

# Encourage

Inspiration for IPHC Leaders

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BY DOUG BEACHAM

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God Is Calling  
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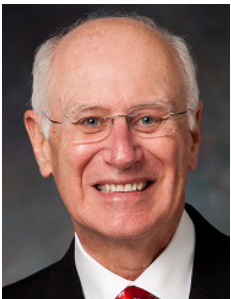


**Join Us in Hong Kong / May 6-8, 2015**  
The IPHC celebrates the Holy Spirit's presence and power



# MAKE THIS NEW YEAR A YEAR OF THE HOLY SPIRIT

In 2015 we will prayerfully  
reflect on the vital  
importance of Pentecost.



## BY DOUG BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Director, executive director of Church Education Ministries, and executive director of World Missions Ministries.

**T**his month, January 2015, the global IPHC family begins to focus on an important theme: “We Prayerfully Value Pentecost.” As we begin this journey together, I want to share some reflections on our movement in terms of the roots, stem, branches, and leaves of an expanding tree.

Our roots lie primarily in the Wesleyan holiness heritage of late 19th century Methodism. The streams of historic Christianity through the fourth century, the Lutheran Reformation and the English Anglican Reformation nourished this root.

The roots of a tree are below the ground and invisible to us most of the time. In the same way we are

not always aware of the importance of our roots. But our understanding of Scripture, the Person and Work of Jesus Christ, the nature of the church and mission, and how we live the Christian life are nourished through these streams and this tap root.

In the late 19th century and early 20th century two small holiness trees found themselves growing closer together as men and women networked across the middle and southern United States. These were the Fire-Baptized Holiness Church and the Pentecostal Holiness Church of North Carolina.

In 1906 the Holy Spirit was manifested in Los Angeles in a 20th century version of Acts 2 known as the Azusa Street Revival. Breaking racial, language, and cultural boundaries, this move of the Holy Spirit began to impact these two groups on New Year’s Eve 1906 and into the following years. By 1911 the two small trees were so closely planted together that they forged a single branch known as the Pentecostal Holiness Church.

Thus, the stream of the Holy Spirit, flowing on earth since creation, moved His way through Israel’s history, through the life of the Messiah and Son of God—Jesus of Nazareth—and was released as the empowerment of the Body of Christ, the church, at Pentecost. For over two thousand years the Spirit’s presence has been manifested

in various ways and through various peoples around the globe. The Spirit continues those manifestations today across the wide ocean of global Christianity.

The IPHC is one part of that great move of the Holy Spirit bearing witness to God's purposes of redemption and hope through Jesus Christ. Our branches are growing around the world.

Through local congregations and especially through the daily lives of born again people, we are leaves "that do not wither" (Psalm 1:3) and we have become reflections of the hoped-for leaves of healing for the nations (Revelation 22:2).

Throughout 2015 we will celebrate this theme in several ways. First, there will be four quarterly emphases that we believe will enrich your life in the Spirit:

- 1. From January to March** we will focus on "Who is the Holy Spirit?" We will explore His person, His work in creation, and the various ways He is described in the Bible.
- 2. From April to June** we will focus on "The Baptism of the Holy Spirit." Here we will examine what it means to be baptized in the Spirit, the role of the Spirit in our salvation and the purpose of the baptism in the Spirit. We will also examine the gift of speaking in other tongues.
- 3. From July to September** we will focus on "The Fruit of the Spirit." Here our emphasis will be on character over gifts. We will more closely examine the

Spirit's role in sanctification and what it means for us to reflect the character of Jesus Christ.

- 4. From October to December** we will focus on "The Gifts of the Spirit." We will re-introduce the late Bishop B.E. Underwood's book, *Spiritual Gifts: Ministries and Manifestations*, to the church. We will examine the gifts of the Spirit and how we

discover, develop, and deploy them in the church for the service of the Kingdom of God to the world.

Second, there will be a major emphasis during the five Sunday's of May. Pentecost Sunday is May 24th in most of

the IPHC. (Some of our churches in Eastern Europe follow the Orthodox calendar. For them Easter is April 12 and Pentecost is May 31st.)

There will be resources available for children, teens and adults on each Sunday as IPHC believers from around the world focus on Pentecost in May. Named "Thread," this month long emphasis will tie together the entire church family as we worship God in the Spirit, experience the reality of the Spirit, and minister to our world in the power and love of the Spirit.

