

THE ROLE OF THE HOLY SPIRIT IN MISSIONS  
FROM A BIBLICAL PERSPECTIVE

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A Paper

Presented to

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In Partial Fulfillment

of the Requirements for MISSN 7694A

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by

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April 21, 2009

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## THE ROLE OF THE HOLY SPIRIT IN MISSIONS FROM A BIBLICAL PERSPECTIVE

Developing a biblical understanding of the Holy Spirit's role in missions, as this paper will show, is absolutely essential going into the 21<sup>st</sup> century.<sup>1</sup> Christians must develop, through careful exegesis of the Scriptures, a strong appreciation of the Holy Spirit's role in missions. This appreciation begins with the acceptance of the Scriptures as the authoritative revelation of the Holy Spirit's role in missions.

To help Christians develop their understanding, this study will assess the role of the Holy Spirit before Pentecost, as expressed in the Old Testament and the life and ministry of Jesus Christ, the role of the Holy Spirit in missions after Pentecost, and analyze and evaluate the major missiological implications and applications. Due to the controversy over the meaning of mission and missions, the definition of these terms, for the purposes of this discussion, will now be established. Mission, as George W. Peters says, is "the total biblical assignment of the [C]hurch of Jesus Christ."<sup>2</sup> Missions, as a part of mission, is the preparation and sending forth of God's people to engage non-believers in particular through their witness (verbal and non-verbal) and proclamation of the Gospel. For the purposes of this study, this definition of missions applies to all believers after the Pentecost.

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<sup>1</sup>In this paper, the Holy Spirit is referred to by various names including the Holy Spirit, Spirit, and God's Spirit.

<sup>2</sup>George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody, 1972), 11.

To help the reader understand the role of the Holy Spirit in missions from a biblical perspective, this paper will begin by surveying a historical understanding of the Holy Spirit as it relates to missions. Then, some highlights on the Holy Spirit's role in missions in the Old Testament will be conveyed before discussing His mission.<sup>3</sup> Next, this paper will offer research on the Holy Spirit's responsibility in and through the life of the believer in relation to missions. Afterwards, some missiological implications and applications on topics related to this study will be evaluated. Such topics will include church growth, Spirit-baptism including tongues and miracles, church structure, and the Holy Spirit in other religions. While these topics will continue to be debated in the 21<sup>st</sup> century, the author of this paper will attempt to offer enough insights to help the reader formulate some conclusions.

### **Historical Overview**

The role of the Holy Spirit in missions has received a lot of scholarly attention in recent decades primarily due to the rise of Pentecostalism.<sup>4</sup> Within the Roman Catholic Church, the function of the Holy Spirit became "institutionalized" and absorbed within the ministries of the Church to the point that it lost its place as guide and leader in missions.<sup>5</sup> The institutionalization of the Holy Spirit's task by the Roman Catholic

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<sup>3</sup>From this point forward, OT will be used to abbreviate Old Testament.

<sup>4</sup>Robert L. Gallagher, "The Forgotten Factor: The Holy Spirit and Mission in Protestant Missiological Writings from 1945-1955," in *Footprints of God: A Narrative Theology of Mission*, ed. Charles Van Engen, Nancy Thomas, and Robert Gallagher (Monrovia, CA: MARC, 1999), 200. Gallagher disagrees and laments on the lack of scholarship on the Holy Spirit's role in mission even though he offers a fairly extensive bibliography of works related to the topic. It seems that much discussion has occurred on this topic; however, there seems to be a great need for a comprehensive work to be done that covers all aspects of the topic that have surfaced in the last century. Pneumatology from Third-World theologians and pluralists is certainly bringing a lot of new perspectives that need more attention from scholars.

<sup>5</sup>Roelf S. Kuitse, "Holy Spirit: Source of Messianic Mission," in *The Transfiguration of*

Church may have originated in Augustine of Hippo's assertion that the Holy Spirit was the soul of the Church.<sup>6</sup> While the Roman Catholics have been focused on the Church as the visible presence of the Holy Spirit, the Reformation, according to Louis Berkhof, led to an emphasis upon the Holy Spirit's work of renewal within the believer.<sup>7</sup>

The reformer's teaching on the Holy Spirit's role in the life of believers may have given new inspiration to those who were dissatisfied with the institutionalized Roman Catholic Church, but it also may have led to limitations being placed on the Holy Spirit's work beyond the individual.<sup>8</sup> Whereas the Roman Catholics of Luther's day may have allowed the Holy Spirit to be absorbed into the Church, some reformers may have allowed the Holy Spirit to be absorbed into the life of the believer by focusing on the inner spiritual life of believer and the Holy Spirit's activity through the Word.<sup>9</sup> The

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*Mission: Biblical, Theological, & Historical Foundations*, ed. Wilbert R. Shenk, Institute of Missionary Studies 12 (Scottsdale, PA: Herald, 1993), 106.

<sup>6</sup>Saint Augustine, *On the Day of Pentecost*, trans. Edmund Hill, in vol. 7 of *The Works of Saint Augustine: A Translation for the 21<sup>st</sup> Century: Sermons on Liturgical Seasons: Part III — Sermons*, ed. John E. Rotelle (New Rochelle, NY: New City, 1993), 276.

<sup>7</sup>Louis Berkhof, *Systematic Theology*, 4<sup>th</sup> rev. ed. (Grand Rapids: Eerdmans, 1977), 553. Berkhof writes about the Roman Catholic Church, "All emphasis falls, not on the invisible Church as the *communio fidelium*, but on the visible Church as the *mater fidelium*."

<sup>8</sup>James Leo Garrett, Jr., *Systematic Theology: Biblical, Historical, and Evangelical*, 2<sup>nd</sup> ed. (North Richland Hills, TX: BIBAL, 2001), 2:209. Garrett adds, "[T]he structures of congregational polity . . . can make the Spirit captive . . . to the whims of the majority." This captivity seems eerily similar to the Roman Catholic's institutionalization of the Holy Spirit.

<sup>9</sup>David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series 16 (Maryknoll, NY: Orbis, 1995), 115; Craig L. Nesson, "Allergic to the Spirit No More: Rethinking Pneumatology," *Currents in Theology and Mission* 21 (1994): 185. Bosch observes that the reformers emphasized the Holy Spirit's role of illumination of the human mind through the Word of God. This emphasis along with the reformer's emphasis on justification by faith is fundamental to mission praxis. But if one only describes God's Spirit objectively in the Word and in the believer, an underdeveloped pneumatological theology results. According to Nesson, Luther limited his discussion on the role of the Holy Spirit to "prevent unChristian and anti-Christian sentiments from being heralded as new inspiration." Luther's concern seems similar to that of modern-day dispensational and reformed theologians concerning Pentecostal pneumatology.

resurgence of personal piety ignited by the reformers certainly caused a long overdue spiritual renewal to occur throughout the West so one may understand why local missions took precedence over global missions for two centuries.<sup>10</sup> One might also understand why Calvin focused on inner spiritual renewal and the deep association of the Holy Spirit and the Word of God.<sup>11</sup>

The modern debate over the role of the Holy Spirit in missions was ignited by the Pentecostals whose emotional excesses (in the eyes of some evangelicals), along with their teaching of baptisms in God's Spirit, miracles, and tongues as a proof of salvation, caused upheavals in mainline denominations and controversy for evangelicals in general.<sup>12</sup> Mainline denominations, including the Roman Catholics, Lutherans,

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<sup>10</sup>J. Hebert Kane, *A Concise History of the Christian World Mission: A Panaramic View of Missions from Pentecost to the Present*, rev. ed. (Grand Rapids: Baker, 1982), 77; Yong Jo Song, "The Holy Spirit and Mission: Toward a Biblical Understanding to the Holy Spirit on Relation to the Mission of the Church with Special Reference to Contemporary Religious Movement in Korea" (D. Miss. diss., Fuller Theological Seminary, 1981), 20; J. Wayte Fulton, Jr., "The Theology of Regeneration," in *One Race, One Gospel, One Task: World Congress on Evangelism*, vol. 2 (Minneapolis: World Wide, 1967), 158; Theodore J. Stanley, "Regeneration and the Believer," in *One Race, One Gospel, One Task: World Congress on Evangelism*, vol. 2 (Minneapolis: World Wide, 1967), 164-65. Kane connects the modern missionary movement which began with William Carey to Pietistic movement which began in Germany with Philip Spener in the seventeenth century. Even though the modern missionary movement did not begin until 1792, the Danish-Halle Mission and the Moravians were active in the eighteenth century. Song also agrees that the Church did not start focusing on the role of God's Spirit in mission until the eighteenth century because the reformers were preoccupied with the Holy Spirit's role in revelation and regeneration. Fulton discusses the Reformer's view that regeneration and conversion were "more or less synonymous." Stanley expands the meaning of regeneration to include all the Holy Spirit's work in the believer. For the purposes of this paper, regeneration and sanctification refer to all of the Holy Spirit's work in the believer from the point of salvation, and conversion refers to the point of salvation.

<sup>11</sup>John Calvin, *Institutes of the Christian Religion*, 6<sup>th</sup> American ed., vol. 1, trans. John Allen (Philadelphia: The Westminster Press, 1935), 79. Calvin writes, "[T]he testimony of the Spirit is superior to all reason. For, as God alone is a sufficient witness of [H]imself in [H]is own word, so also the word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit."

<sup>12</sup>JangWoo Lee, "Power Evangelism in the Third Wave Movement and Its Implications for Contemporary Church Growth" (Ph.D. diss: Southwestern Baptist Theological Seminary, 2000), 40-42. Lee notes that the Holiness Movement (1967) which occurred even before the Pentecostal movement (1906) had focused on Spirit-baptism in connection with complete sanctification and even healing among some participants.

Episcopalians, and United Methodists, were influenced by the Charismatics who brought the Pentecostal teachings on Spirit-baptisms and miracles into their assemblies during the 1960's.<sup>13</sup> The Southern Baptists and the Lutherans in the Missouri Synod, however, resisted charismatic incursions.<sup>14</sup> In response, some evangelicals became more open to the role of spiritual gifts in the Church but stood firmly against the teaching of Spirit-baptism and tongues as a required proof of salvation.<sup>15</sup>

In reaction to the excesses of some Pentecostals, some evangelicals, including the Southern Baptists, began placing more emphasis on God and Jesus with the Holy Spirit getting very little of their attention.<sup>16</sup> Moreover, Alvin Reid suggests that the Holy Spirit is neglected among some evangelicals because His intangibility makes His personhood hard to grasp.<sup>17</sup>

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<sup>13</sup>C. Peter Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonder Today* (Ann Arbor, MI: Vine, 1988), 17; Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Eerdmans, 1997), 233.

<sup>14</sup>Randall Herbert Balmer and Lauren F. Winner, *Protestantism in America* (New York: Columbia University Press, 2002), 78-79.

<sup>15</sup>Wagner, *The Third Wave of the Holy Spirit*, 18; Gary B. McGee, "Pentecostal and Charismatic Missions," in *Toward the Twenty-First Century in Christian Mission: Essays in Honor of Gerald H. Anderson, Director, Overseas Ministries Study Center, New Haven, Connecticut, Editor, International Bulletin of Missionary Research*, ed. Gerald H. Anderson, James M. Phillips, Robert T. Coote (Grand Rapids: Eerdmans, 1993), 41; John F. MacArthur, *Charismatic Chaos: Signs & Wonders, Speaking in Tongues, Health, Wealth, & Prosperity, Charismatic Televangelism Does God Still Speak Today?* (Grand Rapids: Zondervan, 1992), 178. Wagner calls these evangelicals "The Third Wave" because they have incorporated healing, exorcisms, and other manifestations of the Holy Spirit into their ministry. McGee, however, remains unconvinced that these evangelicals should be separated from the Charismatics and Pentecostals. MacArthur goes even further by saying the "fundamental orientation" of these evangelicals "is not biblical," since these evangelicals, in his view, focus too heavily on the experiential dimensions of the faith.

<sup>16</sup>Alvin Reid, *Introduction to Evangelism* (Nashville: Broadman & Holman, 1998), 153; Jerald R. White, Jr., *The Spirit and Presence of Christ: Pure Water to Refresh Your Soul* (Longwood, FL: Xulon, 2005), 23.

<sup>17</sup>Reid, *Introduction to Evangelism*, 154.



