not recognize his own blindness" (Mohler 2008, 45).

Similarly Calvin says, For God alone is a fit witness of himself in His Word, so also the Word will not find acceptance in men's hearts before it is sealed by the inward testimony of the Spirit" (Azurdia 1998, 38).

Luther too emphasized the importance of the Word and the Spirit working together to impart spiritual life in the heart of the believer who listens to the preaching of God's Word. "Therefore no one desiring comfort should wait until the Holy Spirit presents Christ to him personally or speaks directly from heaven. He speaks publicly through the sermon. There you must seek him and wait for him until he touches your heart through the Word that you hear with your ears, and thus He also testifies of Christ inwardly through His working" (Mohler 2008, 45).

The powerful preaching ministries of the evangelical revivalists George Whitefield, John Wesley and Jonathan Edwards empowered by the Holy Spirit, impacted

nations and swept thousands into the kingdom. “The whole nation is in uproar,” exclaimed Charles Wesley while referring to the ministry of George Whitefield (Azurdia 1998, 99).

Whitefield’s effectiveness lay not in his eloquence or zeal. As we look back from “our present standpoint we see that God’s chosen time to ‘arise and have mercy upon Zion. Yea, the set time had come,’ and in raising up Whitefield, he had granted upon him and his ministry ‘a mighty effusion of the Holy Ghost’ and it was this, the Divine power, which was the secret to his success” (Azurdia 1998, 38).

Whitefield’s diaries record the blessing that accompanied his ministry when he was at Cheltenham. He reported how “God the Lord came down among us” (Sargent 1994, 33). Lloyd-Jones notes:

George Whitefield was a man who rarely preached without being aware of the unction and the power of the Holy Spirit. In Cheltenham, something quite exceptional happened, so exceptional that he makes note of it. God came down. Oh yes, they had been enjoying the presence and the blessing of God before, but not like this, something wonderful happened, God was in the very midst, God came down. (Sargent 1994, 33)

John Wesley played a significant role not just for Methodism, but he also laid the preliminary foundations for the Holiness movement and Pentecostalism. Wesley was open to the gifts of the Spirit and had a high regard for the Montanists whom he said were “real, scriptural Christians” (Bloesch 2000, 127). While listening to a reading from Luther’s preface to his commentary on Romans, Wesley felt his “heart strangely warmed” and this caused a spark to be ignited in his heart (Tuttle 2001, 1267). He considered “the world as his parish” and is reported to have traveled over 250,000 miles throughout England, Scotland, Wales and Ireland and later even America and preached over 40,000 sermons (Tuttle 2001, 1267).

The eighteenth century witnessed a revival in England and North America in which Jonathan Edwards would deliver “his well-crafted, tightly reasoned sermons in a voice filled with conviction, although he didn’t have Whitefield’s dramatic style of delivery” (Nathan and Wilson 1995, 39). Despite his seeming “lack of excitement as he read parts of his long sermons wearing thick glasses, the effect on his hearers was dramatic” (Nathan and Wilson 1995, 39). While Edwards was preaching his sermon “Sinners in the Hands of an Angry God” “the people cried so loudly that the sermon could scarcely be heard. While in terrible agony, some chewed on carpet. Others tried to cling to the pillars of the church lest they slip into hell” (Larsen 1998, 376). “At times his New England parishioners interrupted his homilies with shrieks, sobbing, falling over and shaking. These ‘manifestations’ were never encouraged by Edwards, but he defended them as genuine effects of the Spirit on his listeners. To varying degrees Whitefield and the Wesleys, witnessed similar phenomena during the course of their ministries” (Nathan and Wilson 1995, 39).

These extraordinary manifestations were not encouraged, and necessary precautions were taken to “test the spirits and see whether they were from God” (1 John 4:1) and to discern between the genuine and the counterfeit. Jonathan Edwards referred to these manifestations as “religions affections” (Edwards 1991, 37) while he laid down his standard of evaluation and discernment in *Religious Affections and the Distinguishing Marks of a Work of the Spirit of God* (Edwards 1991, 75-120).

It is very wonderful to see how persons’ religious affections were sometimes moved—when God did as it were suddenly open their eyes and let into their minds a sense of the greatness of his grace, the fullness of Christ and his readiness to save—after having been broken with apprehensions of divine wrath and sunk into an abyss, under a sense of guilt which they were ready to think was beyond the mercy of God. Their joyful surprise had caused their

hearts to leap, so that they have been ready to burst forth into laughter, tears often at the same time issuing like a flood and intermingling loud weeping. Sometimes they could not fore-bare crying out with a loud voice expressing their great admiration. (Edwards 1991, 37-38)

Edwards said that a work was not to be judged by any of the effects on the bodies of people such as tears, trembling, groans, loud outcries, agonies of the body or the failing of bodily strength and the influence people are under is not to be judged in one way or another by any such effects on the body, the reason is because Scripture nowhere gives us such a rule (Edwards 1991, 91).

Martyn Lloyd Jones too affirms Edward's position saying, "One of the outstanding characteristics of Edwards was the way in which he held the best of both schools. He was a man who knew how to distinguish between the work of the Holy Spirit and the 'carnality which stimulates it.' His book *Religious Affections* is irrefutable evidence which proves the point" (Sargent 1994, 46).

Charles, Haddon Spurgeon was called "the greatest preacher of his age" by Prime Minister David Lloyd George, and was a preacher with unction in his preaching (Larsen 1998, 583). He had preached a thousand sermons by the time he was twenty-one years of age and his printed sermons sold twenty-five thousand copies each week (Larsen 1998, 583). It is claimed that as he ascended the fifteen steps that led up in a great sweeping curve to the massive central pulpit at the Metropolitan Tabernacle in London, he whispered to himself on each one of them, "I believe in the Holy Spirit" (Stott 1982, 334). He exhorts us saying:

The gospel is preached in the ears of all; it comes with power to some. The power that is in the gospel does not lie in the eloquence of the preacher; otherwise men would be converters of souls. Nor does it lie in the preacher's

learning; otherwise it would lie in the wisdom of men. We might preach till our tongues have rotted, till we exhaust our lungs and die, but never a soul would be converted unless there were mysterious power going with it—the Holy Ghost changing the will of man. O Sirs, we might as well preach to stone walls as preach to humanity unless the Holy Ghost be with the word, to give it power to convert the soul. (Stott 1982, 334)

Evangelical stalwarts like D.L. Moody and Charles Finney also bore witness to the powerful touch of the Holy Spirit's power through the preaching of God's Word. There was a time in the life of D.L. Moody where he hungered and sought to be filled with spiritual power for service.

“My heart was not in the work of begging” He said, “I could not appeal. I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present new truths, yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance.” (Moody 1987, 17)

Charles Finney too had the extraordinary power of the anointing of the Holy Spirit in his ministry of preaching from his early years and he continued to bring forth wondrous “fruit in his old age” (Mahan 2001, 74). On one occasion he shares about the amazing work of the Spirit during the preaching of the Word and the impact on his listeners.

I thrust at them with the sword of the Spirit with all my might. From this moment the solemnity increased rapidly. In a few moments there seemed to fall upon the congregation an instantaneous shock. I cannot describe the sensation I felt, nor that which was apparent to the congregation; but the Word seemed literally to cut like a sword. The power from on high came down in such a torrent that they fell from their seats in every direction. In less than a minute nearly the whole congregation were either on their knees, or on their faces, or in some position prostrate before God. Everyone was crying or

groaning for mercy upon his own soul. They paid no further attention to me or my preaching. I tried to get their attention, but I could not. (Finney 1979, 179)

“Honor the Holy Spirit was Evan Roberts’ constant cry from pulpit after pulpit in the Welsh revival in 1904” (Packer 1984, 237). It is estimated that over a hundred thousand Welsh were converted under the preaching of Roberts and others between September 1904 and June 1905 (Nathan and Wilson 1994, 163-64). Chapels, barns and all possible meeting places were filled with people who were drawn there by the Holy Spirit (Nathan and Wilson 1994, 164). Unfortunately, Roberts and other leaders of the revival neglected the expository preaching of the Bible, they failed to encourage the study of the Scriptures and they treated theology as a “fleshly discipline” (Nathan and Wilson 1994, 164). When World War I broke out about a decade after this amazing revival, there were only just a few pockets of believers who remained in Welsh chapels (Nathan and Wilson 1994, 164). By the 1920s, the tragic result was that visitors to Wales said that they could hardly find any evidence to say that a revival had ever taken place (Nathan and Wilson 1994, 164). The emphasis on the Spirit to the neglect of the preaching of the Word led to the great harvest of souls being scattered and lost in Wales.

Therefore, honoring the Holy Spirit combined with the powerful preaching of the Word has been the secret of every revival movement and every believer who has been used by God to bring about change, significant growth and fruitfulness in the body of Christ throughout history.

How then should we remarry what should never have been divorced, namely truth and eloquence, reason and passion, light and fire? Some preachers serve out excellent theology from the pulpit, but it seems to have come out of the freezer. There is no warmth, no glow, no fire. Other pulpits catch fire all right and threaten to set the church ablaze, but precious little goes with it. It is the combination which is almost irresistible in its power, namely theology on fire, passionate truth, eloquent reason. (Stott 1982, 286)

The Holy Spirit is the Spirit of both for he is the Spirit of truth and he appeared on the Day of Pentecost in “tongues of fire” and when we allow him freedom then the light and the fire, the truth and the passion will be reunited again (Stott 1982, 286).

Martyn Lloyd-Jones, former Minister at Westminster Chapel in London is known as one of the most anointed preachers of yester-years. In his landmark study, *The Sacred Anointing* Tony Sargent reveals that the underlying secret to Lloyd-Jones’ effective preaching career was the unction or the anointing of the Holy Spirit combined with the preaching of the Word.

Stott says, he thinks that Lloyd-Jones has put his finger on a crucial point “for fire in preaching depends on fire in the preacher and this in turn comes from the Holy Spirit” (Stott 1982, 285). He goes on to say, “our sermons will never catch fire unless the fire of the Holy Spirit burns in our hearts and we ourselves are aglow with the Spirit” (Rom 12:11) (Stott 1982, 285).

Lloyd Jones believed that during the preaching of the Word, the Holy Spirit can “inform the mind, quicken the reason and reveal aspects of application of which the preacher was totally unaware” during the time of preparation which would touch the hearts and lives of the listeners and minister to their needs, and this should be seized and delivered (Sargent 1994, 97).

There are times when, entirely outside his control he [the preacher] is given special authority, special power, an unction which is unusual. And there are good reasons for its bestowal. There are circumstances which he himself is not always aware of, which he only discovers afterwards. Somebody may have come to the congregation who needed a particular message or word, and the preacher, without knowledge on his part, is guided to say something which is just appropriate to that particular state or condition. There is, therefore this special endowment of power which is called “the anointing.” It is something

one should seek and covet, it is something for which one should be praying.
(Sargent 1994, 97-98)

Carson agrees that he too is persuaded that “Lloyd-Jones and many others both within and without the charismatic movement have put their finger on something extremely important, even if they may have not developed firm exegesis of the text (Carson 1987, 159). He observes, that many non-charismatics reacting against the excesses of the second-blessing theology “have resolutely decided to be open only to one endowment connected to their conversion and that “no further pursuit of the Lord or profound spiritual experience is thought wise or necessary” (Carson 1987, 159). He affirms, that there is firm, biblical evidence of New Testament believers who sought the Lord in disciplined, self-abased prayer and who consequently came into a distinct, further experience of the Spirit (Acts 4:24-31) (Carson 1987, 159). Paul too commanded believers with the present imperative to “be filled with the Spirit” (Eph 5:18) (Carson 1987, 159).

Then, Carson asks, “How else can we explain the peculiar unction that characterizes the service of some relatively unprepossessing ministers?” (Carson 1987, 159). He reiterates that he does find “there are degrees of unction, blessing, service and holy joy along with some more currently celebrated gifts, associated with those whose hearts have been specially touched by the sovereign God” (Carson 1987, 159). He concludes: “Although I think it is extremely dangerous to pursue a second blessing theology attested by tongues, I think it is no less dangerous not to pant after God at all, to be satisfied with a merely creedal Christianity what is kosher, but complacent, orthodox but ossified, sound, but soundly asleep” (Carson 1987, 159).

Bounds says this unction comes to the preacher not in the study, but in the closet of prayer (Bounds 1984, 70).

It is heavens distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word an arraigner, a revealer, a searcher, makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No industry can win it. No prelatical hands can confer it. It is the gift of God-the signet set to his own messengers. It is heaven's knighthood given to the chosen true and brave ones who have sought this honor through many an hour of tearful wrestling prayer. (Bounds 1984, 70)

Throughout church history, the role of women being given the opportunity to preach and being in positions of leadership in the church has always been controversial. They were afforded limited opportunities and were often disempowered by their male colleagues, despite their vast and varied contributions to the work of the ministry. In the Pentecostal and Charismatic movements too it has been both complex and contradictory (Burgess and Van Der Maas 2003, 1203). On the one hand, the Pentecostal tradition has often appeared to be more open to women preaching and being in positions of leadership than other mainstream Protestant churches such as Presbyterians and Episcopalians (Burgess and Van Der Maas 2003, 1203). On the other hand, some male Pentecostal leaders have often restricted the boundaries within which their female ministers could speak or act in positions of authority and leadership (Burgess and Van Der Maas 2003, 1203). They have utilized women in leadership positions when necessary or convenient, but then have heatedly restricted their opportunities by belittling their capacity for leadership, in order to protect and entrench their own structures of power (Burgess and Van Der Maas 2003, 1208). Women have asserted their

call to preach and pray in public, but have then been told to keep silent and be submissive to authoritative male leaders (Burgess and Van Der Maas 2003, 1208). In general, Pentecostalism has been perceived as far more conservative on gender issues than mainline Protestantism (Burgess and Van Der Maas 2003, 1203). However, there have been some great female ministers in church history, who were exceptionally anointed, overcame these obstacles and become powerful teachers, preachers and evangelists of the Gospel.

Maria Woodworth-Etter was one of the most well-known and one of the most successful, though controversial, itinerant evangelists in the 19th century (Burgess and Van Der Maas 2003, 1211). In her preaching she highlighted the need for conversion, and her fame spread in 1883 when people in her services began to fall prostrate under the power of God and went into what seemed like trances (or being slain in the Spirit) and they named her the “trance evangelist” (McGee 2004, 42). Believers then rose up to tell of being intensely convicted of their sins and of their repentance (McGee 2004, 42). Thousands attended her services and asked for prayer for healing and the newspapers gave her wide publicity, especially after she was arrested in one city and charged for obtaining money under false pretenses and for practicing medicine without a license in another (Burgess and Van Der Maas 2003, 1211). Woodworth-Etter took it all in her stride and never lost sight of her “call” to preach the Gospel, which she said God gave her when she was a child (Burgess and Van Der Maas 2003, 1211). Her preaching brought in as many as five hundred conversions a week and she planted churches, and spread Holiness teaching in the 19th century and Pentecostalism in the 20th century (Burgess and Van Der Maas 2003, 1211). Although her contribution to women’s rights in the ministry would be difficult to measure, it would be significantly large

(Burgess and Van Der Maas 2003, 1211). The power and demonstration of the Spirit in her meetings modeled the “radical strategy” and her ministry helped to form the framework for later Pentecostal evangelism (McGee 2004, 42-43). Ironically, church historians outside the Pentecostal movement have largely ignored Woodworth-Etter’s contribution to the revival movements in America (Burgess and Van Der Maas 2003, 1211).

One of the most influential and dynamic evangelists of the twentieth century, Aimee Semple McPherson, was a complex and controversial figure, with a flair for the dramatic. Her mother was actively involved with the Salvation Army and her father was a pillar of the Methodist church (Epstein 1993, 9). Aimee attended a Pentecostal Revival meeting where she was marvelously converted under the ministry of the young evangelist Robert Semple who later became her husband (Epstein 1993, 48). After her conversion she stormed heaven pleading for the Holy Spirit and had another life-changing experience.

All at once my hands and arms began to shake, gently at first, then violently, until my whole body was shaking under the power of the Holy Spirit. I did not consider this at all strange, as I knew how the batteries we experimented with in the laboratory at college hummed and shook and trembled under the power of electricity, and there was the Third Person of the Trinity coming into my body in all His fullness, making me His dwelling, “the temple of the Holy Ghost.” Was it any wonder that this poor human frame of mine should quake beneath the mighty moving of His power? (Epstein 1993, 46)

She built one of the first, powerful, mega-churches—the world famous Angeles Temple in Los Angeles and founded the International Church of the Foursquare Gospel (McGee 2004, 151-52). People flocked to her services as she preached her *foursquare gospel* of Jesus as Savior, Healer, Baptizer and coming King (McGee 2004, 152). As she preached the great “I AM” multitudes flocked to her meeting resulting in thousands of conversions and stories of healings (McGee 2004, 152). She often introduced herself as “Everybody’s Sister”

and said her message belonged to the church regardless of denominational divisions (Blumhofer 1993, 5). “Sister” as she came to be known, did not did not endorse Pentecostalism as a distinct religious movement, but rather as an expression of New Testament Christianity (Blumhofer 1993, 5).

Another of the foremost woman evangelists of the 20th century was Kathryn Kuhlman. She classified herself as a fundamentalist as well as a Pentecostal saying, “I’m just as Pentecostal as the Bible” (Buckingham 1999, 131). Jamie Buckingham who wrote her official biography gives us glimpses of the mighty anointing that was upon her life and ministry in her book *Daughter of Destiny*. Despite her many faults and failures and the scandals that haunted her all through her life, Kuhlman was a yielded human vessel to the moving of the Holy Spirit.

Before every service she would pray “take not your Holy Spirit from me” and this approach of hers helps to explain the supernatural wonders that accompanied her ministry (Buckingham 1999, ix). On Sunday April 27, 1947, Kuhlman began her series on the Holy Spirit and she tapped into a truth from which she would draw for the rest of her life (Buckingham 1999, 95). In Kuhlman’s ministry there were no numbered healing lines, no laying on of hands was necessary. Miracles of healing simply happened in various parts of the auditoriums and other places as she ministered, sometimes even before she began to preach. Even though Kuhlman’s methods were unconventional, nobody doubted her sincerity or questioned her spiritual authority. She often began her sermon by saying “Let there not be a sound in this great hall. Not a whisper. Let the Holy Spirit speak” (Buckingham 1999, 132). If someone began to pray quietly or burst out in praises, thereby disturbing the “presence of the Holy

Spirit” she would not hesitate to stop the meeting and demand absolute quiet, sometimes even directly pointing her finger at the offender (Buckingham 1999, 132)! Buckingham says, “She was a pioneer, showing us the way, she was the John the Baptist of the ministry of the Holy Spirit” (Buckingham 1999, 287).

Smith Wigglesworth was a man full of faith and wholly yielded to the Holy Spirit. He was a powerfully anointed preacher who ministered around the world, cast out demons, healed the sick and even raised the dead! Armed with the Word of God for his authority, Wigglesworth, who was known as the “Apostle of Faith” always expected signs and wonders to follow, with no less faith than that which was exhibited in the early church (Warner 1994, 21). “All things are possible, only believe,” was his motto (Warner 1999, 9).

When Wigglesworth began his ministry, he was a plumber without any formal or theological education who lacked self-confidence and found it hard to preach, so his wife became the main preacher (Warner 1999, 11). Two dramatic spiritual experiences changed him and his ministry forever: sanctification while attending a Keswick conference in 1893 and baptism in the Spirit at Sunderland, England in 1907 (McGee 2004, 208). At the age of forty-eight Wigglesworth’s circumstances changed dramatically and suddenly he had a new power to preach the gospel and even his wife was amazed at the transformation (Wigglesworth 1999, 10).

“The power of God fell upon my body with such ecstasy of joy” he recalled, “that I could not satisfy the joy within, with the natural tongues, then I found the Spirit speaking through me in other tongues” When he returned home and entered the pulpit, he preached with surprising boldness and fluency, that Polly his wife who was seated at the back said in a voice loud enough that those around her could hear, “That is not my Smith, Lord, That’s not my Smith!” Thus began an international ministry. (McGee 2004, 208)

“Faith is the audacity that rejoices in the fact that God cannot break his own Word,” thundered Wigglesworth, who said, “Faith is not agitation. It is quiet confidence that God means what he says and we act upon his Word” (Warner 1994, 21). As his ministry broadened, Wigglesworth conducted meetings in several countries, preaching a powerful message of salvation and praying for thousands of people who testified to their healing around the world (Warner 1999, 11). His son-in-law James Salter who often traveled with him wrote, his “gifts made room for him” and “New Zealand was swept, Colombo in Ceylon shaken, Sweden roused, Switzerland stormed, Norway inflamed and California stirred to its depth as God confirmed his Word through this Mantled man” (Warner 1999, 12). He was still accepting preaching invitations until his death in 1947 when he was nearly eighty-eight years old (Warner 1999, 12).

Absolute surrender to God and having one’s life absolutely cleansed of sin was the answer that Wigglesworth gave to people who wanted to learn the secret of moving from an ordinary life of ministry to having power with God (Warner 1999, 10). “When God brought me into a deeper experience with him, he spoke by the Spirit making me know I had to reach a place of absolute yieldedness and cleansing so there would be nothing left” (Warner 1999, 10). “This meant a clean sweep,” he added (Warner 1999, 10).

Wigglesworth relates how he was returning from a convention in Ireland when he believed that the Spirit of the Lord was so heavily upon him that his face must have shone (Wigglesworth 1999, 90). As he got into the carriage, two clerical men were sitting together and one of them cried out “you convince me of sin,” and within three minutes everyone in the carriage was crying to God for salvation (Wigglesworth 1999, 91).

In 1936, Wigglesworth prophesied with accurate precision regarding the Charismatic movement, when he predicted that the established mainline denominations would experience spiritual revival and the gifts of the Spirit, in a way that would even surpass the Pentecostal movement (Warner 1994, 10). Wigglesworth shared a second prophecy during a week-long campaign a week before he died when he said “The first move [prophesied to du Plessis] would bring the restoration of the gifts of the Spirit; the second would bring a revival of the Word of God.” And he added that when the two moves combined “we shall see the greatest move the Church of Jesus Christ has ever seen (Warner 1994, 23). Although Wigglesworth did not live to see these renewals, he has left behind a lasting influence on both the Pentecostal and Charismatic movements.

David du Plessis became the leading figure who spearheaded the charismatic work among the traditional mainline churches. According to his testimony, the inspiration for the ecumenical work he was destined to perform, came to him in a prophecy given in 1936, by the famous evangelist Smith Wigglesworth, who burst into his office at 7:00 a.m. one morning and:

laying his hands on his shoulders he pushed him against the wall and began to prophesy: You have been in “Jerusalem” long enough. I will send you to the uttermost parts of the earth. You will bring the message of Pentecost to all churches. You will travel more than most evangelists do. God is going to revive the churches in the last days and through them turn the world upside down. Even the Pentecostal movement will become a mere joke compared to the revival which the Lord will bring through the churches. (Nathan and Wilson 1995, 87)

The vision remained unfulfilled for ten years. Then in 1947 du Plessis played a leading role in convening the first World Pentecostal Conference in Zurich, Switzerland. In 1949, he served as General Secretary of the World Conference, traveled widely and built

excellent relationships within Pentecostal circles, developed a deep concern for unity among Spirit-filled believers, and his horizons began to widen (McGee 2004, 369).

In 1951 du Plessis felt inspired to make contact with the World Council of Churches and was surprised at the “warm reception” he received when he arrived without an invitation (Nathan and Wilson 1995, 87). This led to important invitations to speak in circles normally inaccessible to Pentecostals (McGee 2004, 370). du Plessis began to minister to thousands of people in the World Council of Churches and Roman Catholic settings and he helped to prepare the way for the Charismatic movement that began in the 1960s (Warner 1994, 23).

This action and the fact that he attended Vatican II caused him in 1962 to be excommunicated by the Assemblies of God who removed his credentials (Nathan and Wilson 1995, 87). When ordered by the Executive Committee to cease his ministry within ecumenical circles, du Plessis chose to continue, a decision he defended as a personal leading of the Spirit (McGee 2004, 370).

In 1970 du Plessis noted: “a tendency among our people to go the way others have gone. Gradually we are preaching more and more doctrine and have less and less demonstration of the power of the Spirit. It is a great tragedy when the Spirit becomes a “displaced person” in the church and all kinds of substitutes are introduced” (McGee 2004, 372).

In 1972, with Catholic Father Kilian McDonnell O.S.B., he co-founded the International Roman Catholic and Classical Pentecostal Dialogue (McGee 2004, 372). In 1983, for his work in dialogue and other contributions to the Catholic Charismatic movement, he was given the golden “Good Merit” medal by Pope John Paul II for excellent “service to all Christianity” (Nathan and Wilson 1995, 88).

In 1980 as du Plessis gained unprecedented international recognition within Pentecostal, Charismatic and Catholic circles, and as the stand of the Assemblies of God mellowed, they restored his credentials and welcomed him back to the fellowship (McGee 2004, 370). He soon became the leading speaker at hundreds of Pentecostal/Charismatic meetings around the world and earned himself the unofficial title “Mr. Pentecost” (Burgess and Van Der Mass 2003, 592).

Once after a discussion, several ecumenical leaders posed a question to du Plessis: “What is the difference between you and us?” du Plessis responded, “Gentlemen, comparisons are odious, and I do not wish to injure anyone’s feelings or hurt your pride. But the truth as I see it is this: You have the truth on ice and I have it on fire” (McClung 1986, 47). Pentecostalism never had a better prepared “goodwill ambassador” to the wider church than du Plessis, and yet he never compromised his Pentecostal faith (McGee 2004, 370).

He led thousands of people into the baptism of the Holy Spirit marked by speaking in tongues and encouraged them to remain in their churches and bring renewal. Many of the historic Protestant denominations and the Roman Catholic Church gradually endorsed the renewal and recognized the contributions of charismatics (McGee 2004, 371). du Plessis paid the price of obedience to the Holy Spirit, even though it meant seeming disgrace in the eyes of the world and his influence has been pivotal in shaping the charismatic movement in the historic churches (Nathan and Wilson 1995, 88).

Billy Graham, the most well known evangelist of our day has preached in nearly 200 countries around the world. He is the founder of the Billy Graham Evangelical Association and has had a major influence on twentieth century religious events, especially

the International Congress on World Evangelization in Lausanne, Switzerland, in 1974 (Bruns 2004, ix). He has personally associated with every American President since Dwight Eisenhower and former President George Bush credits Graham with leading him out of alcohol abuse (Bruns 2004, x).

He has been influential in developing two of the most influential evangelical seminaries, Fuller Theological Seminary in Pasadena, California and Gordon-Conwell Theological Seminary in Philadelphia, Pennsylvania (Bruns 2004, x). Graham has remained untainted by the financial and sex scandals that have plagued his evangelical peers and he is a role model for thousands of young men and women to pursue a career in ministry.

However, a little known and less publicized fact about Graham was his encounter with Stephen Olford, an eloquent and powerful young Welsh evangelist whose missionary father had been converted by R.A. Torrey (Martin 1991, 98). Graham had been impressed by a sermon that Olford had given on the work of the Holy Spirit in a person's life (Martin 1994, 98). The two men spent two days together and Olford led Billy step by step through the process that produced a profound spiritual renewal in him (Martin 1994, 98).

The first day they spent on the Word and Olford taught Billy how to expose oneself to the Word in one's "quiet time" Billy admitted that he had never had a quiet time in the sense in which Olford described it—so he drank in everything he gave him (Martin 1994, 98). The effects of the first day's conversation did not show immediately and when Billy preached that evening Olford says, "it was very ordinary" and "neither his homiletics, nor his theology nor his approach to the Welsh people made much of an impact and "the response was to the invitation was "meager" (Martin 1994, 98).

The next day Olford shared his personal testimony of how God completely turned his life inside out—an experience of the Holy Spirit in his fullness and anointing (Martin 1994, 98). Billy’s eyes glistened with tears and he said “Stephen, I see it. That is what I want. That is what I need in my life” (Martin 1994, 98). Olford suggested that they “pray this through” and both men fell on their knees. “I can still hear Billy pouring out his heart in a prayer of total dedication to the Lord. Finally he said, ‘my heart is so flooded with the Holy Spirit’ and we went from praying to praising. We were laughing and praising God and he was walking back and forth across the room crying out ‘I have it. I am filled. This is the turning point of my life.’ And he was a new man” (Martin 1994, 98-99).

That evening, Olford recalls:

For reasons known only to God, the place which was moderately filled the night before, was packed to the doors. As Billy rose to speak he was a man absolutely anointed. As he gave his invitation, practically the entire audience responded and the normally unemotional Welsh jammed the aisles. Olford recalls—I was so moved by Billy’s authority and strength I could hardly drive home. When I got home I said to my father “dad something happened to Billy Graham. The world is going to hear from this man. He is going to make his mark in history.” (Martin 1994, 99)

Others too noticed that Billy’s preaching had taken on a new dimension and he now spoke of a God whom he knew in a close, personal way. He had a largeness and an authority in the pulpit and it was impressive to listen to him preach (Martin 1994, 99).

It is over three quarters of a century since Billy Graham first began his evangelistic endeavors. In 1996, Billy and Ruth Graham were awarded the Congressional gold Medal, the highest honor that the US Congress can award (Bruns 2004, 141). As Graham has reached the winter of his days at age ninety, through the stresses and pressures of life, each of his family members have made their own contributions to Christian mission

(Bruns 2004, 141). In 2002 his son Franklin Graham was appointed as chief executive officer of the Billy Graham Evangelistic Association and it was announced that he would be his father's successor when the time came for his father to leave the ministry (Bruns 2004, 141). Billy Graham once said if he had his ministry all over again, he would make two changes; he would study three times as much and give more time to prayer (Stott 1982, 181). He said "I've preached too much" and "studied too little" (Acts 6:4) (Stott 1982, 181).

Benny Hinn is one of the most well-known, and also one of the most controversial evangelists in Pentecostal circles. He claims that he has preached to more than 20 million souls worldwide and ministers in 200 countries through his daily telecasts around the world. He was deeply influenced by the ministry of Kathryn Kuhlman and his life was touched and changed by the Holy Spirit during her services. He claims that she was so important in his introduction to the Holy Spirit and the truths of both "the presence" and "the anointing" of the Spirit and she also talked about the "price" she paid for it (Hinn 1992, 7). Following her instructions and being "willing to pay the price" has led to the anointing and the empowering he has upon his own ministry. Kuhlman valued "the anointing" more than anything else in her life and Hinn too claims to value "the anointing" the most (Hinn 1992, 9). Both Kuhlman and Hinn claim to have a personal relationship with the Holy Spirit who is a Friend whom they love deeply—they never want to grieve him for he is all they have (Hinn 1992, 19). Both Kuhlman and Hinn insist on absolute silence during certain times in their services for "He comes in when you're quiet" (Hinn 1992, 53). Any disturbance—praying quietly, breaking out in praises is checked immediately and dealt with, with strict spiritual authority by both of them. Both Kuhlman and Hinn indicate that they remain very sensitive to the leading of the Holy Spirit as they minister to the vast crowds in their services.

Hinn learned that Kuhlman had a mighty anointing of God, because God could trust her with this great anointing and she would give Him all the glory (Hinn 1992, 60). She was willing to give up everything to God, regardless of the cost. Paying the price meant total death to self and selfish desires and then He anointed her life with the power of His magnificent Spirit (Hinn 1992, 69). If people walk away from the anointing, then they may go through the same motions, but the presence of the Holy Spirit is gone (Hinn 1992, 181). “Only Jesus Christ, by his Holy Spirit can open blind eyes and deaf ears, make the lame to walk and the dumb to speak, prick the conscience, enlighten the mind, fire the heart, move the will, give life to the dead and rescue slaves from Satanic bondage” (Stott 1982, 329).

Only the proclamation of the Word of God under the anointing of the Holy Spirit will break the yoke and heal the hearts of men and women who are hurting and in need of salvation and deliverance. Every believer is promised the supernatural anointing of the power of the Holy Spirit to be a witness in the world today Acts 1:8.

As Gordon Fee says: “If the church is going to be effective in our postmodern world, we need to stop paying mere lip service to the Spirit and recapture Paul’s perspective: the Spirit as the *experienced, empowering* return of God’s own personal presence in and among us, who enables us to live as God’s own radically *eschatological* people in the present world while we wait the consummation” (Fee 2005, xv).

When Jesus walked with the two disciples on the road to Emmaus, after he had vanished, they asked each other “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures” (Luke 24:32). Similarly, the proclamation of Christ-centered biblical truth sets the heart on fire by the Holy Spirit even today.

CHAPTER 3

METHODOLOGY

In this chapter the writer gives a description of the research methodology for this project. This includes an overview of the anticipated methodology, the instrument for research, pilot studies, background to field research, data collection, limitations, transcription of interviews, the sample and a summary of the methodology.

Overview

In the Proposal the writer stated that the anticipated methodology for the Major Project would be as follows: Field research to gather data would be conducted in two ways using a basic questionnaire with twenty open-ended questions and a micro cassette recorder.

1. Open-ended guided interviews in person or by telephone—The writer's goal was to conduct open-ended, guided interviews using a micro cassette-recorder on a selected sample of ten Pentecostal and ten non-Pentecostal Christian Ministers who have recognized anointed ministries
2. Survey—The writer's goal was to conduct a survey by emailing a copy of the same questionnaire to selected Pentecostal and non-Pentecostal leaders who are in strategic positions of leadership with extensive ministry experience of over twenty five years with a goal of receiving twenty responses.

The criteria for the selection of these ministers would be based on the following:

1. Their open-mindedness and their sensitivity to the Holy Spirit in their ministries.
2. Their unusual spiritual power in teaching and preaching the gospel that gains recognition from the members of the Body of Christ.
3. Their long-term spiritual influence that has impacted the lives of people.
4. Their on-going willingness to learn from others and grow in spiritual maturity.

In the next stage

1. The writer would transcribe and study the information from the recorded interviews and from the field notes.
2. The writer would study the information from the telephone interviews.
3. The writer would study the information from the responses to the emailed questionnaires.
4. The writer would look for main themes that appear and make some evaluations based on the data that collected.
5. The writer would draw some conclusions based on the above findings.
6. The writer would make some recommendations to the Church
7. The writer would make some recommendations for further research.

This would help the writer to gain a better understanding of the similarities and differences between Pentecostal and non-Pentecostal leaders on their understanding of the anointing of the Holy Spirit and its relevance for ministry today.

Instrument for Research

The writer used a questionnaire comprising of twenty open-ended questions covering a wide range of topics relating to similarities and differences between Pentecostal leaders in the Assemblies of God and non-Pentecostal evangelical leaders in understanding the anointing of the Holy Spirit in order to receive information that would help the writer to meet the goals and objectives in the writer's research project.

Pilot Studies

The writer carried out two pilot studies prior to conducting the interview process. In the first pilot study the writer emailed a questionnaire to a respondent who was a key leader with extensive ministry experience and received responses to the twenty questions in the questionnaire. The writer also received feedback on the questions in the questionnaire. The writer then conducted an interview using the questionnaire, which was recorded using a micro-cassette recorder. The writer therefore found out it was possible to receive verbal responses to the twenty questions in the questionnaire within the space of one hour.

Background to Field Research

In the summer of 2005, the writer was invited to and attended a two week Seminarians Conference for Assemblies of God seminarians studying in non-Assemblies of God Seminaries, which was held in Springfield, Missouri. During this time, the writer was invited to take two courses at the Assemblies of God Theological Seminary. The writer also had the opportunity to meet and interact with members of the executive committee of the Assemblies of God, the administrators and faculty of the Assemblies of God Theological

Seminary, Evangel Seminary and several other key leaders of the Assemblies of God. On the writer's return from this conference, the writer felt the need to change the topic of her major project to a subject that would be relevant to her future life and ministry. This topic needed to take into consideration the writer's Pentecostal background and also her theological education in non-Pentecostal evangelical seminaries for the past ten years. The writer therefore decided to change the topic of her major project to "similarities and differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit"

The writer planned to begin her field research during the summer of 2007. The writer decided to carry out all the interviews of Pentecostal leaders at the Assemblies of God in Springfield, Missouri, since she has been a member of the Assemblies of God denomination for many years. The writer also decided to do most of the non-Pentecostal interviews at Trinity Evangelical Divinity School.

