

THE GIFTS OF THE SPIRIT



*Learning to Serve the Lord
in the Power of the Spirit*

**8-wk Summer Study
Wednesdays 7-8pm**

**in the Sanctuary of
Antioch Baptist Church**

Serving in the Spirit pt.8

Led by: Pastor Josh Franklin, Antioch Baptist Church

***1 Timothy 4:14 - Do not neglect the gift that is in you,
which was given to you by prophecy with the laying on of the hands of the eldership.***

What is a "Spiritual Gift"? Special abilities, Spirit given, to every Christian, enabling the individual to perform a special service in the body of Christ.

22 Gifts in the Bible

I. SPEAKING Gifts

- 1) Apostle
- 2) Prophet
- 3) Evangelist
- 4) Pastor
- 5) Teacher
- 6) Exhortation
- 7) The Word of Knowledge
- 8) The Word of Wisdom

II. SERVING Gifts

- 9) Discernment
- 10) Faith
- 11) Administration
- 12) Mercy
- 13) Giving
- 14) Hospitality
- 15) Helps
- 16) Leadership
- 17) Chastity
- 18) Serving or Ministry

III. SIGNIFYING Gifts

- 19) Gifts of Healings
- 20) Miracles
- 21) Gift of Tongues
- 22) Interpretation of Tongues

20) Miracles

1 Corinthians 12:10, 28

1. Definition:

- A. the gift of Miracles is the divine enablement to authenticate the ministry and message of God through supernatural interventions which glorify him.
- B. From Dr. Bennett: A miracle is when God steps into a situation, he sets aside his natural laws, and he performs an act contrary to natural processes. The early church had this. This is a rare thing today just in this form. But miracles are not rare. Even if the gift of miracles would not be operative in a fellowship there are many miracles. I've never seen the Lord resurrect an individual from the grave, but I've seen a greater miracle than that in my life. I've seen him resurrect whole churches from spiritual death! I had a miracle that happened in my life last night. If it had not happened, you would never have seen me alive again. My family would have never laid their eyes on me again. It was a miracle as plain as I've ever seen. I was saved from eminent, total death last night. I was rejoicing so much over it I could hardly sleep last night.
- C. Gk. dunamis – force, power, ability

2. Observations and Cautions:

- Miracles were often used in Scripture for the purpose of authenticating or giving confirmation to a message or messenger.

- People with the gift of miracles must take caution against the danger of using God-given abilities to glorify themselves when their prayers have been answered.
- There are four major eras in Scripture when God performed miracles through human agents:
 - 1) deliverance of Israel from Egypt and journey to Canaan where God used Moses in 40 years of miracles,
 - 2) ministry of Elijah & Elisha,
 - 3) days of Jesus Christ and the apostles,
 - 4) the tribulation
- The question is where that leaves us today. Certainly we cannot say that God has ceased to perform miracles. John 14: 11-13 seems to indicate, however, that the vehicle for seeing miracles today will largely be through prayer rather than through the direct intervention of a human agent.
- Need to remember that miracles are not necessarily caused by faith
- Should avoid viewing this gift as a personal responsibility, remembering that God determines the location and timing of his deeds
- Need to guard against the temptation to call on the Lord's presence and power for selfish purposes

3. I tend to...

PLUS -

- Have a high level of faith.
- recognize that God shows supernatural power through me, none of which originates in me.
- have confirmation from others that miracles have occurred.
- differentiate between true miracles and counterfeit ones, which bring no glory to God.
- recognize the miraculous in what others may call mere coincidence.

MINUS -

- take God's power for granted.
- Falsly claim to have performed a miracle.
- draw attention to myself.
- try to produce a miracle by my own strength.
- denigrate basic, yet nonetheless miraculous events such as salvation, healing, or deliverance from evil strongholds.

