

Liberty University
John W. Rawlings School of Divinity

Holy Spirit Filled Preaching Opens the Door for A Miracle

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The problem is that many preachers should strive to be filled with the Holy Spirit. Not being filled with the Holy Spirit hinders the power of God in spiritual manifestation, be it healing, preaching, teaching, etc, in the lives of believers. The purpose is to teach preachers how to be filled with the Holy Spirit in their preaching and education as the adversary desires to tempt the preacher with sin, causing the quenching of the Holy Spirit in the preacher's life. As the preacher is filled with the Holy Spirit, God's people have a chance to experience the available preaching and healing power of the Holy Spirit in their midst. The research was conducted through a small sample size of preachers, deacons, auxiliary leaders, and lay members familiar with the Holy Spirit. The data collected will verify the knowledge and understanding of the Holy Spirit and His purpose in the preacher and believers' lives. This thesis project will ascertain the effectiveness of teaching preachers to be filled with the Holy Spirit in their preaching. This work, too, proposes to ensure preachers live a holy and righteous life pleasing to God; if so, the Holy Spirit will empower their preaching and bless the people through the preached Word. The preacher cannot accomplish this task unless the Holy Spirit is active in their lives.

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Chapter 1: Introduction

Today, the Gospel is flourishing fascinatingly but not without challenges to those who preach. Preaching for many who called is one of the most interesting and exciting tasks to perform as a preacher. When God sent Jesus down to this earth, Jesus had a mission to serve. Jesus was focused and would not allow anyone or anything to distract him from the assignment or task God had given Him. Preachers must be called to endure the challenges that come with serving others. Not only must the preacher be called, but he must be filled with the Holy Spirit while serving the Lord. The preacher must try to stay faithful and obedient to God's Word to see the Holy Spirit's power work in himself and the people responsible for teaching the Word. Clark says, "We are all in different places in our walk with Jesus, and we are not all where we think we could or should be in our level of faith."¹ One must stay consistent and not grow weary while fighting the good fight of faith. Living a life of sin while preaching the Gospel has negative consequences to the preacher and those sheep. The proposed thesis statement is, "When preachers are filled with the Holy Spirit, God's people have a chance to experience a miracle by the power of the Holy Spirit in their midst if not the body of Christ will suffer spiritually."

Ministry Context

Too many times during this 21st Century, preachers have become distracted by the sinfulness of this world. Jesus left this earth to be with His Father, but He did not leave those

¹ Terri Clark, *Fanning the Flame: Reigniting Your Faith in God*. (Chicago: Abilene Christian University Press, 2017), 54.

who believed in Him all alone. Because Jesus loved the believers so, He says, "It is expedient that I leave thee for the Comforter to come (John 16:7).² The comforter or Holy Spirit is the one that will lead and guide one to the perfect truth. The very Gospel that preachers speak when under the Holy Spirit's power will cause healing and deliverance to take place in the lives of God's people. Other gifts of the Spirit, such as prophesying, prayer for healing, and works of miracles, are enthusiastically embraced and sought by Pentecostals.³ Through watching and observing churches over the years, it is very clear many preachers are not operating under the broad power of the Holy Spirit in their preaching. The church has a historical record filled with testimonies of the Holy Spirit's power manifested in believers' lives. There were times when saints gathered in God's house, and the Holy Spirit moved into the temple. The move of the Holy Spirit is still present in the body of Christ even today.

Nonetheless, there was a time when people were hungry and thirsty for God and desired to be filled with the Holy Spirit. Now essentially, desire is to be like the world in living a lifestyle that is not holy or righteous in the sight of God. Still, God has called men and women to proclaim His Word in telling the world about the Savior Jesus Christ. In Romans 10:15, God declares, "And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!"

This project will address some preachers not being filled with the Holy Spirit, hindering the manifestation of God's Spirit and healing power in the believer's lives. The purpose of this

² Unless otherwise noted, all biblical passages referenced are in the New King James Version; John MacArthur (Nashville, TN: Thomas Nelson, 1979).

³ Veli-Matti Kärkkäinen, *The Holy Spirit: A Guide to Christian Theology First edition*. Louisville, Ky, (Westminster John Knox Press 2013), 72.

Doctor of Ministry study is to teach preachers how to be filled with the power of the Holy Spirit. If the preacher is filled, God's people have a chance to experience the vast and varied power of the Holy Spirit performing a miracle in their midst in all its form. If the preacher is not filled with the Holy Spirit, the body of Christ can lack in areas in their lives. The preacher is the church leader; therefore, they should be obedient to their calling to unleash the Holy Spirit in the church.

God is unequivocal when He instructs His children to obey His Word. This command is not just for the preacher but for all believers. If the preacher is going to flow under the anointing of the Holy Spirit, he will have to obey. Because God's creation fell into sin, the body of Christ struggles with sin daily. Matthew 16:24 teaches that we should deny ourselves from many worldly desires and choose to follow Christ in obedience. Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me." In 1 Samuel 15:22, the question asked, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams." God is not asking for a sacrifice more than He asks His creation to obey. Because Christ died for our sin and arose in three days, He is our ultimate sacrifice. It does not mean that one must not sacrifice to God in building a stronger relationship with Him. Yet, God equips the believer in obedience and gives them the necessary power to function effectively in this world. Through obedience, God allows the Holy Spirit to move powerfully in the life of the preacher. Therefore, the preacher should be very sensitive to his surroundings that they are of God. When the preacher is not filled with the Holy Spirit, he is ultimately hindered and cannot keenly see the traps of the adversary plotting against him. Not only that, but the preacher's communion with God will be impeded, leaving Him to operate primarily in his power. In Acts 1:8, Jesus declares, "But you shall receive power when the Holy Spirit has come upon you, and

you shall be witnesses to Me in Jerusalem, and all Judea and Samaria, and to the end of the earth."

Problem Presented

The problem is some preachers are not filled with the Holy Spirit. The lack of being filled with the Spirit could be due to many reasons. The preacher may not be walking in obedience, therefore hindering the filling of the Holy Spirit in the preacher's life. God says in John 14:16-17, "If you love me, keep my commandments. And I will pray for the Father, and He will give you another Helper, that He may abide in you forever. Knight says, "The love that sanctifies is God's love, imparted to persons through the Holy Spirit. It is this same Spirit that gives us the faith to know and love God, enabling our participation in the life of God."⁴ It is clear, without the Spirit of God, one cannot have a genuine, meaningful relationship obedient to God.

On the contrary, it could be the sins of the people in their unbelief causing the Spirit to be absent in their lives. In Mark 6:56, "Now He could do no mighty work there except that He laid his hands on a few sick people and healed them. And He marveled because of their unbelief. Then He went about the village in a circuit, teaching". To preach, one must be consecrated, sanctified, prayed up, and quick to hear what the Lord is speaking. Heisler says expository preaching is essential but expository is not driving the train. The ends and means remain clearly in the hands of the Holy Spirit as the driving force in one's preaching. The preacher must live a Spirit-filled life where he wants to operate under the Holy Spirit's anointing.⁵ Many have focused on preparation, and there is nothing wrong with that. A good preacher must study the text from a

⁴ Henry H. knight. "God's Love through the Spirit: The Holy Spirit in Thomas Aquinas and John Wesley, by Kenneth M. Loyer." *Pneuma* 40, no. 1-2 (2018): 240-242.

⁵ Greg Heisler, *Spirit-Led Preaching* (B&H Publishing Group, 2007), 19.

historical, theological, and literary perspective. As Heisler just mentioned, more is needed if the preacher wants to operate under the anointing of the Holy Spirit. Beeke, Pipa asserts concerning preparation, the preacher needs the Holy Spirit to open his eyes to the meaning of the scripture text.⁶

If the Holy Spirit does not open the preacher's eyes, the preacher will operate under his understanding. When the preacher operates under his knowledge, there is a strong chance the message will not produce fruit in the listener's heart. "Trust in the Lord with all your heart, and lean not on your understanding; In all your ways acknowledge Him, And He shall direct your paths." In (Prov. 3:5-6), these verses validate that the believer needs God to guide his steps during this lifetime. The preacher must first trust the Lord and allow the Holy Spirit to take charge of his life. When the preacher accepts God as King & Ruler, the preacher can begin to move under the anointing of God in his ministry. Trusting God is not leaning on one's intellect or academic accomplishments but trusting God with one's whole heart in the middle of uncertainty.

When the preacher acknowledges who is leading him, God can begin to order the preacher's steps, leading the preacher to places, accomplishing God's plan and purpose by trusting in the Almighty God. The preacher must start with God, end with God, and ask Him to fill him with the precious Holy Spirit. The Spirit of the Lord shall rest on him, the Spirit of wisdom and understanding, the Spirit of Counsel and might (Isaiah 11:1-2). The preacher needs the Holy Spirit to illuminate the text through the Spirit of wisdom and understanding. God has given the Holy Spirit to the preacher to preach the Gospel message to the end of the earth. The same power that Jesus operated in; the preacher has an opportunity to serve in to emulate being

⁶ Joel R. Beeke, *The Beauty and Glory of the Holy Spirit* (Reformation Heritage Books, 2017), 219.

filled with the Holy Spirit. The Gospel is more than just preaching in the preacher's life, but also living a holy and righteous life pleasing to God. In allowing God to empower the preacher and believer in glorifying His name.

The Holy Spirit is essential, and one can see the Holy Spirit's power in the birth of Jesus. In Matthew 1:18, "Now the birth of Jesus Christ was as follows: After His mother, Mary was betrothed to Joseph before they came together, she was found with child of the Holy Spirit. Still to this very day, many do not believe in this miraculous occurrence. One thing that is for sure, the Holy Spirit empowers one to do the impossible only the Spirit can accomplish. In Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who are oppressed by the devil, for God was with Him. If God is with the His believers, then whoever is against Him shall lose in the name of Jesus. The preacher being filled with the Holy Spirit has a chance to allow the Holy Spirit to flow through him, therefore seeing a possible miracle in his midst. If people are to be healed, anointed, or changed and get what they ask from the Lord, the preacher needs to be filled with the Holy Spirit to impact the congregation.

Purpose Statement

The purpose of this research is to teach preachers how to be filled with the Holy Spirit in their preaching, resulting in a miracle in their midst. The adversary desires to tempt the preacher through sin, causing the Holy Spirit to be absent in their life. The preacher needs to be filled with the Holy Spirit, causing the body of Christ to experience His power in their midst. The believer comes to the house of God believing and expecting God will move on their behalf. The one seeking something from God is responsible for living a good and acceptable life to God. It is not solely based on the preacher to do right by God, but the believer seeking something from God

must work to be obedient to Him. Each must be holy and righteous as God is Holy and Righteous. Again, the preacher is the one God has called in feeding His sheep. The world is continuously pulling, trying to persuade the believer to live a life of sin, including the preacher. When the preacher has fasted, prayed, and spent time with God, the Holy Spirit can move with great power, conviction, healing, and change people's lives.

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly, there came a sound from heaven, as of a mighty rushing wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

On the Day of Pentecost, people were filled with the Holy Spirit. When the Holy Spirit moves, someone will be the benefactor of the power of the Holy Spirit in their life. The preacher and the believer need the Holy Spirit to be prosperous while serving God on this earth. The adversary seeks to disrupt the Holy Spirit by allowing sin to creep into the believer's life.

Bushnell says this, "He was not made to sin, and the world was not made to help him to sin. The mind of God, being wholly against sin, the cast of every world and substance is repugnant to sin."⁷ It is almost hard to imagine that man was once perfect in serving a Holy and Righteous God at the beginning of Genesis's book. In Genesis 3:6-7, that all changed, "So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves coverings. After Jesus died on Calvary and was raised from the dead, he reconciled God's people into fellowship with God. The relationship now will need

⁷ Horace Bushnell. *The Consequences of Sin.* In, 110-130: Cambridge University Press, 2011.

to be fortified and led by the Holy Spirit in living a life pleasing to God. Therefore, the believer must ask God to fill him with His Spirit in operating according to His Word.

The Holy Spirit is the believer's help, and without Him, one cannot make it expediently in this sinful world. Jesus Christ is the same yesterday, today, and forever (Hebrew 13:8). The believer should be glad that they serve a unique God who is consistent and not fickle like people. The believer not being filled with the Holy Spirit will not be aware of the enemy's sin against him while serving God.

How to Be Filled with the Holy Spirit

Many people want to be filled with many things, but the question is, do they want to be filled with God's Spirit? If one does want to be like Christ, he should be willing to confess Jesus to be like Him. The believer who desires more of Christ must know that the Holy Spirit's life is for him. In (Ephesians 5:1-2) says, "Therefore be imitators of God as dear children and walk-in love, as Christ also has loved us and given Himself for us, and offering and a sacrifice to God for a sweet-smelling aroma." In desiring to be an imitator of Christ is God's will, and each individual must choose to serve or not serve the God who does not change who He is.

The Holy Spirit will not force Himself upon anyone; one must want Him to guide and reign in their lives ultimately. "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His authority, but whatever He hears He will speak; and He will tell you things to come (John 16:13)." The ones that desire the Holy Spirit are the ones that want to die to self and allow God to glorify Him.

The preacher and believer must believe that being Holy Spirit-filled is better to emulate God. God's plan is for His people to trust, believe in Him, and be led by the Holy Spirit until Christ returns. In (Jeremiah 29:11) God says, "For I know the thoughts that I think toward you,

says the Lord, thoughts of peace and not evil, to give you a future and a hope.” The plans that the Lord has for His believers are under the guidance of the Holy Spirit. The Holy Spirit allows one to breathe in and out without strain because of who He is. There is no one more lovable than Christ that He would die but not leave us alone by the power of the Holy Spirit. He loved His creation; if not, God would not have sent Christ to die on the cross for our sins. The Holy Spirit indeed is lovable, and He guides one to the perfect truth in their daily living. In (Romans 5:8) God reminds us, “But God demonstrates His love toward us, in that while we were still sinners, Christ died for us.” How many people do you know who would indeed die for you in all your imperfections? Christ died for one’s sins, and because of it, one can face tomorrow in the love and hope of God. Sin is not the believer’s friend; sin desires to pull one further away from God in losing communication with Him.

The Bible tells one clearly, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord (Romans 6:23). A life that continues after leaving this earth singing praises to our Lord and Savior Jesus Christ for eternity. The believer must have that desire and hunger to be changed by the Holy Spirit just as athlete’s longings, sacrifice, and train to one day make it to the NFL or NBA. The dedicated athlete wants to play at the highest level, and he does all the necessary things to reach their goal. The athlete believes he is capable and able to play at the highest level. One must think that the Spirit-filled life is for him in glorifying God in all of His ways. Many people want to drive the most excellent cars, wear fancy clothes, and have great live-in neighborhoods. The truth is, many don’t want to put in the work to achieve these luxuries with hard work, sacrifice, study, dedication, practice, and prayer. The Holy Spirit indeed is a gift, but the believer will have to sacrifice something to see His mighty works in their lives.

The Holy Spirit works in us by cleaning away the filth we have in our lives and replacing them with godly characteristics. The Holy Spirit works in us makes us more like Jesus. As Acts (1:8) mentions, the Holy Spirit empowers Christians to be effective witnesses for Jesus Christ. The believer must know that his life will never be the same after the Holy Spirit has filled him. The Holy Spirit-filled man is in this world, but He is not of it simply because of the transformation of the Holy Spirit in one's life. The Holy Spirit wants to take control of the believer's life where one is dependent upon Him. In Galatians 5:16-17, "I say then: walk-in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against Spirit, and Spirit against the flesh; and these are contrary to one another so that you do not do the things that you wish." The believer and the preacher must know one can navigate this world effectively without God's merciful hand working in one's life.

"We Need God, and He Wants Us to Call on Him"

God gets excited when one depends on Him, especially when one calls on Him in prayer whether things are good or bad. The communication validates that the believers are His children, and He is willing to do whatever is necessary to bring His Children closer to Him by faith. There is no better way than filling one with His Holy Spirit who desires to be more like Christ in their daily living.⁸ In ourselves and sinful nature, one cannot choose Christ independently on their own. "Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love (Ephesians 1:4)." The believer must recognize that he needs the Holy Spirit's help in carrying out the will of God. In (Psalm 55:22), "Cast your burden on the Lord, and He shall sustain you; He shall never permit the righteous to be moved. If anyone can

⁸ Tozer, *How to Be Filled*, 49.

carry one's burden, it is the almighty God who created His people in His image and likeness. God is a sustainer and keeper, and the body of Christ can go to Him in times of trouble and despair. In (2 Corinthians 4:8-9), "We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed. There is always hope through Christ, who gives one strength to have confidence during times of uncertainty. The confidence is in Jesus as spoken in (2 Corinthians 4:13-15) declares, "And since we have the same spirit of faith, according to what is written, I believed and therefore spoke, knowing that He who raised us with Jesus and will present us with you." The battle is won because Christ defeated death; the believer too can raise their hand in victory because His Holy Spirit dwells within them. Christ died for one's sins and gave God's people a new beginning by accepting Jesus as their Savior. He will not force himself upon anyone, but one must acknowledge they are a sinner and need Christ in their life. In (2 Corinthians 5:21) says, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." God desires all to be saved, as mentioned in 1 Timothy 2:4, "Who desires all men to be saved and to come to the knowledge of the truth." God wants to be a tether, a cord, a rope through the preacher and believer to declare His glory.

"How to Receive Him."

Even though many have refused Christ as Lord, God sent Him to receive Him for the entire world. It is no secret God wants to be first in the believer's life in reverencing Him as Lord. He wants His people to accept and receive Him by presenting themselves to Him. God's Word says this in (Romans 12:1-2), "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. God wants the believer to submit their bodies, minds, and souls to Him to glorify His

Holy name and strive to be more like Him. God could give His Holy Spirit without asking, but He chooses the believer to ask. In asking sends the message that one wants their life to change in surrendering their life to Christ. In (Luke 11:9-13), “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. God is waiting for His believers to ask, indicating they want more of Him and less of themselves working in their lives. Not everybody wants to be filled with the Holy Spirit because not everyone wants to be holy and righteous as God is Holy and Righteous. Those who desire to be filled with the Holy Spirit acknowledge they do not want to emulate the world but emulate Christ in their daily living. God is waiting for his creation to ask, and He is more than able, faithful in fulfilling His Holy and Righteous Word.

Basic Assumptions

The assumption is preachers will be filled with the Holy Spirit from the teachings of this research. Therefore, assisting the preacher in staying on course in remaining faithful to God and the call-in serving God's people. Make sure the preacher is aware of the temptations that come as snares in disrupting the Kingdom of God. The preacher must live a holy and righteous life to ensure the Holy Spirit works in him for the people to feel God's presence and healing power.

Definitions

The research covers the importance of preachers filled with the Holy Spirit and how being filled allows the presence of the Holy Spirit to come in and perform a miracle in people's lives. The unction is where the Holy Spirit comes in and takes over the preacher's mind and everything that comes out of his mouth. Indwelling to have a constant filling of the Holy Spirit in the believer's life through belief in Jesus.

Anointing: Anointing was associated with the Holy Spirit and equipping for service. God does the blessing and empowering the preacher and believer.

Baptism of the Holy Spirit: “For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all made to drink into one Spirit. (1 Cor. 12:13).” The Bible speaks of one being born again as Jesus declared to Nicodemus. Pentecostal believers of the Church of God in Christ believe it is through the Baptism of the Holy Spirit one can exercise the gifts of the Spirit in your life through living a holy and righteous life pleasing to God according to His Word. Through these gifts, power is exercised in the believer by the Holy Spirit in exalting the body of Christ.

Indwelling: The Holy Spirit is the One who reveals to the Christian the indwelling of our Lord Jesus in Him. The indwelling brings the presence of God into the life of the believer who believes in Christ.

Miracle: God steps in and performs what the believer has been praying for and believing God to achieve by faith.