The previous opportunity the writer had to visit Springfield, Missouri and build personal contacts with key leaders of the Assemblies of God, was very helpful in enabling her to make appointments with them, for interviews for her major project field research. All of the interviews of Pentecostal leaders from the Assemblies of God took place during the summer of 2007 in Springfield, Missouri. The interviews were conducted primarily at the Assemblies of God headquarters and at the Assemblies of God Theological Seminary. One interview was conducted at Evangel University, another at the Eurasia office and a couple of interviews were conducted in the homes of the respondents. The writer handpicked key leaders from the Assemblies of God denomination or those who were recommended to her by other Assemblies of God leaders whom she interviewed or contacted.

Most of the respondents whom the writer selected to be interviewed were contacted by a preliminary email in which she requested an appointment and she informed them of the title and focus of her major project. Those leaders who were contacted were informed that because of their specific role and responsibility in ministry and their many years of ministry experience, their input would greatly enhance the writing of this major project. They were also informed that the interview would last approximately one hour and their responses would remain confidential. Most of those leaders who were contacted, confirmed that they would be willing to give the writer an appointment of one hour.

Several of the appointments for interviews with Assemblies of God leaders were already set up prior to her visit to Springfield. During the conducting of the interviews, one of the leaders recommended, that she should interview the leadership of the Department of World Missions whom she had had not previously met, in order to gain a global view of this topic. Fortunately, she was able to make appointments and interview some of the regional directors of the Department of World Missions and their input was very beneficial. One of the other respondents had to suddenly cancel an interview due to an unexpected schedule conflict, but instead, signed the informed consent cover letter for interviews and emailed the responses to the interview questions to her the next day.

Almost all of the non-Pentecostal interviews were conducted on the campus of Trinity International University. The writer emailed a questionnaire to one of the respondents, who was from Sri Lanka, and the respondent emailed the informed consent cover letter for questionnaires and the responses back to her.

Data Collection

At the beginning of each of the interviews, the writer greeted the respondent and thanked him or her for being willing to give of their time and share their experiences despite their many other commitments. She then asked for permission to record the interview using a micro cassette recorder and the responses were all positive. She also asked for and received permission to shut the door of the room where the interview was being conducted, since she would be recording the interview and wanted to avoid all distractions or disturbances. She then had the respondent sign the informed consent cover letter for interviews and gave the respondent a few minutes to glance through the list of the questions prior to the interview. She then asked, if the respondent would like to pray together with her prior to the interview, with herself leading in prayer at this time. The respondent was also asked if he or she would be willing to close in prayer at the end of the interview. All the respondents were agreeable to this arrangement. The writer first prayed for the respondent who was being interviewed, and who held an important role in ministry. She then prayed for the Holy Spirit to be present and to take control of the conversation and the time of interaction. At the end of the interview most of the respondents prayed for the writer personally for an anointing in ministry and for unity in the Body of Christ. One of the respondents was battling terminal cancer and the writer asked if she could pray for him. He was immediately on his knees in humility and in readiness for prayer. She too joined him and knelt in prayer. He has since passed on and is now relieved from all pain and suffering.

The majority of the interviews lasted approximately one hour, while some interviews lasted a few minutes less than an hour. The writer began the interview by saying

that she would read the questions in the questionnaire and the respondent could then respond to each question. Most of the respondents responded to all twenty questions and the writer monitored the time frame carefully and ensured that their interviews ended on time, especially since several of the respondents had extremely busy schedules. A couple of interviews extended beyond an hour. But, that was because those respondents were more relaxed and felt they had more to share outside the list of questions in the questionnaire. These respondents were not on such tight schedules and there were also some other interruptions in between. Many of the respondents shared additional information outside the interview questions and some respondents gave the writer additional literature that would be helpful.

All the interviews were conducted in an informal, warm, friendly, honest and open atmosphere. The respondents were willing to take time to share of their beliefs and experiences and were not at all intimidating to the writer, although some of them held very high offices of responsibility. They treated the writer with respect as a co-partner in ministry and frankly opened up and shared their hearts, and their lives without inhibition in responding to the open-ended questions.

While the writer noticed that the Pentecostal respondents were familiar and comfortable with the usage of the term “anointing” some of the non-Pentecostal respondents indicated either verbally or by their body language that they were not familiar with or uncomfortable with the usage of the term “anointing” and preferred to use the terms “empowering” or “empowerment” or “power” of the Holy Spirit instead. The writer therefore substituted the terms “empowering” or “empowerment” or “power” of the Holy Spirit for the term “anointing” when reading the interview questions in order that these non-Pentecostal respondents would feel more comfortable and at ease in responding to the questions asked.

Three of the male respondents, one Pentecostal and two non-Pentecostals were moved to tears while sharing examples of how they had personally experienced the anointing or empowering of the Holy Spirit in their own lives and ministries. They shared stories of times when the Lord had used them to minister to other people and meet their needs and how humbled they were for the way the anointing rested upon their lives in ministry. This really touched the heart of the writer who was privileged and honored to see right into the hearts of these genuine leaders who really valued the anointing in their lives and ministries.

A couple of the respondents opened up and mentioned challenges they had faced when they met and participated in common forums at conferences, seminars or panel discussions or on each other's "turf" and had been misunderstood or publicly criticized for their belief system, by representatives of the other group who were closed to seeing things from outside their own narrow view point. Others on the other hand, mentioned how they had sought to reach out and build bridges and had close ties of friendship with leaders from the other group and were open to embrace the truths they learned from each other. The writer felt privileged to be able to hear from these key leaders who represented the two sides of the fractured and hurting body of Christ.

The respondents on both sides also spoke very frankly and expressed their genuine concern and sorrow for the sins and failures of some of those representing their denominational groups and how this had brought dishonor to the name of Christ. These failures not only brought disgrace to their denomination, but to the whole body of Christ as well. The writer noticed that these leaders did not try to cover up the sins and failures of their

fallen, but rather viewed them objectively and sought to learn and grow from these experiences and prayed that these challenges would not be repeated in the future.

Limitations

All the interviews were recorded on tapes using a micro-cassette recorder, which the writer tried to place very close to the respondent and the writer so that the recordings would be clear and audible. The writer checked the recorder beforehand to ensure the batteries were good and the right tape was inserted and the sound volume was set at maximum. Then, she pressed the record and play buttons just prior to the interview. Most of the interviews were recorded clearly and were audible.

However, due to human error, the writer did experience some problems with a few taped interviews. One of the respondents decided to sit a distance away from the recorder saying, “these recorders are powerful and can pick up recordings from a distance.” The writer did a test recording with the respondent speaking and the recording was clear and audible. However, during the course of the interview, the volume of the respondent’s voice dropped and was lower than at the outset. This respondent also had a different accent, and therefore the voice of the respondent was inaudible at times and the transcription of this interview difficult. Another female respondent spoke very softly and therefore parts of this interview too were inaudible. Most of the interviews were conducted during the summer of 2007 and many of the respondents had fans in their rooms. This too caused their voices to be distorted and some of the interviews and parts of other interviews were inaudible.

A few other problems occurred. While taping one of the interviews, the writer had accidentally pressed only the play button and not the record button. After the interview,

while checking the tape, the writer found that the entire interview was not recorded. Therefore, she immediately sat down at the computer and typed as much as she could remember of the responses and from the handwritten field notes. The writer also found one tape of an interview that had been recorded was missing and the writer was unable to trace it.

The writer also decided not to use the recorded interview of one of the male, Pentecostal, respondents, who was recommended as an alternative person to interview, from the same department, as the person the writer requested an interview with, was very busy and therefore unavailable. However, both during and after the interview, the writer realized that this person did not have adequate ministry experience, was not really in a key role of leadership in ministry and therefore did not meet the qualifications and requirements of her sample. She therefore did not use that interview.

Transcription of Interviews

Once the writer had taped all the interviews, a member who attended the same church as the writer and worked as a professional court reporter, agreed to transcribe all the tapes, word for word, using a short hand machine and then offered to email the transcriptions one by one as Word documents as soon as they were completed. The entire transcription procedure took approximately three months. This assistance from a professional transcriber was extremely helpful and saved the writer much valuable time.

Sample

The sample of thirty-seven respondents included thirty-two men and five women who were key leaders in strategic positions of leadership in ministry with extensive

ministry experience of over twenty-five years. The writer interviewed twenty-three Pentecostal respondents of whom, nineteen were men and four were women. She interviewed fourteen non- Pentecostal respondents of whom thirteen were men and one was a woman. She found it extremely difficult to find more women in key positions of leadership with extensive ministry experience.

The respondents were a combination of academicians and practitioners. They included three University/Seminary Presidents and two Academic Deans. They also included three Distinguished Professors. The writer interviewed a total of over twenty-eight professors of whom twenty five of them had a Doctor of Philosophy degree while some of the others had a Doctor of Ministry or a Doctor of Divinity degree. Three of the five women respondents had a Doctor of Philosophy degree of whom two were Pentecostal and one was non-Pentecostal. All three of them were professors who had taught or were teaching in seminaries and one was a Distinguished Professor.

The respondents included two denominational leaders representing a Pentecostal denomination and a non-Pentecostal denomination. Many of the respondents represented The Assemblies of God Theological Seminary, Central Bible College, Evangel University and Trinity International University. They were all respected leaders, well known voices within their own circles and outside, in both Pentecostal and Evangelical circles in an international context. Some of them were also well-know authors and their writings are used in both Pentecostal and non-Pentecostal circles. Their fields of specialization included Old Testament, New Testament, Church History, Bible and Theology, Christian Education, Pastoral Theology, Practical Theology, Systematic Theology, Historical Theology, Missions, Leadership and Spiritual Renewal. They had extensive teaching, preaching, pastoral, missionary, administrative

and ministry experience in a global context in seminaries, churches, class rooms, conferences, seminars, on the mission field and in one on one discipleship.

The respondents also included some long-term missionaries who had extensive ministry experience on all five continents and some of them served as regional directors overseeing several hundreds of missionaries in Latin America, Europe, Eurasia, Africa, the Caribbean, and Asia. Some served as missionaries or had been involved in ministry in nations such as London, England, Canada, Burkina Faso, Cote d'Ivoire, West Africa, the Soviet Union, Australia, South Africa, Sri Lanka, India, Philippines, Pakistan, Bangladesh, Rumania, Argentina, Cuba and Brazil. They also included key women leaders and representatives of para-church organizations ministering to sexually exploited children, youth ministry, ministry to Muslims and one a ministry focused on preaching.

Summary

Although the writer would have preferred to have interviewed more non-Pentecostal respondents and more women in order to have a better, balanced number of responses, various factors prevented this process. However, overall, she discovered that she had gathered a wealth of information and covered many areas of her topic. She was also able to both listen and record a wide range of view points expressed by several strong voices that have much credibility in both Pentecostal and non-Pentecostal circles. These voices belong to both academicians and practitioners, who over the many years of their ministry experience have wrestled with the Word and constantly sought the anointing or empowering of the Holy Spirit. This balance has enabled them to experience unusual success in ministry and their leadership roles have gained wide recognition and acceptance in the Body of Christ. Overall, the information

gathered and gained in this research covered a wide range of Pentecostal and non-Pentecostals perspectives, which were extremely helpful to the writer's research, study and writing.

CHAPTER 4

FINDINGS

In this chapter the writer records the findings from her field research for her Major Project, based on the responses of the Pentecostal and non-Pentecostal leaders whom she interviewed, and who responded to the twenty questions in her questionnaire.

Field Research

The writer first records the summarized data gathered from her findings from her field research, based on responses to the twenty questions in her questionnaire, in relation to her topic “similarities and differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit.”

This data is based on the views and personal responses of the key leaders who were interviewed and were both Pentecostal and non-Pentecostal. The data was extracted from information gleaned from the transcriptions of tape-recorded interviews with Pentecostal and non-Pentecostal respondents whom the writer interviewed and their emailed responses. This data that has been recorded under Pentecostal and non-Pentecostal views and reflects the personal points of view, quotations and responses to the twenty questions in the questionnaire of the respondents. This data does not reflect the personal views of the writer.

At the end of the chapter the writer condenses the summarized data found under the categories of Pentecostal and non-Pentecostal views and evaluates the findings. The writer then compares and contrasts the Pentecostal and non-Pentecostal views of the respondents to

the twenty questions in her questionnaire in relation to her topic “Similarities and differences between Pentecostal leaders and non-Pentecostal leaders in understanding the anointing of the Holy Spirit.”

1. *How would you define the anointing of the Holy Spirit?*

a. *The Pentecostal view*

Jesus had the clearest definition of the term anointing when he said “the Spirit of the Lord has anointed me to preach the gospel.” The Pentecostal view is that the anointing is not connected with the Spirit’s work in initiation, but it is the Spirit’s work in the baptism of the Holy Spirit, Acts 1:8 with the Spirit coming upon us in power. The term anointing has got the old history that The Assemblies of God called “Anointed to Serve.” The anointing is the supernatural empowerment for ministry. It is said that, “It is better felt than telt!”

There is also what Pentecostals call the “manifest presence of the Holy Spirit” or “a special anointing” for a specific time in a crusade, or for a time of prayerful healing when there is a special sense of the manifest presence of the Spirit in empirical ways. It also has to do with the general presence of the Holy Spirit. That he is with us continually for the purposes of the task that he has called us to do. “The anointing is more than a once-in-a-lifetime experience. In the words of the Psalmist, every minister should purpose under God “to be anointed with fresh oil” (Ps 92:10). The Holy Spirit also anoints us for gladness. Where the presence of the Holy Spirit in us is powerful, it causes us to well up in gladness.

b. *The non-Pentecostal view*

When we accepted Christ we believe the Holy Spirit came into our lives and we were filled with the Holy Spirit. And the Holy Spirit has never left us since then. The anointing it is the setting apart, the equipping and empowering of

God through His Spirit to further his tremendous work in the world, to bring glory to his name.

We also experience a special anointing for ministry at moments in time, when in a sense there is a greater awareness of the Holy Spirit in our lives. The anointing is the continual presence of the Holy Spirit in the life of a believer, with the emphasis on the presence of the Spirit, and the Spirit's power in the life of a believing Christian. It is an empowering for ministry, where tongues are not necessary for an infilling of power, and we have the examples of D. L Moody and Billy Graham.

In my own personal experience, I had developed a real hunger for God in a new way, a hunger for a new touch. One day I went up to the prayer room in the dorm at Moody and I just cried out to God. "I don't understand all these things, but I need more of you. Whatever this terminology, I want to make contact with you in a greater way, because my life ahead is going to be in missions in places like Pakistan. At that moment, I had an encounter with the Spirit of God and it changed my life radically. There were no tongues. There was no shouting. There was no emotional outpouring. I was alone. My life was changed from that moment. Scripture took on new meaning. Prayer took on vibrancy and my witness became more effective. I look back on that experience as foundational, spiritually, to get me going in the right direction with the right touch from God.

2. *From your perspective, what are some of the differing theological positions regarding the anointing of the Holy Spirit and its relevance from ministry today?*

a. *The Pentecostal view*

We see one significant theological position, which differs so greatly from the Pentecostal position, and it is one that is held by most evangelicals. That is, that the anointing or baptism in the Spirit is synonymous with the new birth in Christ. This position is held strongly held by Calvinists. They identify the empowering of the Spirit, with the new birth, when one were born again, and brought into the Body of Christ.

We Pentecostals strongly differ. We believe that the baptism or anointing of the Spirit is an experience that is distinct, separate and subsequent to the new birth. There are those who have accepted the person of the Holy Spirit. But they do not accept the baptism of the Spirit as a Pentecostal believer does. For years that has put a wide variance between the two. In Acts 1:8 “and you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses unto me in Jerusalem, Judea, Samaria and to the uttermost parts of the earth.” The work of the Holy Spirit becomes the enabling power to be witnesses. To live out the purpose for which God has called us in Christ. The anointing in witnessing causes the gripping of people’s hearts and the taking of the communication tools of the words that we have. The Holy Spirit directs them into people’s hearts so that they would goad them or prick them, as God speaks to them in a very personal manner.

One extreme experiential position, that is creating much controversy, is found in extreme Pentecostal settings. It is this demanding that the Spirit anointing must come upon them or they must have the anointing and minister with that anointing. This has caused a negative response from the rest of the Body of Christ.

b. *The non-Pentecostal view*

There are three broad theological perspectives regarding the anointing: people who believe that the gifts of the Spirit are still fully applicable today, those who say that one should not restrict the work of the Spirit, and those who say that those particular gifts have been abrogated. There is a continuum from those who believe that every gift is applicable, to those who believe that the apostolic gifts have been abrogated.

We believe the Holy Spirit's presence is a non-negotiable asset of ministry. But, we have evangelical believers who ignore the fact of the anointing. Their faith has become a more cerebral notion, or a practical agnosticism, where they think in terms of natural giftedness rather than Spirit anointing. This is common in evangelicalism, though we hate to admit it. There are some Christians who would not even use the term "the anointing of the Holy Spirit" since that wording itself is suspect. They prefer wording such as "the empowering of the Spirit." In the United States in some of the churches, if people are not willing to let themselves, be impacted by the Spirit, then it doesn't happen.

The opposite swing of the pendulum is this demanding, becoming God's Lord, demanding that God do things in the power of the anointing. Neither

position is biblical. In the Christian Missionary Alliance our position is “seek not, forbid not.” We also believe that subsequent to conversion, one has a “crisis experience” or a “wilderness experience” which is followed by the filling of the Holy Spirit.

We believe that the Holy Spirit is committed to the Word of God, because he inspired the Word. He illuminates the Word. He enables the exposition of the Word. According to the New Testament, wherever the Word of God is being properly proclaimed, the Spirit of God will be at work, because that is the tool in his hand.

3. *Was the anointing of the Holy Spirit part of your conversion experience or was it a separate experience, or several separate experiences subsequent to conversion?*
 - a. *The Pentecostal view*

The anointing is an experience subsequent to conversion. When a person is baptized in the Spirit, not only is there the initial physical evidence of speaking with other tongues, but there also comes a powerful anointing, sometimes with a calling to preach the gospel. There are subsequent experiences and renewals of the Spirit because we must keep afresh that anointing. The anointing of the Holy Spirit begins right at salvation when one becomes a child of God. And then all through ministry, the anointing continues. The anointing can also be gradual and developmental all through the different phases of ministry.

The anointing comes at special times, when we think it is beyond what our own intellect would understand. God empowers us to say or to speak in

way that would bring glory to his name. There is more than one anointing. There is an anointing for a preacher to preach, for a teacher to teach, for a pastor to pastor. There is an anointing for a Christian businessman to be a good integral businessman. In the majority world, which I am a part of in Latin America, if you are not empowered by the Holy Spirit, you will not be able to deal with the world we live in. You cannot be effective in ministry without the empowerment of the Holy Spirit. Without the anointing, ministry becomes man's ability. The Scripture says, "Without him we can do nothing." But the Spirit's ability enables us to do far more than we could ever dream possible in our own selves. The anointing comes at special times when we think it is beyond what our own intellect would understand. God empowers us to say or to speak in way that would bring glory to his name.

b. *The non-Pentecostal view*

When we first committed ourselves to Jesus, he gave us the Spirit of God and we became members of the family of God. The anointing of the Holy Spirit is several separate experiences subsequent to conversion, where God anoints us for the task for which he has called us. We experience his presence and his empowering in fresh, new and often unexpected ways on a number of occasions, and we have thought about that as the anointing. There is an anointing for a larger task, the task of preaching and teaching or perhaps areas of leadership, that kind of gifting. There is that command to be filled with or to be full of the Holy Spirit where there is that eschatological goal. Then, we are so driven by the Holy Spirit, that we understand the Holy Spirit and do the will of God as engendered by the Holy Spirit.

As a family we had family prayer each morning at the breakfast table, when I was a kid growing up. We prayed each morning for several requests and the last of these requests was “fill us with your Holy Spirit today.” So, I believe and understand Ephesians 5:18 and I let the Holy Spirit shape my mind and strengthen my will on a daily basis. It was a growing awareness of the Holy Spirit’s gifting me in preaching and teaching. And, it was my dependence on the Holy Spirit to be able to live the Christian life and to live it as a Christian preacher and teacher.

For me it is being filled with the Spirit as found in Ephesians 5:18 and the work of the Spirit enabling me in the ministry. The Ephesians chapter 5 passage says, “Be filled with the Spirit.” I already had the Holy Spirit in all of his person at conversion. But, I certainly have ongoing experiences with the empowerment of the Holy Spirit.

4. *What is your understanding of the sealing of the Spirit at conversion and the unction/anointing of the Holy Spirit as empowerment for ministry?*
 - a. *The Pentecostal view*

The presence of the Holy Spirit is present in salvation, in sanctification and in empowerment for ministry. At salvation the Holy Spirit brings us to Christ. And at the empowerment for ministry when we receive his unction or anointing, he sends us out.

Paul uses the term the “sealing of the Spirit” in Ephesians chapter one as a synonym for the earnest of the Spirit, or the down payment. It is like

when a house goes into escrow; the realtor puts a “sold” sign over the “for sale” sign. The literal fact is that the sale is not completed yet and it won’t be completed until the escrow is finished. The sealing of the Spirit, is the work of the Spirit that is the down payment. It is like the imprint of a signatory ring or a stamp that seals it and makes it official. That will ultimately lead to the redemption of our bodies, which completes the full aspect of God’s redemption for us. It is the witness of the Spirit that we have been chosen and set apart as children of God.

The Scripture says, “Our spirit bears witness to the true Spirit that we are children of God.” Our names have been written in the book of life and there is tremendous security in that. The Holy Spirit bears witness that one is a child of God and he stamps the adoption papers. He gives us a “visa” into the kingdom. He gives us a special dispensation from God and authorizes a child of God to enter his kingdom. In “stamping the passport” he is sealing the fact within, and before men and before God, that one is truly a child of God. The Spirit is that seal and it is a reassurance that our faith in Christ has been recognized by the Father as faith that can save us from sin through Jesus Christ.

We must know that and we must have that confidence when the enemy comes at us to defeat us. We are reminded of that experience we had when we became children of God. We are reminded that the Spirit set his seal or his approval upon us, set us apart for the call of God, and put his Holy Spirit within our lives. We are secure in our place in Christ and we cannot lose our place in Christ. When Jesus was speaking about the flock, he was saying the flock was in his hands and no one can pluck them out of his hands.

The anointing or the unction is the investiture for the responsibilities of the call God places upon our lives and it relates to empowerment for ministry. Jesus, said, when he was about to ascend into heaven that “it is expedient that I go away because when I go away, I will send the Holy Spirit.” The word expedient means beneficial, it is of great value. Jesus was relegated to one geographical location, but the Spirit is not confined to one location. He can be at any place, anywhere at any time. And the Scripture says, the unction shall teach you.

The ministry of the Holy Spirit has many facets. When one is set apart to proclaim the gospel, there is a special or unusual enablement of the Spirit to fulfill that role and responsibility. The sealing and the anointing are distinct angles of the same type of empowerment. One takes place at salvation and one is subsequent to salvation. With regard to the anointing or unction for ministry, there is a multiplicity of anointings or dimensions of anointing that God gives his children. The Old Testament gives us some wonderful practical illustrations, whether it be the gift of making things for the tabernacle or picking up the jaw bone of an ass to overcome one's enemies.

b. *The non-Pentecostal view*

The sealing of the Spirit is the mark of ownership of God on the life of the converted child of God. God puts his stamp, his mark that “this one is one of my own.” Sealing is the initial work of the Spirit that takes place at conversion when we are incorporated into the family of God. We see the sealing of the Holy Spirit as that tremendous promise and gift of God when we place our faith in

Christ, so that we don't always have to worry about our relationship with our Father. He has begun a work in us and he will bring it to completion. Not that we have arrived there, but we can press on with confidence. We can call it conditional security rather unconditional or guaranteed security where we are kept by the power of God (1 Peter 1:5).

I am Baptist in doctrine so I would say "once saved, always saved." Except that if you mess things up, then you've backslidden and maybe you weren't converted in the first place. However, having said what is traditional Baptist, I also see the New Testament warnings about falling away and the possibility of falling away. I would like to think of Ephesians 4:30, we are sealed to the day of redemption. I would like to hold onto that. But, all around me I have seen people who have walked so well with God fall. But when they desperately, horribly fall, they discredit everything they've done for thirty years and forty years. So, I have come to the conclusion that there is a good case for the other side. Methodists, Pentecostals and others who do not believe "once saved, always saved." There is a possibility of falling from grace.

Anointing relates to those times where the Spirit of God empowers us for special tasks. Therefore, unction or anointing relates more to service. The anointing or the unction of the Holy Spirit is an absolute requirement for ministry. Empowerment for ministry comes when we have gone on our knees and we have consciously asked God for his strength and have asked him to take over in our ministry of teaching, preaching, leadership and writing.

5. *In what ways and to what extent has the anointing of the Holy Spirit impacted your personal life and spiritual walk with the Lord?*

a. *The Pentecostal view*

The spiritual walk is a daily communal aspect where the Holy Spirit is always present with us. We can always commune with him, especially in speaking in tongues, in a heavenly language, walking in his will and walking in his way. A relationship with the Holy Spirit is a lot like other relationships. You have a sense that he is there. It is an ongoing daily practice of the presence of the Lord. There is an ongoing interchange and a consistent dependence and the desire to be filled with the Spirit and have that fresh touch of God's power in your life. The anointing of the Holy Spirit makes us conscious of our need for him, our reliance on him. He makes us capable of what we are incapable. He makes provision even when we do not know the need. He gives us the courage, the determination and the understanding to obey the Lord.

The Holy Spirit's anointing is the covering that penetrates and impregnates one's life. It is what makes ministry successful or not successful. Even when you are dead tired, you have the sense that the Holy Spirit comes along and picks you up and takes you beyond your ability. You walk into the pulpit and you don't feel adequately prepared. And then there comes an anointing, where he puts the words in your mouth and expressions you don't have, he guides and leads you.

It is like Barnabas, when he went to Antioch, he saw the grace of God. And how do you see the grace of God? You see the grace of God when people's lives are touched and moved. You see the anointing of God. And it isn't our preparation, or our words or our exposition or our exegesis. It is God, who for his sovereign reasons chose that unction to come upon us, to help the people who need help. And the Spirit of God does a work that is much greater and beyond what you can imagine. And he gives an alter call even when there is no alter call. We see people's hearts and lives are touched and sometimes there are tears in their eyes. It may not be a perfect situation, but the Holy Spirit is able to break down the barriers and he literally draws people by his presence and power. It is as if God is present here and what do we do now?

The anointing gives us the boldness and the confidence to speak. To preach and teach, even if we are shy and timid and pay too much attention to how people may think of us. We need to understand that we are servants and stewards, jars of clay in which the treasure is placed. We are weak vessels and the attention is not on the vessel but on the treasure. The anointing of the Holy Spirit reveals this to us and helps us realize that we must decrease and he must increase. Then our concern is not whether we have done a good job for ourselves, but whether we have pleased the Lord.

There are times of great challenge in our lives or ministries, when life is overwhelming. Then, we sense special intrusions of the Holy Spirit that intersect our lives with his empowerment. There are times in ministry when you

know that so much more is happening than what could be explained by your efforts. And we have no other way to explain that. There are times where we just feel we have the best seat in the house. We are just watching God do things in people's lives.

When we realize we have been called to missions, to live overseas, we cannot take the necessary steps to obey the call, nor having gone there to remain there long term, unless we have the anointing of the Holy Spirit. There are times in the life of a missionary and in ministry where we have no answers. And it is praying in the Spirit in tongues, when we cannot and don't know how to pray with our understanding, that brings the breakthrough. And it is only the Holy Spirit who can intervene and provide those answers.

I have oversight over six hundred missionaries. And I had to deal with three blockbuster issues that came up recently. And as I was reading the Word in my devotions, Israel was in a battle situation. And the Bible says, one of the kings called out to the Lord in the midst of the battle. That just stuck with me and that word was exactly what I needed for the moment. And I literally called out to the Lord and said "Lord I can't handle these situations." And as I called upon the Lord according to the Word, the Spirit intervened in a very dramatic manner in all three cases.

b. *The non-Pentecostal view*

The anointing of the Spirit is what turns ministry from burdens, from pressure, from just responsibilities, to privilege and joy. When we don't

yield to the Holy Spirit, it is burden and pressure. We all know many ministers and teachers who often don't enjoy ministry. That is a tragedy. There is a serious responsibility, because we will be held accountable, and that is an important part. But it is the work of the Spirit and that gives us joy. Our greatest fear in life is that we will minister without the anointing. People may not realize that we are ministering without the anointing, because we have developed abilities and skills, but someday we will be castaways!

The Spirit directs us almost every day in our personal walk with God. In directing our decision-making, both macro and micro directions, macro with regard to a larger direction, micro in terms of day-to-day decisions. We repeatedly experience the direct, convicting and encouraging work of the Holy Spirit. There are these times when we make a decision and sense this temptation to move in one direction, when the Spirit of God almost grabs hold of us and says, "Not that way, but this way!"

Then, there are times when we take a few minutes simply to be quiet before the Lord and say, "Father, are there things that you would have me to do today? Are there people you would have me call?" And we get this sense, that "this is a person that I would have you to make contact with." And sometimes it makes no sense, but you follow it, and you develop a heartbeat with God as you follow it. And so often, God has used those times mightily to lead a person to himself or to do his encouraging work.

Thinking about global ministry, keeping in touch with the Spirit, walking day by day knowing that the Spirit of God is within us, seeking to respond to his promptings. All the time seeing people, as God would have us to see people, no matter where we are in a global ministry. To see how the Spirit of God works, prompts and leads in so many different settings. But yet, the same recognizable Holy Spirit. We often think that God's powerful work is done among the Billy Grahams and the Yonggi Cho's. It does happen there, but we have also seen it in many other places.

The Spirit helps us grow in the pursuit of wisdom. The book of Proverbs speaks about the need for understanding and discernment. Many times we say things we regret and do things we regret. The Holy Spirit is there as a brake. He wants to control us, because at most times we can speak without deliberating like loose canons, and then we have to undo things. He is there to help us to act and react correctly at the appropriate time. Not to make quick judgments about other people, but to understand cultural differences and to weigh things out. When we are in that discipleship program, in the school of the Holy Spirit, he corrects us, instructs us and leads us to walk in the path of wisdom. From the Old Testament perspective, there is a very clear mandate that is given on how to grow in godliness, and that is through this school of the Holy Spirit.

In prayer, I have a wonderful relationship with the Holy Spirit and I have experienced being close to God, by the Holy Spirit even within the last twenty-four hours. I have also experienced dry times when I am just crying out to

the Lord and I acknowledge my thirst and he meets my need though my approaching the Holy Spirit. The indwelling of the Spirit has given me a hunger for reading the Scriptures, so I could not go without daily reading the Word.

Being on the mission field I have watched natural disasters and wars and seen the suffering. Seeing thousands killed, raped, houses looted and saying, “Where is God?” So, in these forty-four years of having struggled deeply, empathetically, with those facts of reality, if I didn’t have the Holy Spirit keeping me going, I think I would have collapsed. As I have gone on as a Christian, I think I have realized more and more what the apostle Paul says, “It is not I but Christ who lives in me.” That is the way in which Christ lives in us by his Spirit; filling us with his life, equipping us to walk with him, to serve him and to glorify him. Being filled with the Spirit does not mean that I receive more of the Spirit than I have had before, because the Holy Spirit is not an entity that can be divided up! He is a person. So, I receive the Spirit and I receive the Spirit. I need to constantly be filled with the Spirit, every part of my conscious being and especially my ministry.

As I have walked with Christ these last fifty years or so, it has been an ongoing growth experience, to the point it doesn’t even scare me, or frighten me, or even surprise me that God speaks to me by his Spirit. I have the gift of discernment and I can often know beforehand, where the Lord reveals to me where he is going in something, long before others know. Forty years ago that would have scared me. And now it doesn’t scare me any more. It is a powerful ongoing conversation with God, where God actually speaks to me through his Word and through his Spirit.

6. *In what ways and to what extent has the anointing of the Holy Spirit impacted your ministry?*
- a. *The Pentecostal view*

We have the blessing of having a part of what God is doing in the world. We have a sense of divine rest. That we are not in this alone, that we are not swimming upstream, but that it is God who is at work. This morning I was praying in my personal prayer time “Dear Lord, we need the canopy of your grace to rest over this church. The enemy would like to bring shame and disgrace to the church. But the canopy of your protecting grace and favor is so very vital.”

His favor becomes evident. His favor makes ministries possible that almost didn’t happen. His favor makes provision of resources for ministries. His Spirit opens doors in ministries that wouldn’t open to us. He has birthed several ministries that have really begun as just dreams in our hearts. It is not just cooking up a bright idea! It is the right time for the vision and the Spirit is in it. And then the Lord makes the provision by providing the needed finances to make the dream or the vision a reality. Then it expands beyond what we could ask or dream and that is so wonderful.

The ministry in the Spirit is timely in that one is able to respond to discernment, to understanding the need in depth. Where one can stop in a gospel service and say “the Spirit of God is wanting to heal, it is time for healing.” There is this dimension of being able to be free and flow in the unction of the Spirit in the unknown, within the context of the timely. To be able to minister through the gifts of the Spirit, to discern, to have a word of knowledge, to have a word of wisdom,

and that aspect in ministry is incredible. There is a dimension in counseling one to one, where one sees beyond what is spoken and what is superficial. The ministry of the Spirit enables us to go to the depth and the reason behind the obvious need.

The anointing doesn't come automatically. It has to be sought. It is born out of relationship, and what brings it is prayer. One has to have a consistent prayer life. The discipline of fasting is essential for one's life. We learn that we can do nothing without him. When we have prepared for the ministry to the best of our knowledge and abilities, then, we know we can trust him for the anointing to make the difference. When we rely on ourselves, and attempt to minister in our ability and strength, it is not a place where we feel comfortable. We know it and others recognize and know it. We know if we are not anointed with the Spirit because people don't listen to us. When the anointing is there it just grabs their attention. There is a big difference when the anointing is there and when it is not. You sense it when you are hooked up to God and you become a channel for him to speak through you to the people. And they recognize it right away. Even when you are teaching in Bible School or seminary the students come alive. And you yourself feel like saying amen to everything you have said! It is not egoistical, because you are saying that this has come directly to me from the Lord.

As we learn to partner with the Holy Spirit in his work and we yield ourselves to him, he begins birthing words in us, giving us words to minister, then doing that with a greater sense of authority. As we grow in this knowledge and experience of walking in the anointing, there is a growing understanding and

acceptance of the authority that comes with it. We speak with the authority of God himself. There is a fearful, sobering, awesome, but yet beautiful sense of responsibility that this is not I but it's God. And therefore the anointing must be there.

The anointing is the only thing that could cut across cultural, gender and social barriers. Otherwise there are too many things that really hinder people from receiving our ministry. And when the anointing comes from God it is disarming and it crosses the barriers. And our prayer must always be, "may the people not leave saying we heard this man or this woman. But, may they leave saying we heard from God." And that's the difference of the anointing. So, it is a whole different experience. You cannot really impact the lives of people without the anointing.

Many pastors are leaving the ministry because of their sense of frustration and weakness. And one of the main reasons is because they are trying to minister to people without the anointing of the Spirit. As we get older we see the challenges of the world. Then, the more we realize that our own expertise and our own human resources will never be adequate to face the aggressive nature of other religions and their antagonism towards Christianity. And sometimes in ministry, when we need a miracle just survive the day, we experience the unique intrusions of the Spirit of God.

We may be able to impress people or create a ministry that gains the attention of people, but in the economy of eternity it will not count at all. Love is the biggest and most important indication that God is up to something in a person's

ministry. A lot of things are going to be just wood, hay and stubble. Love is the acid test. Love is the one thing that is enduring.