Harold Lindsell notes two major obstacles facing those who seek to reassert the Holy Spirit's role in missions: the human tendency toward self-reliance and ecclesiastical bureaucracies which inhibit one from following any guidance of the Holy Spirit which breaks policy.<sup>18</sup> These two obstacles must be overcome so that missions, empowered by the Holy Spirit, can occur. It is important for all students of missions to appreciate the lessons learned from the past even as they continue to develop and implement a pneumatological theology of missions in their praxis. To develop this theology, one must first develop an understanding of the Holy Spirit's role in the OT.

### **The Role of the Holy Spirit in Missions before Pentecost**

#### **The Holy Spirit in the Old Testament**

The Holy Spirit is first mentioned in the Genesis 1:2 where He represents God's presence in the creation work of God.<sup>19</sup> In Isaiah 32:14-18, the presence of the Holy Spirit upon humanity is associated with the blessings of God and the manifestations of justice, righteousness, and peace.<sup>20</sup> When the presence of the Holy Spirit is removed from people, the blessings from God go with Him (Isa 63:10). Other references in the OT

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<sup>18</sup>Harold Lindsell, *An Evangelical Theology of Missions* (Grand Rapids: Zondervan, 1970), 214-15.

<sup>19</sup>All biblical references in the Hebrew language in this paper are from the *Biblia Hebraica Stuttgartensia*. Kenneth A. Matthews, *Genesis 1-11:26*, The New American Commentary, vol. 1A (Nashville: Broadman & Holman, 1996), 135. Matthews notes רוח in Genesis 1:2 can also mean "wind" if אלהים is translated as "terrible" or "mighty," but he prefers to translate רוח to mean "Spirit." He points to Psalm 104:30 as evidence since this verse testifies to the presence of the Holy Spirit in God's creative work.

<sup>20</sup>Hans Wildberger, *Isaiah 28-39: A Continental Commentary*, trans. Thomas H. Trapp (Minneapolis: Fortress, 2002), 260-61. Wildberger argues that the changes wrought by the Holy Spirit occur first in nature then in people. However, the prophet foretells of מִשְׁפָּט in the wilderness and צְדָקָה in the garden (Isa 32:16). Both of these characteristics which are unique to God's presence only come after "the Spirit is poured upon" God's people (Isa 32:15).

refer to a time when God's Spirit will be poured out upon humanity in an even more powerful way causing hearts to be changed so that people desire to please God (Ezek 36:26-27; 39:29; Joel 2:28-29).<sup>21</sup> This changing activity of the Holy Spirit within the human heart, as Walter C. Kaiser, Jr. argues, will extend to the whole of humanity.<sup>22</sup>

God's Spirit is also prophesied to be poured on the Messiah. In Isaiah 11:2-4, one learns that God's Spirit "will rest on [H]im" causing the characteristics of God to be present with Him to judge righteously and to establish peace (cf. Isa 32:14-20; 42:1).<sup>23</sup> Jesus Himself refers to Isaiah 61:1 when he declares that God's Spirit is upon Him for the purpose of declaring the Gospel (Luke 4:18). He will "proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God" (Isa 61:1-2; cf. Luke 4:18-19). Those who receive the

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<sup>21</sup>Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1997), 353-53; Idem, *The Book of Ezekiel: Chapters 25-48*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1998), 356; Walther Zimmerli, *Ezekiel 2: A Commentary on the Prophet Ezekiel Chapters 25-48*, trans. James D. Martin, Hermenia: A Critical and Historical Commentary of the Bible (Philadelphia: Fortress, 1983), 263. In Ezekiel 36:26-36, Block observes that the "the new heart is given . . . to the Israelites, but the Spirit is placed *within* . . . them." Commenting on Ezekiel 11:19, Block notes that the prophet's message on the indwelling of the Holy Spirit is associated with Jeremiah's message on the change in the human heart and Ezekiel's message on the change in the human spirit (Jer 32:39; Ezek 36:26). Zimmerli connects this message with the prophet's emphasis on eternal life being and with the Holy Spirit's indwelling presence (Ezek 37:13-14). The indwelling of God's Spirit will be discussed later in this paper.

<sup>22</sup>Walter C. Kaiser, Jr., "The Promise of God and the Outpouring of the Holy Spirit: Joel 2:28-32 and Acts 2:16-21," in *The Living and Active Word of God: Studies in Honor of Samuel J. Schultz*, ed. Morris A. Inch and Ronald F. Youngblood (Winona Lake, IN: Eisenbrauns, 1983), 119. Lancelot Charles Lee Brenton, ed., *The Septuagint Version of the Old Testament with an English Translation and with Various readings and Critical Notes* (London: Samuel Baxter and Sons Limited, 1971), 1083. Kaiser observes the presence of עֲבָדָי before male and female servants in Joel 2:29. It seems that the Septuagint translators may have attempted to avoid this conclusion by adding μου as a modifier of δούλους to indicate that these servants were servants of God and not simply the servants of the Israelites.

<sup>23</sup>All biblical references in the English language in this paper are from the *New International Version*.

Messiah's message will be called oaks of צִדִּיק "righteousness" indicating once again that a change will take place in the Messiah's followers.

The presence of the Holy Spirit in the world empowers humanity according to several OT passages. In Psalm 104:30, God's Spirit is credited with the creative power of life (cf. Job 34:14-15). The Holy Spirit not only provides life to humanity, he also empowers people to do works of service unto God. Joshua, the Judges, Saul, and David are enabled by God's Spirit to lead Israel and deliver them from their enemies.<sup>24</sup> The empowering presence of the Holy Spirit is also upon God's people in the OT to protect them and to help them to defeat their enemies. His protective presence is with the Israelites during the exodus and after the exile (Isa 63:11-12; Hag 2:5). God's Spirit is also with David in the most unusual way. When Saul was trying to kill him, the Holy Spirit falls upon Saul and his men causing them to prophecy (1 Sam 19:20-23).<sup>25</sup>

The Holy Spirit's power is given to all OT writers and prophets "[f]or prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet 1:21). While God uses humans to transmit His message in Scripture, the message in Scripture is God's message and not the writer's interpretation of that message (2 Pet 1:20). According to Philo, "[A] prophet does not

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<sup>24</sup>Num 27:18; Deut 34:9; Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam 11:6; 16:13.

<sup>25</sup>C. F. Keil and F. Delitzsch, *Biblical Commentary on the Books of Samuel*, trans. James Martin (Grand Rapids: Eerdmans, 1956), 104; P. Kyle McCarter, Jr., *I Samuel: A New Translation with Introduction, Notes & Commentary*, The Anchor Bible, vol. 8 (Garden City, NY: Doubleday, 1980), 184, 330. McCarter argues that 1 Samuel 19:18-24 is a later addition to the text because the question in v.24 seems at odds with the same question in 10:10-12. In both passages, Saul prophesies, but the implied answer, according to McCarter, for the question in the last passage is a negative whereas the other passage seems to anticipate a positive response. Keil and Delitzsch consider the question in both passages to simply be one of surprise given that Saul's prophesying did not continue outside of these two events. McCarter also wonders how this passage could be authentic since Samuel, according to him, declares that he never saw Saul alive again (1 Sam 15:35). Samuel, however, only says he would never go to Saul; he does not say that Saul would not come to him.

utter anything whatever of his own, but is only an interpreter . . . while the divine [S]pirit has entered in and taken up [His] abode there”<sup>26</sup> Jesus Himself assumes divine authorship of the OT throughout His ministry (Matt 1:22; 4:4-10; 19:5; Mark 7:9-13).

Along with the prophets, it seems that the OT laymen could be empowered to do works of service by God’s Spirit. Filled with God’s Spirit, Bezalel has the ability to perform various trades needed to construct the tabernacle (Ex 31:3; 35:31). The Holy Spirit not only empowers Bezalel to fulfill His commandments related to the construction of the tabernacles, He also empowers other Israelites through Bezalel by giving him the ability to teach others these trades (Ex 35:34). The Holy Spirit’s empowering activity throughout the OT era continued in the ministry of Christ.

### **The Ministry of the Holy Spirit in the Life of Christ**

A careful study of the life of Christ reveals more information on the Holy Spirit and sets the stage for His role in missions. Christ’s mission recorded in the Gospels serves as the “prototype” for the mission of the Holy Spirit after Pentecost.<sup>27</sup> Jesus is conceived by the Holy Spirit, receives the Holy Spirit at His baptism, overcomes the temptation in the wilderness with the Holy Spirit’s fullness, and then begins His earthly mission with the constant presence and power of the Holy Spirit.<sup>28</sup> In Matthew 1:20, Donald A. Hagner points to the phrase τὸ γὰρ ἐν αὐτῇ γεννηθῆναι which signifies that “God initiates the action” while Mary and Joseph, as representatives of humanity, only

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<sup>26</sup>Philo, *The Special Laws IV*, trans. C. D. Yonge, in *The Works of Philo: Complete and Unabridged* (Peabody, MA: Hendrickson, 1993), 620.

<sup>27</sup>Alan R. Tippett, *Introduction to Missiology* (Pasadena, CA: William Carey Library, 1987), 52.

<sup>28</sup>Matt 1:18, 20; 3:16; Luke 1:35; 4:1; John 3:34; Acts 10:38.

serve as willing participants playing “passive roles.”<sup>29</sup> This initiative by God through the Holy Spirit continues to present the Holy Spirit’s creative work, but now the work is done in the conception of Christ whereas before it was done in the creation account in Genesis which ended in the conception of Adam and Eve.<sup>30</sup>

In John 3:34, the apostle notes that Jesus received God’s Spirit without measure as opposed to a partial or temporary filling of the Holy Spirit. Gerald L. Borchert expands the limitless filling of the Holy Spirit to include believers since Jesus imparted the Holy Spirit to His disciples and not just the Apostles (John 20:22).<sup>31</sup> Throughout Jesus’ life on earth, the Holy Spirit’s anointing and indwelling remains on Him (John 1:32; Acts 10:38). In Luke 4:18-19, Jesus proclaims that the Holy Spirit anointed Him and sent Him to deliver the Gospel message. Within this passage, Joel B. Green finds three parts of Christ’s Spirit-powered mission: His witness to those of “diminished status” in the world, His ability to forgive sin, and His announcement of “the

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<sup>29</sup> All biblical references in the Greek language in this paper are from the *The Greek New Testament*; Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, vol. 33A (Dallas: Word, 1993), 19. This passive role of humanity, identified by Hagner, may not be completely passive since people are expecting to respond to God obediently. Further discussion on this matter will occur later in the paper.

<sup>30</sup> Darrell L. Bock, *Luke: Volume 1:1-9:50*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 1994), 121; W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments, vol. 1 (Edinburgh: T & T Clark, 1988), 200; Ulrich Luz, *Matthew 1-7: A Commentary*, trans. Wilhelm C. Linss (Minneapolis: Augsburg Fortress, 1989), 120.

<sup>31</sup> Gerald L. Borchert, *John 1-11*, The New American Commentary, vol. 25A (Nashville: Broadman & Holman, 1996), 194. Borchert notes, “The idea sometimes promoted that a Christian could be given a part of God’s Spirit and later receive the fullness of God’s Spirit is foreign to Johannine thinking since human obedience to the Holy Spirit is the question and not the amount of the Holy Spirit given. The concept of being filled with the Holy Spirit is a distinctive Lukan way of expressing deep feelings or involvement. It is used with various experiences and emotions such as wrath, anger, and joy, to name only a few (e.g., Luke 4:28; 5:26; 6:11; Acts 3:10; 5:17; 13:45; 19:29). Further discussion on this issue is available in the section on Spirit-filling.

eschatological deliverance of God.”<sup>32</sup> If Jesus’ mission is performed with the power and presence of the Holy Spirit, then certainly the disciples need the Holy Spirit to accomplish the mission of God.

Yong Jo Song goes even further when he suggests that the Holy Spirit bears full responsibility for the redemptive work accomplished by Christ: “From [H]is conception to [H]is glorification Jesus Christ needed the Holy Spirit in order to work out redemption.”<sup>33</sup> Song extends credit for the redemption purchased by Christ to the Holy Spirit because He was present in Christ’s conception and earthly ministry. But one must ask how the presence of the Holy Spirit is related to Christ’s actions.

