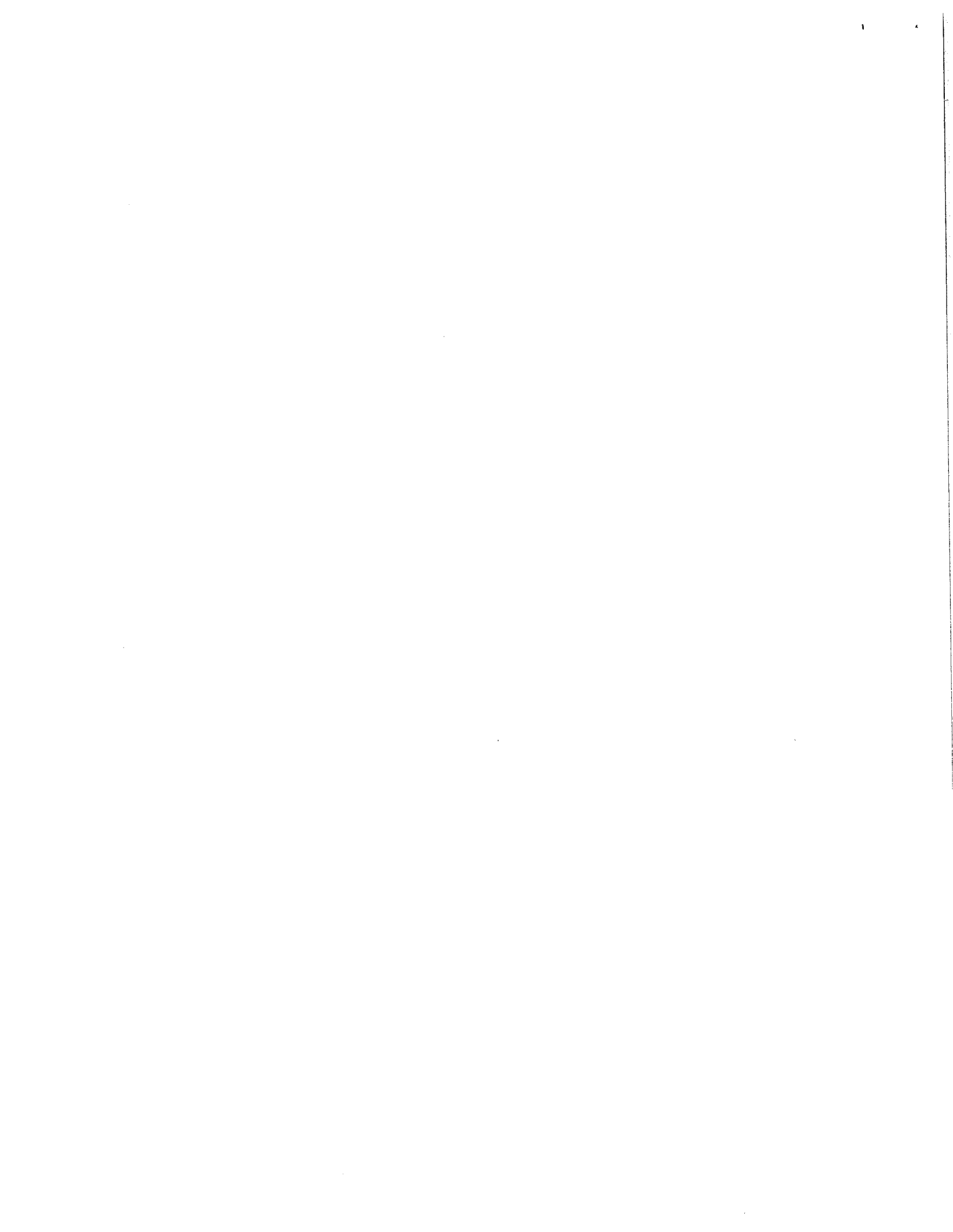




# HOLY SPIRIT

**RESOURCE GUIDE**

HARVEST FOURSQUARE CHURCH



Hello all,

My intention with this resource booklet on the Holy Spirit is to equip. As we discuss this vital subject during our Sunday services, I won't be able to cover everything and answer every little question that we might have about the Holy Spirit. My heart is to offer some solid resourcing that can be helpful by giving some next steps that can answer some questions or give some new insights about this vital part of our faith.

There are many resources out there about the Holy Spirit and not all of them are helpful or sound in their doctrine and teaching. So, my other aim is to provide healthy and sound doctrinal teachings and to refer you to others who hold a good, healthy view of the Holy Spirit in a believer's life. I also want to reaffirm our Foursquare denomination's teachings on the Holy Spirit, as this is what I hold to as a pastor and leader in our movement.

This does not discount a view you have been taught or hold when it comes to the ministry of the Holy Spirit. I want to lead forward in what I believe are sound healthy doctrines and teachings of the ministry of the Holy Spirit. If you have come to a different conclusion on this matter, that's ok, you are welcome here. If you have questions, please ask, please reach out, please please please communicate. The biggest way the enemy comes in is to prevent healthy communication and dialogue and then to talk with others in our own circles and create division. The Holy Spirit is what unites us, not divides us, so let's be united in the truth that we are all one body, baptized in one Spirit with one Lord! (1 Cor 12)

So, the following pages will be filled with resources to podcasts, YouTube links, and a copy of our Foursquare Theological statements and teachings on the ministry of the Holy Spirit. **This list is not exhaustive**, but a great place to start that has a sound doctrine aligning with our Foursquare beliefs. **Within the Theological statements are book suggestions** as well at the end of each section.

Be blessed and continue to be filled with the Spirit!

Pastor Cooper

## Podcasts and Sermons that have been helpful

### Podcasts -

(Search the title and episode in apple podcasts // Spotify // amazon music)

- **Same Jesus -**
  - This is a Foursquare church-sponsored podcast hosted by two Foursquare pastors and other guests. Every episode is great, but there are a few episodes specifically about the Holy Spirit you can listen to.
  - Check out the episode:
    - Episode 6 - Spirit
  
- **Conversations with Ben Dixon**
  - Pastor Ben Dixon is a foursquare pastor in Federal way at Northwest Foursquare church. Has written two books on hearing God, and leading in the Prophetic gifts of the Spirit.
  - Check out the Episodes:
    - Episode 22 - Contending for supernatural healing
    - Episode 24 - Does God really speak to people?
    - Episode 29 - Charismatic chaos OR pure pentecostalism
    - Episode 21 - The word of faith movement

### Videos:

Vimeo:

- Pastor Daniel A. Brown "Walking in the gifts of the Spirit."
  - Type this in your browser: <https://vimeo.com/272637002>
  
- Pastor Daniel A. Brown " Baptism in the Holy Spirit."
  - Type this in your browser: <https://vimeo.com/214602528>

Youtube:

- Pastor Ben Dixon
  - Prophecy
    - Type in the YouTube search bar "Ben Dixon Prophecy"
    - You will see a series of videos about this topic
  - The Holy Spirit
    - Type in the YouTube search bar "Ben Dixon Discipleship Track 2"
    - You will see a series of videos about this topic

# The Baptism in the Holy Spirit

## ARTICLE X: THE BAPTISM IN THE HOLY SPIRIT

*We believe that the baptism of the Holy Spirit is the in coming of the promised Comforter in mighty and glorious fullness to endue the believer with power from on high; to glorify and exalt the Lord Jesus; to give inspired utterance in witnessing of Him; to foster the spirit of prayer, holiness, sobriety; to equip the individual and the Church for practical, efficient, joyous, Spirit- filled soul-winning in the fields of life; and this being still the dispensation of the Holy Spirit, the believer may have every reason to expect His in coming to be after the same manner as that in which He came upon Jew and Gentile alike in Bible days, and as recorded in the Word, that it may be truly said of us as of the house of Cornelius: the Holy Ghost fell on them as on us at the beginning. (John 14:16, 17; Acts 1:5,8; 2:4; 8:17; 10:44-46; 19:6, 1Cor. 3:16)*

### I. Introduction

The Baptism in the Holy Spirit describes an experience by which Jesus Christ fills a believer with the Holy Spirit in order to provide much needed help and empowerment in their prayers, witness and lifestyle. A believer may expect their initial reception and ongoing experience of the Holy Spirit to align with the experiences of the early church as described in the New Testament. Jesus Christ as the Baptizer in the Holy Spirit is one of the four cardinal beliefs of the Foursquare Church.