As ministry leaders when people come to you and say they have the call of God upon their lives for ministry or missions and you have to make choices and decisions in discerning and selecting suitable candidates. And you can't make those choices and decisions in the natural. And many times you miss it! You maybe miss what the Spirit is saying because you didn't pray enough or fast enough! We need a word of discernment, a word of wisdom and words of faith. We need the anointing everyday. There are times when the Holy Spirit gives us insights into the problems that people are facing, just like Jesus knew all about the woman at the well.

b. *The non-Pentecostal view*

We have the freedom to minister with confidence even though we may be very timid people, because we know that we have been equipped with the power of the Holy Spirit. In the context of preaching, we so often sense this special anointing of God's Spirit for that calling. I often think and prepare on what I call this triangular relationship that goes on. The relationship to the study of the Word that I have done, I hope diligently, where I have done the exegesis and tried to put in the application and I write out a full manuscript and I take it with me up to the pulpit. But then, I also have this second relationship to God's people or those people under my care, and sometimes I look out and say what I have prepared and it doesn't seem to be connecting and that comes out of relationship.

But the third relationship is with God whose Spirit dwells within me, where so many times when I am preaching, I think whatever I deliver must be consistent with the Word that I have studied. But, I sense God saying, “Yes, you’ve planned to say this, but I want to say that” and then the empowering of God’s Spirit to actually do that. I see instances where because of the presence of the Spirit, I see visible progress in my ministry in terms of people either coming to faith in Christ or people being blessed by my preaching or teaching and I know for sure that it is not my own ability. In preaching and teaching, we can fill people’s heads with ideas and even move people minds with rhetoric. But if anything real is to happen, eternally, spiritually, then the Spirit must give life to the dead bones like the imagery used in Ezekiel 37. A Christian preacher’s job isn’t to give an autopsy of the Bible. It has to be in a real encounter with the Holy Spirit while the gospel is being expressed. This is what sets a Christian communicator apart from someone else who is just giving a pitch for something else.

In my ministry, here in the U.S. as well as in various other parts of the world, I can remember specific cases of healing in my pastoral ministry that I can only attribute to the work of the Holy Spirit. The healing was a result of either prayer or deliverance from very difficult circumstances. I would even call it deliverance from evil spirits or demon possession that can only be attributed to the anointing of the Holy Spirit.

It is that international character we develop where maybe wisdom helps us to be royal and global and be above political concerns, to be less tribal

and to be more open to listening to a whole range of spectra. For example, I learned three biases when I was young. Never wear a tattoo! Never wear a baseball cap in homes, churches or schools! And a man should not wear earrings! Those are just cultural items and often we pay attention to these small differences. Instead, the Holy Spirit may be saying, “can you look at the heart?” Can you be less judgmental and set your biases aside and experience the joy of getting to know a person?” Then we may be able to speak a word of encouragement that will help the person to be more functional and useful in life.

Every time I head off to the classroom I stop and invite the presence of the Holy Spirit. Not just teaching theological education. I remember standing in front of a classroom of High School students when I taught High School French. And a professor of the university was observing me teach French verbs. And she came to me afterwards and said to me, “As you were teaching those grade nine students today, I said to myself, that woman’s mother was a religious person.” And I said, “Why would you say that?” And she said, “I don’t know.” But, later I thought it was the presence of the Holy Spirit. So, even when I was teaching mathematics or French, the Holy Spirit was at work in the lives of people. I think those who are depending on skills are missing it!

I think power is a day-by-day ministry thing. Where the Spirit takes over, people’s lives are touched and changed by a message of healing. It is the Holy Spirit’s help for the preacher to get the job done, to be faithful, clear, sensitive and relevant to the situation of the listeners, and to help understanding

on the part of the listeners. And then there is that component of power, which for me is even more intangible, that a message actually does what that message is meant to accomplish.

I served as a pastor for twenty-five years and the experienced the discernment of the Spirit in counseling and focus in preaching. Sometimes people would say, “How did you know that I needed to talk about this?” or “you knew exactly what my situation was” in your preaching. I attribute that to the Spirit bringing to my mind something I needed to talk about in my preaching or in my ministry.

I would say Muslims are so tough to reach and some times you reach a dead end. The biggest role of the Holy Spirit has been the tenacity to keep me going. The biggest break through has been the mobilizing of nationals who are of the country and of the people group. They have been the most effective. Our role and the role of the Holy Spirit, is imparting vision challenge to these people for success. Also, the role of the Holy Spirit in drawing people to come to Jesus and all the good things should be out of the flow is that people will spend long term in missions on the field to make it happen. Particularly among Muslims, nothing happens overnight. It is all very long term, heavy track with a difficult life style. So, I have a problem with those people who leave early saying God is telling us to move on. The Holy Spirit is urging and telling us to go back to the United States to be a Missions Pastor or a Missions Representative! At that point, maybe it is judging, but I just wonder why don't these people stay with the battle?

Why are they going to the sidelines? So, I think the Holy Spirit's role in all this gets unduly blamed.

I believe the Holy Spirit impacts my ministry by teaching me the truth of Scripture for the Holy Spirit is the supreme teacher. And then of course in preaching, I mentioned the other day in my lecture that when Spurgeon was climbing the fifteen steps to his pulpit, he said "I believe in the Holy Spirit, I believe in the Holy Spirit" on every step which is so essential for effective preaching. I so often pray that the Holy Spirit will show me the right application and the right ways in taking this text and making it live. When you are talking to individuals, you are often praying that the Holy Spirit will give you wisdom to understand where they are coming from, and what their needs are. So, in all these ways one is really dependent on the Spirit.

At each major step of ministry, God made it clear to me by the Spirit, sometimes way in advance, that this was what I am going to be doing in the future. And then the plan unfolded and I saw his word come to pass.

7. *What are some of the recognizable marks of the anointing of the Holy Spirit in the life and ministry of a Christian minister?*
 - a. *The Pentecostal view*

The greatest evidence of a Spirit-filled life is the evidence of the character of Christ together with the fruit of the Spirit. We shall know them, not by their gifts, but by their fruit, by their Christ-likeness. Often we measure the life of a minister by what one does, rather than by whom one is. The real mark of a

Spirit-filled, Pentecostal minister, is being supernatural in love. Love in action and love under pressure. All the gifts of the Spirit that flow through our lives and ministries are evidence of the anointing. But, above all, the champion of all, is love. It doesn't matter how many gifts a person has, if a person doesn't have the love of God and the character of Christ, then it is not for the glory of God.

One recognizable mark is that a person becomes familiar with the Holy Spirit and knows what God can do and believes something that others may not believe. You cooperate with the Holy Spirit and he has got you to the point of believing. You take a step of faith and you see him operate and you say "I see what God can do."

I have had the privilege of being involved in two huge revivals. One revival is in Cuba, both historically and today. Today, the revival in Cuba surpasses history. And then Argentina has been a place of revival for twenty-five years. And I have seen the people who came through and were involved in Argentina. Missionaries, ordinary people in one respect, they came from various towns and abilities. They came through and something happened. Their lives were touched and changed dramatically. I can't explain how it all fits. But I could name them all. I have seen their lives and ministries. And some of them, their ministries have taken on worldwide dimensions. How did that happen? Something impacted their lives and I don't know how to define it. I just know they brushed up against something, and the courses of their lives were changed forever. You can't recreate it. You can't make hysteria part of it. Spectacular things, out of the ordinary, began to happen when

they ministered. So, the “out of the ordinary” element happens when we are involved in something, where the Holy Spirit comes into the context and begins to exercise his purposes. Those are very tangible results. We always have a choice. We always had a choice to believe and a choice to participate. We could choose to participate or we can always walk away and say “no, I don’t believe that, I don’t do that.” But if you do believe, and participate, and see it happen, then you know it can always happen again. So you have that open window that somehow others don’t have.

The anointing becomes evident to others. Others will be able to note that there is an anointing upon your ministry. One will sense that. One will “feel” the anointing for lack of a better word. We can tell when there is an anointing in a service, when there is an anointing upon the preacher or there isn’t. When there is just self or when it is a “God thing.” And it becomes evident to others as well. It becomes evident to the person who is responsible, whether responsible in leading the service, responsible in preaching or teaching. He or she will know there is an anointing. And then it will bring results. And that becomes so very essential. The Scripture says, “By their fruits you will know them.” It becomes important that we have the evidence of the fruit. The result of one’s anointing is seen in one’s ministry for there will be effectiveness, fruitfulness and growth.

We need to live lives of integrity. We need to be people of the Word. We need to have a daily devotional life, observe biblical priorities, be self-disciplined, and always be willing to learn. The anointing is revealed in the pulpit when one preaches with conviction and boldness. On the other hand, when people begin to

just sermonize or lecture, the preaching ministry is missing the ability to proclaim, to preach in a way that calls for results. When we listen to a man or a woman preaching under the anointing, there is a drawing, an attracting. Not to them, not saying what a magnificent speaker, but rather one is drawn to the Lord. And that is a powerful mark of the anointing. There is a spiritual authority that marks one's ministry. There is a sense that this person walks not in self-consciousness, but in God consciousness. They walk through their day walking before God. And they entertain his presence in such a way, that those who are around them, are aware that they walk with God. That is a mark of a man or woman who is anointed.

The constant maturing work of the Spirit will make us into a person who can be the same in public life with the congregation, people we work with in church, in the business world, in our work places, and at home with our families. We will be the same kind of person in the pulpit and in the community where we serve. The Holy Spirit takes our more immature personality traits and mellows them, so that they don't stand in the way of us being effective as leaders. A sense of the anointing has to do, not only with who we are, when we are in public in ministry. When we preach, people say "Oh that was wonderful! God touched me!" But also, the memory of whom we are to people, when we are not in their presence. What do they think of us when we are apart from them? Though they may be far from God, just the thought of you connects them to God. That is an example of the anointing in people's lives.

One of the recognizable marks is a certain sense of oddness! When people are doing what God has called them to do, most other people will

not understand it. People will see a person who is deeply committed to following God's leading as being a little odd and maybe walking to the beat of a different drummer. And that is because they are. Those people are the great initiators of change. It is not the mark of a maverick or being a rebel. But, it is the mark of being gently led in a different way.

People can fake the recognizable marks of the anointed life. But if you really get to know a person and walk with them, then you see how they live their private lives, when they are not in the pulpit and not in front of camera. And you see that they are rude to waitresses and they get angry at the airport and they misuse and abuse the people who work for them. Then, there is a disconnect somewhere. And somewhere down the line, that person is going to be called to account, for the misuse of this wonderful gift. You see this happen all the time.

There is an ethical shift in your life when you are anointed. In other words you don't feel comfortable doing some of the things you used to do. Some of which should be discarded and some might be all right. There may be nothing wrong, but they just distract you from what you should be doing for the Lord.

And then there is a practical living side to your life, where you live to witness, for your life is not your own. And you know that the Lord is turning you from a life of selfishness to a life of blessing others. It means going the extra mile, reaching out to those we would not want to touch, the ones we want to ignore. And yet, having that love and compassion that reaches out. Just simply loving people and helping them out in their needs, by buying them a meal or befriending them.

In the work of Teen Challenge, when people come out of drugs and their lives are transformed, that is a very tangible work of the anointing of the Holy Spirit.

On the mission field, you can preach in your mother tongue and the hearts and lives of people are touched and changed and that is wonderful. And then you learn another language and you stand up and testify, and you communicate through the power of the same Holy Spirit who can again prick the hearts of the people and they get saved and converted! And that is pretty amazing. God uses us for his grand purposes and he gets the glory. All this is spectacular. It is the love of God shown in numerous ways.

b. *The non-Pentecostal view*

The first and foremost mark is that minister will be more like Jesus. Our lives would portray the fruit of the Spirit and our character would be more Christ-like. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faithfulness and self-control and those fruit would shine out of our lives. And if there is maturity and development, then that is the work of the Spirit. Our lives would be characterized by holiness, humility and a desire to glorify Jesus. There would be more trust in God and peaceful relationships with other Christians. We would maintain a sincere daily walk with the Lord. There would be freedom in ministry and a spiritual authority that is a natural outflow of God's presence in us rather than a forced show of strength. There will be a consistency with Scripture and the mission of God. There will be consistency as we read about the way the Spirit of God has worked in and among God's people throughout

Scripture. We should be able to see recognizable traits that will be directed by the truth and the ways of God when we sense that this might be from God. If there is an inconsistency with the values, morals or the ways of Scripture, then that is a huge red flag.

As we study the history of God's people, we see what God has done among his people to further his work, and we see how he has done it and how his Spirit has led men and women throughout the centuries. Then when we see things in our day that are consistent with that, it helps us to determine whether this might really be from the Lord or not. When we see people and we sense how God has moved in their lives and we stand amazed. And we see others in history among God's people whose lives have been bad examples, it is a great warning to us. We also see God's work among the global people of God, the broader family of God. Those who are truly followers of Jesus, directed by Scripture, and filled with the Spirit of God, but perhaps not from our own denominational group. Then we can see that the Spirit of God is working and we can be people who can be iron sharpening iron and learning from one another. So, we have the authority of Scripture. Then, we have the informing breadth of the church historically and its breadth reaching out globally.

Another sign is that ultimately God is glorified rather than an individual. There will be no personal boasting and it will not be "my ministry!" There will be humility and others who are walking with God will encourage us forward or exhort us away. We will have a desire to teach, train and equip others

with humility. If there is pride, God may still use the ministry but it will be in spite of it, not because of it.

An anointed person will be one who is sensitive and understands other people. A person, who in interactions with others, is discerning, committed, patient, gentle and Christ-like. Like a fragrant aroma that others feel comfortable around. They create an oasis in a desert. A safe and secure environment, where people can speak freely, wrestle through struggles and make right decisions about the issues of life, without being judged.

Other lives will be impacted. The Word of God will be effective in changing the lives of those who hear us teach or preach. A successful ministry not just in terms of numbers, but an effective ministry in terms of people being helped towards maturity and growing in their knowledge and love of God, and sinners turning to Christ. Today there is a lot of success syndrome in ministry. But, God's concern is faithfulness. It would be the Spirit's great work to keep us faithful doing the work of the ministry. What Jonathan Edwards said and what Billy Graham found out, is that what makes the work of God effective is the preaching of God's Word. Graham has written in *Biblical Authority and Evangelism* that the secret to his ministry was a high view of Scripture. That is why he keeps saying, "The Bible says" "the Sword" "breaking up stony ground." Some of the recognizable marks of an anointed ministry are a high view of Scripture and Christ will be lifted up. Jonathan Edward said that when the Word is preached, much opposition will be seen for Satan will kick in and attack. There will also be discerning of the Spirit and a love and caring for other people.

8. *From your perspective, what are some of the blessings and benefits of an anointed ministry?*

a. *The Pentecostal view*

There is a wonderful inward sense of joy when you know you are in the center of God's will and you are doing what the Lord wants you to do. You just sense God's approval upon your life. You are part of what God is doing in the world. You have a sense of divine destiny. You are not alone. You are not swimming upstream. It is God who is at work. There is a sense of satisfaction in having a clean heart and just seeing the Lord work through you for his kingdom purposes.

It is also a joy within the function of leaders, to help other people with their dreams and empower them. Give them open access and help kick the door open so that what God is speaking to them can come to pass. It gives you great joy and satisfaction to see other people succeed in their ministries so that hundreds of people can be helped. These are a real blessings and benefits.

Another blessing is the favor of God, which becomes evident to one's spouse and evident to one's family and the family follows the Lord. The children follow on to serve the Lord. It also becomes evident in one's finances. That is essential, the Lord showing the evidence that he is blessing. There is provision and the work of new grace in one's life and ministry. The individual blessings and the personal edification we enjoy.

We focus too much on the initial physical evidence of speaking in tongues as far as the Baptism of the Holy Spirit is concerned. But we really don't

focus enough or preach about how wonderful it is personally for the edification of the inner man. When we pray in tongues we edify ourselves and that is a real blessing. And there are times when we have a burden and we pray in tongues, even when we don't know what we are praying about. Yet, the Holy Spirit is praying through us and the burden is lifted. Only the Holy Spirit knows our hearts and that's an advantage.

In the congregation, the benefit of the dimension beyond what is in the Bulletin, the special refreshing that comes from the singing and the worship, the praise and the anointing and the fellowship is absolutely supernatural. It is just fabulous to see God's people together, worshipping together, being lifted together, and most of all being blessed together in a world that is cursed. To see the church blessed with the anointing of the Spirit upon the preacher while the Word being preached is beyond any description.

The fruit of the ministry is vital. There is nothing more grievous than having claimed to preach the message and then nothing happens. The blessing is in seeing people helped. And then there are some personal benefits that one enjoys. When a preacher is under the anointing, thoughts come to you that you didn't study, you didn't write them out, they are not in your notes and it is thrilling to have the Holy Spirit move through your preaching. And then later people come up to you and say "you said such and such today and that really touched me and did something for me." And we hadn't said that, but the Holy Spirit uses our preaching in such a way that that's what they got, because that's what the Lord wanted them to hear.

The Holy Spirit is so amazing. There will be stability in our lives and in our ministries.

The long-term dimensions of the anointing have much to do with integrity and character. It demonstrates not just a flamboyant ministry that is here today and gone tomorrow, but long-term ministry where one is open to the Spirit of God intruding into the routine of everyday life and ministry. When God is doing something in ministry, it takes you to the end of yourself. And you find yourself involved in situations, where if the Holy Spirit doesn't show up and do things, nothing is going to happen. So in a way it is exciting and joyful. But it can also be terrifying in the right way, because you have stepped out way beyond your own abilities and resources. You have no one to depend upon but God. And when God steps in by his Spirit and moves miraculously and supernaturally and that is the best part in the end.

The blessing of knowing that you are working for a great boss and it is great that he takes care of you. And times may be hard, but you know he is going to be faithful. You are not working for a church board or a seminary board of directors. You are working for the Lord and he will take care of you one way or another. There is the joy that comes along the way and the surprise blessings, little things, lots of little things. There are a lot of hard things and a lot of hurt. But he always helps you through them. And you learn a great deal and he brings you to your knees in humility. And you say "thank you Lord, I needed that." And then when we come to the end of our resources, the Holy Spirit moves in and takes

over. You can move in the realm of the Spirit, where others may not be willing to go. It increases your dimension of faith as you see God in a bigger dimension. You have been living the daily basic Christian life. And then all of a sudden, there is something more out there that's bigger than you ever thought. And it expands your horizons and it is thrilling and exciting and it brings great glory to God.

b. *The non-Pentecostal view*

One of the greatest blessings for a Christian minister is the joy that comes in serving the Lord. There is that contentment that comes where God gives you the patience to let him be God. Where one is less concerned about one's own reputation and one is more concerned to let God come through.

One of the key marks of the Spirit is humility. When people are taught by a humble pastor, who comes alongside them to help, who emphasizes his needs as well as their needs and shows how dependent he is on God's input in his life. When a humble pastor is teaching a church, the people will receive great blessings and benefits for they will not be controlled by him. A lot of ministry is very controlling. But people need to be liberated to be themselves in Christ, to grow in their knowledge and love of God. When someone knows that the Spirit is at work through one's ministry then, one is prepared to relax and let God do the work that he wants to do, rather than to have a sort of hands on control. This is God's work, not my work!

I'm a type A and I have had to learn a lot of patience! It is a blessing to see how God changes a person over time and the person really sees

that in one's self. The blessings and benefits include ministry opportunities and fruit with maybe even a worldwide impact. It would contribute to people knowing more of God and knowing his Word and being obedient and faithful to his Word.

Others in the Body would recognize the anointing in the life of the Christian minister and know it. There will be the affirmation of the Body of Christ. There will also be the evidence of the extraordinary powers of the Spirit, either healings or transforming power in the lives of people and even deliverance from demons and other evil spirits. The minister will be moved by the Spirit to fulfill the work of the ministry.

Without the Spirit we would be laboring to produce fruit without joy, without urgency, without passion. The joy of seeing the work of God accomplished. Our Father will be glorified. His mission will be furthered. We will see people coming to faith in the Lord Jesus. People will be growing and becoming more conformed to the image of Christ.

Of course the Lord will give us blessings beyond those eternal ones, but these material and physical things are not essential to the eternal blessings and benefits. These are just temporary things. God did not call us into his family to destroy our lives! Christ did not give his life to ruin ours! He doesn't give us his Spirit to take away the joy and peace that comes in life. Beware of personal ambition, for it can make you focus on your advancement and squeeze God out of your life. Instead die daily and daily ask, "Lord, what do you want me to crucify today?" Then, there will be room for God to be our only source of joy.

The greatest benefit is that our Father is being glorified. This joy that comes from knowing that I sense God has empowered me for this task. I stepped forward in my weakness and I saw his hand through his Spirit. It is the greatest joy, because in this moment your own faith in those matters becomes stronger, it becomes undeniable. And that peace and joy that comes, even if maybe some of the temporary material benefits may not come at that moment. It's wonderful! I have never talked to a person who sensed God's anointing for a task, a calling to and an anointing for a task, then followed that and saw the hand of God, and then said "I am dry in my walk with the Lord!" Instead, this is when you really benefit. Life is what God meant it to be, even in the midst of some of the struggles of this world.

There will be an inner confidence that comes to us when we face crucial challenges and uncertainties. We gather for prayer and we sense how God is leading us to respond. Then, to act as best as we know how, to walk with God and to respond to his guidance in the midst of crisis and decision-making. Surrendering to the Spirit in almost every word you speak, just praying "Father I pray that you will be glorified, I pray that I will not dishonor your name" Then, the unmistakable peace that we experience is one of the greatest blessings and benefits of an anointed ministry. What a joy to know that we can be used by God in the lives of other people, and then seeing and knowing what he has done and what he is doing through them. It's great and we are just very thankful.

It is a great relief not to have to be dependent upon myself. I have always taken on jobs, which were way too big for me. But I do so, knowing that it

isn't me, that I have an ally. I have someone working through me and I am not alone. I say "yes" to huge tasks, and I have all my life, because I have this Spirit gift of apostleship. I like to take on jobs that have taken me to the edge, the frontier jobs, and pushing back the frontiers. And that has been possible because of the deep awareness of the Holy Spirit's power within my life. I have shared examples from my missionary experience, where I have literally "commanded the presence of the Lord" and said "Lord, the same power that raised Christ from the dead is dwelling within me." In crisis situations like facing a Soviet border guard who was going to do something terrible to me, I said "this man is not going to stand in my way" and I have watched how the Spirit of God brought about a miraculous intervention. So, that was a huge blessing.

We would see the Spirit and the Word confirming each other constantly in the ministry and bringing forth fruit. We cannot convert anyone, but the Spirit can always use the Word to convert people to Christ and change their character. A ministry in which the Holy Spirit is engaged is what one seeks. To be involved in where God is really at work, not in building up a reputation or institutions. It is God honoring and it is God pleasing. It is effective and powerful. Anyone who attempts to carry out ministry that is not anointed or not empowered by the Holy Spirit is foolish to attempt to do what God has called us to do. Where people turn to Christ then this is a life work. I have seen the Holy Spirit lead the way in power ministry, do things way beyond my imagination. And sometimes we say to ourselves "why did it take me so long to learn some of these things?"

9. *From your perspective, what are some of the challenges a minister faces while being actively involved in an anointed ministry today?*

a. *The Pentecostal view*

The greatest challenge is being subject to the attack of Satan. When we operate in the unction or anointing of the Spirit, we become very vulnerable in the spirit world because we are operating in the realm of the Spirit. As believers, we cannot be possessed by evil spirits, but, we can be attacked and oppressed by evil powers. There are subtle ways in which the enemy can manipulate human beings. And when we see yellow lights and red lights going off in an area, we need to intentionally discern the spirits. Otherwise we can be led away in a spirit of deception. Paul makes it very clear that Satan can manifest himself as an angel of light and we really need to be on our guard.

As Pentecostals, one of the main challenges we face is being seduced by the power, when we are being used of God and believing that it is our ministry and we can control it. You become self-reliant, where you start believing that you are the cause and this is what you have accomplished and you make this happen. Then you are in really dangerous territory. To think you are somebody and to begin to do things in your own strength. And that somehow we are the agents of divine anointing. Being abased is not as difficult as abounding. You know when your ministry is being blessed and huge things are happening and you believe the press clippings. It is very seductive and we have watched it happen many times. That is the biggest challenge. You need to learn to handle it and then back off, if God

chooses to minister through somebody else. Jealousy that comes to the surface would fall into the same category, and that is because of the self-importance that a person ascribes to himself or herself. It's very tempting to presume that just because the Holy Spirit anointed us yesterday to do a specific task, that we can just base our future on that.

The common challenges of money, sex and power confronting all Christians are also common to anointed Christian ministers. And pride leads to lording it over others and the abuse of power. We have to seek his face every day in humility. The usurping of his power is a major challenge.

The challenge of sexual sin because members of the opposite sex are strongly attracted to powerfully anointed men and women of God even though they may be married! There is a close tie between spirituality and sexuality. Both historical and present day scandals reveal that it is possible for even the most prominent and powerfully used ministers to fall into sexual sin. We can become susceptible to sexual temptation, especially after ministering powerfully in the spiritual realm. We need to be on our guard at all times and flee like Joseph from unhealthy sexual relations or even just unhealthy relations with other men or other women or even children.

Then, there are the challenges that come to all Christians, to not be truthful and to misuse funds. These challenges don't just come to ministers. The enemy targets God's servants because they are burned out or overtired or they are neglecting their prayer time or their time in the Scriptures. And they can just keep

going on and on, because they have learned how to do the work of the ministry, and can keep up the outward appearance, even though their inner lives are hollow.

Some challenges that women face are different from the challenges that men face. Women too are tempted with pride and power. And women can misuse power just as much as men can. But women face challenges when they are overlooked or mistreated or treated unjustly and tempted to retaliate. Another challenge is to adopt a victim's stance. Where every body is wrong and I am right! And poor me, everybody is treating me this way just because I am a woman! And then you can get depressed.

Another challenge is maintaining that intimacy with the Spirit, which requires a discipline, a lifestyle while we are so actively involved in an anointed ministry. If we do not have our roots in the source of the power we will be powerless. There is the challenge of self-dependence. There are so many resources available today, in training, leadership, research and information. And it is easy to get tricked into thinking that these are the things that are going to create fruitfulness. They create results. But results and fruitfulness are not the same. The challenge is maintaining the right attitude towards God who gives the increase.

Once you have been in the ministry, a person has a tendency to learn to do ministry and it becomes the doing of one's self, not the doing of the Holy Spirit. Then one relies on one's own abilities rather than God's ability. We become dependent upon what we have learned, what we have been taught. But he teaches us out of his Word. For the believer there is never a graduation. You are

always learning. The Spirit becomes the teacher and I am the pupil or the student. We constantly learn in the school of the Spirit. We don't ever graduate, but we move on so that we do not live in the elementary stage. We merely graduate to greater things, the deeper things of the work of the Spirit in one's heart and life. There are the challenges of staying personally fresh, so you are not acting out of rote. There is the challenge of staying relevant to the culture while remaining true to Scripture. There is the challenge of communicating both cross-culturally and cross-generationally when you are preaching. There are the challenges of keeping your own personal life, your home life, and your walk with the Lord intact while coping with the pressures of ministry. The challenge of dealing with people, being a caregiver as a pastor and getting overloaded with everybody else's issues and dealing with conflicts in the church. Dealing with financial challenges, both in one's personal life and in the ministry. In leadership we have to constantly deal with wisdom issues relating to the problems and challenges that those we serve have to deal with.

Time management is crucial with the challenge of setting aside enough study time and alone time, though the pace is unrelenting, being able to stay fresh, stay rested, stay focused and get everything done that needs to be done. But, we are expandable and the Spirit is infinite. He is capable of giving us more and we are capable of receiving more. In the book of Acts the filling of the Spirit is not a one-time event. The filling of the Spirit is sort of like air in a balloon. If you don't keep the balloon pumped up, it's going to go out of air! Today there is a

real push back from people who are more educated and have less time for God. In an anointed ministry, one has to be on the receiving end with a hunger and a desire for God. One of the greatest challenges is that there is a lack of time to seek God, to hunger for God.

The church is too often satisfied with what man can produce, and what the world can give them. Pastors are reaching out for different kinds of models. And those models can be folded into the one great model of Jesus as the head of the church and the New Testament church. The church is being diverted by a whole host of good things, but there is no desire for the best.

We may be hurt by those whom we have spent much time and energy in order to help them. Conflict is always part of the ministry. Sometimes there may not be enough money to provide for your family. Not enough hours in the week to do everything that is needed. You don't have enough money to do all the things you dream about for the ministry. These are some of the challenges in ministry.

One of the greatest challenges one has to face as a Pentecostal pastor today is leading one's congregation to experience the Baptism of the Holy Spirit, and being true and faithful to the development of a New Testament church, a Book of Acts church. There is a tendency to be caught up with the culture and to get caught up with the fads and novelties. There is pressure put on the pastor to act like somebody else, rather than holding onto the Word of God, keeping your people, teaching them and preaching to them and bringing them to the place where they are truly Spirit-filled themselves.

Some of the greatest challenges are busyness and too much activity and too much work. It is almost like busyness is next to godliness. Where we begin believing that our busyness substitutes for the anointing. And hard work is an equal quality to the presence of God in our lives. And we can easily convince ourselves that that is true.

We would face the challenge of being misunderstood, opposed and attacked by those who are not walking in the Spirit and don't understand it. They mean the best, they really do. They are standing up for what they believe is right. It is just that they don't see what is going on in the Spirit and they wind up opposing the work of the Holy Spirit, which is very dangerous. We need to be open to correction and listen even to them, because there may be some wisdom in what they are saying.

Another challenge is maintaining humility especially when one is greatly used by God. There is the temptation to think that power resides in us and we get special rules and even the right to misbehave, because God's anointing is upon us. There are times when we can tend to think that we are God's answer person and we get too large for our shoes. We have to realize it is body ministry and we need to be engaging in it as team players rather than a hierarchical king pin on the top. There is this tendency towards arrogance that must be guarded against. There is also the tendency to believe that you are right when you are not, to be too self-assured and to have too much confidence. To believe God for things that God has not promised. And there is always the need for good, reasonable thoughts of reflection and listening to critics.

And then there is the challenge of training younger ministers. We need to come along side them and train them even if we may not get the credit for it. And we may not have the last say and they will change us as we train them! And we will grow in the process and become wiser. We need to become good listeners rather than just telling people what to do because we have all the answers. We need to let them know that someone is giving them attention and that means they must be important because they are getting a hearing. That will give them affirmation and build their self-esteem and confidence.

b. *The non-Pentecostal view*

The main challenge that a minister faces is when light clashes with darkness. We face those great enemies, the world, the flesh and the devil and they are formidable. When we are anointed and led by the Spirit of God, when we experience his anointing for a task, nothing can stand against us. Nothing can be compared to the power of God. Yet, we live in an imperfect world, waiting for God to complete his work, longing and groaning for God to complete his work. When God leads us into these huge battles we must learn to walk by faith where sometimes in the moment we may not see the power of God. We must continue to trust the Lord, when we sense that this is what God's Spirit has called me to do. This is the task for which he has anointed me.

And when the struggles come externally from outside the family of God and sometimes internally from those who claim to be part of the family of God, but are so resistant and his distance is felt. Then, to really believe that we

have heard God's Spirit and having that confident trust, to continue forward and to hold on. Just like the apostle Paul, at the very end of his life. Here he was in prison, a man anointed for his task, at the very end of his life in prison. The Lord had rescued him once from the lion's mouth, he said, and yet, he knew this wasn't going to happen now. And even when facing death itself, lonely, sitting there in prison, longing for Timothy to come, he had that incredible confidence. Though he knew that the time of his departure was at hand, he wasn't worrying about a funeral that was the future. Instead, he was looking forward to a crown of righteousness, which the righteous judge will award him, but not only for him, but for all who so long for his appearing. He has that quiet confidence, that joyous confidence that we so often find so hard to hold onto. When on the one hand, we sense this is what God has called me to do. This is the task for which he has anointed me. But, in that moment, in the short run, we face a battle with the flesh, the world and the devil, when light clashes with darkness.

There may be resistance and maybe even the greater internal struggles from those who claim to be God's people. When you believe that God has called and anointed you for a task and you trust him fully. And you continue loving those people, yet, keep trusting God and obeying him. You can't be in leadership without being in the hot seat. And yet, where you sense God has called you and anointed you for that task, continuing with what he has called you and to keep on loving those people who are resisting and applying the heat and not being blown here and there by the opinions of others. The text in 2 Timothy 4, "don't go out

there and find out what people want to hear and give them what their itching ears want to hear.” Instead, “hear what I have to say and deliver that. Do that work of an evangelist to which I have called you. It is the gospel thereunto I have called you.” Those are some of those jobs that challenge.

There is that natural human inclination to please people. You want to prosper and grow big. And then on the other side, you know that God has called you to a different task for that moment. Take Jeremiah and so many other great people of God. They were blown back and forth by the challenges they faced. They kept saying “Are you sure, God, I know what I heard you say to me. Is this really from you? Are you sure God you would have me do that?” And we have sensed that so many times. There is the challenge where we are called to live by faith and not by sight. It is the uncertainty that we have really heard God’s voice and must obey him.

Maybe those from the Assemblies of God background, maybe if you hear an audible voice or a scroll dropped in the night, then, you don’t have those questions! But as for us, it has been so much more in our inner being, in those quiet moments with the Lord. And we have to trust those times, even when the big challenges come up. So, may be that would be a big advantage for those who come from that place or position! Sometimes we want to have a star shining that shows us this way or not! And when we get together with our Pentecostal brothers and sisters, it seems to that they have so much more specific guidance.

But then, sometimes God also gives us specific guidance too! God has used certain people to give me a word from the Lord and specific guidance at

certain times in my life when I had to make crucial decisions. That is a personal way in which God leads us. It is hard for me to separate these two the leading and guidance of God and the anointing of God. I see those as being one consistent piece. When I tell my stories of God's specific guidance and gift of discernment in public, others in my denomination come to me later and quietly whisper to me. They then tell me their stories of God's specific guidance in their lives as well, even though it goes against their theology! They don't want to tell their stories in public, because their theology might become suspect among others in our denominational group! But, they believe I will understand, since they know that I have had similar experiences in my own walk with the Lord and in hearing the voice of the Spirit!

One of the major challenges is that not all Christians believe that an anointed ministry is essential for today. For me that is the number one challenge. For some reason, some of us believe that if we are educated, that's enough. And yet, education itself is not enough. The other challenge is not to trust oneself. When a person is anointed by God's Spirit, then we can believe that the anointing comes from us and not from God. Pride and self-reliance are other challenges where we focus on building our own ministry rather than focusing on the next generation. If one forgets that the anointing comes from God and God alone can remove it, there is no question that it is possible to lose your anointing.

One of the greatest challenges is activism. The gentle dove-like Holy Spirit hates noise, hates disorder, he hates activism. When we look at the life of the Lord Jesus Christ, we see there was always order in the midst of the buzz of chaos around him. There was a dynamism in Jesus but not an activism. Issues

came to Him; He didn't go out to create issues. Today we are so activistic that we have to make things happen. The greatest challenge is for us to let God create situations in which he forces us to think through to a right response. And then when the response comes from the Holy Spirit, we look back and say, "Where did I receive that blessing from? That was God!" Then one becomes less concerned with busyness. The greatest challenge in ministry is to find solitude, quietness, where we can be with or without people. We are content to be busy at times and we are content to be at rest because a person of solitude is always at rest. When we become public people we neglect the private and personal which is most important. We can feed on our ministry rather than on our relationship with the Lord.

We can be powerful preachers and yet have no anointing. On the other hand, you can be quiet preacher and yet be anointed so that the truth of God spoken through you cuts like a knife. The biggest challenge for me is having the time, taking and making the time to fellowship with the Spirit, pray to the Spirit, pray in the Spirit and replenish my spirit when I am weary. Realizing that I cannot do it on my own, realizing that the Spirit has to do it through me. Taking that time to build that friendship with the Spirit.