The Holy Spirit would certainly have been aligned with God in desiring Christ to be obedient even unto death on the cross, but Jesus’ obedience ultimately led to His death which purchased redemption. To insist, as Song does, that the Holy Spirit’s power made Christ’s redemptive act possible seems to diminish the divinity of Christ and His divine will (that is, His act of obedience). The author of Hebrews does say that Christ accomplished His redemptive work through the Holy Spirit’s power, but he does not suggest that Christ needed God’s Spirit nor does he diminish the obedient action of Christ. One may conclude that Christ’s redemptive actions were made possible through His divine will and empowering presence of the Holy Spirit.<sup>34</sup>

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<sup>32</sup>Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 211-12; Arthur A. Just, Jr., *Luke 1:1-9:50*, Concordia Commentary: A Theological Exposition of Sacred Scripture, vol. 1 (Saint Louis: Concordia, 1996), 190. Green and Just both understand ἁφεισις to be referring to the forgiveness of sins.

<sup>33</sup>Song, “The Holy Spirit and Mission,” 192.

<sup>34</sup>While extensive discussion on the divine will of Christ is impossible due to space limitations, it is important to understand that the empowerment of the Holy Spirit and human act of obedience occur simultaneously. The Holy Spirit empowers the ministry of Christ even as Christ submits to the will of God.

## **The Role of the Holy Spirit in Missions after Pentecost**

While the Holy Spirit worked in the lives of OT saints and in the earthly ministry of Christ, His activity in missions begins at Pentecost. This section of the paper will trace the Holy Spirit's preparation of Christian communicators during the conversion and sanctification process before reviewing the Holy Spirit's teaching role. Afterwards, the activity in and through the lives of Christian communicators will be examined.

### **The Role of the Holy Spirit in Conversion**

**Conviction of Sin.** If the Holy Spirit is the ultimate source of conversion, then Church Planting Movements must occur alongside His pre-conversion work in the hearts of many people in a relatively short amount of time.<sup>35</sup> Gary Corwin agrees, "Any movement of receptivity, whether in an individual or among a people group, is the product of the Father's work by the Spirit."<sup>36</sup> While the conversion work of the Holy Spirit may occur in individuals as well as groups of individuals simultaneously, this paper

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Christ makes the agonizing decision to obey God in the Garden of Gethsemane and refuses to use His divinity to supply His own needs in the wilderness.

<sup>35</sup>Felicity Dale, *An Army of Ordinary People: Real Stories of Ordinary People Advancing God's Kingdom* (Austin, TX: Karis, 2005), 33; James R. Nikkel, *Church Planting Road Map* (Hillsboro, KS: Kindred Productions, 2004), 21; Rondal Smith, "Strategy for World Evangelization," in *Completing the Task: Reaching the World for Christ*, ed. Edgar J. Elliston and Stephen E. Burris (Joplin, MO: College Press, 1995), 141-42; Ed Stetzer, *Planting Missional Churches: Planting a Church That's Biblically Sound and Reaching People in Culture* (Nashville: Broadman & Holman, 2006), 327. Some writers, in their discussion of Church Planting Movements, tend to focus on the faithful proclamation of witness as the source of the mass conversions. Their intent is probably not to diminish the Holy Spirit's work; rather, they may be constrained by Western philosophy which places primacy on individual action. For examples of this, the reader can refer to Dale, Nikkel, and Smith. Stetzer notes, "God's Spirit is the only truly indispensable factor in church planting." Stetzer, however, may wish to reconsider the vital importance of the empowered human witness as revealed in Scripture especially after Pentecost.

<sup>36</sup>Gary Corwin, "Revising Assumptions About the Resistant," in *Reaching the Resistant: Barriers and Bridges for Mission*, ed. J. Dudley Woodberry, Evangelical Missiological Society Series, no. 6 (Pasadena, CA: William Carey Library), 16.

will focus on the Holy Spirit's conversion work in the individual.<sup>37</sup> Whether one converts as an individual or part of a group, "the motivation to convert must come from the Holy Spirit."<sup>38</sup> Clark H. Pinnock laments on the lack of scholarly discussion that he claims exists on the illumination of the Word of God by the Holy Spirit that happens in the individual's life and leads them toward conversion.<sup>39</sup> Given his concern, a paper on the role of the Holy Spirit in missions must include some discussion on the Holy Spirit's conversion work.

To understand the conversion work of the Holy Spirit, one may wish to separate His activities into three categories: pre-conversion, conversion, and post-conversion. In His pre-conversion work, the Holy Spirit goes before the Christian witness to prepare the hearts of non-believers so that they will turn to Christ when the missionary delivers the Gospel message.<sup>40</sup> The author of this paper will assume that the Holy Spirit's pre-conversion work can precede the human witness because of His divine presence

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<sup>37</sup>Tippett, *Introduction to Missiology*, 58. While groups of individuals may be converted together, it is important to consider how the social dynamics may interfere with the conversion process causing some individuals to convert with motivations from sources other than the Holy Spirit.

<sup>38</sup>David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond*, 2<sup>nd</sup> ed. (Grand Rapids: Baker, 2000), 171-72. Hesselgrave offers several motivational factors that may lead to conversions while at the same time listing the motivation of the Holy Spirit as absolutely necessary. He says that some people have an inclination toward God before conversion, others are motivated by their needs, and still others have a strong desire to help their community. For evidence, he suggests that Paul had an inclination toward God before his conversion. He then points to the leper's coming to the Christ for healing (Mark 1:40). He points to Zaccheus who came to Christ expressing a willingness to do justice to those he had wronged (Luke 19:8-10).

<sup>39</sup>Clark H. Pinnock, "The Role of Holy Spirit in Interpretation," *Journal of the Evangelical Theological Society* 36 (1993): 491. Perhaps this discussion is not taking place to the degree that Pinnock would like because the reformers were heavily focused on the issue.

<sup>40</sup>Harry Boer, *Pentecost and Missions* (Grand Rapids: Eerdmans, 1961), 60, 205; Daniel T. Niles, *Upon the Earth: The Mission of God and the Missionary Enterprise of the Churches* (New York: McGraw-Hill, 1962), 64; Avery T. Willis, Jr., *The Biblical Basis of Missions* (Nashville: Convention, 1979), 62; Acts 10:1-7.



throughout the world, His sovereignty over all creation, and His ability to harden hearts. Even though His pre-conversion work can precede the missionary, the missionary's role in the conversion process is absolutely essential as will be discussed later. Given this assumption, this section on the conversion work of the Holy Spirit will focus on the work that occurs alongside the presentation of the Gospel message by a human messenger.

In John 16:8, Jesus says that the Holy Spirit “will convict the world of guilt in regard to sin and righteousness and judgment.” George R. Beasley-Murray understands ἐλέγξει “convict” to carry the meaning of “exposure” and places it within the “context” of “the kerygma that sets forth God’s action in Jesus, to which the [Holy Spirit] and the disciples bear witness before the world” (John 16:8; 15:26-27).<sup>41</sup> The Holy Spirit will expose the sin of unbelief leaving people without excuse (John 15:22; 16:9).<sup>42</sup> He will also light the path of righteousness for all mankind to see when Jesus is exalted to heaven (John 16:10).

The Holy Spirit, who convinces people of Christ’s righteousness, teaches people “that their righteousness before God depends not on their own efforts but on Christ’s atoning work for them.”<sup>43</sup> In missions, both the Gospel communicator and the recipient of the Gospel message must acknowledge their dependence on God and His Holy Spirit. After the exaltation, God’s Spirit will convict the world in regard to

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<sup>41</sup>George R. Beasley-Murray, *John*, Word Biblical Commentary, vol. 36 (Waco, TX: Word, 1987), 280-81.

<sup>42</sup>D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 534-37. Carson does an in depth study of and notes that “in every instance the verb has to do with showing someone his sin, usually as a summons to repentance” (cf. Luke 3:19; John 3:20; Heb 12:5).

<sup>43</sup>Leon Morris, *The Gospel According to John: The English Text with Introduction, Exposition and Notes*, The International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 698-99.

judgment because the sinfulness of the devil and all the descendants of Adam was exposed on the cross of Christ when the world put Him to death (John 16:11).<sup>44</sup> Part of the Holy Spirit's role after the crucifixion and the exaltation will be that of instructor who teaches the disciples the full revelation of God (John 16:12-13). D. A. Carson argues that the Holy Spirit's convicting work in the world will be "primarily through Jesus' followers who, empowered by the Holy Spirit, live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus [H]imself lived out [H]is life before the world."<sup>45</sup>

**Repentance and Faith.** In His conversion work, the Holy Spirit "gives to [converts] gifts of repentance and faith by which they accept the Lord who is proclaimed and confess Him."<sup>46</sup> Repentance, though it involves some human initiative, does not find its source in humanity; rather, God through the power of His Holy Spirit enables converts to repent of their sins.<sup>47</sup> Therefore, repentance and forgiveness of sins are gifts of God's Spirit.<sup>48</sup> In Ephesians 2:8, Paul declares that faith is "the gift of God." Since repentance and faith are both gifts of the Holy Spirit, conversion must be the work of the Holy Spirit;

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<sup>44</sup>Raymond E. Brown, *The Gospel According to John: XIII-XXI*, The Anchor Bible, vol. 29A (New York: DoubleDay, 1970), 713.

<sup>45</sup>Carson, *The Gospel According to John*, 538. Carson points the second person pronoun used in John 16:10 and the Holy Spirit's empowerment of the disciples in John 16:15 as evidence "[t]hat this work of the Spirit is accomplished through the disciples."

<sup>46</sup>Niles, *Upon the Earth*, 69.

<sup>47</sup>Acts 5:31; 11:18; 1 Th 1:5; 2 Tim 2:25.

<sup>48</sup>Simon J. Kistemaker, *Exposition of the Acts of the Apostles*, New Testament Commentary (Grand Rapids: Baker, 1990), 206.

otherwise, converts will be able to make a claim that they have, in some way, merited their own salvation through their own effort (Eph 2:8; Titus 3:5).<sup>49</sup>

**Confession of Christ.** The Holy Spirit's role in conversion goes beyond the convert's ability to respond to the Gospel in repentance and faith. Paul credits the Holy Spirit as the One who enables the convert to confess that "Jesus is Lord" (1 Cor 12:3).<sup>50</sup> In Romans 10:9, Paul says that if one makes this confession and "believe[s] in [one's] heart that God raised [H]im from the dead, [one] will be saved." The salvation process, therefore, is dependent on the work of the Holy Spirit. No one can have a change of heart and turn to God unless the Holy Spirit does the changing (Rom 2:29; 2 Cor 3:3).

**Changing the Human Heart.** Paul argues in Romans 2:29 that a person is an Israelite (that is, a member of God's chosen people) inwardly when the inner witness of the Holy Spirit is present in the human heart.<sup>51</sup> Also in this verse, one learns that it is not the Law that changes one's identity with God; rather, it is the presence of the Holy Spirit and His renewal of the heart that brings the convert into right relationship with God. In 2 Corinthians 3:3, Paul uses covenant imagery (πλαξίν λιθίναις ἀλλ' ἐν πλαξίν καρδίαις σαρκίνας) to differentiate between the "insensitivity" toward God caused by sin under

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<sup>49</sup>While Ephesians 2:8 does not directly refer to the gift of faith coming from the Holy Spirit, the context discusses the new birth and the creative work of God in the believer's life which are both characteristics of the Holy Spirit's work (Eph. 2:5, 10; cf. Ps. 104:30; 2 Cor 3:6).

<sup>50</sup>The author of this paper affirms the convert's role in conversion to be that of obedience. The Holy Spirit may work in the heart and enable the convert to be saved, but the convert must choose to confess. While much controversy exists over the Holy Spirit's work in conversion in conjunction with the will of the convert, this paper will simply assume that both occur together based on the research presented without discussing the antagonistic views in a comprehensive manner.

<sup>51</sup>Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 142.

the old covenant and the “responsiveness” to God caused by inner renewal of the human heart performed by the Holy Spirit.<sup>52</sup>

**Indwelling the Believer.** Not only does the Holy Spirit change the convert’s heart, He also indwells the heart of the believer (John 14:16-18; 2 Cor 1:22; Gal 4:6). Some scholars infer from John 14:17 that the indwelling of the Holy Spirit only occurred after the Pentecost. But one must remember that God’s Spirit was said to be in Joshua, Ezekiel, Daniel, and Micah.<sup>53</sup> John, however, says that God’s Spirit would not be given until Jesus was glorified (John 7:39). Given the presence and work of the Holy Spirit already discussed, John can not mean that He was present in the same way with the people mentioned in the OT. Rather, the Holy Spirit must have been present in a different way before the Pentecost. Wayne Grudem understands John 7:39 to mean “that the more powerful, fuller work of the Holy Spirit that is characteristic of life after Pentecost had not yet begun in the lives of the disciples.”<sup>54</sup>

### **The Role of the Holy Spirit in Sanctification**

The sanctification process, which follows the indwelling of the Holy Spirit, is also the work of the Holy Spirit.<sup>55</sup> In 1 Corinthians 6:9-20, Paul is contrasting the difference between the believer’s old life with all of its sinfulness with his or her new life

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<sup>52</sup>Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 264-65.

