



The Holy Spirit

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| The Person and Work of The Holy Spirit



The Neglected Holy Spirit

The Holy Spirit is the executive agent of the Trinity, yet He has been seriously neglected down through Church history. Although the Holy Spirit was the power and the energy in Christians from the beginning, Christians were slow to give Him proper theological recognition and definition. Before the third century, the Holy Spirit did not even receive a firm place in the creeds of the Church, the Apostles' Creed simply says, "I believe in the Holy Spirit." The creed doesn't even acknowledge whether the Holy Spirit is a He, She, or and It.

*The Holy Spirit has suffered from neglect, depersonalization, neutralization, mis-definition, and a whole host of other unhappy things. I believe these happened precisely **because** of His importance; the Holy Spirit is that Person of the Holy Trinity who comes directly in touch with us in life and experience. Satan is not at all adverse to our having intellectually orthodox views of the Holy Spirit, but he is clearly against our becoming involved with Him in our lives. The Holy Spirit is the One who brings the life, power, energy, illumination, and enablement of the Triune God to reach us, individually and corporately.*

Recognizing this, satan said, "I don't mind them 'holding tight views' about the Holy spirit, but if He ever gets loose among them, He'll tear up my kingdom." For this reason I believe that the Holy Spirit has been satan's prime target for the past 2000 years. His plan has been simple: "Keep Him out of activity. Get men arguing over the nature of the Father and the Son, over the nature of the Trinity, and over the nature of election. Keep them arguing over a thousand different aspects of philosophy and theology, but keep them separated from the Holy Spirit. If He ever gets loose among them, then I'm in trouble." To a certain degree, satan has succeeded in his objective; much of the Church has remained ignorant of the role and function of the Holy Spirit in the Trinity.¹

This state of affairs we will try, in part, to remedy!

¹ Ern Baxter, p2, *The King, The Kingdom and the Holy Spirit*, Destiny Image 1995

1.1 The Holy Spirit in the Godhead

1.1.1 The Nature of the Trinity

Trinity is a technical (non-biblical) word used to try to describe the nature of the One-ness of a God who reveals himself as three distinct persons. This is a truth we must hold in tension – God is One² and yet he reveals himself in 3 distinct persons.³ God is eternal and unchanging, therefore he has always existed in this way.

We affirm that each person in the Godhead is fully God, and therefore possessing of all the divine attributes and deserving of our worship and obedience. The fact that God is One, means that the Father, Son and Holy Spirit are one in nature, essence and position. This idea describes what is known as the Ontological Trinity.

“Three Persons” is manifest in the fact that each member of the Godhead exhibits distinctive attributes of personhood, such as intelligence, will and feeling; and has a distinct function towards creation.

1.1.2 Order in the Trinity

Within the Godhead there is a line of authority which is perfectly mirrored by a line of submission and bringing glory. This line of authority is Father – Son – Holy Spirit, and the flow of ascribing glory goes Holy Spirit – Son – Father!⁴ This order is functional, it does not imply any difference in substance or nature between the Father, Son and Holy Spirit.

Jesus shows his subordination to the Father most sharply in the Garden of Gethsemane,

“My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Matthew 26:39

Jesus in speaking of the coming Spirit shows how the Spirit comes in subordination to the Father,

² Deut 6:4, Mk 12:29, 1 Cor 8:6, Eph 4:6, 1 Tim 2:5, Jas 2:19

³ For scriptures with Trinitarian formulae see Jn 14:26, Mt 28:19, 2 Cor 13:14

⁴ Jn 16:14

“But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

John 16:13

This verse, misread by contemporary readers of the KJV which reads “*he will not speak of himself*”, has led some to believe that the Holy Spirit doesn’t ever speak about himself or draw attention to himself – that he is somehow secretive. As we will see – this is far from the truth, and part of the devil’s tactics of distraction the Ern Baxter was referring to in the quote above.

1.1.3 Function in the Trinity

As we are not aiming for an in depth study of the nature of the Trinity here, we will simply state and summarise the function of the Trinity. How the persons of the Trinity function is called the Economic Trinity. We have already said that the Holy Spirit is the executive agent of the Godhead. In its simplest expression, the distinct functions of the Trinity can be summarised as

The Father thought it, the Son said it and the Spirit did it.

In the Old Testament “The Spirit of the Lord” is the name of God used when describing God in action. The NT especially portrays for us the idea that the Father and the Son are enthroned in the heavens, but the Spirit has been poured out upon all flesh and is active upon the earth.