4. How is it the Responsibility of all Believers?

John 14: 11-13

5. Opportunities to Use this Gift

prayer; in a mission setting when a new work is getting started

6. TRAITS

- | | | |
|-----------------|---------------|--------------|
| • Bold | • God-fearing | • Responsive |
| • Venturesome | • Convincing | |
| • Authoritative | • Prayerful | |

7. DISTINCTIVES

- Speak God's truth and have it authenticated by an accompanying miracle
- Express confidence in God's faithfulness and ability to manifest his presence
- Bring the ministry and message of Jesus Christ with power
- Claim God to be the source of the miracle and glorify him
- Represent Christ and through the miracle, point people to a relationship with Christ

References: see 1 Corinthians 12:10, 28-29; John 2:1-11; Luke 5:1-11

Because of our innate commitment to naturalism, we Westerners tend to be suspect of anything clearly supernatural. That is undoubtedly one reason why we do not see as many miracles working in our churches here today as we seem to hear about from the mission field. But this does not justify looking with sophisticated skepticism on the working of God's miracles in other cultures that are much more open to supernaturalism than our own.

21) Tongues

1 Corinthians 12:10; 14:27-28

1. Definition:

- A. The special ability: a) to speak to God in a language they have never learned and/or b) to communicate God's message in a special language unknown to the speaker in order to make known the gospel. Even in apostolic times, this gift was exercised under very restricted conditions! (see 1 Cor. 14.) * Dr. Jerry Rankin, President of the International Mission Board, spoke in a language he had never studied.
- B. From Dr. Bennett: The Pentecostal tongue was a known tongue. They spoke the language of the people there present. 16 nationalities were present in the audience, the people upfront spoke 16 languages. No interpreter needed. The purpose was evangelism. That got the message out. They heard in their own language the wonderful works of God! The Corinthian tongue is different. It is an ecstatic utterance unto God himself – not to man, but unto God. As far as we know it would not correspond to a known language, but would be spoken to God and therefore would not require interpretation. But the Pentecostal tongue would be for the edification of the body, salvation of souls. The Corinthian tongue is primarily for self-edification. And in the edification of self there is of course a help to the body. We can't deny that. Paul says if you want to edify the body basically you better speak where people can hear it. This phenomenon is certainly recurring in the world today.
- D. Gk. glossa – tongue, language, dialect

2. Observations:

- In Acts 2:4-8, the people heard the gospel in their own language. This is talking about an actual, not ecstatic, language that the believers spoke which they had not previously studied. Tongues in the Book of Acts seemed to be used most extensively with the confirmation of the Gospel as it expanded to the next realm of people. For example: Acts 2:1-13 – to the Jews; Acts 10:44-46 - Gentiles; Acts 19: 1-7 – to the disciples of John the Baptist.
- The suggestion that speaking in tongues is a sign of true spirituality has no biblical support: 1) tongues are not included as a fruit of the Spirit (Gal. 5:22-23), 2) tongues are not listed in the characteristics of godliness (2 Pet. 1 :5-11), 3) Christ-likeness does not require it as there is no mention that Christ ever spoke in tongues, 4) the Corinthian church had a proliferation of tongues but they were a very carnal church

3. Distinctives:

- Express with an interpretation a word by the Spirit which edifies the church
- Communicate a message given by God for the church
- Speak in a language they have never learned or do not understand
- Worship the Lord with unknown words too deep for the mind to comprehend
- Experience an intimacy with God which inspires them to serve and edify others

4. TRAITS

- Worshipful
- Prayerful
- Responsive
- Trusting
- Devoted
- Spontaneous
- Receptive

5. Cautions

- Should remain silent in the church if there is no gift of interpretation
- Should avoid expecting others to manifest this gift which may cause inauthenticity of the Spirit
- Should remember that all the gifts, including this one, are to edify others, either directly or indirectly

References: 1 Corinthians 12:10, 28-30; 13:1; 14:1-33; Acts 2:1-11

Should you seek the gift of tongues? No, you should not. You should not seek any gift. The Bible never commands us to seek the gift of tongues anymore than it commands us to seek the gift of prophecy. But this lady called me up and said, "I never sought tongues at all. I'm 79 years old, but I began to speak in a language I didn't understand. It came at a time of crisis. It's meant a tremendous amount to my life." She's a member of a sister Baptist church. This sounds scriptural. But she said, "I talked to my pastor about it and I would never try to force it on anyone and never try to use it in a way to disrupt the body or tell someone else they've got to have this but it's highly meaningful to me."

Guidelines on the Gift of Tongues

This gift caused such a problem in the Corinthian church; Paul had to write an entire chapter (1 Cor 14) of guidelines.

1. It is for personal edification, not for the whole church.

1 Corinthians 14:4 (NLT) - A person who speaks in tongues is strengthened personally, but one who speaks a word of prophecy strengthens the entire church.