<sup>53</sup>Num 27:18; Deut 34:9; Ezek 2:2; 3:24; Dan 4:8-9, 18; 5:11; Micah 3:8.

<sup>54</sup>Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 637.

<sup>55</sup>1 Cor 6:11; 2 Th 2:13; Titus 3:5; 1 Pet 1:2.

whereby the body of the believer becomes “a temple of the Holy Spirit.” Commenting on Titus 3:5, Philip H. Towner observes that the phrase οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς is an “unqualified exclusion of human effort” in the sanctification process (cf. Rom 9:12; Eph 2:9).<sup>56</sup>

This sanctifying work of renewal and refinement of the Christian’s character enables the believer to “put to death the misdeeds of the body” and live a life that is pleasing to God (Rom 8:13). Those who are submissive to the Holy Spirit’s leading will develop the qualities of “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Gal 5:22-23). Richard N. Longenecker notes that τὰ ἔργα τῆς σαρκός “the works of the flesh” which are accomplished by “human effort” stand in stark contrast to the καρπὸς τοῦ πνεύματος “fruit of the Spirit” which are given “by God through [H]is Spirit as opposed to being effected through human activity.”<sup>57</sup> While the Holy Spirit’s conversion and sanctifying work do not require human effort, they do require obedience from the individual. This is why Paul commands the believers to choose the fruit of the Holy Spirit by not choosing to engage in sinful behaviors.

### **The Role of the Holy Spirit in Teaching**

The special revelation of God in the Scriptures was communicated through human agents. In the same way, the missionary is the human agent who spreads this message across the world so that people may hear the Gospel, receive it, and then mature

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<sup>56</sup>Philip H. Towner, *The Letters of Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 779.

<sup>57</sup>Richard N. Longenecker, *Galatians*, Word Biblical Commentary, vol. 41 (Dallas: Word, 1990), 259.

in their faith. While the missionary is a divinely ordained component in persuading the potential convert and helping them mature, David Hesselgrave points out the Holy Spirit takes the missionary's message and "makes it understandable and operative in the hearer."<sup>58</sup> Hesselgrave is supported by both Paul and Peter who declare that the Holy Spirit is the one who inspired every word written in Scripture (Eph 3:4-5; 2 Pet 1:20-21).<sup>59</sup>

God's Spirit inspired the Scriptures to aid the "believers [in] their spiritual understanding and growth" (2 Tim 3:16-17).<sup>60</sup> In John 16:13, Christ tells the disciples that the Holy Spirit, when he comes, "will guide [them] into all truth."<sup>61</sup> After Pentecost, one notices that Peter immediately understands Christ's message and ministry and becomes empowered to preach effectively. In 1 Corinthians 2:12-16, Paul comforts believers by telling them that they have received the Holy Spirit, which he calls "the

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<sup>58</sup>David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2<sup>nd</sup> ed. (Grand Rapids: Zondervan, 1991), 89.

<sup>59</sup>Paul W. Newman, "The Word Proceeds from the Spirit," *Journal of Ecumenical Studies* 28 (1991): 119-20; Amos Yong, "A P(new)matological Paradigm for Christian Mission in a Religiously Plural World," *Missiology* 33 (2005): 175-191. Noting that the Word of God comes from the Holy Spirit to humans, Newman encourages "dialogue with people of other faith-traditions with genuine openness to discover what the Holy Spirit has said and done in them." While a detailed response to this article is not possible at this time, Newman does neglect to deal with the immutability of God and His Word, the Bible's claim to be divine revelation, God's unique plan through Israel, and the role of human messenger in declaring God's message. Newman's pneumatological theology is one example of several attempts to deal with the problem of religious pluralism while at the same time maintaining the uniqueness of Christ without diminishing God's expression of Himself in other religions. Yong discusses various pneumatological theologies of religions, their implications, and arguments posed by critics.

<sup>60</sup>Paul A. Beals, *A People for His Name: A Church-Based Missions Strategy* (Pasadena, CA: William Carey Library, 1985), 200.

<sup>61</sup>Grudem, *Systematic Theology*, 643. Other Scriptures testify to the guiding presence of the Holy Spirit in the life of the believer (Rom 8:5, 14; Gal 5: 16-18). In Galatians 5:16-26, Paul differentiates between the desires of the flesh and those of the Holy Spirit suggesting that Christians are to respond to the Holy Spirit's desires as opposed to their fleshly desires. The desires placed within the believer and the Spirit's active leadership of the believer show that the Holy Spirit participates in the life of each believer.

mind of Christ,” who is from God who teaches them and empowers them to understand God’s Word.

Some debate exists over whether or not the Holy Spirit was to teach additional things to the disciples or simply help them develop a deeper understanding of the revelation already present.<sup>62</sup> While the Apostles provide no new information that is contradictory to Christ’s revelation, they do offer a deeper understanding that has a sense of newness even if their words are grounded in the OT and the Gospel accounts. Paul testifies to the ability of the Holy Spirit to search “the deep things of God” which had enabled him to understand the Holy Spirit’s counsel and even speak the Holy Spirit’s words in his Gospel presentation (1 Cor 2:9-16).

### **The Holy Spirit and the Christian Communicator**

Even though the power of the Holy Spirit is responsible for the conversion and regenerative work in the heart of the convert, the role of witness and proclamation by human messengers is not to be diminished as Jerry Rankin suggests.<sup>63</sup> Throughout the Bible, the Gospel message of faith and repentance comes to the world through the special revelation revealed through the writings of God’s messengers who were empowered by God’s Spirit. Jesus Himself revealed God’s soteriological message in Scripture to the masses through the power of the Holy Spirit (John 17:6; 2 Tim 1:10). In order that the

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<sup>62</sup>Rudolf Schnackenburg, *The Gospel According to St. John: Volume Three: Commentary on Chapters 13-21*, Herder’s Theological Commentary on the New Testament (New York: Crossroad, 1982), 83; William Hendricksen, *Exposition of the Gospel According to John: Volume II*, New Testament Commentary (Grand Rapids: Baker, 1954), 286. Schnackenburg argues that the Holy Spirit only provides deeper understanding of the Christ’s message. Hendricksen, however, disagrees because Christ Himself seems to say in John 16:12-13 that He would not reveal everything until after Pentecost.

<sup>63</sup>Jerry Rankin, *To the Ends of the Earth: Empowering Kingdom Growth: Churches Fulfilling the Great Commission* (Nashville: Broadman & Holman, 2006), 83.

Gentile world might hear the Gospel, the Lord commissions and sends Paul to bear witness to them, once again, by the power of the Holy Spirit (Acts 9:15; 13:9). Paul makes it clear in Romans 10:14-15 that conversion of non-believers requires a human messenger:

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”<sup>64</sup>

**Filling the Witness.** Paul tells the Ephesians, “do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (Eph 4:30, cf. 1 Th 5:19). In this verse, Paul is warning those who have the Holy Spirit not to cause the Holy Spirit pain by engaging in sinful behaviors which Paul lists in the context. In Ephesians 4:22-24, Paul tells believer to “to put off [his or her] old self, . . . to be made new in the attitude of your minds, and to put on the new self.” Paul seems to be telling the Ephesians that they have a part to play in following Christ. They must choose to not follow their old ways and allow the Holy Spirit to develop the life of Christ within them. As Roberta Bondi states, “[T]he Holy Spirit does not automatically bring [believers] through the process of sanctification without any human effort.”<sup>65</sup>

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<sup>64</sup>Romans 10:14-15 declares that those who proclaim the gospel to non-believers must be sent. This sending work is done by the Holy Spirit in the life of Christ and His disciples (Luke 4:18; Acts 13:4). In Zechariah 7:12, the prophet declares that the God’s Spirit had sent the prophets to the hard-hearted Jews to proclaim the Lord’s message.

<sup>65</sup>Roberta Bondi, “The Role of the Holy Spirit from a United Methodist Perspective,” *Greek Orthodox Theological Review* 31 (1986): 355. Bondi draws her conclusions primarily from an examination of John Wesley’s theology. She also discusses the charismatic renewal in the United Methodist Church.



In Ephesians 5:18, Paul tells believers that they are to be continuously filled with the Holy Spirit.<sup>66</sup> Since πληροῦσθε appears in the present tense and follows the example of someone being drunk with wine, Andreas J. Köstenberger proposes that the filling of the Holy Spirit is the filling of the wisdom of God since Paul draws a distinction between the filling of God's Spirit and the foolishness resulting from a lack of understanding.<sup>67</sup> In the Scriptures, being filled with the Holy Spirit is associated with obedience and Spirit-empowered service.<sup>68</sup> To be filled with God's Spirit, then, requires an obedient life and not simply a desire and plea for His empowerment by the believer.

Drummond provides a biblical path to being filled with the Holy Spirit which includes the confession of one's sin and need for God's help, the surrender of the will, the prayerful request for the Holy Spirit's power, and the faithful acceptance based on God's Word.<sup>69</sup> The Holy Spirit's power works in the convert to accomplish the steps of justification and sanctification listed by Drummond. Arthur F. Glasser adds that the Holy Spirit, as the "primary agent of mission[s]," also leads "the people of God outward,

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<sup>66</sup>Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 344-45. Commenting on this verse, Lincoln writes, "The command to be filled with the [s]pirit stands in the center of the passage and has links with what precedes—wisdom—as well as with what follows—worship. The Holy Spirit provides the power for both of these aspects of Christian living. Believers, who have already been reminded of their sealing by God's Spirit (1:13; 4:30) and enjoined not to grieve Him (4:30), are now exhorted to allow Him to have the fullest control that they are conscious of in their lives and to open themselves continually to the [O]ne who can enable them."

<sup>67</sup>Andreas J. Köstenberger, "What Does It Mean to Be Filled with the Spirit? A Biblical Investigation," *Journal of the Evangelical Theological Society* 40 (1997): 231-34; Acts 6:3; Eph 3:14-21; 5:17; Col 1:9.

<sup>68</sup>Luke 1:67; Acts 2:4; 4:8, 31; 6:5; 9:17; 11:24; 13:9, 52; Eph 5:18.

<sup>69</sup>Lewis A. Drummond, *The Word of the Cross: A Contemporary Theology of Evangelism* (Nashville: Broadman & Holman, 1999), 326-27. Drummond draws his biblical plan from Matthew 5:6, Acts 5:32 and 24:16, and Luke 11:13.

beyond the frontiers of faith, to share the Gospel.<sup>70</sup> In this way, the obedient believer is empowered or filled by God's Spirit and revival happens leading to the expansion of God's kingdom at home and abroad.

Richard O. Roberts defines revival: "an extraordinary movement of the Holy Spirit producing extraordinary results."<sup>71</sup> The extraordinary results that Roberts refers to are due to a renewed commitment to Christ among Christians leading to conversions among those outside the Church.<sup>72</sup> James Burns and Charles G. Finney also connect revivals with obedience.<sup>73</sup> While the Pentecostals may agree with Moody, Roberts, Burns, and Finney, they also claim that a sign of the Spirit-filling in revival must be observable to prove that one's conversion and obedience are authentic.

**Empowering the Witness.** This section will stress the importance of the Holy Spirit's presence within the conversion and sanctification processes. This discussion is necessary to developing an understanding of the Holy Spirit's role in missions because, as John V. Taylor indicates, the Holy Spirit's role in missions tends to get overlooked as Christians focus on human abilities and efforts in the practice of missions while neglecting the central role of Holy Spirit.<sup>74</sup> While some writers argue that God's Spirit

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<sup>70</sup>Arthur F. Glasser et al., *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids: Baker Academic, 2008), 263. Glasser wants his audience to avoid the tendency to focus only on the power of Spirit in the inner life and notes that the filling of God's Spirit in Acts is always followed by a verbal witness.