Unction: The work of the Holy Spirit in the act of proclamation is called "unction." The unction gives the believer strength in serving Christ.

Limitations

The limited number of research participants could bias the results of thesis research. The sampling pool used to conduct research is from a small sample shown through a questionnaire that may limit the study results' conclusions. Not having a balanced selection of preachers and lay members could affect the research results.

Delimitations

The target population from the research is from a small jurisdiction who may or may not want to participate in the study, therefore affecting results. The lack of academic training from pastors who may not have earned a doctorate could affect the research findings.

Thesis Statement

Jesus needs His people to be filled with the Holy Spirit; if not, He would not have died for their sins. Not only that, but Christ would also not have sent His Comforter to lead and guide his people to the truth. **Thesis Statement:** "When preachers are filled with the power of the Holy Spirit, God's people have a chance to experience a miracle in their midst, but if the preacher is not filled with the Holy Spirit, the body of Christ will suffer spiritually." Today, some good preachers are doing what God requires of them. No one is perfect, the Bible says, in (Romans 3:23), "For all have sinned and fall short of the glory of God." (Rom. 3:23) However, that does not give one the excuse to sin and think it is okay. The preacher filled with the Holy Spirit is a glorious sight to see in the presence of God. Those witnessing the power of the Holy Spirit in the preacher cherish every minute of the preached Word. It is God who can change situations and produce favorable outcomes.⁹ The body of Christ can feel the change in the atmosphere and the Holy Spirit's effect on the believer's lives. As mentioned before, preaching is good, but preaching is even better when a preacher is filled with the Holy Spirit. The Holy Spirit will be convicting men through the things that he preaches. Effective preaching is not in the largeness of your words. Jesus loves His people and comes back for His church one day and judges the entire world righteously and justly.

⁹ Malcolm Floyd Arthur Foulkes. *Jesus and the Holy Spirit* (n.p: Malcom Foulkes, 2015), 24.

There was a time when Jesus walked this earth; He was healing the sick, casting out demons, and causing the blind to see. Even Jesus' disciples healed in His name when Jesus departed the earth. There were times when the disciples could not heal the people of God.

Then one of the crowds answered and said, "Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So, I spoke to Your disciples, that they should cast it out, but they could not." He answered him and said, "O faithless generation, how long shall I be with you? Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" (Mark 9:17-24).

What does it mean to be called? Does it mean the preacher does what he desires in the world and still proclaims the Gospel? The preacher called by God declares the Good News throughout the world that Jesus is Lord. To be called means a mandate to be faithful and obedient to God and His Word while proclaiming the Gospel. The feet are beautiful who preach the Gospel because the preacher represents an ambassador for the God of love. The preacher is responsible for drawing near God and hearing what the Holy Spirit speaks to him. The preacher must ask God to consecrate him, sanctify him, fast, and pray to be in tune with what the Holy Spirit is declaring through His Word. God's people need the preacher to be the mouthpiece of God, guiding them like a good shepherd. The Bible says all have sinned and come short of the glory of the Lord (Romans 3:23). Christ died for our sins, and God's people need the Holy Spirit to live a righteous and holy life pleasing to God.

The mantle is on the preacher's back to feed God's sheep the Gospel message of Jesus Christ. Therefore, the preacher must examine himself closely when declaring God's Word. Preaching the Gospel is a sacred time where God's people have gathered to hear God Himself speak through His chosen vessel, the preacher. The call and responsibility are great, and the preacher must often spend time with God on his knees. God's people do not need entertainment, but people gathered to worship God in spirit and truth. The preacher can affect the atmosphere of

the church based on the life the preacher is living. Orrick, Payne, and Fullerton said, "God not only desires holy men, but he also desires qualified men, (1 Timothy 3:1-7) and (Titus 1:1-9)."¹⁰

The qualification to preach the Gospel is held in the highest regard being a servant of the Lord. God had preordained and predestined those He called to preach the Gospel. God's choice is very selective, with a purpose in mind in glorifying His name. The qualifications are a guide in conduct in which a preacher, elder, leader, or bishop should conduct themselves carrying the mantle of God. Every negative attribute is mentioned in 1 Timothy 3:1-7. The preacher who called should conform to the characteristics listed in 1 Timothy chapter three. Today, churches find out that many preachers are not living up to the qualifications listed in 1 Timothy 3:1-7. If the preacher does not meet the qualifications of the overseer, it will cause many problems in the body of Christ. The preacher will harm himself and the body of Christ. But the preacher can repent and ask for forgiveness, and God will display His grace and mercy upon his sins and give him another chance to serve Him.

In some cases, the body of Christ forgives and welcomes the preacher back as their leader led by God. The preacher must be filled with the Holy Spirit in living a life pleasing to God. The preacher not filled with the Holy Spirit will cause the body of Christ to die. Not a physical death, but a spiritual death because the preacher is not connected to God. The preacher not being filled with the Holy Spirit will cause many to stay in their afflictions and sins. The preacher and the believer both play a part in seeing the manifestation of the Holy Spirit. The preacher is called to carry leadership responsibility in knowing what the body needs as announced by the Holy Spirit spending time with God. As mentioned earlier, the church does not need more entertainment

¹⁰ Ryan Fullerton, Jim Orrick, and Brian Payne. *Encountering God Through Expository Preaching: Connecting God's People to God's Presence Through God's Word*. (Nashville, Tennessee: B&H Academic, 2017), 12.

flourishing. The church needs more preachers filled with the Holy Spirit in declaring the Gospel. When the Holy Spirit speaks through the preacher, only then will the people of God witness the supernatural power of God manifested in their lives or midst. If the preacher is ever in doubt about the filling of the Holy Spirit in his life, he must ask in Jesus' name.

If the preacher is not filled with the Holy Spirit, they go through the motions. For sure, God's Word has power alone, but God has called preachers to preach His Word to a dying world. The preacher needs the Holy Spirit to operate in the Spirit's power, causing the Spirit to act on the people and meet their needs. The Bible says in Luke 11:13, "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" "If we already have the Holy Spirit, why do we have to ask for Him? The reason is, there is a more profound outpouring of His Spirit that God wants one to have, and He wants one to ask Him for it. The Bible says, "Be filled with the Spirit" (Ephesians 5:18). The saying means to keep being filled. When one disobeys, one must repent and ask for forgiveness if the refilling occurs. Sin will cause the Holy Spirit to lie dormant as if the Holy Spirit is not present in the preacher's life. The preacher must be sold out for Christ under the unction of the Holy Spirit in preaching the Gospel. "Then Jesus said to his disciples, whoever wants to be my disciple must deny themselves and take up their cross and follow me (Matthew 16:24-28). After over 2000 years, the command to deny oneself and be led by the Holy Spirit's power instead of the flesh has not changed.

Chapter 2: Conceptual Framework

Review of Literature

The literature review reveals preachers must be filled with the Holy Spirit to witness a miracle in the people's lives. If the Holy Spirit is not working in the preacher's life, it is doubtful that the body of Christ will experience a miracle in their midst. When preachers are filled with the Holy Spirit, God's people have a chance to experience the Holy Spirit's active power in their midst. However, if the preacher is not filled with the Holy Spirit, the body of Christ will suffer spiritually. Once the Holy Spirit has occupied a preacher's life, much more is added to the preacher's life. The literature review of Bruce & Stan's work confirms that the preacher must ask God to fill them with the Holy Spirit. In other words, a preacher must desire to be set apart by the power of the Holy Spirit working in his life. The research also reveals the adversary comes to distract the preacher. The Holy Spirit comes to empower the preacher in doing the work of God. The research shows the difference between being filled and baptized with the Holy Spirit while considering the ministry of the Holy Ghost in the preacher's life.

The Adversary Comes to Distract the Preacher

Too often, people expect to be spiritually gifted or discerning because they believe in Jesus but have not developed a relationship with Jesus. The association is fortified through obeying God's commands as directed through his Word. The preacher cannot follow under his strength but is led by the Holy Spirit's power. Therefore, it is essential to instruct or teach preachers to be filled and guided by the Holy Spirit. The research reveals an adversary who

distracts the preacher through sin, causing him to disobey God. Sin does not push one closer to God, but sin makes one further away is not hearing God's voice speak in their lives.

Williams says this,

Sin may be defined as the personal act of turning away from God and His will. It is the transgression of God's law, yet the act is ultimately not against the law but His person. After he violated God's law, David cried out, "Against thee, thee only, have I sinned, and done that which is evil in thy sight" (Psalms 51:4).¹¹

Sin ensnares and breaks the communication with God in leaving one without direction while walking in darkness. In (Psalm 66:18), "If I regard iniquity in my heart, The Lord will not hear." Preachers not filled with the Holy Spirit will not be spiritually aware of the devices and attacks of the adversary that come to destroy them. All the evidence gathered from research confirms an adversary who wants to disrupt the preacher's anointing through sin. People today believe in God, but some belief in Satan. Meaning, some people are demonic, and the love of God does not dwell in them. Kelly explains this way, "We must recall that belief in Satan is like belief in God, a matter of faith. If God's existence could be proven, there would be no atheists; there would be no theists if it could be disproven."¹² The notion allows one to see a believer's daily battle navigating this world.

The preacher filled with the Holy Spirit comes with many benefits. Having the discernment to recognize a friend or foe gives the preacher the upper hand in his decision-making. The research from Bushnell and others confirms there is an adversary who desires to destroy the preacher. The adversary's goal is to trip the preacher up, therefore, shaming God. The

¹¹ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*. Grand Rapids: HarperCollins Christian Publishing, 1996, 223.

¹² Joseph F. Kelly, *Who is Satan? According to the Scriptures* (Collegeville, MN: Liturgical Press, 2013), 104.

preacher must be prayed up and aware of his surroundings at all times. The adversary will dispatch his demons with the purpose of destroying any and everything that gets in his way. Satan plans to deceive and destroy God's people and leads them astray with no return. As believers, one cannot allow this by connecting to God and eliminating Satan's trickery, lies, and schemes. In (1 Peter 5:8-9), "Be sober, be vigilant, because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that your brotherhood in the world experiences the same sufferings."

The preacher must understand and know that there is a dangerous adversary. The call on a preacher's life is excellent, and the adversary knows the preacher's mission. The adversary will do everything within his power to cause the preacher to stumble to devour him. Sunberg explains it this way, "Satan teaches us to consent to his terrible divinity by attacking our health and well-being. By disturbing marriages, upsetting the rhythm of daily life, including religious practice, inciting murder, mixing politics and religion, and confusing the interpretation of Scripture."¹³ There is a spiritual struggle described in (Ephesian 6:12), "For we do not wrestle against flesh and blood, but principalities, against powers, against rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." This text informs the preacher that he is indeed in a war for his life and saving the lives of others through God's spoken Word.

The preacher will only know the attacks against him through the Holy Spirit, who will speak to him; without the Holy Spirit, the preacher will fail ultimately. It does not have to be this way; the preacher can arm himself with the Holy Spirit and be prepared to defeat Satan. Williams says, "The statement "The Holy Ghost is a Ghost no longer!" It represents what many

¹³ Walter Sundberg, "Satan the Enemy" *Word & World* 28, no. 1 (Wint 2008), 29–37.

have come to experience. The Holy Spirit is the real God in His dynamic personal presence and activity.¹⁴ In (Ephesians 6:10-12), “Finally my brethren, be strong in the Lord and the power of His might. Put on the whole armor of God that you may be able to stand against the wiles of the devil, for we do not wrestle against flesh and blood, but against “principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Ingram says the full meaning of this command is captured in this expanded translation: “Allow yourself to be continually strengthened by the power already made available to you in your new position and relationship with Christ.” It is the power that raised Jesus from the dead and now dwells in you.¹⁵ Many preachers battle against sin and try to do right by God. The research confirms that the preacher must ask God to be filled with the Holy Spirit, as highlighted by many. It is impossible to live a holy and righteous life before God alone in one’s power; the Holy Spirit makes it possible. The research is consistent with past research that the adversary desire to destroy the preacher in scattering the sheep.

Stokes says the great dragon was thrown down, that ancient serpent, called the devil and Satan, the deceiver of the whole world thrown down to the earth, and his angels were thrown with him (Revelation 12:19).¹⁶ Today, the devil's purpose is still to destroy, as mentioned already by Williams. The adversary will not quit; he is vigilant in his quest to destroy God’s creation. The preacher must be filled with the Holy Spirit in recognizing the tactics and schemes of the devil that come to destroy them. Canoy says that John’s appropriation of “Satan” becomes even

¹⁴ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*. Grand Rapids: HarperCollins Christian Publishing, 1996, 91.

¹⁵ Chip Ingram, *The Invisible War: What Every Believer Needs to Know about Satan, Demons, and Spiritual Warfare*. (Grand Rapids: Baker Books, 2015), 14.

¹⁶ Ryan E. Stokes, *The Satan How God's Executioner Became the Enemy* (Grand Rapids: William B. Eerdmans Publishing Company 2019), 18.

more apparent based on the qualifiers he uses to describe him in Revelation 12. He describes Satan as “the great dragon, ancient serpent, the one called the devil and the Satan, the one who deceives the whole world.”¹⁷ The statement clarifies the adversary's purpose in destroying God’s most incredible creation, His people. Pink says it this way, “Thirty-fives times he is denominated “The Devil,” which means “The Accuser” or “Slander” accusing the Saints before God and traducing the character of God before men. Fifty-two times he is called “Satan,” which means “Enemy” or “Adversary.”¹⁸ Clearly, nothing good dwells in the adversary. His goal is to kill, steal and destroy. Teselle says Satan started “his” as one member of God’s host, taking the role of obstructer or tester or accuser (39-42). He gradually became more specialized, first as an inciter of division and destruction within Israel (43-44), and eventually as a rebel against God and enemy of God’s elect.¹⁹ Satan is nasty, slick, and will deceive one if the Spirit does not dwell on the inside of them.

Wray and Mobley say this, “

Satan fell to earth from the pages of the Bible. Or, more precisely, Satan fell to the earth from the religious imagination of the Jewish people in antiquity. Our best knowledge about ancient Jewish religious thoughts comes from the Bible. Books include history, prophecies, poetry, legends, myths, letters, gospels, and other writings.²⁰

According to the scriptures, it is vital to teach preachers to be filled with the Holy Spirit.

In Acts 4:31, “And when they had prayed, the place where they assembled was shaken; and they

¹⁷ Robert Canoy W. “Time and Space, Satan (Devil, Ancient Serpent, Deceiver, and Accuser), and Michael in Revelation.” *Review & Expositor* (2017) 114 no. 2: 254–65. doi:10.1177/0034637317705106., 13.

¹⁸ Arthur Pink, *Satan and His Gospel*. (Baleario Rincaio: Darolt Books, 2020), 4, accessed October 19, 2021.

¹⁹ Eugene TeSelle, “Demonizing the Powers: Pagels’ Origin of Satan in Context.” *Religious Studies Review* 22, no. 1 (January 1996): 3–9.

²⁰ T.J. Wray and Gregory Mobley, *Birth of Satan: Tracing the Devil’s Biblical Roots*. (Gordonsville: Palgrave Macmillan, 2005), 16, accessed October 19, 2021.

were all filled with the Holy Spirit, and they spoke the word of God with boldness.” In doing so, the body of Christ will have more testimonies exalting the power of the Holy Spirit in the life of the preacher. The adversary desires to tempt the preacher through sin, causing the Holy Spirit to lie dormant in their lives. The research by Lewis Sperry is very clear about there being an adversary and his sole purpose of distracting and destroying anything that is not like him.

Lewis Sperry says,

After Satan rebelled, humanity was thrown into the abnormal and almost universal attitude of independence toward God, which continues beyond the Cross with increasing confusion and darkness to the end of the age.²¹

The adversary's purpose has not changed in 2000 years; his purpose is to destroy God's most incredible creation, His people. Today's world is not getting better; it seems like it is becoming more evil day by day. Such is a strong indicator that God's people must stay connected to Him while living during these last days or destroyed by Satan. God's people have been battling Satan after the fall of Adam and Eve. Thigpen says she (Eve) was utterly innocent, untainted by sin, unacquainted with misery. But she was also untested, so her innocence left her gullible, vulnerable to the wiles of a deadly enemy masquerading as her friend.²² The adversary tactics have not changed, but his momentum seems to be getting stronger day by day. Ziegler says, “Impressed by the fact that the New Testament witness thoroughly entangles talk of human sin with talk of Satan, early reformed theology adjudged that hamartiology had to deal directly with

²¹ Lewis Sperry Chafer, *Satan* (谷月社, 2017).

²² Paul Ph. D. Thigpen *Saints Who Battled Satan: Seventeen Holy Warriors Who Can Teach You How to Fight the Good Fight and Vanquish Your Ancient Enemy*. (Charlotte: TAN Books, 2015), 12, accessed October 19, 2021.

the devil.”²³ The entanglement indicates an adversary is trying to cause trouble in the believer's life.

Too often, one sees preachers walking around as if they are invulnerable. As if they got it all together in their lives without sin. The believer and preacher have to break away from sin in their lives and glorify God. The truth is all have sinned if we say that we have not sinned, we deceive ourselves, and the truth is not in us” (1 John 1:18). The pride has a way of blinding one to their fallibility. Every book read during research supports the sin factor and how the Holy Spirit is needed to guide one in righteousness. Williams says, “Sin is against God-against His holiness, love, and truth; it is deeply and profoundly personal.”²⁴

The preacher must recognize his weakness or demons and ask God for strength. The preacher should never fight Satan by himself but seek a trusted prayer partner he trusts and begins calling on Jesus. When the adversary sees blood, he is like a shark in the sea who recognizes that someone is weak. When preachers are weak, the body of Christ is wounded. The trust is broken, and now many will question the power of God in the preacher. A preacher who is not abiding in what he is preaching will cause problems in the body of Christ. If the preacher cannot be an example for the people, who’s help can the body of Christ trust? Smith says, “When you are overwhelmed with sorrow, God invites you to tell him how much it hurts. When life doesn’t offer any answers, God offers himself.”²⁵ The preacher must recognize the adversary's temptations, trickery, and deceptions. When the adversary attacks the preacher, he

²³ Philip Gordon Ziegler. “*Bound Over to Satan’s Tyranny*”: Sin and Satan in Contemporary Reformed Hamartiology.” *Theology Today* (2018), 89–100. doi:10.1177/0040573618763570.

²⁴ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*. Grand Rapids: HarperCollins Christian Publishing, 1996, 223.

²⁵ Esther Smith, *Chronic Illness: Walking by Faith*. Phillipsburg, NJ: P & R Publishing, 2020, 12.

will not attack him where he is strong but bleeding. The wound must be healed, and he should not place a band-aid as a temporary solution. The Holy Spirit must come in and perform surgery (miracle) in a way that only God can. After the Holy Spirit is done, the preacher wants to know that surgery is performed spiritually. Walvoord says,

The gift of healing had a specific reference to restoring health to the body. Like the gift of miracles, it was designed to be a testimony to the truth proclaimed and ceased as a gift with the passing of the apostles. While the gift of healing is no longer bestowed, God can heal in answer to prayer and faith. Some Christians may have unusual experiences in prayer for healing, yet it seems healing is a gift not committed unto men. In every case, recovery is sovereignly bestowed. However, filled with faith and power in prayer, no one today can heal in the virtue of a lasting gift.²⁶

The preacher will know that it was the power of the Holy Spirit that performed a miracle in his life. The filling of the Holy Spirit has been consistent throughout the research, and the preacher must be filled with the Holy Spirit if he is to be used by God miraculously in the lives of God's people. Williams says, "As the sovereign Lord, He may operate in ways that are other than usual and customary. He may, and sometimes does move in the extra ordinary way to fulfill His purpose."²⁷

Ask God to Fill You with the Holy Spirit

Stan and Bruce say, "like God, the Holy Spirit is a perfect gentleman. He won't force himself on you (like gravity or that sinking feeling you get after eating bad chili)."²⁸ As this chapter will contend, one has to invite the Holy Spirit into one's life through Jesus and then make a daily decision for the Holy Spirit to fill one's life. Even though the Holy Spirit will never force himself on anyone, one can resist the Holy Spirit (Acts 7:51). One can also bring sorrow to

²⁶ John F. Walvoord, *The Holy Spirit a Comprehensive Study of the Person and Work of the Holy Spirit* (Grand Rapids, Michigan: Zondervan Publishing House), 180.