These ideas are to help us understand a distinction in function, but always remember that we worship One God!

The Holy Spirit has been working throughout history to implement and bring to fruition the Redemptive Plan of God – the bringing in of the Kingdom of God and the Restoration of all things. We will examine later the detail of his work and his workings!

1.1.4 Our Experience of the Trinity

The Holy Spirit is our interface with the Godhead. Jesus said, “*no-one comes to the Father except by me*” [Jn 14:6]. So Jesus is our only route to the Father. In order to know Jesus and to enter his kingdom we must be “*born of the Spirit*” [Jn 3:5-6]. The Kingdom of God is “*in the Holy Spirit*” [Rom 14:17], and all that we have received from God is “*every spiritual blessing*” [Eph 1:3].

So because it is the Holy Spirit who is now at work in the realm of men to bring about God's great Redemptive Plan, we find that experientially we know the Godhead as Spirit, Son and Father.

Without relation to the Holy Spirit we have nothing of God!

1.1.5 The Person of the Holy Spirit

If we want to know what the Holy Spirit is like in his Person – or his personality, then we need first of all to look to Jesus, for this is how he describes the Holy Spirit,

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:16 KJV

The Holy Spirit's coming to the disciples was to be just like having Jesus with them for ever! In saying "Another Comforter" Jesus is showing that just as he had been to them during his earthly ministry so would the Holy Spirit be from Pentecost onward.

The personality of the Holy Spirit is also conveyed by the names, descriptions and imagery associated with him⁵. As the *paraclete* (lit. "coming alongside") he is the Comforter, Counsellor, Advocate, Guide and Helper. He is also the Spirit of wisdom, love, power, glory and truth. And, by the principle of "*you shall know them by their fruit*"⁶ he is the epitome of love, joy, peace, patience, kindness, goodness and faithfulness.⁷

We need to experience the Holy Spirit more and more as a person. He is not power – *pneuma* and *dunamis* are not synonyms, although he is our source of power. He desires our companionship – he has come alongside us as a partner in the purposes of God: talk to him all the time!

⁵ For a complete listing see Appendix A.2

⁶ Matthew 7:20

⁷ Galatians 5:22



1.2 The Holy Spirit in the OT

1.2.1 The Holy Spirit in Creation

The Holy Spirit has always been involved in the created Universe, and his intimate involvement is seen clearly in the creation account. We also see a fine example of the distinct functions of the Godhead as the Father, Son and Holy Spirit work together to bring substance out of nothing.

Firstly Genesis makes it clear where creation started – in the mind of the Father: God spoke the creative words to bring the universe into being;⁸ The Son carried out these creative decrees;⁹ and the Holy Spirit was hovering over the face of the waters¹⁰ sustaining and manifesting God’s immediate presence in His creation.¹¹

Psalms 104 puts a wider context to the creative and sustaining work of the Holy Spirit, concluding

When you send your Spirit, they [all things] are created, and you renew the face of the earth.

Psalm 104:30

1.2.2 The Holy Spirit and the Word of God

We see from the creation account the dynamic interaction between the Word of God and the Holy Spirit. The Spirit hovered in pregnant anticipation of releasing the power that would bring about God’s word¹². King David, at the end of his life acknowledges this dynamic interaction between word and Spirit:

The Spirit of the LORD spoke through me; his word was on my tongue.

2 Samuel 23:2

Isaiah sees the spoken word of God as carrying God’s purpose from heaven to earth like rain and snow carry refreshing. We will note in passing here that rain is an important metaphor for the Spirit in the OT.

⁸ See Gen 1:3ff

⁹ See John 1:3, Col 1:16, Heb 1:2, 1 Cor 8:6

¹⁰ Gen 1:2

¹¹ see Ps 33:6 where ‘breathe’ is ‘Spirit’ and Ps 139:7

¹² The word translated “hovered” in Gen 1:2 also conveys this sense of a pregnant expectation of a release of power to bring about the word of God in the 2 other instances it is used in scripture: Deut 32:11, “hovers” and Jer 23:9 “tremble”.