<sup>71</sup>Richard Owen Roberts, *Revival!* (Wheaton, IL: Richard Owen Roberts, 1997), 16.

<sup>72</sup>*Ibid.*, 20-25.

<sup>73</sup>James Burns, *Revivals: Their Laws and Leaders* (Whitefish, MT: Kessinger, 2006), 40; Charles G. Finney, *Lectures on Revivals of Religion*, 6<sup>th</sup> ed. (New York: Leavitt, Lord, 1835), 274.

<sup>74</sup>John V. Taylor, *The Go-Between God: The Holy Spirit and Christian Mission* (Philadelphia: Fortress, 1972), 3.

does not draw attention to Himself, an examination of Scripture shows that the Holy Spirit exhibits His presence through prophesying, mighty displays of power through human instruments, the dove at Jesus' baptism, audible and visible signs at Pentecost, the speaking in tongues, spiritual gifts, and miracles accompanying the Gospel presentation.<sup>75</sup>

Given the witness of Scripture which testifies to the Holy Spirit's exhibition of His presence, a discussion on the empowering presence of God's Spirit in missions is warranted. The Holy Spirit enables the Church to do missions by providing the power, authority, and ability to its members. In Acts 1:8, Jesus tells the disciples that they will have δύναμιν "power" when they receive the Holy Spirit. God's Spirit is sent by Christ to take the Christ's place among the disciples after His ascension (John 16:7). Peter quotes the prophet Joel in Acts 2:17 when he declares that the Holy Spirit will be poured out on πᾶσαν σάρκα "all people." Peter then limits this universal dimension of the Holy Spirit's work in Acts 2:19 to the δούλους μου "servants of God."<sup>76</sup> In Acts 2:38, Peter tells his audience that they can receive the God's Spirit if they "[r]epent and [get] baptized . . . in the name of Jesus Christ for the forgiveness of [their] sins."<sup>77</sup> The promise of Christ to be

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<sup>75</sup>Num 11:25-26; Judg 14:6, 19; John 1:32; Acts 2:2-4; 1 Cor 2:4; 12:7-11; Heb 2:4; Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 1999), 182; David Martyn Lloyd-Jones, *Great Doctrines of the Bible: God the Father, God the Son, God the Holy Spirit, the Church, and the Last Things* (Wheaton, IL: Good News, 2003), 45. The writers listed in this footnote both say that the Holy Spirit does not call attention to Himself. If this is so, why do the writers of Scripture, who were all inspired by the Holy Spirit, mention Him unless the Holy Spirit wanted to call attention to Himself?

<sup>76</sup>Richard I. Pervo, *Acts: A Commentary*, *Hermenia—A Critical and Historical Commentary on the Bible* (Minneapolis: Fortress, 2009), 79.

<sup>77</sup>F.F. Bruce, *Commentary on the Book of the Acts: The English Text with Introduction, Exposition and Notes*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1956), 76-77; Mark Darrel Caldwell, "Interpreting Spirit-Baptism in Acts: 2:37-39 as a Paradigm" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2007), 152; Hans Conzelmann, *Acts*

present among His disciples even as they engage in obeying the Great Commission is fulfilled through the presence of the Holy Spirit of Jesus (Matt 28:20; Acts 16:7; Phil 1:19).

**Inaugurating the Church.** Besides the immediate empowerment of the disciples, the coming of the Holy Spirit also led to the inauguration of Christ's Church causing it to spread beyond Jerusalem and eventually, through Paul's ministry, to the Gentile world (Acts 2:42-47; 9:31). Just as Christ delivers the Great Commission to the disciples and sends them on missions, His Spirit now serves as the primary motivator for missions (Matt 10; John 20:21). The Holy Spirit motivates the Church in missions by forming the Church into "a witnessing [C]hurch, not because of any external command but by reason of an inner compulsion that is both spontaneous and irresistible."<sup>78</sup>

The laity began to serve the ministries of the Church and some take on leadership roles (Rom 16:1-3; 1 Tim 5:17). Paul gives control of his church plants to local leaders and allows them to decide how to apply the Scriptures in the governance of their church (1 Cor 1:14-17). Paul's willingness to give up control of the church to

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*of the Apostles: A Commentary on the Acts of the Apostles*, Hermenia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1987), 22. Bruce argues that Acts 2:38 refers to "baptism as the visible token of repentance" as opposed to a Spirit-baptism following repentance and public confession of Christ. After associating the baptism of the Holy Spirit with the Day of Pentecost, he suggests that those who repent and publicly confess Christ are then "incorporated into the Spirit-baptized fellowship of the new people of God." Caldwell adds that "while repentance requires an active response to Peter's preaching, the directive to be baptized is passive in nature, which conveys the idea of submitting to baptism. Unlike Bruce, Conzelmann believes that Spirit and baptism "belong together." The reader may wish to consult these works and others for extended discussion on this controversial issue. The author of this paper takes the position that the indwelling of God's Spirit occurs at the point of salvation and offers more discussion on this matter later in the paper.

<sup>78</sup>J. Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids: Baker, 1976), 131; Boer, *Pentecost and Missions*, 122. Boer agrees with Kane, "The Pentecost made the Church a witnessing Church because at Pentecost the witnessing Spirit identified Himself with the Church and made the Great Commission the law of her life."

indigenous leaders demonstrates his belief that the God's Spirit would be present to help the new leaders direct the churches.<sup>79</sup>

The Holy Spirit's role in selecting, empowering, appointing, and directing leaders can be seen in Scripture. In Acts 6:3, the Twelve instructed the church to select seven deacons who were "known to be full of the Spirit." In 1 Corinthians 12, Paul writes that all believers are empowered by the Holy Spirit to perform their ministry.<sup>80</sup> Jesus tells the disciples in Matthew 10:19-20 that God's Spirit will empower their testimony by speaking through them. After selecting and empowering leaders, the Holy Spirit then appoints them to their leadership roles just as He did with the elders in Acts 20:28.

The Holy Spirit's role in selecting, empowering, and appointing leadership is also seen in the appointment of Paul and Barnabas. In Acts 13:1-3, God's Spirit tells the prophets and teachers at the church in Antioch that they are to send out Paul and Barnabas as missionaries. While the church affirmed Paul and Barnabas, they were selected, empowered, and appointed to be missionaries by the Holy Spirit and sent out by Him (Acts 13:1-4). From this text, one learns that the Holy Spirit plays the leading role in deciding who does missions since He selects Paul and Barnabas.<sup>81</sup>

God's Spirit also selects the place for missions when He prevents Paul and Barnabas from travelling to Bithynia but then directs Paul to Macedonia through a vision

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<sup>79</sup>Don N. Howell, Jr., "Confidence in the Spirit as the Governing Ethos of the Pauline Mission," in *The Holy Spirit and Mission Dynamics*, ed. C. Douglass McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 38.

<sup>80</sup>The reader can find more discussion supporting this assertion in the following section on spiritual gifts.

<sup>81</sup>Kistemaker, *Exposition of the Acts of the Apostles*, 455.

(Acts 16:6-10). Just the Holy Spirit directs Paul, he also tells Philip to remain near the chariot of the Ethiopian eunuch and Peter to go with Cornelius's servants (Acts 8:29; 10:19-20). Steven T. Harness even credits the Holy Spirit as the One who "assisted in correcting Peter's soteriology and pneumatology" leading Peter to correct his missions strategy to include Gentiles (Acts 11:14-15).<sup>82</sup>

From Acts 16:6-10, 8:29, and 10:19-20, one learns that God's Spirit serves as a director of missions controlling the strategy for missions and directing the missionary each step of the way. While the God's Spirit directs missions, Roland Allen points out that the Holy Spirit never gave anyone knowledge concerning the results of their obedience in missions.<sup>83</sup> The task of the missionary, therefore, is to remain sensitive and obedient to the Holy Spirit's direction. As Lesslie Newbigin states, "The [C]hurch is witness insofar as it follows obediently where the Spirit leads."<sup>84</sup>

Ajith Fernando laments that when Christians are appointed leaders today they are too often not accessed on their spiritual qualifications.<sup>85</sup> The ability of believers to do

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<sup>82</sup>Steven Thomas Harness, "The Holy Spirit's Empowerment for Evangelism in the Book of Acts" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2000), 90.

<sup>83</sup>Roland Allen, "The Spirit the Source and Test of New Forms of Missionary Activity," in *The Holy Spirit and Mission Dynamics*, ed. C. Douglas McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 103.

<sup>84</sup>Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, rev. ed. (Grand Rapids: Eerdmans, 1995), 61.

<sup>85</sup>Ajith Fernando, "Jesus: The Message and Model of Mission," *Global Missiology for the 21<sup>st</sup> Century: The Iguassu Dialogue*, ed. William D. Taylor (Grand Rapids: Baker Academic, 2000), 226-27. The spiritual qualifications (the presence, fruit, and gifts of the Holy Spirit) are not normally found on the resumes of applicants seeking positions in mission-related activities. Even if some resumes include these things, how might a mission agency be able to determine the authenticity of the spiritual characteristics of the applicants, and how will they know what characteristics are required for a particular mission assignment? It seems vital that mission-sending entities find spirit-filled leadership who can discern the Holy Spirit's direction in regard to the missions. Fernando agrees but notes that the task of appointing Spirit-filled leadership becomes complicated when governments require the hiring of non-Christians in Christian humanitarian projects that are done in those countries where evangelism is discouraged.

ministry and missions arises from the work of God's Spirit in their lives, both in their Christian character and their giftedness for works of service. While affirming that spiritual gifts have their place in the missions of the Church, Samuel Escobar expresses his concern that some Pentecostals need to test whether or not the so-called movements of Holy Spirit are authentic by examining the fruit that is produced.<sup>86</sup>

**Giving Spiritual Gifts.** Since this paper is focused on developing a pneumatology which includes the human witness, a discussion on spiritual gifts will follow. The intent of the author in this section is only to argue that spiritual gifts are still a part of the active witness of the Holy Spirit besides the qualities available to all Christians such as those listed in Galatians 5:22-23.<sup>87</sup> Through these gifts and the other divine qualities that come from the Holy Spirit, each believer is empowered so that they can contribute to the task of ministry and missions in a special way.<sup>88</sup> Lewis A. Drummond notes, "These gifts are supernatural endowments of God's Spirit of God that enable God's people to serve Him effectively and efficiently."<sup>89</sup> David O. Sheddan challenges churches to assist their members in discovering their gifts.<sup>90</sup>

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<sup>86</sup>Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*, ed. John Stott, *Christian Doctrine in Global Perspective*, ed. David Smith (Downers Grove: InterVarsity, 2003), 125-26.

<sup>87</sup>This section will not consider the debate over whether or not sign gifts such as miracles and tongues are still a part of the Holy Spirit's witness in the 21<sup>st</sup> century. Since all gifts are still active in the view of this author, further discussion on the sign gifts will be given in the sections on miracles and tongues which occur later in this paper.

<sup>88</sup>Rom 12:3-8; 1 Cor 12-14; Eph 4:4-16.

<sup>89</sup>Drummond, *The Word of the Cross*, 189.

<sup>90</sup>David Owen Sheddan, "Equipping Pastors in a Two-Thirds World Setting to Discover Their Spiritual Gifts Through a Seminary-Level Training Course," (D. Min. project, Southwestern Baptist Theological Seminary, 1999) 66. Sheddan connects spiritual gifts to the doctrine of priesthood of all

Scholars debate over whether or not spiritual gifts are permanent or temporary.

Gregory J. Lockwood argues that the presence of δίδοται suggests that the gifts are temporary since Paul uses the present tense form instead of the perfect tense (1 Cor 12:7).<sup>91</sup> John F. Walvoord believes that some gifts are permanently given to the Church while others were only temporary.<sup>92</sup> Augustine limits the gift of tongues to the Apostolic era.<sup>93</sup> Hilary of Poitiers and Ambrose, on the other hand, believe that all gifts of the Holy Spirit, even the visible gifts, are a part of the Holy Spirit's ongoing ministry through the Church.<sup>94</sup> One should note that the Holy Spirit is only constrained by God's Word and not human interpretations of God's Word.

In 1 Corinthians 12:7, Paul implies that all Christians receive at least one spiritual gift at the time of conversion to empower believers for works of service.<sup>95</sup>

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believers. Unfortunately, the time constraints of this paper will limit further discussion on this connection.