2. We are to focus on building up others, not ourselves.

1 Corinthians 14:9, 12 (NLT) ⁹...If you speak to people in words they don't understand, how will they know what you are saying? You might as well be talking into empty space... ¹²Since you are so eager to have the special abilities the Spirit gives, seek those that will strengthen the whole church.

3. It confuses unbelievers in the service.

1 Corinthians 14:23 (NKJV) - ²³Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?

4. Ideally, it is not meant to be used in the worship service.

1 Corinthians 14:19-20 (NKJV) - ¹⁹yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. ²⁰Brethren, do not be children in understanding...but...be mature.

1 Corinthians 14:32-33 (NKJV) - ³²And the spirits of the prophets are subject to the prophets. ³³For God is not *the author* of confusion but of peace, as in all the churches of the saints.

Extra: Dr. Billy Graham, who does not believe that tongues have ceased, said this, "I personally cannot find any biblical justification for saying the gift of tongues was meant exclusively for New Testament times...Indeed, tongues is a gift of the Spirit...Today there are Presbyterians, Baptists, Anglicans, Lutherans, and Methodists, as well as Pentecostals, who speak or have spoken in tongues."¹

¹ Graham, Billy, *The Holy Spirit* (Dallas: Word, 1988), 226, 234.

22) Interpretation of Tongues

1 Corinthians 12:10; 14:27-28

1. Definition:

- A. The gift of Interpretation is the divine enablement to make known to the body of Christ the message of one who is speaking in tongues.
- B. The special ability to understand, at a specific time, God's message when spoken by another using a special language unknown to the others in attendance.
- C. From Dr. Bennett: I interpret the word interpretation to mean "translator". It's the word "hermeneo" – our word hermeneutics comes from it which is a science of interpreting the Bible. The gift of interpretation of tongues would be the ability to translate what the person has said though the translator himself would not have known it except it was given of God. It would not mean that he had learned the language, but would be the ability to translate that tongue that was spoken into the language of those present so they could hear or understand the language. There are many, many questions we could raise. When the supernatural moves we can raise a lot of questions. For instance some have said, "This couldn't be an interpretation because the translation is so much longer than the message that was spoken." That won't hold water. "The Lord is my shepherd, I shall not want" is 9 words in English, but only 4 words in Hebrew. When you are translating from one language to another you don't get the same length of script!
- D. Gk. Hermeneia – translation, interpretation, to explain. To translate the message of someone who has spoken in tongues.

2. DISTINCTIVES:

- Respond to a message spoken in tongues by giving an interpretation
- Glorify God and demonstrate his power through this miraculous manifestation
- Edify the body by interpreting a timely message from God
- Understand an unlearned language and communicate that message to the body of Christ
- Are sometimes prophetic when exercising an interpretation of tongues for the church

3. TRAITS

- Worshipful
- Responsible
- Faithful
- Responsive
- Spiritually intimate
- Devoted
- Sensitive

4. Cautions

- Need to remember that the message being interpreted should reflect the will of God and not man
- Should remember that this gift is to provide edification, it's to build up the church
- Use it in an orderly manner in conjunction with tongues

References: see 1 Corinthians 12:10; 14:5, 26-28

Often, but not always, tongues-interpretation functions as a hyphenated gift. Michael Green says, "Though some have the gift of interpretation who cannot themselves speak in tongues, this is unusual; for the most part it is those who already have tongues who gain this further gift of interpretation." Some people give messages in public in tongues and immediately interpret what they themselves have said. In other cases, one person will give the message and another one will interpret.

SIX PRACTICAL WAYS TO DISCOVER YOUR SPIRITUAL GIFT (S)

1. **EXPLORE YOUR POSSIBILITIES.** Secure a list and definitions of all the 22 gifts of the Holy Spirit. Read these definitions carefully with an open heart and note those ministries which touch your heart and appeal to your interests.