The May emphasis coincides with the IPHC's Fifth Global Assembly in Hong Kong on May 6-8, 2015. We invite you to make your plans to attend this historic gathering of IPHC global leaders at the largest IPHC congregation outside the United States, the Wing Kwong Pentecostal Holiness Church. Our focus there will be on "We Prayerfully Value Pentecost" as we move forward spiritually as a Place of Hope and a People of Promise! ☐

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**A place of hope. A people of promise.**

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# A WOMAN'S RESPONSE TO GOD'S CALL

The Holy Spirit has removed the gender barrier in ministry, so let's celebrate the gifts of women and empower them.



BY LYDIA  
FIGUEROA

LYDIA FIGUEROA is the founding pastor of Abiding In Him Ministries in Fayetteville, N.C. and currently serves as Director of the N.C. World Intercession Network, which is part of the IPHC's WIN prayer ministry. She has been married for 43 years to Miguel Figueroa Jr. She is the mother of three children and six grandchildren.

I am a believer, a follower of Jesus Christ, and a woman who is in love with God. I simply wanted to pursue and fulfill a holy calling, so I responded, "Here I am I" when God called me. Little did I know my response would lead me to become a pastor and a leader in the church.

It is wonderful to see women getting involved in so many different roles of spiritual leadership today. This commissioning is nothing new, since we know God has called and will continue to call women to serve and lead. God's Word tells us: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28, KJV).

Jesus prayed for our unity in John 17. In Christ Jesus, distinctions of race, rank and gender should neither hinder fellowship nor grant special privileges. There is no gender barrier in the Holy Spirit.

There are many courageous women today who have weathered the storms of opposition in order to be the hands and feet of Jesus in a dark and dying world. I too have faced the opposition with much pain and emotional struggle. Yet, out of all my warfare, a burning passion has emerged—a passion to love God and the people He has called me to reach.

What an amazing journey it has been! As a young child, as a teen, and later as a married woman, I found myself continually struggling with depression, low self-esteem, rejection, and the effects of past abuse. My life was filled with fear and negative thoughts. I was in a continual search for answers.

At age 25 I was pregnant with my second child. I had a dream that I was in prayer and talking to Jesus. In this dream, I heard a voice saying to me, "He can't hear you, for you don't belong to Him."

I said, "What?" "He can't hear me?" I started reaching out to touch Jesus but I couldn't. Suddenly, I started wailing and travailing to the point that I woke up crying and was in much distress. I wanted to be close to Jesus, but I felt so far away.

The next morning, I called the parents of a longtime friend who would come over and teach me the Word. I asked them to pick me up to go to church. That Sunday I totally surrendered to Jesus Christ and was baptized. That glorious day was the greatest day my life.

This exciting new journey brought with it dreams, visions, signs, wonders and the ability to hear the voice of God. It has also brought with it some physical, emotional and spiritual challenges. We live in a fallen world where challenges will always come, but when we choose to trust God, He gives us the strength to overcome.

I began my journey by devoting myself to prayer and Bible study. I grew in the knowledge of who God is and who He created me to be. I went from being an insecure woman to a woman of God with a calling and an anointing to lead.

Even though I experienced a transformation in my life and my calling was secure, I still experienced many struggles. It was sometimes hard for me to find a place of support, belonging or understanding as a woman who was called to serve alongside men. Very few could believe, trust or share the vision that God had given me as a leader.

During the times that God was training me as a leader, there were hardships with my family, friends

and peers. I found myself growing faint and without hope. The enemies of a calling are hopelessness and wavering faith. I constantly had to remind myself that He is the One who calls and I am the one who responds, "Here am I."

These are some hurdles that I learned to overcome:

I was a married woman with children, so I didn't fit the stereotype of a pastor;

I had to convince my husband that I was called to lead in the church;

It was important to find time to pray and study while at the same time taking care of a house and family as well as a local church;

I had to adjust to traveling by myself as a woman;

I was absent from my home more than five days a week, so this added extra stress;

I had to learn to share the household responsibilities with my family;

I am a determined Latina woman, so my culture presented many obstacles;

I also quickly learned that serving in God's Kingdom does not always have financial rewards.

As women, we need to understand that with every hardship and challenge comes spiritual growth and maturity. No pressing, no pushing, no travailing means no birth!

Birth is a process that requires courage. Women today are called to

stand in their God-given calling so they can be strategically positioned in the church by their giftings, not their gender. We must bring to birth those things God has assigned for us.

