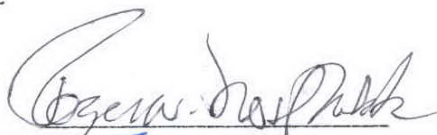

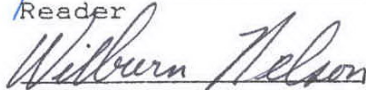



TOWARDS A PENTECOSTAL UNDERSTANDING OF THE SPIRIT'S USE
OF THE COUNSELLOR: WITH SPECIAL EMPHASIS ON THE NINE
GIFTS OF THE SPIRIT IN 1 CORINTHIANS 12:8-10

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BY
WILLIAM CARL WAKE
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Advisor

Reader

Reader

Reader

This is the title page from my Master's thesis completed in October 1986. When I recently discovered that I could no longer access the data on my original 5 1/4" floppy disk, I decided to scan and text-bridge my personal copy, so that I could make my thesis accessible to more people. Please note that the page numbering and formatting have changed in this process, and that I have corrected many typographical errors which I missed the first time, but the content has not been altered. May this be a blessing and a challenge to all who read it.

Carl Wake, February 2007

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INTRODUCTION

The Holy Spirit has long been considered to have an integral part in pastoral care.¹ The Old Testament tells of the Spirit filling men and women, empowering them to do mighty acts and to give counsel concerning the ways of God. But this filling was only temporary and for a select few. The abiding presence of God's Spirit in all believers was but a wish on Moses' lips (Numbers 11:29) and a promise for the future (Isaiah 59:21; Ezekiel 11:19; 37:14; Joel 2:28). Only in Christ Jesus would this become a reality. The four Gospel accounts of the life and ministry of Jesus reveal Him to be the Master Counsellor, embodying all that a counsellor should be.² Jesus described His ministry this way:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, and to release the oppressed, to proclaim the year of the Lord's favor (Luke 4:18-19; cf. Isaiah 61:1-2a).³

At the end of His life, Jesus promised not to leave His disciples alone but to send another Counsellor⁴ of the same kind as He was, to be with them forever (John 14:16; 16:7). This Divine Paraclete, the Holy Spirit, was sent as promised on the Day of Pentecost. The Body of Christ (i.e. Christian believers everywhere) became the temple of God's Spirit, who at last would

¹Counselling is considered a part of pastoral care. William A. Clebsch and Charles R. Jaekle define pastoral care, or "cure of souls," as "helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns." See *Pastoral Care in Historical Perspective* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964), p. 4. The classic history of pastoral care is John T. McNeill's *A History of the Cure of Souls* (New York: Harper and Brothers, 1951). But others worth noting are: Charles F. Kemp, *Physicians of the Soul* (New York: The MacMillan Co., 1947); Herbert T. Mayer, *Pastoral Care: Its Roots and Renewal* (Atlanta: John Knox Press, 1979); and, H. Richard Niebuhr and Daniel D. Williams, eds., *The Ministry in Historical Perspectives* (New York: Harper and Brothers, 1956).

²Opinions differ as to the particular style of Jesus' counselling. David E. Carlson states that Jesus exhibited a variety of styles, each one appropriate to the specific situation. See "Jesus' Style of Relating: The Search for a Biblical View of Counseling," *Journal of Psychology and Theology* 4 (1976):181-192.

³All scripture is quoted from the New International Version of the Bible, unless otherwise indicated.

remain in all believers. The Church effectively continued the ministry of Jesus, through their reliance on the Holy Spirit and His⁵ gifts. The New Testament itself is a collection of spiritual counsel, inspired by the Spirit, and disseminated in the form of letters. Mutual guidance of souls and the intimate exchange of spiritual help became characteristic of the early Church. The unity and love which Christ gives were “a dynamic for personal moral living, the releasing of power for a new therapy of souls with which nothing else in the ancient world could compete.”⁶

Throughout the first and second centuries, the Church appears to have remained strongly charismatic.⁷ But there was a change during the first half of the third century. The beginning of this change can be seen in “Against Heresies” by Irenaeus.⁸ In an effort to counter the challenges of heresy and to demonstrate the seriousness of breaking away from the Church, Irenaeus wrote,

For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother’s breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; ... fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.⁹

Subsequent writers, such as Novatian, Cyprian, the Donatists, and Augustine, built on this foundation.¹⁰ But even more significant was Irenaeus’ concern over the abuse of spiritual gifts

⁴The Greek word is *paraclete*, meaning, “one called alongside to help.”

⁵“It” is not used in reference to the Spirit because the Holy Spirit is considered to be a person. The masculine gender is chosen in relation to the Spirit, as well as to God, in order to be consistent with the majority of English translations of the Bible.

⁶McNeill, p. 85.

⁷Ronald A. N. Kydd, Charismatic Gifts in the Early Church (Peabody, Ma.: Hendrickson Publishers, Inc., 1984), pp. 4, 87.

⁸Irenaeus, “Against Heresies,” trans. Alexander Roberts and James Donaldson, in The Ante-Nicene Fathers, vol. 1, eds. Alexander Roberts and James Donaldson (Grand Rapids: William B. Eerdmans Publishing Co., n.d.), pp. 309-567 (hereafter cited as ANF).

⁹Irenaeus, p. 458.

¹⁰J. Patout Burns and Gerald M. Fagin, The Holy Spirit, Message of the Fathers of the Church, vol. 3, ed. Thomas Halton (Wilmington, Delaware: Michael Glazier, Inc., 1984), pp. 44, 208-214. See Novatian, “Treatise Concerning the Trinity,” xxix, trans. Ernest Wallis, ANF 5:640-641; Cyprian, “The Epistles of Cyprian,” lxxiii and lxxiv, trans. Ernest Wallis, ANF 5:386-397; Cyprian, “On the Unity of the Church,” vi, trans. Ernest Wallis, ANF 5:423; Augustine, “On Baptism, Against the Donatists,” Book 3, chapters 16.21 and 18.23, and Book 6, chapters 3.5 and 4.6, trans J. R. King, in Nicene and Post-Nicene Fathers, series 1, vol. 4, ed. Philip Schaff (Grand Rapids:

within the Church, especially the error caused by so-called prophetic gifts.¹¹ In his move to restore order, Irenaeus emphasized the supremacy of the clergy in such matters. Through his influence, the gifts of the Spirit were soon to be located in the office of the bishop.¹² A few years later, Hippolytus, in his “Apostolic Tradition,” still believed the Holy Spirit to be operating in both the church hierarchy and the laity, but he did make a clear distinction between the two.¹³ Under Cyprian of Carthage (d. 258) the bishop finally became the centre of authority in the Church.¹⁴ Cyprian stated, “Whence you ought to know that the bishop is in the Church, and the Church is in the bishop, and if anyone be not with the bishop, that he is not in the Church.”¹⁵ As a result of his effort to silence his opponents, Cyprian had limited the use of the gifts of the Spirit to the clergy. The Church no longer recognized that the common believer could bring counsel from the Holy Spirit.

During the early Middle Ages, with ministry out of the hands of the people, the strength and influence of the Roman Catholic hierarchy continued to grow. The focus for pastoral ministry began to revolve increasingly around Gregory the Great, whose first act when he assumed the papal office in AD 590 was to write “The Book of Pastoral Rule.”¹⁶ For more than a millennium, according to Thomas C. Oden, this work was considered to be the indispensable guide to pastoral care and counselling.¹⁷ In it he “codified, regularized, and stressed the work of pastors as that of guiding troubled people into Christian belief, the Christian cultus, and Christian

William B. Eerdmans Publishing Co., 1956), pp. 442-444, 480-481 (hereafter cited as NPNE); and Augustine, “Ten Homilies on the First Epistle of John,” vi.10 and 13, trans. H. Browne, NPNF 1.7:497-500.

¹¹See Irenaeus, i.13.1-3, ANF 1:334-336.

¹²Stanley M. Burgess, The Spirit and the Church: Antiquity (Peabody, Ma.: Henrickson Publishers, Inc., 1984), p. 62.

¹³Burton Scott Easton, trans., The Apostolic Tradition of Hippolytus (Cambridge: Cambridge University Press, 1935), pp. 34-35, 37-38, as cited in Burgess, pp. 80-84. A deacon was thought not to “share that grace of the Spirit reserved for those with ministerial functions,” Burgess, p. 82. Burgess also states that, “This is the last generation the West in which it would be recognized that the Spirit does indeed deal with and through the entire Church,” p. 84.

¹⁴Burgess, p. 58.

¹⁵Cyprian, “The Epistles of Cyprian,” lxxviii.8, ANF 5:374-375.

¹⁶Gregory, “The Book of Pastoral Rule,” trans. James Barmby, NPNF 2.12b:1-72.

¹⁷Thomas C. Oden, Care of Souls in the Classic Tradition, Theology and Pastoral Care Series, ed. Don S. Browning (Philadelphia: Fortress Press, 1984), pp. 13, 27, 50. In his chapter on “The Celtic Penitential Discipline and the Rise of the Confessional,” McNeill also calls attention to the marked influence that the Celtic penitential manuals had on the common parish priest of the 6th to 16th centuries (pp. 112-135).

morality.”¹⁸ Two significant references were made to the Holy Spirit’s use of the priest. In reference to preaching, one stated that, “Whomsoever He (the Spirit) has filled, He himself at once makes eloquent.”¹⁹ The other called for a balance between meekness and zeal in the priest as he ministers. Gregory wrote, “For on this account the Holy Spirit has been manifested to us in a dove and in fire; because, to wit, all whom He fills He causes to shew themselves as meek with the simplicity of the dove and burning with the fire of zeal.”²⁰ Both references affirm that the priest was considered the instrument of God’s Spirit.

But all was not well in the Church of the latter Middle Ages. There was much excess and abuse in the Roman Catholic sacramental system. Many, such as John Wycliffe, the Lollards, and John Huss, had spoken out against these abuses, but it was not until October 31, 1517, when Martin Luther posted his “Ninety-five Theses”²¹ on the door of Wittenburg Castle Church, that the Protestant Reformation began. With this and other major treatises,²² Luther challenged papal authority, called for drastic church reform, and outlined what were to become the three cardinal principles of the Protestant Reformation. He asserted that salvation was by faith alone (*sola fide*), that the Scriptures were the final authority in all matters (*sola scriptura*), and that there was a universal priesthood of all believers. Although other Reformers, such as John Calvin and Ullrich Zwingli, and the “radical Reformers,” such as Andreas Carlstadt, Thomas Muntzer, Caspar Schwenckfeld, Conrad Grebel and George Blaurock, individually interpreted these three principles, Luther’s view of the priesthood of all believers will be taken as basically representative of this particular doctrine which brought ministry back into the hands of the people.

This teaching can be found in a variety of Luther’s writings. According to Luther, the

¹⁸Clebsch and Jaekle, p. 23.

¹⁹Gregory, p. 12.

²⁰Gregory, p. 40.

²¹Martin Luther, “Ninety-five Theses, or Disputation on the Power and Efficacy of Indulgences,” trans. Charles M. Jacobs, in *Luther’s Works*, vol. 31, gen.ed. Helmut T. Lehmann (Philadelphia: Muhlenberg Press, 1957), pp. 17-33 (hereafter cited as *LW*).

²²For example: “To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate,” trans. Charles M. Jacobs, *LW* 44:115-217; “The Babylonian Captivity of the Church,” trans. A. T. W. Steinhauser, *LW* 36:3-126; “The Freedom of a Christian,” trans. W. A. Lambert, *LW* 31:327-377.

Church is founded on the priesthood of Christ, who bears our burdens and intercedes for us with His righteousness. As His followers, we share in His priestly office.²³ We stand before God, pray for others, intercede with and sacrifice ourselves to and proclaim the Word to one another.²⁴ The congregation is a community, distinguished from the rest of humanity, a chosen generation and royal priesthood.²⁵ All believers have the right and duty to confess, to teach, and to spread God's Word.²⁶ This is the highest priestly office.²⁷ Each one is to care for the other with the consolation of the Word which s/he needs in his or her trouble.²⁸ Luther placed this "mutual conversation and consolation of the brethren" alongside of and coordinated it with preaching, baptism, the sacrament of the altar, and the office of the keys as one of the means through which God gives us strength and help against sin.²⁹ In so doing, every believer becomes an instrument of the Holy Spirit as He accomplishes His work in the world.³⁰ Though the various other Reformers proposed variations on this theme, it can still be said that the basic idea of the universal priesthood of all believers opened the way for all members of the Church to participate in the mutual cure of souls.³¹

From here the task of tracing the Spirit's involvement in pastoral care becomes extremely difficult. Though Roman Catholicism has remained much the same throughout the centuries,

²³LW 36:113; "That a Christian Assembly or Congregation Has the Right and Power to Judge All Teaching, and To Call, Appoint, and Dismiss Teachers, Established and Proven By Scripture," trans. Eric W. and Ruth C. Gritsch, LW 39:309-310; "Sermons on the First Epistle of St. Peter," trans. Martin H. Bertram, LW 30:52-54; "Concerning the Ministry," trans. Conrad Bergendoff, LW 40:19f.

²⁴LW 31:354-356; LW 40:21, 32.

²⁵"Lectures on Galatians 1519: Chapters 1-6," trans. Richard Jungkuntz, LW 27:394.

²⁶LW 31:355. "Whosoever believes can do nothing else: I believe, therefore I speak," LW 39:309-310.

²⁷LW 30:64-66. Implicit in all this is the fact that the believer is able to understand and interpret God's Word through the help of the Holy Spirit.

²⁸"Psalm 90," trans. Paul M. Bretscher, LW 13:111.

²⁹Martin Luther, "The Smalcald Articles," trans. Theodore G. Tappert, in The Book of Concord, trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 310.

³⁰Regin Prenter, who wrote the classic on Luther's theology of the Spirit, clearly demonstrates that Luther believed that the spoken Word, along with the two sacraments (water baptism and the Eucharist), were the means of the Holy Spirit. See Spiritus Creator, trans. John M. Jansen (Philadelphia: Muhlenberg Press, 1953), pp. 101-172.

³¹As William Pauch states, "This was the new conception of ministry that was to determine the whole history of Protestant Christianity." See "The Ministry in the Time of the Continental Reformation," in The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper and Brothers, 1956), p. 112.

Protestantism quickly diversified into many forms. Two eighteenth century developments have a particular bearing on our topic: the Age of Reason and Methodism.

Williston Walker defines the Age of Reason, or The Enlightenment, as “the conscious effort to apply the rule of reason to the various aspects of individual and corporate life.”³² It rejected all that which could not be grasped through a person’s reasoning abilities. Its fundamental principles - autonomy, reason, and pre-established harmony - were to deeply influence the thought and action of the modern world.³³ When this rationalism was incorporated into religion, all that was supernatural was rejected. The revelation of Scripture itself was deeply questioned. God was seen to have created the world and then withdrawn from active, immediate contact with it.³⁴ Instead of believing in human depravity, the inherent goodness of all people was emphasized. Obviously there was no room for the person of the Spirit in this system.

One offshoot from The Enlightenment was the development of modern science. Part of this quest for knowledge was the desire to understand the inner workings of human nature (i.e. psychology). Apart from such psychologists as William James, many psychologists focused on solving the problems of the mind apart from religion or God, through the use of reason. This was true of some Freudians, behaviourists, and early humanistic psychologists. Psychology has however made some marvelous contributions to our understanding of self. Because of these achievements, many Christians have overcome their initial distrust of the “secular” and have focused on integrating psychological principles into their own “Christian and/or biblical” counselling.³⁵

In contradistinction to The Enlightenment, English Methodism sought to draw believers closer to God. The Wesleys and George Whitfield travelled about England preaching about an instantaneous experience of sanctification (or a “second work of grace”), which was subsequent

³²Williston Walker, A History of the Christian Church, 3d ed. (New York: Charles Scribner’s Sons, 1970), p. 430.

³³Ibid.

³⁴Ibid, pp. 437-438.

³⁵For example, see discussions in Paul Meehl, et al., What, Then, Is Man?, with a Foreword by Martin H. Scharlemann (Saint Louis: Concordia Publishing House, 1958), and J. Roland Fleck and John, D. Carter, eds., Psychology and Christianity: Interactive Readings (Nashville: Abingdon Press, 1981).

to conversion. It was from these roots that American Revivalism, Charles Finney, the nineteenth century Holiness movement and Welsh Revival, and the twentieth century Pentecostal movement rose.³⁶ All of these movements including modern Pentecostalism reclaimed the experience of the early Church, believing that the presence of the Holy Spirit could be experienced inwardly, and that the gifts of the Spirit could be received by faith. The distinctive teaching of the modern Pentecostal is that: 1) The Baptism in the Holy Spirit, as seen in Acts 2:1-4; 8:14-16; 9:17-19; 10:44-47; and 19:1-7, is an experience distinct from and subsequent to conversion to Christ; 2) the initial, physical evidence of the Baptism in the Holy Spirit is speaking in tongues as the Spirit gives; and, 3) all nine gifts of the Spirit in 1 Corinthians 12:8-10 are relevant for every believer today. It is believed that these nine were never discontinued and that they had briefly reappeared in the following revival movements: The twelfth and thirteenth century Albigensians, Waldensians, and Mendicant Friars; the seventeenth century Huguenots, Jansenists, and Camisards; the eighteenth century Moravians, Quakers, and Shakers; and in the nineteenth century, with Charles Finney, Dwight L. Moody, and the Irvingites.³⁷ With the 1906 Azusa Street revival in Los Angeles, they definitely came to stay. Pentecostalism, with its emphasis on the baptism in the Spirit as evidenced with speaking in tongues, soon spread throughout the world. In the 1950's and 1960's, Neo-Pentecostalism (or the "Charismatics") arose as the Pentecostal emphasis expanded into the mainline denominations, including Roman Catholicism. Christians of all varieties were discovering the relevancy of Spirit baptism and the gifts. They were enjoying new freedom and power as instruments of the Spirit ministering one to another. Many books and articles were written to describe this phenomenon. "Life in the Spirit" became a very popular topic in the 1960's and 1970's.

But this emphasis has not shown up very strongly in the counselling literature. The

³⁶Thomas W. Miller, "The Pentecostal Assemblies of Canada: Origins and Antecedents (Part One)," *Pentecostal Testimony* (July 1983):15, 20; Miller, "Pentecostal Origins," *Pentecostal Testimony* (October 1978):9. See also Frederick Dale Bruner's chapter on "The Background and the Beginnings of the Pentecostal Movement," in *A Theology of the Holy Spirit* (Grand Rapids: William B. Eerdmans Publishing Co., 1970), pp. 35-47. Though Bruner disagrees with Pentecostal theology, he does give a fair and accurate coverage of our history and doctrine.

³⁷Miller (1978), p. 9.

following survey identifies those who have mentioned the Holy Spirit's work through a counsellor, and gives a brief description of what is said. This survey will not systematize all of what has been written, nor will it outline any particular development in the integration of pneumatology and counselling. It is meant only to show that: 1) it is difficult to find complete chapters, books, or articles which are devoted generally to the Spirit and counselling, and specifically to His use of the counsellor; and 2) it is even more difficult to find any of this literature written from a Pentecostal perspective.

In the 1950's, William Goulooze believed that fellowship and companionship with the Spirit gives the dynamic of service. He states that in order for pastoral psychology to be properly applied it must be "in the Pentecostal ministry of the Holy Spirit as the supporting, sustaining, and culminating blessing on the ministry."³⁸ Frederick R. Knubel calls the Holy Spirit the greatest of counsellors. "It is he who changes us and changes others. When people are helped, we do not do it - he does it."³⁹ The creative Spirit is seen by Paul E. Johnson to work through a relationship that is "a trinity of Creator, person, and counselor."⁴⁰ In reference to the use of the spoken Word to enable the counsellee to divine grace, William E. Hulme states, "Since this is the work ascribed to the Holy Spirit in the theology of the church, pastoral counseling can be considered a specific and chosen means by which the Holy Spirit accomplishes his work."⁴¹ He works through the counselling relationship to produce His fruit - love, joy, peace, etc. - in the sanctification process.⁴² In a book published in 1959, Samuel Southard, James L. Elder, and Wayne E. Oates affirm that the Holy Spirit is The Counsellor (i.e. the Third Person in any

³⁸William Goulooze, Pastoral Psychology (Grand Rapids: Baker Book House, 1950), p. 196; see also p. 197.

³⁹Frederick R. Knubel, Pastoral Counseling. The Knubel-Miller Foundation Lectures (Philadelphia: Muhlenberg Press, 1952), p. 99; see also p. 20. "God is using our person, but it is he who counsels effectively, and he who works the wonders...His name was called Wonderful Counselor! Our counseling takes on the same quality when he speaks through us," p. 100.

⁴⁰Paul E. Johnson, Psychology and Pastoral Care (Nashville: Abingdon Press, 1953), p. 102; see also pp. 117,289.

⁴¹William E. Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956), p. 45; see also pp. 206-208.