The other challenge that I'm aware of is that we can often allow sin to get a corner of our lives and the Holy Spirit is not going to plead with us to make space for him. There is this challenge of sin, personal, habitual sin. Living in a sinful world and yet not giving place to sin, but giving the rightful place to

the Holy Spirit. Living a righteous life is a challenge. The primary challenge is to always be yielding, always be surrendering, to always stay on your knees each time before you minister.

To be aware that the only single value is that God is present when we minister to people. The more gifted a person is, the harder it is to do that. Because, for a gifted person things become easy, speaking is easy and writing is easy. The main challenge is to stay focused on God instead of focusing on how good you are.

Pride is a key issue! We can become proud because good things happen. It is very tempting for me to say, “Look at me!” Presumption can become a habit if the Lord blesses your ministry and you see good things happen. To sort of presume that it will always happen! And the line between presumption and faith can get a little blurry, because I want to trust that every time I preach, God is going to be at work because his Word is powerful and his Spirit is there. But, I don’t want to presume that just because I pray a little more and a little harder and then I suddenly think that because I prayed it happened! That’s not what I believe. I really believe that it is God’s work, by his Word and the Spirit. And prayer is the way I manifest faith. By praying, I’m saying, “Lord, I really am trusting you to work by your Holy Spirit.”

Living a life of holiness is one of the greatest challenges for a minister, especially in a country like the Philippines where we don’t go to the massage parlors. When the beautiful Filipino girls see a light-face with a passport to America, they would be delighted to do whatever you want in the privacy of a

massage parlor that might get them to America or give them some money. And you don't have to be young and handsome to have the girls fall for you! The Lord has kept me from that through the Holy Spirit and corrected me when I have been tempted to destroy myself.

We also face challenges due to diversions from the priorities. The challenge is often to try to do everything the church thinks the minister ought to do. The church board should not be dictating to the minister what he should be doing. We need to follow biblical priorities and seek to work together as pastor and people in this role. To be like a manager in a supermarket, trying to please everyone in the congregation! The Spirit's work is to remind us that we are equipped to serve God. As Paul said to the Corinthians "we are your servants for Jesus' sake. And it is for Jesus' sake that we are doing this work." There are also the challenges to think of ourselves more highly than we ought. To think that we are indispensable or that we are controlling everything and it all revolves around us. These are challenges that the devil would like to ensnare us in.

Then, there is also the challenge of keeping on keeping on. Doing the hard work that we know will actually produce the results. It is very easy for the minister to be discouraged by the lack of visible results and say maybe this hard work in the Word and studying the Bible isn't really producing results. Maybe we need to do something totally different from the biblical model.

Then, there is the challenge of adapting to the culture. Only the Word and the Spirit can resist those pressures. So much of ministry today is more

to the contemporary culture than to Scripture. And that is a big challenge. People who don't have a sense of the work of the Holy Spirit and they will often lapse into skepticism. They don't have a sense of the power of the Holy Spirit in Christian faith because they are so orthodox in their faith. The opposite of that is being legalistic, wanting a new experience. We need a super high to know that we are walking the walk of the Spirit. The Christian life is not always a high.

There is suffering according to Romans 8. When the Lord is using you in ministry, you will go through rough times because the evil one is at work. Accusations can fly, maybe rumors that you are weird. Then you really do need the power of the Holy Spirit to survive. You also need the Holy Spirit to forgive and not become bitter. This Christian life is not for the faint hearted. When you are around people who have really been used by the Lord, and when you talk to them privately, they share how they have been the bull's eye for the enemy and have been attacked in dramatic ways. How do you respond to your enemies? Do you forgive them or do you become bitter?

The main challenges are the world, the flesh and the devil. As Richard Foster puts it money, sex and power. It is very important to realize that we are living in a broken world that God is going to remake. We need to realize the antagonistic motif. Evil is real and the devil is real. We are not just striving against flesh and blood. The challenges are not just the challenges of the flesh, but there is an enemy out there waiting to battle against those who step out in the Spirit.

10. *In what ways and to what extent, do you believe you could learn from the areas of strength, of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

a. *The Pentecostal view*

We have been learning and we will continue to experience new and dynamic ways in which the Holy Spirit contextualizes his work in different places and in different streams in the Body of Christ. There are not as many differences from different theological stances as different contextual substances. We need to respect those from the different evangelical and Pentecostal streams of the church. We are all part of one huge family and different members of the Body of Christ. And the different segments of the body need not be divided. They do not have to be uniform. They simply need to be united.

We need to see the different emphases in the different denominations that love Jesus and serve Jesus. There is a faith ministry. And there is a holy life. And we scorn those that are legalistic concerning these emphases. We need to look at them very carefully and say these emphases may be out of our stream. But to be whole and to be contextual with our faith we need to respect the concerns of those individuals and the evident blessing of God upon some of those streams. We will ultimately be responsible just for ourselves before God. To scorn what God has blessed is very, very risky. We have to be careful so that we do not become close-minded and narrow. Scripture says that “iron sharpens iron” and we can always learn from one another provided we are biblically sound. We have to

weigh what is being taught, what is being learned in the light of Scripture. Everything has to be measured by Scripture, by the Word of God. If it doesn't measure up to the Word, regardless of how good it sounds, regardless of who is the advocate or the teacher, it has to be rejected. The Word of God is a book for faith and practice. It has to be faithful to the practice and measurement of God's Word.

The church is much bigger than any one denomination or any one ministry. We can learn from some of the other denominations about the discipline of study and preparation for the call of God for the ministry. There are those who don't want to go to school to train, because they feel they have learned it all and they don't have the time. The more you present to the Lord, the more he can anoint. The more anointing you have, the greater impact one could have in the work of the kingdom of God.

We interact with Evangelicals in common forums and meetings in ministerial associations and we work together on community projects. Sometimes they try to put a guilt trip on us by saying "you look on us as second class believers!" We never want them to feel we are superior to them. In fact some in Pentecostal circles have conducted themselves in ways, which have turned off some of our brothers and sisters from the evangelical world.

In reality, we can learn much from Evangelicals when it comes to the true doctrines of regeneration, redemption and the atonement. And some of the greatest teachers are conservative evangelicals. We have a deep appreciation

for the ecclesiology and eschatology of the Reformed position even though we have theological differences with them. And we appreciate the Presbyterians and their position on the sovereignty of God.

Sometimes in our own particular persuasion, when we stand up in church and sing “I am a friend of God” it is true, but it is not the whole story. Putting on the lenses of the other evangelical traditions helps us to have a well-rounded view of God, which we desperately need. The fact that God is sovereign, autonomous and highly exalted is a tremendous benefit to us. If we stay in our own little world we will not be able to overcome our blind spots. In our libraries we have many books by scholarly Evangelicals who have written strongly about the cross and the blood and we have much to learn from them. We can learn from the liturgical traditions to gain a sustained sense of God’s presence in our lives.

When we look at churches that use a lectionary and churches that use powerful prayers, they have such deep and historic wisdom. These speak of persons who are not with us any more, yet their deep and holy lives are maintained not only through Scripture, but also through the ways these lectionaries and prayers have been crafted. We can learn from the Catholics about the value of tradition. We can learn from the Baptists about their deep commitment to evangelistic preaching, where they have an alter call at every service. From the Episcopalians we learn the beauty of liturgy. The Mennonites and the Amish have learned the discipline of community in ways we may not understand. The Evangelicals have a sense of the

awesomeness of God, which the Pentecostals don't have. And we should not dismiss the wisdom and the encounter that other traditions have had with the Lord, as either secondary or irrelevant or just sort of a nice substitute.

All traditions have people who do not represent them well. We disagree with the hyper-faith of some of the Pentecostal groups. But, we need to be careful, that in becoming critical, we do not learn from them. On the other hand, we all do have dimensions that do represent us well and these should be made available to those of other traditions, to enrich them. A rope that is made of one strand is just not strong. But the more strands we have, the stronger the rope.

We can even learn from the writings and criticisms of those who oppose Pentecostal beliefs. They stimulate us and cause us to examine our own beliefs and stimulate us to make a better presentation in stating our defense! This has greatly enriched us. Roger Stronstad's book on *The Charismatic Theology of St. Luke* is a direct result of engaging the criticisms of other thinkers and scholars. We must constantly remain in dialogue with other Christians and people of other faiths as well. Our disagreements stir us on to better understanding. So, viva la difference!

b. *The non-Pentecostal view*

We are all life long learners in our pilgrim journey. Those of us who are evangelicals tend to trust our knowledge rather than to trust God. Some of our brothers and sisters in other countries haven't had the advantage of education that we have had. And yet, we can learn from their example of faith and willingness

to suffer for the Gospel. Then, there are some people who think or who do not believe that the anointing of the Holy Spirit is necessary for ministry and they quote Bible verses to substantiate their position. When we are with Christians like that, we must listen very carefully, because they are warning us of the excesses that are possible from the side of those who believe that the anointing of the Holy Spirit is essential for ministry. The balance that comes from listening to other voices is important, so that we do not give into the excesses that are possible from either side.

On the other hand, to those who tell us that the anointing of the Holy Spirit is not necessary, we would challenge them to look at the entire Scripture, so that they can see that they are missing something vital. We have learned and are always learning from our brothers and sisters in Christ from various denominations and in different settings. The Pentecostals teach us to believe in God, act boldly and pray for the needy with more faith. The Reformed tradition teaches us to remember that our most powerful weapon is the Word of God.

The tradition I grew up in was more cerebral Baptist and I wasn't really open to the immanence of God. But being together with other believers has made me see it. That is just what we believe, that God is not simply transcendent, but, he is present among us and we should expect God to make himself known to us. Those who are perhaps less open to this special anointing of God's Spirit in ministry and God directing us in ministry, keep calling us back to make sure that our experience is in line with Scripture. But, it has been very helpful for me to

have much more contact with our Pentecostal brothers and sisters, from whom I have learned to know that God is here, and not to be afraid of that. I have found great confidence and joy and it has been refreshing for me, and my walk with the Lord in ministry.

I really appreciate people of character. I have seen some people of character and I have seen people of no character. Both have claimed to be Pentecostal. When I see people of character, the theological differences are secondary, because I see brothers or sisters in Christ who has similar concerns. The Holy Spirit created the diversity of ministry, but we have recognizable, similar values. I focus on what brings us together and what can we learn from each other and less on our theological differences.

I call myself a connected knower, not a separated knower. Although I may not understand or even agree with someone else's theological position, if he or she is a good example of a child of God, I would say, "I never thought of it that way" or "I don't understand the Scriptures that way, but I would love to chat with you about that, because I see the fruits of that belief in your life."

I want to learn how to be involved in charitable dialogue and learn from those whose views are different. I am a lot less adversarial than what I used to be. I used to immediately put up walls when people share a different view. Perhaps that comes from my struggle with the women's issue too. But, increasingly, I've learned to be a lot more tolerant within the broader boundaries of evangelicalism. There are some people who have a different theological stance and think that women

can't be leaders. And that means women can't preach and teach. They are restricting and limiting the role of women in ministry even though we have the same anointing. They are not getting the whole counsel of God from the Scriptures and that is a challenge.

The main problem in theology today is that we don't go listening to each other in order to learn. Instead, we go listening to each other in order to find weaknesses that we can exploit to win. That is human nature and it is called sin! It is especially seen in Western theologians. We need to be very much aware of other views and allow them to challenge us. We need to tell ourselves that maybe they are right and we are wrong. Then, we can be more biblical and have a deeper theological underpinning when we have learned from others. We need to talk to them and understand where they are coming from.

We need to seek to have as wide a fellowship as possible within the boundaries of revealed Scripture. And there will be people of different areas of strength. Partly because they have got different training, partly because they may be different temperamentally, in terms of personality, and partly because their experience with God has been different. So we need to listen and weigh what they are saying and then try to relate what they are saying to one's own experiences for it will be bountiful.

The Pentecostals have been the foot soldiers for the spread of the gospel throughout the world. The vitality of Pentecostals is often beyond those who may understand the technicality of Christian faith better. Reading the writings

of those outside our camp, challenge us to go back to the Scriptures with questions.

Just like the Bereans we need to search the Scriptures daily and see whether we are on the right track or not.

11. *In what ways and to what extent do you think you have sought or would you desire to seek to embrace and appropriate these areas of strength in your own context of ministry?*

- a. *The Pentecostal view*

We need to learn from others, but we don't build on other people's strengths. We need to build on our own strengths. We can learn from the Roman Catholics about their areas of strength of fasting and prayer, of solitude and humility, and their vows of poverty, chastity and obedience. From the Baptists we learn the tremendous need for personal evangelism. From the Presbyterians we learn about liturgy and music and their theological depth. One of our greatest joys in the ministry is being able to study. We loved it when we were in Bible College and seminary. And we continue to be life long learners and students. We have come to appreciate real scholarship and as leaders we have developed large libraries, which include books by evangelical scholars. We take the teachings of these scholars and weave them into our ministries. But, we recognize that their teachings must be submitted to the Word of God. We can read the lectionaries for personal refreshment and enhancement. We need to read other perspectives on the Holy Spirit, that aren't our own. We need to read opposing views. Views that say this is why we believe exegetically, and this is why we believe historically. And the Pentecostals are

shallow because they have missed it! As Pentecostals, we are not the final word of God. We need to be open in our own personal devotional lives and in our own reading. We need to be open to view the radar screen of other opinions from other traditions.

b. *The non-Pentecostal view*

We have sought and need to continue to seek to learn from other brothers and sisters who know God, to learn about their walk with God. To also learn from where perhaps they have gone astray as well, as to see the power of God fulfill his work in and through them. Being so goal-oriented and often so busy and involved, we need to learn to pull back, to be with the Lord, to hear the Spirit of God say “this way, not that” is an area in which we need to still grow. We need to be alone with God, to hear his voice, to be silent to stop and hear him and to be able to discern his voice more clearly.

In those moments of great trial and struggle, where we are standing at watershed decisions in a leadership role, those are often the greatest moments of just stopping and saying “Father, I have to connect with you daily” and so you stop. Otherwise you get out there doing so many things. And you look at your schedule for the day and then you find you have really not spent any significant time with him, and you are going in your own strength and you are just tired. This is one thing we need to learn, to simply be with the Lord.

My own position is much more in tune with the traditional Holiness understanding of the anointing of the Holy Spirit in ministry. I have endeavored

to listen to Christians who don't have that position, by rereading the Scripture texts that they emphasize, to seek to know and understand their positions better. In the process, I have grown to be a bit more balanced in my own life. Because they are also Bible believing Christians, I like the balance they bring to me and I have grown to appropriate some of those areas of strength in my own life and ministry. When there is that sense of being one in Christ there is a joy, where the theological differences are secondary; when I see that people are open to diversity, and there is a reaching out, then I too need to reach out as we are one in the Holy Spirit. There is a diversity of understanding and there is a diversity of experience, but what matters is our oneness in Christ.

I am open to different experiences because of some dearly cherished friends who have a different experience of the Holy Spirit and speak in tongues and I have seen the fruit of that in their lives. I've said, "Lord if there is something for me to learn or experience from them, I am open to it." But, I haven't sought it because of my strong commitment to that position I was raised with that stressed on "seek not, forbid not."

I am not a gifted evangelist, but I am more pastoral and whenever I pray before getting on a plane about the person sitting next to me, it always turns out to be a pastoral need, where the person wants me to pray with him and I am all right with that. I would love to be used more evangelistically, but it just works out that way and I want to be faithful with the gifts God has given me.

I think it is always interesting to read what the others write. To read from a different perspective, a different view on things. People from other

theological persuasions can help one biblically. Some liberal scholarship is very good textually. Some of it is very challenging to our ideas. And we can see what is wrong with their views and why.

The Pentecostals just really have a commitment and a dependence on the Holy Spirit that so often I don't see in the more rational branches of evangelicalism. We've got to think everything through and determine how it is all going to happen. It is almost like we are depending on our own ability to think things through. But they have this high comfort level with the leading of the Holy Spirit. That he is in charge, that God is at work in their lives and he empowers. That he can do beyond what they can think or imagine. And it is very refreshing and challenging for me to be around them.

12. *In what ways and to what extent do you have concerns about the weaknesses in the lives and ministries of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

- a. *The Pentecostal view*

Pentecostals have often been seen by the non-Pentecostal world as giving the impression "we are better than you and if you only had what we have, you could be better too!" We do not and should not adopt that view. The better posture is one of humility, of saying from a biblical standpoint that we found this free gift from God that is provided to everyone to experience. It is an open invitation. It has been a powerful resource in our lives and it could be a resource for you too. And it will strengthen you. As we look at the other members of the Body of Christ,

especially in the rest of the evangelical world we would say “Your life could be deeper with the Lord if you would embrace all the gifts the Spirit of the Lord has for you.” Argument is not going to win the day. But, where there is a hunger for God, he will fill it. The fact is that if one lacks results, it is not in one’s theological posture, but in the lack of the Spirit’s enabling.

As missionaries from North America go to the mission field in the majority world, they are encountering spiritual warfare and quickly discovering that the Bible has an answer and they need to appropriate it. In this day and age when we need the anointing more than ever before, those who deny the Pentecostal experience, deny the gifts of the Spirit and their operation within the church, do a tremendous disservice not only to themselves, but they weaken the Body of Christ. One of our greatest concerns is the lack of openness to what God wants to do at this time and to turn away from what God is evidently blessing. God wants to do some powerful things in our world today. And our concern is about those who will just *prima facie* just turn off what the Word is saying about the anointing, and what the Pentecostal church is saying about the anointing. Their lack of openness, to not allow the creativity of the Holy Spirit who can do a whole lot more with the church than we can, hurts and hinders the whole Body of Christ.

What is also troubling is that many of the great evangelicals who have been so conservative in the past are now falling away from the convictions they held. The great Reformation churches like the Lutheran, the Methodist and the Presbyterian—they are falling from the convictions that they once held so

strongly and they no longer protest. They are Protestant, but they no longer have a protest! This grieves us since we are evangelical too. The church is being invaded by the culture that is bringing sick weaknesses into the whole of Christendom. The Episcopal Church in the United States has caved in on the issue of homosexuality. Even the Anglican community around the world is pressuring them on this issue. We fear that all the churches in this country do not have a strong theology to combat what is happening in this country.

A noted commentator was talking about what is going on in the way of secularism in this country. And then, he suddenly asked, “Where are the churches?” And that hits us. Where are the churches? We fear that much of Protestantism is on a slippery slope and this kind of weakness disturbs us greatly. The other traditions, at times, look at some of those most visible and novel failures of the Pentecostal ministry and typify the whole tradition by these shallow examples, which is not fair.

We live in a day and age where Christianity cannot advance into the twenty first century without the dynamic of the Holy Spirit. We do not demand that everybody would do it our way. But if you would say you are going to do it by sheer expertise, by working harder, by working more professionally, or seeking greater excellence in ministry, and these are the primary ways you will move in ministry in the twenty-first century, then it is dead. The whole Body of Christ should be functioning at the highest level. We would like to see every member of the body appropriate for themselves the maximum of all that God has for them. If

we do not believe in all that God has for us in the Spirit, we limit the capacity in which God can use us.

b. *The non-Pentecostal view*

We have one chief concern about those Christians who do not pay attention to the whole witness of Scripture and instead just focus on the excesses they see so obviously in some quarters. Our concern is that they need to embrace the whole counsel of God as it is expressed in Scripture. Their weakness is that they have let themselves be imprisoned in a certain view, where they are not listening to all of Scripture. They are those who have not been open to the fresh anointing of God's Spirit. Often their faith has become so cerebral and cold and they just don't expect God to work. It is almost like an intellectual matter. And really our walk with God is a relationship with him, where he has given himself to us through his Spirit. That is one concern that the evangelical church has sometimes not counted upon, the presence of God. It is almost like a practical agnosticism. Where we don't give time in our Services for God to speak to us.

There are some of those of the Reformed faith who are strong in the Word, but they are spiritually cold and dry. On the other hand, there are some Pentecostals, who are theologically weak in the Word. They may focus on hype, rather than anointing. We see Pentecostals misusing the Bible in the way they minister, when they use the Word of God. They tend to use it like a book with spells to perform magic rather than our constant companion directing all we do. Personal holiness is neglected and covered up because of public displays of

spiritual power. Others neglect their shortcomings because of the power of the ministry. This seems to be all they are concerned about, a marketing orientation in ministry. If these areas are not corrected we will have a dark age of nominalism that will hit the Pentecostal churches.

Another concern is some of the errors even here in the United States, where people want God to make his power available, so individuals receive the praise for what is done. It is “my ministry” it is “my work” and self-promotion ends up happening, rather than for God’s glory. One thing is certain, in heaven there is no boasting! There is no boasting! The consistent word in the New Testament is that “it is by grace that we have been saved.” So, when God anoints us for ministry, it is his gift, it is his work, for his glory. And the concern is where they say it is for God, but you just sense that that everything revolves around that individual. The picture is huge! Where some are demanding that God would work through them. “I want the power to heal! I want the power to this! And it is what I want” instead of “Father, my life is yours. I am willing to serve wherever and however you would have me to do it.” I always talk in terms of the character of “the knower.” As soon as there is an arrogance that “I have an edge that you don’t have” then I back away. But, I pray that I don’t ever portray that arrogance of having an experience that is better than somebody else.

I am not overly worried about different theological stipulations. I am worried about everybody in ministry because of the growing problem of shallowness and not caring about biblical truth. There is a growing focus on form

rather than on essence. Where teaching and preaching are shallow and where people are caring about how many people like your ministry and not how God is looking at it. I have a deep concern when anybody drives a wedge between the Spirit and the Word and relies on the Spirit in opposition to the Word. I believe they go hand in glove and they work together. My impression is that some of the brothers and sisters, who have not had the advantage to study the Word in depth, tend to rely on the Spirit to do something different, rather than study and learn from the Word. I would just love to see both groups learn from each other. I want the Spirit to illuminate me and illuminate my listeners. I need to be praying and trusting God for that. But, it is never a substitute for a careful search of the Scriptures.

Another concern is emotionalism. Any time God works, it is a wonderful thing and it's touching. But if we attempt to work people up into an emotional state, as an alternative to the genuine moving of the Spirit, then that would be a concern.

I have a concern with the "Full Gospel" movement. Maybe they feel they have something this other group doesn't have and that leads to spiritual pride, which undercuts the whole thing as far as the Holy Spirit is concerned. When they use the term "Full Gospel" does it mean that everybody else is "partial gospel?" It makes us incomplete and then them complete and that creates division.

I remember being in a very dynamic Pentecostal missionaries' prayer meeting. And pretty soon after the prayer meeting was over, which you know is the highest spiritual moment when you cry out to God, one of the missionaries

gave such a cutting, abrasive, horrible remark to one of the other missionaries. And I was trying to process that. Disappointment with the filling, baptism, tongues, you name it, this person had it, the whole thing, and then this spirit of ugliness. So, I would say, non-Pentecostals, seeking with all their hearts to walk with God, often are every bit as spiritual as Pentecostals trying to walk with God and be humble and gracious, even though the emphasis of the Holy Spirit is coming from two different tracks.

I have made myself open to tongues. I have said “Lord if you want me to have tongues please tell me. I’ll go in that direction. I’ll do whatever you want. My life is yours.” I’ve done that, but it hasn’t happened. And then as a melancholic, I am very much aware of other people’s frailties. And I guess, I see both sides of the fence, Pentecostals and non-Pentecostals and there is not a great deal of difference!

I have also watched my Assembly of God mentor on the mission field who prayed all the time and fasted all the time and he would say, “God told me” and he wouldn’t budge from his position. And this would create havoc with the other Assembly of God missionaries, because God wasn’t telling them! To me that statement “God told me!” can be good and profitable if it is analyzed properly and is authenticated by the Body of Christ. I have gone that way. God told us to go to the mission field and we never left. On the other hand, if it is pushed to the wall, it could be disruptive.

Another problem I have with Pentecostals would be them seeing demons everywhere! I had this dear friend who was all the time talking about

“this demon” and “that demon.” I just felt this over emphasis on negative spiritual powers was overriding good spiritual powers. So, I said, “stop seeing demons!” “Start seeing angels!” I was getting overwhelmed, because everything that went wrong had a demon in it! But, this brother was so great, so wonderful, so we just agreed to disagree!

Another negative on the Pentecostal side would be the emphasis on healing. I believe in God supernaturally healing people and the Holy Spirit’s work in healing and the anointing of the sick with oil. I have done most of it, but not to the extent of the Pentecostals. So what is my problem? My problem is when they totally and aggressively say, “It is God’s will to heal you!” I have seen this and I have heard this and then the people don’t get healed! And then it is a terrible, terrible thing. I have been to Pentecostal, big, huge out-door meetings, healing meetings. First the gospel is preached, then people are invited to receive salvation and then they have the healing part. And they get everybody excited, high emotion! And the people are asked to put their hand where they are hurting. Then the preacher prays and then they are asked to come up and give testimonies. And nobody goes up to give a testimony! Or if they did, they would just say, “I had a head ache and now it is gone!” or “I had a stomach ache and now it is gone!” But those ailments are invisible! And I looked in the faces of those Indians, many Indians in wheel chairs and with crutches. And they did everything in earnestness, everything the preacher told them to do. Trying to get as much faith as they could to connect to walk away from there healed. But what happened? I could see the

disappointment, the hurt and the pain. I could see, maybe the anger in the people who brought them. Because these people were led down the garden path and it didn't happen! Now, how are they supposed to get this much faith? Where have they failed?

My concerns are two fold. First the emphasis on an experience, since both observationally and experientially, I cannot see that those who have not spoken in tongues are less filled with the Spirit. And the next concern is why are so many Pentecostal and charismatic leaders are falling? TV evangelists and very notable people are falling and that is very hurtful. I don't understand why with all this emphasis on the Spirit of God, that there is a disconnection between their ministry and their personal lives. It is devastating to the people who have faithfully listened to them. There is something about experiential Christianity that disconnects it from the actual teaching of Scripture. With any theology, anything that goes to an extreme is a weakness and is dangerous. For example the gift of healing is empowered by the Holy Spirit. I believe God wants to use us to see people healed. God in his sovereignty chooses who's going to be healed. There are those who believe that if you have the right faith and enough faith everybody will be healed. That's an extreme. I believe God wants us to experience well-being and in a certain sense, prosperity. But, taken to the extreme, everyone who believes and has enough faith is rich. No, God doesn't work that way because some of the spiritually richest Christians that I have met are in great poverty, physical poverty. But to give them a health and prosperity theology doesn't click with Scripture and

it doesn't click with reality. Any theology, if it is taken to an extreme can even become a heresy. It is weak and it misleads people. I have a concern that some may have a theological view that may undermine biblical truth and their particular theological slant may be harmful.

13. *In what ways and to what extent do you think it is important to seek to understand and bring solutions to these needs and concerns in the Body of Christ?*

- a. *The Pentecostal view*

It is very important to bring solutions to these concerns in the Body of Christ. We cannot force anyone to understand the Spirit's empowerment. As North American missionaries go to the majority world, they encounter spiritual warfare and they discover they are dealing with other issues. And they are forced to recognize that the Bible has an answer to those challenges. Our responsibility is to take away the obstacles and create an environment where people can experience the empowering presence of the Holy Spirit. The Scripture says, "The wisdom of man is the foolishness of God." In this day of learning, people tend to rely upon that worldly wisdom apart from the work of the Spirit. We, and the church at large, need to be deeply concerned about the overall Body of Christ and we need to do our part. If you are out there in ministry you will discover very quickly that you do not have the power to do it.

We are losing confidence in the direction this nation is taking, and the Body of Christ is taking, in this country, because of liberalism, humanism, secularism, evolution, Darwinism, hard criticism and German criticism. This country has paid a terrible price. And the church has paid a terrible price.

We need to commit ourselves to prayer and bow before the Lord seeking for revival. Jesus said it this way in relation to deliverance “these things come by fasting and prayer.” He was saying that the miraculous or the supernatural happens only through the work of the Spirit. He uses human instruments and human beings, and it isn’t us. He is doing it. There is nothing special about us. It is the work of the Spirit within us. One has to stay within that context, for the Scripture says, “he will not share his glory with another.” We dare not touch the glory of God. It works through us and we are grateful and acknowledge that, but he must get the glory.

We need to address the problem of shallowness in the church. There is a shallowness that reflects itself in the easy-come-easy-go approach to the Christian life. There are many who say “sinner’s prayers” but are not really converts, since these conversions are not accompanied by any discipleship. And many of those conversions are never followed up by baptisms. This shallowness also reflects itself in pulpits where pastors preach “feel good” sermons to get a crowd and meet their “felt needs.”

There is also a “worship shallowness” today with the endless, numbing, mindless repetition of “me” and “my” choruses. A Methodist pastor wrote a satire on How to become a Bishop without being Religious. He said you have to understand people are not coming to church to worship God, although they would never admit that. He said they come to church to worship themselves! So, be sure to omit the songs, which focus on “Thee” and “Thou” and use the

songs, which focus on the personal pronouns “I” “my” and “me.” A good example is the song “I come to the Garden alone” which has twenty-three personal pronouns in the first verse and chorus! As we look at today’s music we realize that many young people are coming out of broken families and they are wanting intimacy and that is appropriate and important. But much of the worship is really about “my feeling good” and there is very little theology. There is almost no missiology in today’s choruses.

If there is anything that characterizes the American church, it is a mile broad and an inch deep! Do we have to mimic culture to be relevant? We have this incredible shallowness approach to God in worship, and shallowness in preaching and shallowness in discipleship. Very few churches have expository preachers and you go there and you come away just feeling empty. It is all glitz and entertainment.

In contrast when we look at the pioneer missionaries, these people paid a price by even losing their families in missions work overseas. They were not shallow in their commitment.

The only way we can address this problem is through leadership and through solid biblically preaching and biblically based discipleship. That is the only way to change things. And it is a slow process that cannot be done overnight. The greatest thing we can do is to start where all of us started, and that was at the cross. We need to start at the feet of Jesus and start with prayer.

Many of our ills, which exist primarily in the cities, will be solved if we stopped talking to each other and begin to pray together more in groups. The

strength of the Spirit through the openness and willingness of spiritual leaders can change whole cities. There is a great need for us to understand each other and present a much more united front. We need to work together both through official means and at local levels in communities where Presbyterians and Baptists, Assemblies of God and Methodists get together around issues which are important to our communities. It is in those places that we learn to set our differences aside and see how we can bring our resources to bear on local issues. And in so doing, we find out that we have more in common than we have different. We need to work very hard at this even though we may have limitations.

As scholars it is crucial that we need to talk, that we dialogue and we continue to keep talking. We need to keep explaining ourselves to each other. This is the special role of scholars, to work on those differences. We have to realize that it is the main beliefs that hold us together. When it is a sort of a fencing match over whose distinctive Christian identity is better, it really doesn't get us anywhere.

b. *The non-Pentecostal view*

It is very, very important to understand and bring solutions to these needs and concerns in the Body of Christ. All of us have our weaknesses and all our weaknesses need to be addressed. What unites us in the Body of Christ is the entire Word of God. Therefore, it's important to seek understanding and to pray that God would enlighten those who have different viewpoints from ours, so that there may be more unity in the Body. If we who speak and minister with power do not shape up our lives, one day people will become skeptical about truth itself

and will assume it is not necessary to follow what the Bible teaches. Eternal things are at stake in issues like this. Jesus said “by this shall all men know you are my disciples that you have love one for another” He also prayed to the Father that we who believe in him may all be one, as a witness to the world, so that they may believe that the Father had sent him. We, who have been recipients of the mercy of God, though every one of us has fallen short, now have a righteousness that comes from God. As people of the Spirit, we should learn to respect one another. Scripture is our authority, but Jesus is the Lord of our lives. If we who are the followers of Jesus be led, equipped and empowered by the Spirit and humbly listen to one another, pray with one another and learn from one another, without dividing ourselves from one another, our witness would be much more effective. God knows what he is doing in drawing his family together. One of the solutions is that we recognize the entire Godhead.

There has to be the centrality of each member of the Godhead and the absolute importance of it. On the other hand we need to be careful, so that we are not pointing out to the speck in our brother’s eye and ignoring the plank in our own eyes!

Our American export of the “prosperity teaching” around the world is really clobbering many Christians, because they are assuming that this is orthodox. And often there is poverty there and needs, so they are sitting ducks for a distorted teaching. We’ve been given the Word, we’ve been given the Spirit and the Church has been given teachers. And, we don’t want to despise any of those or despise the ministry of another teacher in our own lives.

I believe an open discussion with my Pentecostal brothers, without heat, without dislike. However, I have never seen them change their position either biblically or experientially as a result of my conversation. And I am not sure that I should be there as an instrument to try. And when a false “faith healer” comes through town, we shouldn’t have anything to do with him, because we don’t feel the spirit connecting with him.

It is important for Pentecostals not to look upon those who do not share their views as being less spiritual. Because, conservative evangelicals may sometimes be lifeless in the Spirit but they may have their theology straighter. And it is a great risk that Pentecostals who put an emphasis on experience, can have that experience disconnected from Scripture. And if we bear antagonism towards other groups, that doesn’t help us in our own souls. And so often it can be hubris on our part and our thinking that somehow we are superior because we have a more complicated or sophisticated theology.

There are tremendous benefits in working things out. Jesus said, “My sheep hear My voice” and that would mean people who are real believers, those who believe in the key fundamental doctrines, even though we may not have all the same beliefs. We have to distinguish between primary and secondary beliefs and draw some doctrinal guidelines, so we don’t fly off the hinges on key points and we are pulling against each other. And how will people know we are believers except by our love for one another? Somehow that has not sunk into our brains. And we don’t even think that it is worthwhile considering, because we

think that it was tried and ended up in the World Council of Churches! However

Jesus considered it was very important as our witness to the unbelieving world. On the mission field missionaries from various denominational backgrounds, are providentially thrown together by the Holy Spirit as we are a minority group in some of these countries. So we find ourselves rubbing shoulders with other brothers and sisters from the Body of Christ who have the same purpose and goals. And we know right away that our purpose is not to talk about our differences. But our purpose is to talk about what we can do together, and how we can help each other and encourage each other in our common goal of missions and the work of the ministry.

14. *From your personal experience, in what ways and to what extent do you believe you have sought, or do you believe you need to seek, to understand and build bridges and network, with those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry today?*

- a. *The Pentecostal view*

In view of the tremendous spiritual needs that exist, we need to put into perspective the non-essential differences. And we need to come together around those great essentials such as soteriology and ecclesiology. We have so much in common like the Great Commission and the Great Commandment. Why don't we just recognize that we have differences of opinion in the peripherals or those beliefs, which are not the fundamentals? The best way for people to see the anointing and the results of it is in relationships. We can remain in our little cluster, supporting another and appreciating one another and there is a place for that.

We have interactions and have been in dialogue with other denominations for many years. It has been good in the sense we are able to be civil and be compassionate and share concerns with one another. But as far as understanding is concerned, we are not going to change and they are not going to change! Having said that, there is no reason why we should not do our best to extend friendliness, warmth and a desire to partner with anyone who will acknowledge the Word of God and will acknowledge Christ.

Often Christians throw rocks at each other and make blanket statements when they don't know each other personally from that group. We need to use our individual personal relationships built from seminary and other connections with those from other traditions to build bridges and network with those from other denominations.

b. *The non-Pentecostal view*

We need to focus on building bridges and networking with different Christians, provided that they are solidly anchored in the Word of God. We need to have constant fellowship with people who are not of our own theological vantage point here on this point, as well as those who are more in our camp. This is very important and we need to do it out of belief in a Body of Christ theology. We need to seek unity in diversity for the edification of the body. Not to be antagonistic, but to live royally, above the differences. We need to live within the continuum and be uncomfortable in learning to be open and learning to appreciate one another as family. We may not go seeking to build bridges. We can read with interest, we

can dialogue with interest when they come across our path. We may not intentionally go out and build bridges, but we can build bridges in terms of acceptance. It is absolutely essential not just to network but also to have close friends.