In this so-called man's world, some great men mentored and coached me. There have also been some men who just couldn't get accustomed to the fact that women have been called of God to lead in the church today.

Some frowned, some make crude remarks and some wouldn't vote for women or give them the help they needed. Yet God has and will raise up women to lead in our churches today. We must note that believers do not lead in the church from their gender, race, age or social position but rather out of God's call and anointing.

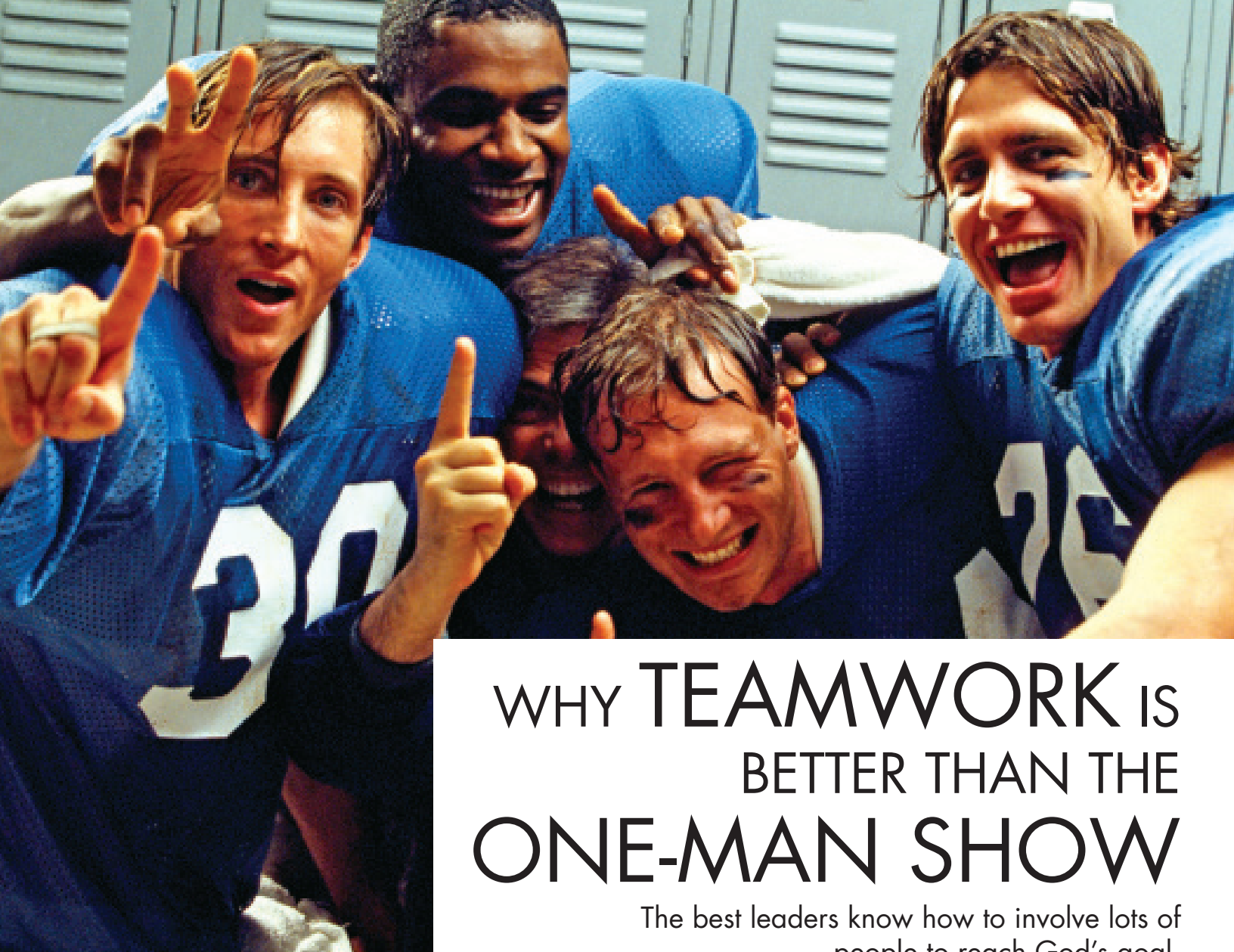
Many courageous women today are ready to serve. They have said to God: "Here we are." Let's work together and

allow every member of the church to fulfill his or her part in God's story.

It is never about us. We are simply a part of something bigger!