2. **EXPERIMENT WITH THE GIFT(s) YOU BELIEVE GOD HAS GIVEN YOU.** For example, if you feel you would like to teach, ask some teacher for the privilege of teaching his or her class some Sunday. Consult with the pastor as to how you might use your gift.
3. **EXAMINE YOUR FEELINGS AFTER YOU HAVE USED THE GIFT YOU THINK YOU HAVE.** Somewhere the idea crept into Christian circles that if you do God's will you won't be happy. It is just the opposite. When you begin to use your gift in serving as God intended you will have a sense of fulfillment and excitement. Example: When I began to use my gifts of preaching and teaching, I experienced an incredible joy and fulfillment. If you do not experience a measure of satisfaction, that would be a good indication you are on the wrong track and you need to come back to the spiritual drawing board and go in another direction.
4. **EVALUATE YOUR EFFECTIVENESS.** Ethel Waters (made famous by Billy Graham's Crusades) used to say, "God don't sponsor no flops." Amen. When you use your gifts God has entrusted to you, you will be effective. Your gift will develop as you exercise it for the glory of Christ, but even from the outset you will have a degree of success.
5. **EXAMINE YOURSELF BY SCIENTIFIC TEST.** Tests are available which will show you the area(s) you are gifted in and weak in. I would highly recommend this for any person interested in being a leader and certainly for those persons who do not know their gifts.
6. **EXPECT CONFIRMATION FROM THE BODY.** The gifts of the Holy Spirit are not for our individual ego trip, but for the upbuilding of the entire body of Christ, the church. Thus if you have a spiritual gift and exercise it in the body, individuals will confirm it.

If you apply all these steps and still do not know your gift(s), I suggest that you start serving any place in the church where you are needed. If that place is not in the area of your greatest giftedness, the Lord will move you to it in due course. Stephen began serving as a deacon (gift of service), and a little later the Lord clearly led him to his real gift – evangelism (Acts 6 and 8). If you are willing to do God's will even before you know it, He will reveal it.

FIVE POSITIONS ON THE MIRACULOUS GIFTS OF THE HOLY SPIRIT
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1) The CESSATIONIST Position

2) The PENTECOSTAL Position

3) The CHARISMATIC Position

4) The THIRD WAVE Position

5) The OPEN BUT CAUTIOUS Position: These people have not been convinced by the cessationist arguments that relegate certain gifts to the first century, but they are not really convinced by the doctrine or practice of those who emphasize such gifts today either. **They are open to the possibility of miraculous gifts today, but they are concerned about the possibility of abuses that they have seen in groups that practice these gifts. They do not think speaking in tongues is ruled out by Scripture, but they see many modern examples as not conforming to scriptural guidelines;** some also are concerned that it often leads to divisiveness and negative results in churches today.

They think churches should emphasize evangelism, Bible study, and faithful obedience as keys to personal and church growth, rather than miraculous gifts. **Yet they appreciate some of the benefits that Pentecostal, charismatic, and Third Wave churches have brought to the evangelical world, especially a refreshing contemporary tone in worship and a challenge to renewal in faith and prayer.** The "Open but Cautious Position" is the one held by the majority of evangelicals today.

The renewal of interest in the gifts of the Holy Spirit is perhaps the most encouraging development of our time. Why? Because it says that God's people are tired of religion without reality and hunger for the reality of the living God in their lives. I agree with Dr. Grudem, "What people really want is to be in the presence of God." Church leaders and pastors must see to it that this hunger of our people is met through our ministry to them. If we do so, the church faces its most glorious future. If not, churches by the thousand face their demise.

FIVE POSITIONS ON THE MIRACULOUS GIFTS OF THE HOLY SPIRIT

The evangelical world is divided into five camps regarding their views of the operation of miraculous gifts of the Holy Spirit in the church today. Dr. Wayne Grudem, professor of theology at Trinity Evangelical Seminary, Deerfield, Illinois, summarizes the five views as follows, concluding with this statement, "I THINK WHAT PEOPLE REALLY WANT IS TO BE IN THE PRESENCE OF GOD." (*Are Miraculous Gifts for Today*, p. 347)

1) The CESSATIONIST Position:

The cessationist position argues that there are no miraculous gifts of the Holy Spirit today. Gifts such as prophecy, tongues, and healing were confined to the first century, and were used at the time the apostles were establishing the churches and the New Testament was not yet complete. This is a well-defined and often-defended position within evangelical scholarship. There are cessationists within both the Reformed and the dispensational segments of evangelicalism. Reformed cessationism is represented by many of the faculty at Westminster Seminary, especially Richard Gaffin. Dispensational cessationists hold similar positions on this question but are in different institutions; they are represented by institutions such as Dallas Seminary and The Master's Seminary. Within the Lutheran tradition, conservative groups such as the Missouri Synod also hold mostly to a cessationist position.