²⁷ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*, 143.

²⁸ Bickel and Jantz, *Pocket Guide*, 32.

the Holy Spirit (Ephesians 4:30) and lie to the Holy Spirit (Acts 5:3). Of course, one also can obey the Holy Spirit (Acts 16:6), which is by far, the best thing anyone can do.²⁹ Indeed, God has been patient with His people, who seem to be more rebellious than ever before. Lover says, “Wesley described Christian perfection as an instantaneous work of God in the soul that is both preceded and followed by a gradual work of grace.”³⁰ God is able, and there is not anything He cannot do because of who He is. Hill says, “If people continually pray and desire God, then God will quench their thirst by giving them the Holy Spirit. The Holy Spirit, like having water, comforts, refreshes, and strengthens those who thirst.”³¹ God’s creation is thirstier for the world than His righteousness displayed in the world.

The Holy Spirit Empowers the Preacher

The Holy Spirit waits on the preacher to allow him to rule and reign in his life. Bruce and Stan say, "when you invite God to come into your life by believing in Jesus Christ, it is the Holy Spirit who moves into you and lives in your body. It is not some force or feeling; it's God himself-in you! The Holy Spirit makes your personal, intimate, immediate relationship with God possible.”³²

The Holy Spirit will give the preacher everything he needs in his life to carry out the will of God. Coulter says, “When God does the fighting, he will take the field and win the day.”³³

²⁹ Ibid., 18.

³⁰ Kenneth M. Loyer, *God's Love Through the Spirit*. (Washington: Catholic University of America Press, 2014), 18.

³¹ Kevin Douglas Hill. *Athanasius and the Holy Spirit: The Development of His Early Pneumatology*. (Minneapolis: Fortress Press, 2016), 74.

³² Bruce Bickel and Stan Jantz, *Bruce and Stan's Pocket Guide to Knowing the Holy Spirit* (Eugene Oregon: Harvest House Publisher, 2002), 19.

³³ Lynn Coulter, *Mustard Seed: Thoughts on the Nature of God and Faith*. (Nashville: B&H Publishing Group, 2008), 21.

The Holy Spirit is omniscient, omnipotent, and omnipresent in the lives of those who allow Him. The research echoes the Holy Spirit's power in the preacher's life over and over again through obedience. The preacher filled with the Holy Spirit, the people of God, have a chance of witnessing a miracle in their midst through the preacher. Thiselton declares another clear example of God's power by the Holy Spirit in (Ezekiel 37:7-14), in which God says, "I will put my Spirit within you, and you shall live."³⁴ Meaning the preacher will be spiritually discerning and move under the anointing as led by the Holy Spirit and do great and beautiful things in the Kingdom of God. The Spirit will empower the preacher and speak a Word to declare to His people. McNulty says, "We believe that the God who spoke to the Patriarch Joseph through dreams and to Moses through a burning bush continues to speak unexpected ways and places to those who have "eyes to see and ears"-even in a movie theater or video store."³⁵ Once the preacher figures out the Holy Spirit is for his excellent and essential in serving others, the people will only witness a miracle in their midst through the preacher. Bruce & Stan say, "The Holy Spirit is a living being and a divine person. He is equal to God and one of the Persons of the Trinity. The concept of the Trinity is one of the mysterious and challenging things you will ever encounter as a Christian."³⁶ The preacher learns more about the Holy Spirit as the preacher continues cultivating a relationship with God. Sproul says, "We see then that when the Christian church confesses its faith in a Triune God, it intends to convey the idea that there is one essence or being, not three, but there are three distinctive subsisting personalities in the Godhead. The names Father, Son, and Holy Spirit indicate the personal distinction in the Godhead but not

³⁴ Anthony C. Thiselton, *A Shorter Guide to the Holy Spirit* (2016), 12.

³⁵ Edward McNulty N. *Faith and Film: A Guidebook for Leaders*. (Louisville, KY: Presbyterian Publishing Corporation, 2007), 18.

³⁶ Bickel and Jantz, *Pocket Guide*, 21.

essential divisions in God.”³⁷ Williams explains it this way, “The Father is God, the Son is God, and Holy Spirit is God. Hence, there is one being, one reality. There are not three Gods, but only one. Christian faith is not tri-theistic. The Father is one, and only God, so like-wise is the Son and the Holy Spirit.”³⁸ The Holy Spirit is our helper whom one can call during the problematic hours in one’s life. Kienzler says,

Scholars have undertaken extensive research on numerous possible functions of the Holy Spirit in Luke-Acts. While Menzies has argued that the Spirit’s role in Luke-Acts is solely prophetic, many say that the Spirit should not be limited to one position.³⁹

One cannot limit an all-powerful God who created this entire universe as He pleased. The Holy Spirit works is more than enough; all required is to believe He is God. Espinosa says, “The Spirit reportedly poured out spiritual gifts so that people could cross race, class, and nationality lines, spread the love of Christ to all Nations, and usher in the second coming.”⁴⁰ One who puts limitations on God does not know Him as Lord.

Trinity

Another theme the literature review revealed is the Trinity in which the preacher must recognize without fail. The Holy Spirit is the third person of the Trinity who fills the preacher to do God's will faithfully. The Holy Spirit is a living being and a divine Person. He is equal to God and one of the three Persons of the Trinity. The Trinity concept is one of the most mysterious and complex things you will encounter as a Christian, says Bruce & Stan.⁴¹ Simply because one

³⁷ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective* C. Sproul, *The Mystery of the Holy Spirit* (Christian Focus, 2009), 61.

³⁸ Ibid, 92.

³⁹ Jonathan Kienzler. *The Fiery Holy Spirit: The Spirit's Relationship with Judgment in Luke-Acts*. Vol. 44;44.:. Bladform Forum, Dorset: Deo Publishing, 2015, 10.

⁴⁰ Gaston Espinosa, *Latino Pentecostals in America: Faith and Politics in Action*. (Cambridge: Harvard University Press, 2014), 24, accessed October 22, 2021.

⁴¹ Bickel and Jantz, *Pocket Guide*, 21.

is talking about the existence that represents one God, one can see how this can be confusing to some who do not understand the Trinity. Trinity does not mean three gods together that makeup God. That would be tritheism, as mentioned by Williams. God is one (Deuteronomy 6:4); instead, the Trinity concept describes what theologians call the "fulness of the Godhead," including God's unity and His diversity. It essentially defines the Triunity of God. There is only one God, but within that unity are three eternal and co-equal Persons-all sharing the same essence and substance, but each having a distinct existence. They are in good company if one does not quite get this problematic concept. "We are not very good at explaining it, "as Billy Graham writes, "I have never fully resolved it, for it contains an aspect of mystery."⁴² In the Trinity, the preacher must know that the essence of God will lead him to new heights and depths in the Kingdom of God, serving God's creation. Pastor says it this way, "The Trinity is our great mystery of theology at once attractive and repellant to human understanding. It is as if a math problem had been found whose sum was simultaneously correct and incorrect. No matter how many times we calculate it, it comes out wrong."⁴³

One could dispense with all the technical theology about the Trinity if everyone could agree that the Father, the Son, and the Holy Spirit are one God, yet the Son is not the Father, nor the Spirit the Son, but that each has His unique subsistence. In the plan of creation and redemption, one can speak of the subordination of certain persons in the Godhead to others. For example, though God the Son is coeternal and coessential with the Father, the Father sends the Son into the world in the work of redemption. The Son does not send the Father. In like manner,

⁴² Ibid., 22.

⁴³ Paul J. Pastor, TotalBoox, and TBX. *The Face of the Deep: Exploring the Mysterious Person of the Holy Spirit* [N.p.]: David C Cook, (2016), 34.

the Scriptures say that the Father begets the Son; the Son does not beget the Father. Levering says, “The Spirits procession thus works backward in the Trinity so that he can be the possibility of His procession.”⁴⁴

Likewise, the Holy Spirit is sent by and proceeds from the Father and the Son together. The Holy Spirit does not send the Father or the Son. Nor does either the Son or the Father proceed from the Holy Spirit. In redemption, the Son is subordinate to the Father, so the Holy Spirit is subordinate to the Father and the Son. Similarly, the preacher filled with the Holy Spirit becomes a witness to miracles in the lives of those the preacher serves. The research reminds one that the Holy Spirit has power, and the preacher is filled to do the work of God in his life by the Spirit’s power. According to Ryrie, “When one speaks of the Holy Spirit "coming" at Pentecost, one does not mean that He was absent from the earth before then. It means that He took up His residence in the believers at Pentecost, even though He was always present before (since He is God).”⁴⁵

However, to be subordinate in the work of redemption does not mean to be inferior. The Son and the Holy Spirit are equal with the Father and with each other in being, glory, dignity, power, and worth.⁴⁶ Through spending time with God on one's knees, the preacher has a chance to please God. By studying God's Word and asking God to understand the scriptural text, people in the preacher's midst can experience a miracle in their lives. The preacher fasts because he wants to cultivate the relationship with God where he begins to hear the voice of the Holy Spirit speaking to him and leading him in fulfilling the will of God in his life. In the New Testament,

⁴⁴ Matthew Levering, *Engaging the Doctrine of the Holy Spirit : Love and Gift in the Trinity and the Church*. (Grand Rapids: Baker Academic, 2016), 74.

⁴⁵ Charles C. Ryrie, *The Holy Spirit* (Moody Publishers, 1997), 52.

⁴⁶ R. C. Sproul, *The Mystery of the Holy Spirit* (Christian Focus, 2009). 61-62.

the apostle Paul explains what happens when one accepts Jesus as one's Savior: What this means is that those who become Christians become new persons. They are not the same anymore, for the old life is gone. A new life has begun! (2 Corinthians 5:17).⁴⁷ The Holy Spirit has many attributes equipping preachers in their walk with Christ, which opens the door to a miracle in the lives of those who believe. Walvoord says it best when describing the characteristics of the Holy Spirit and His impact on the preacher's life.

The Scriptural revelation concerning the attributes of the Holy Spirit possesses full deity in seven particulars. (1) The Holy Spirit is revealed as possessing life (Romans 8:2). (2) Personality attributes have an abundant witness as already demonstrated. (3) The Holy Spirit is omnipresent (Psalm 139:7), only God may possess. (4) Omniscience belongs to the Holy Spirit (1 Corinthians 2:10-11) and (5) omnipotence, as illustrated in His work of creation (Gen. 1:2). (6) Holiness is assigned the One distinctively known as the Holy Spirit (Luke 11:13). (7) The eternity of the Spirit is revealed in Scripture (Hebrew 9:14).⁴⁸

Walvoord's observation supports there are no limitations on the Holy Spirit's power when He works in the preacher's life. Therefore, allowing the preacher to perform a miracle in the believer's life only when the Holy Spirit empowers him by the power of the Spirit. There are no limitations on God when the Holy Spirit moves powerfully in the believer's life.

The Ministry of the Holy Spirit in the Life of a Preacher

Now that the Holy Spirit comes to equip the preacher and believer while serving Jesus, it is plain and clear now. One's life is never the same after the Holy Spirit has filled the life of the believer and preacher. The entire work of the Holy Spirit in the life of the preacher is a ministry. One noted earlier that the Holy Spirit came to continue what he was doing in his disciples' lives. It is one of the evident deposits of the Holy Spirit in the life of a believer. Once a man is saved

⁴⁷ Bickel and Jantz, *Pocket Guide*, 25.

⁴⁸ John F. Walvoord, *The Holy Spirit a Comprehensive Study of the Person and Work of the Holy Spirit* (Grand Rapids, Michigan: Zondervan Publishing House), 17.

and redeemed by the blood of Jesus, he needs filling. This infilling of the Holy Spirit will pour fire into his life. The Bible explains this as follows, “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.” While Jesus is the baptizer, the Holy Spirit is the one that releases fire into the believer’s life. When the Apostle came in touch with this fire, Peter rose from among them and preached. The Bible says he preached, and three thousand men repented. The Holy Spirit makes the difference, and one can see the change in speech and disposition. The Holy Spirit brings confidence and anointing, indicating that God moves as He desires in their midst. The Holy Spirit brings boldness into one's life and empowers them to do the work of God. It is the same fire the preacher will have to have present if he wants to walk under the anointing and have the potential to heal those under the sound of his voice by the power of the Holy Spirit in his life.

The testimony of Peter is enough to validate the Holy Spirit's power in the life of the preacher in walking in boldness. Without the Holy Spirit moving in one’s life, the preacher cannot operate under the unction of the Holy Spirit, and the body of Christ will lack.

When the Holy Spirit begins to speak, the preacher starts to operate under the Spirit as He leads him. The preacher needs the boldness to go against a determined adversary trying to destroy the preacher and believer's life. Those God chose continuously operate with a divine sense of courage while declaring God’s word like Moses and Joshua in the Bible.

Again, the Holy Spirit empowers and equips one to perform a miracle under the Holy Spirit's leading in one’s life. One must be hungry and thirsty for the Holy Spirit to come to fill him to manifest the power of God in the life of others. The Holy Spirit allows the preacher to preach

Gospel and witness what His Word declares. A witness is someone who testifies what he has seen.

During these last days, it is evident the preacher needs the Holy Spirit's power to be a witness and a servant for the Lord. When the Holy Spirit has changed one's life, this is when one can truly become a witness for the Lord as being led by the Holy Spirit. The Holy Spirit changed Peter's life, and He will do the same for the preacher. God is looking for a witness to tell the world about His Son Jesus, and no better person than the preacher. The Holy Spirit will propel one to go outside like Moses and do the will of the Father who sent them.

The Holy Spirit will tell one thing to come in the future. It could be a revelation about the plans of the enemy so that one can pray and destroy the works of the devil.”⁴⁹

The following of the Holy Spirit is a strong indicator the Spirit is moving in one's life. Jesus says that the Holy Spirit is essential, and He can uncover things hidden in bringing them to the light to glorify His name. The preacher must know an adversary who wants to destroy him and his family through sin. Williams says, “Sin is an act of defiance to pursue one's own will and way. In summary, whether sin is deviation or rebellion, it is a personal act against Almighty God.”⁵⁰ Many are struggling because they have not been endued with the power on high. It is impossible to live a holy life without the help of the Holy Spirit. The church has to no God want better for his creation, and that is why God sent us the Holy Spirit to help.

Bickel and Jantz say it this way,

Today's church lacks one power-the power of the Holy Spirit that will convict men of sin. Sadly, the church is becoming filled with comfortable sinners who are happy the way that they are. The reason for this is apparent-the Holy Spirit, who is supposed to reprove

⁴⁹ Ibid, 18.

⁵⁰ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*, 223.

them of sin, is absent. When Peter preached his first sermonette, one of the things that we saw was the conviction of the hearts of men. The Holy Spirit worked through his life and convicted men of their sins. One saw in (Acts 2:37) the Holy Spirit is in the world. But he cannot reprove the world of evil until he finds expression in your life.⁵¹

Perhaps the world is not seeing miracles performed frequently in their midst because the preacher and believer have not been filled with the Holy Spirit. One specific thing, a preacher, operating under the Spirit has a better chance of seeing the Holy Spirit move among the people performing a miracle in their lives than without the Spirit.

The Filling and Baptism of the Holy Spirit

The research is distinct because the study shows the preacher must be filled with the Holy Spirit to witness a miracle among the people. Not only that, without the Holy Spirit, the preacher is vulnerable to the enemy's attacks. The research supports other research that claimed that the preacher must be filled with the Holy Spirit in seeing a miracle in his midst, as illustrated by scholars referenced in the study.

Another distinctiveness about this research reveals the commonalities between being filled and being Baptized with the Holy Spirit. The one thing that is consistent for both, one must believe in Jesus. To experience the baptism of the Holy Spirit, one must dedicate oneself, deny oneself, sacrifice in being more like Jesus. Ryrie says. "The baptism of the Holy Spirit cannot be undone."⁵² This researcher must disagree because sin is the one thing that will grieve the Holy Spirit, and He will lie dormant in the preacher's life as if the Holy Spirit is absent. Over the years, the Baptism of the Holy Spirit and being filled are compatible in emulating Jesus.

⁵¹ Bickel and Jantz, Pocket Guide, 51.

⁵² Charles C. Ryrie, *The Holy Spirit* (Moody Publishers, 1997), 160.

On the other hand, the filling can also be lost through sin and disobedience to what God requires. It is apparent that God does not like sin; he is a Holy and Righteous God who wants His children to obey Him. McFarland says, “God’s design for family is for parents to raise their children in the fear and admonition of the lord to train them to live holy lives. Proverbs 14:27 says, “The fear of the Lord is a fountain of life, that one may turn away from the snares of death.”⁵³ To be Spirit-filled, the preacher and believer must live a dedicated life. A faithful life involves two things—beginning it and continuing it—the same for the baptism of the Holy Spirit. In the baptism of the Holy Spirit, God decides when He will baptize you to experience His Spiritual gifts.⁵⁴

It has been said that one is indwelt with the Holy Spirit just believing in Jesus. To experience the Baptism of the Holy Spirit in one’s life, one must be born again. In John 3:3, Jesus says, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” In other words, there must be a spiritual transformation only the Holy Spirit can perform because of who God is. Only then will the preacher experience the power and anointing of God to move in the preacher’s life, possibly achieving a miracle amongst the people.

In conclusion, the reviewed research supports the importance of being filled with the Holy Spirit in the life of the preacher and believer. Being filled with the Holy Spirit allows the preacher to obey God while serving in His Kingdom while serving others. The preacher must ask to be filled with the Holy Spirit in getting God’s attention. The act of sin addresses how sin separates one from God, and clearly, God disagrees with sin. Ryrie says, “We can disobey and

⁵³ Alex McFarland, and Jason Jimenez, *Abandoned Faith: Why Millennials Are Walking Away and How You Can Lead Them Home*. Colorado Springs, CO: Focus on the Family Publishing, 2017), 6.

⁵⁴Charles C. Ryrie, *The Holy Spirit*, 161.

take control of areas of our lives, and when we do, we need to yield again to the Holy Spirit's control of those areas.”⁵⁵ The research examined supports the preacher and believer lifestyle will incite the activity of God as people believe. The Holy Spirit empowers the preacher to do the work that indicates God is present in the preacher. A plethora of literature already researched by James H. McConkey, Charles C. Ryrie in naming a few on the Holy Spirit's power. Most support the Holy Spirit is essential in the preacher's life in seeing a miracle in the congregant's midst. Without the Holy Spirit, the preacher and believer will ultimately fade away, looking like the world instead of God's righteousness. Therefore, the body of Christ will not be fully fed the Word of God, leaving them lacking. The study fills the gap that God is Holy and Righteous, and that is what He requires of those who believe in Him and those called by Him. The research supports this thesis project in declaring preachers, not Holy Spirit-filled, will not operate in the power and anointing of God, and people will not experience a miracle in their midst.

Theological Foundation

If the preacher is Holy Spirit-filled, the preacher must strive to be holy as God is Holy. The biblical principle of the preacher being holy is essential if the preacher is filled with the Holy Spirit. God has a mandate to keep His commandments while serving His people through His Word. In 1 Peter 1:16, it is written, "Be holy, for I am holy." What does 1 Peter 1:16 say to the preacher who declares His Word? Those six words are the cornerstone for the preacher to be filled with the Holy Spirit. Suppose the preacher is filled with the Holy Spirit in his preaching. In that case, he must be holy and beware of temptations, for the Holy Spirit is essential to meeting the congregation's needs. He must be regenerated, and he must be sanctified and experience the

⁵⁵ Ibid., 159.

