

# The Holy Spirit – Pentecostal/Charismatic Movements

## 1. Some Characteristics of Charismatic Groups

- a. Anyone who practices miraculous gifts of the Holy Spirit can be described as “charismatic”.
  - i. The word is used 17 times in the New Testament, always translated as gift or gifts, but not always in the context of spiritual gifts.
- b. Experiential/Emotional Christianity
  - i. A **religious experience** (sometimes known as a spiritual experience, sacred experience, or mystical experience) is a subjective experience which is interpreted within a religious framework.
  - ii. The concept originated in the 19th century, as a defense against the growing rationalism of Western society.
    1. Based on what one feels rather than what one knows or understands.
  - iii. Some Factors
    1. An outpouring of the Holy Spirit may be claimed.
    2. Certain drugs are known to induce perceived experiences and emotions.
    3. Physical, medical, neurological, and psychological conditions may be a factor.
- c. Eschatological Emphasis
  - i. Every moment is eschatological, since Christ may return at any time.
  - ii. Many are premillennial dispensationalists believing in a pretribulation rapture, disposed to setting times for the rapture.
- d. Fundamentalists
  - i. Upholds belief in the strict, literal interpretation of scripture.
- e. Speaking in tongues
  - i. A favored, even sought-after, sign of the outpouring of the Holy Spirit.
- f. Spontaneous worship
  - i. Often in singing, where a worship leader (often with a rock band) feels a need to sing or prophecy from an internal source rather than from a pre-written song or scripture, usually with considerable repetition.
- g. Miracles of Healing
  - i. Many claims of documented miraculous healings, and many fraudulent claims exposed.

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- ii. Failure to experience healing is generally attributed to lack of faith.
- iii. No record that anyone who claims such miraculous ability has ever visited St. Jude's Hospital in Memphis or M. D. Anderson in Houston.

### **2. Partial List of Pentecostal/Charismatic Groups.**

- a. Wesleyan
  - i. Church of God
  - ii. Church of God in Christ
- b. Pentecostal Holiness
  - i. Reformed
  - ii. Assembly of God
  - iii. International Four-Square
- c. Oneness
  - i. United Pentecostal Church International
  - ii. Assemblies of the World
  - iii. Oneness Pentecostalism (also known as Apostolic or Jesus' Name Pentecostalism and often referred to as the "Jesus only" movement in its early days) is a category of denominations and believers within Pentecostalism which adhere to the nontrinitarian theological doctrine of Oneness. The movement first emerged in America around 1914 as the result of doctrinal disputes within the Pentecostal movement and claims an estimated 24 million adherents today.

### **3. History of Pentecostal/Charismatic Movement in the USA**

- a. Background
  - i. Proposed the existence of an unbroken Pentecostal lineage from the early church to the present, with glossolalia and gifts following.
  - ii. Early Pentecostals considered the movement a latter-day restoration of the church's apostolic power.
  - iii. Within the radical evangelical movements of the late 19<sup>th</sup> century, expressed most strongly in the Wesleyan—holiness and Higher Life movements, themes of restorationism, premillennialism, faith healing, and greater attention on the person and work of the Holy Spirit were central to emerging Pentecostalism. Believing that the second coming of Christ was imminent, these Christians expected an end-time revival of apostolic power, spiritual gifts, and miracle-working.

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- iv. The **Holiness movement** refers to a set of beliefs and practices which emerged primarily from 19th-century Methodism
  - 1. Holiness adherents believe that the "second work of grace" refers to a personal experience subsequent to regeneration, commonly called "salvation," in which the believer is cleansed of the tendency to commit sin. This experience of "entire sanctification" enables the believer to live a holy life, and ideally, to live entirely without willful sin, though it is generally accepted that a sanctified individual is still capable of committing sin.
- v. The Higher Life movement was a movement devoted to Christian holiness in England. The movement is sometimes referred to as the Keswick movement, because it was promoted at conventions in Keswick, which continue to this day.
  - 1. The main idea of the Higher Life movement is that the Christian should move on from his initial conversion experience to also experience a second work of God in his life. This work of God is called "entire sanctification," "the second blessing," "the second touch," "being filled with the Holy Spirit," and various other terms.
- vi. No one person or group founded Pentecostalism. Instead, isolated Christian groups were experiencing charismatic phenomena such as divine healing and speaking in tongues. The holiness movement provided a theological explanation for what was happening to these Christians.