### II. Biblical and Historical Background

The opening verses of the Bible describe the Holy Spirit's activity in creation "hovering over the waters (Gen 1:2)." Old Testament writers understood the Spirit's role in creation as foundational – the agent of God's creative action and sustaining presence in the world. Alongside the Spirit's function in creation, the Old Testament writers describe the Spirit of God coming on specific individuals to provide them resource (beyond themselves) to fulfill a divinely ordained task.<sup>1</sup>

The Gospel writers consistently describe Jesus as a person of the Spirit. He was born through a miracle of the Spirit (Luke 1:35) and, as the Messiah (God's anointed one), He ministered in the power of the Spirit (Luke 4:1; 4:14; 4:18).

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<sup>1</sup> In the Old Testament, these resources are quite varied and include visions, leadership, prophetic insight, design and even artistic skill. Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International and Contextual Perspective* (Grand Rapids: Baker Academic, 2002), 25-27.

Before and after His death and resurrection, Jesus encouraged His disciples that His presence would continue with them through the Spirit (John 14:17; 20:19-23). Specifically, Jesus promised that he would baptize them with the Holy Spirit, giving them power to witness to the ends of the earth (Acts 1:8). This promise was fulfilled when the Holy Spirit came upon the disciples in the Upper Room (Acts 2). After Peter's message to the crowd, they asked what they needed to respond. Peter answered, "Repent, be baptized... and receive the gift of the Holy Spirit (Acts 2:38)." Throughout the Book of Acts, the Spirit continued to come upon, fill and empower individuals for various tasks related to the mission of the church (Acts 4:8; 4:31; 6:3; 7:55; 9:31; 11:24, 28; 13:9; 52; 20:22; 21:4). In many cases, the coming of the Spirit was accompanied by speaking in tongues (Acts 8:17-18; 9:17-18; 10:44-46; 19:6). The New Testament epistles further emphasize the essential role of the Spirit in teaching, leading, and empowering the church in its mission by providing revelation (1 Cor 2:10; Eph 1:17; Col 1:9), exhortation (Rom 8) and charismatic gifting (1 Cor 12; Heb 2:4) to individuals and groups.

Beyond the New Testament, the early church understood the empowerment of the Spirit as a distinct moment in Christian initiation closely connected with water baptism.<sup>2</sup> For example, in Tertullian's *On Baptism*, the first treatise on initiation from either East or West, he described the church's practice of anointing with oil, laying hands on those who were newly baptized and saying a prayer "inviting and welcoming the Holy Spirit."<sup>3</sup> In general, early expressions of Christian initiation, considered charisms or spiritual gifts to be "an integral element of that central reality which was the gift of the Spirit."<sup>4</sup>

The close connection many early church leaders identified between the coming of the Holy Spirit in power and Christian initiation diminished over time. With some notable exceptions,<sup>5</sup> Roman Catholic teaching in the Middle Ages did not emphasize charismatic empowerment as an expectation among new believers. During that time, the Spirit's activity was often understood to be synonymous or closely aligned with the Church's leadership structures.<sup>6</sup> Orthodox teaching on the Holy Spirit tended to promote more of a balance between the Spirit's activity through the leadership hierarchy and through

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<sup>2</sup> "The post-biblical theology, especially in the East, would distinguish two moments but it considered them inseparable - immersion into the water (seen as a union with Christ) and gift of the Spirit." Killian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (Collegeville, MN: The Liturgical Press, 1991), 316.

<sup>3</sup> Tertullian, *On Baptism*, no. 8, translated by Earnest Evans in *Tertullian's Homily on Baptism* (London: SPCK, 1964), 17.

<sup>4</sup> This emphasis on charismatic empowerment was made explicit by leaders in the early church such as Tertullian, Cyril and Hilary. McDonnell and Montague, 322-323.

<sup>5</sup> Roman Catholic mystics, for example, recognized the importance of charismatic empowerment for prayer, devotion and witness.

<sup>6</sup> Kärkkäinen, 67-79.

charisms.<sup>7</sup> Following the Protestant Reformation, some leaders and churches in the West began, once again, to emphasize the Holy Spirit's unique and powerful role in helping Christians to live a life of holiness and devotion to Christ.<sup>8</sup> Some groups understood this kind of empowerment to normally come as a distinct experience separate from conversion.<sup>9</sup>

Out of the holiness revivals and camp meetings of the 19<sup>th</sup> century, the Pentecostal movement emerged at the beginning of the 20<sup>th</sup> century emphasizing a distinct and separate experience from regeneration whereby a believer receives the fullness of the Spirit's power. They called this experience the Baptism of the Holy Spirit. For Pentecostals, this baptism was normally signaled by the manifestation of various charismatic gifts, particularly speaking in tongues. Historically, the Foursquare movement has emphasized the importance of teaching, seeking and contending for the fullness of the Spirit to empower individuals and churches in the work and ministry to which God has called them.

### **III. Emphases and Distinctives in the Article of Faith**

Consistent with Jesus' promise of the Spirit in Acts 1:8, the *Declaration of Faith* emphasizes Baptism in the Holy Spirit as an endowment (or reception) of power. Power for what? First and foremost, to "glorify and exalt the Lord Jesus." Holy Spirit empowerment has as its main end and goal, not personal fanfare, but the building up of the church as the body of Christ and effective witness of the good news of Jesus Christ in the world. As such, Spirit baptism is essential, not peripheral, to the church's ongoing health and growth.

Article X also emphasizes the Baptism in the Holy Spirit as the means by which we are enabled to know deeper dimensions of worship, sanctification, prayer, and evangelism. It is the power and fullness of the Spirit that enables us to be witnesses by helping us to see and hear God, and then to testify with our lips and our lives to what we have seen and heard (Acts 4:20).

Article X says, "The believer may have every reason to expect His incoming to be after the same manner as that in which He came upon Jew and Gentile alike in Bible days." The accent here is on *expectation* as opposed to *evidence*. Foursquare, as an organization, embraces a shared expectation that the Spirit will freely bestow on an individual any of the charismatic gifts mentioned in the

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<sup>7</sup> For example, Symeon (949-1022), who wrote before the great split between East and West, encouraged believers to be baptized in the Holy Spirit by which they would receive an intensified knowledge of God's indwelling and an increase in divine graces (charisms) for the purpose of loving one's neighbor. F. LeRon Shults and Andrea Hollingsworth, *Guides to Theology: The Holy Spirit* (Grand Rapids: Eerdmans, 2008), 38-39.

<sup>8</sup> Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, Hendrickson, 1987), 35-60.

<sup>9</sup> Dayton, 63-84.