Holy Spirit empowering his preaching. The idea of the Holy Spirit will call the preacher, empower the preacher, anoint the preacher, gift the preacher. He will not empower the preacher when absent. Still, but with confession of sin, he will indwell the preacher opening the door for a miracle in the preacher's preaching.

Be Holy as I Am Holy

Being holy is not being selfish and feeding the flesh instead of the Spirit. Being holy is not like the world, indulging in activities that disappoint God. Being holy is being obedient and righteous to a loving God in our conduct while serving others. Being holy does not mean that one is without sin and perfect in all he does. In Leviticus 11:44, the Lord says, "For I am the Lord your God; consecrate yourselves, therefore, and be holy.

J. Vernon McGhee says,

God makes the sharp distinction between the clean and the unclean. Holiness in little things are essential. This is the real test for God's man. The acid test of any life of any God's people is this, God says, "I am your Lord. I am holy. Be ye holy." My friend, you must decide whether you will walk with God and for God in this contaminated world. It is the lesson for us from this chapter on the clean and the unclean.⁵⁶

It is very plain and clear the idea of the preacher being holy is essential to experience the Holy Spirit in his preaching. The preacher's conduct is one of reproach. The preacher must watch every step he takes and be careful where he goes and with whom he interacts. Since God has called the preacher, the preacher has the mandate to care for God's sheep. The purpose is to teach preachers how to be filled with the Holy Spirit. The adversary desires to tempt the preachers through sin, causing the Holy Spirit to lie dormant in their lives. The preacher must be holy if he wants to experience the Holy Spirit in his preaching. It is impossible to live a godly life without

⁵⁶ J. Vernon McGhee, *Genesis Through Deuteronomy* (Nelson Reference & Electronic Pub, 1994), 334.

the help of the Holy Spirit. He fills you with the ability to live a holy life without which no man can see God. The believer and preacher need the Spirit to help them serve God and others according to His Word. Roberts says True holiness is not popular. Let one confine himself to that branch of righteousness which consists of doing good to men's bodies, and He will meet with general acceptance. After he is dead, all will unite to honor His name.”⁵⁷ God requires His people to be holy as He is holy, which He will negotiate with no one. Bailey says, “Holiness focuses primarily on faithful adherence to God’s covenant laws in all aspects of worship and life.” ⁵⁸ God left His Word here on this earth as a guide for His people to use in fellowshiping, praising, and worshipping Him in Spirit and truth.

Temptations

As mentioned earlier, the preacher must be aware of the adversary's temptations before him while carrying the mantle. The adversary knows that God has something great for the preacher in carrying out God’s plan. The adversary's goal is to disrupt God’s plan through temptation in the life of the preacher. Therefore, the preacher must be focused and aware of the adversary temptations presented before him. The preacher will see the tricks because the Holy Spirit will reveal them. The good news is the preacher does not have to fall victim to the devil and his tactics because God has a plan. In (1 Corinthians 10:12-13), God says, “Therefore let him who thinks he stands to take heed lest he falls. No temptation has overtaken you except such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

⁵⁷ Benjamin Roberts Titus, Howard Benson Roberts, and Christian Classics Ethereal Library. *Holiness Teachings* (North Chili, N.Y: "Earnest Christian" Pub. House, 1893), 30.

⁵⁸ Wells, Bailey, Jo, and Allen Scult. *God's Holy People: A Theme in Biblical Theology*. (London: Bloomsbury Publishing Plc, 2000), 14.

The preacher can resist because God is faithful, leading the preacher to victory over his temptations. He allows the preacher's room to escape his temptation by not placing more on him than he can bear. Bloom says, "When storms of life hit, they almost always appear stronger to us than God's Word. One must remember that our perceptions can be deceptive. When circumstances strike fear into our hearts, the question we must ask ourselves is, where is your faith?"⁵⁹ Outcalt says, "In classic Christian theology, the church has long taught and preached against the "seven deadly sins," which are traditionally defined as wrath, greed, sloth, pride, lust, envy, and gluttony."⁶⁰ Each of these sins is still causing problems today in the body of Christ. Milyavskaya, Inzlicht, Nora, and Koestner say, "Typically when people talk about self-regulation, they usually mean "Self-Control," which can be defined as the effortful inhibition of impulses or the overcoming of temptation."⁶¹ Most want to have the self-control to live a life pleasing to God. Wright says, "The life of a Christian is not something that stands by itself or that props itself up with its faith. At every point is based on the character of God, on what God is like."⁶² The believer's strength, help, and faith must come from God through His infallible Word. Wilson says, "Living in regret doesn't move us forward. But if we surrender our flaws and flops to God, he will use them for his glory and our good."⁶³ The believer has those flaws but must ask God to take them away and be led by the Spirit instead of the flesh.

⁵⁹ Jon Bloom, *Not by Sight: A Fresh Look at Old Stories of Walking by Faith*. (Wheaton: Crossway, 2013), 25.

⁶⁰ Todd E. Outcalt. *The Seven Deadly Virtues: Temptations in Our Pursuit of Goodness*. (Westmont: InterVarsity Press, 2017), 11.

⁶¹ Marina Milyavskaya, Inzlicht Michael, Hope Nora, and Koestner Richard. "Saying "no" to Temptation: Want-to Motivation Improves Self-Regulation by Reducing Temptation rather than by Increasing Self-Control." *Journal of Personality and Social Psychology* 109, no. 4 (2015): 677-693.

⁶² N.T. Wright. *Small Faith--Great God*. Westmont: InterVarsity Press, 2010, 30.

⁶³ Debbie, Wilson, *Little Faith, Big God: Grace to Grow When Your Faith Feels Small* (Chicago: Leafwood Publishers, 2020), 14.

The Holy Spirit Essential to Meeting the Needs of the Congregation

If the congregation's needs are met, they will be met by empowering the Holy Spirit through the preacher. Lord says, "It is the Spirit of God who is a treasury of blessings, ever life-giving for the healing of the nations."⁶⁴ The Holy Spirit is critical to the preacher in meeting the congregation's needs. Just as Jesus was empowered, the preacher must be empowered to witness a miracle in his midst. Again, this type comes by fasting and praying by the preacher, allowing God to accomplish His will through the preacher. In (Luke 4:14), "Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region." When the preacher is empowered, the congregation will feel the presence of God in their midst—leaving no doubt that God is moving. When people get the news, the preacher impacts people from their life's challenges by the Holy Spirit's power. People will be tearing down the church to allow the preacher to heal them in the name of Jesus. Sometimes, no matter how Spirit-filled the preacher is and how much he prays, sick people will die and not heal because God has declared otherwise.

Walvoord says, "the anointing of the Holy Spirit in preparation for His preaching ministry as prophesied by Isaiah is fulfilled in Christ. By the Spirit, He was "anointed" to preach, and His prophetic office sustained by the ongoing ministry of the Holy Spirit."⁶⁵ Without the preacher moving under the Holy Spirit, the body of Christ will lack the active affirming power of the Holy Spirit. One thing that God has not relinquished is his requirement to be holy as He is holy. When the preacher is holy (clean), the people get a chance to see a glimpse of God in His

⁶⁴ Jennifer L. Lord. "Preaching and the Holy Trinity: Dwelling in God." *Liturgy (Washington)* 30, no. 1 (2015): 11-17.

⁶⁵ John F. Walvoord, *The Holy Spirit* (Zondervan, 2010), 96.

holiness declared in His Word. The preacher must never forget whom he represents, no matter how high God exalts him while preaching the Gospel. No matter how many seats are filled in the congregation, the preacher must never forget it is all about God. Bruce and Jantz say, “The filling of the Holy Spirit doesn't involve you getting more out of the Holy Spirit. Rather, it is a matter of the Holy Spirit getting more of you.”⁶⁶ Knowing it is about God, the preacher can be grounded and allow the Holy Spirit to lead him in his calling in being holy.

The preacher is the church leader, and the congregation expects the preacher to do right by God. The preacher must constantly put himself in a position to allow the Holy Spirit to get more of him. In getting more of him, the preacher becomes holy and dramatically impacts the lives of God's people as dictated by the Spirit. The preacher must consecrate himself in carrying out his call in preaching the Gospel. God says, “Be holy as I am Holy,” which supports one’s purpose in Holy Spirit-filled preaching makes the difference in the preacher's life and the lives of others. The preacher desires to be more like Jesus through fasting and praying. The more the preacher can balance himself, the better chance of affecting God's children. Being holy is intentional, never losing focus on whom God has called the preacher to be. The preacher must know who he is and what he means to the Kingdom of God. The preacher must be laser-focused and recognize anyone or anything that comes to distract him. And this is where being filled with the Holy Spirit is essential in escaping the traps set by the adversary. The preacher's time spent with God preparing the Word is necessary; he must be equipped with the Holy Spirit to see a miracle in his midst. If the preacher is not filled, he must ask God to fill him with His Holy Spirit.

⁶⁶ Bickel and Jantz, *Pocket Guide*. 108.

Regeneration

The regeneration by the Holy Spirit makes the preacher a new creature. The preacher is not the old man he used to be; the Holy Spirit's transformation works from the inside out. The theological foundation reveals not only must the preacher be holy, but he must be regenerated in being the man God has ordained him to be. The idea of regeneration is forever connected to the Holy Spirit in his work in restoring the preacher to being like Christ. Criswell noted, "Without the presence of the Holy Spirit, there is no conviction, no regeneration, no sanctification, no cleansing, no acceptable works...life is in the quickening of the Holy Spirit."⁶⁷

Bickel and Jantz says,

The term regeneration sounds like something that would happen at an electrical power plant when garbage and trash are recycled into usable materials. In a spiritual sense, that is what happens. As theologian Millard J. Erickson said, regeneration is the miraculous transformation of the individual and the implantation of spiritual energy. In other words, without Christ, our lives are about as useless and powerless as trash. But through the energizing, recycling work of the Holy Spirit, one can be remade into something useful to God. (It's the new and improved you!).⁶⁸

It is becoming more apparent there cannot be regeneration without the Holy Spirit; man in itself cannot regenerate itself. This job belongs to the Holy Spirit, who is more than capable of accomplishing God's plan in the believer's life. Theologically, the regeneration of individuals precisely means the act of God, which imparts eternal life to them. Sometimes it is imprecisely equated with conversion, sanctification, and justification interchangeably. Although these are related ideas, they are not synonyms. Regeneration is that which begins the new life; it is the new birth.⁶⁹

⁶⁷ R. C. Sproul, *The Mystery of the Holy Spirit* (Christian Focus, 2009), 77.

⁶⁸ Bickel and Jantz, *Pocket Guide*, 47.

⁶⁹ Charles C. Ryrie, *The Holy Spirit*, 89.

Holmes explains,

Following the New Testament witness, regeneration involves us in the domain of the Spirit. It is the work of God the Spirit toward the outside. The Spirit does not regenerate in God's life because He is perfect and complete in himself. Instead, it is we who need regeneration and faith.⁷⁰

J. Vernon McGee says,

“By the washing of regeneration.” “Washing means laver-it is the laver of regeneration. The laver at the tabernacle court and later the temple in the Old Testament represented this. This washing of regeneration is what the Lord was speaking about in the third chapter of John, “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God” (John 3:5). The water represents the Word of God-the Bible will wash you. It has sanctifying power, a cleansing power. The Spirit uses the Word of God- “born of water and the Spirit.” That is the way we are born again. “And renewing of the Holy Spirit”-He regenerates us.”⁷¹

Anyone who wants the Holy Spirit to make him over must be regenerated or washed by the Holy Spirit. The sinful nature in which the Holy Spirit must move as the believer moves towards obedience and faith in God in every aspect of his life. Bavinck says, “Faith is inseparably bound to the Word, and can no more be detached from the Word than the sunbeams from the sun. Take the Word away, and there would be no more faith.”⁷² The preacher recognizes that in himself, he cannot come close to emulating Christ in his daily living without the work of the Holy Spirit. Waers says, “It is a supernatural work that is not dependent upon the

⁷⁰ Christopher R.J. Holmes, *The Holy Spirit* (Zondervan, 2015), 167.

⁷¹ J. Vernon McGhee, *Thru the Bible: 1 Corinthians through Revelation*, (Nashville: Thomas Nelson Publisher, 1798), 649.

⁷² Herman Bavinck and Mark J. Beach, *Saved by Grace: The Holy Spirit's Work in Calling and Regeneration*. (Grand Rapids, Mich: Reformation Heritage Books, 2008), 45.

cooperation of the one being regenerated.”⁷³ The Holy Spirit has the power and ability if only the preacher denies himself and allows the Holy Spirit to sanctify him.

Holmes explains it this way,

“Following the New Testament witness, regeneration involves us in the domain of the Spirit. It is the work of God the Spirit toward the outside. The Spirit does not regenerate in God’s life because God’s life is perfect and complete in itself.”⁷⁴

Sanctification

Another fundamental principle in the preacher's life is being sanctified as produced by the Holy Spirit. Many have heard the term sanctification, especially in the Pentecostal Church of God in Christ. Kopic says, “If the Gospel is God’s redeeming actions past, present, and future, and faith is the instrument by which believers embrace it, consistency would suggest that there is essential continuity to the role of faith in justification and sanctification.”⁷⁵ The two seem to work together uniquely in which God governs. Payne describes it this way, “To be sure, in our lives as Christians we may turn gradually away from sin (this involves sanctification and regeneration), but that comes later and does not contribute to our justification, which derives not at all from our efforts.”⁷⁶ The universal definition of sanctification is being set apart to be used by God. The sanctification does not come easy; one must be truly hungry for the Holy Spirit to set him apart from the things of the world. Bayer explains it this way, “When, never the less, Luther speaks about “sanctification” he simply talks about justification. Justification and

⁷³ Stephen Waers, "Common Sense Regeneration: Alexander Campbell on Regeneration, Conversion, and the Work of the Holy Spirit." *The Harvard Theological Review* 109, no. 4 (2016): 611-636.

⁷⁴ Christopher R.J. Holmes. *The Holy Spirit*. (Grand Rapids: Harper Collins Christian Publishing, 2015), 167.

⁷⁵ Kelly M. Kopic *Sanctification: Explorations in Theology and Practice*. Downers Grove: InterVarsity Press, 2014, 36.

⁷⁶ Don J. Payne, *Already Sanctified: A Theology of the Christian Life in Light of God's Completed Work*. (Grand Rapids: Baker Academic, 2020), 19.

sanctification are not two separate acts that one can distinguish. As though sanctification follows after justification, and has to do so.”⁷⁷ To be sanctified, the preacher must sacrifice something if he wants the Holy Spirit to fill him and change his life while preaching and living for God. During these days and times, many don’t want to deal with sanctified people simply because they are just too holy, and the Holy Spirit convicts those who are not living a lifestyle pleasing to Him.

Walvoord says,

The essential part of God’s purpose for man is his ultimate sanctification. According to the Scripture (Romans 15:16; 2 Thessalonians 2:13), the Holy Spirit has a vital ministry in sanctifying Scripture, but the Holy Spirit is particularly active in effecting the progressive or experiential aspect. Practically all his ministry to the believer is related more or less to the believer’s sanctification. By the way, the preacher is a believer as well.⁷⁸

Genuine sanctification will not occur in the life of one living a life contrary to God’s Word. The true blessing will come only when the preacher submits his life to God and asks Him to fill and sanctify his life. When the sanctification happens, the preacher will know that nobody but God changed his life. Dieter, Hoekema, Horton, Walvoord, and McQuilkin say, “The agent of this call to justification and sanctification is the Holy Spirit, who gives us the faith by which both the objective and subjective elements of God’s salvation in Jesus Christ become ours.”⁷⁹ If the preacher wants to see miracles in his midst while preaching, he must be baptized by the power of the Holy Spirit.

⁷⁷ Oswald Bayer, *Living By Faith: Justification and Sanctification*. (Lanham: Fortress Press, 2017), 59.

⁷⁸ John F. Walvoord, *The Holy Spirit a Comprehensive Study of the Person and Work of the Holy Spirit* (Zondervan Publishing House 1991), 34.

⁷⁹ Melvin D. Dieter, Anthony A. Hoekema, Stanley M. Horton, Robertson J. McQuilkin, and John F. Walvoord. *Five Views on Sanctification*. (Grand Rapids: HarperCollins Christian Publishing, 1996), 32.

Baptism of the Holy Spirit

The experience of the Baptism of the Holy Spirit allows the preacher to move and operate in the Spirit given to him by God. A unique power is displayed if the preacher is baptized with the Holy Spirit. In the Baptism of the Holy Spirit, one can see the supernatural power amid the people working through the preacher. This (and perhaps the temporary character of sure spiritual gifts) is confusing to many people as they seek to understand the ministries of the Spirit.⁸⁰ Here are some suggestions as to why there is confusion over what the baptism of the Spirit is. The failure to distinguish among baptisms. The failure to recognize the distinction of the church age. The inability to differentiate from the gift of tongues. The believer is given a spiritual gift, but no one person is given spiritual gifts. The Scripture declares in 1 Corinthians 12:8-10; “For to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gift of healing. To another the working of miracles, to another prophecy, to another discerning of spirits, to another the interpretation of tongues. But the same Spirit works all these things, distributing to each one individually as He wills.” This scripture indicates God is no less active for those committed to Him even though they do not speak in other languages. The inability to distinguish baptism from the filling of the Spirit remains a hot topic of discussion still today.⁸¹

There could be some possible confusion regarding the doctrine of the baptism of the Holy Spirit in the preacher's life. Ryrie says, “Such confusion results in misunderstanding and divisions among Christians. Additionally, a lack of understanding of this doctrine obscures the critical and wonderful truth of our union with Christ and consequently wrecks the foundation of

⁸⁰ Charles C. Ryrie, *The Holy Spirit*, 105.

⁸¹ *Ibid.*, 106-107.

Christian living. If one does not understand the importance and baptizing work of the Holy Spirit, then he cannot understand the only sure basis for holy living. The baptism joins one to Christ, the basis for a holy walk with the Lord.⁸² The preacher cannot do the work of God on his own; God must send Him to empower him. Leake says, “What we have without the Baptism of the Holy Spirit is simply not enough! Jesus’ disciples would have reached a conclusion when they heard him make this statement. “Do not leave Jerusalem, but wait for the gift my Father promised which you have heard me speak about.”⁸³ The Baptism of the Holy Spirit in the Pentecostal church is experienced after conversion and sanctification. That tongue-speaking is the consequence of the Baptism of the Holy Spirit with the manifestation of the fruit of the Spirit (Gal 5:22-23; Acts 10:46; 19:1-6). Pentecostal believers are not baptized with the Holy Spirit to be saved but are baptized because they are saved. Williams says,

There has been a similar sense of God’s presence and power in the Holy Spirit in the contemporary spiritual renewal. For many, a fresh Pentecostal outpouring of the Spirit has occurred in their lives so that what may have been quite nebulous before has taken on vivid reality.⁸⁴

It is no mystery that one must wait on God according to His will in baptizing with His Spirit. McManigal says, “The Gospel of Matthew presents the baptism of the Holy Spirit and fire as the judgment of God. Upon the Nation of Israel, and the regathering of a people around Jesus.”⁸⁵ The Holy Spirit unites and builds according to the Word of God in working wonders in the believers’ lives. Atkinson says, “When the Spirit did arrive in converts lives, recipients were

⁸² Ibid., 107.

⁸³ Jeff Leake, *Power For Life: Why Every Believer Needs to Be Baptized in the Holy Spirit* (Ashland: Gospel Publishing House, 2017), 21.

⁸⁴ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*, 91.

⁸⁵ Daniel W. McManigal. *A Baptism of Judgment in the Fire of the Holy Spirit : John's Eschatological Proclamation in Matthew 3*. (London: Bloomsbury Publishing Plc, 2019), 2.

enabled to take an effective part in the worldwide evangelistic mission of the growing church.”⁸⁶

Despite the demonstration of the Holy Spirit, many seem to have their outlook regarding pneumatology.