God has called women to be among the leaders in the Church today. Like Deborah in the Old Testament, it is a woman's responsibility to respond to God's call. And it is the church's responsibility to make room for the ministries of women. □

"It was sometimes difficult for me to find a place of support, belonging or understanding as a woman who was called to serve alongside men."



# WHY TEAMWORK IS BETTER THAN THE ONE-MAN SHOW

The best leaders know how to involve lots of people to reach God's goal.



BY J. LEE  
GRADY

J. LEE GRADY is an ordained IPHC minister who serves as contributing editor of *Charisma* magazine and editor of *Encourage*. He also directs The Mordecai Project, an international missions organization based in Florida. He is a member of the IPHC's Sonshine Conference.

Last summer I served alongside a team of pastors at a ministry school that is connected to an IPHC church in Debrecen, Hungary. Even though I don't speak Hungarian (it's one of the most difficult languages on the planet), I had a blast working with my friends Zsolt, Eugene, István, Pál and Attila. We shared meals, worshiped and prayed together and opened our hearts on a deep level—with the help of my interpreter and, on a few occasions, the Google Translate program on my phone.

Nobody tried to be the star as we shared teaching slots during the week. We preferred each other and encouraged each other. And we laughed a lot because we really enjoyed each other's company. Every leader contributed his part—and in the end the students were blessed that their teachers flowed in harmony.

Teamwork is an essential part of God's plan for ministry. In both the Old and New Testaments, we see teams of people working side-by-side to further His kingdom. Moses shared leadership with Aaron and Miriam (see Micah 4:6) and David had a group of "mighty men" who performed valiant deeds under his command. Solomon appointed a team to serve as his deputies, Nehemiah rebuilt Jerusalem with teams of workers, and Esther's maidens prayed and fasted with her before she saved Israel from genocide.

Jesus loves teams. He gathered a group of hand-picked disciples and then sent them out to minister in pairs (Luke 10:1). He involved them in feeding the multitudes and healing sick people. In the same way, the apostle Paul never traveled anywhere alone, and he always credited the people who helped him. His love for Timothy, Phoebe, Luke, Silvanus, Titus, Priscilla and other team players is an obvious backdrop in his epistles.

So if teamwork is so essential to Christianity, why do we prefer the celebrity model of ministry today? Here are five clear reasons that teamwork is a better approach:

## 1. TEAMWORK ACCOMPLISHES MORE.

Anybody who has ever chopped down a tree with an axe or painted a house knows the job gets done quicker and easier when more people are working. Ecclesiastes 4:9 says: “Two are better than one because they have a good return for their labor.”

Ministry leaders are compared to oxen in the Bible, and Jesus said He would place a “yoke” on us when we are called to ministry (see Matt. 11:29). A yoke connects a team of oxen. Jesus never referred to his followers as renegade stallions who run off on their own. He called us to be yoked together with others. You will not achieve as much if you insist on doing everything yourself.

## 2. TEAMWORK UNLOCKS PEOPLE'S POTENTIAL.

In a one-man show, a leader performs the up-front job, a few overworked people help in the background, and the crowd watches. Religious spectators are trained to sit—as if

**“You will fail as a leader if you don't have wise counselors who have access to you. Surround yourself with team players and ask them to point out your blind spots!”**

they have nothing useful to contribute. Yet the New Testament tells us the Holy Spirit gives every believer certain gifts, and we all are to use these gifts for the common good (1 Cor. 12:7, 11).

In today's megachurch culture, the celebrity pastor looms large on the big screen, and he may even broadcast his message to several satellite congregations. This might effectively reach some people

for Jesus, and it might be a short-term solution for growth, but does it encourage every church member to discover his or her potential? The best leaders know how to involve lots of people to reach God's goal.

## 3. TEAMWORK ENCOURAGES HEALTHY RELATIONSHIPS.

It's easier to do ministry alone. But you will never grow if you do a solo act. When you are part of a team you must deal with competitive attitudes, jealousy, pride, complaints and hurt feelings. This is exactly why Jesus wants us to work together!

You will never confront the flaws in your character unless you work with others. They will expose your selfishness, and you will expose theirs. Proverbs 27:17 says: “Iron sharpens iron, so one man sharpens another.” God will use Brother Bothersome and Sister Sandpaper in your life to make you more loving—and more humble!

## 4. TEAMWORK PREVENTS SCANDALS.

Years ago after televangelist Jim

Bakker was released from prison, he admitted that he had surrounded himself with yes men who didn't have the courage to tell him he was making unethical business decisions. Leaders with a one-man-show mentality are in danger of doing incredibly stupid things because they lack accountability.