2) The PENTECOSTAL Position:

Pentecostal refers to any denomination or group that traces its historical origin back to the Pentecostal revival that began in the United States in 1901, and that holds the following doctrines: (1) All the gifts of the Holy Spirit mentioned in the New Testament are intended for today; (2) baptism in the Holy Spirit is an empowering experience subsequent to conversion and should be sought by Christians today; and (3) when baptism in the Holy Spirit occurs, people will speak in tongues as a "sign" that they have received this experience. Pentecostal groups usually have their own distinct denominational structures, among which are the Assemblies of God, the Church of God in Christ, and many others.

3) The CHARISMATIC Position:

Charismatic, on the other hand, refers to any groups (or people) that trace their historical origin to the charismatic renewal movement of the 1960s and 1970s and that seek to practice all the spiritual gifts mentioned in the New Testament (including prophecy, healing, miracles, tongues, interpretation, and distinguishing between spirits). **Among charismatics there are differing viewpoints on whether baptism in the Holy Spirit is subsequent to conversion and whether speaking in tongues is a sign of baptism in the Spirit.** Charismatics by and large have refrained from forming their own denominations, but view themselves as a force for renewal within existing Protestant and Roman Catholic churches. There is no representative charismatic denomination in the United States today, but the most prominent charismatic spokesman is probably Pat Robertson with his Christian Broadcasting Network, the television program "The 700 Club," and Regent University (formerly CBN University).

4) The THIRD WAVE Position:

In the 1980s a third renewal movement arose, a movement called The Third Wave by missions professor C. Peter Wagner at Fuller Seminary (he referred to the Pentecostal renewal as the first wave of the Holy Spirit's renewing work in the modern church, and the charismatic movement as the second wave). Third Wave people encourage the equipping of all believers to use New Testament spiritual gifts today and say that **the proclamation of the gospel should ordinarily be accompanied by "signs, wonders, and miracles,"** according to the New Testament pattern. They teach, however, that baptism in the Holy Spirit happens to all Christians at conversion and that subsequent experiences are better called "fillings" or "empowerings" with the Holy Spirit. Though they believe the gift of tongues exists today, they do not emphasize it to the extent that Pentecostals and charismatics do. The most prominent representative of the "Third Wave" is John Wimber, a pastor of the Vineyard Christian Fellowship in Anaheim, California, and leader of the Association of Vineyard Churches.

5) The OPEN BUT CAUTIOUS Position:

There is yet another position, held by a vast number of evangelicals who think of themselves as belonging to none of these groups. These people have not been convinced by the cessationist arguments that relegate certain gifts to the first century, but they are not really convinced by the doctrine or practice of those who emphasize such gifts today either. **They are open to the possibility of miraculous gifts today, but they are concerned about the**

possibility of abuses that they have seen in groups that practice these gifts. They do not think speaking in tongues is ruled out by Scripture, but they see many modern examples as not conforming to scriptural guidelines; some also are concerned that it often leads to divisiveness and negative results in churches today.

They think churches should emphasize evangelism, Bible study, and faithful obedience as keys to personal and church growth, rather than miraculous gifts. **Yet they appreciate some of the benefits that Pentecostal, charismatic, and Third Wave churches have brought to the evangelical world, especially a refreshing contemporary tone in worship and a challenge to renewal in faith and prayer.** The “Open but Cautious Position” is the one held by the majority of evangelicals today.

The renewal of interest in the gifts of the Holy Spirit is perhaps the most encouraging development of our time. Why? Because it says that God’s people are tired of religion without reality and hunger for the reality of the living God in their lives. I agree with Dr. Grudem, “What people really want is to be in the presence of God.” Church leaders and pastors must see to it that this hunger of our people is met through our ministry to them. If we do so, the church faces its most glorious future. If not, churches by the thousand face their demise.

How does all this affect our personal ministries?