Perry says,

“There have been lengthy arguments both for and against, with both sides convinced of the truthfulness of their position. These arguments have generally focused on five accounts from the book of Acts; the outpouring on Pentecost in Acts 2; the case of the Samaritans in Acts 8; the story of Saul in Acts 9; Cornelius and his household in Acts 10; and the Ephesians in Acts 19.”⁸⁷

Sent to Preach the Gospel

The preacher sent by God has a divine assignment in preaching the Gospel message of Jesus Christ. The calling is vital and will save the lives of many. The world needs to know who Jesus is as Lord of this earth, as declared by the preacher. Hermann says, “The idea of Jesus is almost non-existent; they talk about God very easily, but not Jesus or the Holy Spirit or the Trinity.”⁸⁸ The preacher must be transformed into being more like Christ in denying themselves and following Jesus. The Holy Spirit leads the preacher in declaring to the world that Jesus Christ is Lord. It has been said that faithful preaching is the Spirit releasing its power in the man who stands in the pulpit. Ryrie says, “A Christian has received Jesus Christ; a spiritual Christian displays Christ living through his life, and this accomplished by the work of the indwelling Holy Spirit.” Pagola says, “Jesus leads us to believe in God without making God’s mystery an idol or

⁸⁶ William P. Atkinson, *Baptism in the Spirit: Luke-Acts and the Dunn Debate* (Havertown: Lutterworth Press, The, 2012), 125.

⁸⁷ David Perry, *Spirit Baptism: The Pentecostal Experience in Theological Focus* (Boston: BRILL, 2017), 88.

⁸⁸ Timothy W. Hermann, W. Kirsten D. Tenhaken, Hannah M. Adderley, and Morgan K. Morris. *A Faith for the Generations: How Collegiate Experience Impacts Faith* (Abilene: Abilene Christian University Press, 2015), 18.

a threat, but a friendly and nearby presence, and inexhaustible source of life and compassion for all.”⁸⁹ The Jesus whom the world will bow and reverence as Lord at His second coming.

Consequently, if there is no power from God, there is no faithful preaching. The Holy Spirit's power enabled the disciples of Christ to turn the world upside down with the powerful preaching of the Gospel. Gibson says, “No teacher can make a “great” preacher-only the Holy Spirit has that power. But those who teach faithfully can guide conscientious students into faithful ministries that will greatly bless God’s people.”⁹⁰ They could not have accomplished this in their power. Jesus promised that the Holy Spirit would come, live with them, and miraculously empower them. Preaching the Gospel is not easy, but the Holy Spirit will lead the preacher to all truths through obedience to God.

Spurgeon says,

“Those who hold God’s Word never add something untrue in speaking to men. The sturdy truth of God touches every chord in every man’s heart. If we can, by God’s grace, put our hand inside a man’s heart, we need nothing but that whole truth to move him thoroughly and to stir him up! There is nothing like the absolute truth of God and the entire truth of God to make a helpful man.”⁹¹

Just because the preacher has been called does not make his journey easier to fulfill.

The one called will face many challenges, obstacles, and temptations while preaching the Gospel. Buchan says, “Jesus is still calling men to follow Him. He is still in the business of calling disciples. He is looking for men who will forsake and follow Him.”⁹² The preacher will

⁸⁹ Jose A. Pagola, *Jesus: An Historical Approximation* (Chicago: The Crossroad Publishing Company, 2020), 4, accessed October 22, 2021.

⁹⁰ Scott, Gibson ed, *Training Preachers: A Guide to Teaching Homiletics* (Ashland: Lexham Press, 2019), 11.

⁹¹ C.H. Spurgeon *The Holy Spirit - the Great Teacher* (Balneário Rincão: Grupo Oxigênio Ltda-ME, 2016), 7.

⁹² Angus Buchan, *Walking by Faith: A daily devotional* (Chicago: Lion Hudson, 2015), 302.

have to obey God if he wants to see God's hand manifested in his ministry. In Roman 10:15, "And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" God will equip and empower the preacher to carry out His purpose if the preacher has been sent. The preacher must be aware of his surrounding in increasing his effectiveness. Gibson says, "The preacher must know these four worlds in preaching the Gospel. The Bible, the preacher's world. To live in these worlds, you need to know the history, the language, and the culture of each world."⁹³ By knowing these worlds, the preacher has a greater chance of being in tune with the things around him while declaring the Gospel. The Gospel message is not the most popular and is not the profession one is dying to pursue. Valentine explains, "Christians, in essence, abandon the very power of God for salvation when they do not deliberately carry the message of Christ crucified, buried, and risen. The power is in the divine message, not human wisdom or persuasion."⁹⁴ God needs the preacher and the believer to pronounce that Jesus is Lord. As mentioned before, God is very selective in His choices. The scripture declares He chose one, and one did not choose Him. If it were up to man, the decision would be to strive after other things instead of being Holy like Christ. God is omnipotent and does not need a man to accomplish His plans. God did not just create men to be fruitful and multiply, but to carry out His plan on this earth by His love.

Harrison-Jones says,

⁹³ Scott M. Gibson ed, *The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts* (Grand Rapids: Baker Academic, 2018), 21.

⁹⁴ Thomas S. Valentine. *Questions of the Soul: Sermons from the 2014 Festival of Young Preachers*. Saint Louis: Chalice Press, 2015, 10.

“To preach is to proclaim the Word of God, known as the Gospel. The Gospel is the good news of Jesus Christ! The good news is that God through Jesus Christ has forever defeated Satan, evil, and death in all of its forms and manifestation.”⁹⁵

God's creation needs to be led by God's Word, and what better way than through the preacher.

How beautiful are the feet of them that preach the Gospel message of Jesus Christ? Olford says, “Paul did not preach himself or his own religious experience, but Christ, and in preaching Christ, he knew that he was part of the content of the message.”⁹⁶ God changed Paul’s walk on the road to Damascus, and his life has never been the same. Matthews says, “The pleasure of God is a matter of logos (the word), ethos (what you are), and pathos (your passion). As you preach the Word may you experience His smile-the Holy Spirit in your sails.”⁹⁷ The world in which one is living needs the Word more than ever before.

The preacher's feet are not beautiful because they are without sin in their life. Nor because they have always done right during this lifetime. The preacher's feet are attractive because they have been set aside to be used by God in allowing His Holy Spirit to guide them as a preacher. The offensive weapons in the believer’s armor are the sword of the Spirit and prayer in the Spirit (Ephesians 6:17-18). The way to spiritual power is to be filled with the Spirit, which means to be controlled by the Spirit (Ephesians 5:18).⁹⁸ If the preacher can obey, pick up his cross, and follow Jesus, he has a chance to impact the Kingdom of God. Cloutier says, “Christian’s theology suggests that God has given humans a rightful “dominion” over nature, but we exercise that role incorrectly, acting not in God’s image and likeness, but according to our

⁹⁵ Jones Harrison and L. Winterbourne, *From Generation to Generation: A Commemorative Collection of African American Millennial Sermons from the Festival of Preachers 2010-2015* (Ashland: Chalice Press, 2015), 8.

⁹⁶ David Olford and Stephen Olford. *Anointed Expository Preaching*. Maitland: B&H Publishing Group, 2003, 23.

⁹⁷ Kenneth Mathews A. *Leviticus (ESV Edition): Holy God, Holy People*. Wheaton: Crossway, 2019, 12.

⁹⁸ Charles C. Ryrie, *The Holy Spirit*, 11.

wills.”⁹⁹ If the preacher is filled with the Holy Spirit, many will experience the power of God working in their lives. The preacher's ultimate goal is to preach God's Word to His sheep who need a shepherd guiding them in this dying world.

Harrison says also,

“To this end, let us meditate keenly on the Words of the British cleric C.H. Spurgeon when he said, “A time will come when instead of shepherds feeding the sheep, the church will have clowns entertaining the goats.” Unfortunately, the time is now, which is why we as a new generation of catalysts must think broadly and very critically about how we might best serve this present age-faithfully and with integrity.”¹⁰⁰

Therefore, the body of Christ needs men who have a heart for God in doing His will on this earth. Not so much a good heart, but a clean heart David spoke upon in his relationship with God, “Create in me a clean heart and renew the right Spirit in me.”

Reed says,

“God's agenda in testing our hearts is not just to expose what's in them. He already knows that perfectly. His larger purpose goes beyond revealing to refining. He works through the fiery tests that scorch and soften our hearts to reshape us from the inside out. He plans to purify our faith and burnish our character. He molds and makes us into preachers who can better reflect his glory through our lives and our preaching.”¹⁰¹

The Power When the Spirit Comes Upon You

The preacher cannot heal or perform a miracle under his strength but needs the power of the Spirit working in him. The preacher cannot do anything without the grace and mercy of God. As mentioned many times, the preacher has to be filled or empowered by the Holy Spirit to live a life pleasing to God. The preacher must have the power of the Holy Spirit while preaching for

⁹⁹ David Cloutier. *Walking God's Earth: The Environment and Catholic Faith*. Collegeville, MN: Liturgical Press, 2014, 21.

¹⁰⁰ Jones Harrison and L. Winterbourne, 4.

¹⁰¹ Rick Reed, *The Heart of the Preacher: Preparing Your Soul to Proclaim the Word* (Bellingham, Washington: Lexham Press, 2019), 13.

the congregation to witness a miracle in their midst. What does (Acts 1:8) declare related to the preacher's life? Acts chapter one and verse eight is one of the most profound scriptures in the Bible. This text is the exact text that equips and prepares the preacher to walk under the anointing of God. Without hearing a repeated emphasis on the anointing, one can scarcely watch some television services. Often, in church services (even traditional ones), a prayer is offered for the pastor's blessing and message. More recently, some rather bizarre things have been associated with the anointing of the Spirit.

Just what does the Bible teach about anointing? The activity is found in both the Old and New Testaments, both secular and religious. God is the one who anoints His people to carry out His plan over their life in glorifying Him.

The Meaning of Anointing

“To anoint means to pour or rub oil on the object being anointed. The more common Old Testament word comes from the noun Messiah, the "anointed One." One of the three Greek words used is related to the title Christ, the counterpart of Messiah.”¹⁰²

The Bible tells one that humanity is weak and cannot do anything without Him. Everything the preacher accomplishes is a cause of the goodness of our Lord. The preacher's responsibility is excellent, and he cannot act alone. The preacher must be connected to God every step while on this journey. In Acts 1:8, “but you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” The question many are asking is what power is God referring to? Many have said, power to serve others, power to witness, power to speak boldly before the

¹⁰² Charles C. Ryrie, *The Holy Spirit* (Moody Publishers, 1997), 175.

people, and power to spread the Gospel of Jesus Christ. Indeed, this power is not of man but clearly from an omnipotent, all-knowing, and omnipresent God. The power mentioned in Acts 1:8 is for every preacher to do something miraculous powered by the Holy Spirit should they obey His Word. Miraculous because of the Holy Spirit's power activated in the preacher's life when he trusts, believes, and obeys God's Word for God to work through him in declaring His Word. But sometimes, nothing fantastic happens, but people's lives are improved progressively, and the church grows larger than before. The preacher needs to have some type of expectation of God while carrying out His will, indicating his faith in God. But not allow the lack of miracles in their midst to disturb the preacher from doing the work of God. Here is the essence of the allowance for the absence of a glorious response from God in the preacher's faith to God.

The preacher needs the Spirit to dwell in him in accomplishing God's plan. Walvoord affirms, "the most important work in the Holy Spirit, to empower the preacher in oral revelation and prophecy in his preaching."¹⁰³ As one looks at men used by God to accomplish His plan, it is apparent that the Holy Spirit was leading them. The story of Moses is one to glean. Even though Moses did not show the Children of Israel to the promised land, Moses was led by the Holy Spirit. Moses did not have the speaking ability or intelligence, for that matter, to carry out such a daunting task. The story of Moses reminds one of the powers of God when one depends on Him. Moses recognizes earlier he was not equipped for such an assignment. God led Moses through many trials and tribulations in assuring him that God was able. When it was dark, God gave Moses the pillar of fire by night to follow. When it was day, God led Moses and the Children of Israel by the clouds by day. Many miracles in the story remind one that God is omnipotent, and

¹⁰³ John F. Walvoord, *The Holy Spirit* (Zondervan, 2010), 7.

preacher needs Him in his preaching. As long as Moses was obeying God, he was fine. Once he started disobeying God, things began to go wrong. The same applies to preachers today; they must be filled for God to use them miraculously in the Kingdom of God. The Holy Spirit indeed is a gift that glorifies God for all who believe in Jesus.

The Holy Spirit Is a Gift

Here are why the Holy Spirit lives in all who have believed in Christ. He is a gift, not a reward earned for good behavior. Many passages teach this: "Through the Holy Spirit who was given to us" (Romans 5:5; see also John 7:37-39; Acts 11:17); " God...gave us the Spirit as a pledge" (2 Corinthians 5:5; see also 1 Corinthians 2:12). To none of them is the gift said to be given discriminately to some believers and not all believers. As mentioned earlier, there are examples where God removed His Spirit from Saul due to his disobedience.¹⁰⁴ The body of Christ needs this gift in living a lifestyle pleasing to God while living on this earth. Yarnell says, "The Gospel of Matthew presents the Holy Spirit as the one who conceived Jesus, who is the continuous companion of Christ (first in his baptismal commission and later throughout his ministry), and who shares in the God's head with the Father and the Son."¹⁰⁵

The Absence of the Holy Spirit

Paul very emphatically declares: "But if anyone does not have the Spirit of Christ, he does not belong to Him" (Romans 8:9b). In giving his judgment as to the spiritual condition of the apostates in the churches, Jude says in no uncertain terms: "These are the ones who cause divisions, worldly-minded, devoid of the Spirit." (Jude 19). In 1 Corinthians 2:14, God declares,

¹⁰⁴ Ibid., 96.

¹⁰⁵ Malcolm B. Yarnell III, *Who Is the Holy Spirit?: Biblical Insights into His Divine Person* (Nashville: B&H Publishing Group, 2019), 4.

“But the natural man does not receive the things of the Spirit of God, for they are foolishness to him, nor can he know them because they are spiritually discerned.” Those whose the Spirit is absent are spiritually dead, unconverted, lack supernatural life and wisdom.¹⁰⁶ To the natural man, the Spirit of God is a mystery that leaves them lacking understanding. Fischer says, “God is not a mystery one understands but the mystery that seems to understand all the mysteries in me best. God does not make sense to me so much as God makes sense of me-my hopes and fears, dreams and reasoning, consistencies and contradiction, rapturous alms giving and damning iniquities.”¹⁰⁷ The preacher cannot move in power and purpose without the indwelling of the Holy Spirit in his life. Allison says, “The Holy Spirit is often neglected in the church or given disproportionate attention in certain circles.”¹⁰⁸ The neglect of the Spirit in the lives of those who believe is a severe offense. To a holy, righteous, and faithful God who created one in His image and likeness.

Knowledge of Universal Indwelling Is by Universal Indwelling

Knowledge of the universal indwelling of Christ is by the universal indwelling of the Spirit. The Holy Spirit is the presence of Christ in a believer. Faith allows the believer to know this reality for himself. He does not have to be reminded of a given occurrence. The indwelling of the Holy Spirit is the presence and the given all in one. The one who keeps His commandments abides in Him and he in Him. "We know by this that He abides in him and He in him. We know by Him that He abides in us, by the Spirit whom He has given us" (1 John 3:24).

¹⁰⁶ Ibid., 97.

¹⁰⁷ Austin Fischer, *Faith in the Shadows: Finding Christ in the Midst of Doubt* (Westmont: InterVarsity Press, 2018), 159.

¹⁰⁸ Greg Allison and Andreas J. Köstenberger. *The Holy Spirit* (Nashville: B&H Publishing Group, 2020), 27.

The knowledge of the indwelling of Christ is the ministry of the Spirit, which is not restricted but operates in all believers. If the Spirit indwells only some believers, only that privileged group could know Christ dwells in them.

One's Lord predicted the knowledge of Christ being in one and the coming of the Spirit after His ascension. It is the Spirit who would make known Christ's presence (John 14:17-20) and who would glorify and teach of Christ (John 16:13-15). "Christ is said to indwell in all believers (Colossians 3:11); therefore, it has to follow that the Spirit also indwells all believers so that all may know of the indwelling of Christ. Those who believe in Christ and have a relationship with God know the Spirit dwells in them."¹⁰⁹

The Permanence of the Holy Spirit's Indwelling

Does the Spirit abide permanently within the believer, or is there some sin that would cause Him to depart? Some Christians sincerely believe that although the Spirit is given as a gift at conversion, He will withdraw when sin is committed. However, the Lord had said that He would abide forever (John 14:16). Furthermore, suppose sin could cause His removal. In that case, that same sin must also cause the person who committed it to lose their salvation and become unsaved again, for the absence of the Spirit is evidence of an unsaved condition (Romans 8:9). Thus, the security of the believer and the permanent indwelling of the Spirit are truths that are inseparably linked together. Hamilton says, "In John's Gospel I believe teaches that the continual indwelling of the Holy Spirit begun to take place only after Jesus completed

¹⁰⁹ Ibid., 97.

the work that the Father gave Him to do (17:4).”¹¹⁰ The Holy Spirit makes the difference in doing the impossible glorifying God.

Nevertheless, sin indeed affects the Spirit's ministry to the preacher, not His presence within the preacher. Sin grieves the Spirit (Ephesians 4:30) and causes the ramifications of His indwelling, but not the fact of it, to be diminished. The filling of the Spirit (to be discussed later) is affected by sin and not the Spirit's indwelling for those who believe in Christ as Lord.¹¹¹

The Perception of the Spirit's Indwelling

Even though the indwelling of the Spirit is nonexperiential in the sense that it is not dependent on our experience, the Christian must perceive that it is a fact to bring into his life specific experiences related to his fellowship and performance.

The Lord promised that His followers would know (John 14:17, 20) that the Spirit indwells. How, then, can one know? There are two lines of evidence, the Word and one's experiences. Of the two, there is no question that the Word is the better, for experiences can be missing or misleading. Indeed, one might say that the only sure proof of the indwelling of the Spirit in the lives of believers is that the Word of God declares that it is so (1 Cor 6:19). "May we, therefore, learn to believe that the Spirit is in one, children of God, simply because the Bible tells one so. Then we have believed (and not before), we shall see this Spirit bring forth in our hearts that love, joy, and peace which we had hitherto sought in vain." (Gal 5:22-23).

Experiences may or may not help confirm the fact of indwelling. Suppose there is the presence of sin in the believer's life. In that case, there will be few if any experiences of

¹¹⁰ James M. Hamilton and Ray E. Clendenen. *God's Indwelling Presence: The Holy Spirit in the Old and New Testaments*. Nashville: B & H Pub. Group, 2006, 21.

¹¹¹ Ibid., 98.

fellowship and power, for sin hinders the working of the Spirit and may lead some Christians to the erroneous conclusion that the Spirit does not even live in them. Also, in the normal process of Christian growth, there may be periods of slow yet steady and unspectacular growth, during which there will be no unusual demonstrations of the Spirit's power. It should never be diagnosed as an absence of indwelling, for experience is never an infallible test.¹¹²

Trust Him as Indwelling

Others like James H. McConkey explain the indwelling of the Holy Spirit in the believer's life.