New Testament, including speaking in tongues, as a result of a person's baptism in the Spirit. While many early Pentecostal leaders and groups of her day promoted a strict doctrine of evidential tongues in association with Spirit baptism, it is worth noting that McPherson did not lock herself or her organization into tightly defined language about that experience. In fact, it was in reference to the fruit of the Spirit rather than speaking in tongues that she used evidential language, calling it the "irrefutable evidence of the Spirit-filled life."<sup>10</sup>

In this regard, Foursquare makes intentional room for some variation of belief about how speaking in tongues is related to Spirit baptism. Some Foursquare ministers may believe that speaking in tongues is an essential evidence of Spirit baptism. Other Foursquare ministers may, for various reasons, believe that it is better not to draw such a sharp connection between the two experiences. While we recognize some diversity in the precise doctrinal formulation of this experience, it is critical to our movement that pastors and congregations actively seek and receive the "coming upon" of the Spirit in power, and that they actively pursue the manifestation of all spiritual gifts, including speaking in tongues.

#### **IV. Pastoral Considerations/Applications**

The Foursquare Church makes the stipulation that every senior pastor be baptized in the Holy Spirit, and daily submitted to Spirit fullness, including the practice of speaking in tongues. The benefits and blessing of this mode of prayer is essential to shepherds of God's flock. Church leaders should have a clear understanding and plan for teaching and leading people into the Baptism in the Holy Spirit, ongoing Spirit fullness, and the gifts of the Spirit for the edification of the Church.

#### **V. Interview Questions**

- What do you believe the Bible teaches about Pentecost as the fulfillment of "the promise" referred to by Jesus (Luke 24:49; Acts 1:4-8)?
- What terms does the Bible use to describe this experience? Does this event continue to be available to every Christian today?
- How will you teach this subject and lead people into Holy Spirit baptism?
- What is your personal view regarding the relationship of speaking in tongues to Baptism in the Holy Spirit?

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<sup>10</sup> See Article XII of the *Foursquare Declaration of Faith*.



## **VI. Recommended Reading**

Adams, Jim W. "Jesus Christ the Baptizer in the Holy Spirit: An Exegetical and Theological Analysis of the Spirit-Baptized Phrase." *The Pastor and the Kingdom: Essays Honoring Jack W. Hayford*. Edited by Jon Huntzinger and S. David Moore. Southlake, TX: Gateway Press, 2017. Pp. 3-38.

Dayton, Donald W. *Theological Roots of Pentecostalism*. Peabody, Hendrickson, 1987.

Hayford, Jack W., *The Beauty of Spiritual Language: Unveiling the Mystery of Speaking in Tongues*. Nashville: Thomas Nelson Publishing, 1996.

Macchia, Frank. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids: Zondervan, 2006.

McDonnel, Kilian and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*. Collegeville, MN: The Liturgical Press, 1991.

Schell, Steve, *The Promise of the Father: Understanding and Receiving the Baptism with the Holy Spirit*. Federal Way, WA: Life Lessons Publishing, 2020.

Yong, Amos. *Renewing Christian Theology: Systematics for a Global Christianity*. Waco: Baylor University Press, 2014. Pp. 81-102.

# The Spirit-Filled Life

## ARTICLE XI: THE SPIRIT-FILLED LIFE

*We believe that while the Holy Spirit is as a mighty rushing wind and as tongues of living flame that can shake and set ablaze whole communities for God, He is also as a gentle dove, easily grieved and wounded by impiety, coldness, idle conversation, boastfulness, a judging or criticizing spirit and by thoughts and actions dishonoring to the Lord Jesus; that it is therefore, the will of God that we live and walk in the Spirit, moment by moment, under the precious blood of the Lamb; treading softly as with unshod feet in the presence of the King; being patient, loving, truthful, sincere, prayerful, not murmuring, instant in season and out of season, serving the Lord. (Eph. 4:30-32; 6:18; Rom. 12:1,2; 1 John 2:6; Gal. 5:16, 25; 1 Cor. 3:17)*

### I. Introduction

Just as it is essential for believers to welcome and invite the fullness of the Holy Spirit's empowering presence into their lives, it is vitally important that they intentionally cultivate a growing awareness, sensitivity to and relationship with the Holy Spirit in an ongoing way. There are certain actions, attitudes and habits that may quench or hinder the work of the Spirit in our lives, and there are others that will make room for individuals and communities to be led and directed by the Spirit on a regular basis. These, in turn, will influence the long-term fruitfulness and effectiveness of one's life and ministry.

### II. Biblical and Historical Background

The New Testament describes the ministry of the Holy Spirit in the life of a believer as dynamic and ongoing. "Jesus' baptism in the Spirit inaugurates a Spirit-filled life, one that includes crisis moments understandable as initial and later works of grace. The disciples encountered the Spirit of God in a life-transforming way on the Day of Pentecost, but they were also repeatedly thereafter filled with the Spirit (e.g. Acts 4:31; 7:55; 13:52)."<sup>1</sup> The ongoing process by which a believer regularly and intentionally invites and submits to the leadership of the Holy Spirit is variously described by Paul in his Letter to the Galatians as living by the Spirit (5:25), walking in the Spirit (5:16), being led by the Spirit (5:18), bearing the fruit of the Spirit (5:22-23), and sowing to the Spirit (6:8).<sup>2</sup> For Paul, this way of living involves turning from sin (discussed in Article VIII on Christian Living), and it also includes cultivating attitudes, habits

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<sup>1</sup> Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco: Baylor University Press, 2014), 100.

<sup>2</sup> Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson, 1994), 898-899.

and dispositions (Eph 4:20-32; Eph 5:18-20; Eph 6:18; Col 3:12-17) that make room for the Holy Spirit to do God's transformational work.

Beyond the times of the New Testament, there have been many leaders and movements in the Church that have identified ways in which the voice and leading of the Spirit in our lives can be crowded out, ignored or suppressed and ways in which that same voice can be invited, welcomed, and embraced. Perhaps the most significant and far reaching of these is the monastic movement that began in the 4<sup>th</sup> century when certain Christians sought to remove themselves from perceived distractions in the world in order to seek God single-mindedly.<sup>3</sup> Within the monastic movement, daily rhythms of rest, work, eating, worship, prayer, scripture reading and study (such as St. Benedict's Rule) were developed and organized to provide for one's basic needs while cultivating an awareness of God's presence and the leading of the Holy Spirit on a daily basis.<sup>4</sup> Throughout the Middle Ages, there were many varied witnesses to the transforming experience of the Spirit in both East and West. In the West, mystics emphasized experiences of the Spirit arising out of intense prayer and contemplation while scholastics focused on experiencing God through the rational faculties of the mind.<sup>5</sup> In the East, spiritual development and growth in the monastic ascetical tradition generally focused on a path by which one becomes more and more like God through a three-stage process of: 1) becoming free from and reintegrating of the passions, 2) contemplation of God in nature, and 3) contemplation of God in himself.<sup>6</sup>

Pentecostalism, as a movement within the Christian churches, emerged at the beginning of the twentieth century with perhaps its most defining attribute being an emphasis on a lived experience of God. "More than a collection of kindred denominations and organizations, more than breakthrough of doctrine, Pentecostalism is a spiritual movement, a movement united in its experience of 'life in the Spirit.'"<sup>7</sup> For Pentecostals, this lived relationship with the Spirit has taken many varied forms nationally and globally. Even with the great variety, Daniel Albrecht and Evan Howard have identified certain sensibilities and values that have generally characterized Pentecostal spirituality including: an orientation to experience, an expectation of God working powerfully in the moment, attention to affective ways of noticing the Spirit, and a desire for

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<sup>3</sup> Mark Noll, *Turning Points: Decisive Moments in the History of Christianity*, 3<sup>rd</sup> Edition (Grand Rapids: Baker Academic, 2012), 82-83.

<sup>4</sup> Noll, 86-91.

<sup>5</sup> F. LeRon Shults and Andrea Hollingsworth, *Guides to Theology: The Holy Spirit* (Grand Rapids: Eerdmans, 2008), 38.