As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

Isaiah 55:11

1.2.3 The Holy Spirit and Man (1) OT

The Holy Spirit has always been intimately involved with mankind. He was the means by which life came into man in the first place,¹³ his grief at then being amongst wicked men lead God to foreshorten the lifespan of men.¹⁴

Most keenly, though, we see the work of the Holy Spirit with Man in the OT as the Holy Spirit coming upon men and women at the divine instigation of God to endure them with power. This is well illustrated in the ministry of the Judges, where the phrase, “*The Spirit of the Lord came upon...*” is a recurring motif. This is said of:

- Othniel [Jud 3:10]
- Gideon [6:34]
- Jephthah [11:29]
- Samson [13:25, 14:6, 14:19, 15:14]

Now as we consider these and other OT passages we see that this coming upon of the Holy Spirit to empower me to act on behalf of God was a temporary state (illustrated by the repeated use of the phrase of Samson) and not a permanent abiding of the Spirit within the OT saint. We see that this was *an anointing to do*, and as such distinct from the NT experience of the baptism in the Holy Spirit.

However, there is also evidence in the OT for a longer abiding presence of the Holy Spirit upon certain men in OT times – though these are the exceptions and not the rule. We can perhaps see these best as a resting of the “mantle” or cloak of the Holy Spirit upon men (taking this imagery from Elijah). We see this with

- Moses [Num 11:17,25]
- David [1 Sam 16:13, Ps 51:11]
- Elijah [2 Kings 2:15, Lk 1:17, Jas 5:17]

¹³ See Gen 2:7, cf Jn 20:22

¹⁴ Gen 6:3



- Elisha [2 Kings 2:9, 2:15]

All these OT instances however picture the Spirit as coming upon men, even if that lead to ongoing resting of the cloak of the Spirit upon men. The language is similar to that of Joel as quoted by Peter on the day of Pentecost¹⁵, but quite different from that spoken by Jesus to the woman at the well¹⁶.

¹⁵ See Acts 2

¹⁶ John 4:14

1.3 The Holy Spirit and Jesus

1.3.1 The Holy Spirit and the Incarnate Christ (1) His Birth

God's Redemptive Plan entered its most decisive phase when the Word became flesh and dwelt amongst us. The incarnation of Jesus is clearly portrayed in Scripture as an act of the Holy Spirit, originating in the mind of the Father¹⁷.

When Mary is brought in on God's plan to bring his own Son into the world through her womb, Mary quite understandably asks, "*How will this be?*" Gabriel answers...

The Holy Spirit will come upon you and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

Luke 1:34–35

Many have debated how Jesus was born untainted by original sin; some have suggested that sin is a heritage from father and not mother (though this argument is purely arbitrary), others that a sinless embryo was implanted into Jesus, but this denies his humanity and must be rejected. I believe that the clue is in what Gabriel says to Mary: "*The Holy Spirit*" brings forth "*the holy one*." Like begets like – this is an eternal principle with God, and so that which is conceived of the Holy Spirit is holy¹⁸.

1.3.2 The Holy Spirit and the Incarnate Christ (2) The Wilderness

We know very little of Jesus' development through his childhood and his twenties, and so anything that we might say of his relationship with the Holy Spirit would be for the most part conjecture. In fact, 18 years of his life is summarised in these words,

And Jesus grew in wisdom and stature, and in favour with God and men.

¹⁷ John 3:16

¹⁸ See also section 1.4.1 below

Luke 2:52

Luke here makes passing reference to Jesus moral and physical development. Wisdom being one of the key attributes that the Holy Spirit imparts to men it is at least fair for us to presume the Holy Spirit was active in this period of Jesus' life, and not going too far for us to assume a close and personal relationship developing between the growing man Jesus and the Holy Spirit.

When we are reintroduced to the narrative of Jesus' life, the involvement of the Holy Spirit is the most striking aspect.

The Spirit is visibly seen coming upon Jesus in the form of a dove¹⁹ which John the Baptist was later to declare the unequivocal sign that Jesus was the Messiah.²⁰

From his baptism, Jesus was *"full of the Spirit"*²¹ and was *"led by the Spirit"*²² into the desert to be tempted by the devil for 40 days. At the end of this period *"Jesus returned to Galilee in the power of the Spirit"*²³ and soon after went to the synagogue in Nazareth and began his ministry under a new anointing of the Holy Spirit!