Any denomination that only knows its own kind, is a system that is imbalanced and doomed to error. I have found this division has been bridged between me, and the Assemblies of God denomination. They have accepted my experience with the Holy Spirit and they have used me all over the world in their meetings and seminars and in teaching in their institutions and even in their seminaries. I have found them wonderful people. They have de-emphasized the doctrine of speaking in tongues on that one point, in order to show the wonderfulness of the Body of Christ and sanctification and seeking God. They have de-emphasized it to the point that I have no problem whatsoever in interacting with them. On the mission field, they have de-emphasized it and we all work together in a wonderful way. Whereas in America, we slice it up and adopt a “you go to your camp and I won’t comment” type of attitude. Or “that is necessary for you to come my way.” I believe in the Augustine tradition “in the essentials unity, in the non-essentials liberty and in all things charity.”

15. *What do you believe will be the benefits of building of bridges and seeking to network in cross-denominational leadership in the Body of Christ?*

- a. *The Pentecostal view*

The world takes note when the Body of Christ comes together. We will reflect the oneness of the Body of Christ. It is a good witness to the world and

that is what we ought to be doing. The unbelievers today are much more knowledgeable of our differences and they say “they can’t get it together!” So, reaching across the denominational lines takes away much of the confusion. We need to build a united front around Christ and the glory of the Lord. And those of us in the Pentecostal paradigm can simply emphasize the lordship of Jesus and say to the unbeliever “it isn’t the church, it is Jesus who saves.” When we show our love to one another and say that Christ overrides all, it will have a powerful impact on the world.

And we need one another as members of the Body of Christ. To be healthy we need to be working together. There are issues that we face nationally and globally that we should stand together on. And on getting together, we have the ability to talk about them. When we have a basis for agreement, those being the Word of God, the cross of Christ and the blood of Christ. There are denominations like the Southern Baptists and others where we have great reason to come together. Then there are other challenging social issues like abortion, homosexuality and pornography, where we find some agreement even with the Roman Catholics and we need to work together with them.

The future in the twenty first century will necessitate us not only building bridges across common denominational lines, where we have common beliefs like the Apostles Creed. But it will necessitate Christians crossing boundaries on much broader theological plains in the Christian family. The reason is because of the intrusion into the faith fabric of the American society. We have the liberal

Episcopal churches watering down issues of sexuality and the intrusion of secularism. The assumption that Christianity is a private matter and bringing your faith into the public sphere is unacceptable. We have the issues of the sanctity of life and the issues of sexuality.

We may not be sharing each other's pulpits, but we need to join together as Christians on all these issues as we have a common agenda. The common agenda is secularist intrusion. Not just to muffle the voice of faith, but to completely annihilate the voice of faith. We have this history of the 40's and 50's and 60's and our deep concern with the World Council of churches. But we have much greater issues than that. The real issue is that secularism in a sense is being legalized. And people of faith are going to have to bind together on social issues, which are foundational crucial issues. We are going to have to build much broader relationships than before. We may have to join together with even the Catholics and the Mormons on these issues.

When Christians of different beliefs come together in good faith and harmony and tolerate one another and actually love one another, it is a good testimony to society. We may not win people to Jesus just by our good testimony of loving one another. Christians quote Jesus' statement "By this shall all men know you are my disciples that you have love one for another" But, knowing that we are all his disciples doesn't get people saved! People get saved when the gospel is preached, even when the gospel messenger is not a very good witness! People hear the Word of God and the Holy Spirit ministers the truth to them. They are

convicted of their sin and they repent and they accept Jesus! But, that doesn't mean our testimony is not important.

Then, we have the enemy of our souls who doesn't want us to be friends, doesn't want us to build bridges, doesn't want us to network in ministry, doesn't want us to cooperate. And we know the truth of these challenges. But, we know these challenges are not all that significant, when we look at what we have accomplished together.

Yet, not every one is called to that responsibility of assisting the brothers and sisters in the Body of Christ to come together. That is not the job for everyone. Ecumenism is releasing one another to be the parts of the body that we are. The finger doesn't need to become the thumb and the thumb doesn't need to become the finger. But we need to appreciate one another and release each other into God's service. We need to work with each other. But that can only happen in a context where we have the freedom to be ourselves and who we are. There is a synergy that comes about that is greater than the sum of two parts when we have unity with brothers and sisters in Christ.

On the mission field, especially when you work in Muslim countries where there is such a small missionary community, there is a lot to be gained in fellowship with brothers and sisters from other denominations, in prayer meetings, in times of seeking the Lord together, in encouraging one another and in ministering to one another. When we come back to our homeland we have a tendency to work only in the vein of those who think like us. There is blessing and benefit in the

cross-pollination of the family of God, which would definitely be very helpful to us. We have been able to print Christian literature and tracts and share this material with other groups that didn't have the funds to print them. Our purpose was to help them and do things that we felt would be beneficial for them to accomplish their goals and our overall goals as well of reaching the lost with the message of the gospel.

When people see you as a friend and they can be open and communicate, then there is teamwork. And the spirit of teamwork is a powerful influence in missions. We helped others accomplish what we saw as a valid ministry, even though they did not have our label, to take the gospel to every people group. That is a great benefit of fulfilling the Great Commission together.

I was greatly enriched when I went Gordon-Conwell Seminary and I was the only Pentecostal in a cohort group of seventeen. As we were discussing books such as *Transforming Mission* by Bosch or books by Andrew Walls about evidences of the Holy Spirit, it gave me opportunities to share my perspective. And I was quite surprised to see in that academic setting, the openness of those students, representing other denominations, to the working of the Holy Spirit. I believe this was precipitated by what the Holy Spirit has done in the 20th century. My fellow students were practicing missionaries out in Third World countries, where they had personally seen healings, baptisms, works of power, demonic exorcisms and all of the other works of the Holy Spirit, which didn't quite fit into the academic, theological framework of their persuasion! But they saw it out in

the field. They saw and experienced what the Spirit of God was doing through the anointing in different ministries. And there was great openness for dialogue in that particular academic setting, which I did not experience while I was out in the mission field.

b. *The non-Pentecostal view*

Unity in the Body of Christ is vital, because of how the world sees the Body of Christ, when we are divided over theological positions. We do damage to the name of our Lord and the work of God in the world, when we are divided.

Our witness to the world will be much more effective, when those who are genuine followers or claim to be followers of the Lord Jesus, sit down together, Bible in hand, and wrestle with these issues and keep searching for what is truth, without dividing ourselves from each other. We need to humbly and respectfully listen to each other, pray with one another, and learn from one another, for we have all been recipients of the mercy of God. The fact that we break off from one another, rather than pursuing truth together, really speaks volumes to a watching world.

We would reduce the scandal of our divisions before the unbelieving world, if we work towards unity in the Body of Christ.

Even this Divinity School has been established to be a place where this should happen. It is not yet what it should be, but it should be a place where Charismatics and Non-Charismatics, where Reformed and Arminian, where Baptists and Pentecostals should be able to sit down and say, “We are all followers of Jesus and believe in the lordship of Christ and the authority of Scripture.” When

people are moving away theologically, we need to speak the truth in love. We have got to represent the oneness of our Father's name to the world. It takes time to develop that spirit, but we need to be engaged in that task. To see beyond the divisions of our ethnic, social and economic differences and even our controversies over theological issues like this. Then, the divided world will be able to see the miracle of the oneness of the Body of Christ. People will see our unity and know that the body is one and the same. Then, God will be glorified and people will come to faith and the mission of God will be fulfilled. If we do not seek to build bridges and network across denominations, we will not advance the evangelization of the world.

In many countries of the world, Christians are a minority. As long as we are separated by denominations, there is a scandal that does not foster the entire gospel of Christ. It is absolutely essential to build bridges and seek to network across denominations in the Body of Christ. The benefits are that Christ will be honored, the gospel will be preached with more power, and we will be commended to the unbelieving world. How can it be, that with the same Scriptures and the same Holy Spirit we come to very different conclusions? Who am I to say I have a corner of the truth? All of us suffer a bit from astigmatism. There is a sense in which the Body of Christ is discovering that we have a whole lot more in common than we are different. And our differences are fairly minor, even on the role of the Holy Spirit. It is a difference in emphasis. But, we see the Body of Christ coming together and accepting each other's differences and accepting each

other's preferences. And that is a great joy, just to see the bridge-building taking place. The Pauline model of extending the right hand of fellowship from the Jewish church to the Gentile church, this practice of the attitude of hospitableness is vital.

16. *What do you believe will be the challenges to this process of seeking to build bridges and network in cross-denominational leadership in the Body of Christ?*

a. *The Pentecostal view*

Systems are all routinized and calcified so it is always more difficult and challenging to build bridges across denominations. And the bottom line is power and it is the giving up of power. And we are not yet in the kingdom of God and its fullness. So there will always be turfs and kingdoms that will be fought over in the name of Christ. And we just have to recognize it. And some day we won't have to deal with it when Jesus comes back.

The challenges will be the preconceived prejudices and assumptions of everyone involved, due to our ignorance about each other. We have a lot of stereotypes about each other. We have a lot of misunderstanding, anecdotal information and questions about each other. The hardest part is for us to work through ignorance and misunderstanding. And we have to do that face to face in honesty. We have to say out loud that we do have these differences. We have to talk about these differences in a respectful and godly manner. We cannot slip into the trap of being evangelists for our own denominational distinctives. These are the beliefs that make us think that our group is "special" and this is where we get our identity. But in reality, we are together in this cause for Christ and not for ourselves. And our common goal is to reach the world. We are in this together to

evangelize and spread the gospel. And we have to face the challenge of being together, the challenge of getting beyond our cynicism, the challenge of working together with folks unlike ourselves. These are all the normal challenges of a relationship.

Then, there is the challenge of fear. Fear that somehow or another, if we get too close to someone who is different from us, we are testing or trying our faith. Fear that maybe our little kingdom will crumble and we will lose our ministries or we will be compromising. Fear that the Pentecostal paradigm will feel that we have neglected the truth or that we are compromising the truth. That we are watering down the faith. And it is going to take courage. And when you are seen with those who are not like you, you can be misunderstood and loud voices within your own camp will begin to throw criticisms at you. You are misunderstood by your own peers “Why are you willing to fellowship with these people who do not believe like we do?”

You are also suspect by those you are trying to build bridges with. “Why are you trying to fellowship with us? Stay with your own people!” So it is not easy. It will take courage to understand what is at stake. We have taken some strides in overcoming this fear as we are reaching out more and more through compassion ministries and we are doing creative things together across denominational boundaries.

The challenge comes right down to pride. We have pride of our denominational lines and pride of our super spiritual status. Pride that we are a “special anointed people of God” because we are Spirit-filled and our other

brothers and sisters in the Body of Christ are “second-class citizens!” This kind of attitude really turns people off and we build walls instead of bridges.

And others may have had a bad experience with a Pentecostal believer or a Spirit-filled person or watched a Pentecostal preacher on TV and then they take it out on you, even when you haven’t done anything wrong to them. Fear and pride are the greatest challenges. In getting kingdom work done cross-denominationally, it is more important to work on what we agree on. If we had to agree on all issues, then no kingdom work would be accomplished.

In the fight against challenges such as pornography, the only thing that we all agree on, is that pornography is something we must all fight against. Together we are stronger, than if one is going up against this battle alone. As humans we have weaknesses. We have blind spots and even in an effort to work together with others outside our camp, sometimes not everyone believes your motives are pure. They wonder if maybe you have a personal agenda. And maybe we do. Our agenda is that they spread gospel. So, the challenges are not so much in denominational differences as in the nature of people and how they function and how they work together within their group as well as within others groups as well.

b. *The non-Pentecostal view*

The first challenge in building bridges is theology because it basically comes down to the challenge of what doctrine do people hold. I have been helped by a diagram, which I can describe which is called the BRIE

Diagram after the French cheese b-r-i-e in that there are four potential positions or poles of authority. The first is Bible, the second is Reason, the third is Institution and the fourth is Experience. Evangelicals tend to gravitate around the Bible pole, Liberals tend to gravitate around the Reason pole, Catholics tend to gravitate around the Institution of the Church, so the Institution pole and Pentecostals gather around the Experience pole. So, the challenge in seeking to build bridges is to help people see where they are coming from and how much real unity is possible when people have different bases of authority.

Another challenge to building bridges and networking cross-denominationally is personal selfishness and pride. Once one is in a position of leadership in a denomination, the temptation is to remain in leadership and control your own section of leadership. If we want to network across denominations, we would have to give up some of our privileges and relinquish some of our responsibilities to other leaders. Political leaders would be hesitant to do that.

Another challenge is that denominations are self-perpetuating. They are not necessarily building the body of Christ. But rather, they are building the denomination. So, the challenge is, are we building denominations or are we building the Body of Christ? Fear to voice questions, especially in academic circles since we may become theologically suspect. We have got so marketing and free enterprise oriented that we do not feel bad about competing with others. Pastors are sometimes so insecure and like to protect their flock from outside influences that might result in a reduction of their status in their churches. And the

challenge is to be constantly checking our own spirit, so that we not putting up walls. We see many who only want to listen to their own kind. They are so sure of themselves and they only care about what they think. They just want to spout their own logic! They don't want to be challenged. They don't want to learn. So, the challenge is openness.

Another challenge is a rigid mind, where people are more arrogant than they are of the Spirit. The Spirit brings humility. The absence of it has been especially so in the last twenty years and is a result of sin and Satan. Challenges are pre-conceptions and prejudices and they always exist. And, it only takes one negative experience or one instance to reinforce that and set people way back.

Building relationships is also easier on the mission field today. When we first went to the mission field, we didn't want to have anything to do with "those Pentecostals!" Then we met this Pentecostal brother and we saw the loveliness of his character, his holiness, his spiritual hunger and the dynamics and that changed me completely. The challenge is that either end of the spectrum would start calling each other heretics or think that they have gone off the deep end or they are outside the boundaries.

People in the United States are more defensive rather than hospitable. The evangelical traditions are fighting traditions and that carries through even in the churches. They have a militaristic culture, because they have constantly fought wars in history, wars internal, external and civil and that carries through in church life. As one from overseas, I see that in evangelical church life here. It is almost

like you have to find out who the Indians are before you can become accountable!

I don't see that in Paul. And you see the example of Aquila and Priscilla reaching out and taking time to explain right doctrine to Apollos.

17. *From your perspective, what are some of the guiding principles for a Christian minister to receive and retain a lifelong anointing in ministry?*

a. *The Pentecostal view*

We have to walk in love. Paul said it well in 1 Corinthians 13 "If I have the gift of tongues of men and angels, I can do miracles, but have not love, I have become nothing, a sounding brass, a clanging cymbal." So, we must move in love. We must move with discernment. We must move in knowledge, the word of knowledge. We must move with the supernatural miracles, healings, wonders and deliverance. The gifts of the Spirit have been given to the Body of Christ, so that they can move the church from the level of the ordinary to the level of the supernatural. The Holy Spirit brings that anointing so that God can accomplish his work.

We must maintain a personal spiritual life in observance of the Scripture and in prayer. We need to be people of the Word, We need to stay in the Word, read the Word and let the Word change us. Not just reading the Word for ministry, but reading the Word for personal growth and development. We must maintain a consistent prayer life with the Lord on a daily basis. We must spend time waiting before the Lord. Not just spending time, but waiting upon him where you don't say a word, just waiting. We need to make sure that our prayers don't become self-centered, but are focused outward. A Spirit filled Christian must

speak in a prayer language every day of their lives. As Paul said, we need to allow the Spirit to pray through us with groanings too deep for words. It takes that kind of relationship. It is critical to do that. We need to stay in relationship to others in the Body of Christ. Staying normal in our relationships and not getting an “I” and “them” mentality!

Many today feel that leadership is one of dictatorship rather than serving people out of a commonality of relationships. There is such insecurity and one begins dominating people rather than serving them with humility. We have seen in recent years in the charismatic movement and even in the Pentecostal movement the focus on apostleship. This focus on apostleship is often driven by insecurity, by preachers who are personally insecure. They are therefore looking for ways to augment their authority over other people rather than recovering a biblical sense of what apostleship is. You are an apostle if you are planting the church of Jesus Christ in areas where it has never been planted before. That is what an “apostle,” generic “apostle,” means.

When one begins dominating other people, rather than serving them with humility, one is going to lose the anointing somewhere. Having integrity, especially financial integrity is critical. Avoiding carelessness in our personal lives. One of our leaders used to say he never met a praying minister who had a moral failure. I thought that was pretty perspective. The gifts are irrevocable, so you can just go with your gifts for some time. And Jesus said at the end of the Sermon on the Mount, they will come to me and say “Lord! Lord!”

and he will say, “I never knew you!” Well, he is talking about the Pentecostals there, for two reasons! One, we Pentecostals are the only ones who are doing the miracles and prophesying and driving out demons today! All the others are Cessationalists! And then the second is, “Lord! Lord!” We Pentecostals can’t say anything once. We always have to repeat it! And it is the same with the choruses, we can’t sing it once, we have to sing it two, three or even ten times! So, Jesus is talking about the Pentecostals! They thought their gifts would accredit them. But Jesus is saying, “No, no, no! It has nothing to do with that. It is your character. It is who you are.” Therefore, we have to understand and know that He is Lord and we are not there to create a message, we are to proclaim his message. We need to be totally dependent upon the ministry of the Holy Spirit in our life and ministry to make it in these days when we are facing incredible challenges.

Ninety percent of being a good preacher is just being a good Christian. We have to do our best in serving people in ministry. And once we have done our best, it is no longer our problem or responsibility. It is then their choice and decision. If people respond, we are grateful and we wish that everyone would come into the kingdom. But that is not free will. And we have to understand that God himself does not force people to do what is right. We must remember that we are ultimately responsible to Christ.

It is not how we start the journey with Jesus that matters, it is how we end the journey that counts for eternity. As long as we surrender ourselves to the Spirit, we can experience the freedom of the Holy Spirit. He is eager to move

in our lives if we invite him. When one enters one's calling, it is for a long distance race in which we are walking with the Spirit every day.

As a Pentecostals, it includes our willingness to place ourselves in circumstances where our current level of human resources are inadequate. Preaching in contexts we have never preached before, preaching to people who are antagonistic. Placing ourselves in the call of God, in a role of leadership for which we don't have the human resources. We place ourselves in a circumstance of real need. We may be in a public meeting where we sense in our heart that God is speaking to us to speak out a prophetic word and we are scared. What would happen if you are wrong or they can take it wrong? We need to place ourselves in uncertain circumstances like that so that God can intrude. If we don't do that, and if we maintain everything being secure, everything being perfect, everything being controllable, then it is most likely that the immediate sense of the demonstration of the anointing will not be there. There is an old saying in Christian circles that "God is not interested in your ability. He is interested in your availability." That's especially true for Pentecostals, because we are always asking people to step outside their abilities and allow the Holy Spirit to do what they can't do.

And you just can't become impressed with yourself! Having a soft heart and cultivating humility as best as you can are really magnetic for the presence of God. This is very different from the public examples we have. This is why some of the people we thought were going to be first might be at the end of the line. That's why we can't judge now. Since we have grown up together we can't tell the difference.

We have to have a sense of call. We have to have a sense that this is what God wants me to do and this is how he wants me to do it. And then, we must continually be in the spiritual disciplines to discern God's voice and be obedient to God. We must be transparent before the Lord and not fake it. We need to just come before the Lord and say "Lord I need your help here." We need to practice the presence of the Lord all the time and just be aware that the Lord is always with us. We need to learn to be able to discern the voice of the Holy Spirit and be obedient to the voice of the Spirit.

b. *The non-Pentecostal view*

I think one of the biggest things for me to go the long haul was a declaration, a commitment, to have at least an hour of personal devotions every day, six days a week, for the rest of my life. I did that when I was nineteen years old and I will be seventy this year. And I can say that I've never missed a day of the six days a week, at least an hour, usually more than that. And within that devotional time, reading a devotional book, prayer, Scripture reading and some times singing. So, in the dry times, still be there, when God doesn't seem to be around, still be there. The sustaining of a daily devotional time has kept me going through the years. We must keep feeding on the Word and remaining fresh through being alone with God. We must remain as people of the Word, so that our experience won't misdirect us.

We must retain humility in Christ and we must truly believe as Paul did near the end of his life, that "I am the chief of sinners." Who on earth am I to

even to be in this family of God, much less to be anointed and used by God's Spirit? That humility, as a recipient of mercy will take us miles and will teach us how to love the global family of God. Then when we meet other believers, we are willing to listen and learn and roll up our sleeves and work alongside each other. When we have grown in our knowledge of God's Word about these things, we also need to have the courage to go ahead and speak when we think somebody is going in the wrong direction on a theological perspective. We have to learn with respect to push back and be pushed back on as we surrender. We may have different views, but God doesn't. We need to have the courage to pursue these things together.

We need to remain open to God doing things that we could never expect him to do, consistent with his Word, yes, and open. Just let your self be guided by God and be open to be surprised by God. God is the one in control and we are not in control. If we do that, God will anoint us in ways that will surprise us. That is what will give us energy and excitement in our walk with God as we live in the presence of God. He has given us his Spirit who works in us and through us. If we are kind of afraid to be open to God, then our walk with the Lord will become so boring. If we remain open to whatever God needs to do, it will energize our walk with him and we will also see his power in ways that we wouldn't otherwise do so.

We need to wait for God to do his work and for him to anoint us. The anointing comes at God's timing. Sometimes, people who desire an anointed

ministry want to do it according to their timing. So, they kind of rush God as it were. We need to wait for God's timing to open the doors and reveal his will, for it does not happen over night. An anointed ministry may not always appear to be what you expect it to be. It may not be accompanied by all the flashes that some people think an anointed ministry should have. Instead, it will take the shape that God wants it to have and it will impact other people's lives. Ultimately, the proof of an anointed ministry is that other people will also be touched and anointed. The passion for God will be caught and his Word will be spread.

We need to learn the lessons of life, going down and going through suffering for God grows our lives through the various circumstances of life experiences. Have a group that you are accountable to. Walk in the light with your team or accountability group.

Divest! Divest! Divest! As we grow and more opportunities come, we have to say no and drop those things that keep us from doing what is right. Keep doing personal ministry for the challenge and desperation of battling for individual souls for that is a great incentive to spiritual depth. Don't live with anger. Battle anger like the plague. Be willing to accept rejection, negation even martyrdom.

When we are with our peers, people who like us, we feel good about ourselves and we like to stay there. We love to have the crutch of our support network. But our Lord always moved outside the box, the apostles became martyrs. We have to move out of our comfort zone and have the courage to face our weak,

internal and maybe even dysfunctional ways and let the Holy Spirit do a new work in us. One guiding principle would be to be constantly learning, exploring and being open to different experiences. Although we love our traditions, we have to recognize that tradition isn't the only guiding principle. We have to be constantly open. What if God would want us to experience his Spirit in a different way? Would we be open to that?

We cannot presume a life-long anointing in ministry, but we have to trust the Lord by faith and not compromise our lives by disobedience. We need to live in such a way that God can say, "This is a ministry that I can endorse." We need to practice the discipline of fasting. We need to learn to give sacrificially of our resources.

Help younger pastors and leaders experience the blessing of being anointed by God and given opportunities to be used in ministry especially in preaching. When some young people start off, others recognize them as doing a good work in everything, but then it goes to their heads. While those who really hang around for the long haul are very much aware of their own sin and walk very humbly and don't take plaudits too seriously. If a person is walking with the mindset of humility, then dependence on the Holy Spirit is much easier. We need to recognize the danger of pride and make decisions, moment by moment, based on the fact that we realize our own frailty. If we seek the wisdom of the world that is the extent to which we will be fools in the sight of God. Living a life that is holy and therefore being a fit vessel to be anointed by God. But it is so easy for people to get diverted by a claim.

I am impressed by people who have no plans in view for their own lives and what they want to do or hope to become. They are not seeking to receive applause and it takes a tremendous burden off them. Be open to the Holy Spirit surprising you as to what he is up to. Obey what he says, either through the Word or through his still small voice or his loud shout. And to reject him is a terrible sin. We want to always be open to what he is saying and doing. A lifelong anointed ministry is done just one day at a time.

18. *From your perspective, do you believe a Christian minister can lose the anointing of the Holy Spirit in his or her ministry, and if so, due to what reasons?*
 - a. *The Pentecostal view*

We can lose the anointing of the Holy Spirit in our ministry because of sin. That sin will cause you to lose the anointing. There are different types of sin, but it is sin. It may be due to the neglect of the spiritual disciplines, where the cares of life impinge on our relationship with Christ by the Spirit. Or it may be simply due to immorality, dishonesty or outright disobedience. A minister can lose the anointing by becoming careless, due to pride, due to appropriating the glory for one's self. God will share his glory with no one. When a person becomes successful in ministry and then reaches out for the glory and begins to appropriate it for oneself, that person will lose the anointing. We can lose the anointing by not taking it seriously and squandering it like Samson by not living a holy life. All these sins can create the possibility of losing the anointing. This does not mean that we lose the natural gifts that God empowers us with. One may still be a great

orator, but one will not have the same anointing because it will not produce the same fruit.

We look the imagery in the gospel of John 15 where Jesus says “I am the vine, you are the branches. He that remains in me and I in him, he will bear much fruit. Apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers, such branches are picked up, thrown into the fire and burned.” The branch that does not produce is picked up and thrown into the fire and burned. We have seen people greatly used of God whose moral character was obviously not present and they have subsequently fallen and have lost their anointing. We see the reality of the good work that has been done by them. But, if there is decay and a rot in their personal lives, that eventually destroys everything. This is a tragedy. If a person falls into sin, they can never again regain the same level of effectiveness because they have broken the taproot of integrity. And it turns you into a different kind of person. They can still sing, they can still preach. But the personality of Jesus is no longer there and that is a shame. The vessel has to be clean. We have to be holy without which no person shall see God. Paul said “I die daily.” That was absolutely the secret of his life. God may still do many works and miracles through people who are not perfect. However, the continuous anointing and the flow of God’s power is dependent upon us putting ourselves to death daily.

Samson didn’t know when the anointing had gone. Because he had become so filled with lust and so filled with self, he didn’t even know when the

anointing was gone. Not only can a Christian minister lose the anointing, a Christian minister can lose out completely with God and become an apostate. Most apostates started off in their ministry at a high level of intensity in their Christian experience. That is why we call them apostates because they have turned the other way. The grace of God is enormously powerful in terms of keeping us. But we can lose the anointing by failing to keep listening to God and seeking God and being aware of our dependence on God.

Sometimes it is just because people get hurt. This is serious business and we follow a wounded healer. He saved many and he couldn't save himself, because it wasn't part of his mission. And many times we can't save ourselves. Ministry is fraught with difficulty, pain, suffering, betrayal, hard times and panic attacks. And some times people get bitter. And some people, having been attacked by Satan, run into his arms and shipwreck their faith. The major contributor to losing the anointing is allowing oneself to become embittered by hurt. You lose your spiritual fire, the flame goes out and you grow cold. Becoming a forgiving person is really job number one for a minister.

The Holy Spirit can be grieved or quenched by anger and verbal sin. We know what happens when we alienate a friend, a human friend. And maybe it works the same way with the Holy Spirit. And there comes a time where you are still ministering and it is hollow. Then people preach a little louder and become more demonstrative to make up for the lack of a genuine anointing in their lives. And they know it and others know it, that the anointing has left them.

b. *The non-Pentecostal view*

We need to understand the sovereignty of God and our responsibility of walking with him. When we allow sin in our lives, the Holy Spirit is not going to fight for his place in our lives. There may still be short-term success. There may be a brief interval during which God may allow time for repentance. After that is over, what is within will come out and be exposed. Every time we are in ministry for money, power, pride, self-glory, any time we do that we lose the anointing. Some people like to slice it down the middle and say there is secret sin and God can still use the person. It is hard to understand that holiness, ministry and effectiveness are all combined. When Paul says to Timothy in 1 Timothy 4:16, “Watch your life and doctrine closely” he is talking about the two key areas that we need to watch so that we do not negate our ministries. So, life, godliness, doctrine and faithfulness are crucial. He says to Timothy “watch them closely.” He is saying, “On a daily basis make sure you are walking with God.” We are often very impressed with very humble people who may not know much, but they know the Lord, versus others who may know a lot, but because of their pride, the Spirit of God doesn’t work with them any more. There are many people who start very well, but don’t finish well because there are all kinds of traps. And the chief issue is spiritual pride. Like some minister who first taught Paul and then thought he was Paul! And it is just amazing how that happens. Because after that you lose out, ministry is just not going to work any more and you are totally off the road. As Paul mentioned, people can certainly backtrack and end up on the shelf.

Although formally their ministry might look pretty good, they can be running on empty because the Spirit of a God is not working with them.

People can lose the empowerment of the Holy Spirit by disobedience. There might be willful sin such as immorality. Some grievous sin if exposed would bring shame to the Body of Christ and to the minister. Willful disobedience is the greatest reason that people lose the anointing. What is amazing is that sometimes people are living in a private life of willful sin and God still uses them. But it seems that God is more concerned about what he is up to than he is about the person. Maybe the anointing has left the person, but it hasn't left the ministry and the results of that ministry. If a person lives in willful persistent sin, after a period of time, God will somehow make sure that it's revealed and even great Christian leaders' sins come to light. If, you are living a double life, God will bring exposure. God gave the Corinthians all the gifts, even though they didn't have the character. Historically we have seen how God has been very gracious and blessed ministries, even though a person is unfaithful, God is faithful. But, as James says, if you are a teacher, you will be judged with greater strictness, so that is a fearful thing. There are times and situations when a minister is not in fit with God They know it, the people know it. And then it's Ichabod! The glory has departed!

19. *From your years of ministry experience, what insights would you share with another minister who desires an anointed ministry that impacts the lives of people?*

a. *The Pentecostal view*

If a minister wants to have a ministry that impacts people, he or she needs to be impacted by God first. He or she is going to have to spend time

before the Lord on a daily basis. The person is going to have to say “no” to some of the comforts and acceptable things of this world. They will have to choose what to do with their time and energy. They have to focus on “what does God really want me to do today?”

The priorities of this day need to be ordered by God. We started our Christian walk and ministry surrendering to God and we must finish our lives in surrender to God. We need to make the decisions in advance, prior to the crisis. We need to have already predetermined in our hearts, that whatever God’s plan is, as he makes it clear to us, we will say “yes.” And we will maintain an attitude that is flexible, pliable, moldable and shapeable. We need to have a disciplined prayer life. There is just no substitute for that.

One must be a person of prayer, not just talk about prayer. One must practice the discipline of fasting, the discipline of walking uprightly before God, walking in holiness. The issue of holiness is a very critical issue within the life of the church today, within the life of the leadership and within the life of the person God is using.

We need to lay strong and solid foundations, early in our ministry, that are strong enough to bear the weight we will later place on them. If we are going to see growth and fruitfulness we need to be doing things right, in the way we would do them, if we grow larger. It is critical that right from the beginning of our ministries, we do things right. We need to have a solid theological foundation. We need to fill up the tank for the long haul. Staying within our area of giftedness

is critical. We need to fill our lives with relationships that are strengthening, where we can be both strengthened and we can be a source of strength to other people. Call staff by their first names and avoid unnecessary formalities. The church is more relational rather than hierarchical.

Take care of the little things! Look at the bookshelves of pastors! What kinds of books are they reading? Books with the title *Simple Sermon Outlines* means the church is headed for disaster! Check out the men's restroom! If it is clean and sparkling and smells good, the church is probably doing well! Make sure the grass is cut in the yard outside the church. There is a tremendous connection between how you take care of things physically and how you take care of people spiritually! If you are not taking care of these little things, then you are not taking care of the people. Keeping office hours is a good discipline. Answer the phones personally during office hours and have an answering service after office hours. Respond to voicemails, emails and letters daily. That is critical. Take time out to clear the day's mail and take care of business, every day. Make that a practice.

I asked one of our leaders who would travel all over the country, what the number one problem was out there. He said "Playboys!" Then he went on to explain it. He said our pastors want to play golf all week and then get up and be Master of Ceremonies on Sundays and it just won't work! Basically your time is your own and you don't punch a clock! People need to build disciplines in their lives.

The experience of the baptism of the Holy Spirit is not terminal nor the pinnacle of one's spiritual experience. The experience introduces the believer

into a whole new realm of power and blessing. When one is filled with the Spirit, one experiences an intensification of all the good things of God. A nearness of God and an intensified love for Christ, One can understand Scripture better and one finds it easier to witness. And if we don't have that we become charlatans, we become peddlers. In 2 Corinthians 2:17 Paul talks about those who corrupt the Word of God by peddling it. He used an interesting Greek word there that related to the ancient vendors who would move along the streets with their baskets of fruit. And they would put their good fruit on the top and the bad under it. And they would sell you that basket of fruit pretending that it was all good fruit. And they would sell their wine, which they would adulterate with water. And Paul says, "You see these peddlers and we are not like them. We do not corrupt God's Word as they do. We do not peddle the Word of God like they do." It is so easy to become a person who can traffic in things that are holy and do it in a carnal way. Dr. Harry Ironside once said, "You must not traffic in unfelt truth."

It is the anointing of the Spirit that makes the truth felt and experienced. James says, "Be quick to hear, slow to speak and slow to become angry." This represents a person who is humbled by an opportunity to serve the Lord. And that opportunity needs to be continually and obediently followed. There cannot be a hit and miss. There has to be a steadiness. Eugene Peterson has written a book titled *A Long Obedience in the Same Direction*. That is a wonderful description of the Christian walk.

The anointing is not about neon lights and flashy sorts of things. It is about what people think of you. Are they touched by the very thought of your

spirituality. Can the fact that though you are thousands of miles away, the memory of your connectedness to God, actually connect other people to God when they are disconnected? Can you actually buy that memory that you connect them to God?

We need steady discipline. We need day-by-day obedience in our lives that results in long-term fruitfulness. Being willing to launch out in faith and skate on thin ice where we trust God's Spirit more! We have to constantly go back to the source and ask "where does the power come from for ministry?" Does it come from the Holy Spirit or is it something that we fabricate? If it becomes something that we fabricate, it will produce only death and stagnation. But, we must constantly go back to the well of the Holy Spirit. In ministry you can obtain a certain level of effectiveness and then you could remain static and stay right there. Or if you chose, you could allow God to speak to you and develop you in a way that you soar and become mightily used of God.

It is imperative that we totally dedicate ourselves to God. If we want to put a price tag on our call or our commitment, the devil will always meet it. If we want to be famous he'll give that to us. He'll let us be famous. If we want money, if that is the greatest goal in your life, he'll give that to us. No! The greatest goal in life is to be at the center of God's will where we are being used of God. There is no short cut to meeting the desire to have an anointed ministry. We need to be obedient to the Holy Spirit when he speaks to us. He is like the "whispering wind." When he comes to us and whispers something to us and we obey, the

voice becomes stronger. But when we resist his voice and we don't obey, then the voice gets weaker and weaker until we don't hear it anymore. One of the keys to having an anointed ministry and gifted ministry is to know the voice of the Spirit and to obey it.

b. *The non-Pentecostal view*

Love God and love people! Love God. Seek to know him, seek to honor him. And love God with your whole being and then love people as God has loved you. When things go wrong in ministry, it starts in one of those two areas. We start loving ourselves more than God. We start getting irritated with people. Ministries start to go wrong when they start to think, "I have been a very effective minister of the gospel and in some way I deserve this or that. I should have a much easier lifestyle. I should be able to stay in these kinds of hotels. I shouldn't have to do this kind of work any more." That's going in the wrong direction, because it's an upward mobile kind of notion which has nothing to do with our call to follow and serve the Lord Jesus.