### **4. Pentecostal Beginnings**

- a. Charles Fox Parham, an independent holiness evangelist who believed strongly in divine healing, was an important figure to the emergence of Pentecostalism as a distinct Christian movement. In 1900, he started a school near Topeka, Kansas, which he named Bethel Bible School. There he taught that speaking in tongues was the scriptural evidence for the reception of the baptism with the Holy Spirit. On January 1, 1901, after a watch night service, the students prayed for and received the baptism with the Holy Spirit with the evidence of speaking in tongues. Parham received this same experience sometime later and began preaching it in all his services. Parham believed this was xenoglossia and that missionaries would no longer need to study foreign languages.

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- i. At about the same time that Parham was spreading his doctrine of initial evidence in the Midwestern United States, news of the Welsh Revival of 1904–05 ignited intense speculation among radical evangelicals around the world and particularly in the U.S. of a coming move of the Spirit which would renew the entire Christian Church. This revival saw thousands of conversions and also exhibited speaking in tongues.
- ii. In 1905, Parham moved to Houston, Texas, where he started a Bible training school. One of his students was William J. Seymour, a one-eyed black preacher. Seymour traveled to Los Angeles where his preaching sparked the three-year-long Azusa Street Revival in 1906. Worship at the racially integrated Azusa Mission featured an absence of any order of service. People preached and testified as moved by the Spirit, spoke and sung in tongues, and fell in the Spirit. The revival attracted both religious and secular media attention, and thousands of visitors flocked to the mission, carrying the "fire" back to their home churches.
- b. Topeka Outpouring
  - i. Even though the student body of Bethel College had discovered that the evidence of being baptized in the Holy Spirit was speaking in tongues, it hadn't yet been their experience. The first person to report having the experience was a woman named Miss Agnes N. Ozman.
  - ii. Some accounts say she didn't speak English for three days. Ozman later encouraged others to seek the experience by seeking the Holy Spirit rather than the gift itself. On January 3, 1901, many people reported experiencing baptism in the Holy Spirit evidenced by speaking in tongues, including Parham.
  - iii. Support from the student body wasn't unanimous. Some even left the college. The community of Topeka was suspicious as well. The newspaper, The Topeka Capital, used skeptical phraseology as they reported the events: "strange goings on," "strange religious body," "strange feature of faith," and "senseless gibberish."
  - iv. Historically, the significance of the Topeka Outpouring was twofold:
    - 1. It was the first time in modern history that speaking in tongues was related to baptism in the Holy Spirit, and

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2. It was the first time a charismatic manifestation survived and expanded and eventually had the framework of a denomination built around it.
- c. Azusa Street Mission – Los Angeles, CA
  - i. The crowds of African-Americans and whites worshipping together at William Seymour's Azusa Street Mission set the tone for much of the early Pentecostal movement. During the period of 1906–24, Pentecostals defied social, cultural and political norms of the time that called for racial segregation and the enactment of Jim Crow laws. The Church of God in Christ, the Church of God (Cleveland), the Pentecostal Holiness Church, and the Pentecostal Assemblies of the World were all interracial denominations before the 1920s. These groups, especially in the Jim Crow South were under great pressure to conform to segregation. Ultimately, North American Pentecostalism would divide into white and African-American branches. Though it never entirely disappeared, interracial worship within Pentecostalism would not reemerge as a widespread practice until after the Civil Rights Movement.
- d. Pentecostals identify three distinct uses of the word "baptism" in the New Testament:
  - i. Baptism into the body of Christ: This refers to salvation. Every believer in Christ is made a part of his body, the Church, through baptism. The Holy Spirit is the agent, and the body of Christ is the medium.
  - ii. Water baptism: Symbolic of dying to the world and living in Christ, water baptism is an outward symbol of that which has already been accomplished by the Holy Spirit, namely baptism into the body of Christ.
  - iii. Baptism with the Holy Spirit: This is an empowering experience distinct from baptism into the body of Christ. In this baptism, Christ is the agent and the Holy Spirit is the medium.

### **5. Assembly of God Beginnings**

- a. The Assemblies of God has its roots in the Pentecostal revival of the early 20th century. The Pentecostal aspects of the revival were not generally welcomed by established churches, and participants in the movement soon found themselves forced outside existing religious bodies. These people sought out their own places of worship and founded hundreds of distinctly Pentecostal congregations. By 1914, many ministers and laymen alike began to realize just how far-

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reaching the spread of the revival and of Pentecostalism had become. Concerned leaders felt the desire to protect and preserve the results of the revival by uniting through cooperative fellowship.