⁴²Ibid, p. 81-82. Hulme also believes that the doctrine of the priesthood of all believers outlines the role of the pastor as a counsellor. "As a pastor to priests his task is a means to an end; the purpose of his counseling is to lead his counsellee to the Higher Counselor," p. 130.

counselling situation) end that the counsellor is His instrument.⁴³ “The pastoral counselor assumes that if he is working for a Christian objective in a Christ like manner, the Spirit of God will fill out what is lacking and complete the work.”⁴⁴ Becoming the power that creates communion, the Holy Spirit “helps both the counselor and the counselee to understand in his own language the truth that God would have them both know.”⁴⁵ Finally, in the same book, D. Allen Brabham notes that the working of the Spirit through Scripture affords pastoral counsellors an ideal teaching opportunity.⁴⁶

In the 1960’s, J. Ellwood Evans mentions that the effective pastor-counsellor will rely upon the leadership of the Holy Spirit,⁴⁷ but the first complete chapter on the Holy Spirit as Counsellor comes in 1962 with Oates.⁴⁸ The Spirit is seen to bear the burden of responsibility in the counselling relationship,⁴⁹ where He relaxes the anxiety of communication and overcomes insecurity, separation, and the power of evil. He is the Strengtheners and Counselor of the person who has a consistently cultivated prayer life. The earliest full article on the Holy Spirit’s use of the counsellor that could be found appears in 1964. Don Falkenberg explains how experiencing the Spirit in the counselling process means: coming to terms with oneself as a human being, accepting the counselee for what s/he is, working with God-implemented internal forces urging the organism on towards wholeness – all within the context of a gathered, redemptive community.⁵⁰

⁴³Samuel Southard, “The Purpose of the Church and Its Counseling,” in An Introduction to Pastoral Counseling, ed. Wayne E. Oates (Nashville: Broadman Press, 1959), p. 33 (hereafter cited as Oates, 1959); Southard, “The Emotional Health of the Pastoral Counsellor,” in Oates, 1959, p. 43; James Lyn Elder, “Pastoral Counseling and the Communication of the Gospel,” in Oates, 1959, p. 209; Oates, “Prayer and the Third Presence in Counseling,” in Oates, 1959, pp. 211-212; Oates, “The Holy Spirit as the Counselor of the Counselor,” in Oates, 1959, pp. 323-324.

⁴⁴Elder, p. 209.

⁴⁵Oates, p. 211. To him, the Holy Spirit is the Counsellor of counsellors (pp. 323-324).

⁴⁶D. Allen Brabham, “Pastoral Counseling and the Interpretation of Scripture,” in Oates, 1959, p. 222.

⁴⁷J. Ellwood Evans, “The Christian Approach to Counseling,” Bibliotheca Sacra 117 (October 1960): 328-329. Newman S. Cryer and John M. Vayhinger acknowledge in their book that the leading of the Spirit can resolve an emergency. See Casebook in Pastoral Counseling (Nashville: Abingdon Press, 1962), p. 171.

⁴⁸Oates, Protestant Pastoral Counseling (Philadelphia: The Westminster Press, 1962). See Chapter 3, “The Holy Spirit as Counselor,” pp. 57-74.

⁴⁹“Recognizing the Lordship of the Holy Spirit takes the ultimate responsibility off the pastor’s shoulders. ... It gives us a sense of control and faith when otherwise we might be driven and tossed by anxiety and panic,” Hulme, The Pastoral Care of Families (Nashville: Abingdon Press, 1962), p. 70.

⁵⁰Don Falkenberg, “The Holy Spirit in the Counseling Process,” Pastoral Psychology 15 (November 1964):31-49.

Joseph W. Knowles believes the Spirit is at work in a group committed to a ministry of healing in Christ's name, with each member being a potential instrument of the Advocate, who comforts, confronts, and teaches.⁵¹ For Edward E. Thornton the process of change in therapy shows evidence of the involvement of the Holy Spirit, for whom the way has been prepared by the minister.⁵² In 1966, Carroll A. Wise defined pastoral care as "the art of communicating the inner meaning of the Gospel to persons at the point of their need."⁵³ His book emphasizes communication through living relationships, for they are the context in which the Holy Spirit manifests Himself.⁵⁴ Finally, in October 1969, DeForrest Wiksten challenges the practicing parish to become aware of and articulate the healing presence of God's Spirit in the counselling process. "The counselor is like a midwife standing by, watching and enabling the birth process which is inevitable if nothing is done to inhibit it. Counselling is the process of *potently* (emphasis his) waiting upon the Spirit of God."⁵⁵

During the 1970's, Jay E. Adams wrote several books, beginning with Competent to Counsel. In his chapter devoted to the Holy Spirit and counselling, Adams develops the thesis that effective counselling cannot be done apart from the Spirit, because it is His work.⁵⁶ He encourages the use of Scripture, because "counseling without the Scriptures can only be expected to be counseling without the Holy Spirit."⁵⁷ Later books by Adams also touch on the Spirit's use

⁵¹Joseph W. Knowles, Group Counseling (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964), p. 46.

⁵²Edward E. Thornton, Theology and Pastoral Counseling, foreword by W. E. Oates (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964), pp. 72, 76, 84. But the minister cannot manipulate His activity (p. 100).

⁵³Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper and Row, 1966), p. 8.

⁵⁴Ibid, pp. 1, 32-33. "Only in the quality of relationship that we have been describing can the creative and healing work of the Holy Spirit be manifest," p. 66.

⁵⁵DeForrest Wiksten, "The Power of Pastoral Counseling as the Work of the Holy Spirit," Pastoral Psychology 20 (October 1969):31. Howard J. Clinebell and Frank Lake do acknowledge the Holy Spirit's presence and use of the counsellor in counselling, but they do not contribute new insight. See Howard J. Clinebell, Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 263, 283; Frank Lake, Clinical Theology (London: Darton, Longman and Todd, 1966), pp. 11, 38-39, 338.

⁵⁶Jay E. Adams, Competent to Counsel (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1970), pp. 20-25. See also pp. 46, 54-55, 68-70, 73-77.

⁵⁷P. 24. See also pp. 54-55, 61. He discusses this further in The Use of the Scriptures in Counseling (Grand Rapids: Baker Book House, 1975), especially Chapter 7; and More Than Redemption (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1979), pp. xiii, 21, 35-37, 244-245, 264.

of the counsellor, but not in any depth.⁵⁸ Hulme encourages his readers to “trust that the Holy Spirit can work after the pastoral counseling event as well as during it, and through subsequent people and experiences as well as through us and our counseling.”⁵⁹ Several other books in the 1970’s speak of the presence of the Spirit in counselling, but His mention is just in passing and is without depth.⁶⁰ Gary R. Collins states,

Every Christian counselor, whether professional or paraprofessional, is the Holy Spirit’s instrument. It is He alone who helps people, though He often does this through us (John 14:16, 26). Undoubtedly the Holy Spirit uses all believers in this task, but those with the gift of counseling are His special instruments for helping people in their time of need.⁶¹

Lawrence J. Crabb warns that substituting alleged Spirit-led counselling for hard thinking and careful procedure will inevitably lead to sloppy counselling.⁶²

Collins, 1980, is good a book with which to begin the 1980’s. He often refers to the Holy Spirit in his comprehensive guide to counselling. His underlying conviction is that,

Through prayer, meditation on the Scriptures and deliberate daily commitment to Christ, the counselor-teacher makes himself or herself available as an instrument through whom the Holy Spirit may work to comfort, help, teach, convict, or guide another human being.⁶³

⁵⁸Adams, The Christian Counselor’s Manual (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1973), pp. 6, 50, 86, 98-99, 186-187, 346; Adams, 1975, pp. 3-5, 9, 17, 24-25, 49, 67, 72); Adams, What About Nouthetic Counseling? (Grand Rapids: Baker Book House, 1976), pp. 53, 65, 67; Adams, 1979, pp. 244-264.

⁵⁹Hulme, Pastoral Care Come of Age (Nashville: Abingdon Press, 1970), p. 58. [This section is repeated verbatim in Hulme, Pastoral Care and Counseling (Minneapolis: Augsburg-Publishing House, 1981), p. 105].

⁶⁰Gary R. Collins, Effective Counseling (Carol Stream, Ill.: Creation House, 1972), pp. 22, 37, 38, 51, 53, 139; Oates, Pastoral Counseling (Philadelphia: The Westminster Press, 1974), pp. 67; Collins, How to Be a People Helper (Santa Ana, Ca.: Vision House Publishers, 1976), pp. 12, 26-27, 55, 62, 83, 95, 174; Collins, Effective Biblical Counseling (Grand Rapids: Zondervan Publishing House, 1977), p. 182; Charles R. Solomon, Counseling with the Mind of Christ (Old Tappan, NJ: Fleming H. Revell Co., 1977), pp. 24-26, 46, 50, 52, 55, 57, 73, 75, 86, 90, 102, 107f; Waylon O. Ward, The Bible in Counseling (Chicago: Moody Press, 1977), p. 12; Paul Welter, How to Help a Friend (Wheaton, Ill.: Tyndale House Publishers, 1978), p. 70.

⁶¹Collins, 1976, p. 62.

⁶²Lawrence J. Crabb, Basic Principles of Biblical Counseling (Grand Rapids: Zondervan Publishing House, 1975), p. 110. The reader might be interested in looking for William E. Crane, Where God Comes In: The Divine Plus in Counseling (Waco, Tx.: Word Books, 1970). It is cited by H. Norman Wright, Training Christians to Counsel (Denver: Christian Marriage Enrichment, 1977), p. 21, and Collins, Christian Counseling: A Comprehensive Guide (Waco, Tx.: Word Books, 1980), p. 46, but a copy of it could not be found.

⁶³Collins, 1980, p. 16. The goal of every believer is “to be used by the Holy Spirit to touch lives, to change them, and bring them toward spiritual as well as psychological maturity,” *ibid*.

Another helpful book is Counseling with Confidence, edited by William D. Barr.⁶⁴ Written in an anecdotal fashion from a Pentecostal perspective, it has sections on “Counseling in the Spirit,” “The Gifts of the Spirit,” “Inner Healing,” and “How God Implements His Counsel.” Coming from a Catholic charismatic background, Frank Lake calls our attention to the use of the gifts of the Spirit in counselling.⁶⁵ John and Paula Sandford share Lake’s background and write extensively on the Holy Spirit’s role in inner healing and forgiveness. They focus primarily on His work in the counsellee alone, without expanding on how the counsellor is used.⁶⁶ Roy W. Fairchild, Walter J. Koehler, Charles V. Gerkin, and Bruce Pringle also add their agreement to the possibility of counselling with the Spirit’s help.⁶⁷ Finally, in 1985, there is the book The Holy Spirit and Counselling, which is written by Pentecostals. It examines the biblical foundations of the Holy Spirit’s dynamic as “Comforter” in the counselling process, offers a personal strategy for fruitful, Spirit-filled counselling, and articulates the relationship between secular theories and His work.⁶⁸

⁶⁴William D. Barr, ed., Counseling with Confidence (Plainfield, NJ: Logos International, 1981).

⁶⁵Frank Lake, Tight Corners in Pastoral Counseling (London: Darton, Longman and Todd, 1981), pp. 7, 71, 76, 110-111. See also pp. 53, 69, 80, 118-119.

⁶⁶John and Paula Sandford, The Transformation of the Inner Man (Plainfield, NJ: Bridge Publishing, Inc., 1982).

⁶⁷Roy W. Fairchild, “Guaranteed Not to Shrink: Spiritual Direction in Pastoral Care,” Pastoral Psychology 31 (Winter 1982):88; Walter J. Koehler, Counseling and Confession (Saint Louis: Concordia Publishing House, 1982), p. 36; Charles V. Gerkin, The Living Human Document (Nashville: Abingdon Press, 1984), pp. 57-75, 190; Bruce Pringle, A Counselling Handbook for Christian Counsellors (Saskatoon: Christian Counselling Services, 1984), pp. 45, 49, 93. Paul W. Clement does suggest that psychology is a potential tool for the Holy Spirit, but then proceeds to apply this to self-administered behavioural strategies. A counsellor is not included in the process. See “Behavior Modification of the Spirit,” in Psychology and Christianity: Integrative Readings, ed. J. Roland Fleck and John D. Carter (Nashville: Abingdon Press, 1981), pp. 112-120.

⁶⁸Marvin G. Gilbert and Raymond T. Brock, eds., The Holy Spirit and Counseling (Peabody, Ma.: Hendrickson Publishers, Inc., 1985). Though not in the pastoral counselling literature, the following articles also talk of the Holy Spirit and counselling from a Pentecostal perspective: Raymond T. Brock, “The Role of the Holy Spirit in Counseling,” in Conference on the Holy Spirit Digest, ed. Gwen Jones (Springfield, Mo.: Gospel Publishing House, 1983), 2:130-135; Charles W. Ford, “The Holy Spirit and the Counselor,” Paraclete 19 (Winter 1985): 22-25.

In summary, a review of the literature indicates that it is difficult to find an extensive treatment of the Spirit and counselling in general, and His use of the counsellor in particular.⁶⁹ What has been written demonstrates an awareness of and statement about the presence of the Holy Spirit in counselling. The particular contribution of such authors as Adams, Collins, Hulme, Lake, Oates, Solomon, and Wise is to focus on the Spirit working in and through relationships. These relationships were seen to occur within the context of a faith community. But the survey also indicates that there has not been an extensive study of how the Holy Spirit uses the Baptism in the Spirit and His to work through the counsellor. It appears that few Pentecostals are writing on this subject or on counselling in general.

Thesis Statement

This thesis is an effort to provide a basis for a Pentecostal understanding of the Spirit's use of the counsellor, which will in turn be the beginning of a Pentecostal theology of counselling. It is affirmed that the Holy Spirit is the Third Person of the Trinity, performing actions and possessing the attributes of Deity. His personality is shown by the fact that He has personal characteristics and that individuals may relate to Him as a person. The thesis also affirms the importance given to relationships, especially those found in pastoral counselling, and to the Spirit's work through these relationships. This thesis goes a step further than the previous writers however - to explore the relevance of the Baptism in the Holy Spirit and nine of His gifts to counselling. The Holy Spirit can and does employ the words and actions of any counsellor as instruments of His work in relation to humanity. But not every word or action is equally useful

⁶⁹The following extensive work was found: four chapters (Oates, 1959, pp. 57-74; Adams, 1970, pp. 20-25; Adams, 1972, pp. 5-8; Adams, 1975, pp. 57-62); four books (Wise, 1966; Barr, 1981; Sandford and Sandford, 1981; Gilbert and Brock, 1985); and four articles (Falkenberg, 1964; Wiksten, 1969; Brock, 1983; Ford, 1985 - the last two were not even in the pastoral counselling literature).

to the Spirit. It is believed that the words and actions of a person who has been spiritually reborn, baptized in the Holy Spirit,⁷⁰ and is actively manifesting the nine gifts in 1 Corinthians 12:8-10,⁷¹ are singularly useful to the Spirit.

This exploration begins in Chapter 1 with a brief review of the work of the Holy Spirit as it is identified in Scripture. Following the conclusion that quite often this work was and is accomplished through God's people as they are enabled by the Spirit, Chapter 2 discusses in more detail one way this enablement takes place today. Chapter 3 provides a definition of pastoral counselling which is consistent with Pentecostal theology and practice of ministry. Within this context, we then move in Chapter 4 to an exploration of the Spirit's use of the counsellor. Chapter 5 continues this but focuses on the usefulness of the nine gifts of the Spirit in 1 Corinthians 12:8-10 in counselling. A concluding chapter will summarize this Pentecostal understanding of the Spirit's use of the counsellor.

⁷⁰The Baptism in the Holy Spirit is an experience in which the believer yields total control of himself or herself to the Spirit. Through this s/he comes to know Christ in a more intimate way, and receives power to witness and grow spiritually. The initial, physical evidence of the Baptism is speaking in other tongues as the Spirit gives utterance. This experience is distinct from, and subsequent, to the experience of new birth.

⁷¹These are understood to be supernatural abilities given by God through the exercising of which believers are enabled to minister effectively and directly in particular situations.

PART 1

THE WORK OF THE HOLY SPIRIT

CHAPTER 1

THE WORK OF THE HOLY SPIRIT

The Hebrew word used to talk about the concept of “spirit” in the Old Testament is *ruach*, meaning “wind, breath of air, breath of the mouth, breath of life, Spirit of God, or human spirit.” It can be used to designate an angel, demon, or the human spirit after death. The New Testament equivalent of *ruach* is the Greek word *pneuma*.¹ Of interest to this chapter are those references made to the Spirit of God, with our goal being to review the work of the Holy Spirit, as it is seen in the Old and New Testaments.²

The *ruach* of God is first of all associated with the giving and preserving of life.³ Everything living, all physical life comes from this power. “By the word of the Lord were the heavens made, their starry host by the *ruach* of his mouth” (Psalm 33:6). According to Genesis 2:7, God breathed into Adam’s nostrils the breath of life, and he became a living being (see also

¹Two other words for “spirit” are *neshemah* and *’ob*. A full survey of the various senses of “spirit” in the Old and New Testaments and other relevant ancient literature is given in the Theological Dictionary of the New Testament, 1968 ed., s.v. “Pneuma, Pneumatikos,” by Hermann Kleinknecht, et al. An abbreviated translation of this article was published under the title Spirit of God, trans. A. E. Harvey (London: Adam and Charles Black, Ltd., 1960).

²The following works have been consulted for this review: George S. Hendry, The Holy Spirit in Christian Theology, 3d ed., rev. and enl. (Philadelphia: The Westminster Press, 1965); Alasdair I. C. Heron, The Holy Spirit (Philadelphia: The Westminster Press, 1983); Stanley M. Horton, What the Bible Says About the Holy Spirit, with a foreword by Thomas F. Zimmerman (Springfield, Mo.: Gospel Publishing House, 1976); The International Standard Bible Encyclopedia, 1982 ed., s.v. “Holy Spirit,” by D. A. Tappeiner and G.W. Bromiley; The Interpreter’s Dictionary of the Bible, 1962 ed., s.v. “Holy Spirit,” by G.W.H. Lampe; Kleinknecht, et al.; Edgar Krentz, “The Spirit in Pauline and Johannine Theology,” in The Holy Spirit in the Life of the Church, ed. Paul D. Opsahl (Minneapolis: Augsburg Publishing House, 1978), pp. 47-65; Gerhard Krodel, “The Functions of the Spirit in the Old Testament, the Synoptic Tradition, and the Book of Acts,” in The Holy Spirit in the Life of the Church, ed. Paul D. Opsahl (Minneapolis: Augsburg Publishing House, 1978), pp. 10-46; George T. Montague, The Holy Spirit: Growth of Biblical Tradition (New York: Paulist Press, 1976).

³Friedrich Baumgartel calls the Spirit “the personal, creative power of God,” (Kleinknecht, et al., p. 306).

Job 33:4). However, with His *ruach* God is also at work as the sustainer of all His creation. If He were to take away His *ruach*, His *neshemah*, all life would die (Job 34:14-15; Psalm 104:29-30).

A second form of activity associated with the *ruach* of God is the charismatic endowment of leaders. Joseph and Daniel were able to interpret dreams through God's *ruach*. Because of this divine wisdom and insight, they were both given authority to rule over the people.⁴ Joshua and Solomon were also given wisdom from the Spirit for leadership (Numbers 27:18; Deuteronomy 34:9; 1 Kings 4:5-14). Bezaleel and Oholiab were filled with the Spirit of God and were given knowledge and skill in all kinds of crafts (Exodus 31:2-6; 35:30-35). In Numbers 11:16-25, God "took of the Spirit that was on him (Moses) and put the Spirit on the seventy elders." This same endowment for leadership is seen in judges such as Othniel, Gideon, Jephthah, and Samson.⁵ It is particularly evident in Saul and David, as the first kings of Israel (1 Samuel 10:6-10; 16:13). Even after the exile, it was by the Spirit that Zerubbabel would lead (Zechariah 4:6).

The *ruach* of God is also spoken of in the context of prophecy. Some call this the primary manifestation of the activity of the Spirit in the Old Testament.⁶ The Spirit of God (or "of the Lord," or simply "the Spirit"), often "came upon" someone to prophesy (e.g. Balaam, Numbers 24:2; Saul and his men, 1 Samuel 19:18-24; Jahaziel, 2 Chronicles 20:14). More vividly, the Spirit is said to have "put on or clothed Himself with" the one receiving the ability to

⁴Genesis 41:38-40; Daniel 4:8, 9, 18; 5: 11, 14; 6:3, 28.

⁵Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 16:20, 30. We see in Samson that skill for leadership included extraordinary feats of strength. Moses and Ezekiel were also enabled to do the extraordinary by the Spirit (Isaiah 63:11-12; Ezekiel 2:2; 3:12, 14, 24; etc.). Webster's defines "extraordinary" as "going far beyond the ordinary degree, measure, limit, etc." (Webster's New World Dictionary of the American Language, 1974 ed., s.v. "extraordinary"). Admittedly this term is open to subjective interpretation, but for this study it will mean that which is out of the ordinary for the average North American person in the twentieth century. But we must remember that this is purely from a human perspective. Nothing is ever out of the ordinary for God.

⁶Lampe, p. 627; Tappeiner and Bromiley, p. 730.

prophecy (Amasai, 1 Chronicles 12:18; Zechariah, 2 Chronicles 24:20).⁷ The word “prophet” itself means “an inspired man”⁸ or “a man of the Spirit.”⁹ The prophets were people who spoke from God and “were borne along (moved and impelled) by the Holy Spirit” (2 Peter 1:21 AMP). The idea of speaking for God is consistent with Exodus 4:16; 7:1; and Deuteronomy 18:18-22, where “prophet” is used interchangeably with someone who spoke for God. In saying, “But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin,” Micah made it clear that his mission as prophet was related to God’s powerful presence by His Spirit (3:8). The role of the Spirit in Old Testament prophecy is also confirmed in 1 Kings 22:24; Nehemiah 9:20, 30; and Zechariah 7:12.