Look at the apostle Paul, this great minister of the gospel who ended up in prison. When we start putting ourselves in the place that "I should receive this because I did that," then we are in big-time trouble. And when we realize we don't love people and we don't see people as God does, we can write people off for so many reasons. That person has too much metal! That person has a tattoo! That person is not my skin color! That person comes from a different church background! We must see people as those for whom Christ died and are

complete in Christ's eyes and that each person is a potential recipient of God's Spirit. If we are able to see each person, as one who by the work of the gospel, and the power of the Spirit in their lives, can some day become complete in Christ, then our ministry is complete. We have to love God with our whole being and that doesn't change. If we can't believe in his family, we can't believe we have a chance to serve him. We have to love the people for whom Christ died. Every person that God brings across your path will change your ministry. Don't expect that we have a right to have our ministries get bigger and bigger and bigger. Our fame to grow more and more, and our material lives become easier and easier! That's just not how a Christian thinks. We say "whatever Father" and the joy comes from obedience to Christ, seeing what he does through the Spirit's work in our lives. And, we stand with jaws agape saying, "I can't believe that God is going to use me the chief of sinners!" That is what we see Paul saying.

Mentor younger leaders and give them opportunities to grow and share teaching opportunities with them. Don't focus on "my ministry," trying to build it up and make it bigger. Invest in the next generation and then God will bless your ministry. Invest time, money and teaching in the people you minister to in servant leadership. Accept and grow through the sufferings and trials that may come with life.

Wait for God's timing. Open doors are a supernatural doing of God. Get academic training and God's training in the school of experience. God grows us through the experiences of life. We may have to experience suffering

and misunderstanding. We may even lose everything and go through absolute financial loss. Nothing is left before God begins to bless us and makes us a blessing and opens the doors and uses us. Focus on long-term ministry. Not just the first five years. It takes ten maybe twenty years where there is a gradual growth and development. Not a flash in the pan ministry. Build credibility and authenticity. Go through times of struggling with God to apprehend God. Learn how to walk with God. Put self aside and be conformed to the image of Christ.

Know what happens when we get so busy and do not communicate with the Spirit. We need to give the Holy Spirit top priority. We need to take the time to wait upon the Spirit, in the Spirit, in the morning, to maintain that vibrant relationship. Take time to affirm that we know the Holy Spirit is going with us into this day. We have to make a conscious choice every time we do something, to consider whether the Spirit is in control or if it is the self. The value of it will be the extent to which we have said "Lord you take over." Know that we have always to come off our knees, but don't just be on our knees.

We also have to work very hard at digging deep into God's Word. If we put nothing into our Bible knowledge and we are not able to handle Scripture, then the Spirit will not be able to reveal things we do not have. It doesn't come automatically from Spirit anointing if we have no content. If we love the Spirit, but don't care about the Bible, we are shallow and have no depth. If we have only the Word and no Spirit the same thing will happen. We have got to have both the Word and the Spirit.

We also need to work very hard at getting to know the people in our ministry so we can contextualize the truth and apply it in ways that will touch them and show them the relevance of the Word for their own lives. The main things are prayer and awareness.

For any of us in ministry, our weakness area is going to be bombarded, so that we could fall, because that would take the whole person down. It has happened again and again with both Pentecostals and non-Pentecostals. It is a scary world out there. So the accountability factor is number one. Whatever situation a minister finds himself or herself in, they should know that they are very able to fall and destroy themselves as far as ministry is concerned, as far as personhood is concerned, where testimony is concerned.

Humility before God and dependence on him are key factors. Basically, it is coming to God and saying “nothing in my hand I bring, simply to thy cross I cling.” That is the way to live the Christian life. And if we want a ministry that will impact the lives of people, it is recognizing that it is God’s ministry through us and not our ministry for God. All the ministries that have been significantly used by God have had a humbling factor.

Something happened in the man’s life or the woman’s life that really humbled them before God. Then it’s almost as though God has been able to build their dependence on him rather than them relying on the skills, training and equipping that they may have. As Jesus said, “without me you can do nothing.”

And then Jesus said to the Father “I have finished the work you gave me to do.” That is what we have to do. We have got to seek to do the work

he gives us to do and do it in his strength, knowing that without him we will accomplish nothing. When you are dealing with real people, they are interested in whether you really know the Lord, before they'll listen to you. People who genuinely know the Lord are the ones who really influence and impact the lives of other people.

20. *Why is the anointing of the Holy Spirit vital in the life of a minister/leader today?*

a. *The Pentecostal view*

The church and the ministry face the onslaught of the enemy today. The Bible says "he goes about like a roaring lion." He is deceptive. We face the forces of evil as never before. There is only one enabling to combat the forces of darkness and that is the forces of God, the forces of the Holy Spirit. "Greater is he that is within me than he that is in the world." "We are more than conquerors through him that loved us." "I can do all things thorough Christ who strengthens me." Not what we can do in our own strength, but through Christ who strengthens us. The enemy is really alive today. The enemy realizes his time is short. We live in a world that is captivated by unbelief. Many parts of the world are controlled by animism or the deep darkness of false religions. Out in the mission field you do battle, spiritual warfare in a very real way. Without the anointing of the Holy Spirit one would be very, very weak. It is absolutely vital. The world deals with the symptoms, the ills of society. The Gospel deals with the cause. Sin is the cause. And the Holy Spirit's power is the enabling power to deal with the cause, whether it is alcohol, vulgarity, pornography or whatever it is. The Holy Spirit is able to deal with it and eradicate it like that. It is like going in and taking the cancer

out. Therefore, the Holy Spirit's power is absolutely essential today. Jesus said, "I am going to send you another Comforter." If we do not have the presence of the Spirit in our lives we are not going to have Christ's vision. We are going to miss key opportunities where the Lord wants to do something in our lives. We have to have a sense of where the Spirit is leading and guiding us. The anointing of the Spirit is a life giver. The opposite is spiritual death. When the Spirit of God departs then Ichabod is written over the door! If it is Ichabod, the glory has departed, then there is spiritual death. But turn that around and when we open the door wide and we say, "Come Holy Spirit I pray" then all of a sudden he comes and there is spiritual life. There is spiritual vitality. There are spiritual enablements. There is everything God has provided.

When we look at the harvest field today, we realize that the task is impossible by human effort. Only the anointing of the Holy Spirit can fulfill the purpose and plan of God in the church and in the world today.

We pray that the younger generation will see the tremendous needs and the tremendous benefits of walking and living in the Spirit. "Be not drunk with wine wherein is excess, but be filled with the Spirit." Ministry is too hard without the anointing. The Holy Spirit made all the difference in the book of Acts and he will make all the difference in ministry today as well. It is recorded that the believers served the Lord "with glad and sincere hearts praising God" And then gave him all the glory (Acts 2:46-47). They were a distinctive people for they had received a distinctive experience. Worship became alive, vibrant and interesting. Marvelous things happened. They can also happen today!

A ministry that does not have the Word of God as its foundation and the Spirit of God as its motivation is destined to do nothing but fill a space and become just a part of the religious bureaucracy. John Wesley was once asked if he was ever concerned that the Methodist Church would cease to be in Great Britain or North America. And his response was “No, I never would be concerned.” He said, “My concern is that it would develop a form of godliness, but deny the power.” Only the anointing of the Holy Spirit can prevent a church or a preacher from having a form of godliness but lacking the power.

The challenges in the twenty first century are just too great: The antagonism towards Christianity, the dysfunction of human beings, the capability to destroy one another, the hatred that exists between ethnic groups and nations today. The demonic forces which find ways not only to get between Christians, but to fuel hatred between Christians. The challenges are just significant. We have just a few years to adjust to the new realities of the world. If we don't get it right, we will miss an opportunity to be more effective than we ever dreamed. It isn't that we will be disappearing. It is just that we will be mediocre.

Christianity is really growing worldwide in the majority world, in the southern hemisphere. There is a great growth of Christianity in the Pacific Rim, in Africa and Latin America and it is yielding great results. But, we see how the sovereign move of God and its effectiveness and energy is being lost in short periods of time because leaders may hinder the sovereign move of God due to their cultural understanding of leadership. And they may not look to the anointing of the Spirit to be their primary source of empowerment.

In this day and age we must not come with a mechanist Christianity that delivers a small concert followed by an autopsy of the Bible and then lunch. We are losing it in North America. We have to come back to our dependence on God, back to brokenness, back to reliance on the Spirit of God. We need to get back to the altars and baptism and discipleship and sharing of public testimonies so unsaved family members come to faith. We need to get back to the basics. We need to have a twenty first century packaging of very traditional Christian values. That doesn't mean we have to go back to 1957 and the tent meetings where the preaching was loud and services were four hours long! Those were things for a certain time and place. But what is the Holy Spirit doing now? What does power and ministry look like today?

We are at the cross roads where the next five to ten years are going to be defining the Christianity in this country. If we open our hearts and depend on the Holy Spirit amazing things are possible. If we don't, we are going to continue to plateau and decline and that is currently underway. We will fall so far below the Christian possibilities in this country that it will be tragic. Our churches are full of wonderful people who are almost bored with what is happening, because it is like they get coached every Sunday for a game that never gets played! And we actually got them into the game.

Christianity is meant to grow explosively. We are meant to go with an exclamation point! We need to talk to people outside of the faith and to younger people and or wherever your heart is prone towards. We need to let them talk and

ask them about their dreams and visions. And eventually we start seeing things from their point of view. Today ministry takes on a whole new different face because it is becoming indigenous! And if we are able to see things the way they see them, then we can put the ministry in their hands. That will be much faster and then it could spread rapidly.

The world demands a real anointing. They won't take any pseudo spirituality. But the reality is that Christ demands it. Unless it is his Spirit working through us, it is not ministry. We can call it ministry. We can call it religious. But unless the Spirit is breathing life into every ministry situation, every leadership situation, it is not Christian ministry or Spirit directed ministry. There is no ministry without the Holy Spirit. The bondages that people are in can only be broken by the power of the Holy Spirit. Jesus said the Spirit of the Lord was upon him to heal the broken hearted and set the captives free. He came to give sight to the blind, to preach good news to the poor and to release the oppressed. The people living in our world today are in greater bondage than ever before since we are living in the last days. We dare not attempt ministry without the power of the Holy Spirit because people are in such desperation that we have to be totally dependent upon God.

There is a website of Catholic Charismatics who are evangelizing in Mongolia. People are being converted and healed. They are leaving literature and rosaries with them. And we read rosaries and we say "No! Stop! You know rosaries! It is always refreshing to find out what the Spirit is doing around the

world. We can't explain the rosary thing, but somehow in that mix, the Holy Spirit is at work. And something big is going on that we can't explain or understand. Many people don't have that broad vision because of an arrogant attitude that God can only use us! We have to keep open and sense the Spirit at work in the current of our heart. And we will see exciting things happen.

We are in a power struggle right now. There is darkness that we have never seen before. The New Testament says that there will come a time in the latter days when people believe they are doing God a service by destroying the believers. We are entering into that time. We see civil liberties being taken away from the church. It is easier now to pray in a school in the former Soviet Union than it is here in a school in America. It is easier to talk about the evils of homosexuality in a foreign country than here in our country.

So, as we see the day of the Lord approaching, it is imperative that believers come closer together. Otherwise we will not be as prepared as we need to be in the last days. We need to encourage one another and forget some of the differences and see how we can bless and minister to one another. The forces of evil are coming against the church and we need one another. There are enemies of the church who do not look like enemies of the church. They look like people of enlightenment. They look like people who are broad in their view. And we in contrast, if we are not careful, we look like extremely narrow-minded people. It is imperative that we have the anointing and the infilling of the Holy Spirit, so it can break through the enemy lines. The enemy is extremely clever. And the way the

enemy looked yesterday or many years ago is not the way the enemy looks today. He has taken on new and different clothing. Therefore, it is imperative, that we are led, guided and anointed by the Holy Spirit, so that we can discern his strategy and win the victory.

The church began with a mighty out pouring of the Holy Spirit. There was a special anointing. The anointing that Jesus said would give us power to be witnesses in Jerusalem, Judea, Samaria and to the ends of the earth. And that is how the Holy Spirit empowers us today. And the church age will end with a mighty outpouring of the Holy Spirit in the last days. Those of us who recognize it, who are a part of it, God will use to complete what the church began. God is doing new things in our generation and he is doing them through the power of the Holy Spirit. God is a sovereign God and he can do what he wants to do and we need to be open to that. And we may possibly be the generation that will finish the work of the gospel in these last days. If we are to be part of the end-time church, then it will be because we recognize, honor and seek to maintain the life of Spirit-filled ministers who have the anointing of the Holy Spirit in our lives and ministries.

b. *The non-Pentecostal view*

The anointing is vital because if we are looking at long-lasting spiritual ministry and proof. Then it has to be the Lord doing it and not us with our natural gifts. And some times those gifts are capitalized on so effectively. In our own strength we are fallen people and eternal things happen only through the Holy Spirit. The challenges of the world, the flesh and the devil are as great as

they have ever been. The only way eternal things can happen is through the work of God's Spirit, through his people. Eternal things are not going to happen in any human strength. With our own abilities we may be able to do some impressive work for people to see. But from God's perspective, it will be burned up at the judgment. We must labor to work only in the Spirit. In today's world there is too much religion and not enough room for God and his Spirit. We can be occupied with religion and yet, actually forget the reason for us being in ministry is to promote God's own agenda. It is the anointing of the Holy Spirit that actually keeps us anchored in God's own agenda. It gives us the opportunity for us to be weak, for God to be powerful! To put aside the self, so that the true self would come out, the image of Jesus. It is God's work in the world that is going to have eternal value and he works through us as humans by his Spirit. It is absolutely vital that what we are doing today is really his doing through us.

We have to remind ourselves that even though we feel these pressures today, the Holy Spirit can do far more than what we can do with the short time that we have. Satan has never been more active and the Lord is coming soon. The power of Satan is growing in the church as well as in the world. We see leader after leader falling morally in many different ways. There is a growing shallowness to the extent that if things don't change in fifty years we will be in the dark ages. There is a dearth for biblical truth and that is worldwide.

The Holy Spirit demands that if we are honestly listening, that we become men and women of the Spirit. We become men and women of the Word

who love people and are ministering to them and want to get to know them. This is God's work and really only he could do it. So, if we are his instruments and his hands we need his Spirit. When we preach, he is going to speak through our mouths. That is an amazing thing. We need to remember that he is the one who is speaking. As Paul said in 1 Thessalonians 2:13, "when you received the word of God, you accepted it not as the word of men, but as the word of God." We need to know that all the work of the ministry we accomplish is empowered and derived from Christ. And the way Christ does that is through the gift of his Spirit. The work of the Spirit in our lives growing us in godliness, equipping us to serve, anointing us in preaching, all this is vital. Otherwise, it would simply be human work that may be competent. But the flesh gives birth to flesh. Only the Spirit can give birth to the Spirit. If that element is not there, you may have a very successful religious club that is called church. But we won't have the eternal kingdom being built because only God can make things grow like that. And he does it through the work of his Spirit. There really are powers out there from demonic to all kinds of other powers. If you didn't know that you were on the winning side and that the power of the Holy Spirit is greater than the power of the evil one, that would be a tough road to hoe in ministry. The Westminster Confession says, "we exist to glorify God and enjoy him forever." And how can you do that without the empowerment of the Holy Spirit? How do you bring glory to God the Father, God the Son and God the Holy Spirit without the power of the Holy Spirit? And how can you do the work of the church, which is the Bride of Christ without the power of the Spirit?

Summary and Evaluation of Data

In this next section of this chapter the writer condenses the information that has been recorded under the categories of Pentecostal and non-Pentecostal views in the previous section of this chapter. This summary is based on the personal points of view, and quotations of the respondents who were interviewed and their responses to the twenty questions in her questionnaire. The writer also evaluates the findings and compares and contrasts the Pentecostal and non-Pentecostal views of the respondents in relation to her topic “Similarities and differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit.”

1. *How would you define the anointing of the Holy Spirit?*

Both Pentecostals and Non- Pentecostals agreed that the anointing of the Holy Spirit represents the empowerment of the Holy Spirit to do what God has called us to do. It is the presence, the power and the help of the Holy Spirit upon one’s life and one’s ministry. Jesus had the clearest definition of the term anointing when he said, “the Spirit of the Lord has anointed me to preach the gospel.” The Pentecostal view was that the anointing is not connected with the Spirit’s work in conversion, but the term anointing is synonymous with the Baptism of the Holy Spirit (Acts 1:8) with the Spirit coming upon us in power for ministry. Some Pentecostals also mentioned what they called a “manifest presence of the Holy Spirit” or a “special anointing” for a specific time in a crusade, or for a time of prayerful healing, when there is a special sense of the manifest presence of the Spirit in empirical ways with the operation of the gifts of the Spirit such as a word of wisdom, a word of knowledge, the gift of discernment or healings. Both

Pentecostals and non-Pentecostals agreed that the anointing also has to do with the general presence of the Holy Spirit. That he is with us continually for the purposes of the task that he has called us to do in ministry, whether it is in teaching, preaching, counseling or leadership.

Most non-Pentecostals believed that the anointing or empowerment of the Holy Spirit begins at conversion and is the continual presence of the Spirit and the Spirit's power in the life of a believing Christian. One male non-Pentecostal had a definite encounter with the Holy Spirit at one time in his life, without speaking in tongues and it radically transformed his life forever. Others mentioned a vital ongoing relationship and dependence on the Holy Spirit's presence, which is a "non-negotiable asset of ministry" with ongoing fillings of the Spirit to accomplish God-entrusted responsibilities.

2. *From your perspective, what are some of the differing theological positions regarding the anointing of the Holy Spirit and its relevance from ministry today?*

Both Pentecostals and non-Pentecostals mentioned that there is a scale of positions, ranging from people who probably don't use the word anointing or aren't comfortable with it because it is "theologically suspect" or they may be negatively predisposed to that understanding, to the other end of the scale is where they would see the anointing as the core of everything that real ministry is made of. Most of the positions are arranged somewhere along that scale. Pentecostals associated the anointing with the Baptism of the Holy Spirit with the enabling power to be witnesses, to live out the purpose for which God has called them in Christ. "And you shall receive power after that the

Holy Ghost is come upon you and you shall be witnesses unto me in Jerusalem, Judea, Samaria and to the uttermost parts of the earth” (Acts 1:8).

Non-Pentecostals said that the evangelical traditions see the anointing more as a long-term characteristic of a person’s ministry, of effectiveness over a protracted period of time. Some non-Pentecostals expressed concerns about some evangelicals who have a “cerebral notion” or a “practical agnosticism.”

They also mentioned that the other side is almost the opposite swing of the pendulum. The extreme position that has created the most difficulty in certain Pentecostal settings is this demanding that the Spirit to anoint them so they have the anointing and minister with that anointing. One group would resist it and the other demand it! Neither of these two positions is biblical.

3. *Was the anointing of the Holy Spirit part of your conversion experience or was it a separate experience subsequent to conversion or several separate experiences subsequent to conversion?*

The Pentecostal position was that the presence of the Holy Spirit is present when one is saved. The Bible says, “no man comes to the Father, except as the Spirit draws him.” That is the work of the Holy Spirit in drawing people to salvation. Next, the anointing of the Spirit or the empowering of the Spirit is a separate and subsequent experience following salvation. That’s what happened to the early church on the day of Pentecost. The need for the continual anointing of the Spirit in every part of our lives isn’t a onetime experience. It is a constant need for the infilling and enabling of the Spirit.

The non-Pentecostal position was that as one receives Christ as one's Savior, one receives the Holy Spirit's indwelling presence and power. But that doesn't mean he doesn't continually fill you. Ephesians 5:18 says, "Be filled with the Spirit." There are times when they have had an experience with God or an experience with the Holy Spirit, with new power for whatever the situation might be. They believe they receive the Holy Spirit in all of His person at conversion. But, they certainly have ongoing experiences with the empowerment of the Holy Spirit.

4. *What is your understanding of the sealing of the Spirit at conversion and the unction/anointing of the Holy Spirit as empowerment for ministry?*

Both Pentecostals and non-Pentecostals agreed that the sealing of the Spirit is the work of the Spirit that is the down payment at conversion. It is like the imprint of a signatory ring or a stamp that seals it and makes it official. That will ultimately lead to the redemption of our bodies, which completes the full aspect of God's redemption for us. It is the witness of the Spirit that we have been chosen and set apart as children of God. One is now a converted child of God. From God's point of view, God owns us as his children and God puts his stamp, his mark, it is his indication that "this one is one of my own."

Pentecostals believed that the sealing and the anointing are distinct angles of the same type of empowerment. The sealing takes place at conversion and the anointing takes place at the Baptism of the Holy Spirit. One takes place at salvation and one is subsequent to salvation. Regarding the unction or anointing of the Spirit, both Pentecostals and non-Pentecostals believed it is empowerment for ministry. Every time one would

preach or teach or one is involved in counseling or any sort of ministry, one is always praying “God the Holy Spirit empower me, equip me, enable me, because without him I can do nothing.” It is a constant ongoing experience of dependence upon the Holy Spirit.

5. *In what ways and to what extent has the anointing of the Holy Spirit impacted your personal life and spiritual walk with the Lord?*

Pentecostals believed that the spiritual walk is a daily communal aspect where the Holy Spirit is always present. You can always commune with him, speaking in tongues, in a heavenly language, walking in his will and walking in his way. It is an ongoing daily practice of the presence of the Lord. There is an ongoing interchange and a consistent dependence and wanting to be filled with the Spirit and have a fresh touch of God’s power in your life. There are times where you just feel you have the best seat in the house. You are just watching God do things in people’s lives and you see the grace of God as the Spirit moves and intervenes in awesome and amazing ways.

Most non-Pentecostals believed they have a similar ongoing relationship with the Holy Spirit who has turned ministry from burdens and pressure to privilege and joy. It has been the indwelling presence of the Spirit that has kept them going in ministry over the years, as they practiced the presence of the Lord through varied trials and challenges. One non-Pentecostal leader said “I have the gift of discernment and I can often know where the Lord is going in something, long before others know. Forty years ago that would have scared me. And now it doesn’t scare me any more. It is a powerful ongoing conversation with God, where God actually speaks to me through his Word and through his Spirit.” It seemed that the experiences were similar and that the only difference was that non-Pentecostals did not speak in tongues!

6. *In what ways and to what extent has the anointing of the Holy Spirit impacted your ministry?*

Pentecostals said they had the benefits and blessings of having a part of what God is doing the world. His favor becomes evident. His favor makes ministries possible that nearly wouldn't happen. His favor makes provision of resources for ministries. His Spirit opens doors in ministries that nearly wouldn't open to them. He has birthed several ministries that have really begun as just dreams in their hearts. He makes the provision by providing the needed finances to make the dream or the vision a reality. Then it expands beyond what they could ask or dream and that is so wonderful. To be able to minister through the gifts of the Spirit, to discern, to have a word of knowledge, to have a word of wisdom, and they believe that aspect in ministry is incredible. There is a dimension in counseling one to one, where one sees beyond what is spoken, what is obvious, and what is superficial. As they grow in this knowledge and experience of walking in the anointing, there is a growing understanding and acceptance of the authority that comes with it. They speak with the authority of God himself. There is a fearful, sobering, awesome, but yet beautiful sense of responsibility that this is not them, but it's God who is at work. The anointing was the only thing that could cut across cultural, gender and social barriers in ministry.

Non-Pentecostals had very similar experiences in ministry and in operating in the gifts of the Spirit, though they may not publicly term them as such! The following ministry experiences of non-Pentecostals who moved in the realm of the Spirit don't seem to be any different from Pentecostals! In fact, they seem to be identical to Pentecostals relating and responding to the work of the Spirit!

The non-Pentecostals said there are these times when they make a decision and sense this temptation to move in one direction, when the Spirit of God almost grabs hold of us and says, “Not that way, but this way.” Then, there are times when we take a few minutes simply to be quiet before the Lord and say, “Father, are there things that you would have me to do today? Are there people you would have me call?” And we get this sense, that “this is a person that I would have you to make contact with.” And sometimes it makes no sense, but you follow it, and you develop a heartbeat with God as you follow it. And so often there have been those times where God has used those times mightily to lead a person to himself or to do his encouraging work. I can remember specific cases of healing in my pastoral ministry that I can only attribute to the work of the Holy Spirit. The healing was a result of either prayer or deliverance from very difficult circumstances. I would even call it deliverance from evil spirits or demon possession that can only be attributed to the anointing of the Holy Spirit. Many times when I am preaching, I think whatever I deliver must be consistent with the Word that I have studied. But, I sense God saying, “Yes, you’ve planned to say this, but I want to say that.” I say “yes” to huge tasks and I have all my life because I have this Spirit gift of apostleship. I like to take on jobs that have taken me to the edge, the frontier jobs, and pushing back the frontiers. And that has been possible because of the deep awareness of the Holy Spirit’s power within my life.

In the process of evaluating the data it was amazing to the writer to see that despite the theologies and the labels, the work of the Spirit is pretty similar across the theologies and ministries!

7. *What are some of the recognizable marks of the anointing of the Holy Spirit in the life and ministry of a Christian minister?*

Both Pentecostals and non-Pentecostals agreed that the greatest evidence of a Spirit-filled life is the character of Christ together with the fruit of the Spirit. We shall know them, not by their gifts, but by their fruit. It doesn't matter how many gifts a person has, if a person doesn't have the love of God and the character of Christ then it is all wood, hay and stubble! Another mark is that they will live a life of humility consistent with Scripture and maintain a regular devotional life of prayer and being immersed in the Word of God. And they would trust and move in the power of the Holy Spirit.

Pentecostals mentioned moving in the realm of the Spirit. To be able to minister through the gifts of the Spirit, to discern, to have a word of knowledge, to have a word of wisdom, and they believed that aspect in ministry is incredible. As leaders when people say they have the call of God upon their lives for ministry or missions and you have to make choices and decisions in ascertaining and selecting suitable candidates. And you can't make those choices and decisions in the natural. The anointing also becomes evident to others. Others will be able to note that there is an anointing upon your ministry. One will sense that. One will "feel" the anointing for lack of a better word. But also, the memory of whom we are to people when we are not in their presence. Though they may be far from God, just the thought of you connects them to God. That is an example of the anointing in people's lives.

Both Pentecostals and non-Pentecostals agreed that another mark is that ultimately God is glorified rather than an individual. There will not be personal boasting

and it will not be my ministry. People can fake the recognizable marks of the anointed life. But if you really get to know people and walk with them, then you see how they live their private lives when they are not in the pulpit and not in front of the camera. And you see that they are rude to waitresses and they get angry in the airport and they misuse and abuse the people who work for them. Then there is a disconnect somewhere and one can soon discern whether the anointing are genuine or fake!

8. *From your perspective, what are some of the blessings and benefits of an anointed ministry?*

Both Pentecostals and non-Pentecostals agreed that there is a wonderful inward sense of joy when you know you are in the center of God's will and you are doing what the Lord wants you to do. Their experiences in ministry were no different! You just sense God's approval upon your life. You are part of what God is doing in the world. You have a sense of divine destiny. You are not alone. You are not swimming upstream. That it is God who is at work. There is a sense of satisfaction in having a clean heart and you are just seeing the Lord work through you. There is the blessing of knowing that you are working for a great boss, and he will take care of you. And times may be hard, but you know he is going to be faithful. You are not working for a church board or a seminary board of directors. You are working for the Lord and he will take care of you one way or another.

When a preacher is under the anointing, thoughts come to you that you didn't study, you didn't write them out, they are not in your notes and it is thrilling to have the Holy Spirit move through your preaching. And then later people come up to

you and say “you said such and such today and that really touched me and met my need.”

There were two benefits and blessings that seemed to give Pentecostals an edge over non-Pentecostals. First, they are able to pray in tongues and edify themselves. In times of crisis, when they prayed in tongues, the burden was lifted and they experienced the intervention of the Lord. And second, they were able to move in the realm of the Spirit by exercising extraordinary faith and moving in the gifts of the Spirit. Pentecostals were willing to step out and often take great steps of faith especially in witnessing and missions. They move in boldness and authority in the realm of the Spirit since their focus and emphasis was constantly on cultivating a personal relationship with the Holy Spirit. This has brought phenomenal growth to their movement around the world. You can go in the realm of the Spirit, where others may not be willing to go. It increases your measure of faith as you see God in a bigger dimension. You have been living the daily basic Christian life. And then all of a sudden, there is something more out there that’s bigger than you ever thought. And it expands your horizons and you are able to accomplish above and beyond what you could ever ask or dream or imagine by moving in the gifts, power and anointing of the Holy Spirit.

9. *From your perspective, what are some of the challenges a minister faces while being actively involved in an anointed ministry today?*

The common challenges that all Christian ministers, both Pentecostal and non-Pentecostal face, are those great enemies, the world, the flesh and the devil and they are formidable. Evil is real and the devil is real. We are not just striving against

flesh and blood. The challenges are not just the challenges of the flesh, but there is an enemy out there waiting to battle against those who step out in the Spirit. We face the attacks of Satan. Yet, when we are anointed and led by the Spirit of God, when we experience his anointing for a task, nothing can stand against us. The world, the flesh and the devil, nothing can be compared to the power of God's Holy Spirit.

The common challenges of money, sex and power confronting all Christians are also common to anointed Christian ministers. The challenge of sexual sin is a dangerous pitfall because members of the opposite sex are strongly attracted to powerfully anointed men and women of God even though they may be married! There is a close tie between spirituality and sexuality. Both historical and present day scandals reveal that it is possible for even the most prominent and powerfully used ministers to fall in to sexual sin. We can become susceptible to sexual temptation, especially after ministering powerfully in the spiritual realm. We need to be on our guard at all times and flee like Joseph from unhealthy sexual relations or even just unhealthy relations with other men or other women or even children. Women in ministry faced the gender issues. There are the challenges that come to all Christians to not be truthful and to misuse funds. Some of the greatest challenges are busyness, too much activity and too much work. We would face the challenge of being misunderstood, opposed and attacked by those who are not walking in the Spirit and don't understand it.

Pentecostals indicated that since they operate in the unction or anointing of the Spirit, they become very vulnerable in the spirit world and to the attacks of Satan because they are operating in the realm of the Spirit. Pentecostals faced being seduced

by the power when they are used of God and they start believing that it is “my ministry” and I can control it. Then you are in really dangerous territory. To become proud and think you are somebody and to begin to do things in our own strength. It is very seductive and we have watched it happen many times. That is the biggest challenge.

Non-Pentecostals mentioned the challenge of the uncertainty of whether they have really heard God’s voice where they are called to live by faith and not by sight. And when they get together with Pentecostal brothers and sisters, it seems that they have so much more specific guidance. But sometimes God gives them specific guidance too. One of them said, when he tells his stories of God’s specific guidance and gift of discernment in public, others in his denomination come to him later and quietly whisper to him and tell him their stories of God’s specific guidance in their lives as well, even though it goes against their theology! They don’t want to tell their stories in public, because their theology might become suspect among the others in their denomination!

10. *In what ways and to what extent, do you believe you could learn from the areas of strength, of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

Both Pentecostals and non-Pentecostals indicated that they needed to learn what they can from other members of the body of Christ. Putting on the lenses of the other evangelical traditions helps us to have a well-rounded view of God, which we desperately need. All traditions have people who do not represent them well. But, we need to be careful, that in becoming critical, we do not learn from them. On the other hand, we all do have dimensions that do represent us well and these should be made

available to those of other traditions, to enrich them. A rope that is made of one strand is just not strong. But the more strands we have, the stronger the rope. There is a diversity of understanding and there is a diversity of experience, but what matters is our oneness in Christ. We must constantly remain in dialogue with other Christians and people of other faiths as well. Our disagreements stir us on to better understanding. Often we don't go listening to each other in order to learn. Instead, we go listening to each other in order to find weaknesses that we can exploit to win. Reading the writings of those outside our camp, challenge us to go back to the Scriptures with questions. And we can see what is right or wrong with their views and why. We need to tell ourselves that maybe they are right and we are wrong. Then, we can be more biblical and have a deeper theological underpinning when we have learned from others. We need to talk to them and understand where they are coming from. We need to seek to have as wide a fellowship as possible in the Body of Christ within the boundaries of revealed Scripture. Reading the writings of those outside our camps challenge us to go back to the Scriptures to see whether we are on the right track or not.

11. *In what ways and to what extent do you think you have sought or would you desire to seek to embrace and appropriate these areas of strength in your own context of ministry?*

The Pentecostals said, one of our greatest joys in the ministry is being able to study. We loved it when we were in Bible College and seminary. And we continue to be life long learners and students. We have come to appreciate real scholarship and as leaders we have developed large libraries, which include books by evangelical scholars. We take the teachings of these scholars and weave them into our ministries. We need to

read other perspectives on the Holy Spirit, that aren't our own. We need to read opposing views. Views that say this is why we believe exegetically and this is why we believe historically. And the Pentecostals are shallow because they have missed it! As Pentecostals, we are not the final word of God. We need to be open in our own personal devotional lives and in our own reading. We need to be open to view the radar screen of other opinions from other traditions.

The non-Pentecostals said, we have sought and need to continue to seek to learn from our Pentecostal brothers and sisters about their walk with God in the Spirit. To also learn from where perhaps they have gone astray as well. And to see the power of God fulfill his work in and through them. Being so goal oriented and often so busy and involved, we need to learn to pull back, to be with the Lord, to hear the Spirit of God say "this way, not that" is an area in which we need to still grow. The Pentecostals just really have a commitment and a dependence on the Holy Spirit that so often we don't see in the more rational branches of evangelicalism. It is almost like we are depending on our own ability to think things through. But they have this high comfort level with the leading of the Holy Spirit. That he is in charge, that God is at work in their lives and he empowers. That he can do beyond what they can think or imagine. And it is very refreshing and challenging for us to be around them.

12. *In what ways and to what extent do you have concerns about the weaknesses in the lives and ministries of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

The Pentecostals said, in this day and age when we need the anointing more than ever before. Those who deny the Pentecostal experience and deny the gifts of

the Spirit and their operation within the church, do a tremendous disservice not only to themselves, but they weaken the Body of Christ. We live in a day and age where Christianity cannot advance into the twenty first century without the dynamic of the Holy Spirit. The whole Body of Christ should be functioning at the highest level to be most effective.

What is also troubling is that many of the great evangelicals, who have been so conservative, are falling away from the convictions they held. They are Protestant, but they no longer have a protest! This grieves us since we are evangelical too. The church is being invaded by the culture that is bringing sick weaknesses into the whole of Christendom. The Episcopal Church in the United States has caved in on the issue of homosexuality. We fear that all the churches in this country do not have a strong theology to combat what is happening in this country. A noted commentator was talking about what is going on in the way of secularism in this country. And then, he suddenly asked, "Where are the churches?" And that hits us. Where are the churches? We fear that much of Protestantism is on a slippery slope and this kind of weakness disturbs us greatly. The other traditions, at times, look at some of those most visible and novel failures of the Pentecostal ministry and typify the whole tradition by these shallow examples, which is not fair.

The non-Pentecostals said there are some Pentecostals, who are theologically weak in the Word and focus on hype, rather than anointing. They see Pentecostals misusing the Bible in the way they minister, when they use the Word of God. Personal holiness is neglected and covered up because of public displays of spiritual power. People

want God to make his power available, so individuals receive the praise for what is done. It is “my ministry,” and it is “my work” and self-promotion ends up happening, rather than for God’s glory. You just sense that that everything revolves around that individual. The picture is huge! Where some are demanding that God would work through them. “I want the power to heal! I want the power to this! Another concern is emotionalism. Any time God works, it is a wonderful thing and it’s touching. But if we attempt to work people up into an emotional state, as an alternative to the genuine moving of the Spirit, then that would be a concern.

The term Full Gospel Movement gives the impression that they feel they have something this other group doesn’t have and that leads to spiritual pride. When they use the term “Full Gospel” does it mean that everybody else is “partial gospel”? They also had concerns about Pentecostals who make the statement “God told me” and push it to the extreme and don’t budge. They said it is be good and profitable if this statement is analyzed properly and is authenticated by the Body of Christ. They also had concerns about those who see demons everywhere, any time something goes wrong, for this over emphasis on negative spiritual powers was overriding good spiritual powers. The suggestion was “stop seeing demons!” “Start seeing angels!” There were also concerns about the “health and wealth gospel” which is carried to an extreme sometimes. There is something about experiential Christianity that disconnects it from the actual teaching of Scripture. And it is a great risk that Pentecostals, who put an emphasis on experience, can have that experience disconnected from Scripture. With any theology, anything that goes to an extreme is a weakness, is dangerous and harmful.