- i. In April 1914, about 300 preachers and laymen were invited from 20 states and several foreign countries for a general council in Hot Springs, Arkansas, United States, to discuss and take action on these and other pressing needs. A remaining fellowship emerged from the meeting and was incorporated under the name General Council of the Assemblies of God in the United States of America. In time, self-governing and self-supporting general councils broke off from the original fellowship or were formed independently in several nations throughout the world, originating either from indigenous Pentecostal movements or as a direct result of the indigenous missions strategy of the General Council.[8] In 1919, Pentecostals in Canada united to form the Pentecostal Assemblies of Canada which formally affiliated with the Assemblies of God USA the next year. The Assemblies of God in Great Britain was formed in 1924 and would have an early influence on the Assemblies of God in Australia, now known as Australian Christian Churches. The Australian Assemblies of God was formed in 1937 by a merger of the Pentecostal Church of Australia and the Assemblies of God Queensland. The Queensland AG had formed in 1929; though, it was never formally affiliated with the AG in America. The Assemblies of God of South Africa was founded in 1925 and like the AG Queensland, was also not initially aligned with the US fellowship.
- ii. Prior to 1967, the Assemblies of God, along with the majority of other Pentecostal denominations, officially opposed Christian participation in war and considered itself a peace church. The US Assemblies of God continues to give full doctrinal support to members who are led by religious conscience to pacifism.
- iii. The inter-racial fellowship which was prominent in the Azusa Street Mission did not carry over into the Assemblies of God in the USA.

### **6. Charismatic Movements Today**

- a. Pentecostal
  - i. 11,000+ congregations

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- ii. 11+ million members USA
- iii. 200+ million members worldwide
- iv. Large number of sects
- b. Assemblies of God
  - i. 12,000 congregations
  - ii. 3.1 million members USA
  - iii. 67 million members world-wide

### 7. Doctrinal Response

- a. What is/was the purpose of miracles?
  - i. Heb. 2:2-4 - [2](#) For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, [3](#) how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, [4](#) while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.
- b. What are some examples of miraculous gifts?
  - i. 1 Cor. 12:4-11 - [4](#) Now there are varieties of gifts, but the same Spirit; [5](#) and there are varieties of service, but the same Lord; [6](#) and there are varieties of activities, but it is the same God who empowers them all in everyone. [7](#) To each is given the manifestation of the Spirit for the common good. [8](#) For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, [9](#) to another faith by the same Spirit, to another gifts of healing by the one Spirit, [10](#) to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. [11](#) All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.
  - ii. Acts 8:9-13 - [9](#) But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. [10](#) They all paid attention to him, from the least to the greatest, saying, “This man is the power of God that is called Great.” [11](#) And they paid attention to him because for a long time he had amazed them with his magic. [12](#) But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and

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women. [13](#) Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

- c. How did Christians receive miraculous gifts?
  - i. Acts 8:18-19 - [18](#) Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, [19](#) saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit."
  - ii. 2 Tim. 1:6 - [6](#) For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,
- d. Is the one baptism the "baptism of the Holy Spirit"?
  - i. Eph. 4:4-6 - [4](#) There is one body and one Spirit—just as you were called to the one hope that belongs to your call— [5](#) one Lord, one faith, one baptism, [6](#) one God and Father of all, who is over all and through all and in all.
  - ii. Acts 1:4-5 - [4](#) And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; [5](#) or John baptized with water, but you will be baptized with the Holy Spirit not many days from now."
- e. Will tongues and other miraculous gifts cease?
  - i. 1 Cor. 13:8-10 - [8](#) Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. [9](#) For we know in part and we prophesy in part, [10](#) but when the perfect comes, the partial will pass away.
  - ii. The question to be asked is "When will miraculous gifts cease?"
    - 1. The previously stated reasons for cessation after the death of the last of the apostles and of those who had received gifts from the apostles stands firm.
    - 2. Another argument makes a case for an earlier time, such as when the time covered by the book of Acts ended, and the following reasoning has been used:
      - a. The first six of Paul's letters were written during the time covered in the book of Acts.
        - i. Galatians
        - ii. 1 & 2 Thessalonians
        - iii. 1 & 2 Corinthians
        - iv. Romans