Team ministry encourages transparency, and senior leaders recognize the value of getting honest feedback from their colleagues. You will fail as a leader if you don't have wise counselors who have access to you. Surround yourself with team players and ask them to point out your blind spots!

## 5. TEAMWORK KEEPS US FROM IDOLIZING MEN.

A well-known pastor in Nigeria was known to record his sermon each week and then send tapes of his message to his pastors throughout the country. The pastors were then expected to stand in their pulpits the following Sunday, play the recorded sermon ... and move their mouths to the words! They had no message of their own. They were simply clones of the All-Important Man of God.

That may sound silly, but aren't we guilty of similar foolishness when we put leaders on pedestals and idolize their preaching styles? The one-man show may have worked in the past, but the emerging generation has zero tolerance for religious phoniness. People today want healthy leaders who know how to share power instead of grabbing or abusing it. □



The gang's all here: Members of the ministry team during last summer's prophetic school in Debrecen, Hungary.





# STOP AND NOTICE THE MIRACLES AROUND YOU

I encourage you to look for evidence of  
God's hand in the mundane things of life.



BY RANDELL  
O. DRAKE

RANDELL DRAKE is the bishop of the New Horizons Ministries, a network of IPHC churches in Missouri, eastern Oklahoma, Arkansas and southeastern Kansas. Randell and his wife, Michelle, live in Broken Arrow, Oklahoma. This article was adapted from Randell's book *Just Sayin'*, which is available from Tate Publishing.

The plane had just taken off for Johannesburg, South Africa. My wife, Michelle, and I were on our way to the IPHC Centennial Celebration of Missions. We were excited to be attending this historic event.

We were flying 30,000 feet in the air. We had just finished our *hors d'oeuvres* (better known as pretzels and peanuts!) and some coffee. People around us were watching movies on their little screens. The guys to the left of us had brought their own liquor and I was pretty sure they had some before the flight. Michelle was playing Sudoku. I was trying to write.

Suddenly the plane started jostling around. The pilot instructed everyone to take a seat and buckle up while he tried to find a better altitude. The flight attendants stopped filling drinks and headed to their designated seats.

The turbulence continued. Michelle, with a not-so-sure expression on her face, looked at me and said, "This is normal, sometimes, right?" though she knew it was and yet wasn't.

I nodded in agreement, though I would rather have a smooth-as-glass flight and no bumps. The plane leveled out. We continued the flight toward our destination and our time in South Africa.

In my mind, we had experienced a miracle. Things could have been worse, but they got better. Much like life, don't you think?



Miracles are usually seen in the big events—a baby born, a successful heart surgery, a kidney transplant completed, cancer in remission, a car accident avoided. You know the kind of things I am talking about. The big stuff. The stuff that makes us worry through a long, sleepless night, yet we rejoice when we discover all along it was a “Hakuna Matata” kind of problem.

We know we aren’t supposed to worry. We are to cast our cares on Jesus. We are supposed to let Him take care of the bad stuff. But have you noticed how difficult it is to release those fears and anxious thoughts?

I have definitely experienced some big miracles in my life. My birth was a miracle since the doctor warned my parents that I wouldn’t live through the birth process. He even encouraged my parents to “eliminate the problem.”

Later, when I was 18 months old, my eardrums burst. The doctor said I would be deaf. My parents chose to believe otherwise. They contacted our former pastor, who anointed a handkerchief with oil, prayed over it and sent it in the mail to my parents, who then took the cloth with them to our new church and had our new pastor wrap my head with the handkerchief. They joined in prayer for a miracle.

My hearing was restored that day, and I have had perfect hearing since then. (My wife might not agree with the perfect hearing statement, but I have explained to her that my hearing is perfect; it is also selective!)

I watched as my wife and youngest son, Evan, battled for their lives on the day of Evan’s birth. Michelle’s blood pressure dropped drastically. Her body went into shock after the C-section. She was monitored in a room while Evan was taken to the nursery area, where he proceeded to have problems breathing.

I found myself traveling between floors and their rooms, keeping tabs on them. I was praying, hoping, believing. Every time my name was announced over the hospital speaker calling me to the other room, my heart skipped a beat. They each experienced a big miracle.

When Michelle woke up she asked about the African-American nurse who was so kind to her during the night. She shared the vivid memory of the helpful nurse bringing warm blankets and covering her because she was so cold and shaking uncontrollably.