In discussing the Holy Spirit and prophecy, the matter of non-rational, ecstatic frenzy must be dealt with in connection with Numbers 11:16-29; 1 Samuel 10:6-13; and 19:18-24. It is assumed that since there is no indication of the content of their prophesying, it is probably therefore prophetic ecstasy.¹⁰ This supposedly “well conveys the understanding of 'prophecy' at that period of Israel's history.”¹¹ Though this was the case with heathen prophets (e.g., 1 Kings 18), there is little evidence of non-rational, ecstatic frenzy in these texts. Just because the messages are not recorded does not necessarily mean that rational words were not spoken. His lying naked all day and night (1 Samuel 19:24 NASB, NIV)¹² is the only apparent “irrational” behaviour in Saul, but he still could have been speaking meaningful words before Samuel and the other prophets. We just cannot say for sure. Why would Moses wish that all the Lord's people were prophets if prophecy was just irrational and unproductive (Numbers 11:29)? Would

⁷The same verb is used in connection with Gideon in Judges 6:34.

⁸James Strong, The Exhaustive Concordance of the Bible (Nashville: Abingdon Press, 1890).

⁹Krodel, p. 13.

¹⁰Montague, p. 15.

¹¹Heron, p. 13.

¹²As opposed to Heron's statement that Saul “danced in naked frenzy,” p. 13.

he not rather wish for something edifying and productive? Stanley M. Horton states that frenzy was never a characteristic of Hebrew prophecy.¹³

The fourth main context in which the *ruach* of God is spoken is future hope. This can be seen in the promise of a coming ruler who would be endowed with the Spirit:

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him - the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord (Isaiah 11:1-2).

Isaiah 42:1-4, in speaking of the anointed Servant of the Lord coming to bring justice to the nations, also formed the picture of the coming Messiah.¹⁴ One further passage which links the Spirit with the messianic figure is Isaiah 61:1, which Jesus applied to Himself in Luke 4:16-21. But this future hope was not just centred in the person of this coming ruler. There were prophecies concerning the whole people of Israel, which looked forward to a time when the Spirit would be poured out upon a spiritually renewed nation.¹⁵ This outpouring of *ruach* was “bound up with a wider hope for the renewal of the ravaged land, of the nation, and of its relation to God.”¹⁶ God promised to gather Israel back from the nations where they had been scattered, saying, “I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh” (Ezekiel 11:19). Ezekiel also had the vision of the valley of dry bones, which further emphasizes the divine promise to bring Israel back to life by the Spirit (37:1-14). The future hope in relation to the Spirit was very much a corporate one.¹⁷

¹³Horton, p. 27.

¹⁴Heron, p. 17.

¹⁵Isaiah 32:14-18; 44:3-5; 59:21; Ezekiel 11:19; 37:29; Joel 2:28-29; Zechariah 12:10.

¹⁶Heron, p. 19.

¹⁷Ibid, p. 20.

Before moving into our New Testament review of the work of the Holy Spirit, it is important to note that to be grasped by the Spirit was considered only to be a temporary, not permanent, experience. The Spirit of God was not at anyone's disposal and generally departed when a task was accomplished.¹⁸ Moses wished that "all the Lord's people were prophets and that the Lord would put his Spirit on them" (Numbers 11:29). This wish turned to hope with the above prophecies, especially in Joel 2:28-29, "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days."

In the New Testament, the dual character of Israel's future hope is found fulfilled in Jesus Christ and His Church.¹⁹ The Spirit is mentioned at key points in Jesus' life and ministry - at His conception (Matthew 1:18-20; Luke 1:35); at His circumcision (Luke 2:25-35);²⁰ His baptism (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22); His temptation (Matthew 4:1; Mark 1:12; Luke 4:1); and His casting out of demons (Matthew 12:28-32; Mark 3:29; Luke 12:10). Luke especially emphasized that Jesus' whole ministry is empowered by the Spirit. He is said to have "returned to Galilee in the power of the Spirit" (4:14), and began His preaching in Nazareth, claiming that Isaiah 61:1-2, which begins with "The Spirit of the Lord is upon me," was fulfilled in Him (4:18-19). In Acts 10:38, Luke sums it all up by saying, "God anointed Jesus of Nazareth with the Holy Spirit and power." It is evident then that the intention of the

¹⁸Krodel, p. 13. He points out that permanency was evident in some such as Moses and the seventy elders (Numbers 11:17-25), Elijah and Elisha (2 Kings 2:9, 15), and in the office of kings, starting with David (1 Samuel 16:13).

¹⁹Hendry, p. 18.

²⁰Simeon learned that Jesus is the Lord's "Christ" (meaning "anointed one"), the Messiah.

Synoptics and Acts is to present Jesus as the Christ, the permanent bearer of the Spirit, and the One wholly possessed and directed by Him.²¹

These four books also have something to say about the hope for a general outpouring of the Spirit. After some four hundred silent years, the Spirit is seen to move among God's people. Luke records that John the Baptist, Elizabeth, Zechariah, and Simeon were all inspired by the Spirit (1:15, 17, 41, 67; 2:25-27). Jesus assured His disciples that when they were put on trial, the Spirit would tell them what to say (Matthew 10:19-20; Mark 13:11; Luke 12:11-12). He also promised in Luke 11:13 that the "Father in heaven will give the Holy Spirit to those who ask him" (the parallel in Matthew 7:11 refers to "good gifts"). But the clearest promise of the Spirit's outpouring is the saying of John the Baptist that Christ will baptize with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16).²² After telling His disciples to wait for the promised gift, Jesus said, "For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Luke 24:49; Acts 1:5). He also promised, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). It is clear that He was referring to the events that would happen on the Day of Pentecost (Acts 2). Luke further confirms the connection by having Peter remember after the fact that Jesus' statement had referred to the outpouring at Pentecost (Acts 11:15-17).

When the Spirit did come at Pentecost, with the attendant wind, fire, and speaking in tongues (Acts 2:1-4), Peter promptly explained it as Joel's promised outpouring of the Spirit (2:16-21). He further stated that, having been exalted to the right hand of God, Jesus "received from the Father the promised Holy Spirit and has poured out what you now see and hear"

²¹Hendry, p. 19.

(2:33).²³ But there is a difficulty in all this. Whereas Luke tells of the Spirit at Pentecost, John records His coming on Easter evening (John 20:22). Many would agree with Hendry, who believes that Easter and Pentecost are telescoped together for John.²⁴ Others such as Horton believe that Luke and John are speaking of two different events.²⁵ But Hendry wisely sidesteps the issue and stresses the one point on which both of them are in agreement: the gift of the Spirit comes at the end - or after the end - of the earthly ministry of Jesus. “The Spirit is *after* Christ in the divine economy; the earthly ministry of Christ must be completed before the Spirit comes.”²⁶

The Book of Acts deals more with acts of the Spirit than those performed by apostles.²⁷ Some manifestations specifically ascribed to His power are speaking in tongues (2:4; 10:46; 19:6), bold proclamation (2:11, 14-41; 4:8, 31; 8:26-35), prophecy (2:17-18; 11:28; 20:23; 21:11), performing the extraordinary (5:1-11; 8:14-17, 39-40; 13:9-12), power in confrontation (6:10; 13:9), vision (7:55), guidance for the church or for individuals (8:29; 10:19; 11:12; 13:2; 15:28), and praising God (10:46). There are also occasions when the Spirit “sent” (13:4), “kept” (16:6), “would not allow” (16:7), or “compelled” (20:22) people. He even made certain individuals overseers of the church of God (20:28). Communication, proclamation, guidance, and the extraordinary are therefore prominent motifs for the Spirit’s work in Acts. Heron says that, “The Spirit appears chiefly as energizing the church’s worship and witness to Christ, and as guiding its life and mission. ... It is in *the church* that it is at work, and *through the church’s*

²²Matthew and Luke mention a baptism “with the Holy Spirit and with fire,” which, as the context shows, is a symbol of judgment: cf. the similar combination in Isaiah 4:4 (Heron, p. 41).

²³Was this promised baptism with the Holy Spirit synonymous with or subsequent to conversion here or in 8:14-17; 9:1-17; 10:44-47; 19:1-7? The debate continues. As to its being synonymous, see F. D. Bruner, and also James D. J. Dunn, Baptism in the Holy Spirit (London: SCM Press Ltd., 1970). Regarding subsequence, see Howard M. Ervin’s answer to Dunn, Conversion-Initiation and the Baptism in the Holy Spirit (Peabody, Ma.: Hendrickson Publishers, Inc., 1984), and S. M. Horton.

²⁴Hendry, p. 20.

²⁵Horton, pp. 127-133.

²⁶Hendry, pp. 21-22.

²⁷Krodel, p. 28.

mission that it comes upon others.”²⁸ He also notes that the Spirit is certainly not the Church’s possession, but God’s gift.²⁹

In eschatological perspective, the future age has already come for Paul, in the presence of the Spirit. As citizens of heaven (Philippians 3:20), the Church possesses the “first fruits of the Spirit,” a foretaste of the “glory that will be revealed in us,” “the glorious freedom of the children of God” (Romans 8:18-25).³⁰ The believer is also said to be marked in Christ “with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession” (Ephesians 1:13-14; cf. also 2 Corinthians 1:22; 5:5). “By faith we eagerly await through the Spirit the righteousness for which we hope” (Galatians 5:5).³¹ Therefore we rejoice in the hope of the glory of God, because “God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:2, 5).³²

The very nature and activity of the Spirit are bound up in Jesus Christ. The Christian is both “in Christ” (Romans 8:1; 2 Corinthians 5:17) and “in the Spirit” (Galatians 5:16, 25 KJV). Receiving the Spirit is equated in Galatians 3:1-3 with that experience of Christ which begins the Christian life. There also does not appear to be any difference in Romans 8:9-11, between “if the Spirit of God lives in you” and “if Christ is in you.” There evidently was no distinction for Paul between the presence of Christ and the presence of the Spirit in relation to the Christian

²⁸Heron, p. 44.

²⁹Ibid.

³⁰We have received the Spirit of sonship which testifies that we are God’s children and co-heirs with Christ (Romans 8:15-16; cf. also Galatians 4:4-7). But as such we “groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies” (Romans 8:23). In this the Spirit “helps us in our weakness” and “intercedes for us” (Romans 8:26-27).

³¹With the Spirit of faith, “we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus” (2 Corinthians 4:13-14).

³²“We ..., are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18).

experience.³³ But one should not conclude that Paul identified the Holy Spirit with the exalted Christ, for the Spirit is “the Spirit of him who raised Jesus from the dead (Romans 8:11).

According to Heron,

The Spirit is the power of God who raised Jesus; but as such it is also the power of Jesus’ resurrection, and so to of his risen presence. Therefore it is both the *Spirit of God* and the *Spirit of Christ*. ... Paul cannot simply equate the Spirit with Christ, any more than he can dissolve away the difference between Christ and the Father.³⁴

Just as the Holy Spirit is distinct from, yet intimately related to, Jesus (Romans 15:30; 1 Corinthians 6:11), so is this true of His relationship with God. That they are distinct is evident in the many references to God giving or sending the Spirit (e.g., 1 Corinthians 2:12; Galatians 4:6; Ephesians 1:17; 1 Thessalonians 4:8). But they also share a special communion of knowledge and will, and it is the Spirit who makes God known to us (Romans 8:27; 1 Corinthians 2:10-12). “The Spirit is God’s knowledge of Himself, and we can know God only as He shares His self-knowledge with us.”³⁵ But this can only happen through the mediation of Christ. Their association in the apostolic benediction (2 Corinthians 13:14) and their harmony of activity in 1 Corinthians 12:4-6 attest to “the full coordination of the Spirit with God and the exalted Lord.”³⁶

Paul’s description of the Christian life is characterized by a life by the Spirit, where one must keep in step with the Spirit who leads (Galatians 5:13-26; cf. also Romans 8:1-14). Through Him believers develop the moral and spiritual virtues known as the fruit of the Spirit (Galatians 5:22). He strengthens (Romans 8:11; Ephesians 3:16), aids in prayer (Romans 8:26-27; Ephesians 2:18; 6:18), enables one to understand what God has freely given (1 Corinthians 2:12), teaches (1 Corinthians 2:13), provides the experience of true freedom (2 Corinthians

³³Hendry, p. 24. “The Spirit does not come or work apart from Christ, the gospel, and faith. There is thus no room in Paul’s thought for a kind of independent possession of the Christ by the Spirit operating alone and for itself,” Krentz, p. 50.

³⁴Heron, p. 47.

3:17); inspires true worship (Philippians 3:3), and is the One who sanctifies (Romans 15:16; 2 Thessalonians 2:13). The believer is therefore encouraged to keep on being filled with the Spirit (Ephesians 5:18).

Closely related to this life is the contrast between law and Spirit and the struggle between flesh and Spirit. The law is Mosaic law, which “reduces everything to man’s self-righteousness (Philippians 3:9) with its attendant tendency to self-adulation (Galatians 6:13-15) and bondage (Romans 7:6; 8:15), and it leads ultimately to spiritual death (2 Corinthians 3:16).”³⁷ But through Jesus Christ “the law of the Spirit of life sets me free from the law of sin and death” (Romans 8:2). We now “serve in the new way of the Spirit” (Romans 7:6). To be justified by the law is to be alienated from Christ, to fall away from grace, and not share in the hope of righteousness through the Spirit (Galatians 5:1-5).³⁸ Returning to the law is exchanging life in the Spirit for life in the flesh (Galatians 3:3). The flesh is one’s sinful nature, which is “hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by their sinful nature cannot please God” (Romans 8:7-8). We are not able to do what we want because the flesh is in conflict with the Spirit. But if one lives by the Spirit, s/he will not gratify the desires of the flesh (Galatians 5:16-17). One in whom the Spirit lives is no longer controlled by the flesh (Romans 8:9). Paul makes the choice clear: “Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life” (Galatians 6:7-8).

³⁵Hendry, p. 33.

³⁶Tappeiner and Bromiley, p. 739. These also give insight into the deity and personhood of the Spirit.

³⁷Tappeiner and Bromiley, p. 739.

³⁸“It is significant that the Christian experience of life in the Spirit is so real and vivid that Paul can use it as a convincing argument to the Galatians who are being led back to legalism by false teachers: ‘Did you receive the Spirit by works of the law, or by hearing with faith?’” Lampe, p. 637.

But this does not mean Paul's emphasis is only on the individual, for the Spirit has been given primarily to the community.³⁹ The Holy Spirit forms all believers into what is in effect a spiritual body, the Body of Christ (1 Corinthians 12:13). He gives each member his/her own unique combination of spiritual gifts in order to build up and sustain every other member of the Body.⁴⁰ The goal of these manifestations of the Spirit is unity and edification for all members. Unity is also evident in Paul's description of the believers forming God's temple (1 Corinthians 3:16; 2 Corinthians 6:16), in which He lives by His Spirit (1 Corinthians 6:19; Ephesians 2:19-22). Both images suggest a strongly communal character to the Spirit's work in Paul.

By combining the historical nature of the Synoptics and Acts with the theological nature of Paul, John makes a unique contribution to our understanding of the Spirit.⁴¹ The Spirit is given without measure and remains in the Son and envoy of God. It is He who will baptize with the Holy Spirit (1:32-33; 3:34). The Christian is one who has been born both physically and of the Spirit (3:5-8; cf. 1:13). S/he is given "a spring of water welling up to eternal life" (4:14; cf. 6:63). This water is later identified as the Spirit (7:38-39), but we also learn here that He would only come after Jesus had been glorified (cf. 16:7). Jesus promised His disciples that He would send another Counsellor or Paraclete like Himself,⁴² the Spirit of truth, to be with them and in them (14:16-17). He would teach them all things, and remind them of everything Jesus had said (14:26).⁴³ The glorified Christ would send Him from the Father in order to testify of Christ in

³⁹Krentz, pp. 51-52.

⁴⁰Note how teaching on spiritual gifts is clearly associated with that on the Body of Christ (see Romans 12:4-8; 1 Corinthians 12:7-31; Ephesians 4:1-16).

⁴¹Hendry points out that in John's Gospel "we have the most fully developed teaching on the work of the Spirit and at the same time the most explicit emphasis on the place of the Spirit in the economy of salvation," p. 17.

⁴²Both Jesus and the Holy Spirit are Paracletes. "Both come from the Father (13:3; 14:26); both are sent (5:36-38; 15:26); both are related to the truth (Jesus is the Truth, 14:6, and the Paraclete is the 'Spirit of truth,' 15:26); both somehow remain in the disciple (compare 14:17 with vv. 20, 23); both are rejected by the world (14:17; 15:18); both testify against the world (7:7; 16:8)," Tappeiner and Bromiley, p. 741.

⁴³The Spirit would "furnish to all Christians the instruction and consolation which would have been given by the personal presence of Jesus," Albert Barnes, Barnes' Notes on the New Testament, ed. Ingram Cobbin, 2d ed. (Grand Rapids: Kregel Publications, 1962), p. 334.

and through the witness of those who are His followers (15:26-27; 16:7). When the Spirit came He would “convict the world of guilt in regard to sin and righteousness and judgment” (16:8; cf. vv. 9-11). He will be the guide into all truth and mediate Christ to believers (16:13-15). Finally for John, the Holy Spirit came on Easter evening (20:22).

In John’s other writings, we learn that all who know the truth of Christ have an anointing from the Holy One which remains within and teaches all things (1 John 2:20-27). Through this Spirit, we are assured of Christ’s indwelling presence (3:24; 4:13), and acknowledge that Jesus Christ has come in the flesh (4:2). It is the Spirit, the water, and the blood which testify that Jesus is the one who came by water and blood (5:6-8). The material in Revelation does not add a great deal. He is said to be the source of John’s prophecy (1:10; 2:7, 11, 17, 29; 3:6, 13, 22; 4:2; 14:13; 17:3; 21:10), the Spirit of prophecy identified with the testimony of Jesus (19:10), and says to the Lord with the Bride, “Come!” (22:17).

In addition to those found in the Synoptics and Acts, Paul, and John, there are many other New Testament references to the Holy Spirit. But these basically repeat the themes we have already seen above. The Spirit inspires prophecy (1 Timothy 4:1; Hebrews 3:7; 9:8; 10:15; 1 Peter 1:10-12; 2 Peter 1:21), is given to believers (2 Timothy 1:7; Titus 3:5-6; Hebrews 2:4; 6:4; 10:29; 1 Peter 4:14), dwells in the Church (2 Timothy 1:14) and is the source of its sanctification (1 Peter 1:2). Heron does consider the teaching in Hebrews 9:14 to be distinctively new. It reads, “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” He states, “Here is opened up the profoundest meaning of his bearing of the Spirit, the purpose of his birth, the secret of his baptism, the true nature of his victory over temptation and the forces of evil. The decisive actualisation of the presence of

God's Spirit in human life and history is encompassed in his offering of himself."⁴⁴ For Heron, the Spirit is the motive and power of Jesus' dedication to the Father, which culminates and is sealed on the cross.⁴⁵

In summary, the Spirit of God was seen to work in four main contexts in the Old Testament: Creation, outstanding gifts, prophecy, and future hope. Though the Spirit was known for creating and sustaining all life, He was primarily spoken of in relation to God's people, Israel. Temporarily coming upon certain devout people, He gave skills for leadership, revelations and insight from God's counsel, and enablement to perform extraordinary acts. Even the future hope of Israel involved the Spirit of God. Their messianic king would be endowed with the Spirit and come to rule over a spiritually renewed nation. There would be an outpouring of the Spirit on all people.

The various writings of the New Testament further contribute to our understanding of the work of the Holy Spirit. The Synoptics and Acts present Jesus as Christ the Messiah, the permanent bearer of the Spirit, and the one wholly possessed by and directed by Him. All four Evangelists agree that the gift of the Spirit came only after the earthly ministry of Jesus was completed. When He did come, communication, proclamation, guidance, and the extraordinary characterized His work, which often was accomplished through human means. Paul agrees that the future age is here in the presence of the Spirit, but He is only a foretaste, a down payment on the glory that will be revealed in us at Christ's return. The very nature and activity of the Spirit is bound up in Christ, yet He is distinct from Christ; just as He is distinct yet intimately related to God the Father. Life in the Spirit is keeping in step with the leading of the Spirit. It is He who frees us from the bondage of the law and the flesh. All this is in the context of the community of

⁴⁴Heron, p. 58.

⁴⁵Ibid.

believers, each person being uniquely gifted and used by the Holy Spirit to minister to other members of the Body of Christ. John concurs with the other Evangelists in that the Spirit was in Jesus in a unique way. Jesus promised to send another Paraclete like Himself, to be as Christ was to them. The Spirit would testify of Christ in and through His disciples, and convict the world of guilt in regard to sin, righteousness, and judgment. To be a follower of Christ is to be born of and anointed by the Spirit. The other writings confirm that the Holy Spirit inspires prophecy, is given to believers, dwells in the Church, and is the source of sanctification. Hebrews also teaches that it is the Spirit who is the motive and power of Jesus' dedication to the Father.