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- b. Four more letters were written while Paul is imprisoned, as described at the end of Acts.
  - i. Ephesians
  - ii. Colossians
  - iii. Philemon
  - iv. Philippians
- c. Three more letters, called the pastoral epistles, were written after this.
  - i. Titus
  - ii. 1 & 2 Timothy
- d. In the first six letters, mention of signs and gifts of the Holy Spirit is made.
- e. In the next four letters (prison epistles), no mention is made of speaking in tongues or gifts of healing.
  - i. Phil. 2:25-30 – Epaphroditus was very ill, but Paul did not heal him, nor did he send him to someone else for healing.
- f. In the last three letters (pastoral epistles), nothing is written about tongues or miraculous healing at the time of writing.
  - i. 1 Tim. 5:23 – Timothy had frequent ailments, but no instruction is given to go to one who might heal him.
- g. Paul was able to heal people on the island of Malta in Acts 28. After that time, Paul did not or could not heal Epaphroditus or refer Timothy for healing.
- h. Paul arrived in Rome 61-62 AD.
- i. The conclusion drawn from this is that miraculous gifts ceased during the time Paul was imprisoned at Rome.
  - i. Unknown is whether Paul did impart some spiritual gift at Rome as he stated his desire to do in Rom. 1:11.

### **8. Historical Response**

- a. Early Church Evidence
  - i. Truths and Observations to Keep in Mind
    - 1. The apostles could confer gifts of the Holy Spirit through laying their hands on believers.

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2. Those who received such gifts of the Holy Spirit through the apostles were not able to confer gifts on others.
3. After the death of the last apostle (John, about 100 AD), there would be no more conferring gifts of the Holy Spirit through the apostles.
4. Those who had received gifts of the Holy Spirit may have continued with those abilities until their own subsequent death.
5. Written evidence for the existence of miraculous gifts during the 2<sup>nd</sup>-4<sup>th</sup> centuries seems unclear.
6. God's power is not limited, and some are certain that they have been the beneficiary of miraculous power, but claims of men using miraculous power have been proven to be fraudulent numerous times.
7. To whatever extent miraculous gifts are still active today, they do not appear to be used where most needed, and the original purpose and need for confirming the message of the apostles no longer exists.

### ii. Irenaeus

1. 120-202 AD
2. Much of what Irenaeus wrote concerning gifts were in reference to Jesus and the apostles or in reference to false prophets who claimed such gifts.
3. The following excerpt is cited by some to prove the existence of spiritual gifts as late as 182-188 AD.
  - a. Irenaeus gives a similar report between AD 182 and 188: "This they have done, as being well aware that the gift of prophecy is not conferred on men by Marcus, the magician, but that only those to whom God sends His grace from above possess the divinely-bestowed power of prophesying; and then they speak where and when God pleases...." (*Against Heresies* Book 1, Chapter 13.4)
  - b. It is possible that some who received gifts through the apostles were still living at that late date.
  - c. If prophesying meant giving some new revelation from God, it would seem to be superfluous.
  - d. If prophesying meant speaking the message revealed to the apostles and recorded through the Holy Spirit, then one would have to have divine

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knowledge themselves in order to claim that what was prophesied was through a direct operation of the Spirit rather than what was revealed, taught, and written by the apostles.

- e. Some learned from the apostles while they were still living (Polycarp, for example).
- f. All of the writings that make up our New Testament had been completed somewhat earlier than 182-188 AD.

### **iii. Chrysostom**

- 1. 349-407 AD
- 2. A brief survey of some of his writings (translated into English) shows a major emphasis upon “procession”, whether the Holy Spirit proceeded from God or from the Son of God, which was one doctrinal difference between Western (Roman) and Eastern (Orthodox) Catholicism.
- 3. His writings are much more of a commentary or even an interpretation of the Spirit descending upon Jesus like a dove, Jesus’s breathing on the apostles, or the outpouring of the Spirit on Pentecost than any evidence of ongoing miraculous gifts.

### **iv. Augustine**

- 1. 354-430 AD
- 2. He taught that the Holy Spirit is love itself.
  - a. Love is the first quality of the fruit of the spirit, and, like the 2<sup>nd</sup> great commandment, is all-encompassing.
- 3. He prayed to the Holy Spirit.
  - a. A foreign concept. All prayers recorded in the New Testament are directed toward God. Though we know of the intercession of the Holy Spirit, God is the one to whom our prayer is directed.
- 4. His teaching pertains much to the indwelling of the Spirit. I have not found a reference by him to ongoing miraculous gifts, though the Catholic church would accept such a premise.

### **v. Montanus**

- 1. Approximately 135 to 177 AD
- 2. Leader of a schism primarily in Turkey and Northern Africa.