1. The Local Church - Each pastor should search the New Testament and decide his position on the miraculous gifts. Then he should fully explain his position to his people and specify in writing the policy he would follow in the church. For instance—how he would handle speaking in tongues, words of prophecy, etc.
2. Inter-denominational (ecumenical) meetings - In such meetings essentials which unify must be stressed, not the matters about which there are disagreements. All evangelicals agree on the authority of the Word, the deity of Jesus, salvation by grace, etc., but not on such matters as tongues, words of prophecy, the ordinances of baptism and the Lord’s supper, church government, details of the second coming, etc. **The rule has long been stated “In essentials, unity; in non-essentials, liberty, and in all things charity.”**

EXTRA MATERIAL: MIRACLES

I have I read lengthy attempts to explain why people who were raised from the dead in Indonesia were not really raised from the dead. Apparently, some Western investigators went to Indonesia and concluded that-according to their Western definitions of death-no one was raised from the dead. The individuals were only awakened from comas. However, it would still be regarded as a miracle.

EXTRA MATERIAL: TONGUES

Several of the Church Fathers spoke favorably of tongues, like Irenaeus and Tertullian (Second and Third Centuries). Monatists even make it central to their worship experiences (Second through Sixth Centuries).^b Irenaeus actually said, “We do also hear many brethren in the church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.”^c Origen of Alexandria (Third Century) says, healings, exorcisms, and validating signs and wonders continue to be experienced in the church. Just as miracles and wonders added to the credibility of 1st-century apostles, so they continue to draw unbelievers into the Christian fold.^d

C. Peter Wagner [p. 218-219]

A great deal has been written about the gift of tongues because, by far, it has been the most controversial of all the spiritual gifts. Sparking the controversy is the teaching in some circles that speaking in tongues is the initial physical evidence of having received the baptism in the Holy Spirit. The foreseeable outcome of this is to separate the Body of Christ into first-class Christians and second-class Christians simply on the basis of whether or not they have spoken in tongues. Fortunately, the initial-evidence doctrine is not held as rigidly by many today as it once was. A foremost spokesperson for the classical Pentecostal wing of the church, Jack Hayford, has written a widely acclaimed book on tongues, *The Beauty of Spiritual Language*. Although in the book Hayford advocates speaking in tongues, he also disclaims the narrow initial-evidence doctrine. Jack Hayford believes that tongues might not be essential for a Spirit-filled life, but, he adds, things will usually go better with tongues than without them! Hayford writes, “As readily as I want to honor my Pentecostal forbearers for preserving the testimony of tongues and for generating a passion for Spirit-fullness among millions, at the same time I confess that I believe an unintended but nonetheless restrictive barrier was built. . . . I am referring to a classical Pentecostal conviction: the historic tradition that requires tongues as the ‘evidence,’ verifying the validity, of a person’s being baptized in the Spirit.”

A person with the gift of tongues can speak in a “prayer language” that is granted to him and guided by the Holy Spirit. He has not learned it from anyone and he cannot understand it. If appropriate, he may use the gift in a public worship assembly, or he may use it only in private prayer.

If he speaks out in a public setting, Scripture states that someone should exercise the gift of interpretation of tongues (see 1 Cor 14:27-28). A person with the gift of tongues can start or stop speaking at will. A wide variety of language-types or sound patterns is represented among those who possess this gift. His prayer language can serve a variety of prayer functions, including but not limited to spiritual strengthening, praise, and intercession.

EXTRA: INTERPRETATION OF TONGUES

C. PETER WAGNER [p. 223]

As an example, I will relate a secondhand anecdote I received from a reliable source. It involves a group of believers in a remote Guatemalan village. A severe drought had devastated the area, and the village was on the verge of extinction. The Christians prayed, and God spoke to the group through a message in tongues with interpretation. God told them to go up on a hill, which was owned by Christians, and to dig a well. It seemed to be one of the most illogical places to dig a well, but they obeyed, facing the potential ridicule of the unbelievers in the village. The ridicule changed to astonishment, however, when they soon struck an abundant supply of water, and the entire village was saved from extinction. Many unbelievers also were saved spiritually when they saw the power of God. Perhaps this is what Paul had in mind when he wrote, “Tongues are for a sign, not to those who believe but to unbelievers” (1 Cor. 14:22).

^b Elwell, Walter, *Evangelical Dictionary of Theology* (Grand Rapids: Baker Academic, 2001), 1207.

^c Irenaeus as quoted in Lindsay, Gordon, *Commissioned With Power* (Dallas: Christ For The Nations, 2001), 423.

^d Burgess, Stanley M., *New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002), 1227-1228