In the New Testament, "The Spirit is above all still the experience of God powerfully present and active in the midst of His people."⁴⁶ But the Messiah has come, the age of the Spirit is reality, and "His people" are now those who believe in Jesus Christ alone for their salvation (John 3:16, 33; Acts 4:12; Romans 1:16; 10:9-13). The Spirit of God has an identifiable work in Scripture and quite often this work was and is still accomplished through God's people, as they are enabled by the Spirit. Some implications of this for counselling will be explored in Chapter 4. As a background, Chapter 2 will offer a more detailed discussion of one way this enablement takes place today.

⁴⁶Tappeiner and Bromiley, p. 732.

CHAPTER 2

ENABLEMENT THROUGH THE GIFTS OF THE SPIRIT IN 1 CORINTHIANS 12:8-10

There are six words in the Greek New Testament which can be translated as “gift”: *dōma*, *dōrea*, *dōrema*, *dōron*, *pneumatikos*, and *charismata*.¹ The latter two are primarily identified with spiritual gifts. Meaning “pertaining to the Spirit, spiritual,” *pneumatikos* is used twenty-six times: Thirteen times as an adjective (e.g. Romans 1:11; 7:14; and Ephesians 1:3) and thirteen times as a substantive (e.g. Galatians 6:1; Ephesians 6:12).² *Charisma*, meaning “a gift (freely and graciously given), a favour bestowed,”³ is used seventeen times: Five times as God’s benevolent operations in His world and in His holy community (Romans 5:15, 16; 6:23; 11:29; 2 Corinthians 1:11) and twelve times as gifts that the Holy Spirit imparts to individual members of the community, but does not necessarily impart to all (Romans 1:11; 12:4; 1 Corinthians 1:7; 7:7; 12:4, 9, 28, 30, 31; 1 Timothy 4:14; 2 Timothy 1:6; 1 Peter 4:10). The plural forms, *charismata* and *pneumatika*, are used interchangeably, both being synonymous with the manifestation of the Holy Spirit in 1 Corinthians 12:7.⁴ *Pneumatika* is used for the totality of the gifts of the Spirit.⁵

The spiritual gifts are traditionally found in Paul’s four lists: Romans 12:6-8; 1 Corinthians 12:8-10, 28-30; Ephesians 4:11. The gifts are listed as follows: Prophecy, serving, teaching, exhorting, sharing, leadership, showing mercy, a word of wisdom, a word of

¹For a discussion of their usage, see Walter Bauer, F. W. Gingrich, and F. W. Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1979).

²Only in 1 Corinthians 12:1 and 14:1, 12 does the context cause the substantive form to be translated “spiritual gifts.”

³Since the material outside the New Testament tells us almost nothing of its meaning, the context must decide its exact meaning in each case (Kleinknecht, et al., p. 403).

⁴Anthony D. Palma, “Spiritual Gifts - Basic Considerations,” *Pneuma* 1 (Fall 1979):6-7. “The emphasis is different, however, in that the former term calls attention to the aspect of grace involved in the bestowment of the gifts, whereas the latter directs attention to the Spirit as the giver of the gifts,” Rudolph Bultmann, Theology of the New Testament, vol. 1, trans. Kendrick Grobel (New York: Charles Scribner’s Sons, 1951), p. 155.

⁵Palma, p. 7.

knowledge, faith, gifts of healings, workings of miracles, discernings of spirits, kinds of tongues, interpretation of tongues, apostles, prophets, teachers, helps, administrations, evangelists, and pastor-teachers. An exact number is difficult to arrive at, because they are like a spectrum with each gift being hard to distinguish from its neighbour.⁶ There are probably more gifts than those mentioned in the New Testament,⁷ but Kenneth C. Kinghorn warns, “If we move beyond the *charismata* clearly indicated in the New Testament, we have difficulty knowing where to stop. When we depart from a biblical base we find it almost impossible to avoid speculation.”⁸

Due to their large number, it is not possible to treat all of these gifts in detail. It is therefore necessary to focus on certain ones. Because this paper is written from a Pentecostal perspective, an appropriate choice would be those gifts traditionally emphasized by the Pentecostal, the nine found in 1 Corinthians 12:8-10.⁹ This is even more an appropriate choice considering these nine are the only gifts closely linked with the Spirit,¹⁰ the One who is the subject of this thesis.

But there are those who would question the relevance of some of the gifts for the Church today. In reference to 1 Corinthians 12:28, John R. W. Stott states, “Some of these gifts or workers certainly do not exist in the Church today, notably apostles and prophets, the first two named. Probably some others like ‘workers of miracles’ have also ceased.”¹¹ Merrill F. Unger speaks of temporary, miraculous sign gifts: Gifts of healing, the working of miracles, tongues, and interpretation of tongues.¹² He also sees the word of knowledge, prophecy, various kinds of

⁶Michael Griffiths, *Grace-Gifts* (Grand Rapids: William B. Eerdmans Publishing Co., 1979), pp. 23-24.

⁷“It seems better to take all of these lists as merely giving samplings of the gifts and callings of the Spirit, samplings taken from an infinite supply,” Horton, p. 209.

⁸Kenneth C. Kinghorn, *Gifts of the Holy Spirit* (Nashville: Abingdon Press, 1976), pp. 39-40.

⁹Bruner documents this emphasis well in his chapter “The Gifts of the Holy Spirit,” pp. 130-149.

¹⁰This is not meant to imply that the other gifts are not given by the Spirit. In fact, all members of the Trinity are involved in gift-giving (Romans 12:3-8; 1 Corinthians 12:4-11, 28-31; Ephesians 4:8-11; 1 Peter 4:10). “The gifts are granted by the Spirit, service is performed under the tutelage of Jesus Christ, and God himself ‘energizes’ the entire process,” William F. Orr and James A. Walther, *1 Corinthians, The Anchor Bible* series, no. 32 (Garden City, NY: Doubleday and Co., Inc., 1976), p. 281. But only here in 1 Corinthians 12:8-10 are gifts specifically linked with the Holy Spirit.

¹¹John R. W. Stott, *One People* (Downers Grove, NY: Inter-Varsity Press, 1968), p. 27.

¹²Merrill F. Unger, *The Baptism and Gifts of the Holy Spirit* (Chicago: Moody Press, 1974), p. 138. “At least some gifts were spectacular and extraordinary, and these sign gifts authenticated new special revelation. When

tongues, and interpretation of tongues as temporary revelatory gifts.¹³ John F. Walvoord lists the following as temporary: apostleship, prophecy, miracles, healing, tongues, interpretation of tongues, and discerning of spirits.¹⁴ Along with apostleship, it therefore appears that eight of the nine gifts found in 1 Corinthians 12:8-10 figure prominently in this discussion. Yet there is a case to be made for believing that all spiritual gifts are valid today.

Basically there can only be three positions on this question: 1) There are no spiritual gifts operating today; 2) only some of the gifts are relevant today; or 3) all the gifts are relevant today. When one considers all the spiritual gifts mentioned in the New Testament, no writer would dismiss all as irrelevant. Therefore it is a choice between position two or three. The following are six reasons for considering that all the spiritual gifts are operable today:

1. There is nothing in Scripture which indicates otherwise. “There is nothing in Scripture, reason, or experience to make us believe that the gifts of the Spirit are not for today - everyone of them;”¹⁵
2. To say some gifts are not valid today arbitrarily limits the operation of the Holy Spirit and the applicability of the New Testament to our day. “There is no more warrant, for instance, to apply chapters twelve and fourteen of 1 Corinthians exclusively to the early Church than there is to so limit the thirteenth chapter. Gifts and love go together;”¹⁶
3. The Word of God still needs authentication before non-believers;
4. We are still in the Church Age (1 Corinthians 12:28), and we still need the gifts today, if not more;
5. They are still relevant. “The charismata are not something merely tacked on; neither are they temporarily or culturally bound. They are cross-culturally relevant, and their presence

special revelation ceased, then the sign gifts ceased as well,” J. Lanier Burns, “A Reemphasis on the Purpose of the Sign Gifts,” *Bibliotheca Sacra* 132 (July – September, 1975):242-243.

¹³Unger, pp. 140-144.

¹⁴John F. Walvoord, *The Holy Spirit*, 3d ed. (Grand Rapids: Dunham Publishing Co., 1958), p. 168; see pages 168-188 for his discussion of temporary and permanent gifts. William J. McRae adds a word of wisdom and a word of knowledge to Walvoord's list, in *The Dynamics of Spiritual Gifts* (Grand Rapids: Zondervan Publishing House, 1976), p. 98; see pages 90-99 for his discussion of this.

¹⁵Donald Gee, *Concerning Spiritual Gifts* (Springfield, Mo.: Gospel Publishing House, 1972), p. 18.

¹⁶Howard Snyder, “Misunderstanding Spiritual Gifts,” *Christianity Today* (12 October 1973):15.

in the Church makes the Church cross-culturally relevant.”¹⁷

6. The sovereignty of God. He can use them whenever He wishes, even I today. “We simply do not have the authority to declare specific gifts invalid.”¹⁸

Despite the fact that some people question the relevancy of 1 Corinthians 12:8-10, the position taken in this thesis is that each gift has something to offer. But before this can be discussed, it is important to arrive at a definition for each of the nine gifts in this passage. The remaining portion of this chapter will endeavour to do this. They will be examined under the following divisions: 1) The gifts of revelation - a word of wisdom, a word of knowledge, and the discernings of spirits; 2) the gifts of power - faith, gifts of healings, and workings of miracles; and 3) the gifts of utterance - prophecy, kinds of tongues, and the interpretation of tongues.

The first gift of revelation listed by Paul is *λόγος σοφίας*, literally, “a word of wisdom.” There is no article before this or any of the other nine gifts. The effect of this is to fasten attention on the quality of the gift, rather than its individuality.¹⁹ Some do not see this gift as being any different from natural wisdom or the wisdom of the spiritual person. It has been variously defined as: The ability to speak wisely and exercise tact; a deep insight into the Word; the ability to guide a conference well; or a natural gift consecrated to the service of God. C. Peter Wagner equates a word of wisdom with a natural, learned ability. All the person’s actions are seen to be wise.²⁰ Michael Griffiths translates it as “the teaching of wisdom,” and along with “the teaching of knowledge,” they are part of the gift of teaching.²¹ There is therefore no

¹⁷Snyder, p. 15.

¹⁸Ibid.

¹⁹Leon Morris, *The First Epistle of Paul to the Corinthians*, *Tyndale New Testament Commentaries* series, no. 7 (Grand Rapids: William B. Eerdmans Publishing Co., 1958; reprinted 1983), p. 171.

²⁰C. Peter Wagner, *Your Spiritual Sifts Can Help Your Church Grow* (Glendale, Ca.: Regal Books, 1974), pp. 220-222.

²¹Griffiths, p. 39.

spontaneity in the gift, for it involves study and preparation.²² But this all implies that the source of the wisdom is human, from the person's own accumulated knowledge. But this cannot be the definition of this gift. The gift of a word of wisdom is given only to some, whereas all Christians are called to diligently study the Scriptures and gain wisdom. This accumulated wisdom is open to all who seek it. A word of wisdom must be different.

It can be defined as the supernatural reception of a portion of the wisdom of God, given by the Holy Spirit at the moment when that wisdom is necessary to meet the need of some particular irresolvable situation or problem. The use of "a word of" implies that it is particularly directed to a given time and place.²³ Note that it is not called a gift of wisdom as a whole, but the gift of a word of wisdom. It "implies a spoken utterance through a direct operation of the Holy Spirit at a given moment, rather than an abiding deposit of supernatural wisdom."²⁴ This gift does not raise us to a new level of wisdom, nor does it make it impossible to make mistakes. It just lets us draw on God's unlimited storehouse (Romans 11:33).²⁵

The second gift of revelation is *λόγος γνώσεως*, or the gift of a "word of knowledge." Some authors confuse this gift with the spiritual knowledge which is available to all believers. Wagner calls it, "The special ability that God gives to certain members of the body of Christ to discover, accumulate, analyze and clarify information and ideas that are pertinent to the growth and well-being of the body."²⁶ It is seen as the ability to speak with knowledge; to present with effective reason the truths of the Christian faith.²⁷ But this again implies that the source is the intense and diligent study on the part of certain humans. But one cannot acquire this, or any

²²Griffiths, p. 40.

²³L. Thomas Holdcroft, *The Holy Spirit: A Pentecostal Interpretation* (Springfield, Mo.: Gospel Publishing House, 1979), p. 146.

²⁴Gee, p. 34.

²⁵Horton, p. 271. For possible examples of this and the other eight gifts, see Appendix 1.

²⁶Wagner, p. 218.

²⁷Orr and Walther, p. 282.

other gift of the Spirit, by natural means. They are solely from the Holy Spirit.²⁸

This gift can be defined as the supernatural revelation of divinely known facts, past, present, or future, which were not learned through the efforts of the natural mind, but are given by the Holy Spirit to a certain believer for a specific purpose. The key is that the knowledge conveyed is not humanly knowable, but divinely revealed.²⁹ This is not meant to be a source of new revelation, equal to the truths of Scripture.³⁰ All information is to be judged in the light of Scripture, in order to guard against error. This gift is given to supplement human resources when the work of God or the fate of a human being calls for more insights than one has access to acquire.³¹ Other suggested purposes for the gift of a word of knowledge are: 1) To reveal hidden things; 2) to reveal certain things about a certain person; 3) to open our spirit in order to help us understand; 4) to reveal the thing by which a person is bound; 5) to glorify God; 6) to strengthen the people of God; 7) to create a respect for God; and 8) to help people.³²

The third gift of revelation is the gift of διακρίσεις πνευμάτων, or “discernings of spirits.” *Diakrisis* is defined as a “distinguishing, differentiation.”³³ Holdcroft calls it “a judgment made possible by an insight that sees through externals and perceives basic underlying reality.”³⁴ We have seen in Chapter 1 that *pneuma* can mean wind, breath of air, breath of the mouth, breath of life, Spirit of God, human spirit³⁵, angel, or demon. David Lim defines *pneuma* as “an attitude, the animating principle in man, that which is different from physical matter, a mood, breath,

²⁸ Aril Edvardsen, *Les Dons Spirituels* (Miami: Éditions VIDA, 1979) p, 71.

²⁹ Holdcroft, p. 149.

³⁰ Gee, p. 38.

³¹ Holdcroft, p. 150.

³² Edvardsen, p. 72.

³³ Bauer, et al, p. 185.

³⁴ Holdcroft, p. 150.

³⁵ Albert Hoy divides the human spirit into the spirits of unregenerate and regenerate persons. See “The Discernings of Spirits,” *Paraclete* 18 (Fall 1984):12-14.

angels, demons, or the Holy Spirit.”³⁶

The gift of discernings of spirits is not just a critical spirit in the natural, a keen insight into human nature, or an aptitude for the sort of profound reasoning which resolves into wise judgments.³⁷ It is not the “trying of spirits” (Matthew 7:15-23; 1 Corinthians 12:3; 1 John 4:1-6), which are tests for the supernatural open to all believers. In fact, all are able to use these scriptural standards to check all pretensions to an accurate gift of spiritual discernment.³⁸ This must be something else.

The gift of discernings of spirits can be defined as the supernatural revelation by the Holy Spirit of a portion of divine knowledge, which enables a believer to know with assurance whether a certain behaviour purported to be of God is in reality divine, human, or satanic in origin. Note that this has nothing to do with any human capability. The source is God, who is the Judge and Discerner of all (1 Chronicles 28:9; Psalm 139; Jeremiah 17:10; Hebrews 4:12-13). It is a gift of revelation, yet distinct from the other two, in that it specifically deals with knowledge and wisdom about the existence and operations of spiritual beings.³⁹ It implies the ability to wisely use the divine knowledge imparted in order to take the appropriate action, i.e. the casting out of the spirit or demon, bringing peace out of disorder in a worship service, or exposing the falsehood of lying spirits, through the clear Word of God.⁴⁰ It gives insight into the dispositions of persons, their good and bad tendencies.⁴¹ It also implies the awareness of the presence of good in a situation, i.e. angels, good human spirits, or the Holy Spirit. But let it be stressed that this gift never justifies an overly critical attitude or “seeing demons everywhere.” God has provided this gift of discernment in order to guard against error and deception in the

³⁶David Lim, Charismata: A Fresh Look (Clayburn, BC: Western Pentecostal Bible College, n.d.), pp. 45-46.

³⁷Gee, p. 55; Hoy, p. 11.

³⁸Gee, p. 58.

³⁹Holdcroft, p. 152.

Church. It is beautiful and comforting to note how the proper use of all nine gifts provides a system of checks and balances, which guard against excess.⁴²

The first gift of power is the gift of *πιστις*. *Pistis* is defined as “that which causes trust and faith; trust, confidence, faith; that which is believed, a body of faith or belief, doctrine.”⁴³ The gift of faith is not brash presumption or a kind of subjective hunch.⁴⁴ It is not the gift of the workings of miracles or the gifts of healings, though these three often work together. It is none of these. The gift of faith can be defined as the divine certainty, supernaturally given by the Spirit, that that which is uttered or desired by a person, or spoken by God, shall eventually come to pass. It enables the person to sustain unwavering trust in God for his or her personal protection and provision of needs,⁴⁵ and the effective carrying out of that person’s ministry.⁴⁶ When the Bible does not speak to an issue or situation, the Holy Spirit gives the gift of faith that God will do a certain thing.⁴⁷

Some further things should be noted about this gift:

1. The gift of faith does not accomplish its work immediately. The result is not yet seen, but the person acts as if it is reality. If the result is immediate, it is probably not the gift of faith being manifested, but the gift of workings of miracles.⁴⁸
2. In contrast to the gift of miracles, which has an objective effect upon persons, creatures, or things (Matthew 15:36-38), the gift of faith has its effect primarily upon the gifted believer.⁴⁹

⁴⁰Lim, pp. 45-46.

⁴¹Howard Carter, *The Gifts of the Spirit* (London: Defoe Press, 1946), p. 47.

⁴²Bill Barr, Jr., “Discernments of Spirits,” in *Counseling with Confidence*, ed. William D. Barr (Plainfield, NJ: Logos International, 1981), p. 82.

⁴³Bauer, et al, pp. 662-664.

⁴⁴Griffiths, p. 45.

⁴⁵Carter, p. 61.

⁴⁶Rene Pache, *The Person and Work of the Holy Spirit*, trans. J. D. Emerson (Chicago: Moody Press, 1954), p. 187.

⁴⁷Howard Lindsell, “Spiritual Gifts,” *Christianity Today* (11 April 1975):6.

⁴⁸Edvardsen, p. 87.

⁴⁹Hoy, “The Gift of Faith,” *Paraclete* 11 (Winter 1977):9.

3. It operates in conjunction with other gifts of the Spirit, such as miracles, healings, word of knowledge, discernings of spirits, etc. Hoy states, “An utterance of divine faith may have a prophetic complement (1 Kings 17: 14-16); it may produce a miraculous suspension of natural law (Joshua 10:12-14); or it may result in a physical healing (Luke 8:26-36).”⁵⁰

The second gift of power is the gift of *χαρίσματα ἰαμάτων*, or “gifts of healings.” The *charismata* are the second type mentioned above, the gifts which the Holy Spirit imparts to individuals of the community, but not necessarily to all. These gifts of healings or cures are only mentioned three times in the New Testament; all in 1 Corinthians 12 (vv. 9, 28, 30). Note the plurality of the gifts, which implies that the person is “given an assortment of individual healing portions to convey to those who need them.”⁵¹

This gift can be defined as the supernatural enablement of a certain believer by the Holy Spirit to serve as a human intermediary through whom it pleases God to cure illness and restore health apart from the use of natural means. If it is an instantaneous healing, it can be thought of as a miracle.⁵² Merrill Unger rightly warns that demonic activity can also produce healings, hence the need for spiritual discernment.⁵³ The gift of healings not only includes physical healing, but also mental and spiritual healing. All believers can pray for and expect healing on their own, quite apart from possessing any gift.⁵⁴ But there are occasions when God chooses to use a particular believer as a channel for His power and effects a healing in another person or creature. The gift of healings also catches people’s attention and gets them listening to a presentation of God’s Word. Therefore, this gift is often associated with the gift of evangelism, for obvious reasons. But we must remember that this does not involve human ability. “Nothing is more emphatic than the denial of the apostle that such gifts dwelt in their own natural powers (Acts 3:12; 14:15). They make no reference to magnetic, psychic, or mental powers; the glory

⁵⁰Ibid.

⁵¹Holdcroft, p. 153.

⁵²Edvardsen, p. 96.

⁵³Merrill F. Unger, “Divine Healing,” *Bibliotheca Sacra* 128 (July - September 1971):242.

⁵⁴Gee, p. 45.

was given directly to God who worked in and through them.”⁵⁵ This gift is still as relevant today as it was in the New Testament church, because people still need healing, God’s Word still needs attention brought to it, and God still deserves all the glory due Him.

The third gift of power is ἐνεργήματα δυνάμεων, or “workings of miracles.” *Energema* is found only in 1 Corinthians 12:6 and 10, being translated, “activity, experience, working.”⁵⁶ The verb from which it is derived (ἐνεργέω) is almost exclusively used in reference to the activity of God (Matthew 14:2; Mark 6:14; 1 Corinthians 12:6, 11; Galatians 2:8; 3:5; Ephesians 1:11, 20; 3:20; Philippians 2:13; Colossians 1:29; 1 Thessalonians 2:13), or of Satan (Ephesians 2:2; 2 Thessalonians 2:7-9). Horton notes that this gift is especially operative in connection with the conflict between God and Satan.⁵⁷ *Dunamis* has many meanings, but the one meant here is a wonder, deed of power, a miracle.⁵⁸ The plurality of both words shows that many varieties of miracles or deeds of power are available.