We asked for the name of nurse so we could thank her for her kindness and we were repeatedly told that no African-American nurse was on duty at that time. In fact,

at that time, no African-American nurse was employed at that hospital!

Michelle’s angel was a big miracle. And I believe miracles happen every day. They are small, and sometimes unnoticed. God often envelops the marvel of His handiwork in the mundane. Consider these scenarios:

- ♦ You give advice and don’t ever remember thinking that thought before. It was wisdom from God!

- ♦ You stop at a traffic light that seems to take forever to turn green, then you hear later of an accident right where you usually turn on your trip home;

- ♦ The lump in your breast that just didn’t feel right is diagnosed as benign;

- ♦ A long standing feud between your family members is resolved;

- ♦ The dance recital includes a sweet performance from a young girl with Down’s Syndrome;

- ♦ You notice the sky looks especially vibrant with yellows, oranges, purples and blues splashed across the horizon;

- ♦ As you leave for a business trip you glance at the tree in your front yard with unopened buds on the branches and return home a day or two later to see a myriad of blossoms on the tree.

These are little miracles, but we rarely even notice them. Yet the Bible tells us to stop and consider God’s wonders (see Job 37:14). Jesus told His followers to “consider

the lilies of the field” (Luke 12:27). And the writer of Proverbs said there were four things that are “too amazing” to understand: “the way of an eagle in the sky, a snake on a rock, a ship on the high seas, a man with a woman” (Proverbs 30:18,19).

These are what I call little miracles. They are everyday life events that bring a smile to your face and peace to your spirit. These are the miracles we need to notice more often.

These spiritual surprises remind me that God is God and I am not really in charge here. I am just one thread in the tapestry of life. I can’t see the complete finished product and from my side it seems like a lot of loose threads, but God’s view is better than mine.

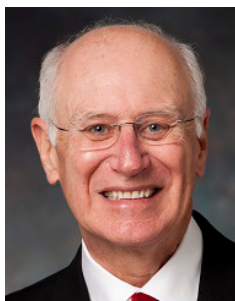
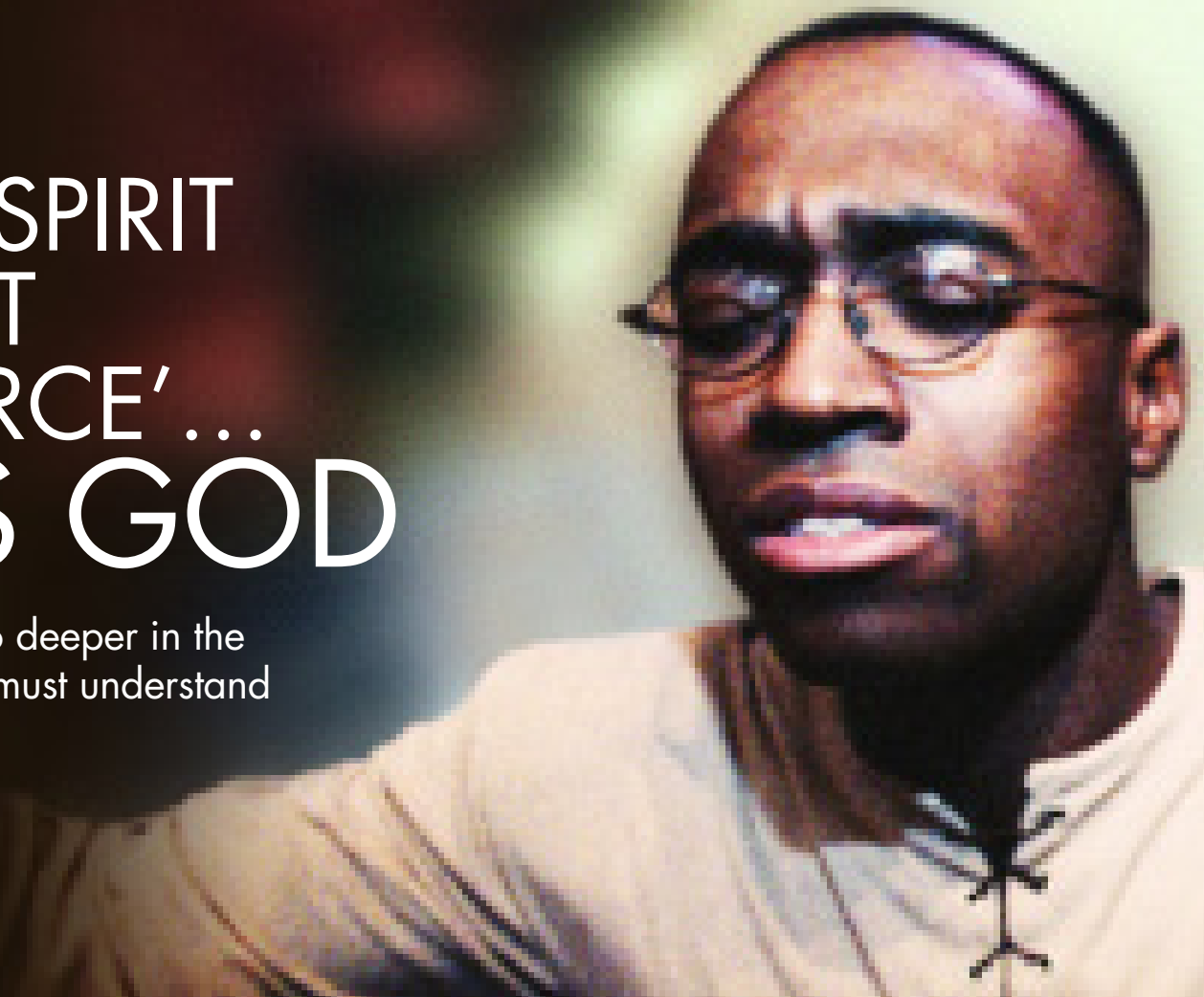
You’ve been praying for a miracle in an important decision ahead of you or an event on your horizon, but you may be missing the tiny miracles all around you.