McConkey explains,

As we have seen, there is erroneous teaching which essays to meet our spiritual powerlessness and barrenness by asserting that we have not received the gift of the Holy Spirit, have not been baptized with the Holy Spirit. We need to wait for the promise of the comforter, and when he comes in, all this disappears. We have tried to show this is un-scriptural, confusing, and misleading. Accept the fact of the Spirit's indwelling exactly as you accepted the truth of the remission of your sins when you believed in Jesus Christ, by evidence a thousand-fold more certain and reassuring than your shifting feelings, namely, the eternal, immutable Word of God.¹¹³

Hearing from two different perspectives of the Holy Spirit's indwelling allows one to see the variation of understanding the scripture text. One thing that is infallible and true is the Word of God. The Word is concrete and the most reliable of all, but experiences cannot be ignored in the process of the indwelling of the Holy Spirit. One cannot have the indwelling or the filling without believing God's Son Jesus. As mentioned earlier, obedience is key to the manifesting power of the Holy Spirit to guide and bless one's life in the most suitable manner. If God sacrificed his only Son for the remission of sins, what sacrifices will the body of preachers have to make to experience the gifts and the miracle-working power of the Holy Spirit in their lives?

¹¹² Ibid., 99.

¹¹³ James McConkey, *Three-Fold Secret of the Holy Spirit* (CreateSpace, 2015), 46.

Some would say there is no sacrifice, and all one has to do is believe in Jesus. Then some believe and trust in God, who would add that they must deny themselves, pick up their cross, and follow Jesus. The gifts of the Holy Spirit do not just magically appear in the life of one who does not spend time with God, even though God can do what He please anytime. Some people believe in Christ, but their lives do not reflect the life Christ lived. If God gave his only begotten Son, one has to give up something as well. In other words, the believer must obey and strive to be like Christ. In Romans 12:2, God declares, “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what that good and acceptable and perfect will of God is. If one wants to see the miracle-working power of the Holy Spirit show up in their life, one must surrender his life to Jesus.

Sproul says, “The Holy Spirit was active in the work of redemption in the Old Testament. Regeneration was as much a prerequisite for faith just as it is now. Jesus rebuked Nicodemus, a teacher of Israel, for not understanding that rebirth by the Holy Spirit was necessary for salvation.”¹¹⁴ Jesus said in John 14:15, “If you love me, you will keep my commandments.” He does not say one must be perfect but says that one must love and keep His commandments. In other words, in a life that is not pleasing to God, the Holy Spirit will convict one of their transgressions. Once the sin has been identified, the preacher chooses to be more like Christ by walking in obedience in living a holy and righteous life pleasing to God. The preacher cannot come to holiness nor righteousness unless filled with the Holy Spirit on the inside. Only then will the outside radiate that one is holy and sanctified through a changed life by the power of the Holy Spirit. Sanctification means to be set apart for the Master’s use glorifying His name.

¹¹⁴ R. C. Sproul, *The Mystery of the Holy Spirit* (Christian Focus, 2009), 121.

Pentecost says, “ The Word of God teaches that a man receives life by receiving Jesus Christ as Savior. That is why our Lord said, “I am the way, the truth, and the life (John 14:6).”¹¹⁵ The spiritual gifts are not for the casual Christians but for those dedicated to Christ striving to be like Jesus. Many want the Holy Spirit's power to manifest himself in their lives, but many are unwilling to deny self in being like this sinful world. One thing that is for sure, the preacher must be filled with the Holy Spirit to detect and combat the attacks from the enemy.

In conclusion, God’s requirement for the preacher and believer to be Holy has not changed. Therefore, the preacher must continue to seek after Jesus in becoming more like Him. The preacher must be regenerated in being made new in becoming like Jesus each day in surrendering one’s life to Jesus. It is apparent; the preacher must be holy, regenerated, sanctified, meaning set apart in being used by God. The preacher is called to do the work which God has already written from the beginning. The preacher must be indwelt, filled, and experience the Baptism of the Holy Spirit to perform a miracle amid the congregation. One thing that is for sure, the Holy Spirit is Holy, and He will change for no one, not even for the preacher. Therefore, the preacher must continue to tarry until he is filled and Baptized with the Holy Spirit. Here tarry means to wait or to abide or stay in or at a place until God moves upon the preacher with power as appointed by God.

Theoretical Foundation

The theological research discovers many topics related to the filling of the Holy Spirit in the preacher's life. Terms like regeneration, holiness, righteousness, trinity, faith, healing, the

¹¹⁵ Dwight J. Pentecost. *The Divine Comforter: The Person and Work of the Holy Spirit* (Chicago: Papamoa Press, 2019), 81. Accessed October 22, 2021.

cross, love, speaking in tongues, and prophesy are connected to the Holy Spirit. These terms support theories and practices in the preacher's life that equips the preacher with power by filling the Holy Spirit. When preachers are filled with the Holy Spirit, God's people have a chance to experience the healing power of the Holy Spirit in their midst. Still, if the preacher is not filled with the Holy Spirit, the body of Christ will suffer spiritually.

The idea or theme of preaching under the Holy Spirit or being led by the Holy Spirit in one's daily living is extensively supported by past research. In the anointing of the Holy Spirit, the preacher receives unction from on high, empowering his preaching among the people. The analysis reveals the Holy Spirit will not often dwell or be active in one who sins or disobey God's Word. The conducted research speaks highly of the anointing of the Holy Spirit that makes the difference in the preacher's life and the lives of those in the preacher's midst. Past research repeatedly emphasizes being Holy and Righteous as God is Holy and Righteous is required.

The Anointing of the Holy Spirit

The theoretical research also uncovers another critical theory in the anointing and its meaning in the preacher's life. Anointing is required if the preacher will emulate Christ by allowing the Holy Spirit to flow through him. Forbes says,

When one claims to be anointed with the Holy Spirit, wholeness should be noticeable. Just as the oil was poured on Aaron's head and went down to the skirts of his garments, so the oil of the Spirit covers all that we are and have." Jesus promised the disciples that the power they saw at work in him was available as the Holy Spirit came upon them. The Pentecost was seen as the fulfillment of the promise; therefore, the disciples came to an awareness of the presence and power of the Holy Spirit.¹¹⁶

And Walvoord concurs,

¹¹⁶ James Forbes. *The Holy Spirit & Preaching* (Nashville: Abingdon Press, 1989), 8.

The anointing of the Holy Spirit in preparation for His preaching ministry as prophesied by Isaiah is fulfilled in Christ. While there was resident in the person of Christ all the attributes of deity, in the limitations of His earthly walk, Christ chose to be dependent on the Holy Spirit for the exercise of His prophetic gift. By the Spirit, He was "anointed" to preach, and His prophetic office is sustained by the constant ministry of the Holy Spirit.¹¹⁷

The research reveals the anointing of the Holy Spirit must be present in the preacher to witness a miracle in his midst. In (Isaiah 10:27) the anointing is explained best, "It shall come to pass in that day that his burden will be taken away from the shoulder, and his yoke from your neck and the yoke will be destroyed because of the anointing oil." It is in the anointing where deliverance takes place through the preacher. Benvenuti says, "In the early Pentecostal movement, having the "anointing" was far more important than one's sex. As evangelistic hands carried the full Gospel across the country, women, who were recognized as having the anointing of the Holy Spirit shared with men in the preaching ministry."¹¹⁸ Preachers not filled with the Holy Spirit will not be spiritually aware of the adversary's devices and attacks that come to destroy them. There is nothing to debunk regarding the Holy Spirit's power and importance in the preacher's life. No need to further explore the Holy Spirit and who He is. He is defined throughout the research. The preacher must obey and allow the Holy Spirit to use him in exalting the Kingdom of God. When the preacher is under the anointing of the Holy Spirit, miracles are performed, and lives are changed forever by the Spirit.

Forbes recalls the first book read that he took the anointing of the Holy Spirit very seriously Spirit for preaching effectiveness by Massey.

Massey says,

¹¹⁷ John F. Walvoord, *The Holy Spirit*, 96.

¹¹⁸ Sherilyn Benvenuti. "Anointed, Gifted and Called: Pentecostal Women in Ministry." *Pneuma* 17, no. 1 (1995): 229-235.

Though I had seen many books that discussed this subject, I was excited when I learned that Jones E. Massey's book, *The Sermon in Perspective: A study of Communication and Charisma*, was virtually devoted to developing ideas about the anointing. Massey suggests in his book that there is a sense of assertiveness to act; second, a sense of being identified with divine will. And thirdly, a knowledge that the deed is avowedly and religious, in nature and reason, which is to say that the act is traceable to God's prompting and power and that it happens for God's reason.¹¹⁹

It's more than enthusiasm Massey says, "It has to do with mediated meaning and mediated presence with both affective and intellectual levels of life being addressed." It's more than communalism. It is a contagion between preachers and people. Massey's treatment of the topic gives a solid theological base for further explaining the role of anointing in preaching. He distinguishes between a secular understanding of charisma and the biblical/theological meaning of the term. The practical implication that flows from his work is valuable insights into the type of preaching urgently needed in our time.
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Forbes and Massey support the claim of being Spirit-filled if the preacher is to witness a miracle in his midst.

Thomas says,

The Holy Spirit rested upon Jesus to bear witness to his anointing. He shall testify of me, Jesus said, and the Spirit did this by coming down on Jesus and remaining on Him. When the anointing comes upon you, people in your midst will be blessed. Let us pray for the Holy Spirit to come upon us, just as the Spirit came upon Christ at the beginning of the most extraordinary three years this world has ever seen. As believers, wanting more of the Holy Spirit should always be our request.¹²¹

A believer cannot just live thoughtlessly and expect to operate under the Holy Spirit's anointing.

Blanton says, "When the anointing "falls" upon the preacher, their mouth is filled with the power of the Holy Spirit. This power, in turn, grants the orator a linguistic fluency and bodily

¹¹⁹ James Earl Massey, *The Sermon in Perspective* (Baker Publishing Group MI, 1976), 86.

¹²⁰ James Forbes, *The Holy Spirit & Preaching* (Nashville: Abingdon Press, 1989), 8-10.

¹²¹ Geoffrey Thomas, *The Holy Spirit* (Reformation Heritage, 2012), 40.

compartment that transcends the stylistic boundaries of everyday speech.”¹²² More than likely, sin will bring more curses than blessings in the lives of those who disobey God.

The Holy Spirit Will Not Dwell in Sin or Disobedience

Another theme revealed through this research is that sin is constant and consistent in the past, present and will continue to be a problem in the future until the second coming of Christ. The sin factor breaks the communication with God leaving the preacher in darkness until he repents and asks for forgiveness. The one thing that will grieve the Holy Spirit and cause Him to lie dormant in the believer's life is sin.

Walvoord explains the grieving of the Holy Spirit:

Grieving the Holy Spirit involves several factors. It is a spiritual condition characterizing unyielded Christians. The first step may well be the quenching of the Spirit, i.e., refusing to follow His leading and resisting His will. It is not an issue of salvation, as this is settled once for all when regeneration occurs. The persistent resistance of the leading of the Spirit results in a further departure from God's will. The Spirit can no longer direct and bless in fulness as His ministry has been denied. It is this condition that is designated in Scripture as grieving the Spirit.¹²³

Anytime one does not follow the will of the Holy Spirit, one must know consequences will follow. One is taking a risk in refusing to obey, affecting the individual and affecting one's entire family. Obedience is the way, and disobedience is the way that will lead to destruction. Crowe says, “While you can fall into sin, you will never fall into righteousness. We must take an active role in our Christian life by shoring ourselves with the armor of God.”¹²⁴

¹²² Anderson Blanton, *Preaching Hittin' the Prayer Bones Materiality of Spirit in the Pentecostal South* (Chapel Hill: The University of North Carolina Press, 2015), 196.

¹²³ John F. Walvoord, *The Holy Spirit*, 200.

¹²⁴ Brandon Crowe, D. *The Path of Faith: A Biblical Theology of Covenant and Law* (Westmont: InterVarsity Press, 2021), 151, accessed October 23, 2021.

Preachers must understand this concept if the preacher wants to enjoy the blessings of the Holy Spirit in his life and the life of others. The Spirit of God grieved may be readily determined in the Christian's experience of the body of believers. "There is a loss of fellowship with God and the fruit of the Spirit, and some of the spiritual darkness that engulfs the unsaved descends upon the consciousness. For this reason, Christians who have grieved the Holy Spirit may appear outwardly to be living on the same plane of experience as the unsaved. The one cause of grieving the Holy Spirit is sin."¹²⁵

The Holy Spirit is pure and righteous when leading the preacher to fulfill His will. As Jesus was without sin, so is the Holy Spirit. Barry, Prenoveau, and Diehl say, "The grace of Christ is deeper than we can fathom, but this does not negate the need for the true obedience."¹²⁶ In (1 Peter 2:22) speaks of Jesus as an example to follow, "Who committed no sin, nor was deceit found in His mouth." When a person or a preacher is in sin, the Holy Spirit departs or lies dormant; He does do evil nor live in sin with the person. The preacher must know and understand this as he prepares to preach before the people. The sin will show up, and those with a discerning spirit will recognize something has gone wrong. The preacher cannot focus like he would like to because the sin has disrupted the anointing that once covered him. Hear what happens to Saul when he disobeyed God to destroy everything in (1 Samuel 15:3), "Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey." Saul disobeyed God,

¹²⁵ John F. Walvoord, *The Holy Spirit*, 200.

¹²⁶ Carolyn, McNamar Barry, Jason M. Prenoveau, and Colter L. Diehl, "The Value of Walking the Walk: The Relation between Family Faith Activities and Emerging Adults' Religiousness." *The Journal of Psychology and Christianity* 32, no. 3 (2013): 206.

and God says in (1 Samuel 15:11), "I greatly regret that I have set up Saul as King, for he has turned back from following Me, and has not performed my commandments." As such, the Spirit of the Lord in (1 Samuel 16:14), "Departed from Saul, and a distressing spirit from the Lord troubled him." Today, God punishes preachers, and many of them die from the very sin they committed. The Bible tells us clearly that the wages of sin are death. God will not tolerate our disobedience towards His Word, and there are consequences a preacher must pay when not following the voice of the Lord. Some would say God removed His Holy Spirit in the Old Testament, not the New Testament. The truth is that God's attitude towards sin does not change from the Old Testament to the New Testament. God still requires his preacher and believer to obey His Word and worship Him in spirit and truth. When the preacher is under the unction of the Holy Spirit, he will abide by and glorify God through the words he speaks.

The Anointing of the Holy Spirit Makes the Difference

The preacher anointed while preaching the Gospel ignites a blessing to those in one accord with the Holy Spirit. Being anointed with the Holy Spirit does not come with living a life of sin but a life of obedience to God. The anointing comes with seeking after God and being obedient to His Word. When the preacher obeys, he will be significantly blessed spiritually, as the Holy Spirit moves powerfully in his life. Under the anointing of God, preachers who have been waiting will receive what they have been waiting for from God if they believe. Visible in (Isaiah 40:29-31), "He gives power to the weak, and to those who have no might He increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but those who wait on the LORD Shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

Many times, believers and preachers forget that they are walking with Christ. The preacher cannot look like those in the world; he must be set apart or sanctified in the name of Jesus. When filled with the Holy Spirit, living a life holy and pleasing to God, God causes the preacher to shine. The Holy Spirit radiates on the inside of him, and those in his midst are blessed. It is evident no one is perfect, and even the preacher cannot make this claim. Again, preachers must be careful about the company they keep and what they place inside and on their bodies. In (1 Corinthians 6:19-20), "Do you not know that your bodies are the temple of the Holy Spirit, who is in you, whom you have received from God?" One is not one's own. One was bought at a price.

Therefore, honor God with your bodies." When one understands the capabilities of the Holy Spirit and all He does, one will not offend the Holy Spirit. Once the preacher has received the precious Holy Spirit, he is ready for the Master's use by God. In other words, God has priority in allowing the Holy Spirit to lead and guide one's life in spreading the Gospel of Jesus Christ. The price paid by Jesus' blood should never be taken for granted. Christ has died for those he loved so dearly and desired for all to be saved. Therefore, preachers, believers must love and honor God with their bodies and lives. When the preacher is filled with the Holy Spirit in blessing the people of God, then he is observing and obedient to God. The preacher needs an indwelling of the Holy Spirit actively working in him at all times. If the preacher is not living a holy and righteous life pleasing to God, the Holy Spirit will not empower the preacher's life.

The preacher desires an unction of the Holy Spirit to rule, reign, and guide him in glorifying God. In this regard, Merida asks,

How does one know the unction of the Spirit? It gives clarity of thought, speech, ease of utterance, a great sense of authority and confidence as you preach, awareness of power, and an indescribable feeling of joy. You are a man "possessed." I know of nothing on earth comparable to this feeling when this happens; you feel that you are not preaching;

you are looking on at yourself in amazement as this is happening. It is not your effort; you are just an instrument, the channel, the vehicle, the Spirit is using you, and you are looking on in great enjoyment and astonishment.¹²⁷

First, we must acknowledge our dependency upon Christ (John 15:5). Before Jesus ascended, He issued those famous last words to the disciples, "Apart from me, you can do nothing." Second, we shall maintain personal holiness (2 Timothy 2:21). Third, we shall pray to God to do great work through us (John 14:12-14). When Jesus ascended, He sent the Spirit to empower His disciples. Fourth, we must proclaim Christ. Fifth, we must work hard to cultivate congregational unity. The Spirit is a person who can be grieved; whatever inconsistent with his nature offends him, sin, slander gossip, to name a few.¹²⁸

These quotes from Merida support the claim that preachers must be filled with the Holy Spirit for the people of God to experience a miracle in their midst. Too often speaks to people who feel they can live their lives anyway. Not use God's Word as a guide simply because they have not denied themselves. Instead of feeding their spirit, they are feeding their flesh, indulging in a world that rejects God's Holiness and Righteousness. The young believers are just babes, constantly disobedient because they have not turned their lives to the Master. No matter how the world or those closest to us live their lives, the preacher must always seek to be like Christ. In the preacher's emulation of Jesus, the unction of the Holy Spirit comes in, shakes up, and miraculously glorifies the body of Christ.

The research reveals another common, consistent theme in the unction of the Holy Spirit as it relates to the preacher's preaching. Very similar to anointing in both empowers preachers to move under the Holy Spirit's power in doing the impossible. Valci explains unction as encounters "of the anointing of the Holy Spirit."¹²⁹

¹²⁷ Tony Merida, *Faithful Preaching* (B&H Publishing Group, 2009), 54.

¹²⁸ Merida, *Faithful Preaching*, 55.

¹²⁹ Roger G. Valci, "What is the Function of Unction?: Exploring the Role of the Holy Spirit in the Speaker and in the Audience During the Act of Preparation and Preaching," (DMIN Thesis Gordon-Conwell Theological Seminary (2009), 4.

Piper calls unction,

(t)he experiences God's power in the event of preaching. For this paper, we will call it unction. People may forget catchy phrases, but those moments in which God speaks personally and powerfully often become turning points in one's spiritual journey. And yet, Peter and Paul suggest by their example and exhortation that the power of God can be purposefully cultivated in one's preaching (1 Peter 4:11), (1 Corinthians 2:4). Uction is not just desirable but an indispensable aspect of preaching. Without this demonstration of Spirit and power in our preaching, nothing of any lasting value will be achieved no matter how many people admire our cogency or energy our illustrations or learn from our doctrine.¹³⁰

Lloyd-Jones calls unction,

(t)he greatest essential in connection in preaching. Jesus believed that both his preaching content and delivery were of divine inspiration. "For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it- (John 12:49).¹³¹

Valci, Piper, and Lloyd-Jones agree the Holy Spirit is needed and essential in empowering the believer's life in doing the work of the Lord. The believer must understand the importance of being Holy Spirit-filled in being all that God has purposed one to be during this lifetime.

The research does not uncover any new theories but validates the essentialness of the Holy Spirit working in the life of the preacher serving God. This research compares very similarly to other research mentioned above that validates the importance of preachers being filled with the unction of the Holy Spirit. Not one resource researched stated the Holy Spirit is not needed, and the preacher can be influential without the Holy Spirit in his life. There is more commonality than contrast when talking about the Holy Spirit and the impact on a preacher or believer's life. The importance and essentialness of the Holy Spirit are demonstrated throughout this research in supporting the thesis.

¹³⁰ John Piper, *The Supremacy of God in Preaching* (Baker Books, 2015), 88.