The gift of workings of miracles can be defined as the supernatural enablement of a certain believer, by the Holy Spirit, to serve as a human intermediary through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature. Henry Thiessen defines it this way, “A unique and extraordinary event awakening wonder (τέρας), wrought by divine power (δύναμις), accomplishing some practical and benevolent work (ἔργον), and authenticating a messenger and his message as from God (σημείον).”⁵⁹ It is another gift which creates reverence for God and draws attention to the spoken Word of God. The gift of miracles is closely related to the gifts of healings and faith, but it is distinct from them. The gift of faith acts primarily upon the recipient, whereas the gifts of healings and miracles act primarily through the recipient for the benefit of some other person,

⁵⁵Gee, p. 45.

⁵⁶Bauer, et al, p. 265.

⁵⁷Horton, p. 275.

⁵⁸Bauer, et al, p. 206.

⁵⁹Henry C. Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids: William B. Eerdmans Publishing Co., 1949), p. 36.

creature, or thing.⁶⁰ Miracles are general in scope and are immediate. Healings are effected specifically in persons and creatures, over a longer period of time. Along with healings, the working of miracles was regarded as standard procedure in the apostles' ministry (Acts 4:29-30; 1 Corinthians 2:4-5).⁶¹ Jesus Himself validated His authority by use of miracles (Mark 2:5-11). When this, or any other gift of the Spirit, is manifested, it is not because of the initial Baptism in the Holy Spirit, but because of a present divine fullness at the moment of the manifestation (Judges 6:34; 14:6; 2 Kings 3:15; Acts 4:8; 7:55-56; 9:18; 13:9-11).⁶²

The seventh gift of the Spirit, and the first gift of utterance, is the gift of προφητεία, or prophecy. This word can mean prophetic activity; the gift of prophecy; or the utterance of a prophet, prophetic word, or prophecy.⁶³ There are three possible sources of prophecy:

1. The Holy Spirit: 2 Samuel 23:2; Jeremiah 1:9; Acts 19:6; 21:11; and 2 Peter 1:20-21;
2. Evil and lying spirits: 1 Kings 22:22; Isaiah 8:19-20; Acts 16:17;
3. The human spirit: Jeremiah 23:16; Ezekiel 13:2-3.⁶⁴

Wagner, Kinghorn, and Leon Morris all consider this gift to be preaching the Word of God with a divine anointing.⁶⁵ But Aril Edvardsen, Donald Gee, and L. Thomas Holdcroft strongly disagree with this.⁶⁶ Preaching relates to the human ability to research, prepare, and deliver a message from the Word of God. But this can be learned through practice and it would not be the gift of prophecy. A person who is preaching may manifest a gift of prophecy during a sermon, but the message of the sermon itself is not prophecy. As with all nine gifts of the Spirit, the source of the information conveyed is the Spirit alone (2 Peter 1:21).

⁶⁰Hoy, "The Gift of Faith," p. 9.

⁶¹Hoy, "The Working of Miracles," Paraclete 11 (Fall 1977):7.

⁶²Hoy, "The Working of Miracles," p. 8.

⁶³Bauer, et al, p. 722.

⁶⁴Gee, p. 53.

⁶⁵Wagner, p. 229; Kinghorn, p. 48; Morris, p. 172.

⁶⁶Edvardsen, p. 121; Gee, p. 48; Holdcroft, p. 167.

The gift of prophecy can be defined as the supernatural reception and communication, by a believer, of a message from God to His people through an utterance given by the Holy Spirit.

It is given for the following purposes:

1. The strengthening, encouragement, and comfort of believers through the application of truths already received (1 Corinthians 14:3, 31). But the information conveyed never equals, supersedes, or replaces the infallible Word of God.⁶⁷ All prophecy is subject to the authority of Scripture (1 Corinthians 12:3; 14:29; 1 Thessalonians 5:20-22; 1 John 4:1). Our best defence in the Church is a sound basis in biblical knowledge and active gifts of discernings of spirits;
2. The conviction of sin: 1 Corinthians 14:24-25;
3. Instruction: 1 Corinthians 14:31;
4. Prediction of the future, and prophetic warnings: Acts 11:27-29; 21:10-13.

God does not lead the Church by prophets, as He did in the Old Testament. All believers are personally led by the Holy Spirit (Romans 8:14), and no intermediary is needed between them and God. “There is not one single instance of the gift of prophecy being deliberately resorted to for guidance in the New Testament.”⁶⁸ Note also that the “spirits of the prophets are subject to the control of the prophets” (1 Corinthians 14:32). Therefore, this gift and the other two utterance gifts are not ecstatic or out of control. The Spirit uses the person’s vocabulary to express the message He wants to give. This only applies to prophecy and the interpretation tongues, because tongues are not in the person’s own words.

The second gift of utterance is the gift of γένη γλωσσών, or “kinds of tongues.” *Genos* is

⁶⁷Gee, p. 50; Holdcroft, p. 169; Wagner, p. 227.

⁶⁸Gee, p. 50.

defined as “race, stock; descendents; family, relatives; nation, people; class, kind.”⁶⁹ The last meaning is used in 1 Corinthians 12:10. Note that it is in the plural, indicating a wealth and variety of γλώσσι.⁷⁰ *Glossa* has three uses in the New Testament⁷¹:

1. The physiological organ of taste or speech: Mark 7:33, 35; Luke 1:64; 16:24; Romans 3:13; 14:11; 1 Corinthians 14:9; James 1:26; 3:5-6, 8; 1 Peter 3:10; 1 John 3:18; Revelation 16:10.
Figuratively: Acts 2:3, 26; Philippians 2:11;
2. A language or a means of speech: Acts 2:11; Revelation 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15;
3. *Glossolalia* [from λαλεῖν (έν) γλώσση (γλώσσαι)].⁷² *Glossolalia* occur twenty-four times in the New Testament: Mark 16:17; Acts 2:4; 10:46; 19:16; 1 Corinthians 12:10, 28, 30; 13:1, 8; and fifteen times in 1 Corinthians 14:1-39.

It is the definition of *glossolalia* that we seek.

The following definitions represent some of the possible views on the subject today: 1) it is supernatural communication of the Gospel, in languages unknown to the speaker but known to the hearers. It is thereby used in evangelism; 2) it is a miracle of hearing, rather than of speaking; 3) it is the ability to learn foreign languages quickly; 4) it is ecstatic gibberish; 5) it is of satanic origin; and, 6) it is a valid spiritual gift whose function was fulfilled in the New Testament church, and therefore is no longer necessary today. But there is another definition and it is this one which is used in this thesis.

This gift of tongues can be defined as the supernatural use of a believer’s tongue by the Holy Spirit to express a message to or from God in an actual language not known by the speaker.

⁶⁹Bauer, et al, p, 156.

⁷⁰Kleinknecht, et al, p. 726.

⁷¹Bauer, et al, p. 162; Ron Cottle, “Tongues Shall Cease,” *Pneuma* 1 (Fall 1979):44.

⁷²Kleinknecht, et al, p. 722.

Three aspects can be seen in relation to tongues. First, tongues can be the initial, physical evidence of the Baptism in the Spirit (Acts 2:4; 10:46; 19:6; cf. Acts 8:17-19; 9:17-19; 1 Corinthians 14:18). These are for every believer. Secondly, tongues can be for devotional and private use (1 Corinthians 14:2, 4, 14-16; Romans 8:26-27). These are for every believer. Thirdly, the gift of tongues (coupled with the gift of interpretation of tongues) can be for public use in the common assembly of believers (1 Corinthians 14). This is only for certain believers.

There are at least three suggested purposes for this gift. It is a medium of prayer, praise, and thanksgiving to God (Acts 2:11; Romans 8:26-27; 1 Corinthians 14:2, 16, 17, 28). It can also be a sign to unbelievers (1 Corinthians 14:22; Acts 2:6-13), gaining their attention and allowing them to hear the proclamation of God's Word. Thirdly, it is a medium of both personal and corporate edification (1 Corinthians 14:4-5; Jude 20). This is only when it is coupled with the gift of the interpretation of tongues.

The critics of tongues react strongly against the misuse of tongues in the Church today and rightly so. But they advocate their abolishment, when the Scriptures nowhere call for this. Paul wrote not to forbid tongues in Corinth, but to correct its use. This is a gift of the Holy Spirit; therefore it is good and valuable. It is given in love for purposes still valid today.

Once one has worked through to a definition of the gift of tongues, it is almost anticlimactic to turn to the gift ἐρμηνεία γλωσσῶν, or the interpretation of tongues. *Hermeneia* is used twice in the New Testament (1 Corinthians 12:10; 14:26), and means, "translation, interpretation." *Glossa* here is the third type, the *glossolalia*. When one accepts the proposed definition for the gift of tongues, then the most obvious definition for this gift is that it is the supernatural enabling by the Holy Spirit of a believer to make known in the vernacular the message given by the person who spoke in tongues. As the Spirit is the source of the utterance,

the recipient does not naturally know the language being interpreted. It is “just as much a miracle as the original utterance in tongues.”⁷³ When the two gifts are manifested together, they edify the body of believers (1 Corinthians 14:5), making them on par with prophecy as far as function. Paul strongly encouraged their mutual use for the common good of the local church (1 Corinthians 14). Tongues express praise and worship to God. Interpretation of tongues allows the other members of the assembly to agree in prayer and praise together with the speaker in tongues (1 Corinthians 14:13-17). The gift of interpretation alone validates the use of the public gift of tongues in the assembly.⁷⁴

We have seen therefore that all nine gifts in 1 Corinthians 12:8-10 have something to offer. Each involves a supernatural enablement by the Holy Spirit to do something not humanly possible. But some things should be remembered. These gifts of the Spirit are not resident in the believer. They remain in Him, subject only to His control.⁷⁵ As Horton states, “They really remain His gifts. They never become ours in the sense that we do not need to depend on Him in faith for every expression of them. Nor do they ever become a part of our nature so that we cannot lose them or have them taken from us.”⁷⁶ Therefore a person who is given a gift of healing, for example, cannot just go into a hospital and heal every patient. The Holy Spirit decides when the gift is manifested, not the person. But if the person is consistently used to operate a particular gift, that person is often said to “have” that gift. In reality, though, the Spirit has the gift. The divine and the human elements work in unity of purpose, as the gift is operated. We must submit ourselves to the Spirit and be willing to be used as He sees fit.

The very nature of the *charismata* involves grace, unmerited favour, being bestowed

⁷³Robert C. Dalton, *Tongues Like As Fire* (Springfield, Mo.: Gospel Publishing House, 1945), p. 105.

⁷⁴L. Thomas Holdcroft, “Tongues and the Interpretation of Tongues,” 11 *Paraclete* 17 (Summer 1983):11.

⁷⁵One factor which does remain under the control of the believer is his/her submission to the Spirit.

⁷⁶Horton, p. 213.

upon a person. No one is therefore used because of his/her merit or spirituality.⁷⁷ The Holy Spirit can and does use anyone available to Him. But just because the Spirit of God blesses or uses a person, this does not mean that He is putting His seal of approval on everything else that one does or teaches.⁷⁸ Nor does it mean that the Spirit would choose to arm rebels to oppose that for which He stands. Suffice it to say that being used by the Spirit does not imply that the person used is any better than any other believer.

⁷⁷No one gift is any better or worse than any other, for all are given by the Spirit for the benefit of every believer (1 Corinthians 12:7; cf. 14:39).

⁷⁸Horton, p. 208.

PART 2

THE SPIRIT'S USE OF THE COUNSELLOR

CHAPTER 3

A DEFINITION OF PASTORAL COUNSELLING

It is obviously imperative that any consideration of the Spirit's use of the counsellor and the usefulness of His gifts must be placed within an appropriate context, specifically a definition of pastoral counselling. Further, because this paper addresses the topic from a Pentecostal perspective, it is appropriate that the definition of pastoral counselling used here be consistent with Pentecostal theology and practice of ministry. This chapter will provide such a definition.

Counselling has been described as “a specially devised relationship in which one person, through knowledge and experience, serves to guide another through a process of clarification and resolution of basic life-problems.”¹ With this definition, William W. Menzies offers a definition of counselling which may be acceptable as a broad, general perspective to counsellors of all faiths and disciplines. No matter who is involved or what technique is used, this specialized form of helping always has at least one person, who is perceived to be in a position to render assistance, being approached by another person. Should both parties agree the person in need is then helped to clarify and resolve the particular life-problem in which s/he finds himself or herself. Gary Collins suggests that counselling may have any number of goals, including a changing of the counsellee's behaviour, attitudes, or values; preventing more serious problems from developing; teaching social skills; encouraging expression of emotions; giving support in times of need; instilling insight; guiding as a decision is made; teaching responsibility;

¹William W. Menzies, “The Holy Spirit as the Paraclete: Model for Counselors,” in The Holy Spirit and Counseling, ed. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985),

stimulating spiritual growth; and helping the counsellee to mobilize his/her inner resources in times of crisis.² From this basic understanding it is then up to the individuals involved to incorporate their particular beliefs into the process.

The conservative, evangelical Christian³ will sometimes use the term “pastoral counselling” to describe his/her counselling. Clinebell defines pastoral counselling this way: “The utilization, by a minister, of one-to-one or small group relationship to help people handle their problems of living more adequately and grow toward fulfilling their potentialities.”⁴ With his overall purpose being “to help the parish minister . . . develop maximum skill in the various counseling methods which are required in that setting,” it seems pastoral counselling is simply counselling done by a pastor.⁵ Collins would expand this to include lay people. “Every believer is a priest (1 Pe.2:5, 9) who prays for others and bears the burdens of others (Gal.6:2). In this sense every Christian is a pastoral counselor, even though we have not all been ordained for special service in the church.”⁶ But according to Oates, counselling becomes pastoral when it discusses God, specifically the counsellee’s God. With these criteria, a pastoral counsellor need not be Christian or mention Christ.⁷ This term is therefore too broad and needs further qualification.

p. 25.

²Collins, 1972, p. 14. Oates identifies the following as the goals of counselling: To facilitate and quicken personality growth and development, to help persons to modify life patterns with which they have become increasingly unhappy, and to provide comradeship and wisdom for persons facing the inevitable losses and disappointments in life (1974, p. 9).

³“Christian” is understood to mean “one who follows the teachings and example of Jesus Christ.” “Evangelical” refers to the “good news” that salvation is by faith in Christ alone. To be “conservative, evangelical” is to preserve the traditional doctrines of: the Trinity, the deity of Christ, the personality of the Holy Spirit, the plenary inspiration of the Scriptures, miracles, the substitutionary or vicarious suffering and death of Christ as an atonement for the sins of His people, His resurrection, His ascension, His second coming, the resurrection and judgment of all persons, heaven, and hell.

⁴Clinebell, p. 20.

⁵Ibid. Others who do this are Seward Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury Press, 1959) and Knobel.

⁶Collins, 1972, p. 14.

⁷See “What Makes Counseling Pastoral?” Oates, 1974, pp. 9-25.

Christian counselling may be broadly defined as “a relationship in which one individual, by virtue of both spiritual and psychological insights, seeks to help another individual recognize, understand, and solve his or her own problems in accordance with the Word of God.”⁸ Great importance is given to the Bible in this type of counselling. Crabb believes that anyone who wants to work toward a truly evangelical integration of Christianity and psychology should meet the following qualifications:

1. S/he will agree that psychology must come under the authority of Scripture;⁹
2. S/he must fervently insist that the Bible is God’s infallible, inspired, inerrant revelation in propositional form;
3. S/he must agree that Scripture is to have “functional control” over his/her thinking;¹⁰
4. S/he must evidence serious interest in the content of Scripture by:
 - a. At least as much time spent in the study of the Bible as in the study of psychology.
 - b. Bible study should be regular and resulting in
 - c. A general grasp of the structure and overall content of Scripture and a
 - d. Working knowledge of basic Bible doctrine.
 - e. Opportunity to profit from the Spirit’s gifts by regular fellowship in a Bible-believing local church.¹¹

Many writers agree with this emphasis on the Bible in counselling.¹² Paul D. Meier, Frank B. Minirth, and Frank Wichern put it first in their list of what makes Christian counselling unique. They also believe it to be unique because: 1) It depends not only on the human will to be responsible, but also on the indwelling power of the Holy Spirit to conquer human problems; 2) Christians through faith (Romans 8:9-17) receive the Spirit who gives them victory in

⁸Paul D. Meier, Frank B. Minirth, and Frank Wichern, Introduction to Psychology and Counseling (Grand Rapids: Baker Book House, 1982), p. 291.

⁹When the teaching of Scripture conflicts with any other idea, regardless of its support from empirical research, the teaching of Scripture will be accepted as truth and the other idea will not be accepted as truth.

¹⁰“Functional control” means that the principle of biblical priority over non-biblical opinion is not merely a doctrine to which one swears allegiance but is actually put into practice thoroughly and consistently.

¹¹Crabb, pp. 49-50.

¹²For example: Adams, Collins, Hulme, Knubel, Solomon, Ward, and Welter.

overpowering their sin nature; 3) it effectively deals with the counsellee's past; 4) it is based on God's love; and 5) it deals with the whole person.¹³ Implicit in their discussion, however, is the impression that Christian counselling involves only Christians. But what of the non-Christian client?

For some Christian counsellors, the client must be converted to Christianity before counseling can take place. Adams is very strong on this:

You can't counsel an unbeliever if you mean by counseling what the Bible means by counseling - changing his heart; changing him at a level of depth. The man won't listen, because his heart is not oriented toward the Book, so he can't hear what it has to say, and he doesn't have the power to obey the Book, even if he wanted to. You can't counsel an unbeliever in the full biblical sense of that word counsel.¹⁴

The person is expected to become a Christian before any counselling is offered. But the person may become bitter because a "Christian" refused to help in the time of his/her need. Christ may also be rejected through an insincere decision which subsequently turns sour (i.e., "If this is what Christianity is, then I don't want it!"). It is better not to coerce a person in this manner. Rather than expecting the counsellee to move into the counsellor's frame of reference, the counsellor should make the effort to meet the counsellee where s/he is at that time. Jesus Christ moved with a person from where s/he was to the place where He would have him/her be (e.g., the Samaritan woman, John 4:1-30; the lame man by the pool at Bethesda, John 5:1-14). Oates refers to this when he makes the counsellee's God the centre of the counselling relationship.¹⁵ Bruce Pringle describes his biblical or spiritual counselling as taking the counsellees from where they are spiritually and emotionally and attempting to move them to redemption, whether that is for a first time commitment to Christ, or a deeper spiritual walk.¹⁶ He does not refuse to

¹³Meier, Minirth, and Wichern, p. 292.

¹⁴Adams, 1979, p. 320. For the full discussion, see "What To Do When You Counsel An Unbeliever," pp. 309-326.

¹⁵Oates, 1974, pp. 9-25.

¹⁶Pringle, p. 49.

counsel the non-Christian for, “If unbelievers do not require redemption, who does?”¹⁷

Appropriate to this discussion are the recommendations which Raymond Brock gives concerning counselling methodology.

The counselor must have a good working knowledge of the methods and techniques of counseling and therapy. He needs to be a student of the theoretical premises on which various techniques and methodologies are based. He must also be adept at using strategies and systems and in determining which is most appropriate in the given situation. And when the need arises, he must be flexible enough to shift his approach. Flexibility in applying counseling methodology comes when the counselor is adequately trained and, at the same time, sensitive to the leading of the Holy Spirit.¹⁸

This is best seen in Jesus, who “used a variety of counseling techniques depending on the situation, the nature of the counselee and the specific problem.”¹⁹ Thus when a non-Christian is involved, the sensitive Christian counsellor can choose a counselling style which is inoffensive yet still helpful. The Christian alternative can and should always be presented. If it is rejected at the time, the person can still be helped as much as possible. This leaves the door open for future discussion of Christ, at the counsellee’s discretion.

Pastoral counselling done by a conservative, evangelical Christian (which includes the Pentecostal) can therefore be described as a relationship in which one individual, by virtue of both spiritual and psychological insights, seeks to help another individual recognize, understand, and solve his/her own problems in accordance with the Word of God. It involves taking the person from where s/he is spiritually and emotionally and attempting to bring him/her to redemption and maturity in Christ.²⁰ According to Carroll Wise, pastoral care (of which pastoral counselling is a part) is “the art of communicating the inner meaning of the Gospel to persons at the point of their need.”²¹ His book emphasizes the meaning of pastoral relationships

¹⁷Ibid, p. 41.

¹⁸Brock, p. 131.

¹⁹Collins, 1980, p.15.

²⁰According to Crabb, Christian maturity is developed by dealing with any immediate problem circumstances in a manner consistent with Scripture, and developing an inward character which conforms to the character (attitudes, beliefs, purposes) of Christ (pp. 29-30).

²¹Wise, p. 8.

as the basis for the communication of the Gospel.²² It is “the Spirit of Christ incarnate in a man which is the deepest and most effective form of communication of the Gospel today.”²³ Based upon this understanding, we are now ready to move into a discussion of the Spirit’s use of the Counsellor.

²²Ibid, p.ix.

²³Ibid, p. 11.