I encourage you to look for God’s hand in the mundane things of life. Enjoy. Breathe. Relax. Look. Listen. Hear. God’s miracles surround you every day. □

“You’ve been  
praying for  
a miracle in  
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but you may  
be missing the  
tiny miracles all  
around you.”

# THE HOLY SPIRIT IS NOT A 'FORCE'... HE'S GOD

If we want to go deeper in the Holy Spirit, we must understand His true identity.



BY DOUG  
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Director, executive director of Church Education Ministries, and executive director of World Missions Ministries.

As the IPHC begins its yearlong emphasis on Pentecost, it is important that we remind ourselves who the Holy Spirit is and what it is that He does. Sometimes we Pentecostals jump from Acts 2:1-4 straight to the present. Such a leap can leave us uninformed of what two thousand years of Christians have learned and can teach us. We intentionally begin with some theology and history as we start this year.

In answer to the leading question of “Who is the Holy Spirit?” the relative pronoun “who” provides the first insight into the nature of the Holy Spirit. The Holy Spirit is a person, not a Star Wars-style impersonal force to encourage Luke Skywalker!

The Holy Spirit has existed eternally with the Father and the Son. We refer to the Holy Spirit with the masculine pronoun “He.” Sometimes people refer to the Holy Spirit as “it.” That is incorrect; the Holy Spirit is not impersonal but He is an eternally real and present divine person.\*

The relationship between the Father, the Son, and the Holy Spirit is affirmed in our Fourth Article of Faith, “We believe the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God” (see IPHC Manual 2013-17, page 44.) This wording was taken verbatim from the Fifth Article of the Church of England, and the statement reflects the significant biblical and theological affirmations of orthodox Christianity.

As Jews, the first Christians were monotheistic. They affirmed the Shema of Deuteronomy 6:4: “Hear, O Israel: The Lord our God, the Lord is one!” (NKJV). But in the revelation of Jesus Christ, these Jewish Christians came to a fuller



knowledge of the nature of the one true God who revealed Himself to Abraham, Moses, and the prophets. From this revelation of “the only begotten Son” (John 1:14, 18; 3:16; 1 John 4:9), first century Christian Jews and Gentiles came to know this fuller dimension of the Creator, Redeemer, and Sustainer of all life.

They knew that Jesus Himself had declared that we can refer to God “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:20). The Apostle John affirmed “there are three that bear witness in heaven: the Father, the Word (i.e., the Son), and the Holy Spirit; and these three are one” (1 John 5:7 NKJV). The Apostle Paul recognized the Trinitarian nature of the One God in 1 Corinthians 6:11, 12:3, and in the inner working and relationship of the Son and the Spirit in Romans 8 and Galatians 4.