<sup>91</sup>Gregory J. Lockwood, *1 Corinthians*, Concordia Commentary: A Theological Exposition of Sacred Scripture (Saint Louis: Concordia, 2000), 417.

<sup>92</sup>John F. Walvoord, *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit* (Grand Rapids: Zondervan, 1991), 177-184. Walvoord's list of permanent gifts includes teaching, helping, administration, evangelism, shepherding, preaching, giving, mercy, and faith. His list of temporary gifts includes apostleship, prophecy, miracles, tongues, interpretation of tongues, healing, and discernment. Pentecost agrees with Walvoord except that he places the gifts of apostleship and prophecy in the permanent category.

<sup>93</sup>Saint Augustine, *St. Augustin: Lectures or Tractates on the Gospel According to St. John*, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, ed. Philip Schaff and trans. John Gibb and James Innes, vol. 7 (Grand Rapids: Eerdmans, 1983), 497-98.

<sup>94</sup>Hilary of Poitiers, *Saint Hilary of Poitiers: The Trinity*, trans. Stephen McKenna, in *The Fathers of the Church: A New Translation* (Washington, D.C.: The Catholic University of America Press, 1968), 298; Ambrose, *The Holy Spirit: Book II*, trans. Roy J. Deferrari, in *Saint Ambrose: Theological and Dogmatic Works, The Fathers of the Church: A New Translation* (Washington, D.C.: The Catholic University Press, 1963), 150.

<sup>95</sup>C. K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 284; Frederic Louis Godet, *Commentary on First Corinthians* (Grand Rapids: Kregel, 1977), 621; Gordon D. Fee, *The First Epistle to the Corinthians*, *The New International Commentary on the New Testament* (Grand Rapids, 1987), 589; Raymond F. Collins, *First Corinthians*, *Sacra Pagina Series*, vol. 7 (Collegeville, MN: Liturgical, 1999), 453, 456. Barrett and Godet argue that Paul is saying that each



Assuming that every Christian receives at least one gift from God's Spirit, the missionary's gifting should be matched with the assignment that the missionary is given. Furthermore, the spiritual gifting of the converts must play some role in how the indigenous church is organized.

Perhaps the missionary should be educated in spiritual gifts and trained to educate indigenous converts in this matter as well. Missiologists tend to focus on the gifts of evangelism and apostleship which both serve to expand the churches' borders; however, more attention must be given to the other gifts which play an equally valid role in the development of healthy churches which then serve as a collective witness to the community through their presence and their development of fruit-producing disciples who witness in the local and even global context. Church growth, according to C. Peter Wagner, requires the discovery and use of spiritual gifts.<sup>96</sup> Wagner along with many other church growth scholars, according to Thom S. Rainer, has written extensively on the issue of spiritual gifts because of their desire to get all Christians active in service.<sup>97</sup> Wagner's desire to help Christians become active in missions through instruction on spiritual gifts, however, must also include careful instruction on the role of the Holy Spirit in missions and some guidance in their missions praxis along with that instruction. Based on key components of the Holy Spirit's missionary activity that have already been

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believer receives a spiritual gift. Fee, on the other hand, states that Paul's intention is not to say that every person has a gift, but he also says that the verse can have this meaning. Collins points to the presence of ἐκάστῳ in v.7 and v.11 as proof that God's Spirit gives a gift to "each member of the [believing] community."

<sup>96</sup>C. Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal, 1984), 132.

<sup>97</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1993), 113.

evaluated, this study will now consider the missiological implications and applications so as to help Christians in their missions praxis.

## **Missiological Implications and Applications**

### **Implications for Church Growth**

The Holy Spirit's missionary task in all places is the building of Christ's Church (Matt 16:18). The establishment of churches, therefore, is central to the Holy Spirit's work in missions. The Holy Spirit involves believers in the building process by giving them spiritual gifts (1 Cor 4:12; Eph 4:12).<sup>98</sup> Unfortunately, the Holy Spirit's central role in ministry and missions, J. Hebert Kane suggests and C. Peter Wagner confirms, was largely overlooked by the early proponents of the Church Growth Movement.<sup>99</sup>

In response to the Church Growth Movement, Rick Warren notes that proponents often became overly pragmatic in their view of missionary strategy, while antagonists reacted with complete dissolution for any strategic approach to missions.<sup>100</sup> While some strategic elements of church growth may be discovered from a study of Acts and other biblical texts and some lessons may be learned by constant study of missions,

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<sup>98</sup>Those who deny the presence of spiritual gifts in the post-Apostolic era may consider how the Church is to be built up.

<sup>99</sup>J. Herbert Kane, *The Christian World Mission: Today and Tomorrow* (Grand Rapids: Baker, 1981, 212; C. Peter Wagner, "Contemporary Dynamics of the Holy Spirit in Missions: A personal Pilgrimage," in *The Holy Spirit and Mission Dynamics*, ed. C. Douglass McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 114.

<sup>100</sup>Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 70.

“The growth of the Church is always brought about by the action of the Holy Spirit.”<sup>101</sup>

Eddie Gibbs warns church planters who intend to apply principles of church growth not to forget the role of God’s Spirit.<sup>102</sup>

As God’s power source for missions, the Holy Spirit can work through believers to grow the Church. Those missionaries and mission organizations who get too rigid in their church growth strategies may find themselves working outside of the Holy Spirit’s direction. Perhaps the best church growth strategy (for the local church, the mission agency, and all others concerned with the mission of God) lies in the careful selection of Spirit-filled and Spirit-chosen leadership who are held accountable by the Church but whose work is carried on in the same or similar freedom with which Paul had when he engaged in missions. While a missionary should have some freedom in mission praxis, their task in missions must include the communication of the Gospel, the local gathering of church, the appointment of indigenous leadership within each church, and the establishment of God’s Word as the foundation of the Church.<sup>103</sup>

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<sup>101</sup>Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker, 1983), 188; Donald A. McGavran, *How Churches Grow: The New Frontiers of Mission* (London: World Dominion, 1959), 55. McGavran, the founder of the Church Growth Movement, acknowledges the primacy of the Holy Spirit in mission as early as 1959. While Wagner and Kane were correct to notice that the Holy Spirit’s role in mission was not integrated into the writings of those involved in the church growth, McGavran’s early admission of His role in church growth suggests that the intent of church growth scholarship was simply to focus on the practical side of mission without denying the work of God’s Spirit.

<sup>102</sup>Eddie Gibbs, “The Power Behind the Principles,” in *Church Growth: State of the Art*, ed. C. Peter Wagner, Win Arn, and Elmer Towns (Wheaton: Tyndale, 1986), 192.

<sup>103</sup>After Pentecost, Peter preached the Gospel to potential converts, and then the church was gathered into an intimate fellowship (Acts 2). The Twelve had the church choose seven from among them to take over a food distribution ministry (Acts 6:1-6). The church at Antioch has prophets and teachers (Acts 13:1). The church in Jerusalem and Ephesus had elders (Acts 15:4; 16:4; 20:17). Assisted by the ministry of these indigenous leaders, the church also received instruction in the faith from the example of the Apostles, their writings, and the example of other Christians.

God's Spirit begins the growth of the Church in Acts through Peter's sharing of the Gospel (Acts 2:14-41). Through the power of the Holy Spirit, the believers are then gathered into a church that exhibits intimate fellowship characterized by peace, love, unity, and the worship of God (Acts 2:42-47). The Holy Spirit's role in unifying believers in fellowship by producing Godly characteristics and putting love in the heart of believers sets the Church apart from the world and its constant strife.<sup>104</sup> These characteristics stand in stark contrast to the world without and serve as a silent but compelling witness of the Holy Spirit to the world through the signs of His presence with the Church.

### **Implications for Spirit-Baptism**

The Pentecostals believe that Spirit-baptism is a separate experience from the indwelling of the Holy Spirit at conversion.<sup>105</sup> Commenting on the Pentecostal perspective on Spirit-baptism, David A. Dorman observes that they believe that Spirit-baptism is an experience that may or may not happen in a Christian's life whereby they experience a deeper sense of God's presence and empowerment for ministry.<sup>106</sup> The idea

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<sup>104</sup>Rom 5:5; Gal 5:18-25; Col 1:18; 3:14.

<sup>105</sup>Howard M. Ervin, *Conversion-Initiation and the Baptism of the Holy Spirit: A Critique of James D.G. Dunn, Baptism in the Holy Spirit* (Peabody, MA: Hendrickson, 1984), 98-102; John P. Baker, *Baptized in One Spirit* (Plainfield, NJ: Logos, 1970), 18-25; James D. G. Dunn, *Baptism in the Holy Spirit*, Studies in Biblical Theology: Second Series 15 (Naperville, IL: Alec R. Allenson, 1970), 226. For those seeking further information on the debate on Spirit-baptism in 1 Corinthians 12:12, Ervin and Baker provide arguments in support of the Pentecostal interpretation. Dunn, on the other hand, critiques the Pentecostal position and links the gift of the Holy Spirit to the point of conversion. So as to avoid any misunderstanding, this paper differentiates between Pentecostals and the larger Evangelical community. While Pentecostals are considered Evangelicals, this paper seeks to highlight their theological differences with other Evangelicals.

<sup>106</sup>David A. Dorman, "The Purpose of Empowerment in the Christian Life," *Pneuma* 7 (1985): 148.

of being baptized in the Holy Spirit comes directly from seven passages.<sup>107</sup> The passages in the Gospels only mention that Jesus will baptize His followers, while the references in Acts teach that this baptism will occur at Pentecost. The debate over Spirit-baptism, therefore, centers on the meaning of 1 Corinthians 12:13.<sup>108</sup> Some Evangelicals appeal to this verse as evidence that the Holy Spirit's work in the life of the believer begins at the time of their salvation when they are incorporated in the fellowship of the local church, while Pentecostals claim that it teaches a second baptism in the Holy Spirit. Lockwood, after examining this verse, rejects the Pentecostal position because Paul is emphasizing unity whereas the Pentecostal position leads to a second class of Christians.<sup>109</sup>

Pentecostals point out that the disciples made the good confession, had faith, and received the Holy Spirit (Matt 8:26; 16:16; John 17:8; 20:22). It may be that this work of God's Spirit in the lives of the disciples is similar to that of OT saints who expressed their faith in obedient action and had the Holy Spirit's presence in some way. This witness of God's Spirit that occurs before the Pentecost should not be compared to His witness in the lives of the disciples after Pentecost. Rather, Christ's disciples in the Gospels "were living at the time of the transition between the old covenant work of the

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<sup>107</sup>Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; 1 Cor 12:13.

<sup>108</sup>Garrett, *Systematic Theology*, 2:180-82. Garret provides an extensive list in the footnotes of commentators along with a few books whose authors view the baptism mentioned in 1 Corinthians 12:13 to be water baptism. Also in his footnotes, he lists some authors who view the baptism in this verse to be referring to the point of conversion to be followed by Spirit-baptism evidenced by the speaking in tongues. Others listed in his footnotes see this baptism as a post-conversion Spirit-baptism. Garrett also notes that other interpretations on this verse have been put forward.

<sup>109</sup>Lockwood, *1 Corinthians*, 445. Paul directs his message to πάντες "all" believers who were baptized by ἐν "one" Spirit into εἰς "one" body.

Holy Spirit and the new covenant work of the Holy Spirit.”<sup>110</sup> At Pentecost when the new covenant is sealed by Christ’s glorification, the Holy Spirit’s power and presence becomes more pervasive for all the disciples.

For believers to be effective in ministry or even successful in their own conversion act, they must be filled with the Holy Spirit’s power just like the disciples in Acts 2. Dwight L. Moody, through his experience, concludes that Christians receive the indwelling of God’s Spirit at the time of conversion, but the empowerment for works of service only comes when the converts seek such empowerment.<sup>111</sup> In the OT, people were empowered by the Holy Spirit to do various tasks, but they lost His presence when they disobeyed the Lord. Samson lost the Lord’s presence in his life after he started having illicit relationships with women (Judg 16:20). God’s Spirit also left Saul after he had committed many sins and caused the Lord to anoint David as his replacement (1 Sam 16:14). Due to the Israelites’ sin of rebellion, Isaiah goes so far as to say that the Holy Spirit turns from them and became their enemy (Isa 63:10).