1.3.3 The Holy Spirit and the Incarnate Christ (3) His Ministry

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Luke 4:18-21

Now this anointing of the Holy Spirit was not just symbolic – it was necessary for Jesus to fulfil his mission. The OT prophets spoke of God's promised One as Messiah – the Anointed, and it was always God's intention that Messiah would fulfil his mission by the empowering of the Holy Spirit. Jesus emptied himself of

¹⁹ Luke 3:22

²⁰ John 1:32-34

²¹ Luke 4:1

²² Luke 4:1

²³ Luke 4:14

his divine position to become a man:²⁴ this was his own choice and the will and command of the Father – he chose to limit himself to human faculties and was consequently completely reliant on the Holy Spirit for every step of his ministry and to achieve the purpose for which his Father sent him.

John the Baptist had been told by God that the Messiah would know the anointing of the Holy Spirit in a way beyond that of any other man. The Spirit would come and remain upon Jesus; and whilst throughout his ministry the Holy Spirit “had” Jesus (Jesus was totally reliant on him), after his resurrection Jesus would “have” the Holy Spirit for he would then baptise with the Holy Spirit:

Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God.”

John 1:32–34

Peter when he first preaches to the Gentiles summarises Jesus’ earthly ministry as

...God anointed Jesus of Nazareth with the Holy Spirit and power, and [how] he went around doing good and healing all who were under the power of the devil, because God was with him.

Acts 10:38

1.3.4 The Holy Spirit and the Incarnate Christ (4) The Cross

Abandoned and alone, Jesus hung upon the cross, the sin of everyman and the decay of all the fallen universe heaped upon him: his disciples denied him, the adoring crowds had disowned him, even his Father seemingly had turned his back.²⁵ Yet even on the cross Jesus was not alone: the Holy Spirit who had come upon him at his baptism and remained upon him throughout his ministry, enabling and empowering him in the great redemptive work of God remained upon him right to the end.

...when, therefore, Jesus received the vinegar, he said, ‘It hath been finished;’ and having bowed the head, gave up the spirit.

²⁴ Php 2:6-8

²⁵ Matt 27:46



John 19:30²⁶

Not until the mission was accomplished was the Holy Spirit released from his empowering of Jesus. Note also that the Holy Spirit did not abandon Jesus, but Jesus gave him up – the work was done, his human life was completed, one chapter of redemptive history was closing and another, even more glorious one was opening!

1.3.5 The Holy Spirit and the Incarnate Christ (4) His Resurrection

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

1 Peter 3:18

...and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

Romans 1:4

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

Romans 8:11

The demonstration of God's power in the resurrection of Jesus is the greatest release of power the universe has ever known: more powerful even than creation. The Holy Spirit as the executive agent of the Godhead is also the wielder of dynamis...

...and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

²⁶ Young's Literal Translation, see also Heb 9:14



Ephesians 1:19–20

Again we see the Godhead working in perfect consort according to their distinct roles and functions. The Father had a plan, it is called Redemption; the Son not only spoke words, but sealed these words (the New Covenant) in his blood; the Holy Spirit released the infinite dunamis of Almighty God to enact the plan and bring the covenant into effect! Hallelujah!

1.4 The Holy Spirit and the Believer

1.4.1 The Holy Spirit and Man (2) Regeneration

Jesus foretold the nature of redeemed mankind right from the start of his earthly ministry:

I tell you the truth, no one can enter the kingdom of God unless he is born of water and of the Spirit. Flesh gives birth to flesh, but the Spirit gives birth the spirit.

John 3:5-6

This spiritual mechanism of new birth was only possible as a consequence of the cross and the resurrection. Which is why, although they had known temporary, OT-style, anointings of the Spirit before Jesus' death, the disciples could only receive the Holy Spirit to indwell them and regenerate them after he had risen:

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit.

John 20:21-22

This then is still the way we are saved, we are made new creations by an act of the Holy Spirit.²⁷

1.4.2 The Holy Spirit and Man (3) Empowering

If we were to ask which word is most often associated with the Holy Spirit in the NT "power" would probably be the runaway winner!

I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

Luke 24:49

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:8

²⁷ See Titus 3:4-7



We have been saved for a purpose – that purpose is God’s purpose, it is the bringing of all things under the feet of Jesus, seeing the whole of creation reconciled to God, seeing the Kingdom of God fully come. And that is why God has sent his Holy Spirit – to empower us to get the job done!

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

Romans 15:13

...by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

Romans 15:19

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,

Ephesians 3:16

because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.

1 Thessalonians 1:5

For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.