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3. Believed and taught “Ecstatic Prophecy” or “New Prophecy”.
4. His movement, called Montanism, seems to have disappeared completely by 600 AD.
- b. Is there to be a modern-day revelation of the gospel?
  - i. Jesus fulfilled the law and gave himself as a sacrifice once for all, and sent the Holy Spirit to guide the apostles into all the truth, so why would modern-day revelation be needed?
  - ii. Some claim that such is needed, but we should also remember the warning given by Jesus:
    1. Matt. 7:21-23 - [21](#) “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. [22](#) On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ [23](#) And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

### **9. A Healthy View of the Holy Spirit**

- a. James Gitre: “Charismatic teaching has cast a long shadow on the theological landscape.”
- b. **How did people receive the gifts?**
  - i. From the Holy Spirit Himself
    1. 1 Cor. 12:11 - [11](#) All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.
    2. 1 Cor. 14:18 - [18](#) I thank God that I speak in tongues more than all of you.
      - a. Paul, apostles may have received more gifts.
  - ii. On some special occasions, the Holy Spirit came upon individuals and imparted gifts directly.
    1. Acts 2:1-4 – [1](#) When the day of Pentecost arrived, they were all together in one place. [2](#) And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. [3](#) And divided tongues as of fire appeared to them and rested on each one of them. [4](#) And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

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2. Acts 10:44-47 - [44](#) While Peter was still saying these things, the Holy Spirit fell on all who heard the word. [45](#) And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. [46](#) For they were hearing them speaking in tongues and extolling God. Then Peter declared, [47](#) “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?”
- c. Through the laying on of hands of the apostles
  - i. Acts 8:14-19 – [14](#) Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, [15](#) who came down and prayed for them that they might receive the Holy Spirit, [16](#) for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. [17](#) Then they laid their hands on them and they received the Holy Spirit. [18](#) Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money, [19](#) saying, “Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.”
  - ii. Acts 19:6 – [6](#) And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.
  - iii. Rom. 1:11 – [11](#) For I long to see you, that I may impart to you some spiritual gift to strengthen you—
- d. Possibly through the laying on of hands by others
  - i. Paul, Ananias
    1. Acts 9:17 – [17](#) So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.”
    2. Paul certainly had the special gifts, but he never mentioned how he received them. He did say the gospel was revealed to him directly by Jesus.
  - ii. Timothy, Elders
    1. 1 Tim. 4:14 - [14](#) Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

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- a. Council of elders may have included apostles.
- 2. 2 Tim. 1:6 - [6](#) For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands,
- e. Additional gifts may have been received through prayer
  - i. 1 Cor. 14:13 - [13](#) Therefore, one who speaks in a tongue should pray that he may interpret.
  - ii. 1 Cor. 12:10 - [10](#) to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.
  - iii. Those who had the gift of tongues could pray to receive the gift of interpreting tongues.

### 10. What was the purpose of special gifts?

- a. To reveal God's will and confirm that it was His will.
  - i. Heb. 2:2-4 - [2](#) For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, [3](#) how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, [4](#) while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.
    - 1. Some gifts revealed God's will – prophecy.
    - 2. Some gifts confirmed God's will – tongues, miracles
  - ii. Gifts were of little value unless truth was being revealed.
    - 1. 1 Cor. 14:6 - [6](#) Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?
    - 2. Therefore, prophesy was valued more highly than tongues.
      - a. 1 Cor. 14:5 - [5](#) Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.
    - 3. Particularly so when tongues were spoken without interpreters.
      - a. 1 Cor. 14:9-12 - [9](#) So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be

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speaking into the air. [10](#) There are doubtless many different languages in the world, and none is without meaning, [11](#) but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. [12](#) So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

iii. Such gifts indicate that the process of revelation had not been completed.

b. For the benefit of all

i. 1 Cor. 12:7 - [7](#) To each is given the manifestation of the Spirit for the common good.

1. Gifts were not for personal or selfish reasons, but were for the common good – to build up the body.

ii. 1 Cor. 14:3-4 - [3](#) On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. [4](#) The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

1. To build up and encourage the church.

iii. 1 Cor. 14:22 - [22](#) Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.

1. Tongues a sign to convince unbelievers.

iv. Acts 2:5-12 - [5](#) Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. [6](#) And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. [7](#) And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? [8](#) And how is it that we hear, each of us in his own native language? [9](#) Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10](#) Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, [11](#) both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” [12](#) And all were amazed and perplexed, saying to one another, “What does this mean?”