Unlike Samson, Saul, and the Israelites, Christ remains sinless and the Holy Spirit remains upon Him throughout His life (John 1:32; 3:34; Heb 4:15). In this way, the ministry of Jesus symbolizes a break with the past because His sinlessness. According to Isaiah, Christ (God’s Servant) will have God’s presence and will be a new covenant (Isa 42:6-7). This new covenant of everlasting peace, however, is only for those who repent of their sins and will be sealed by the presence of God’s Spirit upon them (Isa 59:20-21).

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<sup>110</sup>Grudem, *Systematic Theology*, 772.

<sup>111</sup>Dwight Lyman Moody, *Moody: His Words, Work, and Workers*, ed. W. H. Daniels (New York: Nelson & Phillips, 1877), 396-97. Moody adds that this “baptism of power” can be held up due to lack of obedience.

The writer of Hebrews declares that the new covenant is superior to the old covenant and, in fact, makes the old covenant obsolete (Heb 8:6, 13). Under the new covenant, of which Christ became the mediator, the ministry of the Holy Spirit changed as can be seen in Acts. So was the Holy Spirit's presence now permanent in the life of the believer after conversion?

While much debate exists on this matter, the author of this paper will take the position that God's Spirit remains present in the believer based on the following reason and will avoid further discussion due to time constraints. Under the new covenant, the believers will have the laws of God placed within their minds and hearts indicating an inner change (Jer 31:31-34; Heb 8:7-13). This inner change within the mind and heart is indicative of the Holy Spirit's work within the believer.<sup>112</sup>

In 2 Corinthians 1:22, Paul says that believers under the new covenant have the Holy Spirit in their hearts as a "seal of [God's] ownership" and "as a deposit, guaranteeing what is to come" (cf. Eph 1:13-14). The sealing metaphor is used in conjunction with Paul's message on the Holy Spirit's indwelling. The sealing metaphor connotes the ideas of ownership, value, authenticity, and permanence.<sup>113</sup> Ralph P. Martin notes that this sealing becomes associated with the "Spirit's action in baptism" among Early Church scholars.<sup>114</sup> Though Ephesians 1:13 does not mention baptism, it does

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<sup>112</sup>Rom 2:29; 5:5; 8:6; 2 Cor 3:3; Gal 4:6.

<sup>113</sup>Harris, *The Second Epistle to the Corinthians*, 207; Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians*, The International Critical Commentary (New York: Charles Scribner's Sons, 1915), 41; Eph 1:13; 4:30.

<sup>114</sup>Ralph P. Martin, *2 Corinthians*, Word Biblical Commentary, vol. 40 (Waco, TX: Word, 1986), 28.

suggest that a person is sealed with God's Spirit upon making a faithful response to the proclamation of the Gospel.

In 2 Corinthians 1:20-21, Paul credits God as the One who enables Christians to remain faithful, but God does this work through His Spirit's presence within the believer. God's Spirit, therefore, is responsible for the inner change within the believer and the ability of the believer to remain faithful. His presence also serves as a guarantee of one's salvation and future with God. If the changing work within the believer is done by the Holy Spirit and His presence guarantees their salvation, what is the role of the believer in following Christ as Scripture teaches (John 13:15; 1 Pet 2:21)?

**Tongues.** In conjunction with their teaching on Spirit-baptism, the Pentecostals also caused a debate over whether or not the Holy Spirit's empowerment occurs upon conversion or during a post-conversion baptism by the Holy Spirit evidenced by the speaking in tongues. The Pentecostals have elevated tongues to serve as initial evidence of one's salvation as well as a sign of God's presence in the believer's life.<sup>115</sup> Peter Althouse laments that some Pentecostals allow "tongues to become the goal of Christian life."<sup>116</sup> In response to the Pentecostal position, reformed theologians, such as Benjamin B. Warfield, have taken the view that extraordinary gifts of the Holy Spirit such as tongues are no longer a part of the ministry of the Church in the post-Apostolic era.<sup>117</sup> Jon Ruthven makes the following criticism of Warfield's cessationism:

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<sup>115</sup>Glen Menzies, "'Tongues as 'the Initial Physical Sign' of Spirit Baptism in the Thought of D. W. Kerr," *Pneuma: The Journal of the Society for Pentecostal Studies* 20 (1998): 175.

<sup>116</sup>Peter Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann* (New York: T & T Clark, 2003), 99.

<sup>117</sup>Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons, 1918), 5-



[C]ontemporary cessationism stands upon certain post-Reformation and Enlightenment era conceptions of miracle as evidence, upon highly evolved, postbiblical emphases about the Holy Spirit, the kingdom of God and their normative expressions in the world. The central fault of Warfield's cessationism is that it is far more dogmatically than scripturally based. His cessationism represents a failure to grasp the biblical portrayal of the eschatological outpouring of the Spirit of prophecy, expressed characteristically in the charismata, which are bestowed until the end of this age by the exalted Christ as manifestations of the advancing Kingdom of God.<sup>118</sup>

Warfield's position lines up with Martin Luther's argument that tongues and even miracles were limited to the Apostolic era when the Holy Spirit was manifested visibly whereas now God's Spirit is only manifested invisibly within the heart.<sup>119</sup>

Grudem, however, disagrees with Luther and the reformed theologians. He affirms the modern-day presence of tongues, prophecy, and "probably all spiritual gifts" since, in his view, the context of 1 Corinthians 13:8-13 suggests that all gifts will continue to be present with the Church until "the Lord returns."<sup>120</sup> But what does the Bible have to say about tongues as an evidence of conversion?

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6; Anthony A. Hoekema, *What About Tongue-Speaking?* (Grand Rapids: Eerdmans, 1966), 106, 127; Walvoord, *The Holy Spirit*, 185-86. Warfield and Hoekema represent the reformed position. Hoekema does acknowledge that the Holy Spirit can still "bestow the gift of tongues today," but he concludes that in general tongues "are no longer operative in the church today." Walvoord, a dispensationalist, agrees that tongues are no longer a part of the Church and considers modern-day examples of tongues to be "either psychological or demonic activity."

<sup>118</sup>Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Postbiblical Miracles*, ed. John Christopher Thomas, Rick D. Moore, and Steven J. Land, *Journal of Pentecostal Theology Supplement Series*, no. 3 (Sheffield: Sheffield Academic Press, 1993), 190.

<sup>119</sup>Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians*, ed. Philip S. Watson (Westwood, NJ: Fleming H. Revell, 1953), 360. This limitation placed on God's Spirit by Luther may have led to the privatization and individualization of the Holy Spirit's work and the lack of discussion on the His role in the human witness, the hearer's heart, and the world in general until the Pentecostal movement.

<sup>120</sup>Wayne Grudem, "Should Christians Expect Miracles Today? Objection and Answers from the Bible," in *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?: A Biblical Look at How to Bring the Gospel to the World with Power*, ed. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal, 1993), 87-88. In his article, Grudem answers a lot of questions posed by those who argue that miraculous gifts have ceased.

According to Mark 16:17, at least some believers will speak in tongues as a sign of the Holy Spirit's indwelling presence, but this verse appears in a text that many judge to be added later.<sup>121</sup> On the day of Pentecost, Luke, in Acts 2:4, records that all believers present "were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." When Peter preached at Cornelius' house, those who were converted began to speak in tongues (Acts 10:45-46). When Paul baptized some disciples in Acts 19:4, they began to speak in tongues. Paul affirms the gifts of tongues to the church, tells the church not to forbid the use of tongues, and claims to speak in tongues himself (1 Cor 12: 10, 28, 30; 14:5, 18, 39).

In 1 Corinthians 12:30, Paul asks a rhetorical question implying that not everyone in the church has the gift of tongues. While the believers in Acts 2 and 19 may have spoken in tongues at the point of conversion, the other conversion accounts listed in the New Testament make no mention of tongues. Where in Scripture does it say that one must speak in tongues at the time of conversion? The only outward signs of conversion that serve as proof of the Holy Spirit's indwelling are the spiritual fruit of obedience that can be observed in their Christ-like behavior (Matt 7:15-23; Mark 4:1-20; John 14:15; 1 John 2:5-6; 5:3). Paul neglects to mention tongues as a fruit of God's Spirit in Galatians 5:22-23. Instead, Paul calls tongues a sign for non-believers (1 Cor 14:22). If tongues are one of the Holy Spirit's witnessing tools for non-believers, why do the Pentecostals insist on making tongues a sign for believers that their conversion is authentic?

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<sup>121</sup>Craig A. Evans, *Mark 8:27-16:20*, Word Biblical Commentary, vol. 34B (Nashville: Thomas Nelson, 2001), 545. Speaking on Mark 16:9-20, Evans notes that most scholars "think [it] is a late secondary conflation of traditions found in [the other gospels] enriched with a few legendary details."

**Miracles.** Since tongues are included in the miraculous (or sign) gifts of the Holy Spirit and since the debate over Spirit-baptism was initiated by the Pentecostals, a section of miracles will follow. While Pentecostals may focus on the miraculous presence of tongues as a proof of salvation, their evangelistic endeavors incorporate the use of miracles. The amazing success of the Pentecostals, who emphasize miracles, especially in Africa and Latin America, has caused the issue of miracles to become a hot topic among missiologists.<sup>122</sup> Jürgen Moltmann argues that all churches should learn from the Charismatics:

Before the mainline churches and the bishops and other leaders 'quench' the Spirit of the 'charismatic movement', [believers] should all make room for the Spirit of the 'charismatic movement', [they] should all make room for the Spirit, not only in church services, but in [their] bodies too, since those are, after all, supposed to be 'a temple of the Holy Spirit'.<sup>123</sup>

To understand the role of God's Spirit in missions, one must consider whether or not there exists a place in missions for miracles.<sup>124</sup> While affirming that the extra-biblical evidence is primarily experiential in nature, Robertson McQuilkin points out the overwhelming biblical evidence which demonstrates that the Holy Spirit's work can

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<sup>122</sup>Rainer, *The Book of Church Growth*, 303. Rainer connects the growth of Pentecostals in Latin America with "power evangelism" and provides some statistics which tract their amazing growth.

<sup>123</sup>Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans. Margaret Kohl (Minneapolis: Fortress, 1992), 185-86. Moltmann asks an interesting question for every Christian to consider: "But does the body of Christ really consist simply of one big mouth and a lot of little ears?"

<sup>124</sup>The intent of the author is to make a case for continuing existence of miracles in 21<sup>st</sup> century missions. If miracles do exist, then it may follow that the gift of miracles also exists. While time limitations prevent further discussion on this matter, the reader can look back to the section on tongues for related discussion. While opinions on this matter vary widely, the major debate centers around whether or not the sign gifts were limited to the Apostolic era. Both sides claim the witness of Scripture supports their view. Their disagreement, however, seems to hinge on their divergent hermeneutical approach. One side sees the example of the Apostles as authoritative, while the other side prefers to look for direct commands from God to engage in miracles in the post-Apostolic era. Both sides seem to agree for the most part that miracles continue to occur at the behest of God, but they disagree over the place of the human agent in such miracles.

include marvelous displays of power.<sup>125</sup> To consider his contention, the author of this paper will now offer some biblical evidence that seems to offer support to his claim.

After the disciples receive the Holy Spirit, a noticeable change occurs in the disciples and their ministries (Acts 2:1-4). They speak in tongues, share their faith boldly, pronounce judgment on church members, heal the lame and sick, cast out demons, perform miracles, baptize the new believers, and teach God's Word.<sup>126</sup> From Acts, one learns that the role of the Holy Spirit in missions at least for the Early Church includes visible displays of power. Evangelical scholars affirm the Holy Spirit's role in baptism and teaching, but does the Holy Spirit still work through miracles in the modern era?

Jesus gave the Twelve the authority to cast out demons and heal the sick, and the Apostles continued to carry on this work in Acts (Matt 10:7-9; Acts 5:12-16; 8:7; 19:12). If the Apostles could continue the work of casting out demons and healing the sick after the Pentecost, then one may conclude that Christians continue to possess the ability to perform exorcisms through the power of the Holy Spirit.<sup>127</sup> J. Herbert Kane makes this conclusion by noting that the Scriptures never say that miracles are to cease

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<sup>125</sup>Robertson McQuilkin, "The Role of the Holy Spirit in Missions," in *The Holy Spirit and Mission Dynamics*, ed. C. Douglass McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 28.

<sup>126</sup>Acts 2:4, 14-41; 3:1-26; 4:2, 8-12; 5:1-16, 25, 42; 7:2-53; 8:38; 10:48; 18:8, 11, 13; 19:11-12.