<sup>6</sup> Metropolitan Kallistos of Diokleia, "Hesychasm," in *The Encyclopedia of Eastern Orthodox Christianity*, edited by John Anthony McGuckin (Oxford: Wiley-Blackwell, 2011), 1:301.

<sup>7</sup> Daniel E. Albrecht and Evan B. Howard, "Pentecostal Spirituality," in *The Cambridge Companion to Pentecostalism*, edited by Cecil M. Robeck, Jr. and Amos Yong (Cambridge: Cambridge University Press, 2014), 235.

improvised participation.<sup>8</sup> Each of these sensibilities and values can be seen in the specific attributes highlighted by Article XI in association with the Spirit-filled life.

One particular practice that has become a cherished aspect of Spirit-filled living for many Pentecostals/Charismatics is praying in tongues (praying in the Spirit) privately as a part of one's personal prayer rhythms. In the early days of the Pentecostal movement, speaking in tongues was considered to be important for three main reasons: 1) as an evidence of being baptized in the Spirit, 2) as a means of publicly proclaiming a word from the Lord (accompanied by the gift of interpretation), and 3) less commonly, as a means of evangelizing people who speak a different language (i.e. missionary tongues).<sup>9</sup> Over time, however, Pentecostals also recognized the value, significance and power of speaking in tongues in private personal prayer before the Lord. As this happened, Pentecostals developed a theological understanding that the ability to pray in tongues (sometimes called a "prayer language") is a gift available to all Spirit-baptized Christians for the purpose of personal edification.<sup>10</sup> Foursquare, as an organization, shares this basic theological understanding and expects licensed ministers to embrace prayer in the Spirit as a normal and important aspect of Spirit-filled living.<sup>11</sup>

### **III. Emphases and Distinctives in the Article of Faith**

The starting point of this article of faith is the potential of the Holy Spirit to "shake and set ablaze whole communities of God." That is to say, the Holy Spirit can move powerfully and wonderfully in our midst today just as on the Day of Pentecost in Acts 2, but the effectiveness of that power in our individual lives and communities is dependent upon how we welcome and respond to the Spirit. Ephesians 4:30-32 says, "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. <sup>31</sup> Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. <sup>32</sup> Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." In line with this admonition from Paul, Article XI draws attention to the fact that for individuals and communities, there are ways of thinking, talking and living that make it easier or more

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<sup>8</sup> Albrecht and Howard, 240-244.

<sup>9</sup> Aaron T. Friesen, *Norming the Abnormal: The Development and Function of the Doctrine of Initial Evidence in Classical Pentecostalism* (Eugene: Pickwick, 2011), 60-64, 103-106.

<sup>10</sup> Among Pentecostals, speaking in tongues for the purpose of private prayer is usually considered to be distinct from a gift of tongues that is only given to certain individuals for the purpose of sharing publicly in an assembly (alongside the gift of interpretation) based on 1 Corinthians 12:27-30. Friesen, 132-135.

<sup>11</sup> Foursquare shares an understanding that speaking in tongues is available to all Spirit-baptized Christians while also recognizing that there appear to be many who are baptized in the Spirit who do not immediately engage in the practice of speaking in tongues. In this regard, pastoral guidance and teaching may help lead a person into to an experience of speaking in tongues. Guy P. Duffield and Nathaniel M. Van Cleave *Foundations of Pentecostal Theology*, Revised Edition (Los Angeles, Foursquare Media, 2016), 298-299, footnote 10.

difficult for the Spirit to work among us and in us. There are environments that are more or less welcoming to the Spirit. There are attitudes that are more or less open to the Spirit. There are words and conversations that are more or less in keeping with the goals of the Spirit. Foursquare wants pastors and leaders who evaluate and submit their attitudes, thoughts, speech and habits before the Lord for the Spirit's work of transformation, which also enables them to hear and respond to the Spirit's leading in their lives.

With this goal in view, the article describes some specific ways in which the work of the Holy Spirit in our midst may be hindered ("grieved and wounded") and ways that one can make room for the Spirit's work. We might summarize the emphases of the article with the following statements:

- Our general posture before the Lord should be one of reverence and genuine readiness to serve rather than one of coldness and formality.
- Warmth, honesty and sincerity should characterize our conversations and relationships with others, and our attitudes toward difficult situations and people should be one of patience and love rather than being overly critical or harsh.
- Our relationship with God should be cultivated and strengthened with regular and intentional times of prayer, and the Spirit helps us in our prayers: sometimes with inspired words (Eph. 6:18), sometimes with groanings that cannot be uttered (Rom. 8:26-27), and sometimes with words in an unknown tongue (1 Cor. 14:4-5).

#### **IV. Pastoral Considerations/Applications**

Although it is not explicitly mentioned in the Article of Faith, one aspect of Spirit-filled living that Foursquare seeks to nurture and promote among licensed ministers and congregants is a regular practice of praying in the Spirit (praying in tongues). As an organization with roots in the Pentecostal movement, Foursquare has developed a shared value of speaking in tongues publicly and privately.<sup>12</sup> We want ministers to seek the operation of all gifts of the Spirit in their public worship services. We also want ministers to regularly speak in tongues in their private prayer lives. Licensed ministers in Foursquare are not required to speak in tongues. However, there is an expectation that all Foursquare ministers believe all may speak in tongues and are pursuing this gift in their own personal prayer lives and encouraging others to do the same. In addition, it is a stipulation of Foursquare ministers appointed as senior pastors to actively engage in speaking in tongues as it proves helpful in: 1) personal growth and transformation, and 2) leading others in the experience and practice more effectively.

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<sup>12</sup> Aaron Friesen, ed., *Foursquare Identity Keystones* (Los Angeles: FMI Press, 2018), 11-12.

In summary, while we all may walk through difficult seasons where God may seem far away, and his presence and activity in our lives not easy to discern, Foursquare wants pastors who seek God's leadership and guidance in their lives through the Holy Spirit on a daily, "moment by moment" basis, and who will instill healthy habits and practices of devotion in their lives by which they will consistently seek to renew themselves in the Spirit's fullness.

## **V. Interview Questions**

- What does it mean to be "filled with the Spirit" according to Ephesians 5:18?
- How will you cultivate a growing awareness and sensitivity to the leading of the Spirit in your life?
- Is speaking in tongues a part of your private prayer life? If so, how?
- How will you help people walk in the Spirit's fullness?

## **VI. Recommended Reading**

Albrecht, Daniel E. and Evan B. Howard. "Pentecostal Spirituality." *In The Cambridge Companion to Pentecostalism*. Edited by Cecil M. Robeck, Jr. and Amos Yong. Cambridge: Cambridge University Press, 2014. Pp. 235-253.

Cook, Jerry. *The Holy Spirit: So...What's The Big Deal?* CreateSpace Independent Publishing Platform, North Charleston, SC, 2013.

Scazzero, Peter. *Emotionally Healthy Spirituality: It's Impossible to be Spiritually Mature While Remaining Emotionally Immature, Updated Edition*. Grand Rapids: Zondervan, 2017.

# The Gifts + Fruit of the Spirit

## ARTICLE XII: THE GIFTS AND FRUIT OF THE SPIRIT

*"We believe that the Holy Spirit has the following gifts to bestow upon the believing church of the Lord Jesus Christ: wisdom, knowledge, faith, miracles, prophecy, discernment, tongues, interpretation; that according to the degree of grace and faith possessed by the recipient, these gifts are divided to every and severally as He, the Holy Spirit, wills; that they are to be most earnestly desired and coveted in the order and proportion wherein they prove most edifying and beneficial to the church; and that the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, should be put forth, cultivated and diligently guarded as the resultant adornment, the constant, eloquent and irrefutable evidence of a Spirit-filled life." (1 Cor. 12:1,31, 1 Cor. 12:11; Rom. 11:29; 12:6-8; John 15:8; Luke 3:9)*

### I. Introduction

Article XII of the "Declaration of Faith" emphasizes the 1 Corinthians 12 gifts or manifestations of the Spirit, establishing that all nine of these gifts are for the Church today and are to be earnestly desired by all believers; it also emphasizes the Galatians 5 fruit of the Spirit, noting that these kingdom attributes are clear evidence of a Spirit-filled life.