2 Timothy 1:7

1.4.3 The Holy Spirit and Man (4) Sanctification

Finally, the Holy Spirit works with us and in us to perfect us to become like Christ. Sanctification is the process by which the Holy Spirit, in tandem with the Word of God, is making us more and more like Jesus.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

2 Corinthians 3:17–18



Here we see that it is the presence of the Holy Spirit that enables us to gaze upon God, and so to be transformed to receive and display his glory.

...so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

Romans 15:16

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

2 Thessalonians 2:13

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

1 Peter 1:2

1.5 The Holy Spirit and the Church

1.5.1 The Fellowship of the Holy Spirit

Without the Holy Spirit there would be no Church: we are the community of the Holy Spirit. One of the key words used in the NT to describe the nature of the church is *koinonia* - which is translated as fellowship or community or partnership.

Koinonia is one of the 4 core values of the devoted church of Jerusalem²⁸ but we need to look a little further through the NT to find the true meaning of *koinonia*. 1 John 1 is a chapter all about this fellowship. John explains that the Holy Spirit has brought us into fellowship with the Father and the Son, and whenever anyone receives our message they too enter into fellowship with us and with God.

1 Cor 13:14 and Php 2:1 make it clear that this fellowship is the Holy Spirit's fellowship. He is the one thing that we have in common with each other and with God.

1.5.2 The Holy Spirit and Revelation

When Jesus spoke to his disciples concerning why he was sending the Spirit, revelation was a key part of the work of the Spirit he describes. God wants his people to know what to do - we are a people of purpose and God intends for us to know and understand that purpose:

All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

John 16:15

“No eye has seen, nor ear has heard, no mind has conceived what God has prepared for those who love him” - but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1 Corinthians 2:9-10

The Church is to desire and seek from God a growing revelation, Paul's prayer was this...

²⁸ See Acts 2:42ff

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

Ephesians 1:17

There was a great outburst of revelation in the first generation of the Church. New Scripture was written – a feat that will never be repeated, and the great mysteries of the Kingdom were revealed. Although this dimension of revelatory activity will not be seen again, God is still in the business of revealing more of his plan and purpose; firstly through ministries of revelation...

...which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

Ephesians 3:5

And also through all believers through spiritual gifts of revelation: Prophecy, tongue and interpretation, words of wisdom and words of knowledge.

1.5.3 The Holy Spirit and Unity

When we are born again the Holy Spirit brings us into unity with God...

But he who unites himself with the Lord is one with him in spirit.

1 Corinthians 6:17

Consequently, when we are saved we are brought into unity with all believers. Because of this, Paul charges us to...

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism;

Ephesians 4:3–5

This is the basis from which the body of Christ is to be perfected, how sad that so often we have fallen back from the place God started us at! Unity of the Spirit



does not mean we are completely in agreement on all things. Paul tolerated²⁹, and even accepted as necessary³⁰, disagreements. But unity of the Spirit means we never allow these disagreements or different views to distract us from the purposes of God, or to cause any negative or destructive emotion to be roused in our hearts.

1.5.4 The Holy Spirit and Maturity

Immediately following Paul's instructions on maintaining unity of the Spirit comes his wonderful teaching on the means by which God will bring his Church to maturity, ultimately attaining "unity in the faith."³¹

Maturity comes through various means to the body of Christ, all of them related, and all of them completely reliant on the Holy Spirit. The ministry of the Ascension Gift (Ephesians 4) ministers serves to...

...to prepare God's people for works of service, so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and become mature attaining to the whole measure of the fullness of Christ.

Ephesians 4:12-13

Gifts of the Spirit that are distributed to all Spirit-filled believers at God's discretion also serve to build up the body.³² (This will be covered in much greater detail in a later session).

Finally, the revealing of mysteries is vital to the maturity of the Church. Mysteries are eternal truths hidden in God but revealed in the Kingdom – they show us God's intention, whether for the whole world, or just the whole of your world! Here is the means by which the Holy Spirit reveals the mysteries of God to his People: Through the preaching of the Gospel of the Kingdom [Mark 4:11]; Through the teaching of Christ [Mt 11:25]; Through the ministry of apostles and prophets [Eph 3:1-6]; Through the sound teaching of Elders and Deacons [1 Tim 3:14-16]; Through tongue and interpretation [1 Cor 14:2,13]; Through overcoming [Rev 2:17].

²⁹ Romans 14:6

³⁰ 1 Cor 11:19

³¹ Eph 4:13

³² See 1 Cor 12:7-11, 14:3, 14:26b