But in the years following the

death of the first apostles, theological controversies arose that threatened to destroy the very nature of the Gospel. One of the most serious was the Arian heresy. This third and fourth century heresy tried to resolve the mystery of the Trinity by subordinating the Son to the Father as a created being who was not eternally present with the Father. The church fathers recognized the unsoundness of this doctrine and rejected it at the Council of Nicaea (325 AD).

In the years that followed, Arianism continued to exert strong influence and the church again had to address that heresy and address heresies related to the nature of the Holy Spirit. A group identified as the “Pneumatomachi” (“Combators against the Spirit”) rejected the divinity of the Holy Spirit.

The church met at Constantinople (modern Istanbul) in 381 AD at what came to be known as

the First Ecumenical Council of Constantinople. Here the church clearly affirmed the doctrine of the Holy Spirit, which today continues to be affirmed by orthodox Christians. After reaffirming the nature of God the Father and God the Son as established at Nicaea, the fathers added: “And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke through the prophets.”

In Scripture the Holy Spirit is referred to in different ways: the Spirit of God (Genesis 1:2; Matthew 12:28); the Spirit of Christ (Romans 8:9); the Spirit of glory and of God (1 Peter 4:14); sometimes simply as “the Spirit” (Genesis 6:3; Psalm 104:30; Matthew 4:1; John 3:34). Twenty-eight times the phrase “the Spirit of the Lord” is used in the Bible.

The old English phrase, “the



Holy Ghost,” does not refer to a Halloween-like apparition. Rather, it reflects an older use of language. There is no distinction between the “Holy Spirit” and the “Holy Ghost.”

We began this article by referencing that the Holy Spirit is personal. Among the realities conveyed in this, we know that the Holy Spirit “speaks” (Acts 8:29; 10:19; 15:28). In His speaking, the Holy Spirit not only speaks to us but He intercedes for us with the Father (Romans 8:27).

We also know that the Holy Spirit has a “will” (Genesis 6:3; Acts 16:6; 1 Corinthians 12:11). The Holy Spirit’s personhood is confirmed by the fact that He experiences emotions such as joy and grief. The Spirit “comforts and consoles,” and gives “joy and praise” (Isaiah 61:2, 3). The Spirit’s fruit in Galatians 5:22, 23 includes the range of human experience. Ephesians 4:30 reminds us that the Holy Spirit can be “grieved” by our attitudes and actions.

This is just a small sampling of the rich biblical and theological heritage available to us. As Pentecostals we rightfully focus on certain aspects of the person and work of the Spirit

“As Pentecostals we rightfully focus on certain aspects of the Holy Spirit that have been ignored ... but there is so much more for us as we grow in Christ.”



This is the inside of Hagia Irene (Holy Peace) in Istanbul, Turkey. No longer used as an active church since the fall of the Byzantine Empire in 1453, it rests on the location where the First Ecumenical Council of Constantinople was held in 381 AD. This is a historic Christian site just behind the Hagia Sophia (Holy Wisdom), which was the most significant Christian church for nearly eight hundred years.

that at times have been ignored (for example, the gifts of the Spirit and various forms and uses of glossolalia). But there is so much more for us as we grow in Christ and in His redeeming work in this world. In the coming months, we will give attention to the Spirit’s role in creation, His role in our salvation, and His role in the larger body of Christ and how we live faithful to Christ.

Our IPHC fathers understood this larger role of the Holy Spirit. We close with insights from the late Bishop J.A. Synan, who wrote: “The Holy

Ghost – or Holy Spirit – is a person and that He is the executive agent of the Godhead in the dispensation of grace; that He anoints the preaching of the Word, convicts of sin and applies the benefits of the atonement; that He is our Teacher, Comforter and Guide, taking the things of Christ and revealing them to us, glorifying Christ, guiding us into all truth, and showing us things to come; that all of these ministries are based upon and function in accordance with the written Word of God.” □

\*The use of the personal masculine pronoun “He” to describe the Holy Spirit does not mean that God has gender differentiation as we do as created beings. Rather, its use reflects that God reveals Himself in Scripture as “Father,” and in the Incarnation God revealed Himself through His Son, Jesus Christ. Such language should not be interpreted as limiting the role of women in service to God. In fact, we should be aware that the word “wisdom,” which is one of the characteristics of the Holy Spirit, is in the feminine in Hebrew and Greek. As Joel prophesied and as fulfilled on the Day of Pentecost, the Holy Spirit is poured out “on all flesh; Your sons and your daughters shall prophesy” (Joel 2:28; Acts 2:17 NKJV).