### II. Biblical and Historical Background

#### The Gifts of the Spirit

The nine gifts<sup>1</sup> of the Spirit listed in 1 Corinthians 12:7-10 is but one of four gift lists in the Pauline writings (see also Romans 12:6-8; 1 Corinthians 12:27-28; and Ephesians 4:11).<sup>2</sup> Throughout Church history there has been discussion over how to define these various gifts; over how the different gift lists interrelate; and over which of these gifts "is or is not for today." The gifts in 1 Corinthians 12 are perhaps the most debated in terms of "are they or are they not for today?" As early as the 5<sup>th</sup> century, the Church Father John Chrysostom said regarding the 1 Corinthians 12 gifts, "They are such as used to occur but now

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<sup>1</sup> Paul also refers to these by the interchangeable term, *manifestations* of the Spirit (1 Corinthians 12:7).

<sup>2</sup> Some in the contemporary Church see additional spiritual gifts such as the gift of craftsmanship (Exodus 35:30-35); the gift of hospitality (1 Peter 4:9-10); and the gift of intercession (Colossians 4:12), but this is debated and there is no general consensus, even within Foursquare, as to whether or not Scripture references these as spiritual gifts.

no longer take place.” Clement of Alexandria (2<sup>nd</sup> century) said these gifts reflect the “knowledge, life, preaching, righteousness, purity and prophecy” of the apostles.<sup>3</sup> John MacArthur Jr., a contemporary representative of theological Cessationism, notes, “A thorough examination will yield the truth that spiritual gifts fill two major purposes: the permanent gifts edify the church and the temporary gifts are signs to confirm the Word of God.”<sup>4</sup>

Pentecostals, including Foursquare, affirm that all of the gifts in all four Pauline lists are for today, and that all of them are available to both men and women. The specific purpose of the 1 Corinthians 12 manifestations is the common good, that is “for the common advantage” or “for the building up of the community as a whole” (1 Corinthians 12:7). They introduce into lives and situations the power, ministry and perspective of the Holy Spirit, bringing enlightenment, supernatural energy (miracle) and edification.

Although Scripture does not say so directly, we likely see examples of the 1 Corinthians 12 manifestations of the Spirit both in the life of Jesus (a message of wisdom [Matthew 22:21]; miraculous powers [Mark 5:30-34], etc.) and in the ministry of the Church in Acts (gifts of healing [Acts 3:6-10]; distinguishing between spirits [Acts 16:16-18], etc.).

### **The Fruit of the Spirit**

Titus 3:5 tells us that He saved us through the washing of rebirth and renewal by the Holy Spirit. Part of this renewal is the life-long process of becoming fully mature in Christ (Colossians 1:28), whereby we reflect Jesus and His quality of life rather than the toxic attitudes and actions of the sinful nature (Galatians 5:19-21). “Eternal life manifests in the transformation of the Christian towards conformity into the likeness of Christ. Christlikeness entails submission to Christ’s sovereign rule (which negates and curbs greed/selfishness, oppression, corruption) and obedience to His commandments.”<sup>5</sup>

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<sup>3</sup> Thiselton, Anthony C., *The First Epistle to the Corinthians—The New International Greek Testament Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 2000, pg. 940.

<sup>4</sup> MacArthur, John, Jr., *1 Corinthians—The MacArthur New Testament Commentary*, Moody Press, Chicago, IL, 1984, pp. 297. He goes on to note, “God will continue to give the permanent gifts to believers for the duration of the church age, and those gifts are to be ministered by His people at all times in the life of the church. Those gifts include first the speaking or verbal gifts—prophecy, knowledge, wisdom, teaching, and exhortation, and, second, the serving or nonverbal gifts—leadership, helps giving, mercy, faith, and discernment. The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, was completed and became self-authenticating.”

<sup>5</sup> Orgu, Clétus, C., *Jesus, Royal Messiah in the African Context*, Ayodel-Niyi Commercial Press, Lagos, Nigeria, 2018, pg. 116.



This quality of life is specified in the many New Testament ethical lists of godly conduct; the Christian virtues known as the fruit of the Spirit encapsulate this life in the Spirit (Galatians 5:22-23). They are developed in us and manifested through us as we partner with the Spirit, rather than by “self-effort” or “works righteousness” (against such things there is no law [Galatians 5:23]). “I am the vine; you are the branches. If you remain in Me and I in you, you will bear much fruit” (John 15:5).

Finally, the fruit of the Spirit help define for us how to, in part, live out Paul’s charge to serve one another humbly in love (Galatians 5:13).

### **III. Emphases and Distinctives in the Article of Faith**

Belief in the availability of the 1 Corinthians 12 gifts for ministry today is core to Foursquare. “We believe that the Holy Spirit has the following gifts to bestow upon the believing church of the Lord Jesus Christ.” Those gifts are: a message of wisdom, a message of knowledge, faith, gifts of healing, miraculous powers, prophecy, distinguishing between spirits, speaking in different kinds of tongues and the interpretation of tongues.<sup>6</sup>

We believe every Christian:

- Can be used in any and all of these gifts.<sup>7</sup>
- Is to be informed about this ministry of the Spirit (1 Corinthians 12:1).<sup>8</sup>
- Is to eagerly desire these gifts of the Spirit (1 Corinthians 12:31).
- Is to remember that though these gifts are to be eagerly sought and desired, “these gifts are divided to every and severally as He, the Holy Spirit, wills” (1 Corinthians 12:11).
- Is to remember that these manifestations are given for the common good (1 Corinthians 12:7). “They are to be most earnestly desired and coveted in the order and proportion wherein they prove most edifying

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<sup>6</sup> Though not delineated, Article XII references Romans 12:6-8. This affirms the Foursquare belief that though these particular gifts in 1 Corinthians 12 are invaluable and have a unique function, they are not the only gifts of the Spirit.

<sup>7</sup> A common belief among Pentecostalism’s about the 1 Corinthians 12 manifestations is that believers are not given them on a “permanent” basis like they’re given other gifts such as apostle, teacher, mercy, helping, etc. Instead, all believers can be used (frequently or infrequently) in any of the nine manifestations as the need arises and the Spirit determines. Therefore, whereas a believer can say, “I have the gift of teacher, etc.,” he/she should not say, “I have the gift of healing or the gift of distinguishing between spirits, etc.” Instead, one should say, “The gift of healing, etc. has flowed through me on occasion by the Spirit and I make myself available to be used in the future.”

<sup>8</sup> It is generally taught in Foursquare that these nine gifts of the Spirit are one result of being baptized with the Holy Spirit, whose purpose is charismatic missional power.

and beneficial to the church.”<sup>9</sup> They are not for self-aggrandizement or self-benefit.

The fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control—should be “cultivated and diligently guarded,” meaning we should give our full spiritual attention to partnering with the Spirit in maturing us in these virtues. Jesus said, “This is to my Father’s glory, that you bear much fruit, showing yourselves to be My disciples” (John 15:8), and John the Baptist told the crowds, “Produce fruit in keeping with repentance” (Matthew 3:8).

The life of the Spirit in believers is seen not only in displays of the 1 Corinthians 12 gifts of the Spirit, but in the fruit of the Spirit which we in Foursquare are not hesitant to say is “evidence of a Spirit-filled life.” “The fruit of the Spirit [is] the resultant adornment, the constant, eloquent and irrefutable evidence of a Spirit-filled life.”