On the other hand some non-Pentecostals had concerns about those within their own group who focus on the excesses they see in Pentecostals and do not pay attention to the whole counsel of God expressed in Scripture. They have let themselves become imprisoned in a certain view and are not listening to all of Scripture. They are strong in the Word, but often their faith has become so cerebral and they are spiritually cold and dry. They are not open to the fresh anointing of God's Holy Spirit and they don't expect God to work.

13. *In what ways and to what extent do you think it is important to seek to understand and bring solutions to these needs and concerns in the Body of Christ?*

The Pentecostals felt it was their responsibility is to take away the obstacles and create an environment where people can experience the empowering presence of the Holy Spirit. They also believed that as North American missionaries go to the majority world, they encounter spiritual warfare and they discover they are dealing with other issues and they are forced to recognize that the Bible has an answer to those challenges.

Non-Pentecostals felt an open discussion with Pentecostals without heat and without dislike may be helpful. One of them said he have never seen them change their position either biblically or experientially as a result of his conversation. And he was not sure that he should be there as an instrument to try!

There were common concerns, about the direction this nation is taking, and the Body of Christ is taking, in this country, because of liberalism, humanism, secularism, evolution, Darwinism, hard criticism and German criticism. This country has paid a terrible price. And the church has paid a terrible price. Both groups expressed

the need to commit themselves to prayer and bow before the Lord seeking for revival. Jesus said it this way in relation to deliverance “these things come by fasting and prayer.”

There were also concerns about a shallowness that reflects itself in the easy-come-easy-go approach to the Christian life that needs to be addressed. Respondents from both groups were concerned about the general shallowness in the church at large in North America. There is a shallowness in worship, a shallowness in the pulpit, and a shallowness in discipleship and these needs must be addressed through leadership, through solid biblical preaching and biblically based discipleship.

As members of the body of Christ, they need to distinguish between primary and secondary beliefs and as real believers in the key fundamental doctrines they needed to come together and draw some doctrinal guidelines so that they are not flying off the hinges on key points and pulling against each other. It is crucial that scholars in the Christian community dialogue and keep explaining themselves to each other. As witnesses of their oneness in Christ they need to come together around issues that are important to their communities and to the church at large. They need to come together as a visible witness to the world that is watching their lives and testimony of Christian love and unity.

14. *From your personal experience, in what ways and to what extent do you believe you have sought, or do you believe you need to seek, to understand and build bridges and network, with those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry today?*

Both groups said that they had and also needed to continue to focus on building bridges and networking with other Christians, provided that they are solidly

anchored in the Word of God. They realized the need to have constant fellowship with people who are not of their own theological vantage point. They considered it as very important and something they need to do it out of belief in a Body of Christ theology. They needed to seek unity in diversity for the edification of the body. In view of the tremendous spiritual needs that exist both in North America and in the Body of Christ, they needed to put into perspective the non-essential differences and come together around those great essentials such as soteriology and ecclesiology. Both groups have so much in common like the Word of God, the cross of Christ, the blood of Christ and the Great Commission. They felt they just needed to recognize that they have differences of opinion in the peripheral or those beliefs, which are not the fundamentals. Both groups found it easier to relate to those of other denominations on the mission field where they are often a minority with a common goal of missions and they are thrown together providentially by the Holy Spirit. On the mission field they find themselves rubbing shoulders with other brothers and sisters from the Body of Christ who have the same purpose and goals. And they know right away that their purpose is not to talk about their differences. Their purpose is to talk about what they can do together, and how they can help each other and encourage each other in their common goal of missions and the work of the ministry. The spirit of teamwork is a powerful influence in missions.

Any denomination that only knows its own group is a system that is imbalanced and doomed to error. It is absolutely essential not just to network but also to have close friends in other streams of the faith, maybe from relationships built in seminary or other connections such as when they served together on inter-denominational committees.

15. *What do you believe will be the benefits of building of bridges and seeking to network in cross-denominational leadership in the Body of Christ?*

Both groups agreed that they need to build a united front around Christ and the glory of the Lord. They said when they show their love to one another and say that Christ overrides all, it will have a powerful impact on the world. Their witness to the world will be much more effective, when those who are genuine followers or claim to be followers of the Lord Jesus, sit down together, Bible in hand, and wrestle with theological issues and keep searching for what is truth, without dividing themselves from each other. And they need one another as members of the Body of Christ. To be healthy they need to be working together. There are issues that the Church faces nationally and globally that they should stand together on. And on getting together, they have the ability to talk about them. Then, there are other challenging social issues like abortion, homosexuality and pornography, where they find some agreement even with the Roman Catholics and they need to work together with them.

The future in the twenty first century will necessitate them not only building bridges across common denominational lines, where they have common beliefs like the Apostles Creed. But it will necessitate Christians crossing boundaries on much broader theological plains in the Christian family. The reason is because of the intrusion into the faith fabric of the American society. We have the liberal Episcopal churches watering down issues of sexuality and the intrusion of secularism. The assumption that Christianity is a private matter and bringing your faith into the public sphere is unacceptable. There are the issues of the sanctity of life and the issues of sexuality.

They may not be sharing each other's pulpits, but they need to join together as Christians on all these issues as they have a common agenda. The common agenda is secularist intrusion. Not just to muffle the voice of faith, but to completely annihilate the voice of faith. They need to forget their concerns about ecumenism and the history with the World Council of Churches. The real crucial issue today is that secularism in a sense is being legalized. And people of faith are going to have to bind together on social issues, which are foundational crucial issues. They are going to have to build much broader relationships than before. They may have to join together with even Catholics and Mormons on these issues.

On the mission field where there is such a small missionary community, there is a lot to be gained in fellowship with brothers and sisters from other denominations, in prayer meetings, in times of seeking the Lord together, in encouraging one another and in helping and ministering to one another. There is a synergy that comes about that is greater than the sum of two parts when we have unity with brothers and sisters in Christ.

16. *What do you believe will be the challenges to this process of seeking to build bridges and network in cross-denominational leadership in the Body of Christ?*

Both Pentecostals and non-Pentecostals faced similar challenges. The first challenge in building bridges is primarily theology because it basically comes down to the challenge of what doctrines do people hold? And each denomination cannot slip into the trap of being evangelists for their own denominational distinctives! These are the beliefs that make them think that their group is "special" and this is where they

get their identity. Each group has pride in their own denominational lines and they are proud of their super spiritual status. But in reality, they are together in this cause for Christ and not for themselves. And their common goal is to reach the world. They are in this together to evangelize and spread the gospel. And they have to face the challenge of being together, the challenge of getting beyond their cynicism, the challenge of working together with people unlike themselves. The challenge that either end of the spectrum would start calling each other heretics or think that they have gone off the deep end or they are outside the boundaries. They have preconceived prejudices and assumptions due to their ignorance about each other. They have a lot of stereotypes about each other.

Pentecostals have pride that they are a “special anointed people of God” because they are Spirit-filled and their other brothers and sisters in the Body of Christ are “second-class” Christians who believe in a “partial gospel” rather than a “Full Gospel”!

Evangelicals have a sense of superiority that they are theologically sophisticated and doctrinally sound, and Pentecostals are theologically shallow, they live off their experiences and fall into immorality!

Both groups have rigid minds where people are more arrogant than they are of the Spirit. The Spirit brings humility. This kind of attitude really turns people off and they build walls instead of bridges. They have a lot of misunderstanding, anecdotal information and questions about each other. The hardest part is to work through ignorance and misunderstanding. And they have to do that face to face in honesty. They have to say out aloud that they do have these differences. They have to talk about these differences in a respectful and godly manner.

And then the bottom line is power and it is the giving up of power. And we are not yet in the kingdom of God and its fullness. So there will always be turfs and kingdoms that will be fought over in the name of Christ. And we just have to recognize it and deal with it in a respectful and godly manner. And we won't have to deal with it when Jesus comes back. Then, there is the enemy of our souls who doesn't want them to be friends, doesn't want them to build bridges, doesn't want them to network in ministry, doesn't want them to cooperate. And they know the truth of these challenges.

17. *From your perspective, what are some of the guiding principles for a Christian minister to receive and retain a lifelong anointing in ministry?*

All the leaders, both Pentecostal and non-Pentecostal, agreed that it is absolutely critical to maintain a daily, consistent, personal devotional life, with at least an hour in prayer, reading the Scriptures and in meditation, spending time with the Lord. This is an absolute non-negotiable. All of them had been in ministry for over twenty-five years and this was one of the guiding principles that kept them going through the years. In the dry times, still be there, when God doesn't seem to be around, still be there. The sustaining of a daily devotional time keeps you going through the years. One of them quoted a leader who used to say he never met a praying minister who had a moral failure. They also emphasized that one needs to be a person of the Word. One must stay in the Word, read the Word and let the Word change one's life. Not just reading the Word for ministry, but reading the Word for personal edification, growth and development. Living a life of integrity before God is crucial, especially moral and financial integrity is critical. One needs to stay in relationship to others in the Body of Christ. One must be open to

God doing things that one could never expect him to do, and being open to be surprised by God.

The Pentecostals said one needs to learn to be able to discern the voice of the Holy Spirit and be obedient to that voice, empowered by that voice. One must move in the gifts of the Spirit so that one can move from the level of the ordinary to the level of the supernatural realm. A Spirit filled Christian must speak in a prayer language every day of their lives and allow the Spirit to pray through them with groanings too deep for words. And one needs to learn to be able to discern the voice of the Holy Spirit and be obedient to that voice, empowered by that voice.

One must walk in love and humility in Christ and truly believe as Paul did near the end of his life that “I am the chief of sinners.” Having a soft heart and cultivating humility as best as you can are really magnetic for the presence of God. This is very different from the public examples we have. This is why some of the people we thought were going to be first might be at the end of the line. That’s why we can’t judge now. Since we have grown up together one can’t tell the difference. It is not how we start the journey with Jesus that matters it is how we end the journey that counts for eternity. Be open to the Holy Spirit surprising you as to what he is up to. Obey what he says, either through the Word or through his still small voice or his loud shout. And to reject him is a terrible sin. We want to always be open to what he is saying and doing. A lifelong anointed ministry is done just one day at a time.

18. *From your perspective, do you believe a Christian minister can lose the anointing of the Holy Spirit in his or her ministry, and if so, due to what reasons?*

Both Pentecostals and non-Pentecostals agreed that every time someone is in ministry for money, power, pride or self-glory, they lose the anointing. When Paul says to Timothy in 1 Timothy 4, “Watch your life and doctrine closely” he is talking about the two key areas that we need to watch so that we do not negate our ministries. There are many people who start very well, but don’t finish well because there are all kinds of traps. And one of the issues is spiritual pride. Like some minister who first taught Paul and then thought he was Paul! When a person becomes successful in ministry and then reaches out for the glory and begins to appropriate it for oneself, that person will lose the anointing.

If a person falls into sin, they can never again regain the same level of effectiveness because they have broken the taproot of integrity. The vessel has to be squeaky clean. We have to be holy without which no person shall see God. We can lose the anointing by not taking it seriously and squandering it like Samson, by not living a holy life. If a person lives in willful persistent sin, God will somehow make sure that it’s revealed and even great Christian leaders’ sins come to light. If, you are living a double life, God will bring exposure. But there are times and situations when a minister is not in fit with God. They know it and their people know it! And then it’s Ichabod! The glory has departed!

19. *From your years of ministry experience, what insights would you share with another minister who desires an anointed ministry that impacts the lives of people?*

Both Pentecostals and non-Pentecostals shared similar insights. Ministers need to lay strong and solid foundations, early in their ministry, that are strong enough to bear the weight they will later place on them. Love God and love people! Love God. Seek to know him, seek to honor him and love God with your whole being and then love people as God has loved you. When things go wrong in ministry, it starts in one of those two areas. We start loving ourselves more than God. And we start getting irritated with people.

We need to have a solid theological foundation and a consistent prayer life. We need to fill up the tank for the long haul. Staying within our area of giftedness is critical. Fill our lives with relationships that are strengthening. Be part of an accountability group for our own safety and protection from the snares of the enemy. Where we can be both strengthened and we can be a source of strength to other people. Eugene Peterson has written a book titled *A Long Obedience in the Same Direction*. That is a wonderful description of the Christian walk. The anointing is not about neon lights and flashy sorts of things. It is about what people think of you. Are they touched by the very thought of your spirituality. Can the fact that though you are thousands of miles away, the memory of your connectedness to God, actually connect other people to God when they are disconnected? Can you actually buy that memory that you connect them to God? When you are dealing with real people, they are interested in whether you really know the Lord, before they'll listen to you. People who genuinely know the Lord are the ones who really influence and impact the lives of other people.

For any of us in ministry, our weakness area is going to be bombarded, so that we could fall, because that would take the whole person down. It has happened again and again with both Pentecostals and non-Pentecostals. It is a scary world out there. So the accountability factor is number one. Whatever situation a minister finds himself or herself in, they should know that they are very able to fall and destroy themselves as far as ministry is concerned, as far as personhood is concerned, where testimony is concerned. Humility before God and dependence on him are key factors. Basically, it is coming to God each day and saying “Nothing in my hand I bring, simply to thy cross I cling.”

All the ministries that have been significantly used by God have had a humbling factor. Something happened in the man’s life or the woman’s life that really humbled them before God. Then it’s almost as though God has been able to build their dependence on him rather than them relying on the skills, training and equipping that they may have. As Jesus said, “without me you can do nothing.”

We also have to work very hard at digging deep into God’s Word. If we put nothing into our Bible knowledge and we are not able to handle Scripture, then the Spirit will not be able to reveal things we do not have. It doesn’t come automatically from Spirit anointing if we have no content. If we love the Spirit, but don’t care about the Bible, we are shallow and have no depth. If we have only the Word and no Spirit the same thing will happen. We have got to have both the Word and the Spirit. We also need to be implicitly obedient to the voice of the Holy Spirit when he speaks like the whispering wind. When he speaks and we obey, the voice becomes stronger. But if we disobey, the voice becomes weaker and weaker until we don’t hear it anymore.

As the writer studied and examined the different views of the Holy Spirit's work in ministry, despite the differences in theologies and the labels, the work of the Spirit was pretty similar across those theologies and ministries.

20. *Why is the anointing of the Holy Spirit vital in the life of a minister/leader today?*

Both Pentecostals and non-Pentecostals discerned the times we are living in. They knew that the church and the ministry are both facing the onslaught of the enemy today as never before. We live in a world that is captivated by unbelief. Out in the mission field you do battle, spiritual warfare in a very real way. Without the anointing of the Holy Spirit one would be very weak. The challenges in the twenty first century are just too great. The antagonism towards Christianity, the dysfunction of human beings, the capability to destroy one another and the hatred that exists between ethnic groups and nations today has escalated beyond measure. The demonic forces which find ways not only to get between Christians, but to fuel hatred between Christians. The world demands a real anointing. They won't take any pseudo spirituality. But the reality is that Christ demands it.

We need to talk to people outside of the faith and to younger people. We need to let them talk and ask them about their dreams and visions. And eventually we start seeing things from their point of view. Today, ministry takes on a whole new and different face, because it is becoming indigenous! And if we are able to see things the way they see them, then we can put the ministry in their hands. That will be much faster and then it could spread rapidly.

The forces of evil are coming against the church and we need one another. There are enemies of the church who do not look like enemies of the church. And the way the enemy looked yesterday or many years ago is not the way the enemy looks today. He has taken on new and different clothing. Therefore, it is imperative, that we are led, guided and anointed by the Holy Spirit, so that we can discern his strategy and win the victory.

The church began with a mighty out pouring of the Holy Spirit. And the church age will end with a mighty outpouring of the Holy Spirit in the last days. God is doing new things in our generation and he is doing them through the power of the Holy Spirit. The church that has the Word of God as its foundation and the Spirit of God as its motivation will accomplish the purpose and plan of God in healing the broken hearted and setting the captives free, bringing sight to the blind, preaching the good news to the poor and releasing the oppressed,

In this chapter the writer recorded the data from her findings, from her field research. She then summarized her data and evaluated her findings. The writer then compared and contrasted the similarities and differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit.

CHAPTER 5

PROJECT CONCLUSION

The purpose of this Major Project was to investigate the similarities and differences between Pentecostal and non-Pentecostal Christian leaders in understanding of the anointing of the Holy Spirit and its relevance for ministry today. To explore the perceptions of these Pentecostal and non-Pentecostal Christian Ministers on their understanding of the strengths of those who have a differing theological stance from their own, of the anointing of the Holy Spirit and its relevance for ministry today. To explore ways and means by which each group could appropriate the strengths of the other group and integrate it into their own context to enhance the effectiveness of their own ministry. To suggest some ways and means to build bridges in mutual understanding and to network in ministry across denominations, so the Body of Christ, empowered by the Holy Spirit, would be a testimony to a watching world.

Literature Search

In chapter 2 in the literature search of biblical and theological foundations the writer had the opportunity to explore in detail the Old Testament and New Testament concepts of the anointing. In the Old Testament the anointing was primarily in the lives of prophets, priests and kings and others who were sovereignly hand-picked and chosen by God and set apart for his divine purposes. While the term anointing with oil was common for routine purposes in the entire Near East, it acquired a distinctly religious significance in the Old

Testament. Anointing in the Old Testament was a very solemn matter associated with the Spirit and with equipping for service and made a person or thing holy. It meant being specially commissioned by God for divine service. The anointing with oil, set persons or objects apart as holy, dedicated to God and set apart for his purpose. The anointed person was dedicated for divine service to God and through the anointing would receive empowerment for that service.

The passage in Isa 61:1 relates this to the power of God's Spirit. When Samuel anointed David as king, the Spirit of the Lord came upon David in power which literally leaped upon him from that day on (1 Sam 16:13). The ritual of anointing was very significant since it was by this procedure that God ratified those whom he had chosen for offices as his divinely ordained channels of revelation. When the Spirit of God came upon people, they communicated a message from the Lord with power and authority. The primary function of the Spirit of God in the Old Testament was the Spirit of prophecy, whereby God invaded his creation to communicate with his people, to reveal his will to them so that they may come into conformity with it.

The Spirit of the Lord was an expression of God's power and an extension of himself by which he carries out his mighty deeds. The Old Testament also suggests that the Spirit of God would withdraw himself from people who persist in sin. The writer also found that there was a frequent link between the Spirit of the Lord and the Word of the Lord in the Old Testament. In the Old Testament the Spirit does not appear as a divine being. He is rather seen as God's presence and intervention, not the person of the Holy Spirit who is encountered in the New Testament. As God's revelation progressed in the Old Testament the

ancient Hebrews looked forward to a Davidic king who would be especially anointed to bring his kingdom.

The New Testament reveals that Jesus was the ultimate fulfillment of the Old Testament messianic prototype (Isa 61:1). Jesus Christ the Messiah was the “anointed one” who claimed an anointing from God himself as the seal upon his earthly mission (Luke 4:18-20). The Gospels portray the Spirit working actively in every phase of Jesus’ life and mission.

Having been the bearer of the Holy Spirit at his baptism (Luke 3:22), Jesus became the giver of the Spirit at Pentecost. The outpouring of the Spirit on the day of Pentecost fulfilled the promise of power and equipping for service and mission. Jesus called the Holy Spirit the Paraclete. The term is translated as Comforter, Helper, Counselor and Advocate, which meant that Jesus was talking about the Holy Spirit as a Person. When Jesus promised the disciples that they would receive power when the Holy Spirit came upon them (Acts 1:8, Luke 24:49), he meant that the Spirit himself would come in fullness to indwell them. The Spirit who would be all powerful would provide them with the necessary means for effective ministry.

Another indication of the Holy Spirit’s personhood is found in Jesus’ words identifying him as “another Counselor” or “another paracletos” meaning another of the same kind. Jesus promised that he would not leave his disciples as orphans, helpless, defenseless or comfortless (John 14:18). Instead he would send someone just like himself. Just as Jesus came to the aid of his disciples by helping, encouraging and interceding for them, after Jesus left, the Holy Spirit would be with them. The outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8). Just the Spirit equipped Jesus for his ministry so it would be with the people of God. They would receive the same

power for ministry and would be “clothed with power from on high” (Luke 24:49). They eventually became known as those who turned the world “upside down” or “right side up” (Acts 17:6)!

It is important to note two significant differences between the Old Testament and the New Testament. In the Old Testament the Spirit of God was experienced only by a select few. In the Old Testament the Spirit acted upon the lives of Old Testament leaders only when there was a need. However in the New Testament, on the day of Pentecost the Holy Spirit became available and the permanent possession of all believers.

Paul the apostle encouraged the early church to exercise the spiritual gifts or gifts of the Spirit for the edification of the body which included preaching, teaching, the word of wisdom, the word of knowledge, the word of discernment, prophecy, healing and several others which are God-given capacities to serve and edify others by words, deeds, actions and attitudes that would express and communicate the knowledge and love of God (1 Cor 12). The exercising of the gifts is not just for clergy only, but for every member of the Body of Christ who may have a different function and no one should think of themselves more highly than they ought. Christ also gave gifts of apostles, prophets, evangelists, pastors and teachers to the church to prepare God’s people for works of service (Eph 4:11-13).

Paul also stressed that the maturing child of God should grow in the fruit of the Spirit in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal 5:17). Paul embraced both fruit and gifts simultaneously for he believed that the Spirit covered the whole waterfront.

Paul also draws attention to the fact that the gentle dove-like Spirit can be grieved (Eph 4:30) or quenched (1 Thess 5:19) by the actions and attitudes of the believer. Paul also requires the believer to be clothed in the armor of God (Eph 6:10) which includes

the sword of the Spirit which is the Word of God, praying at all times in the Spirit they could take their stand and combat the schemes of the devil (Eph 6:17-18).

Studying the biblical and theological foundations of the anointing provided a firm foundation for the writer's Major Project and also served to reinforce the writer's own biblical and theological views of the anointing and its vital relevance for the writer's own life and ministry in the future.

While examining the literature related to the historical foundations of this project the writer had the privilege of studying the writings, views, theological beliefs and ministries of the great theologians and practitioners belonging to the various traditions of the Christian faith. Exploring the workings and manifestations of the Spirit in their lives and ministries was an enriching experience. The writer discovered that some theologians and practitioners in history erred by tending to promote either the Word or the Spirit in their lives and ministries and this led to error and a lack of balance. Scholastic theology tended to elevate the Word, while Spiritualistic theology tended to elevate the Spirit above the Word. Montanism is a great example of the over elevation of the spiritual without good biblical and theological underpinning which caused the formal church to absolutely reject the movement in favor of apostolic tradition. Some writers even indicated that this was reason for the ultimate demise of prophecy and the other charismata in the church at large for many years.

In contrast, the writer discovered that great theologians like Martin Luther, John Calvin, Jonathan Edwards, George Whitfield and John Wesley viewed the larger scope of the gospel message, a theology of the Word and the Spirit as the theology of the Christian life. The powerful teaching and preaching of these revivalists, which impacted nations and

swept many thousands into the kingdom of God, endorsed their beliefs and their practice in ministry. They believed that the Holy Spirit illumined the writing of the Word of God. And the Holy Spirit continues to illumine the reading, study, preaching and teaching of the Word and empowers the people of God to obey his Word in radical discipleship. The crucial role of the Spirit in bringing illumination to the Word is set forth in the Westminster Confession which speaks of the Spirit as being the final judge in theological authority (Bloesch 2000, 42). The writer discovered that by distinguishing too sharply between the Word and the Spirit, the church has lost an important biblical perspective.

Great preachers of yester year like Charles Spurgeon, Martin Lloyd Jones, D.L. Moody, Evan Roberts and Charles Finney endorsed the importance of the work of the Spirit's anointing upon their lives and ministries of preaching of the Word. Pentecostal preachers like Maria Woodworth-Etter, Aimee Semple McPherson, Kathryn Kuhlman and Smith Wigglesworth experienced the anointing in their lives and ministries as they preached the Word of God to many thousands. Two present day preachers Billy Graham, a non-Pentecostal, and Benny Hinn, a Pentecostal, too attribute the amazing results of their international ministries to the preaching of the Word of God and the work of the Holy Spirit in their personal lives.

Field Research

In carrying out her field research the writer discovered that the anointing of the Holy Spirit played a key role in the lives and ministries of all the respondents she interviewed. The writer handpicked her sample of key leaders, both Pentecostal and non-Pentecostal, in strategic positions of leadership, with extensive ministry experience of over twenty-five years. Her sample included thirty-seven respondents, which included thirty-two men and five

women. The writer interviewed twenty-three Pentecostal respondents from the Assemblies of God denomination of whom, nineteen were men and four were women. The writer interviewed fourteen non-Pentecostal respondents of whom thirteen were men and one was a woman. She found it extremely difficult to find more women in key positions of leadership with extensive ministry experience. The respondents were a combination of academicians and practitioners.

While the writer noticed that the Pentecostal respondents were familiar and comfortable with the usage of the term “anointing” some of the non-Pentecostal respondents indicated either verbally or by their body language that they were not familiar with or uncomfortable with the usage of the term “anointing” and preferred to use the terms “empowering” or “empowerment” or “power” of the Holy Spirit instead. The writer therefore substituted the terms “empowering” or “empowerment” or “power” of the Holy Spirit for the term “anointing” when reading the interview questions in order that these non-Pentecostal respondents would feel more comfortable and be at ease in responding to the questions that were being asked.

Three of the male respondents, one Pentecostal and two non-Pentecostals were moved to tears while sharing examples of how they had personally experienced the anointing in their own lives. They shared stories of times when the Lord had used them to minister to other people and meet their needs, and how humbled they were for the way the anointing rested upon their lives in ministry. This really touched the heart of the writer who was privileged and honored to see right into the hearts of these genuine leaders who really valued the anointing in their lives and ministries.

Although the writer would have preferred to have interviewed more non-Pentecostal respondents and more women in order to have a better, balanced number of responses, various factors prevented this process.

However, overall, the writer discovered that she had gathered a wealth of information and covered many areas of her topic. She was also able to both listen to and record a wide range of view points expressed by several strong voices that have much credibility in both Pentecostal and non-Pentecostal circles. These voices belong to both academicians and practitioners, who over the many years of their ministry experience have wrestled with the Word and constantly sought the anointing or empowering of the Holy Spirit. This balance has enabled them to experience unusual success in ministry, and their leadership roles have gained wide recognition and acceptance in the Body of Christ. They were all respected leaders, well known voices within their own circles and outside, in both Pentecostal and Evangelical circles, in local and international contexts. Some of them were also well-known authors and their writings are used in both Pentecostal and non-Pentecostal circles. Overall, the information gained in this research covered a wider range of Pentecostal and non-Pentecostals perspectives, which were extremely helpful to the writer's research, study and writing of her major project.

Findings

In this section the writer has summarized her data from her field research, compared, contrasted and evaluated the views of Pentecostal and non-Pentecostal respondents and drew some conclusions

1. *How would you define the anointing of the Holy Spirit?*

Both Pentecostal and non-Pentecostal respondents agreed that the anointing of the Holy Spirit represents the empowerment of the Holy Spirit to do what God has called us to do. The Pentecostal view was that the anointing is not connected with the Spirit's work in conversion, but the term "anointing" is synonymous with the Baptism of the Holy Spirit, Acts 1:8 with the Spirit coming upon us in power for ministry. Most non-Pentecostals believed that the anointing or empowerment of the Holy Spirit begins at conversion and is the continual presence of the Spirit and the Spirit's power in the life of a believing Christian. Both Pentecostals and non-Pentecostals agreed that the anointing is a "non-negotiable asset of ministry" with ongoing fillings of the Spirit to accomplish God-entrusted responsibilities.

2. *From your perspective, what are some of the differing theological positions regarding the anointing of the Holy Spirit and its relevance from ministry today?*

There was a wide spectrum of positions from people who hesitate to use the Word "anointing" because it is "theologically suspect" to those to whom the anointing is the core of everything that real ministry involves. Pentecostals associated the anointing with the Baptism of the Holy Spirit with the enabling power to be witnesses Acts 1:8 while the evangelical traditions saw the anointing as a long-term effectiveness of a person's ministry. Both groups expressed concern that some evangelicals have a "cerebral notion" or a "practical agnosticism" regarding the anointing while the opposite swing of the pendulum is the extreme position in certain Pentecostal settings of demanding that the Spirit anoint them. One group would resist it and the other demand it! They believed that neither of these two positions is biblical.

3. *Was the anointing of the Holy Spirit part of your conversion experience, or was it a separate experience subsequent to conversion or several separate experiences subsequent to conversion?*

The Pentecostal position was that the presence of the Holy Spirit is present when one is saved, while the anointing of the Spirit is a separate experience, subsequent to salvation. The non-Pentecostal position was that as one receives Christ as one's Savior, one receives the Holy Spirit's indwelling presence and power. Ephesians 5:18 says "be filled with the Spirit" and they certainly have ongoing experiences with the empowerment of the Holy Spirit.

4. *What is your understanding of the sealing of the Spirit at conversion and the unction/anointing of the Holy Spirit as empowerment for ministry?*

Both Pentecostals and non-Pentecostals agreed that the sealing of the Spirit is the work of the Spirit that is the down payment at conversion. That will ultimately lead to the redemption of our bodies, which completes the full aspect of God's redemption for us. When God owns us as his children, he puts his stamp, his mark upon us, indicating that, "this one is one of my own." Pentecostals believed that the sealing takes place at conversion and the anointing takes place at the Baptism of the Holy Spirit. Evangelicals believed that both sealing and empowerment take place simultaneously at conversion. Both Pentecostals and non-Pentecostals believe in the unction or anointing of the Spirit as empowerment for ministry. It is a constant ongoing experience of dependence upon the Holy Spirit.

5. *In what ways and to what extent has the anointing of the Holy Spirit impacted your personal life and spiritual walk with the Lord?*

Pentecostals believed that the spiritual walk is a daily communal aspect where the Holy Spirit is always present. You can always commune with him, speaking in tongues, in a heavenly language, walking in his will and walking in his way. It is an ongoing daily practice of the presence of the Lord. There is an ongoing interchange and a consistent dependence and wanting to be filled with the Spirit and have a fresh touch of God's power in one's life. Most non-Pentecostals believed that they have a similar, ongoing relationship with the Holy Spirit in their personal lives and they practice the presence of the Lord, except that they do not speak in tongues!

6. *In what ways and to what extent has the anointing of the Holy Spirit impacted your ministry?*

Pentecostals said they had the benefits and blessings of having a part of what God is doing the world. His favor becomes evident. His favor makes ministries possible that nearly wouldn't happen. His favor makes provision of resources for ministries. His Spirit opens doors in ministries that nearly wouldn't open to us. He has birthed several ministries that have really begun as just dreams in our hearts. He makes the provision by providing the needed finances to make the dream or the vision a reality. There is a dimension in counseling one to one, where one sees beyond what is spoken, what is obvious, and what is superficial. They said they spoke with the authority of God himself. There is a fearful, sobering, awesome, but yet beautiful sense of responsibility that this was not themselves but it is God who was at work.

Non-Pentecostals seemed to have very similar experiences in ministry and in operating in the gifts of the Spirit, though they may not publicly term them as such! In the process of evaluating the data it was amazing to the writer to see that despite the theologies and the labels, the work of the Spirit was pretty similar across the theologies and ministries!

7. *What are some of the recognizable marks of the anointing of the Holy Spirit in the life and ministry of a Christian minister?*

Both Pentecostals and non-Pentecostals agreed that the greatest evidence of a Spirit-filled life is the portrayal of the character of Christ, together with the fruit of the Spirit. One would live a life of humility, consistent with Scripture, and maintain a regular devotional life of prayer and being immersed in the Word of God. One would also be dependent upon and move in the power of the Holy Spirit in one's ministry. The anointing would become evident to others in the Body of Christ, who would be able to discern whether there was a genuine anointing upon one's ministry or not. Ultimately God would be glorified rather than an individual and there would be no personal boasting. People can fake the recognizable marks of the anointed life. But as you get to know a person closely and you see how they live their private lives, when they are not in the pulpit or in front of the camera, then, whether there is genuine Christ-likeness or there is a disconnect somewhere would become evident.

8. *From your perspective, what are some of the blessings and benefits of an anointed ministry?*

Both Pentecostals and non-Pentecostals agreed that there is a sense of inward joy when you know you are in the center of God's will and you are doing what the Lord wants you to do. You see God's approval upon your life and you are part of what he is doing in the world. There is a deep satisfaction in having a clean heart and seeing the Lord work through you. You know that you are working for a great boss, and he will take care of you. Times may be hard, but you know he is going to be faithful and bring you through. When one is preaching under the anointing, thoughts come to you that you didn't study or prepare and it is thrilling to have the Holy Spirit use you and move through your preaching. And then later people come up to you and say, "as you mentioned this today, that really touched me and met my need." This brings much joy and satisfaction.

The Pentecostals claimed that they were able to pray in tongues and be personally edified. In times of crisis, as they prayed in tongues, the burden was lifted and they experienced the intervention of the Lord. They were able to move in the realm of the Spirit by exercising extraordinary faith and operating in the gifts of the Spirit. They were able to take great steps of faith, especially in witnessing and missions. They could go in the realm of the Spirit, where others may not be willing to go. This supernatural dimension in their lives and ministries has expanded their horizons and brought phenomenal numerical and spiritual growth to their movement around the world.

9. *From your perspective, what are some of the challenges a minister faces while being actively involved in an anointed ministry today?*

Both Pentecostal and non-Pentecostal leaders said they faced the temptations of the world, the flesh and the devil, for a godly and effective Christian minister is constantly under the attack of Satan. The pitfalls of money, sex and power were common to all anointed Christian ministers. The challenge of compromising on integrity and honesty issues, especially in private was crucial. Busyness, too much activity and too much work could lead to burnout and ineffectiveness. Being misunderstood, opposed and attacked by those who are not walking in the Spirit, in the Body of Christ, could bring great pain and suffering. Women in ministry said they also faced the gender issues.

Pentecostals said that since they operate in the unction or anointing of the Spirit, in the realm of the Spirit, they become very vulnerable in the spirit world to the attacks of Satan. They said being seduced by the power when they are used of God can lead a person to become proud and then one starts believing that it is “my ministry” and I can control it. This is very dangerous territory.

Non-Pentecostals said they face the challenge of the uncertainty of discerning the voice of God’s Holy Spirit when they are called to live by faith and not by sight, especially since their Pentecostal brothers and sisters seem to have so much more specific guidance! But sometimes God gives them specific guidance too. However, they didn’t want to tell their stories in public, because their theology might become suspect among the others in their denomination!

10. *In what ways and to what extent, do you believe you could learn from the areas of strength, of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

Both Pentecostals and non-Pentecostals agreed that putting on the lenses of the other evangelical traditions helps them to have a well-rounded view of God, which they desperately need. All traditions have people who do not represent them well. But, they need to be careful, that in becoming critical, they do not learn from others.

On the other hand, all of them do have dimensions that do represent them well and these should be made available to those of the other traditions, to enrich them. There is a diversity of understanding and there is a diversity of experience, but what matters is their oneness in Christ. Remaining in dialogue with other Christians and people of other faiths as well is vital. Their disagreements stir them on to better understanding. Reading the writings of those outside their camps challenge them to go back to the Scriptures with questions and to see what is right or wrong with their own views and why. Then, they can develop a more solidly grounded biblical foundation to their faith and have a deeper theological underpinning when they have learned from others. They believed that seeking to have as wide a fellowship as possible within the Body of Christ and the boundaries of revealed Scripture is crucial.

11. *In what ways and to what extent do you think you have you sought or would you desire to seek to embrace and appropriate these areas of strength in your own context of ministry?*

The Pentecostals said one of their greatest joys in the ministry is being able to study. They loved it when they were in Bible College and seminary and they

continue to be life-long learners and students. They have come to appreciate real scholarship and as leaders they have developed large libraries, which include books by evangelical scholars. They take the teachings of these scholars and weave them into their own ministries. They also need to read other perspectives on the Holy Spirit, that aren't their own. They need to read opposing views. Views that say this is why we believe exegetically and this is why we believe historically and the Pentecostals are shallow because they have missed it! They need to be open to view the radar screen of other opinions from other traditions.