¹³¹ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Zondervan, 2012), 22.

Be Holy and Righteous as God is Holy and Righteous

The Pentecostal or Holiness faith is a model that exists in the justification of the Holy Spirit in the life of the preacher or believer. The theoretical practice of tarrying for the Holy Spirit still exists in the Pentecostal faith today in being Holy as God is Holy. The idea of "tarrying for the Holy Spirit" came out of the Pentecostal Revival, which started in 1906 around the turn of the 20th Century. It began in a "mission church" on Azusa St., in the now doomed city of Los Angeles, California. There, according to His promise to restore all things, God began to pour out His Spirit upon all flesh, manifesting "the gift" and "gifts" of the Holy Ghost precisely like it was in the early church. From here, the Pentecostal revival spread around the world like wildfire. Signs, wonders, and divers' manifestations of God's Spirit multiplied beyond number. Hughson says, "Pentecostal Christianity has more to contribute to contemporary discussions of ecumenical renewal in the late modern world than is often assured by insiders and as well as outsiders."¹³²

According to the Bible, on the day of Pentecost, three thousand souls were added to the body of believers, but there is no record of them "tarrying" or waiting for the Holy Ghost.¹³³ Still to this day, some theologians believe that tarrying is not needed, but the Pentecostal faith will defend with their testimonies wholeheartedly describing the power of the Spirit. On the other hand, those who experienced Baptism of the Holy Spirit can testify of the waiting of God to fill them with His Holy Spirit. The practice of tarrying for the Holy Spirit and asking God to serve one exists in the Pentecostal church today. Today in the Pentecostal church, people cannot sit

¹³² Thomas D. Hughson, *The Holy Spirit and the Church: Ecumenical Reflections with a Pastoral Perspective* (London; New York, Routledge, 2016), 1.

¹³³ D. Martyn Lloyd-Jones, *Preaching and Preachers*, 22.

down; they are screaming and hollering because the presence of the Holy Spirit is upon them, and they desire to be filled and healed by the power of God. The strength of tarrying for the Holy Spirit is still present in the preacher's life. The fact of waiting enforces or supports the notion of tarrying until God decides to fill one with His Holy Spirit. The weakness is that the scriptural text does not say tarry on the day of Pentecost, as some believe God moved at His desire in the believer's life in filling one with His Spirit in accomplishing His plan without tarrying. For sure, those who were served were in one accord, and they wanted more of God. They were seeking a life in reverencing God and not living a life of sin, which could prevent the filling of the Holy Spirit in their lives. They wanted more of God working in them on the outside and inside. Calvin says, "As the elect people of God, they are now "holy" (1 Peter 1:15), both as status and the basis for exhortations to "put off" certain behaviors. Using different verbs for "to clothe." the letters encourage new attitudes and behaviors to wear (1 Peter 5:5).¹³⁴ To submit to God and allow the Holy Spirit to guide one in living a righteous and holy life pleasing God is the way. Holiness is still exemplary in the preacher's life in which God has called to preach His Word.

Zahl said this about the Pentecostal movement,

While ultimately, I want to argue for its social productivity, I should point out that interpretations that cast Pentecostalism as socially corrosive are not entirely without ethnographic support. Indeed, when one examines the rhetoric of Pentecostal preachers, it is not difficult to see why this form of Christianity has historically been treated as a religion for people interested in breaking at least some of their social relationships, especially in abandoning obligation to kin.¹³⁵

¹³⁴ Robert L. Cavin, *New Existence and Righteous Living: Colossians and 1 Peter in Conversation with 4QInstruction and the Hodayot* (Berlin: De Gruyter, 2013), 100.

¹³⁵ Caleb J.D. Maskell, *Pneumatology and Theology of the Cross in the Preaching of Christoph Friedrich Blumhardt: The Holy Spirit Between Wittenberg and Azusa Street*, *Reviews and Theology* 19, no. 4 (2012): 525-529.

The Pentecostal faith seems to separate from those who may not be living a holy, righteous, and pleasing life to God. Family is all one has and never to be aborted for the sake of religion.

Especially after hearing God's Word, "for all have sinned and fall short of the glory of God" (Romans 3:23). Therefore, the believer must show grace and mercy to God's people because of Christ's work on Calvary in dying for the world's sins.

Matthew says it this way,

The purity laws also show us that the matter of holiness of God is pervasive in the life of a believer. Today, many people consider holiness as no more than good behavior, conforming to an established moral code in the context of religious practice. But the concept of holiness is fundamentally a description of a person's relationship with the only and true Holy One, the Lord God.¹³⁶

Again, God's standard has not changed. He desires the preacher to emulate Him in his outward conduct while living in the world—the preacher's living based on his relationship with a Holy and Righteous God who is forever Holy.

The preacher sets the tone for the body of Christ to receive what they have been praying and fasting for from God. The preacher does not want to be led by self but by the Holy Spirit. The Holy Spirit moves in a mighty way where the preacher recognizes that the Holy Spirit is working in and through him. The preacher has much pressure upon him, but he can carry the weight if he obeys and allows the Holy Spirit to empower him. Again, the Holy Spirit is not optional but mandatory if the believer wants to see the power of God move in their life. The adversary knows if he can cause the preacher to stumble, there is a strong chance that he can scatter God's sheep by leaving them vulnerable to the devices of this world.

¹³⁶ Kenneth A. Mathews, *Holy God, Holy People* (Wheaton Crossway, 2019), 109.

In conclusion, it is in the anointing of the Holy Spirit where the preacher receives unction from on high, empowering his preaching among the people. The research reveals that the Holy Spirit will not dwell or be active in anyone in sin or disobey God's Word. The anointing of the Holy Spirit makes the difference in the preacher's life and the believer's lives receiving a miracle from the Lord. As research revealed, the command to be holy and righteous as God is Holy and Righteous is still applicable to the preacher and will not change. Therefore, opening the door for the preacher emulates Christ's power in one's preaching for the believer to witness a miracle in their midst.

Chapter 3: Methodology

The problem is that many preachers and believers are not filled with the Holy Spirit. Therefore, the body of Christ is suffering and not experiencing the miracle-working power of the Holy Spirit in their lives. Preachers not filled with the Holy Spirit will not be spiritually aware of the adversary's devices attacking them, leaving the preacher vulnerable and the congregation because the preacher has separated from God spiritually through sin.

Intervention Design

This project aims to teach preachers and believers to be filled with the Holy Spirit. Some preachers and believers are not Holy Spirit-filled, therefore not experiencing a miracle in their midst. Acts, chapter 2, is the starting point in describing what took place at Pentecost. Pentecost teaching is important because it will illustrate the Holy Spirit's power in the life of the preacher, believer, and the church. Emphasizing verse two, when the Day of Pentecost had fully come, people were all with one accord in one place. The preacher and believer must be on one accord to experience the Holy Spirit in their midst. The lesson plans will teach those who desire to be filled with the Holy Spirit in their preaching and living. Chapter 2 deals with the coming of the Holy Spirit, the crowd's response, Peter's sermon, and the strong church growth. The questionnaire will ask the essential questions the researcher needs answers to in completing thorough and effective research on how to be filled with the Holy Spirit. The before and after results will measure the preacher and believer (hearer) responses before and after training.

The Lesson Plans

The lesson plans will teach those who may not have a clear understanding of the Holy Spirit and receive Him in their lives. The purpose is to show it is impossible to live a life holy and acceptable to God without filling the Holy Spirit in the life of the preacher and believer. The lesson plans will illuminate a variety of texts to be used by the Holy Spirit in declaring who the Holy Spirit is and the role He plays in the life of the preacher and believer. The text in Romans 10:15 says, “And how shall they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of things?” The scripture supports the preacher's call to declare the Gospel to the world. Being sent by God validates the preacher being part of God's master plan in exalting His Holy Name. The preacher must know that he is sent, or God will not reveal Himself in the preacher's ministry. God must empower the task given to the preacher through the Holy Spirit. In the lesson plan, the empowerment by God will echo throughout, ensuring the preacher and believer know that he must be filled with the Holy Spirit in guiding his life and preaching.

Another vital scripture to be used in the lesson plan is Luke 11:13. The scripture says, “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” This text will emphasize the importance of asking to be filled with the Holy Spirit. The scripture indicates a special filling of the Holy Spirit different from the one given to believers who believed in Jesus Christ initially. This filling involves denying oneself, obeying, trusting, and striving to live a holy and righteous life pleasing to God that only the Holy Spirit can compel.

Lastly, the lesson plan will consist of Luke 24:49, “Behold, I send the Promise of my Father upon you, but tarry in the city of Jerusalem until you are endued with power from on

high.” In Acts 1:4, “And being assembled together with them, He commanded them not to depart from Jerusalem, but wait for the Promise of the Father, “which,” He said, “you have heard from Me.” These Scriptures emphasize waiting on God to move during His timing. In waiting, God prepares the one sent to act as His servant in declaring to the world who He is. In waiting, God keeps the preacher and believer hungry for Him to move supernaturally in the eyes of those who believe in Him.

These scriptures are critical in being filled with the Holy Spirit. These instructions will highlight the importance of asking, waiting, praying, and fasting until one is God-filled with His Holy Spirit. Many believers believe and have faith that God's Word does not lie. The Holy Spirit will only be given to those who thirst and hunger after him through obedience. Once the training has been conducted, it is up to the preacher to tarry after the Holy Spirit until God fills him. No one knows the hour or day, but only God knows when He will pour out His Spirit on the preacher or believer. Until the preacher and believer are filled with the Holy Spirit, they cannot live a holy and righteous life pleasing God. The Word reminds God's people in 2 Timothy 1:7, “For God has not given us a spirit of fear, but of power and love and a sound mind. The Holy Spirit God gave the believer does not make the believer timid but provides the believer with power, love, and self-discipline to live a holy and acceptable life pleasing to God.

The training on being filled with the Holy Spirit will be measured by those filled with the Holy Spirit. Luke 12:12 says, “For the Holy Spirit will teach you in that very hour what you ought to say.” Just as the Holy Spirit will give you what to say, He will also give you the ears to recognize and hear His voice when spoken through God's people. In Revelation 2:29, “He who has an ear, let him hear what the Spirit says to the churches.” Believers who are Holy Spirit-filled can recognize the voice of the Holy Spirit when spoken through the preacher or believer

revealed by God. The pastors, chaplains, elders, deacons, ushers, and members who will agree to participate in the research will evaluate and measure the Holy Spirit in the life of the preacher and believer. The questionnaire will give the researcher a better understanding of the believer or preacher's knowledge and experience of the Holy Spirit and His purpose in their lives.

Questionnaire

The questionnaire of 14 questions will determine who understands the Holy Spirit in who He is, who may be Holy Spirit-filled, and who may not be based on how they answer questions. The questionnaire will reveal qualities about Holy Spirit through those who believe and those who may not believe in Jesus. The questions asked will identify a change in the believer's life based on the power of the Holy Spirit working in their lives.

The first two questions will be, what do you know about the Holy Spirit, and who is the Holy Spirit? This question is critical in knowing who the Holy Spirit is and how He impacts the preacher and believer's life supernaturally—not knowing who the Holy Spirit indicates that he does not have a relationship with God's Son, Jesus Christ. The lesson plans will assist those who will participate in their understanding, knowledge, and how to receive the Holy Spirit in their lives. The Holy Spirit helps the believer live a righteous and acceptable life pleasing to God. The Holy Spirit empowers the believer to operate in the divine power of God when one listens and obeys His voice.

The third question will be the difference between being filled with the Holy Spirit and being baptized by the Holy Spirit? The question will assist those participating in the research understand the difference between being filled and baptized with the Holy Spirit. Each believer is given the Holy Spirit in believing in Jesus Christ. Those to be baptized with the Holy Spirit will require obedience, denying oneself, hunger, and thirst for the Lord in a committed way.

The Bible says,

Matthew 17:15-21, “Lord, have mercy on my son, for he has epilepsy and suffers severely; for he often falls into the fire and often into the water. So, I brought him to your disciples, but they could not cure him.” The disciples had been doing what they knew to do as they had healed before in Jesus’ name. But this time, they needed to do something different if they were to heal the boy who was and epileptic. Jesus says in Matthew 17:20-21, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, move from here to there, and it will move, and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting.”

One cannot operate or experience the supernatural power of God without giving more of himself to God. The question will assist the researcher with the lesson plans in educating those who will participate in the research on filling with the Holy Spirit based on Scripture.

The fourth and seventh questions are similar, as stated on the questionnaire. The fourth question is, what is the preacher’s role in terms of the Holy Spirit moving amid believers’ congregation, allowing them to witness a miracle in their lives? The seventh question is, do you believe the preacher plays a part in the movement of the Holy Spirit in the life of the believer? The preacher’s role is clear, to preach the Gospel. The question will allow preachers to see and understand their role as leaders seeking God in their preaching and living. If the preacher can be obedient and the believer can do the same, it is just a matter of time before the Holy Spirit manifests himself in their lives. The question will also show each preacher and believer will have to live each of their lives seeking God to experience a miracle in their midst. The preacher’s role is to preach the Gospel message of Jesus Christ. The preacher’s role is critical in the Holy Spirit moving through him to experience a miracle amid the congregation. Some of the roles mentioned in Titus chapter one and 1 Timothy are as follows: a pastor must be holy, must be devoted to his wife-one woman man, a faithful steward, humble and not arrogant, gentle and not quick-tempered, sober and not drunk, peaceful and not violent, financial integrity-not greedy and love

of money, hospitable, lover of good, be upright, self-controlled, able to teach, be respectable, the example of the flock, spiritually mature, an example to the congregation. The pastor cannot accomplish these roles faithfully that are acceptable to God without being filled with the Holy Spirit in their lives.

The fifth question will ask will the Holy Spirit dwell or act in a temple (body) of a believer stained with sin or living a life not pleasing to God? Some would say yes, and the Holy Spirit never departs from the life of the believer. First, 1 Corinthians 6:19-20, “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? The believer cannot just live any kind of way and expect to move under the mighty power of the Holy Spirit in their lives. The story of King Saul is a perfect example that God will not tolerate sin while serving Him. Saul's first sin was to sacrifice Gilgal instead of waiting seven days for Samuel, as the Prophet had told him 1 Samuel 13:1-14. Saul did not keep the commandments that God gave Him. Saul's second sin, the Lord told Saul to utterly destroy all that Amalek have and do not spare them (1 Samuel 15:3), but Saul spares King Agag and the best of the Animals and possessions, in direct violation of God's command. God is not pleased with sin, and there are consequences the believer and preacher must pay for being disobedient. Saul turned away from God from who he was initially, a humble, hungry, and eager servant who wanted to serve and thirsted for God. But because God was not pleased with Saul, He regretted He made him king. In 1 Samuel 16:14-16, the Spirit of the Lord regretted Saul, and a distressing spirit from the Lord troubled him. In 1 Samuel 16:15, “Saul's servant said to him; indeed, a distressing spirit from God is troubling you. The preacher and believer's disobedience pushes one away from God, does not bring one closer. Here God removes His Spirit from Saul, which some believe is still happening today to those living life disobedience through sin. For you

have been bought with a price; therefore, glorify God in your body. It is expressed throughout this research that God is a holy and righteous God, and He requires the same of those who worship and praise Him in spirit and truth. One cannot expect to operate under the anointing of God and expect the Holy Spirit to order one's footsteps, living a life of sin. The research will highlight corruption and how evil comes to separate one from God if one does not repent and ask for forgiveness from God.

The sixth question will ask what are some of the attributes or characteristics of the Holy Spirit? This question will highlight one's relationship with God and knowing who He is. The believer and preacher must know the attributes or characteristics of God working in their lives to become more like Christ. The question will also display to those who will participate that God is omnipotent, omnipresent, loving, forgiving, and omniscient in all He does. Therefore, those who will participate have to know the Holy Spirit is the essence of Jesus, who comes to guide and lead them to be holy and righteous.

The eighth and tenth questions will ask: Can you measure the Holy Spirit's movement in the preacher's life through his preaching? If so, what are the indicators? The indicators from scripture come from Galatian 5:22-26; "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control against there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us walk in the Spirit. Let us not become conceited, provoking one another, envying one another. Those who are Holy Spirit-filled will have increasing victory over sin. In Galatians 5:16, "I say then, walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; these are contrary to one another so that

you do not do the things you wish. But if the Spirit leads you, you are not under the law. Those who are walking in the flesh, not the Spirit, are doing things contrary to the Spirit of God.

In Galatians 5:19-21,

Now the works of the flesh and are evident, which are adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, an outburst of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

The tenth question will ask can you tell if a preacher is filled with the Holy Spirit based on observing them during their preaching? These questions will allow the research participants to measure the evidence one sees or hears as revealed by the Holy Spirit amid the congregation. These questions will assist the researcher in measuring a change in the preacher and believer after the training is completed through the lesson plans.

The ninth question will ask, can the Holy Spirit be taken away from you if you live a sinful lifestyle? This question will emphasize a lifestyle one will have to choose if they want to continue to operate under the Holy Spirit's power in their lives. The Holy Spirit is a gentleman, and he will not hold a person hostage if they don't want to obey His will. The question will assist the researcher in helping the participant in choosing a life of obedience or life disobedience in which God will not be pleased.

The eleventh and twelfth questions will display the power of the Holy Spirit in the life of the preacher and believer. The eleventh will ask, have you ever experienced a miracle or blessing in your life from the Holy Spirit through preaching? The twelfth question will ask, have you ever witnessed the power of the Holy Spirit moving in the congregation due to preaching? These questions will allow the researcher to see the movement of the Holy Spirit through the preacher and believer. The question will assist the researcher in measuring what took place in the life of

the preacher or believer empowered by the power of the Holy Spirit. These questions will support the objectivity of the power of the Holy Spirit in how He moves in the life of the preacher and believer. The two questions will allow the researcher to hear testimonies and miracles performed in the life of the preacher and believer empowered by the Holy Spirit.

As a preacher, the thirteenth question will ask, how do you know you are preaching under the power of the Holy Spirit? To the preacher, this question is vital because the preacher must prepare himself for the Holy Spirit to move in their preaching through studying, fasting, and praying. This question will help the researcher know what the preacher is feeling or experiencing or leading while preaching. The question will indicate to the researcher who is empowering the preacher's preaching while standing before the people of God. The response revealed by the preacher will be an indicator to the researcher of the preacher operating under the Holy Spirit in their preaching. The criteria to base this assessment is the preacher must know the Holy Spirit dwells in him and has felt His presence. The second criteria are that the preacher recognizes he is not speaking, but the Holy Spirit guides the preacher's mouth. The third is he must ask God to sanctify and consecrate the preacher and ask God to forgive them of their sins before standing before the people of God.

As a hearer or (believer), the fourteenth and last question will ask, as a hearer or (believer), how do you know when a preacher operates under the Holy Spirit in his preaching? The believer can receive the Holy Spirit through the preacher who is supposed to be led by God through the preached Word of God. Again, the preacher must prepare himself to stand before the people and allow the Holy Spirit to declare the words to speak. The question will assist the researcher in supporting the objectivity of the movement and power of the Holy Spirit in the believer and preacher.

The purpose of the questionnaire is to identify the preacher's role and the believer's role in experiencing the Holy Spirit in their life. The questionnaire will be effective because of the amount of varying information given by answering the questions on the Holy Spirit about the preacher and believer. The analysis will prepare lesson plans to bridge the knowledge and understanding gap of receiving the Holy Spirit based on scripture. The questionnaire gives one a baseline of the participant's knowledge of the Holy Spirit? If one doesn't know who the Holy Spirit is, do they know how to receive Him in their life? Is there a difference between being filled with the Holy Spirit and being baptized by the Holy Spirit, if any? Lastly, will the Holy Spirit dwell in a life of sin not pleasing to God? The data will be studied, collected, analyzed with the before and after survey spreadsheet. The results will be placed in the results worksheet to be tabulated and presented to support objectivity in supporting change or no change with the Holy Spirit in the life of the preacher and believer. The questionnaire is to be discussed more in the results chapter in helping how to be filled with the Holy Spirit in the life of the preacher and believer. The participants who will agree to participate in research will play an integral role in teaching people how to be filled with the Holy Spirit in their lives.