#### **IV. Pastoral Considerations/Applications**

As a Foursquare minister, your end goal for “The Gifts and Fruit of the Spirit” is that these fruit and gifts (manifestations) be readily evident in a disciple’s life. Therefore, you are encouraged to disciple those to whom you minister on how to effectively develop a sensitivity to aspects of their character that need transforming to better reflect the fruit of the Spirit, and how to practically cultivate that fruit through discipleship/counseling, prayer, accountability, and a biblical understanding of the fruit. You are also encouraged to disciple believers as to how any of the nine manifestations of the Spirit can be released through them, including giving them opportunity to watch you as you minister them and affording them opportunities to “practice.” The discipling should include not only helping them understand each manifestation and how to be “open to the Spirit,” but being instructed on how the manifestations might be released “outside church.” Finally, you are encouraged to discuss your “church protocol” with reference to the manifestations in the main weekend service, including the “why” behind the protocol.

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<sup>9</sup> We must not limit the use of these gifts of the Spirit only (or even primarily) to public church services; they can manifest wherever the need—while counseling, in a hospital room, while personally sharing with someone, while prayer walking, etc.

## **V. Interview Questions**

- What is the primary difference between the 1 Corinthians 12 gifts of the Spirit and other spiritual gifts in a believer's life?
- Discuss how you eagerly desire these gifts in your life and a time the Spirit used you in one of them.
- Why do you personally think that designating the fruit of the Spirit as "the irrefutable evidence of a Spirit-filled life" is so important? How attentive are you to the Spirit's fruit in your life?

## **VI. Recommended Reading**

Cook, Jerry. *The Holy Spirit: So...What's The Big Deal?* CreateSpace Independent Publishing Platform, North Charleston, SC, 2013.

Fee, Gordon D. *Paul, the Spirit, and the People of God*, Baker Academic, Grand Rapids, MI, 2011.

Roberts, Ted and Vredevelt, Pam. *Going Deeper*, Foursquare Media, 2006.

Yong, Amos. *Who Is the Holy Spirit?* Paraclete Press, Brewster, MA, 2011.

# Moderation

## ARTICLE XIII: MODERATION

*We believe that the moderation of the believer should be known of all men; that his experience and daily walk should never lead him into extremes, fanaticism, unseemly manifestations, back-biting, murmurings; but that his sober, thoughtful, balanced, mellow, forgiving, and zealous Christian experience should be one of steadfast uprightness, equilibrium, humility, self-sacrifice and Christ-likeness. (Phil. 4:5; Eph. 4:14,15; 1 Cor. 13:5; Col. 3:12,13)*

### I. Introduction

Foursquare holds to a passionate commitment to Moderation in both worship and lifestyle. We seek to live the middle way between extremes in all we do. In our worship we seek the middle way between cold, powerless, unexpressive religion on the one hand and unrestrained behavior and emotionalism on the other. In our lives, we seek the middle way between legalistic fundamentalism on the one hand and unrestrained liberty on the other hand.

### II. Biblical and Historical Background

The New Testament's word group for moderation is, strictly speaking, untranslatable into English.<sup>1</sup> The best we can do is translating it, "of sound mind, to be of sound mind, to bring someone to their senses, moderate, self-disciplined, moderation, self-control," or "temperance." "Wholeness" may be the best current translation. The idea is spiritual health, a correct and appropriate way of reasoning, and moderation expressed in inner equilibrium. It is the virtue of temperance that overcomes the passions; bringing the whole person to a place of wholeness in Christ.

Moderation, better known in the classical world as temperance, is the harmonious self-regulation of appetites and desires, principally the physical

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<sup>1</sup> "It is instructive to note how little of one mind our various Translators from Wycliff downward have been as to the words which should best reproduce *ἐπιείκεια* and *ἐπιεικής* for the English reader. The occasions on which *ἐπιείκεια* occur are two, or reckoning *τὸ ἐπιεικές* as an equivalent substantive, are three (Acts 24:4; 2 Cor. 10:1; Phil. 4:5). It has been rendered in all these ways: 'meekness,' 'courtesy,' 'clemency,' 'softness,' 'modesty,' 'gentleness,' 'patience,' 'patient mind,' 'moderation.' *Ἐπιεικής*, not counting the one occasion already named, occurs four times (1 Tim. 3:3; Tit. 3:2; Jam. 3:17; 1 Pet. 2:18), and appears in the several Versions of our Hexapla as 'temperate,' 'soft,' 'gentle,' 'modest,' 'patient,' 'mild,' 'courteous.' 'Gentle' and 'gentleness,' on the whole, commend themselves as the best; but the fact remains, which also in a great measure excuses so much vacillation here, namely, that we have no words in English which are full equivalents of the Greek. The sense of equity and fairness which is in them so strong is more or less wanting in all which we offer in exchange." Trench, R. C. (1880). *Synonyms of the New Testament* (9th ed., improved., pp. 156-157). London: Macmillan and Co.

appetites for food, drink, and sex. Commonly referred to as “moderation” or “self-control,” temperance has long been considered one of four cardinal virtues, along with justice, courage, and wisdom.<sup>2</sup>

The early Church Fathers held this virtue in highest regard. Among the Fathers, Clement exemplifies the ‘intensity of moderation’ that should dominate and guide the life of the believer.<sup>3</sup> Clement praised those of excellent and steadfast faith and admired those of sober and *magnanimous* Christian piety (1 Clement 1.2).<sup>4</sup> Clement called believers to reveal a disposition to purity worthy of admiration; exhibit a sincere desire to be gentle; demonstrate by our silence the *moderation* of the tongue; and show our love, without partiality and in holiness, equally toward all those who fear God (1 Clement 21.7).

Thomas Aquinas argued the moderate person enjoys food more than the glutton is capable of because of the virtue of moderation.<sup>5</sup> Within the Protestant traditions, John Calvin asserts God’s desire to train the godly to patience and moderation<sup>6</sup> because the Spirit is not the patron of murder, adultery, drunkenness, pride, contention, avarice, and fraud, but the author of love, chastity, sobriety, modesty, peace, moderation, and truth. John Wesley taught all occurrences of life must be borne with patience and moderation, otherwise we lay a greater weight on our own souls.<sup>7</sup>

Pentecostals, along with all other Christian Traditions, follow Paul in asserting temperance (moderation or self-control) to be a work of the Spirit (Galatians 5:23 KJV). Duffield and Van Cleave declared true temperance is control over not only food and drink, but over every phase of life.<sup>8</sup>

### **III. Emphases and Distinctives in the Article of Faith**

Since the days of Aimee Semple McPherson, the Foursquare Church has sought to embrace the fullness of the body of Christ in all its expressions. We seek to live out the saying, “In essential unity, in non-essentials liberty, in all things love.” Aimee reflected this ecumenical policy wherever she could, and it

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<sup>2</sup> Kenney, M. (2011). *Temperance*. In J. B. Green (Ed.), *Dictionary of Scripture and Ethics* (p. 769). Grand Rapids, MI: Baker Academic.

<sup>3</sup> Lightfoot, J. B. with Ignatius and Polycarp. (1889). *The Apostolic Fathers, Part II: S. Ignatius, S. Polycarp: Revised Texts with Introductions, Notes, Dissertations, and Translations* (Second Edition, Vol. 1, p. 2). London; New York: Macmillan and Co.

<sup>4</sup> Holmes, M. W. (1999). *The Apostolic Fathers: Greek texts and English translations* (Updated ed., p. 29). Grand Rapids, MI: Baker Books.

<sup>5</sup> Loughlin, S. J. (2010). *Aquinas’ Summa Theologiae: A Reader’s Guide* (pp. 119-157). London; New York: T&T Clark.