CHAPTER 4

THE SPIRIT'S USE OF THE COUNSELLOR

It is apparent that much of what we learned about the work of the Holy Spirit in general, and the nine gifts of the Spirit in 1 Corinthians 12:8-10, is relevant to the field of pastoral counselling. In this chapter some implications of the work of the Holy Spirit for the Spirit's use of the counsellor will be explored. Chapter 5 focuses on the usefulness of the nine of gifts in pastoral counselling.

This discussion is based on the Christian belief that the Spirit is present and active in the pastoral counselling situation. While His presence is often simply assumed, it is relevant to identify some reasons why He is believed to be there. Elder suggests His omnipresence as one reason. He states: "In true pastoral counseling there is no point, no moment, at which the Holy Spirit is not effectively present. To speak of psychological laws of insight and growth is but to indicate the near edge of the work of God in human experience."¹ The Spirit's role as Paraclete is also cited.² One would further expect Him to be present in counselling, considering that His work involves change. "As the Spirit of sanctification, He is the Spirit of change. Wherever the Spirit is at work, change is inevitable."³ Thornton turns this around and says, "The process of change in therapy shows evidence of the involvement of the Holy Spirit."⁴ Elder understands

¹Elder, p. 209; see also Wiksten, p. 30.

²For example, see Oates, 1962, p. 57; Adams, 1970, pp. 20-21; Lake, 1981, p. 77; and Menzies' article, "The Holy Spirit as the Paraclete: Model for Counselors."

³Adams, 1973, p. 6. In his discussion of "Sanctification and Counseling," Adams makes it clear that "the prerequisite for sanctification is the Holy Spirit's presence in the life of a regenerate person," 1970, p. 73. But the Spirit is also at work in the heart of the non-Christian client, attempting to change his/her mind so that s/he will follow Christ and obey God.

⁴Thornton, p. 72. "His presence is manifest in the Christlike results achieved," Elder, p. 210.

“the Spirit of God to be operative in all that is done in obedience to him.... wherever the commands of Christ are taken seriously and the goals he indicated striven for, there the Holy Spirit is in action.”⁵

Another reason for believing the Holy Spirit to be present as the Third Person, The Counsellor, in any counselling situation is based on the Old Testament association between the *ruach* of God and the giving and sustaining of life. With His Spirit, God is at work as the sustainer of all His creation. He did not create the world only to leave it to run its course. He is vitally interested in its continued health and welfare. The Spirit is everywhere present in the earth, especially in the midst of human need and suffering.⁶ He brings relief through any number of means, including that of counselling. That He responds to cries for help is evident in the Book of Judges (e.g. 3:9-10; 4:3-4; 6:6-7, 34). In fact, the New Testament term “Paraclete” means “one called alongside to help.” This implies that the Holy Spirit will be present in response to a call by the counsellee and/or the counsellor.

But even if no one has called on Him, or has even acknowledged His existence, this does not make Him any less present. He is there no matter what any person may think or say. Wherever a person is helped to resolve his/her difficulty, the Holy Spirit has been there working. It is evidence of His presence. The unbelieving counsellor and client may choose to think that they did it all themselves, but this does not negate the Spirit. Problem-solving and character change *are* His work.⁷ This is not unlike the discussion on God’s use of medicine. Some will avoid doctors, believing that God can only heal them miraculously. Others see modern medicine as a valid means through which God works to bring healing. He is free to

⁵Elder, p. 209. “The Holy Spirit is present and at work in a group committed to a ministry of healing in Christ’s name... that ‘wind of God, who blows where he wills ’to continue the work of Christ,” Knowles, p. 46.

⁶“The Spirit of God operates in moments of extremity and perplexity,” Southard, “The Emotional Health of the Pastoral Counselor,” p. 43.

work any way He chooses. Oates offers these comments:

“The pastoral counselor relates himself to the Holy Spirit as Counselor in much the same way as a doctor does to life. Life itself is in reality the therapist, and the doctors are only the assistants. The Christian believes that the Holy Spirit is life itself. This affirms that God is sovereign in any counseling relationship.”⁸

Just as God the Holy Spirit uses medicine to bring physical healing, He will use counselling to bring healing to the mind and spirit. He is present working in any helping activity.

Closely related to this first application is the assertion that the counsellor can be considered an instrument of the Holy Spirit. This is not a new idea, for we saw this traced from Old Testament times to the present in the introduction. The counsellor is part of the Spirit's ongoing effort to sustain all of His creation. One who is trained to help identify and resolve life problems offers much to the Holy Spirit. But this does not mean that all that is offered is equally acceptable or useful. The words and actions of a person who is living in open rebellion to God are not consistent with the holy character of the Spirit. They may help to solve the person's psychological problems. But they cannot help very much as the Holy Spirit seeks to reconcile the client to God and lead him/her into a close relationship with Christ. Though Christians are in no way totally consistent with His character either, their words and actions should at least hold more for the Spirit's use. S/he knows from first-hand experience what life in Christ is all about. The various aspects of this life can be shared with the client as appropriate.⁹ Then the Holy Spirit can work in the heart of the person with this information. One who has known the working of the Spirit is just better able to understand and be open to His use. The more one lives consistently with the ways of the Spirit (as revealed in the Bible), the more that person will be effective as His instrument. But whatever is said and done, the Spirit will make optimum use of it as He works in and through the helping relationship.

⁷“The greatest of counsellors is the Holy Spirit. It is he who changes us and changes others. When people are helped, we do not do it - he does it,” Knubel, p. 99.

⁸Oates, 1962, pp. 58-59. It is logical to conclude that the Holy Spirit is present even in so-called secular counselling, but some conservative evangelicals would not admit this.

⁹The appropriateness of sharing one's relationship with Christ depends on the context of the conversation and the openness of the other person. If one's testimony does not clearly apply, it should be kept for a more opportune time. Also, nothing should ever be forced upon another person, nor can it. Only when it seems natural and helpful should one's background be shared. But this is not an excuse for never mentioning the Christian alternative. It is always appropriate to share this somewhere in the overall counselling process.

But this raises the question: Will the Holy Spirit use someone against his/her will? First of all, it is possible for the Spirit to work in the counselling situation without overriding the free will of the persons involved. Because the Spirit is a person and is present, He has the right and freedom to express Himself. He is able to talk as He chooses in the way He chooses to all parties present. All are free to acknowledge His presence and listen to His voice, or to ignore Him and believe that the voice heard came from within them. The Holy Spirit is able to use any word or action of the counsellor to effect change in the client. The latter is not forced to change, but rather is enabled to see the need for change and to carry it out. All without trampling the free will of those involved.

But when it comes to the matter of forcing a person to do something against his/her will, this will not happen. God created each person with a free will and He respects a person's right to choose. We are not puppets whom the Spirit forces to do things which are foreign to our character. The Spirit of God will only use a person as is. That is why there are grounds for believing that not every counsellor is equally as useful to Him. The Holy Spirit was sent to speak of Jesus and draw all persons to God through Him. The Spirit convicts the world of guilt in regard to sin, righteousness, and judgment. No unbeliever would knowingly choose to speak of these things in relation to Christ. How can they speak of Jesus as the only way to God when they believe that their way is better? The Holy Spirit must therefore use what is already there and do the most possible with it. When nothing is said of God or Christ, this definitely limits the Spirit. But put a Spirit-filled and directed Christian in the setting, and there will be a marked increase in potential usefulness to the Spirit on the part of the counsellor.

God's Spirit can use any person in the accomplishment of His work therefore, but it must also be noted that He often chooses to use the unimportant and unknowns of the world, the lowly

and despised, to bring about deliverance and spiritual restoration. Paul stated, “But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things the things that are not - to nullify the things that are” (1 Corinthians 1:27-28). A close look at the people the Holy Spirit used in the Bible will confirm what Paul has said.¹⁰ No counsellor should therefore ever feel that s/he cannot be an answer to someone’s prayer for help, or be an effective means of the Holy Spirit.

Furthermore, Balaam (Numbers 24:1-9), Jephthah (Judges 11:29), Samson (Judges 13:25; 14:6, 19; 15:14; 16:20, 30), Saul (1 Samuel 10:6-13; 11:6; 16:14; 19:23-24), and David (1 Samuel 16:13; 2 Samuel 23:2; 1 Chronicles 28:12) were all used despite their personal failings. God in His grace will sometimes even use us in spite of ourselves. But there is a limit to this. Repeated disobedience on the part of a believer can lead to a withdrawal of God’s Spirit. This happened to Samson, Saul, and David (Judges 16:20; 1 Samuel 16:14; Psalm 51:11). Samson had one return visit of the Spirit (Judges 16:30); Saul did not. But David was forgiven and restored. We just cannot understand the mystery of God’s grace. Counselling should therefore not be characterized by a laissez-faire attitude, where one feels s/he will be used no matter what. The Spirit can restrict His use of a person, should He so choose. Complete obedience to His ways is appropriate for the person who would be used effectively by the Spirit.

Having stated that the Holy Spirit is present in any counselling situation, and that He is using the counsellor as His instrument, it is reasonable to assume that the work accomplished will be consistent with that identified with the Spirit in the Bible. In particular, the New Testament inseparably links the work of the Spirit with Christ. Therefore one would expect the

¹⁰For example: Joseph, Moses, Jephthah, Samson, David, Daniel, Mary, Peter, John, and Stephen.

mention of Christ in any Spirit-directed counselling.¹¹ This is especially important in relation to counselling the non-Christian. “The counsellor must do the work of an evangelist, helping his counselee to understand what it means to receive Christ and to begin to enjoy the benefit of his indwelling presence through the Spirit.”¹² In fact, many evangelicals believe that the first work of all counselling is to bring people to a knowledge of Jesus Christ.¹³ Menzies says, “In reaching out to the whole created order to redeem and to restore.... God the Spirit becomes a model for us. The counsellor is called upon to be a special kind of missionary reaching out to those who hurt. He is to be an agent of reconciliation (2 Corinthians 5:18-20).”¹⁴ Whether knowingly or otherwise, any counsellor is being used as much as possible by the Spirit to bring the person to a knowledge of salvation in Christ. He will use anything or anyone to draw a person to Christ. The Christian counsellor recognizes this and cooperates with the Spirit. Though counselling a non-Christian includes much more, it should at least include a clear witness for Christ and the opportunity given to allow Him to take control of the situation.

When counselling involves one believer counselling another, it can be said to be truly Christian. It is “truly Christian” because someone who is not a follower of Christ just cannot fully minister to the needs of a believer. Only a Christian, preferably one who is mature and experienced in the way of Christ, can properly advise another in matters of faith and one’s walk

¹¹The direct mention of Christ is of course limited when two unbelievers meet together, but the Holy Spirit can still work indirectly through what is said and done to convince a person of his/her need of Christ.

¹²Bob Smith, Dying to Live, with a foreword by John C. Wakefield (Waco, Tx.: Word Books, 1970), 68. See also Bill Barr, “Four Understandings Necessary to Counseling in the Spirit,” in Counseling with Confidence, ed. William D. Barr (Plainfield, NJ: Logos International, 1981), p. 27; and Menzies, pp. 29-30.

¹³“First” does not refer here to first in order chronologically, but first as in foremost in objective. See Adams, 1979, pp. 309-326; Bill Barr, “Jesus Counseling His People,” in Counseling with Confidence, ed. William D. Barr (Plainfield, NJ.: Logos International, 1981), p. 25; Collins, 1980, p. 23; Solomon, p. 21; Sandford and Sandford, pp. 25-26.

¹⁴Menzies, p. 28. “I believe that God created mankind for His purpose and joy. He wants to communicate and reestablish fellowship with His creation. In that pursuit, He has chosen to use other ‘beings’ (not angels) as instruments of His divine power. As a Spirit-filled believer, I accept His command to be a witness for Him (Acts 1:8),” Del Tarr, “The Role of the Holy Spirit in Interpersonal Relations,” in The Holy Spirit and Counseling, ed. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 22.

with the Lord. The Apostle Paul points out, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned (1 Corinthians 2:14).” How can an unbeliever speak of spiritual matters, when it all appears foolish to him/her? Only a Christian can understand what God has freely given and speak “in spiritual words” (1 Corinthians 2:12-13). It is this then which sets the Christian apart from his/her secular colleagues.

The Holy Spirit dwells in every person He has spiritually recreated, and furnishes to them “the instruction and consolation which would have been given by the personal presence of Jesus.”¹⁵ As the believer endeavours to grow up into the image of Christ, the Spirit is there teaching all things and reminding of everything that Jesus said (John 14:26; cf. 1 John 2:20, 27). As the Lord promised, the Spirit “will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known unto you” (John 16:13-14). What is more, the individual is not meant to go it alone. The Spirit forms all believers into a spiritual entity, the Body of Christ (Romans 12:3-8; 1 Corinthians 12:1-31; Ephesians 4:11-16). Each one is given his/her own combination of spiritual gifts in order to play his/her unique role in the Body. The Spirit uses each believer to sustain and guide other believers. He not only works in individual believers, but through them. Jesus gave “some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:11-12). There are those who rule, share, show mercy, exhort, or help. In addition, all of these persons have access to the nine gifts of the Spirit in 1 Corinthians 12:8-10 in order to better minister. This mutual edification is the universal priesthood of all believers seen in New Testament times and revived by Luther and the

other Reformers. Christian counselling is but a part of all this. Through it the unique needs of a believer are met. These are varied, but they all revolve around how one applies one's faith in Christ to the particular situations encountered each day (e.g., how to live with an unbelieving spouse or family member; how Christianity affects one's attitude at school, in the work place, or in the community). Sometimes it is impossible to know what to do on your own, hence the need to talk to another Christian. When two believers can talk, pray, and study the Bible together, answers can be found.

There is one further point to be raised in relation to the counselling of one Christian by another. The Pentecostal counsellor would include a discussion of the Baptism in the Holy Spirit. Having been converted to Christ and subsequently experiencing this Baptism as evidenced by the speaking in other tongues (Acts 2:1-4; 10:44-47; 19:17), s/he is able to make a comparison of his/her Christian life before and after this experience. S/he can testify to the truth of, "But you will receive power when the Holy Spirit comes on you" (Acts 1:8), that "power from on high" (Luke 24:49) which helps the Christian to live and grow in obedience to Christ.¹⁶ The Pentecostal has found something that is helpful to him/her and wants to share it with other Christians.¹⁷

The counsellor who is an instrument of the Holy Spirit can also expect to be used in His convicting work. This work can be defined as the process by which a person is convinced that s/he has transgressed the written law of God, that s/he stands guilty before Him, and that forgiveness and restoration can only be found in Christ (John 16:8-11). This is not to say that all counselling is necessitated by personal sin. But when sin is there at the root of the problem, and

¹⁵Barnes, p. 334.

¹⁶Truly the Holy Spirit dwells within the believer at conversion, a fact which many would call the Baptism in the Spirit. But the Pentecostal speaks of a "second experience," an outpouring of the Spirit from within (John 7:38-39), which is thought to be this Baptism.

has not been dealt with, it will be confronted by the conviction of the Spirit.¹⁸ This applies to believer and unbeliever alike. Any person who has transgressed God's law is a prime candidate for this conviction. The unbeliever must be made aware of his/her standing before God. S/he needs to know how lost s/he actually is. The Christian needs to be shown how s/he has let himself or herself, God, and others down. Loving "parental" discipline needs to be administered. Both unbeliever and believer need to hear the possibility of Christ's forgiveness at the moment of their repentance. The Spirit uses the counsellor in both of these types of situations.

The confrontation with sin may take place directly in the person's heart, apart from other means. Or if the Spirit chooses to speak through another person, He will use whatever is said or done to convince the person of his/her need of repentance. We have noted already that He can work with what is available or add some words of His own. How He does this cannot be completely understood. But it does happen nonetheless. The honest counsellor must admit that there are times when a thought or idea has entered his/her mind that just could not have come from him or her. The information just could not have been known by the counsellor. This could very well have been the Holy Spirit giving relevant information which will help convince the client of his/her need to change. It can be some detail known only to God; a past, present, or future event; a significant Bible verse; a name. Whatever it is, the Spirit imparts this to the counsellor at the opportune time. When said, it effects a marked change in the client's attitude. The person is convinced that s/he must alter his/her life in some way, in order to see a resolution to the difficulty. This is the conviction of the Spirit. The insensitive counsellor will take credit for this change himself or herself. The sensitive one will know that someone else has been at work. It is the Spirit who brings conviction, not the counsellor.

¹⁷Hopefully this would be done in a humble, loving, and non-threatening way.

¹⁸"The Christian counselor is called of God to lay the ax to the roots of the trees (Matt.3:10). That means to

In 1 Corinthians 2:11-12, the Apostle Paul writes,

No one can really know what anyone else is thinking or what he is really like, except that person himself. And no one can know God's thoughts except God's own Spirit. And God has actually given us His Spirit (not the world's spirit) to tell us about the wonderful, free gifts of grace and blessing that God has given us. In telling you about these gifts we have even used the very words given to us by the Holy Spirit, in words that men might choose. So we use the Holy Spirit's words to explain the Holy Spirit's facts (Living Bible).

Del Tarr quotes this passage and has this to say:

Amazing! Paul clearly said that in doing God's business we can expect the Holy Spirit to help us with word-choice to get inside the fan of perception of our audience so that "mutual influence" can occur. Paul closed this passage with words of encouragement and wonder at the seeming the miracle of it all. "But strange as it seems, we Christians actually do have within us a portion of the very thoughts and mind of Christ" (1 Corinthians 2:16, Living Bible).¹⁹

The Spirit knows what will catch the person's attention and is ready to give us the words necessary. We have only to acknowledge His presence, listen to His voice, and act upon it.²⁰

In his discussions of life in the Spirit, Paul described freedom from bondage - whether to the law (Galatians 5:18), or to fear (Romans 8:15), or to the sinful nature (Romans 7:5-6; 8:9), or to corruption and decay (Romans 8:21) - as a result of the Spirit's action. Freeing those who are bound is part of the ministry of Christ which believers are to continue. Quoting Isaiah 61:1-2, Jesus described his ministry this way: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Luke 4:18-19). Is this not an apt description of what counselling is all about? So many people, Christian and non-Christian alike, are bound in one way or another. It could be a certain fear or anxiety, resentment, hate, depression, or some uncontrollable habit. Sin can also be a factor in this bondage. Jesus said, "Everyone who sins is a slave to sin" (John 8:34). Whatever the reason is, it is keeping the person(s) from living life as it should be lived. But Jesus also said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and

cut, not at the visible stump, but at its hidden source," Sandford and Sandford , p. 25.

¹⁹Del Tarr, p. 18.

²⁰"The wise counselor will be eager to cooperate with the Holy Spirit at the right time so that the conviction of the Spirit may initiate 'a godly sorrow that leads to repentance' (2 Cor. 7:10)," Menzies, p. 34.

the truth will set you free indeed” (John 8:31-32, 36). It is this freedom in Christ which the Spirit wishes to give through the ministry of the Christian counsellor. It begins with regeneration and continues by means of the indwelling Spirit, who conforms us increasingly into the image of Christ. This is what sanctification is all about: Finding the life which Christ offers and living it to the full (John 10:10).

It has been seen that people who were used as means of the Spirit’s work were at times used to perform the extraordinary. This caught people’s attention, allowed them to hear God’s Word proclaimed, and thereby drew them unto Him. The extraordinary also sustained and guided believers in their daily walk. Because the person and work of the Spirit has not changed, and because He still employs human means to accomplish His work, the extraordinary is still possible today, even in the counselling situation. When faced with any form of human need, especially one where no ordinary solution can be found, the believing counsellor should pray and be open to divine intervention. Admittedly, God is under no obligation to use the extraordinary, for He can just as well "intervene" by using the counsellor to find the hitherto undiscovered solution. But in many more occasions than some would dare to believe, the Spirit desires to go beyond the natural in order to meet needs. One should be in such close communion with the Holy Spirit that the natural and supernatural are equally viable alternatives at any given moment. Evans says that the counsellor needs to have an attitude of expectancy and constant dependence upon the Holy Spirit for effective counselling.

Counselors need to realize that people can be changed. God is able to work miracles in the lives of those who appear to the pastor-counselor to be hopeless. The pastoral counselor should recognize that God brought the counselee and him together. He is not responsible for the outcome and in faith can thank the Lord for the outcome even before it occurs.²¹

The Spirit is looking for believers who are willing to step out in faith and allow Him to work through them as He wills. The possibility of the extraordinary is always there for the believer who will seek to be continually filled with the Spirit.

The prophets and priests of the Old Testament often interceded for the people of God. In

²¹Evans, p. 329.

the New Testament, believers are exhorted to “pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints” (Ephesians 6:18). Love given by the Spirit was said to constrain believers to pray for Paul (Romans 15:30). It is this love through the Spirit which is the basis for the counsellor praying for the counsellee before and during the counselling session.

This points to the necessity of a consistent, private devotional life on the part of a counsellor. The following is a summary of applications which Allen Groff draws from the private devotional life of Christ:

1. It means to be armed with a confidence generated by recent communion with the Chief Counsellor;
2. It provides insights into the counsellee’s concerns;
3. It permits the counsellor to offer hope and healing to the anxious and despairing;
4. It permits the counsellor to confess and deal with his/her secret sin;
5. It liberates one to address and grieve over the needs of lives touched by divorce, dishonesty, infidelity, or perverse sexuality, and to bind Satan in a manner which would most likely never be done publicly;
6. It encourages heightened thanksgiving and praise to God, and a general sense of well being;
7. It allows God to talk to us.²²

Groff states, “In only a short time people will sense whether or not they are simply dealing with another academic degree stamped out in a humanistic mould, or if they are in the presence of one who projects a well-founded faith that declares ‘the Lord is my helper’” (Psalm 121:2).²³

There are a couple of further thoughts on Groff’s seventh point. If we have not learned to recognize the voice of the Spirit in private, we will never know it in the busyness of counselling.