<sup>127</sup>C. Peter Wagner, *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare* (Ventura, CA: Regal, 1996), 134, 152; Donald A. McGavran, *Understanding Church Growth*, rev. and ed. C Peter Wagner, 3<sup>rd</sup> ed. (Grand Rapids: Eerdmans, 1990), 145-48. Wagner argues that Jesus Himself casts out demons through the power of the Holy Spirit. He may be correct since none of his exorcisms occurred until after the Holy Spirit descended upon Him. Wagner also believes the power to cast out demons was given to Church by Christ and is still active today. McGavran agrees and offers several modern examples of miraculous healing from across the world. McGavran strongly recommends the inclusion of divine healing in mission.

after the Apostolic era, disciples other than the Apostles performed miracles, and missions in the Apostolic era needed the support of miracles.<sup>128</sup>

### **Implications for Church Structure**

Malcolm McDow suggests that the lack of the Holy Spirit's empowerment becomes visible as "[t]he Church substitutes ritual and form for biblical worship."<sup>129</sup> What happens to mission agencies, missionaries, and mission churches (and their seminaries) when structural organizations and strategies are not constantly reexamined to make sure that they are aiding the Church in obeying the biblical mandates? What if the lack of empowerment for missionaries on some mission fields is due to their lack of obedience to Spirit caused by their compliance with policy? While most evangelical churches, mission agencies, and seminaries would desire missionaries to be obedient to the Holy Spirit, they might shriek if that obedience did not coincide with their policies and procedures.

### **Implications for the Holy Spirit's Work in Other Religions**

How essential is the human witness in the Holy Spirit's work? One central issue related to the role of the Holy Spirit is whether or not the Holy Spirit's work occurs only through believers.<sup>130</sup> William Carey, the founder of the modern missionary

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<sup>128</sup>Kane, *Christian Missions in Biblical Perspective*, 306-308. Kane acknowledges the dispensational arguments before presenting his arguments.

<sup>129</sup>Malcolm McDow and Alvin L. Reid, *Firefall: How God Shaped History Through Revivals* (Nashville: Broadman & Holman, 1997), 14-15.

<sup>130</sup>*Guidelines on Dialogue with People of Living Faiths and Ideologies* (Geneva: World Council of Churches, 1979), 13. The World Council of Churches poses this as question for further study: "What is the biblical view and Christian experience of the operation of the Holy Spirit, and is it right and helpful to understand the work of God outside the [C]hurch in terms of the doctrine of the Holy Spirit?"

movement, faced many obstacles from traditionalists like John C. Ryland who argued that God will carry on His mission without any aid from humans.<sup>131</sup> Should Carey have insisted on missions to India when the transcendent Holy Spirit was already present throughout the world?

David J. Bosch, in an attempt to create dialogue between Christians and those of other faiths, encourages the missionary to approach other faiths with reverence since these faiths are “holy.”<sup>132</sup> If these non-Christian faiths are “holy,” as Bosch suggests, then it follows that the Holy Spirit must also be present in their religious texts and faith praxis. It also follows that the Great Commission (the human witness inspired by God’s Spirit) and God’s special revelation through His Word may no longer be relevant to missions. If Bosch’s assertion is correct, missions, at least missions as exercise of the Church, should have never occurred in Acts because the non-Christian faiths of the Roman world in the time of Paul would have been equally “holy.”

Stanley J. Samartha goes so far to suggest that the presence of the Holy Spirit is “in the whole of creation including all humanity.”<sup>133</sup> Samartha’s contention warrants some study on the relationship between the Holy Spirit and those outside the Church. On one hand, one may agree with Samartha that God’s Spirit is present in the world and actively engaging in missions beyond the efforts of God’s people. Certainly this

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<sup>131</sup>Joseph Belcher, *William Carey: A Biography* (Philadelphia: American Baptist Publication Society, 1853), 19.

<sup>132</sup>Bosch, *Transforming Mission*, 484. Bosch may be intending to describe other religions as sacred. His language and the immediate context seem to move beyond respect for other faiths into reverence.

<sup>133</sup>Stanley J. Samartha, “The Holy Spirit and People of Other Faiths,” *Ecumenical Review* 42 (1990): 254.

happened in Acts 10:19-20 when the Holy Spirit tells Peter that he has sent Cornelius to him. But is the Holy Spirit present in secular activities, non-Christian religions, and even the lives of non-Christians?

God and His Spirit are present throughout the world and able to act with or without the aid of God's people. But if one says, as Samartha does, that the Holy Spirit can be present in secular activities and even non-Christian religions, then one is in danger of attaching the holiness of God's Spirit to actions and teachings that are not in accordance with the Holy Spirit or God's Word.<sup>134</sup> The Holy Spirit's presence in the Church is unique just as His presence in the lives of the OT prophets and the ministry of Jesus was unique. Not only was His presence unique, it was uniquely different in the life of Christ and His followers at Pentecost. For the first time, the Holy Spirit's presence was visible when He descended on Christ "like a dove" (Matt 3:16). At Pentecost, His presence was audible and visible (Acts 2:2-3). Immediately after Pentecost, the presence of the Holy Spirit became visible in the lives of believers because they were imbued with the power to share their faith boldly, gathered in intimate fellowship, and enlightened about God's whole message in Scripture.

The presence of the Holy Spirit beyond the Church may draw non-Christians toward the Church, but He certainly has not empowered them to engage in God's missionary task until after they are converted through the ministry of the missionary and after they become indwelt by the Holy Spirit. The Apostles, like all other Christian converts in the Bible, received special revelation through a human messenger and had to

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<sup>134</sup>Ibid., 257.

await the coming of the Holy Spirit before they could begin their ministry.<sup>135</sup> Some pluralists like Samartha suggest that the Holy Spirit is present inside those of other faiths.

By appealing to the presence of the Holy Spirit in the ministries of the OT prophets, Samartha expands the gift of the Holy Spirit to include the Jews and not just Christians.<sup>136</sup> Samartha, in the view of this author, should consider the constant disobedience of the Israelites and God's rejection of them in the OT (Ps 78:59; Jer 7:29). If the Israelites did not manifest the fruit of the Holy Spirit under the ministries of the OT prophets and if God rejected them based on their sinful disobedience, then they did not have the Holy Spirit.

Larry Pettegrew suggests that the Holy Spirit's work as it relates to conviction of sin is primarily performed through the ministry of believers.<sup>137</sup> R. A. Torrey argues that the Holy Spirit disseminates the Gospel only through the active witness of believers.<sup>138</sup> To distinguish between the "general" work and the "soteriological" work of the Holy Spirit, Peters provides these definitions:

The general ministries of the Holy Spirit are immediate and are due to the omnipresence of the Holy Spirit as God who is light and love and therefore outgoing. The soteriological ministries are mediate, Word-related, and are experienced through the communication and acceptance of the [G]ospel of God.<sup>139</sup>

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<sup>135</sup>Acts 1:1-4. Before His ascension, Christ commands the disciples to wait for the arrival of the Holy Spirit in Jerusalem.

<sup>136</sup>Samartha, "The Holy Spirit and People of Other Faiths," 255.

<sup>137</sup>Larry Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 2<sup>nd</sup> ed. (Grand Rapids: Kregel, 2001), 73. Pettegrew cites 2 Thessalonians 2:7 as proof even though this verse does not explicitly refer to the Church as being removed from the world.

<sup>138</sup>R. A. Torrey, *The Holy Spirit: Who He Is and What He Does and How to Know Him in All the Fulness of His Gracious and Glorious Ministry* (New York: Fleming H. Revell, 1927), 59-60.

<sup>139</sup>Peters, *A Biblical Theology of Missions*, 76.



Peters seems to view the work of the Holy Spirit apart from special revelation via the Word (written by inspired human authors) and human communicators to be primarily related to the general revelation of God. The debate over whether or not one can be saved through the Holy Spirit's work in general revelation continues today. So what is the role of the human witness in relation to the Holy Spirit's missionary work?

### **Conclusion**

The role of the Holy Spirit in missions will continue to receive scholarly attention. Until now, the Roman Catholics have been content with seeing the Holy Spirit primarily in connection with the Church, while Pentecostals proclaim an experiential Holy Spirit. Pluralists and theologians (evangelical, feminist, liberation, etc.) are all engaging in a debate on the Holy Spirit's role. The pluralists portray the Holy Spirit as a divine presence active in other faiths alongside Christianity.

How will evangelical theologians respond to the arguments proposed by the pluralists, the Pentecostals, and the Roman Catholics among others? Will they retreat by neglecting to mention God's Spirit (except on a rare occasion) in their services as some Southern Baptists have done? Or will they engage and interact with the various views using the Scriptures (and not their bias) as a guide?

To engage the pluralists, evangelical theologians must emphasize the holiness of God's Spirit when engaging in discussion with pluralists. They must also demonstrate from Scripture the necessary role of special revelation and the human messenger in witness and proclamation. For the most part, evangelicals have focused on God and Christ, while confining the Holy Spirit to His work through the Word in the heart of the believer. In the 21<sup>st</sup> century, evangelicals must look beyond the individual and develop a

pneumatology that includes the Holy Spirit's role in all aspects of the Christian experience including missions.

Given the overwhelming presence of the Pentecostals especially in Latin America and Africa, evangelicals can no longer afford to keep silent on the Holy Spirit. They must engage the Pentecostals in open communication about their pneumatology even while they instruct the members of their own Christian community on the issue. Going forward, evangelicals must no longer be content with the silent response. On the other hand, they also must avoid a modernist mentality (with its reliance on rational thought and the scientific method) which refuses to accept the Holy Spirit's ability to work through various means including miracles and tongues. In the 21<sup>st</sup> century, evangelicals will have to integrate within their church educational systems some instruction on Spirit-baptism and Spirit-filling. The members of their churches will be facing questions related to these issues as Pentecostalism continues to impact society at large.

Even while evangelicals engage the pluralists and the Pentecostals, they must also develop their church and mission structures in such a way that the Holy Spirit is not constrained or institutionalized like He is in the Roman Catholic Church. While church and mission structures will also be necessary to accomplish the Great Commission, they must continue to be examined based on their usefulness to the Church in its task of fulfilling biblical mandates. In the 21<sup>st</sup> century, evangelicals will have to reexamine their church and mission structures and evaluate their effectiveness in the task of missions by asking themselves whether or not those structures empower believers to follow the Holy Spirit's leading.

The activity of God's Spirit typically includes the witness of God's people. He was present, in some way, with the prophets and other OT saints mentioned in Scripture. He empowered the ministry of the prophets and the activities of God's servants throughout the biblical accounts. According to prophecy, the Holy Spirit indwelt Christ the Messiah and empowered His earthly ministry.

For Christ's followers, God's Spirit is the primary agent in their conversion, and the missionary is a secondary agent whose task in the conversion of others is limited to witness (verbal and non-verbal) and proclamation. The Holy Spirit's conversion work includes working in the heart of the potential convert before, during, and after the witness and proclamation of the human messenger and enabling the convert to make a decision to convert. The convert's role is limited to a decision to obey the voice of God's Spirit. Just as the Holy Spirit enables converts to understand the Gospel message, He also empowers believers to understand all Scripture so that they can mature in their faith.

The aforementioned task of the missionary (witness and proclamation) is absolutely necessary in the completion of the Holy Spirit's task. While the Holy Spirit may not have to depend on a human messenger due to His divinity, the witness of Scripture demonstrates that God has chosen to deliver His Gospel through the Holy Spirit in combination with the human agent. Not only does the testimony of Scripture support this conclusion, the very existence of Scripture proves this argument because it was written by human authors who were inspired by God's Spirit.

The Holy Spirit continues to empower believers through the distribution of spiritual gifts so that they can participate in works of service including missions. Through these gifts and the active obedience of Christians, He builds the Church by deciding

which believers to direct toward a given missionary task in the place of His choosing. Since God's Spirit built the Church through miracles (at least in part) in the Acts of the Apostles, it seems plausible that He may still choose to work in this way. Likewise, He may still choose to display His presence to non-believers through tongues.

Even though the Holy Spirit may continue to evidence His presence through tongues, He indwells all believers at the point of conversion from which they are empowered by Him for works of service. In response, believers must allow themselves to be continually filled with His presence by responding obediently to His directives outlined in Scripture. Filled by the Holy Spirit, believers are empowered for missions to follow His directions which will lead to the fulfillment of the Great Commission.

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