<sup>6</sup> Calvin, J. (1997). *Institutes of the Christian religion*. Bellingham, WA: Logos Bible Software.

<sup>7</sup> Wesley, J. (1999). *Sermons, on several occasions*. Oak Harbor, WA: Logos Research Systems, Inc.

<sup>8</sup> Duffield, G. P., & Van Cleave, N. M. (1983). *Foundations of Pentecostal theology* (p. 302). Los Angeles, CA: L.I.F.E. Bible College.

is evidence of a broader posture of moderation that she not only exemplified but made a defining value of Foursquare as a whole.

While few movements would want to be known as imbalanced or fanatical, no other early Pentecostal denomination had such a statement delineated at length in its articles of faith. Far from peripheral, this idea of moderation “was central to the whole idea of a Foursquare movement.” The very word “Foursquare” was in McPherson’s estimation a name that “stands for balance, poise, solidity, strength, and speed.” This notion of Foursquare as a place of balance and stability was embodied in many ways in the teachings and ministry of McPherson and continues to be a guiding value for Foursquare leadership. Some of the areas and ways in which this value is expressed include moderate public worship, mediating doctrinal positions, an interdenominational spirit, and cultural discernment.

See the chapter on “Moderation” in *Foursquare Identity Keystones* “ for more information.<sup>9</sup>

#### **IV. Pastoral Considerations/Applications**

The current understanding of and appreciation for moderation/temperance is a faint shadow of its rich history. This virtue seems to be lost from the modern moral lexicon. Reviving the virtue of moderation in today’s consumeristic culture could serve as both a redemptive and a prophetic act.

In a world thrown out of balance and overrun by excess, it does little good to offer imbalanced alternatives. What are needed, rather, are responses that flow from a centered posture of harmony and order. Moderation is a very promising possibility.<sup>10</sup> The Foursquare pastor is charged with the task of developing disciples who exemplify moderation in their worship and witness.

For our founder, moderation was an extremely important value because she recognized it as a key to the fruitfulness of her ministry. If she were to yield to the criticism of her emphasis on the baptism in the Holy Spirit and its attendant gifts, she would lose the very power that was saving and healing multitudes. If she were to allow Pentecostal fanatics to take over her services, the sinners she sought to win to Christ would be frightened away and the real work of the Spirit quenched. She reached the following conclusion:

“...we are called upon to walk the narrow gauge line, and must be true to the courage of our convictions that to be spirit-filled is to be splendidly

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<sup>9</sup> Aaron Friesen, ed. *Foursquare Identity Keystones* (Los Angeles; Foursquare Missions Press, 2010).

<sup>10</sup> Kenney, M. (2011). Temperance. In J. B. Green (Ed.), *Dictionary of Scripture and Ethics* (p. 770). Grand Rapids, MI: Baker Academic.

sane, clean, wholesome, sober, godly, pious, wise, loving, fearless, consistent, balanced, Christ-exalting, soul-winning, gentle, teachable; and not that wild-mirth-provoking, ridiculous, jumping, screaming, muttering, egotistical, unteachable, impractical, reproach-bringing something which some mistakenly call being 'Pentecostal'" ("The Narrow Line or Is Mrs. McPherson Pentecostal?" p.6, Foursquare Publications).

We believe the moderation of the believer should be known of all. The experience and daily walk of a Foursquare believer should never lead into extremes, fanaticism, unseemly manifestations, back-biting, gossip, murmurings, or bearing false witness against any; but that the sober, thoughtful, balanced, mellow, forgiving, and zealous Christian experience should be one of steadfast uprightness, equilibrium, humility, self-sacrifice and Christlikeness.

#### **V. Interview Questions**

- Why is moderation a core doctrinal value of the Foursquare Church?
- In what ways do you express moderation in your ministry?

#### **VI. Recommended Reading**

Clor, Henry. *On Moderation: Defending an Ancient Virtue in a Modern World*. Waco, Tx: Baylor University Press, 2008.

Duffield, Guy P. and Nathaniel Van Cleave. "Ch. 8: The Doctrine of the Church, 435-439." *Foundations of Pentecostal Theology, edited edition*. Foursquare Media Press, 2018.

Enns, P. *How the Bible Actually Works:: In which I explain how an ancient, ambiguous, and diverse book leads us to wisdom rather than answers- and why that's*. San Francisco, HarperOne, 2020.

McPherson, Aimee Semple, "The Narrow Line or Is Mrs. McPherson Pentecostal?" Foursquare Gospel Publications.

# Divine Healing

## ARTICLE XIV: DIVINE HEALING

*"We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer; that He who is the same yesterday, today and forever has never changed but is still an all-sufficient help in the time of trouble, able to meet the needs of, and quicken the body into newness of life, as well as the soul and spirit in answer to the faith of them who ever pray with submission to His divine and sovereign will"<sup>1</sup> (Matt. 8:17; Matt. 9:5; Mark 16:17,18; Acts 4:29,30; James 5:14-16).*

### I. Introduction

Article XIV centers on Jesus' power to heal those who are sick and afflicted. It emphasizes that Jesus continues to heal people today because He is the same yesterday and today and forever (Hebrews 13:8), and that He heals in answer to believing prayer.

### II. Biblical and Historical Background

Healing is necessary because of all the "forces which struggle for mastery over this cosmos,"<sup>1</sup> forces contrary to the will and original intention of God (Genesis 1:31). These destructive forces entered the cosmos through what we often theologially call, "The Fall" (Genesis 3). The central theme of the Bible and of Jesus' ministry (the kingdom of God) focuses on God's intervention to counter these destructive forces and the misery they cause by bringing healing and restoration. As Beyer reminds us, the important point of the New Testament is "the demonstration of the power of Jesus by which He makes it plain that with Him the kingdom of God has broken into this suffering world."<sup>2</sup> Hence, Matthew's summary statement of Jesus' ministry—Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people (Matthew 4:23)—and Foursquare's third cardinal doctrine, "Jesus Christ the Healer."

Healing finds its origin in the very nature of Yahweh who revealed Himself to Moses saying, "I am the Lord, who heals you" (Exodus 15:26).<sup>3</sup> Clearly, God's unequivocal will is to heal, as further noted by the fact that the consummation of His will includes "no more death' or mourning or crying or

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<sup>1</sup> Beyer, H. W., *Therapeuo in Theological Dictionary of the New Testament—Volume 3*, Kittel, Gerhard (Editor), William B. Eerdmans Publishing Company, Grand Rapids, MI, 1974 printing, (pg. 131).

<sup>2</sup> Loc. cit.

<sup>3</sup> See also, Praise the Lord...who heals all your diseases (Psalm 103:3).



pain, for the old order of things has passed away" (Revelation 21:4). As stated above, Yahweh imbedded this healing perspective in the ministry of Messiah, whom Isaiah describes as He who took up our pain and bore our suffering by [whose] wounds we are healed (Isaiah 53:4-5; see also Matthew 8:17). Jesus exemplified the scope of His healing ministry stating, "The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear" (Matthew 11:5; see also Luke 4:18).