²²Allen Groff, “The Devotional Life of the Counselor,” in The Holy Spirit and Counseling, eds. Marvin G.

We learn from the life of Elijah that the Holy Spirit does not necessarily manifest Himself in the dramatic and external (1 Kings 19:11-13). It was the still, small voice which comforted and guided this prophet who sought God's will.²⁴ According to Tarr, this voice illustrates "how one might allow the Holy Spirit to permeate human experience and lead to a dependency on another dimension of reality - the operation of the Holy Spirit in the life of the counselor."²⁵ The second thought is that learning how to listen carefully to the Spirit's voice in private is good training for the necessary skill of listening well to the counsellee. The private devotional life of the counsellor will enhance this ability.

So far it has been seen that the Holy Spirit is present in any counselling situation, that the counsellor is His instrument, and that the work accomplished through the counsellor is consistent with that identified with the Spirit in the Bible. Our fourth major point is that the Holy Spirit not only uses people as His instruments, but He also provides the enablement necessary to do His work effectively.²⁶ "As the Holy Spirit indwells us, fill us, and works through us, He enables us to do the love work or ministry of Jesus. He not only helps us to understand who Jesus is (John 16:13), but He gives us enabling gifts (1 Cor.12:31 - 14:1) to do His work and to bear spiritual fruit that makes us like Jesus (Gal.5:22)."²⁷ To the fruit and gifts of the Spirit should be added the Word of God. All three are tools which the Spirit provides for His work.

Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), pp. 61-62.

²³Ibid, p. 60.

²⁴Another example of a voice giving guidance is Isaiah 30:21, "Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it.'"

²⁵Tarr, p. 14.

²⁶But this does not mean that every Christian can be an effective counsellor. For it is just as evident that Christians do not function equally well in this role. Gary Collins, 1980, in writing on this, says, "If counseling seems to be your special gift, praise God and learn to do it better. If your counseling seems ineffective, perhaps God has gifted you in some other way.... (put your) major efforts elsewhere and leave the counseling to those who are gifted in that area," p. 36.

²⁷Jack V. Rozell, "Lay Counseling in the Local Church," in The Holy Spirit and Counseling, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 108.

The personality of the counsellor is an important ingredient in effective counselling.²⁸ Clyde M. Narramore believes that, “No one should be better qualified to counsel than the true man of God.... as he grows in grace and in the knowledge of his Lord and Saviour, Jesus Christ, he develops an attractive personality that radiates Christ.”²⁹ For him, this desirable personality is seen in the fruit of the Spirit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). “These qualities are ones that attract counselees. They are qualities that make us *approachable* and qualify us to help others.”³⁰ This dovetails well with the emphasis by Wise on the Holy Spirit’s use of relationships to communicate the Gospel.³¹ “The mediation of the fruits of the Spirit in human relationships strikes deep in the mind and spirit of the recipient. To feel oneself genuinely loved, accepted, and addressed as a person strikes deep chords of response.”³² With the fruit, therefore, the Spirit of Christ within the Christian counsellor enables him/her to be as Christ to the counselee.

When the Spirit used a person to speak to another person(s), Scripture was often quoted. We see clear examples of this in Jesus, Peter, Stephen, Philip, and the disciples in general.³³ Because “all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17); and that it is “living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and intentions of the heart” (Hebrews 4:12), it is still relevant for counselling today. It is the Spirit’s book, and therefore should be central to any counselling situation.³⁴

²⁸Evans, p. 328; see also Knubel, pp. 99-100.

²⁹Clyde M. Narramore, The Psychology of Counseling (Grand Rapids: Zondervan Publishing House, 1960), p. 19.

³⁰Narramore, p. 19. “They are also the human side of God in Christ, that is, the qualities inspired by the Spirit of God in human life,” Wise, p. 30.

³¹Wise, pp. 1, 11, 27-33.

³²Ibid, p. 30. “When a person of these qualities associates with another in a significant relationship, something creative and redemptive may occur,” p. 29.

³³Jesus in Luke 4:16-20, quoting Isaiah 61:1-2; Peter in Acts 2:14-41, quoting Joel 2:28-32, Psalm 16:8-11, and Psalm 110:1; in Acts 4:8-12, quoting Psalm 118:2; Stephen in Acts 7:1-53, quoting various passages in the Pentateuch; Philip in Acts 8:26-40, quoting Isaiah 53:7-8 and other passages. Luke 24:45-49; Acts 4:31; and 13:2-5 also imply that the Scriptures were quoted.

³⁴See Adams, 1970, 1973, 1975, 1976, 1979; Brabham; Collins, 1980; Hulme, 1956; Solomon; Ward; and Welter. In answer to those who disagree, Knubel says, “The Spirit does his work through the Word, and I therefore

As to the matter of the methodology of the Bible's use, this depends on the individual client and counsellor. A non-Christian client will generally not be as open to the use of Scripture as the Christian. One must judge the appropriateness of its use in any given situation. The Bible should never be forced upon someone. But it also should not be denied to a person. Everyone should hear its truth. Wisdom is needed. When and how Scripture is used also depends on the counsellor. One who does not regularly pray and study the Bible will not be as skilled in its use as the one who daily studies it and diligently applies the truths to his/her life. Every counsellor who desires to be used effectively by the Holy Spirit should be as familiar as possible with His sword (Ephesians 6:17). Then s/he will be ready to use it as opportunities arise. These could flow from the natural course of the conversation, as the counsellor uses his/her own spiritual wisdom to apply biblical knowledge to the presenting problem. On the other hand, the Holy Spirit could intervene and bring particular passages of Scripture to mind, which the counsellor had not known or remembered. Either way, the Spirit stands ready to guide the use of His Word, in order for it to have the greatest effect possible in the life of the counsellee.

The third tool mentioned above was the enablement of a person through the gifts of the Spirit. This paper is focusing on the nine gifts in 1 Corinthians 12:8-10. As one considers their discussion in Chapter 2, it is evident that these nine hold much for counselling.

If the counsellor actively seeks the involvement of the Spirit of God in the counseling process, it is only reasonable that the gifts of the Spirit... may also be a part of the helping process. The counselor may be supernaturally gifted at a given time with divine knowledge, wisdom, discernment, or faith to pray for emotional healing.³⁵

Lake sees the gifts of the Spirit as part of the new road to healing in the Church:

When these are brought together, the deepest of hurt memories, upon which most of our neuroses, psychoses, personality disorders and chronic character defects are based, can also be healed by the Holy Spirit's operating in depth. This advance has been especially enhanced in the area of healing . . . the emotions and memories.³⁶

differ from the enthusiasts of nondirective counseling when they say that the Word can never be given except before or after the 'counseling session.' The Word is not mere intellectualizing," p. 20.

³⁵Marvin G. Gilbert, "Systems Theory," in *The Holy Spirit and Counseling*, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 233.

³⁶1981, p. 110; see also Sandford and Sandford, and Barr on the healing of memories through the help of the

The relevancy of the nine gifts is questioned by many. But for the Pentecostal who has personally seen them in action and used in a Scripturally sound manner, they are without question valid for the counselling ministry.

The point being made here is that these tools are available for our use today. When used wisely and effectively, these tools enable the counsellor to be as Christ is (i.e., the fruit), to do as He did (i.e., the gifts), and to speak as He spoke (i.e., the Word). We have already noted that the Word should be central to any counselling situation. It was written under the inspiration of the Spirit and is therefore His book. It makes sense to use it in His work. The same goes for the gifts of the Spirit. They are from Him and are available to all who would take them and use them. We have also mentioned that the fruit of the Spirit are essential. Through these tools the counsellor is effectively Christ to all with whom s/he comes into contact. They have been given by the Spirit. It is up to each person to pick them up and use them.

In addition to the above three tools, it is also important to note that Jesus warned the disciples that they would be arrested and tried before governors and kings. But He comforted them with these words: “But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you” (Matthew 10:19-20; cf. Mark 13:9-11; Luke 12:11-12). In a sense the Christian counsellor is still on trial before the non-Christian. S/he must defend his/her faith and show why it is a viable alternative in the situation at hand. The above promise holds just as much comfort for us as it did for the disciples. The Holy Spirit will give us what to say and shows us how to say it. He will remind us of everything Christ said (John 14:26). It will not be us speaking, but the Spirit of God speaking through us. We need not therefore worry about what to say in tight situations. He is there. But this does not excuse tight situations due to our

lack of preparation and sloppy counselling. We are to have done our part to the best of our ability.³⁷ Then when the crisis arrives, we are not responsible for it and the Spirit can help us through it.

In summary, four major implications of the work of the Holy Spirit for the Spirit's use of the counsellor have been explored: 1) The Spirit is the Third Person, The Counsellor, in any counselling situation; 2) the counsellor is an instrument of the Holy Spirit's work; 3) the work accomplished through the counsellor is consistent with that identified with the Spirit in the Bible; and 4) the counsellor is enabled to do His work effectively through tools given by the Spirit (e.g., the fruit and gifts of the Spirit and the Word of God). The majority of these implications have been considered by other writers, but the usefulness of the nine gifts of the Spirit in 1 Corinthians 12:8-10 in counselling is not commonly discussed. This will now be explored in more detail.

³⁷This includes prayer and Bible study. Only when we have stored the words of Jesus and the rest of Scripture in our minds, will the Holy Spirit be able to *remind* us of everything He has said (John 14:26). Something needs to be in our minds before the Spirit can help us to remember it.

CHAPTER 5

THE USEFULNESS OF THE NINE GIFTS OF THE SPIRIT IN 1 CORINTHIANS 12:8-10 IN COUNSELLING

Every counsellor should be continually improving his/her skill and wisdom in the area of counselling. The Christian counsellor should further strive for spiritual wisdom and maturity in Christ. The counsellor should do his/her level best to acquire all the factual data necessary to successfully guide the client through the process of clarification and resolution of his/her particular life-problem. In short, the counsellor should counsel to the best of his/her ability.

But there are occasions when our combined natural and spiritual wisdom and knowledge cannot solve a certain problem. Though we have done our best, we reach a stalemate and must admit to our own inabilities. It is at these humbling times, when we are ready to step aside and call on His help that the Paraclete is prepared to come to our assistance. It is reasonable to believe that there are also times when the Holy Spirit wants to bypass perfectly acceptable counselling procedure in order to expedite problem identification and resolution. Here it is essential to be aware of this possibility and to be sensitive to His voice. In both circumstances the Spirit is vitally concerned with the health and welfare of the counsellee. The success of our counselling is very important to Him. Whether it is in answer to our call or due to His desire to expedite our counselling, the nine gifts in 1 Corinthians 12:8-10 are one way which the Holy Spirit uses to intervene in the counselling process.

The revelatory gifts (a word of wisdom, a word of knowledge, and discernings of spirits) were seen to enable one to know facts which cannot be learned through the efforts of the human mind. These facts include hidden things (e.g. certain facts about a person, such as the thing by which s/he is bound), future events, and the kind of spirit which animates a person (e.g.

jealousy, hate, lack of forgiveness). Brock says this about revelation:

Revelation operates during the counseling session, revealing facts, details, and concepts that may have been hidden by the client's close control of bodily affect. This interaction of revelation and knowledge in counseling will include not only client variables (those things occurring in the client) but also the environmental variables (situational conditions and events). Things in the counseling setting that influence the client will become apparent as the Holy Spirit allows situations to occur that will alter the dynamics of the counseling session. Through the interaction of client and environmental variables with counselor variables, the Holy Spirit unmask the mysteries of human relationships.¹

Where does one gift end and another begin? It is difficult to say due to their interrelatedness. Wisdom has been defined as "knowledge rightly applied" and knowledge as "the raw material that wisdom uses."² Discernings of spirits was said to specifically deal with knowledge and wisdom about the existence and operations of spiritual beings.³ But their distinction is not what is essential. What is important to remember is that the Holy Spirit can and does reveal information to the counsellor which s/he cannot humanly know.⁴

The knowledge imparted may also include things that "the counselor will have studied, theological and psychological, as well as personal experiences and vicarious learnings."⁵ Fred J. Greve notes that, "The Christian counselor, by sovereign design, may be taken through experiences in his or her own life which better prepare him or her for the understanding [of] what a particular client may be going through."⁶ Paul spoke of this in 2 Corinthians 1:3-5:

¹Brock, pp. 134-135.

²Gee, p. 37.

³Holdcroft, 1979, p. 152.

⁴Sometimes this happens in such a simple way that we miss it. "A lot of times we discover that the Lord is utilizing a gift in our life, and we didn't even know it.... It's manifesting itself from within us in a gentle way - words of knowledge, for example, will just come as thoughts in our minds," Bill Barr, Jr., "Words of Wisdom, Words of Knowledge," in Counseling With Confidence, ed. William D. Barr (Plainfield, NJ: Logos International, 1981), p. 76.

⁵Brock, p. 133. "At times the counselor and the client will be amazed at the breadth of recall and the depth of insight that is available as the Holy Spirit imparts knowledge in the counseling interaction," *ibid.*

⁶Fred J. Greve, "Client-Centered Therapy," in The Holy Spirit and Counseling, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 155.

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

Now some will attribute this to the counsellor skillfully drawing on his/her past and applying it to the present. Often this is true, but are there not also times when some past experience “just happens” to be remembered at an opportune moment? The counsellor can put this down to coincidence or good fortune. But the possibility must always be there that it was the Holy Spirit bringing it to remembrance. Does He not know the counsellor’s past even better than the counsellor? Surely He knows what can be useful at any given moment in the conversation. He is able to heighten recall, enabling the counsellor to remember all things that are pertinent to the counselling session.⁷

With the knowledge will come the wisdom and insight necessary to know what to say and do with that knowledge. “If the Lord reveals a word of knowledge through you, ask for the gift of wisdom to know how to use it. The gift of wisdom functions to give you wisdom on how to minister.”⁸ Jesus’ words of encouragement to His disciples apply equally well here: “Do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you” (Matthew 10:19-20). It may be wisdom for when to share past experiences with the counsellee,⁹ or for providing direction in confession and restitution. “Through the leading of the Spirit, the counsellee can be directed in the appropriate content of confession and led in discerning to whom confession (restitution?) can appropriately be made.”¹⁰ It can also guide in the proper application of the discernings of spirits.¹¹ The counsellor’s sensitivity to the Spirit’s leading “will allow him to

⁷Brock, p. 133.

⁸William Barr, Jr., “Words of Wisdom, Words of Knowledge,” p. 77.

⁹“Having experienced this gesture of openness from the therapist, the client is freed to risk removing his own veil of secrecy. Prompted and supported by the Holy Spirit, the client is now able to share personal experiences,” Everett W. Bartholf, “Integrity Therapy,” in *The Holy Spirit and Counseling*, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 247.

¹⁰Ibid.

¹¹“When the Holy Spirit operates this discernment through the counselor’s personality, it is a solemn reminder that the counselor is a servant of God and not just another professional practitioner,” Brock, p. 134.

penetrate the defences of a calloused client and initiate a healing process that comes directly from the throne of God.”¹² Brock further suggests that, “Since He knows all things, the Spirit is capable of revealing insights in rapid-fire succession and equipping the counselor’s mind to comprehend spiritual concepts and apply them to the client’s life.”¹³ Finally, the Holy Spirit may prompt the counsellor to refer the individual to someone who has more experience and may be better equipped to give proper advice.¹⁴

The gifts of power (faith, gifts of healings, and workings of miracles) also hold much for counselling. The gift of faith is given so that you can believe that whatever has been asked of you should be done; and that when done, it will bring marvellous results. In describing this gift, Donald Gee says, “It would seem to come upon certain of God’s servants in times of special crisis or opportunity in such mighty power that they are lifted right out of the realm of even natural and ordinary faith in God - and have a divine certainty put within their souls that triumphs over everything.”¹⁵

Bill Barr, Jr., calls it “the faith of God” (Mark 11:22-23) which we need to minister to all whom the Lord brings to us.¹⁶ Often this gift of faith is coupled with several of the other gifts, in order to give the courage necessary to step out and take the appropriate action as directed. With counselling being one form of healing, it is reasonable to assume that the gifts of healings would also be helpful here. The Spirit wants to bring full physical, mental, and spiritual healing and these gifts are available for this purpose. The Holy Spirit is even ready to operate miracles through counselling. We have seen the variety of miracles recorded in the Bible - miracles of healings, casting out demons, resurrection of the dead, praying for people to receive the Baptism

¹²Ibid.

¹³Ibid. But when Brock speaks of the Spirit stimulating the mind to levels of efficiency and speeds of processing that are supernatural (p. 134), caution is necessary. The counsellor does not automatically (or ever will) become a “super-counsellor.” Counselling training and skill are still necessary. But through learning by experience, the Christian counsellor can become more sensitive to the Spirit’s voice, and allow Him to bypass the natural counselling process with increasing frequency.

¹⁴Ford, p. 24.

¹⁵Gee, p. 43.

¹⁶Bill Barr, Jr., “The Gift of Faith,” in Counseling With Confidence, ed. William D. Barr (Plainfield, NJ: Logos International, 1981), pp. 102-104.

in the Spirit, miracles of judgment, extraordinary miracles (see Appendix 1). These are possible for the Christian counsellor, because all is possible with God. As was mentioned above, the Spirit is looking for believers who are willing to step out in faith and allow Him to work through them as He wills. One should be in such close communion with the Holy Spirit that the natural and supernatural are equally viable alternatives at any given moment.

If one simply considers prophecy to be powerful preaching of the Word of God, then this gift would have no place in counselling. But if one defines it as the supernatural reception and communication, by a believer, of a message from God to His people through an utterance given by the Holy Spirit, then this first gift of utterance does have its place. This gift is not a message of human origin, but it is directly and completely from the Spirit, who is using the mouth and vocabulary of the recipient. The Spirit of God breaks in and speaks through the counsellor. He is free to do it at any time. Even if it is sometimes done to one who is not one of His people. Prophecy can be for strengthening, encouragement, comfort, conviction of sin, instruction, or the prediction of future events. Whatever or whenever it is, it is directly from God to the counsellee.

But when it comes to tongues and interpretation in the counselling session, one must be very careful. They are meant to be used in the public assembly of believers. One just does not use tongues and interpretation outside of a Christian gathering. The verse, "If there is no interpreter, the speaker should keep quiet" (1 Corinthians 14:28), would also imply that the person counselling without a partner has no business speaking in tongues. Even if there is a partner who is a known interpreter (i.e. who has been used regularly to operate this gift), tongues and interpretation just do not break into normal conversation. They are under the full control of the person. Now if all present should know what tongues and interpretation are all about, and a time of prayer is called for, then there can be value and edification in their use. For this would in effect be a gathering of believers. But if one is not sure of the experience of those present, discretion is strongly recommended. Indiscriminate use of tongues is a perfect way to destroy the credibility of the counsellor.

There is one use of tongues, however, which is recommended for counselling. Devotional tongues are where the person is talking directly to God through the Spirit, in a language s/he does not know (Romans 8:26-27; 1 Corinthians 14:2, 4, 14-16). Bill Barr, Jr., suggests that when counselling in pairs, one partner can always be praying quietly in the Spirit (i.e. in tongues). It is helpful to quote a passage from his article at length:

We were led to keep our minds active and aware of all that was going on in the counselling, but at the same time we were led to “pray in the Spirit.” We found our Spirits soaring upward in anticipation of what Jesus was saying and wanting to do through us! As we prayed quietly, we found our spiritual awareness of Jesus’ power became greatly enhanced. While one team member would be engaged in conversation with the counselee, the other would remain alert and listening with the mind, but fully praying in the Spirit. As that continued we found the other gifts of the Spirit began to flow easily. While “praying in the Spirit,” we found God speaking to us in words of knowledge and wisdom or prophecy! We come away from eight to ten hours of counseling daily, not bushed and mentally exhausted (like we used to be), but keenly aware that Jesus is there all day doing the counseling as we remain expectant, praying in tongues.¹⁷

For the person who has experience in praying in the Spirit, this is possible. Counselling with a partner, and praying this way during session, can greatly enhance one’s effectiveness in counselling. Devotional praying in tongues while interceding for the counselee before and after the session is also recommended. Based on Romans 8:26-27, Menzies suggests, “When we reach the limits of our rational capability, the Spirit can enter into our praying, helping us to intercede on an entirely new level. Since this Spirit-energized kind of praying is available to the counselor, we would be missing out on an important spiritual resource if we ignored this possibility.”¹⁸

When a person comes in for counselling, the counsellor does not know what is at the root of the presenting problem. Even if it is purely human in origin, the complexity of the person’s nature is enough to challenge any counsellor. But the fact is that there are factors at

¹⁷Bill Barr, Jr., "Tongues and Interpretation of Tongues," in Counseling With Confidence, ed. William D. Barr (Plainfield, NJ: Logos International, 1981), p. 108.