The non-Pentecostals said that they need to continue to seek to learn from their Pentecostal brothers and sisters about their walk with God in the realm of the Spirit. To see the power of the Spirit of God fulfill his work in and through them is very refreshing and challenging. They also need to learn where the Pentecostals have gone astray, so they can avoid similar pitfalls.

12. *In what ways and to what extent do you have concerns about the weaknesses in the lives and ministries of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?*

The Pentecostals said the effective advancement of Christianity into the twenty first century is hindered without the dynamic of the Holy Spirit being fully functional in the entire Body of Christ. The whole Body of Christ should be functioning at the highest level to be most effective. They had concerns about the great evangelicals who have been so conservative and are now falling away from the convictions they held. They are Protestant, but they no longer have a protest! The Episcopal Church in

the United States has caved in on the issue of homosexuality. Much of Protestantism is on a slippery slope and this disturbs them greatly for they are evangelicals too. They also said that it was not fair that the other traditions, at times, look at some of those most visible and novel failures of the Pentecostals and typify the whole tradition by these shallow examples.

The non-Pentecostals said there are some Pentecostals, who are theologically weak in the Word and focused on hype, rather than anointing. Personal holiness was neglected and covered up because of public displays of spiritual power. There are some Pentecostals, who because they being used powerfully by God, have become proud and think they get special rules and even the right to misbehave, because God's anointing was upon them. Some were even demanding that God would work through them. The term "Full Gospel" gave the impression that they feel they have something that others don't have and that leads to spiritual pride. They emphasized the fact that it is very risky when Pentecostals who put an emphasis on experience, could have that experience disconnected from Scripture. With sound theology, anything that goes to an extreme is a weakness, and is dangerous and harmful.

13. *In what ways and to what extent do you think it is important to seek to understand and bring solutions to these needs and concerns in the Body of Christ?*

The Pentecostals felt it was their responsibility is to take away the hindrances and create an environment where people can experience the empowering presence of the Holy Spirit. They said, as North American missionaries go to the majority world,

they encounter spiritual warfare and they are forced to recognize that the Bible has an answer to these challenges through the power and gifts of the Holy Spirit.

Non-Pentecostals felt an open discussion with Pentecostals without heat and without dislike may be helpful, although one of them said he have never seen them change their position either biblically or experientially as a result of his conversations with them.

There were common concerns, about the direction this nation and the Body of Christ is taking because of liberalism, humanism, secularism, evolution, Darwinism, hard criticism and German criticism. This country has paid a terrible price. And the church has paid a terrible price. Both groups expressed the need to re-commit themselves to fasting and prayer for as Jesus said, “These things come by fasting and prayer.” Respondents from both groups were concerned about the general shallowness in the church at large in North America. There is shallowness in worship, shallowness in the pulpit, and shallowness in discipleship and these needs have to be addressed through transformational leadership, solid biblical preaching and effective discipleship.

14. *From you personal experience, in what ways and to what extent do you believe you have sought, or do you believe you need to seek, to understand and build bridges and network, with those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry today?*

Both groups expressed the need to continue to focus on building bridges and networking with other Christians, provided that they are solidly anchored in the Word of God. They agreed that it was crucial to have constant fellowship with people

who are not of their own theological vantage point, out of belief in a Body of Christ theology. They need to seek unity in diversity for the edification of the body. In view of the tremendous spiritual needs that exist, they have to put into proper perspective the non-essential differences and come together around those great essentials such as soteriology and ecclesiology. They have so much in common like the Word of God, the cross of Christ, the blood of Christ and the Great Commission. They just need to recognize that they have differences of opinion in the peripherals or those beliefs, which are not the fundamentals. Those involved in missions often found it easier to relate to those of other denominations on the mission field where they find themselves rubbing shoulders with other brothers and sisters from the Body of Christ with the same purpose and goals. And they know their purpose is not to talk about their differences. Their purpose is to talk about what they can do together. The spirit of teamwork is a powerful influence in missions. They agreed that it is absolutely essential not just to network but also to have close friends in the other streams of the Christian faith. These could be from relationships built in seminary and in other forums and connections. Any denomination that only knows its own group is a system that is imbalanced and doomed to error.

15. *What do you believe will be the benefits of building of bridges and seeking to network in cross-denominational leadership in the Body of Christ?*

Both groups agreed on the vital need to build a united front around Christ. When they show their love to one another and say that Christ overrides all, it will have a powerful impact on the world. Then there are crucial issues that the Church faces both nationally and globally today, where they should stand together in unity. In dealing with

social issues like abortion, homosexuality and pornography, where they find some agreement even with the Roman Catholics, they need to work together with them. The twenty first century will necessitate Christians crossing boundaries on much broader theological plains because of the intrusion into the faith fabric of the American society. The liberal, Episcopal churches are watering down issues of sexuality and there is the intrusion of secularism. There is the assumption that Christianity is a private matter and bringing your faith into the public sphere is unacceptable. They will have to deal with the crucial issues of the sanctity of life and the issues of sexuality.

They may not be sharing each other's pulpits, but they need to be bound together as Christians on all these issues as they have a common agenda. The common agenda is secularist intrusion, not just to muffle the voice of faith, but to completely annihilate the voice of faith. They need to forget their concerns about ecumenism and the history with the World Council of Churches. The real crucial issue today is that secularism in a sense is being legalized. They are going to have to build much broader relationships than before. They may have to join together with even Catholics and Mormons on these issues. There is a synergy that comes about that is greater than the sum of two parts when we have unity with brothers and sisters in Christ.

16. *What do you believe will be the challenges to this process of seeking to build bridges and network in cross-denominational leadership in the Body of Christ?*

Both Pentecostals and non-Pentecostals faced the challenge of building bridges due to differences in theology. Yet, each denomination cannot slip into the trap of being evangelists for their own denominational distinctives and think that their group

is “special” and be proud of their super spiritual status. In reality they are together in this cause for Christ and their common goal is to reach the world. They are in this together to evangelize and spread the gospel.

Pentecostals have pride that they are “a special anointed people of God” because they are Spirit-filled and their other brothers and sisters in the Body of Christ are “second-class” Christians who believe in a “partial gospel” rather than a “Full Gospel!” Evangelicals have a sense of superiority that they are theologically sophisticated and doctrinally sound, and Pentecostals are theologically shallow, they live off their experiences and fall into immorality! Both groups realize that they need to overcome these prejudices and preconceived notions and unite to defeat the enemy of their souls who doesn’t want them to be friends, doesn’t want them to build bridges, doesn’t want them to network in ministry and doesn’t want them to cooperate. They know the truth of these challenges.

17. *From your perspective, what are some of the guiding principles for a Christian minister to receive and retain a lifelong anointing in ministry?*

Both Pentecostal and non-Pentecostal leaders, agreed that it is absolutely critical to maintain a daily, consistent, personal devotional life, with at least an hour in prayer, reading the Scriptures and in meditation, spending time with the Lord. This is an absolute non-negotiable. All of them had been in ministry for over twenty-five years and this was one of the guiding principles that has kept them going through the years. In the dry times, still be there, when God doesn’t seem to be around, still be there. The sustaining of a daily devotional time keeps you going through the years. One of them quoted a leader who used to say he never met a praying minister who had a moral

failure. They also emphasized the fact that one needs to be a person of the Word. One must stay in the Word, read the Word and let the Word change one's life. Not just reading the Word for ministry, but reading the Word for personal edification, growth and development. Living a life of integrity before God was crucial. They stressed that moral and financial integrity was critical. One needed to stay in relationship to others in the Body of Christ. One needed to remain open to God doing things that one could never expect him to do, and being open to be surprised by God.

The Pentecostals said one needed to learn to discern the voice of the Holy Spirit, be obedient to that voice and be empowered by the Spirit. One must move in the gifts of the Spirit so that one can move from the level of the ordinary to the level of the supernatural realm. Spirit-filled Christians must speak in a prayer language every day of their lives and allow the Spirit to pray through them with groanings too deep for words.

One must walk in love and humility in Christ and truly believe as Paul did near the end of his life that "I am the chief of sinners." It is not how we start the journey with Jesus that matters it is how we end the journey that counts for eternity. Be open to the Holy Spirit surprising you as to what he is up to. Obey what he says, either through the Word or through his still small voice or his loud shout. To reject him is a terrible sin. One needs to always be open to what he is saying and doing. A lifelong anointed ministry is done just one day at a time.

18. *From your perspective, do you believe a Christian minister can lose the anointing of the Holy Spirit in his or her ministry, and if so, due to what reasons?*

Both Pentecostals and non-Pentecostals agreed that every time someone is in ministry for money, power, pride or self-glory, they lose the anointing. When Paul said to Timothy in 1 Timothy 4:16 “Watch your life and doctrine closely” he was talking about the two key areas that we need to watch so that we do not negate our ministries. There are many people who start very well, but don’t finish well because there are all kinds of traps. And one of the issues is spiritual pride. Like some minister who first taught Paul and then thought he was Paul! When a person becomes successful in ministry and then reaches out for the glory and begins to appropriate it for oneself, that person will lose the anointing.

If people fall into deep sin, then they can never again regain the same level of effectiveness because they have broken the taproot of integrity. The vessel has to be squeaky clean. We have to be holy, because without holiness no one shall see God. We can lose the anointing by not taking it seriously and squandering the anointing like Samson, by not living a holy life. If a person lives in willful persistent sin, God will somehow make sure that it’s revealed and even great Christian leaders’ sins will come to light. If, you are living a double life, God will bring exposure. Then there are times and situations when a minister is not in a fit relationship with God. They know it and their people know it! And then it’s Ichabod! The glory has departed!

19. *From your years of ministry experience, what insights would you share with another minister who desires an anointed ministry that impacts the lives of people?*

Both Pentecostals and non-Pentecostals shared similar insights. Ministers need to lay strong and solid foundations, early in their ministry, that are strong enough to bear the weight they will later place on them. Love God and love people! Love God. Seek to know him, seek to honor him and love God with your whole being and then love people as God has loved you. When things go wrong in ministry, it starts in one of those two areas. We start loving ourselves more than God. And we start getting irritated with people.

We need to have a solid theological foundation. We need to fill up the tank for the long haul. Staying within our area of giftedness is critical. Fill our lives with relationships that are strengthening. Where we can be both strengthened and we can be a source of strength to other people. Eugene Peterson has written a book titled *A Long Obedience in the Same Direction*. That is a wonderful description of the Christian walk. The anointing is not about neon lights and flashy sorts of things. It is about what people think of you. Are they touched by the very thought of your spirituality. Can the fact that though you are thousands of miles away, the memory of your connectedness to God, actually connect other people to God when they are disconnected?

For any of us in ministry, our weakness area is going to be bombarded, so that we could fall, because that would take the whole person down. It has happened again and again with both Pentecostals and non-Pentecostals. It is a scary world out there. So the accountability factor is number one. Whatever situation a minister finds

himself or herself in, they should know that they are very able to fall and destroy themselves as far as ministry is concerned, as far as personhood is concerned, where testimony is concerned. Humility before God and dependence on him are key factors. Basically, it is coming to God and saying “Nothing in my hand I bring, simply to thy cross I cling.”

All those who have been significantly used by God have had a humbling factor. Something happened in the man’s life or the woman’s life that really humbled them before God. Then it’s almost as though God has been able to build their dependence on him rather than them relying on the skills, training and equipping that they may have. As Jesus said, “without me you can do nothing.” When you are dealing with people, they are interested in whether you really know the Lord personally before they’ll listen to you. People who genuinely know the Lord are the ones who influence and impact the lives of others.

20. *Why is the anointing of the Holy Spirit vital in the life of a minister/leader today?*

Both Pentecostals and non-Pentecostals discerned the times we are living in. They know that the church and the ministry are both facing the onslaught of the enemy today as never before. We live in a world that is captivated by unbelief. Out in the mission field you do battle, spiritual warfare in a very real way. Without the anointing of the Holy Spirit one would be very weak. The challenges in the twenty first century are just too great. The antagonism towards Christianity, the dysfunction of human beings, the capability to destroy one another and the hatred that exists between ethnic groups and nations today has accelerated. There is real spiritual warfare where

demonic forces find ways not only to get between Christians, but to fuel hatred between Christians.

The forces of evil are coming against the church and we need one another. There are enemies of the church who do not look like enemies of the church. And the way the enemy looked yesterday or many years ago is not the way the enemy looks today. He has taken on new and different clothing. Therefore, it is imperative, that we are led, guided and anointed by the Holy Spirit, so that we can discern his strategy and win the victory.

The world we live in today demands a real anointing. They won't take any pseudo-spirituality. But the reality is that Christ demands it. We need to talk to people outside of the faith and to younger people. We need to build genuine relationships with them and let them talk and ask them about their dreams and visions. And eventually we start seeing things from their point of view. The youth today are well educated and technologically savvy. If we are able to see things the way they see them, then we can tailor the gospel to help them catch the vision. Once we pass on the baton to them and entrust the ministry into their hands, the spread of the gospel will be much more effective, it will progress faster and spread rapidly.

The church began with a mighty out pouring of the Holy Spirit. And the church age will end with a mighty outpouring of the Holy Spirit in the last days. God is doing new things in our generation and he is doing them through the power of the Holy Spirit.

Personal Reflections

Studying and researching the similarities and differences between Pentecostals and non-Pentecostals on their understanding of the anointing of the Holy Spirit and its relevance for ministry today is of specific interest to the writer who was born to a non-Pentecostal Christian family, then became a Pentecostal, attended a Pentecostal, Assemblies of God Bible College and was engaged in ministry in a Pentecostal, Assemblies of God church in Sri Lanka for almost fifteen years. The many years spent in a Pentecostal setting, encouraged the growth and development of the writer in the walk of the Spirit and the development of a personal relationship with the Holy Spirit.

The writer has also been engaged in post-graduate theological education in non-Pentecostal, Evangelical theological seminaries in South Korea and the United States for the past eleven years. The writer has also been involved in ministry in non-Pentecostal churches for the same period of time. These years of theological education and ministry have increased the desire of the writer to love God's Word more and to be constantly immersed in Scripture for fresh and new insights and truths for her life and ministry.

Over the years, the writer has had the privilege of being mentored, by godly Christian leaders who were both Pentecostals and non-Pentecostals. These key leaders occupied strategic ministry positions and had extensive ministry experience both locally and internationally. She interacted with these leaders, very closely for extended periods of time, observed their personal lives and ministries very carefully, and learned what to do, and what not to do, in life and ministry from them. Her life was greatly enriched, as these humble leaders were willing to be open and transparent with their lives and poured out their wisdom, knowledge

and experience into her life. She also discovered that she had much to learn from the strengths and weaknesses of both Pentecostal and non-Pentecostal leaders.

During these twenty five years of ministry and education, the writer has also observed and experienced the tension between the emphasis of non-Pentecostals, on a sound biblical knowledge of the Word of God for effective ministry, and the emphasis of Pentecostals, on the empowering of the Holy Spirit, as the key to effective ministry. She has also observed and became aware of the strengths and weaknesses of these two divided streams in the Body of Christ.

Since the writer comes from a Pentecostal background, she has on rare occasions, personally faced tension, and been treated with suspicion and condescension, in non-Pentecostal circles because of her beliefs. However, reflecting on her life experiences, she has generally been warmly embraced and accepted by good and godly non-Pentecostal Christian leaders, even though she was a Pentecostal! All these experiences culminated in the writer deciding to select this topic for her Major Project.

The writer decided that there was much that she could learn from the research and writing of this major project on the topic “Similarities and differences between Pentecostal and non-Pentecostal leaders in understanding the anointing of the Holy Spirit” that would be relevant both to her personal life and future ministry.

She also believed that there were some insights that she would be able to glean from her study and research that would be helpful to the larger Body of Christ that is fractured and divided by theological controversy. She saw by faith that these differences were not irreconcilable and bridges could be built and healing could take place. She saw that the Body

of Christ could be united as one family, the family of God. Working together in unity and harmony as Pentecostals and non-Pentecostals in the Body of Christ, we would be far more effective in carrying out the mission of our Father to a hurting and needy world.

The reviewing of the biblical and theological foundations of the anointing, served to reinforce the writer's own biblical and theological views of the anointing and its vital relevance for her own life and ministry in the future. While studying the historical foundations, the writer discovered that some theologians and practitioners in history erred by tending to promote either the Word or the Spirit in their lives and ministries and this led to error and a lack of balance. On the other hand, theologians and practitioners in church history who maintained a proper balance of the Spirit and the Word were used powerfully in ministry. This was a reminder to the writer to constantly maintain a proper balance of the Word and the Spirit in her own life and ministry.

In her field research, the writer had the rare privilege of meeting and interacting with key leaders who were both Pentecostals and non-Pentecostals. Their insights, wisdom and knowledge born out of many years of study and ministry experience, which the writer listened to and recorded, were invaluable resources both for her major project and for her personal life and ministry.

The writer was reminded afresh of the importance of the anointing of the Holy Spirit in her own personal life and ministry. She needs to maintain the discipline of a lifelong commitment of quality time in prayer on a daily basis, maintaining an ongoing communal relationship with the gentle dove-like Holy Spirit who can easily be quenched or grieved. She also needs to be immersed and soaked in the Word of God on a daily basis for her own personal

spiritual growth and development. And she needs to guard against the cunning devices and wiles of the enemy, especially in avoiding the pitfalls of money, sex and power.

As the writer studied, listened and examined the different views of the Holy Spirit's work in the lives and ministries of Pentecostal and non-Pentecostal leaders, she discovered that despite the differences in theologies and the labels, the work of the Spirit was pretty similar across those theologies and ministries.

Recommendations to the Church

As Christians who live in this broken and hurting world, we see in God's Word the mission of our Father for all mankind. In this world, people often feel like foreigners who are alienated, despite the fact that there are so many people around them. People live in time and space but do not really feel they belong here. People are living life but do not really have direction for life. But, God had this beautiful plan, long before the creation of this world, to plant a family where people could belong. It would be a family made of people who were sinners and failures, because it would require the blood of Christ to bring about forgiveness and reconciliation with a holy God. God's plan was to plant a family that would be open to all who would be willing to simply come to Christ. It took the blood of Christ to bring this family together. And it would take the presence and power of the Holy Spirit to keep it together, loving and united.

It would be a family that would be welcoming, because all of us know that we do not deserve to be part of this family. Therefore, none of us would have that pride that excludes other brothers and sisters in the family. In this family, God himself would be the Father and the world would see something of the glory of the Father reflected through this family made

up of very diverse people. Since we were all once dead in our sins, none of us really deserves to be in this family. But, because Jesus came, sinful people could be reconciled to God and to one another.

It would be a family made up of Jews and Gentiles, Pentecostals and non-Pentecostals, sinful, hopeless and helpless, once separated and far away from God, But now in Christ, we would all be brought back to God. Jesus came and destroyed the barrier, the diving wall of hostility (Eph 2:15). We now have access to God our Father through one Spirit. Sinful people can be reconciled to God and hostile people who are divided from each other, could to be reconciled to one another. And the hurting and needy world would see us bonded together in love and unity as the family of God.

Jesus Christ himself would be our peace for he has destroyed this wall of hostility that has divided us. God our Father would give us this spirit of unity among ourselves as we follow Jesus Christ out of gratitude since we were all once dead in our sins. So, now with one heart and mind we can glorify our heavenly Father (Rom 15:5-6). We can accept one another just as Christ Jesus has accepted us (Rom 15:7). We would be a family of very diverse people living, loving and serving others and through our lives God would be glorified.

We have a new family, and we are members of the family of God. Not just having God as our Father, but we now have brothers and sisters, members of the family of God. We have a new citizenship. We have a higher allegiance, so we overlook the differences, which are part of the beauty and diversity of the family of God. We have a Father who ties us all together as an extended family. We have a place of belonging and identity. We are still not all that God would have us to be, but we were created for good works. We were created to

declare his glory to the nations. We would strive to be a genuine, humble and welcoming family, no longer proud, intolerant, and self-righteous. Our Father said the world would know we are genuine Christians, by our love for each other. The Body of Christ is the family of God bonded together in love and unity.

Yet, sadly, the family of God today is fractured and broken by our spiritual pride and desire to remain within our own comfort zone and safeguard our doctrinal purity! Pentecostals and Evangelicals have sat on opposite sides of the fence and viewed each other with suspicion and condescension. We have excluded each other by cutting the bonds that connect us, taking ourselves out of the pattern of interdependence as the Body of Christ (Volf 1996, 67). Instead we have placed ourselves in a position of sovereign independence where we have judged and pushed away our brothers and sisters in Christ, because of “wrong” “mistaken” or “erroneous” doctrinal positions (Volf 1996, 67).

The apostle Paul who was the founder of the church in Corinth faced a similar problem and he says “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so there be no divisions among us and that you may be perfectly united in mind and thought” (1 Cor 1:10). The church in Corinth had become a place of division and their confidence was not in Christ, but in their doctrinal purity and their special status.

The heart of all division is the sin of pride. The church in Corinth was proud and divided and they looked down on their Christian brothers and sisters. During the Reformation a similar problem took place where people were calling themselves Lutherans after Martin Luther and he responded, “The first thing I ask is that people should not make use of my name and should not call themselves Lutherans, but Christians. How did I, poor stinking bag of

maggots that I am, come to the point where people call the children of Christ by my evil name” (George and Woodbridge 2005, 29-30).

Paul responding to the situation invites the believers in Corinth to come to the cross laying down their worldly wisdom, arrogance and pride for Christ is not divided. The Corinthian temptation still exists today as the church is divided over various issues. Doctrinal integrity and truth cannot be compromised for the sake of Christian unity. Unity is not uniformity. We need to reach out to our other brothers and sisters in the Body of Christ in love and grace because we are part of one family. We need to look beyond our secondary doctrinal differences and see that we share foundational doctrines (George and Woodbridge 2005, 87).

The Puritan pastor Richard Baxter lived at a time when denominational lines were beginning harden and a statement he made has often been quoted “In things necessary, there must be unity, in things less than necessary, there must be liberty; and in all things there must be charity (George and Woodbridge 2005, 84).

We serve the same God and Savior and we have one common goal and purpose to bring glory and honor to Jesus Christ. We are anointed and empowered by the same Spirit to reach the un-reached with the Gospel.

When Billy Graham was often criticized for meeting people who were different from him theologically, he quoted this poem:

He drew a circle that shut me out,
 Rebel, heretic, a thing to clout!
 But love and I had the wit to win.
 We drew a circle that drew him in.

Pentecost has sometimes been claimed as a reversal of Babel (Volf 1996, 226).
 In Genesis 11 God punished human arrogance by confusing languages and scattering the

peoples as they were driven to “make a name for themselves” (Volf 1996, 226). In Acts 2 God undid the punishment and restored the unity as people from every nation came to one place and all spoke and understood the language of faith (Volf 1996, 226). Human beings who were created in the image of God “knowing good and evil” have succeeded in alienating themselves from God and from each other (Plantinga 1995, 30). This is the situation in the Church of Jesus Christ, which is fractured and hurting due to the fall of all mankind. The terrible consequences of sin and evil filling the world have also invaded the church and we hurt and wound each other in the name of Christ.

Corruption has disturbed shalom which binds and holds the Body of Christ together in an atmosphere of love, peace and unity (Plantinga 1995, 30). Corruption has twisted, weakened and snapped the bonds, which tie us together and we have vandalized shalom (Plantinga 1995, 29). “We are who we are not because we are separate from others who are next to us, but because we are both separate and connected, both distinct and related; the boundaries that mark our identities are both barriers and bridges” (Volf 1996, 66).

Irenaeus presents this beautiful image of the Word and the Spirit as the two arms of God, by which all humanity was made and taken into God’s embrace (Volf 1996, 128). Similarly we, who have been embraced by the outstretched arms of the crucified Christ, need to open our arms and make space in ourselves and invite our brothers and sisters in Christ, so we may rejoice in the eternal embrace of our heavenly Father (Volf 1996, 131).

Those who live under the authority of the Spirit must bow before the Word as the Spirit’s textbook while those who live under the authority of Scripture must seek the Spirit as its interpreter. Negligence and one-sidedness either way can be ruinous, and since a proper balance in this as in other matters comes naturally to none of us, we do well to be on our guard. (Packer 1984, 240)

Let us seek not to exclude, but to embrace each other as Pentecostals and non-Pentecostals, so that united in love and harmony as the Body of Christ, we may be a testimony to the watching world. Let us build bridges and unite forces to combat our common enemy whose time is short. He is using cunning strategy to destroy our unity and prevent the spread of the Gospel, through the power of the Spirit from reaching this world through us.

In short, the church must hunger for personal and corporate submission to the Lordship of Christ. We must desire to know more of God's presence in our lives, and pray for a display of unleashed, reforming reviving power among us, dreading all steps that aim to domesticate God. But such prayer and hunger must always be tempered with joyful submission to the constraints of biblical submission. (Carson 1987, 188)

Recommendations for Building Bridges

1. Both Pentecostals and non-Pentecostals expressed the need to keep reading the writings of other evangelical scholars whether Pentecostal or non-Pentecostal. They need to take the teachings of these scholars and weave them into their own ministries. They need to be open to view the radar screen of other opinions from other traditions. They need to read opposing views. They need to see where they are weak and where others are strong and where they have missed it and what they can learn from other streams in the Body of Christ. They can also learn from and avoid the mistakes of other streams that may have missed the mark due to an over-emphasis of a doctrine or weak theological underpinning. The balance that comes from listening to other voices is important, so that we do not give into the excesses that are possible from either side.
2. Both groups said that they had and also needed to continue to focus on building bridges and networking with other Christians, provided that they are solidly anchored in the

Word of God. They realized the need to have constant fellowship with people who are not of their own theological vantage point. They can also interact with other evangelicals in common forums and meetings in ministerial associations and work together on community projects. They need to do it out of belief in a Body of Christ theology. They needed to seek unity in diversity for the edification of the body. Putting on the lenses of the other evangelical traditions helps them to have a well-rounded view of God, which is desperately needed. All traditions have people who do not represent them well and we may disagree with them. But, we need to be careful, that in becoming critical, we do not learn from them. On the other hand, we all do have dimensions that do represent us well and these should be made available to those of other traditions, to enrich them. A rope that is made of one strand is just not strong. But the more strands we have, the stronger the rope.

3. It is crucial that educators and scholars, both Pentecostals and non-Pentecostals need to talk and dialogue and continue talking. They need to keep explaining themselves to each other. This is the special role of scholars, to work on those differences. They have to realize that it is the main beliefs that hold them together. When it is a sort of a fencing match over whose distinctive Christian identity is better, it really doesn't get them anywhere.
4. In view of the tremendous spiritual needs that exist both in North America and in the Body of Christ, they need to put into perspective the non-essential differences and come together around those great essentials such as soteriology and ecclesiology. Both groups have so much in common like the Word of God, the cross of Christ, the blood of

Christ and the Great Commission. They felt they just needed to recognize that they have differences of opinion in the peripheral or those beliefs, which are not the fundamentals. They have to distinguish between primary and secondary beliefs and draw some doctrinal guidelines, so they don't fly off the hinges on key points and are pulling against each other.

5. Both groups found it easier to relate to those of other denominations on the mission field where they are often a minority with a common goal of missions and they are thrown together providentially by the Holy Spirit. On the mission field they find themselves rubbing shoulders with other brothers and sisters from the Body of Christ who have the same purpose and goals. And they know right away that their purpose is not to talk about their differences. Their purpose is to talk about what they can do together, and how they can help each other and encourage each other in their common goal of missions and the work of the ministry. The spirit of teamwork is a powerful influence in missions to take the gospel to every people group. They mentioned that it is absolutely essential not just to network but also to have close friends in other streams of the faith. Any denomination that only knows its own group is a system that is imbalanced and doomed to error.
6. There were common concerns, about the direction this nation is taking, and the Body of Christ is taking, in this country, because of liberalism, humanism, secularism, evolution, Darwinism, hard criticism and German criticism. This country has paid a terrible price. And the church has paid a terrible price. Both groups expressed the need to be united and commit themselves to prayer and bow before the Lord seeking for revival. Jesus

said it this way in relation to deliverance “these things come by fasting and prayer.”

Many of our ills, which exist primarily in the cities, will be solved if we stopped talking to each other and begin to pray together more in groups. The strength of the Spirit through the openness and willingness of spiritual leaders can change whole cities.

7. There were also common concerns about a shallowness that reflects itself in the easy-come-easy-go approach to the Christian life that needs to be addressed. Respondents from both groups were concerned about the general shallowness in the church at large in North America. There is a shallowness in worship, a shallowness in the pulpit, and there is a shallowness in discipleship which needs to be addressed through leadership, through solid biblically preaching and biblically based discipleship across denominational lines.
8. There are issues that the Church faces nationally and globally that they should stand together on. There are challenging social issues like abortion, homosexuality and pornography, where they find some agreement even with the Roman Catholics and they need to work together with them.
9. The future in the twenty first century will necessitate them not only building bridges across common denominational lines, where they have common beliefs like the Apostles Creed But it will necessitate Christians crossing boundaries on much broader theological plains in the Christian family. The reason is because of the intrusion into the faith fabric of the American society. We have the liberal Episcopal churches watering down issues of sexuality and the intrusion of secularism. The assumption that Christianity is a private matter and bringing your faith into the public sphere is unacceptable. There are the issues

of the sanctity of life and the issues of sexuality. They may not be sharing each other's pulpits, but they need to join together as Christians on all these issues as they have a common agenda. The common agenda is secularist intrusion, not just to muffle the voice of faith, but to completely annihilate the voice of faith. They need to forget their concerns about ecumenism and the history with the World Council of Churches. The real crucial issue today is that secularism in a sense is being legalized. And people of faith are going to have to bind together on social issues, which are foundational crucial issues. They are going to have to build much broader relationships than before. They may have to join together with even Catholics and Mormons on these issues. There is a synergy that comes about that is greater than the sum of two parts when we have unity with brothers and sisters in Christ.

10. One of the greatest challenges in building bridges is primarily theology because it basically comes down to the challenge of what doctrines do people hold? And each denomination cannot slip into the trap of being evangelists for their own denominational distinctives! These are the beliefs that make them think that their group is "special" and this is where they get their identity. Each group has pride in their own denominational lines and they are proud of their super spiritual status. But in reality, they are together in this cause for Christ and not for themselves. And their common goal is to reach the world. They have to realize that are in this together to evangelize and spread the gospel throughout the world. The Holy Spirit created the diversity of ministry, but we have recognizable, similar values. We need to focus on what brings us together and what can we learn from each other and less on our theological differences.

11. And they have to face the challenge of being together, the challenge of getting beyond their cynicism, the challenge of working together with people unlike themselves. The challenge that either end of the spectrum would start calling each other heretics or think that they have gone off the deep end or they are outside the boundaries. They have preconceived prejudices and assumptions due to their ignorance about each other. They have a lot of stereotypes about each other. Pentecostals have pride that they are a “special anointed people of God” because they are Spirit-filled and their other brothers and sisters in the Body of Christ are “second-class” Christians who believe in a “partial gospel” rather than a “Full Gospel”! Evangelicals have a sense of superiority that they are theologically sophisticated and doctrinally sound, and Pentecostals are theologically shallow, they live off their experiences and fall into immorality! Both groups have rigid minds where people are more arrogant than they are of the Spirit. The Spirit brings humility. This kind of attitude really turns people off and they build walls instead of bridges. They have a lot of misunderstanding, anecdotal information and questions about each other. The hardest part is to work through ignorance and misunderstanding. And they have to do that face to face in honesty. They have to say out aloud that they do have these differences. They have to talk about these differences in a respectful and godly manner.
12. The bottom line is power and it is the giving up of power. And we are not yet in the kingdom of God and its fullness. So there will always be turfs and kingdoms that will be fought over in the name of Christ. And they just have to recognize it and deal with it in a respectful and godly manner

13. They need to work together both through official means and at local levels in communities where Presbyterians and Baptists, Assemblies of God and Methodists get together around issues which are important to their communities. It is in those places that they learn to set their differences aside and see how they can bring all their resources to bear on local issues. And in so doing, they will find out that they have more in common than they have different. They need to work very hard at this even though they may have limitations.
14. Often Christians throw rocks at each other and make blanket statements when they don't know each other personally from that group. They need to use their individual personal relationships built from seminary and other connections with those from other traditions to build bridges and network with those from other denominations. And there was great openness for dialogue in academic settings.
15. The world takes note when the Body of Christ comes together. We will reflect the oneness of the Body of Christ. It is a good witness to the world and that is what we ought to be doing. The unbelievers today are much more knowledgeable of our differences and they say, "They can't get it together!" So, reaching across the denominational lines takes away much of the confusion. We need to build a united front around Christ and the glory of the Lord. We can simply emphasize the lordship of Jesus and say to the unbeliever "it isn't the church, it is Jesus who saves." When we show our love to one another and say that Christ overrides all, it will have a powerful impact on the world.
16. Finally they have to realize that there is the enemy of our souls who doesn't want them to be friends, doesn't want them to build bridges, doesn't want them to network in ministry, doesn't want them to cooperate. They have to realize that they are in a spiritual battle

with the enemy who wants to weaken the body of Christ by destroying unity and bringing division. And they need to overcome this challenge.

Recommendations for Further Research

Since the writer is a female, she would recommend further research in the area of the anointing of the Holy Spirit and it's relevance for ministry, especially in women in ministry, in key positions of leadership in today's world. The writer faced many challenges in finding women in key positions of leadership in ministry today. Although historically women have made a remarkable impact in their roles of leadership in the church, their roles have been restricted in many ways in the church today. This is unfortunate and unbiblical according to the writer's beliefs. Further research and study on "Similarities and differences between Pentecostal and non-Pentecostal women in ministry in understanding of the anointing of the Holy Spirit" is suggested.

APPENDIX 1

INTERVIEW QUESTIONS

1. How would you define the anointing of the Holy Spirit?
2. From your perspective, what are some of the differing theological positions regarding the anointing of the Holy Spirit and its relevance from ministry today?
3. Was the anointing of the Holy Spirit part of your conversion experience or was it a separate experience, subsequent to conversion?
4. What is your understanding of the sealing of the Spirit at conversion and the unction/anointing of the Holy Spirit as empowerment for ministry?
5. In what ways and to what extent has the anointing of the Holy Spirit impacted your personal life and spiritual walk with the Lord?
6. In what ways and to what extent has the anointing of the Holy Spirit impacted your ministry?
7. What are some of the recognizable marks of the anointing of the Holy Spirit in the life and ministry of a Christian minister?
8. From your perspective, what are some of the blessings and benefits of an anointed ministry?
9. From your perspective, what are some of the challenges a minister faces while being actively involved in an anointed ministry today?

10. In what ways and to what extent, do you believe you could learn from the areas of strength, of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?
11. In what ways and to what extent do you think you have sought or would you desire to seek to embrace and appropriate these areas of strength in your own context of ministry?
12. In what ways and to what extent do you have concerns about the weaknesses in the lives and ministries of those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry?
13. In what ways and to what extent do you think it is important to seek to understand and bring solutions to these needs and concerns in the Body of Christ?
14. From your personal experience, in what ways and to what extent do you believe you have sought, or do you believe you need to seek, to understand and build bridges and network, with those who have a different theological stance from you, regarding the anointing of the Holy Spirit and its relevance for ministry today?
15. What do you believe will be the benefits of building of bridges and seeking to network in cross-denominational leadership in the Body of Christ?
16. What do you believe will be the challenges to this process of seeking to build bridges and network in cross-denominational leadership in the Body of Christ?
17. From your perspective, what are some of the guiding principles for a Christian minister to receive and retain a lifelong anointing in ministry?
18. From your perspective, do you believe a Christian minister can lose the anointing of the Holy Spirit in his or her ministry, and if so, due to what reasons?

19. From your years of ministry experience, what insights would you share with another minister who desires an anointed ministry that impacts the lives of people?
20. Why is the anointing of the Holy Spirit vital in the life of a minister/leader today?

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