Because the scope of sickness is all pervasive, so is divine healing. It includes... the blind, the lame, those who have leprosy, the deaf, not to mention all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed (Matthew 4:24). Again, Jesus [healed] every disease and sickness among the people (Matthew 4:23, emphasis added). "Man can be sick physically, mentally, emotionally and spiritually. Jesus ministered to 'all manner of diseases and infirmities.' He healed the handicapped, such as the blind and deaf. He healed mental<sup>4</sup> and spiritual problems. He healed the broken hearted. In other words, Jesus brought health and wholeness to the entire man."<sup>5</sup>

Integral to biblical healing as part of the ministry of the Church is the fact that Jesus called His twelve disciples to Him and gave them authority to drive out evil spirits and to heal every disease and sickness (Matthew 10:1), ministries intended to be continued throughout all Church history (Acts 1:1).<sup>6</sup> Healing in people's lives is said to be in response to their individual faith (Mark 5:34); to the faith of others on behalf of an ill person (Luke 5:20); to the prayers and anointing with oil of the elders of the church (James 5:14); to authoritatively casting out demons by God's people (Matthew 10:1); to the operation of gifts of healing<sup>7</sup> (1 Corinthians 12:9); to believers "[placing] their hands on sick people, and they will get well" (Mark 16:18); etc.<sup>8</sup>

Several Church fathers, including Justin Martyr (2<sup>nd</sup> C), Clement of Alexandria (2<sup>nd</sup> C), Irenaeus (2<sup>nd</sup> C), Tertullian (2<sup>nd</sup> C) and Origen (2<sup>nd</sup>-3<sup>rd</sup> C) attest to the

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<sup>4</sup> It is generally believed that the Gerasene demoniac (Mark 5) suffered from an unspecified demon-induced psychological or psychotic disorder. Following his healing (deliverance), he is said to be in his right mind (Mark 5:15).

<sup>5</sup> Pickerill, Don, *Gifts of Healing*, Christian Assembly Foursquare Church, Los Angeles, CA., unpublished notes.

<sup>6</sup> Also note Luke 5:17, And the power of the Lord was with Jesus to heal the sick, and Jesus' passion to pass along this same power (Spirit) to His disciples prior to their ongoing ministries (John 20:21-22).

<sup>7</sup> The manifestation of gifts of healing is literally, gifts of healings (both plural; see NASB margin reading). It can also be translated, various kinds of healing. We do not know the full implications of Paul noting both *gifts* and *healings* as being plural. The manifestation of gifts of healing, then, is the spontaneous and miraculous release of God's power for healing any and all diseases.

<sup>8</sup> Etc. here is important. Because healing is holistic and includes such aspects as emotional and psychological healing, as well as healing from addictions and childhood trauma, additional means whereby someone may be healed include worship, the Word, strategic discipleship, embrace and acceptance by a loving community, Christ-centered 12-Step ministries, therapy, etc.

ministry of healing in the Church, despite some not affirming the specific manifestation, gifts of healing.<sup>9</sup>

Emphasizing “divine healing” does not preclude God using physicians/medicine to heal people, as seen in Paul’s command to Timothy to use a little wine because of your stomach and your frequent illnesses (1 Timothy 5:23), and in the poultice of figs applied to King Hezekiah’s boil, and he recovered (2 Kings 20:7).

Finally, one cannot discuss “divine healing” without noting the obvious—not all persons are healed, despite faith, prayer, anointing with oil, Holy Spirit fullness, authority, and manifestations, etc. The Bible lists at least six reasons why people are sometimes not healed, and we must not be too quick to assume which of the six (or perhaps more) it is.<sup>10</sup> Sometimes, we simply do not know “why” and would do well to be like Job. “I put my hand over my mouth. I spoke once, but I have no answer—twice, but I will say no more” (Job 40:4-5), leaving the matter in the hands of a loving, sovereign God.<sup>11</sup>

### **III. Emphases and Distinctives in the Article of Faith**

Divine healing is available today because of “the power of the Lord Jesus Christ to heal the sick and the afflicted.”

- “He is the same yesterday, today and forever [and] has never changed.”
- “He is still an all-sufficient help in the time of trouble.”
- “He is able to meet the needs of, and quicken the body into newness of life, as well as the soul and spirit” (Matthew 9:5).
- “He took up our infirmities and bore our diseases” (Matthew 8:17).

Jesus brings divine healing “in answer to believing prayer...in answer to the faith of them who ever pray,” as we implore God, “Stretch out Your hand to heal and perform signs and wonders through the name of Your holy Servant Jesus” (Acts 4:30). Our prayers for divine healing must always be “with

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<sup>9</sup> See Duffield, Guy P., and Van Cleave, Nathaniel M., *Foundations of Pentecostal Theology—Revised & Updated Version 2*, Foursquare Media, Los Angeles, CA, 2016, pgs 27-33.

<sup>10</sup> Lack of surety God can heal; lack of perseverance in praying and believing; lack of confession of sin; lack of respect for God’s laws regarding the body; lack of discernment as to the nature and origin of the sickness so as to know how to effectively minister to the illness; and perhaps the most prevalent reason—the kingdom of God is not yet here in consummation, and the last aspect of humankind’s existence to be fully redeemed is the body (Romans 8:25B). In other words, at the end of the day, some are “not healed” because of God’s imposed limitations on the “already” aspects of the kingdom of God and not because of any “fault” on behalf of those praying and believing for healing.

<sup>11</sup> Note Paul’s experience in 2 Timothy 4:20, I left Trophimus sick in Miletus.

submission to His divine and sovereign will.” “They will place their hands on sick people, and they will get well” (Mark 16:18; see also James 5:14-16).

The place of divine healing in Foursquare is intricately linked to our third cardinal doctrine, “Jesus Christ the Healer.” “You cannot believe the Bible and deny that Jesus ministered as the healer during His lifetime on earth and throughout the period described in the book of Acts.”<sup>12</sup> Notes Friesen,

Foursquare recognized the healing ministry of Jesus as one of its four overarching tenets, and the “Foursquare Declaration of Faith” emphasizes the power of Jesus to heal and meet the needs of those who are sick in the body, “as well as the soul and spirit.” Foursquare’s belief that Spirit baptized people should carry on the healing ministry of Jesus continues to be a platform for bridges to be built and partnerships to be formed with individuals and organizations who are finding creative and effective ways to address and minister to the physical needs of people in our society.<sup>13</sup>

#### **IV. Pastoral Considerations/Applications**

People are hurting and need healing in all facets of their lives. As a Foursquare minister, you want to personally practice and disciple others to “place their hands on sick people, pray, and believe Jesus will heal.” You are encouraged to not let the complexities of “divine healing” cause you to lose sight of this important goal. Remember—God “is the Lord, who heals you” (Exodus 15:26).

You are encouraged to actively disciple believers concerning “divine healing” that includes a holistic understanding of the ministry of Jesus and the presence of the kingdom of God to reverse the effects of the Fall; it should also include an understanding and practice of the manifestations of the Spirit (1 Corinthians 12), obedience to God’s Word (“Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord” [James 5:14]); and regular opportunities to offer prayer in faith that will “make them well” (James 5:15). These practices afford every opportunity for Jesus to heal.

Finally, you are encouraged to clearly disciple believers as to the biblical complexities behind why people are sometimes not healed, avoiding trite and simplistic answers. In so doing, you are encouraged to constantly remind and

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<sup>12</sup> McPherson, Aimee Semple, *The Foursquare Gospel*, Cox, Raymond (Compiler), Foursquare Publications, Los Angeles, CA., 1969, pg. 145.

<sup>13</sup> Friesen, Aaron, *Foursquare Identity Keystones*, Foursquare Missions Press, Anaheim, CA, 2018, pg. 13.

encourage people that a “lack of healing” has nothing to do with God’s love and compassion for the sick or for those who love them.

#### **V. Interview Questions**

- What has your personal experience been with reference to “divine healing?” Have you prayed for the sick? Have you seen God heal?
- How would you summarize and describe a scriptural understanding of “divine healing”?
- From your understanding of the Kingdom of God, how would you answer the question, “Is it God’s will to heal?”

#### **VI. Recommended Reading**

Duffield, Guy P. and Nathaniel Van Cleave. *Foundations of Pentecostal Theology*, edited edition. Foursquare Media Press, 2018.