¹⁸P. 37. Horton concurs: “Tongues, then, can edify the counselor spiritually in private prayer. We will be more in tune with the Spirit and more open to receive other needed gifts from the variety the Spirit has available to help us in spiritual ministry,” see “The Gifts of the Spirit,” in The Holy Spirit and Counseling, eds. Marvin G. Gilbert and Raymond T. Brock (Peabody, Ma.: Hendrickson Publishers, Inc., 1985), p. 54.

work in a person's life, about which we have no comprehension at all. Counselling does include spiritual warfare, where "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12). Satan is the tempter (Matthew 4:3); the evil one (Matthew 13:19); the Murderer, the father of lies (John 8:44); the enemy (1 Peter 5:8); and the accuser (Revelation 12:10). He and his fallen angels are out to destroy God's creation, especially humanity, in any way possible.

The Spirit of God is well aware of this spiritual struggle and has not left the Christian to fight it alone. We do have the belt of truth, the breastplate of righteousness, the readiness that comes from the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, and prayer as our armour (Ephesians 6:13-18). But we also have some weapons in the gifts of the Spirit. With discernings of Spirits, the believing counsellor can know with assurance whether or not Satan and/or his demons are influencing the situation. If in fact satanic forces are present, the Holy Spirit will give the wisdom necessary to know how to counteract them. The gift of workings of miracles provides for the casting out of demons. And the gift of faith gives the assurance that "the one who is in you (i.e. the Spirit) is greater than the one who is in the world (i.e. Satan)" (1 John 4:4). We do not have to fear the adversary, when we are being used by the very God of the universe.

One further point is that in not leaving us alone, the Spirit has also given us the support of other believers. Just because we have all the weapons we need, this does not mean that we are to be one-person armies. We are part of the Body of Christ. We are to work together to support one another. Therefore, when dealing with known satanic forces, it is highly recommended to pray for deliverance with at least one other believer. Like two soldiers, we can stand back to back, defending one another. It is no accident that the Lord sent His disciples out two by two. There is definite strength in numbers.

But this is not to say that all counselling involves spiritual warfare. In discussing "Sin,

Disease and The Devil,” John White puts the wide range of Christian attitudes about demons on a continuum. Enthusiasts see demons everywhere, whereas some other Christians do not believe in them at all. “Between the two extremes are those of us who are far less certain of ourselves. We believe demons exist. We believe they are still around. Yet in spite of our biblical and theological studies and our psychological sophistication, we are better at talking about demons than at spotting them or dealing with them.”¹⁹ White describes dangers in all three of these positions, but concludes that, “Perhaps we should be more willing to run the risk of being fools or of getting our hands dirty.”²⁰ In other words, he takes a middle position on the continuum, but leans more towards the enthusiast position. This makes sense in that it is better to be cautiously aware of the potential workings of spiritual beings than to be lulled into denying their very existence. “The foul hordes are about us. We ignore them at our peril. They will oppose the slightest attempt we make to follow Christ... Evil is personal, potent, real and rampant.”²¹

When Jesus sent out His disciples, He gave them authority to drive out evil spirits and to cure every kind of disease and sickness (Matthew 10:1). After sending out the seventy in the same way, they came back “with joy and said, ‘Lord, even the demons submit to us in your name.’” He replied, “I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions, and to overcome all the power of the enemy; nothing will harm you” (Luke 10:17-19). Just as the early disciples were sent out with authority, so also are modern-day believers. The Christian counsellor has the authority to come against the power of Satan in Jesus’ name wherever and in whomever it exists. The nine gifts in 1 Corinthians 12:8-10 are marks of our authority to minister in Christ’s name. When the Holy Spirit used New Testament men and women to perform the miraculous, this often caught people’s attention and allowed them to hear the Word of God proclaimed. The gifts still do the same in our day.

¹⁹John White, *The Masks of Melancholy* (Downers Grove, Ill.: InterVarsity Press, 1982), p. 27.

²⁰Ibid, pp. 28-29.

²¹White, p. 28.

When used in counselling, they show the counsellee that something is different about his/her counsellor. It may not be explicable to the person, but s/he knows that something good has happened. That is enough to gain their interest and allow the counsellor to bring complete healing and restoration through the Spirit. The gifts of the Spirit help lead the person to reconciliation with God and to spiritual re-creation.²²

But there are barriers to the use of these gifts by a counsellor. One major barrier is unbelief. Only those who believe in Christ have the Spirit of Christ living within (Romans 8:9). Paul also says in 1 Corinthians 2:14, “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” It would seem that the gifts of the Spirit cannot be received or understood by a non-Christian. It cannot be denied that the Holy Spirit in His grace and wisdom might on occasion reveal something to an unbeliever, or work in some way through him/her. But as a rule the unbeliever would be a hindrance to the proper use of the gifts. Glorifying Christ and edifying His Church is definite foolishness to him/her.

Another barrier is the believing counsellor who is not listening for the Spirit’s voice. This may be because s/he does not know it well enough in the first place through a poor devotional life. Or s/he may know the Spirit through devotions, but not know all the ways He can speak and act in daily life. S/he does not know that there are gifts available for his/her use. Many Christians are just not aware of the marvellous gifts which await their asking. A third possibility is that the person knows that the Spirit speaks, but is afraid of what He might say. Because of pride and fear, s/he may not want to operate the gifts as desired by the Spirit. They say such things as: “I can do it myself, God,” “I’d be too embarrassed to pray for someone to be healed,” “What if it didn't work?” and “What would people think of me?” The Spirit will not force His gifts on someone too proud or fearful to use them.

One final barrier to the use of the gifts is lack of forgiveness on the part of the believing

²²The present-day “sign quality” of these is a specific Pentecostal belief. Other Christians believe the need for these gifts disappeared with the Early Church. But ministry for Christ still needs authorization and confirmation as much as ever. Nothing has changed.

counsellor. Based on the belief that all inner healing begins with forgiveness, Denis Audet says that God will not use one who is unforgiving to work healing in another. “Sometimes God won’t speak to us in certain situations. He won’t let us use the gifts of the Spirit. He will sometimes say, ‘Before I speak to you, I want you to be reconciled.’”²³ He will not speak to us and He will not hear our prayers either. Jesus taught, “And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins” (Mark 11:25). This implies that our prayers go unheard until forgiveness is reached. This therefore puts the onus on us as counsellors to be right before God and our neighbour before we counsel in the Spirit. If not, our vital contact with God is cut off.²⁴

No matter how promising the gifts are for counselling, they do not make the counsellor perfect. The spiritual gifts are supernatural and natural in nature. There will always be the fallible human element which can lead to error. The person can be thinking that s/he is listening to the Holy Spirit, and really be listening to his/her spirit or to Satan. Because of this, many have called for a complete abolishment of these nine gifts of the Spirit from the Church. The damage done through their misuse makes some doubt whether the gifts are from God. But there are more ways to deal with error than to forbid use. The Spirit has given the gifts because they are inherently good and edifying. It *is* our human failure that causes their misuse. It is far better to control the human, than to forbid the divine.

The following are suggested guidelines for the correct use of the gifts of the Spirit. In the event that you suspect that a gift has been given to you:

1. Be slow to use it;
2. Make sure it lines up with biblical principles. We are to “test the spirits to see whether they are from God” (1 John 4:1). Part of this is determining whether the gift is consistent with

²³Denis Audet, “Inner Healing Begins with Forgiveness,” in Counseling with Confidence, eds. William D. Barr (Plainfield, NJ: Logos International, 1981), p. 114. See also his chapter, “Physical Healing and Ministry Blocked,” pp. 125-130, in the same book.

²⁴Just in passing, does this not further limit the Spirit’s use of the non-Christian counsellor? S/he is out of fellowship with God and probably harbours much unforgiveness in his/her heart. The possibility of God’s

Scripture;

3. Wait for the peace of the Spirit. If there is no peace in your heart, perhaps the Spirit is warning you against its use;
4. Assuming the first three suggestions are fulfilled, carefully and humbly step out in faith. For example, if a word of knowledge has been given to you, try the information out on the person. Watch for the effects;
5. Do not say, “God told me to do or say this.” What if He has not? The person does not know and could act in good faith, getting seriously harmed. Then God gets blamed and your credibility is ruined as well as His. It is better not to mention the source when acting upon the gift. It can be discussed afterward *if* there was success;
6. Learn by trial and error. If the “gift” was not from God, you can at least learn something about what the voice of the Spirit is not. Take note, and do not act on that again. But if it was in fact a gift of the Spirit, and it successfully effected a change in the counsellee, thank God, and remember how it all happened for next time. After a while, through trial and error, one can learn to know the voice of the Spirit;
7. Continue to learn and do not assume anything. Be teachable;
8. Counselling in pairs will guard against error. If two persons get the same information, or are directed to do the same thing, this is definite confirmation. If one says something wrong, the other is there to identify error and step in to prevent harm.

In summary, the Holy Spirit stands ready to answer our call for assistance or to expedite our counselling when necessary. We are helped by the Spirit to perceive and to meet the true need of the counsellee through the nine gifts in 1 Corinthians 12:8-10. These gifts also: 1)

sovereignty must always be allowed for, but this does appear to severely restrict the use of the non-Christian.

Enable the counsellor to wage spiritual warfare with Satan and win; 2) serve as marks of our authority to minister in Christ's name; and 3) draw one's attention to God and His Word. Barriers to their use in counselling were identified as unbelief, lack of knowledge, pride, fear, and unforgiveness. The counsellor is not perfect due to the ever-present fallible human element which can create error in the use of these nine gifts. But completely forbidding the use of the gifts *is* no way to control their misuse. Suitable controls are needed. Some suggested controls are: 1) Be slow to use a supposed gift; 2) test it according to Scripture; 3) wait for the peace of the Spirit; 4) carefully and humbly step out in faith; 5) do not say "God told me to say or do this;" 6) continue to learn through trial and error; and 7) team counseling guards against error.

With this understanding, it can be said that that the use of the gifts of the Spirit holds much for the believing counsellor who wants to be used by God. As Bill Barr, Jr., says, "Counseling in the Spirit is counseling with the Holy Spirit and His gifts."²⁵

²⁵Bill Barr, Jr., "Tongues and Interpretation of Tongues," p. 110.

THE SUMMARY AND CONCLUSION

The Holy Spirit has long been considered to have an integral part in pastoral care. The Old Testament tells of the Spirit temporarily filling men and women, empowering them to do mighty acts and to give counsel concerning the ways of God. Then in the New Testament church, mutual guidance of souls and the exchange of spiritual counsel came through the abiding presence of the Spirit in all believers. The gifts of the Spirit were everywhere evident. But by the middle of the third century this had changed, with only the clergy being allowed to give counsel from the Spirit. This separation of clergy and laity deepened until the sixteenth century when Martin Luther and the other Reformers reemphasized, among other things, the universal priesthood of all believers. This destroyed the clergy-laity split for the Protestants, and restored the mutual guidance of souls to the common people. Every believer was believed to be a means of the Holy Spirit. But even this did not last long. This time the Age of Reason, and the resultant science of psychology, began to draw the helping ministry of counselling out of the hands of the Church itself, not just from the everyday believer. Some in the field of psychology tried to solve the problems of the mind apart from religion or God, through the use of reason. It is only recently that the Church has attempted to win back some of the ground it has lost. Today many are trying their hand at integrating their faith with the principles of modern psychology.

Whereas the counselling ministry was in and out of the hands of the Church, the gifts of the Spirit had remained inoperative to a large extent until the turn of this century. The Pentecostal and NeoPentecostal movements have reawakened an interest in them in the Church. But this renewed interest has to a large extent not shown up in the counselling literature. Only

three books and two articles on counselling were found written from a Pentecostal viewpoint. There were no major works which could help one understand how the Holy Spirit uses the counsellor to accomplish His work in the counsellee. It was with this need in mind that this thesis was undertaken. It is meant to provide a basis for a Pentecostal understanding of the Spirit's use of the counsellor, which in turn forms the beginning of a Pentecostal theology of counselling. The following is a review of this understanding.

The Holy Spirit can first of all be considered the Third Person, The Counsellor in any counselling situation. The Spirit has a vested interest in the continued health and welfare of all His creation, including humanity. He is everywhere present, working to relieve human need and suffering. Wherever a person is helped to resolve a life-problem, the Spirit has been there working.

Closely related to the first point is the fact that the counsellor can be thought of as an instrument of the work of the Holy Spirit. Because the Holy Spirit employed human means to accomplish His work in the lives of individuals in biblical times, it is assumed that this still takes place today in much the same way. Counselling is seen to be one way the Spirit uses human means to work in our day. But each counsellor will vary in his/her usefulness to the Spirit. The person who is aware of His presence, and is working in total conjunction with Him, will do much in accomplishing the work of the Holy Spirit.

Another point is that the work accomplished through the counsellor will be consistent with that identified with the Spirit in the Bible. In particular, the work of the Spirit is inseparably linked with Christ. Therefore one would expect the mention of Christ in any Spirit-directed counselling. This is especially important in relation to counselling the non-Christian. Whether knowingly or otherwise, any counsellor is being used as much as possible by the Spirit to bring

the person to a knowledge of salvation in Christ. He will use anything or anyone to draw a person to Christ. The Christian counsellor recognizes this and cooperates with the Spirit. Though counselling a non-Christian includes much more, it should at least include a clear witness for Christ and the opportunity given to allow Him to take control of the situation.

There is an area of counselling which can be said to be truly Christian. This involves one believer counselling another in matters that are strictly Christ-oriented and only fully understood by believers. It relates to how one's faith is applied to everyday life. This helping relationship forms part of the mutual edification given by the Spirit through the universal priesthood of all believers. Included in this should be a discussion of the Baptism in the Holy Spirit and the opportunity given to receive it.

In reference to counselling with non-Christian or Christian alike, the wise counsellor will discover ways to cooperate with the Holy Spirit, in order to bring freedom to all who are bound. S/he will also cooperate in order that His conviction may initiate in the counsellee "a godly sorrow that leads to repentance" (2 Corinthians 7:10). Each counsellor should treasure the moving of the Spirit and know how to place himself or herself at His disposal. There should be such close communion with the Holy Spirit that the natural and supernatural are equally viable alternatives at any given moment. The counsellor can also be used to intercede before God in behalf of the counsellee. In fact, the private devotional life of a counsellor can enable him/her to better know the voice of the Spirit. Listening to Him in private is good training for listening well to the client.

The Holy Spirit not only uses people as His instruments, He also provides the enablement necessary to do His work effectively. The fruit of the Spirit, the gifts of the Spirit, and the Word of God are three tools made available by Him for His work. These allow the believer to be as

Christ is, do as He did, and speak as He spoke. S/he in effect becomes as Christ to the individual, carrying on His ministry of caring and compassion.

Specifically, the nine gifts of the Spirit in 1 Corinthians 12:8-10 hold much for the believing counsellor as s/he ministers to those whose problems are of human origin. Divine wisdom, knowledge, discerning of the human spirit, faith, healings, miracles, and prophecies can all aid the counsellor to perceive the true need of the person and to meet it. The public use of tongues and interpretation is not recommended for the counselling session. If it is to be used, it should only be with believers who are familiar with these two gifts. But private devotional tongues are seen as useful. One counsellor can pray in the Spirit as the other counsels. This type of prayer can greatly enhance one's effectiveness in counselling and make the other gifts of the Spirit more readily accessible. Devotional tongues used in intercession for the person before and after the counselling session are recommended as well.

But counselling does not always deal with problems of human origin. As Ephesians 6:12 says, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." We are given the full armour of God: The belt of truth, the breastplate of righteousness, the readiness that comes from the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit, and prayer (Ephesians 6:13-18). But we also have the nine gifts at our disposal. They can be thought of as weapons given by the Holy Spirit to wage war and win against Satan. They are evidence of our authority to minister in the name of Jesus Christ.

There are barriers, however, to the use of these gifts in counselling. Unbelief, lack of knowledge, pride, fear, and unforgiveness all can hinder their use. One further barrier, which

was not named as such, is error on the part of the counsellor. S/he is not made perfect just because the Holy Spirit operates a gift through him/her. The fallible human element *is* always present to create error. But completely forbidding the use of the gifts is no way to control their misuse. Suitable controls are necessary. Some suggested controls are: 1) Be slow to use a supposed gift; 2) test it according to Scripture; 3) wait for the peace of the Spirit; 4) carefully and humbly step out in faith; 5) do not say “God told me to say or do this;” 6) continue to learn through trial and error; and 7) team counselling guards against error.

Finally, no Christian counsellor should ever feel that s/he cannot be used by the Holy Spirit. This includes the small town pastor who is not trained to counsel, but is called on to do so in his/her assembly. It includes the Christian young person to whom a friend has come in desperate need. It includes any Christian who is faced with human strife but is not sure whether s/he can do anything for God. The Bible clearly shows that the Spirit can and does use anyone for His work. The Holy Spirit will help that person to know what to say and how to say it at the appropriate time (Matthew 10:19-20). But this does not mean that every Christian is called to the counselling ministry. Not all Christians function equally as well as counsellors. According to Romans 12:8, God apparently only gives certain people the skill necessary to regularly counsel. These Christians should apply themselves and learn how to do this better. It is encouraging to know, however, that when necessary, every believer can be competent to meet human need through the Holy Spirit’s power. The sincere and obedient Christian is a prime candidate for the Spirit’s use.

APPENDIX 1 - SOME POSSIBLE EXAMPLES OF THE NINE GIFTS OF THE SPIRIT IN 1 CORINTHIANS 12:8-10¹

A. Gifts of Revelation

1. **A Word of Wisdom**
Bezalel and Oholiab (Exodus 31:1-6; 35:30-35); Joshua (Deuteronomy 34:9); Solomon (1 Kings 3:11-28); James (Acts 15:13-21); and Jesus (Matthew 22:15-22; Luke 2:46-47; 20:1-8, 20-40).
2. **A Word of Knowledge**
Samuel (1 Samuel 9:16-20); Ahijah (1 Kings 14:5); Elijah (2 Kings 5:25-26); Elisha (2 Kings 6:9-12); Daniel (Daniel 2:19); Jesus (Matthew 9:3-4; John 1:48-50; 4:17-18); Peter (Matthew 16:16-17; Acts 5:1-6; 8:20-23; 10:19-20); Philip (Acts 8:26-29); Ananias (Acts 9:10-16); Cornelius (Acts 10:1-6); Paul (Acts 27:23-24).
3. **Discernings of Spirits**
Jacob (Genesis 32:22-30); Micaiah (1 Kings 22:1-23); Elisha (2 Kings 5:26); Elisha's servant (2 Kings 6:15-17); Jesus (Mark 2:8; John 1:47; 2:25); Peter (Acts 5:3; 8:20-23; 12:5-12); Barnabus (Acts 9:26-27); the Jewish Christians with Peter (Acts 10:45); Paul (Acts 13:9-10; 14:9; 16:16-18); the Christian leaders at Jerusalem (Acts 15:28).

B. Gifts of Power

1. **Faith**
Elijah (1 Kings 17:1-16; 18:31-38, 41-45); Shadrach, Meshach, and Abednego (Daniel 3:17-18); Jesus (Matthew 8:16; 14:25-31; 17:20; Mark 11:22-23); Peter (Luke 5:5-7); Paul (Acts 13:9-11; 20:9-12; 27:21-26); lame man (Acts 14:8-10).
2. **Gifts of Healings**
The disciples (Matthew 10:1; Mark 16:18); Jesus (Matthew 4:23; 8:3, 16; 9:35; 12:13, 22; 14:36; 15:30; 17:18; 19:2; 21:14; Mark 1:31; 10:52; Luke 4:18; 10:8-9; 13:13; 17:14; 22:51; John 4:50; 5:9; 9:6); Ananias (Acts 9:17-19); the Apostles (Acts 3:7; 5:16; 9:34; 14:10; 16:18; 19:12; 28:8).
3. **Workings of Miracles**
 - a. Miracles of healing: Luke 22:51; Acts 3:1-16; 14:9-10; 28:8-10;
 - b. Casting out demons: Mark 9:38-39; Acts 8:6-7; 16:16-18;
 - c. Resurrection of the dead: 1 Kings 17:17-23; 2 Kings 4:32-37; 13:2; Matthew 10:7-8; 11:4-5; Mark 5:38-43; Luke 7:12-15; John 11:39-45; Acts 9:36-43; 20:9-12; cf. Hebrews 11:35;
 - d. The particular power to pray for people to receive the Baptism in the Spirit: Acts 8:18-20;

¹Based on examples suggested by Edvardsen, Gee, Griffiths, Holdcroft, and Horton.

- e. Miracles of judgment: Acts 5:1-11; 12:23; 13:11;
- f. Extraordinary miracles: Exodus 40:38; Numbers 17:8; Joshua 3:14-16; 10:12-14; 1 Kings 17:16; 18:38-39; 2 Kings 2:8; Matthew 14:15-21; 21:19; Acts 5:15-16; 6:8; 8:6, 13, 39-40; 12:23; 14:3; 16:25-40; 19:11-12; 28:3-6.

C. Gifts of Utterance

1. **Prophecy**
All the Old Testament prophets; Jesus (Deuteronomy 18:15; Matthew 21:11; John 6:14; 7:40; Acts 3:22-23); Agabus (Acts 11:28; 21:11); Judas and Silas (Acts 15:32); the four daughters of Philip (Acts 21:9); the Corinthians (1 Corinthians 1:7); the men at Antioch (Acts 13:1).
2. **Kinds of Tongues**
Acts 2:1-4; 10:44-47; 19:1-7.
3. **Interpretation of Tongues**
Genesis 41:12-13; Daniel 5:25-28; cf. 1 Corinthians 14.

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