1. About 3,000 were convinced that day.

### 11. How long were the gifts to last?

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- a. 1 Cor. 13:8 - [8](#) Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.
  - i. Prophecies will pass away.
  - ii. Tongues will cease.
  - iii. Knowledge will pass away.
- b. 1 Cor. 13:9-10 - [9](#) For we know in part and we prophesy in part, [10](#) but when the perfect comes, the partial will pass away.
  - i. To what does “the perfect” refer?
    - 1. Some say Christ, alluding to the time of His return.
    - 2. Some say heaven, alluding to the same time period.
  - ii. The contrast between partial and perfect (complete) suggests something different.
    - 1. Perfect (teleios) means brought to its end, finished, wanting nothing necessary to completeness.
    - 2. The partial knowledge of that time was being revealed through spiritual gifts.
      - a. Such partial knowledge was local. For example, knowledge revealed through spiritual gifts at Corinth would not be known at Ephesus, Rome, or Philippi.
    - 3. The perfect refers to a time when revelation of knowledge would be complete, and God’s revelation would be final.
  - iii. 1 Cor. 13:11-12 - [11](#) When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. [12](#) For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.
    - 1. The contrast between infancy and maturity.
      - a. Spiritual gifts served during the infancy, or beginning, of the church.
      - b. Once their purpose (to reveal and confirm) was complete, they would no longer be needed and would pass away.
    - 2. Mirror vs. face-to-face?
      - a. A vague image is dimly shown in a mirror (certainly in the mirrors that Paul knew).
      - b. Seeing face-to-face is clear, as contrasted to seeing in a mirror of poor quality.



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3. Part vs. fully
  - a. Spiritual gifts gave partial knowledge.
  - b. A time would come when knowledge would be full.
- iv. 1 Cor. 13:13 - [13](#) So now faith, hope, and love abide, these three; but the greatest of these is love.
  1. While prophecies, tongues, and knowledge would cease, faith, hope, and love would continue.
  2. To say that Christ's return or heaven is "the perfect" makes Paul's point meaningless.
    - a. The time was to come when spiritual gifts would cease, but faith, hope, and love would remain.
    - b. But, when Christ or heaven comes, faith and hope will be no more.
      - i. We will no longer walk by faith, but by sight.
        1. 2 Cor. 5:6-7 - [6](#) So we are always of good courage. We know that while we are at home in the body we are away from the Lord, [7](#) for we walk by faith, not by sight.
      - ii. We will no longer hope for what is unseen.
        1. Rom. 8:24-25 - [24](#) For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? [25](#) But if we hope for what we do not see, we wait for it with patience.
  3. But, if "the perfect" refers to completed revelation:
    - a. Then faith, hope, and love will continue until Christ returns.
    - b. Even though spiritual gifts will have ceased.

### 12. Conclusion

- a. Spiritual gifts were important to the beginning of the church, the means by which the Lord...
  - i. Bore witness to His Word and His apostles
    1. Mark 16:19-20 – [19](#) So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. [20](#) And they went out and

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preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.

2. Heb. 2:2-4 – [2](#) For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, [3](#) how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, [4](#) while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

ii. Provided a full and final revelation of His Will

1. 2 Pet. 1:3 - [3](#) His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence,
2. Jude 3 - [3](#) Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.
3. 2 Tim. 3:16-17 – [16](#) All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, [17](#) that the man of God may be complete, equipped for every good work.

b. Spiritual gifts, the miraculous manifestations of the Spirit, were simply a means to an end...

i. To produce the Word of God, the sword of the Spirit

1. Eph. 6:17 – [17](#) and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

ii. Which in turn produces the “fruit” of the Spirit

1. Gal. 5:22-23 – [22](#) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, [23](#) gentleness, self-control; against such things there is no law.

2. Rom. 8:5-6 – [5](#) For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. [6](#) For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

c. More important than tongues, prophecy, knowledge, or any other spiritual gift...

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- i. Are the qualities of love, joy, peace, hope, etc., in the life of the Christian
  - ii. The "fruit" of the Spirit in our life is more important than the "gifts" of the Spirit!
- d. Spiritual gifts may have ceased, but the fruit of the Spirit can be born whenever one is willing to let "the perfect law of liberty" ( the Word of God) transform their life!
  - i. James 1:22-25 - [22](#) But be doers of the word, and not hearers only, deceiving yourselves. [23](#) For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. [24](#) For he looks at himself and goes away and at once forgets what he was like. [25](#) But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.