The researcher will select pastors, chaplains, elders, deacons, ministers, ushers, and lay members who are adults who desire to participate in the research from jurisdictions in both Kentucky, Tennessee, and the Military Community Chapels. The participants selected to participate in the training will indicate who is filled and not in their preaching. The participants will be selected by responding to their church's announcements regarding participating in the research. The researcher will select the participants once they send an email to participate. The researcher will then send a screening survey and consent form to be signed by the participants. Once the participant has signed the consent form, the questionnaire, lesson plans, and before-

after survey will be sent by the researcher to the participant by email. Each preacher participating in research will be a test subject during preaching and evaluator research. Each believer or (hearer) will be an evaluator during the research. The participant who will agree to participate in the research will have two weeks to return the questionnaire and the before-after results to the researcher. Once the participants have completed the questionnaire, before and after the survey, and sent it back to the researcher, the researcher will respond with a thank you email for participating in the research.

Testimonies to be given will be shared that support the work and power of the Holy Spirit and how these instructions will benefit one's preaching and relationship with God. Participants will share the testimonies, pastors, chaplains, deacons, elders, ushers, lay members answering the questionnaire presented in the research. The testimonies to be given will support the power and work of the Holy Spirit in the life of the preacher and believer. The training will teach preachers and believers who are not filled with the Holy Spirit or lost in sin and help them find their way back to God as led by the Holy Spirit in their preaching and living. One obligation from the training is that the preacher and believer must wait and not stop tarrying after God in their quest to be filled with the Holy Spirit. The preacher and believer waiting is determined to get God's attention in their desire for Him. The before and after survey will assist the researcher in measuring the change in the life of the preacher and believer in experiencing a miracle in their midst.

The Before and after Survey

The before and after the survey are results the preacher and believer could experience before the research is complete. The before and after survey will be critical in assisting the researcher with measuring the study in the lives of the preacher and believer before and after

training. The participants (preacher) will measure what they will see or experience before and after the training is complete. The preacher's results will be measured in the before and after training: power when speaking, no power when speaking, healing, deliverance, anointing, laying of hands, speaking in tongues, prophetic word, not led by the Holy Spirit, testimony was given, life-changing event and other. The believer (hearer) will indicate what they will see or experience before and after training. The results of some hearer will measure healing, deliverance, peace, joy, testimonies, financial blessings, and miracles. Participants' responses will measure the data. The data will be placed in an Excel spreadsheet with pie charts produced reflecting Spirit-filled preaching, non-Spirit-filled preaching, and results from the hearer (believer).

The data will be remeasured again by the researcher evaluating the research's success based on the change of responses during the before and after survey to be placed in the results worksheet. The success will be determined by objective data calculated throughout the research and to be placed in the results worksheet in support of objectivity. The success of this research will be a positive change to be measured in the preacher and believer's life as led by the Holy Spirit in their preaching and living. Liberty's Institutional Review Board vetted the communication's scope and contents (See Appendix for IRB approval).

Implementation of the Intervention Design

A triangulation of data will be used to gather data supporting the research. The questionnaire, before-after survey, and personal interviews will be the primary means of gathering data from an insider, outsider, and self in support of research. The data will be received from believers in the Tennessee, Kentucky jurisdiction and the Military Chapel Community. The interviews with pastors, chaplains, and elders who are more educated will add invaluable

information regarding the Holy Spirit in who He is and His purpose in their lives. The interviews are not different from the questionnaire but simply dialogue between the researcher and pastors in conducting the research. The data collected will be analyzed thoroughly and extracted to support preachers and believers filled with the Holy Spirit. The questionnaire will give the most effective feedback since the researcher is not centrally located with the participants.

Nevertheless, with a diverse group of participants, the information to be collected should be added value regarding filling of the Holy Spirit. The researcher will identify themes, slippage, and silence in the data to ensure complete research. The questions will receive feedback from leadership and followership to make this the most influential research possible to support preachers and believers filled with the Holy Spirit. The data that will be collected will highlight the essential roles of leadership and followership in their quest to be filled with the Holy Spirit. In emphasizing how the preacher and believer must be in one accord in carrying out the will of God as led by the Holy Spirit. Each leader and follower have essential roles in experiencing the power of God in their lives.

The implementation and collection of data will be attained through questionnaires, interviews, lesson plans, before and after surveys in support of research. The data to be collected from those supposed to be familiar with the Holy Spirit and those who are not. By targeting church members or attending church at least once a month in support of the survey. The researcher will also interview those who may not be familiar with God in support of research with the same questionnaire. A triangulation of data will allow the researcher to cross-check the accuracy of the data. The questionnaire is the most excellent tool during the examination in gathering creditable information related to the study. The questionnaire highlights the Holy Spirit and how the Holy Spirit helps the preacher and believer live a holy and righteous life. The lesson

plans identify one's responsibility in asking for the Holy Spirit in the life of the preacher and believer. The lesson plans are designed to fill gaps for those lacking understanding of the Holy Spirit's power in the preacher, believer, and how to be filled with the Holy Spirit. Lastly, does the preacher and believer trust God to walk by faith until God fills him with the Holy Spirit? The implementation and collection of data will reveal the process, issues, questions, and sensitizing in conducting thorough and practical research.

The lesson plans will be an essential process in teaching or training about the Holy Spirit in the life of the preacher and believer. The lesson plans are designed to train one unfamiliar with the Holy Spirit. The main highlight the researcher wants to make was the asking of the Holy Spirit. The Holy Spirit is not just given to anybody but specifically to those willing to ask, as previously illustrated in Luke 11:13. Roman 8:9 says, "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now, if anyone does not have the Spirit of Christ, he is not His." If one wanted something from one's parents as a child, usually one built up the courage to ask. If believers want to be empowered by God, they will ask God to fill them with the Holy Spirit. God is Holy, and He requires the same for those who desire to be filled with His precious Holy Spirit. If one does not ask, they should not expect anything from the Lord.

Another necessary part of the research is the before and after survey. The before and after survey allows one to measure the results in correcting the problem. The purpose is to teach the preacher and believer how to be filled with the Holy Spirit. Those to participate in the research will understand the Holy Spirit through the lesson plans, which will assist participants in answering the before and after survey about the preacher and believer. From the participant's survey responses, there is a measurable result in the preacher's life and preaching. At the baseline, some preachers spoke with power, excitement through preaching the Word of God, and

some were very dull in their preaching of the Gospel. The before and after preaching survey will measure the preacher's progress in Spirit-led preaching and the impact on the believer's life. Testimonies will be shared that highlight the Holy Spirit's power in the life of the preacher and believer.

A triangulation of data will confirm the power of the Holy Spirit and who He is. The data will validate the Holy Spirit will only dwell in those who believe in Jesus and ask to be filled. Many know who God is but do not have a relationship with Him for that outside. Those outside looking in are genuinely lost and do not understand the third person of Trinity and His role. Data triangulation will confirm and give a different perspective from those who do not know who God is and those who have an intimate relationship with God support research.

Chapter 4: Results

The purpose of this research is to teach preachers and believers how to be filled with the Holy Spirit. For preachers and believers to be filled, they must believe in Jesus as Lord. If the preacher or believer is filled with the Holy Spirit, they must know who the Holy Spirit is and His purpose. The research revealed those who participated in the study knew who the Holy Spirit is minus one outside who does not have a relationship with God. The research participants included one pastor, three ministers, one elder, two chaplains, one deacon, one evangelist, two lay members, and one on the outside who does not recognize God in her life regularly. The participants know beyond a shadow of a doubt that Jesus is the second person of the Trinity. The participants of this research recognized they could not live a good life pleasing to God without the Holy Spirit. In John 16:7, “Never the less, I tell you the truth. To your advantage, I go away; for if I do not go away, the Helper will not come to you, but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and righteousness, and judgment.” Those who participated in the research recognize they cannot live a whole separated life pleasing to God without the help of the Holy Spirit. One deacon said, “The Holy Spirit is the third person of the Trinity. After Jesus's death, resurrection, and ascension, God sent the Holy Spirit to comfort and led us to God until God returned. An Elder said, “The Holy Spirit's mission in the world is to apply the benefits of Christ's redemptive sacrifice.” A pastor said, “The Holy Spirit is the third person of the Holy Trinity. The Holy Spirit is the helper sent from the Father; the Holy Spirit is our sanctifier, comforter, lead us, and guides us to all truth (John 16:13).

Those who participated in this research declare you cannot live a holy and righteous life without being filled with the Holy Spirit. The preacher must have the Holy Spirit; the believer must desire the Holy Spirit to see a miracle performed in their midst. The Holy Spirit helps the believer to live a holy and righteous life. Not only is the Holy Spirit Holy, but He also is our comforter in chaotic moments in our lives. The results reveal many know who the Holy Spirit is and His purpose. Many don't understand a difference in getting the Holy Spirit in accepting Jesus as your Savior compared to being baptized with the Holy Spirit. Many expressed that one received the Holy Spirit based on your belief in Jesus as Lord. To obtain the Baptism of the Holy Spirit requires more dedication and commitment in doing right by God. One pastor said, "There is a difference between receiving the Holy Spirit and being baptized." He said, "We understand that people who are baptized in the Holy Spirit were already believers and already regenerated. The baptism of the Holy Spirit is the work of the Spirit to be filled with the Holy Spirit, continuously allowing the Holy Spirit to permeate your life, sanctifying you and bringing glory to God. One outsider seems to think differently in answering the question. He said, "Yes, being filled is having a personal relationship with the Holy Spirit while being baptized is an introduction to and an acknowledgment of the Holy Spirit. Those outsiders of being Pentecostal seem to differ in opinion in who is filled or baptized. One chaplain said, "Yes, all believers receive the Holy Spirit at the moment of salvation, but sanctification as this instance is now, but not yet. Spirit baptism is a subsequent experience of the Spirit's ministry (disciples at Pentecost, Cornelius House in Acts 10). Speaking tongues evidence spirit baptism as the Spirit gives utterance. A deacon said, "Yes, every believer is baptized by the Holy Spirit into the body of Christ, but only those who yield their lives to the Holy Spirit's control are filled with the Holy Spirit. These remarks support living a holy and sanctified life to be baptized by the Holy Spirit

and operate under the power of the Holy Spirit in the believer's life. From the results, if one is living a sinful lifestyle, don't expect God to fill you with His Holy Spirit.

One sister said,

“No, to be filled or baptized with the Holy Spirit means I choose to turn away from sin and live a lifestyle that is pleasing to God. I have a relationship with God, and my body is a temple for the Holy Spirit to live by His Word.

Another sister said, “You can be filled with the Holy Spirit and speak in tongues, but not everyone that is filled with the Holy Spirit will speak in tongues. Being baptized in the Holy Spirit means you believe that Jesus died and was raised from the dead with all your heart. You enter the water a sinner, unbeliever and come out a new creature in Christ. One chaplain said, “There is no difference between being filled and baptized.” Those of different denominations believe a certain way about the Holy Spirit. A strong indicator one's leaders are dividing the Word of truth differently based on their understanding of the Scripture. Some Baptists and Pentecostals believe differently in how one lives their life—both believe in Christ as Lord and Saviour of the world. Even though one may smoke, drink, and discipline themselves from world activity. As typical for Baptist and Pentecostal, all are in Christ Jesus and desire God's people to be saved. Galatians 3:28-29 says, “There is neither Jew nor Greek, there neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, you are Abrahams's seed and heirs according to the promise. In Jesus, believers, preachers, Baptists, Pentecostals, Methodists, Presbyterian, Lutheran, and Catholic become one in Christ Jesus. No denomination or faction is better, but all define as one who believes in Christ. God's desire is for all to be saved through accepting His Son Jesus as their savior. God is Holy, and he expects those who desire to emulate Him to do the same.

Some would say the Holy Spirit does what He desires without influence from the preacher. Saying that would be furthest from the truth. Because throughout Scripture, God has required preachers to “Be holy as I am holy recorded in 1 Peter 1: 6. Scandrett says," for many American evangelicals, "holiness" conjures up musty images of a revival meeting, gospel trios, and old-time religion-along with strict prohibitions against drinking, dancing, gambling, and playing cards. Moreover, many are happy to leave these notions of holiness in the past. Yet, holiness (when discussed at all) is often associated with moral behavior such as sexual purity, financial honesty, and commitment to private prayer in the era of techno-savvy megachurches and postmodern emerging churches.¹³⁷ It is not clear from denomination to denomination what is holy and righteous pertains to God. Some preachers can drink alcohol and get drunk and still call themselves preachers.

Holiness is a lifestyle emulating Christ in what He declares in His Word. In living a holy lifestyle pleasing to God, one must not be a lover of this sinful world. Over the years, evangelicals have misused God's word for their selfish ambitions. One thing that is for sure, God does not change. His Word does not change. Scripture says, God is the same yesterday, today, and forever. There is a mandate for preachers to be holy and righteous as God is holy and righteous. Scandrett says, "Holiness is not just for advanced Christians but stands at the beginning and center of God's call on all of our lives." "Be Holy, because I am Holy" (Leviticus 11:44) is what God requires.¹³⁸ The preacher must be filled with the Holy Spirit to live a life pleasing to God and witness a miracle in their midst through Holy Spirit-filled preaching. The

¹³⁷ Joel Scandrett, "Thomas F. Torrance and Ecumenism," in *T&T Clark Handbook of Thomas F. Torrance*, ed. Paul D. Molnar and Myk Habets (London, New York: T&T Clark, 2020), 51-66.

¹³⁸ Joel Scandrett, "Thomas F. Torrance and Ecumenism," 55.

preacher's role is critical in the believer's life, but the believer's role plays the most significant impact if one is filled with the Holy Spirit.

Free Will

The theme that occurs most frequently is the free will of each individual in the body of Christ. The preacher is the church leader led by the Holy Spirit. The theme of free will indicates that it is not dependent upon the preacher for the body to experience a miracle in their lives as orchestrated by the Holy Spirit. The theme of free will is also an indicator that if the Holy Spirit moves in the believer's life, the believer will play the most critical role in experiencing a miracle in one's life. It seems suitable for the believer to live a holy and righteous life pleasing to God. Even though the preacher's role is critical, one cannot blame the preacher if the believer does not experience the power of the Holy Spirit working in their life.

Even those outside not as familiar with the Holy Spirit support the claim the Holy Spirit is essential in the life of the preacher and believer. The pastors were able to shine some light on significant issues like holiness. One pastor said, "You can't tell if one is Holy Spirit-filled by hearing one's preaching because preaching now is a learned behavior." It indicates that preaching could be pure entertainment and not Holy Spirit-led. On the other hand, pastors have witnessed the move of the Holy Spirit through Holy Spirit-filled preaching. The believers also speak of the Holy Spirit moving in their lives during the preached Word. One pastor said, "God will give you the words to express, and you will know there is one greater directing the words out of one's mouth. The questions and responses to interviews cannot be ignored and are an integral part of this research. Supporting the claim, the preacher is the leader and declares God's Word. Again, this emphasizes that the believer cannot blame anyone but himself if he is not experiencing the Holy Spirit's power in his life. According to Scripture, the lesson plans

empower the preacher's preaching by filling the Holy Spirit. The truth is that the preacher cannot control God's hand. If the believer is obedient, the preached Word will eventually speak in their lives, and God will be glorified. Just as the preacher must ask for the Holy Spirit, so must the believer.

Preacher's Role

The role of believer and preacher plays a significant role in the Holy Spirit's manifestation in one's life. The preacher is the leader and is supposed to seek after God through fasting and to pray. Again, God will give the preacher the words he wants to declare to the people, but both the preacher and believer must ask or want to experience the Holy Spirit's power in their lives. The preacher cannot live a life for the believer, and the believer cannot live a life for the preacher. Both must surrender themselves to God and ask Him to make them over again every day. Requires the believers to ask God to remove anything that could hinder their lives. If the preacher is doing his part and the believer is doing his part in being holy and righteous. Then it is just a matter of time before God fills them with His spirit. One question in the survey asked, "Do you believe the preacher plays a part in the movement of the Holy Spirit in the life of the believer, allowing them to experience a miracle in their life? If so, why?" One preacher responded, "Yes. As the forgotten or at least, often neglected, the third person of Trinity, the preacher being attuned to the Spirit, acknowledging the Spirit, and allowing the Spirit to move in the congregants' lives encourages and instructs regarding the ministry of the Holy Spirit. The preacher opens the door for the Holy Spirit to work within a person's life which might provide miraculous or supernatural occurrences."

The believer must deny himself daily if he wants to experience the miracle-working power of the Holy Spirit in his life. Just as the preacher must deny and seek God, so does the

believer. Both are humans saved by God's grace and mercy. But here is where the preacher vs. the believer all come together and make sense. Paul preaches in 2 Timothy to "preach the Word." Notice he did not say, "Hit a home run" or "Wow them with your brilliance." He said, simply, "preach the Word." Just preach, and God will handle the rest. If the believer is doing what he is supposed to do, God will move through the preacher and perform a miracle in his life.

Triangulation of Data

The triangulation of data confirms the power of the Holy Spirit and who He is. The data validates that the Holy Spirit will only dwell in those who believe and ask to be filled. Many know who God is but do not have a relationship with Him for that outside. Because of not having a relationship, many struggles with their problems alone. Not understanding God's Word and who He is, and what He requires will leave one quite clueless in terms of the things of God. When asked outside, will the Holy Spirit dwell or operate in a temple (body) of a believer stained with sin or living a life not pleasing to God? The response from the outsider was, "I believe the Holy Spirit will dwell in those who have a good heart." Even though the reaction sounds good, it is not theological based on Scripture. Those outside looking in are genuinely lost and do not understand the third person of Trinity and His role. Those inside are very sharp, know the importance of being filled with the Holy Spirit and the impact in their lives. Those inside know precisely the significance of the Holy Spirit in living a sanctified life pleasing to God for the Holy Spirit to direct their steps. As the researcher, it is no doubt that the Holy Spirit makes all the difference in the life of the preacher and believer. The data triangulation confirms and gives a different perspective from those who do not know who God is and those who have an intimate relationship with God.

The research revealed the power of the Holy Spirit manifested in the life of the preacher and believer while navigating this earth makes the difference in one's living.

One woman said,

“The Word spoken over my life came to pass through the preacher. The preacher had no idea that I had already prayed and asked God for a miracle of healing. During the service, when the preacher proclaimed I was healed in the name of Jesus, it happened during that very hour, and I began praising God for His goodness.

One pastor said,

“His father had been sick, and his mother was a nurse, and she called the pastor and the saints to come to the hospital to pray in this room for her husband who was very sick. As the preacher and saints were praying, I opened the door, and the handle was hot. As I walked in, I could feel the power of the Holy Spirit in the room as they worshipped and prayed with lifted hands. As a result of that encounter, my father was healed and lived another 14 years.

Another preacher said,

When I am preaching, I can feel the presence of the Holy Spirit on me as I preach the Word. In Acts 17:27, “So that they should seek the Lord, in the hope that they might grope for Him and find Him.

It is no mystery in the power of the Holy Spirit in the life of the preacher, his preaching, and the believer's life. The Holy Spirit comes as a helper in the life of the believer and preacher. The Holy Spirit has power and will move in the lives of those who obey, seek after him, thirst after, and trust Him. One must ask and wait until the Holy Spirit fill them in, giving them the strength to live and cope in this evil world. The Holy Spirit is essential in the life of the believer and preacher, and they must know the Holy Spirit make a difference in every capacity of their lives.

Bassinger says this about the mystery of miracles performed by the Holy Spirit,

It seems certain cultures and religions define miracles differently. John Hick (1973:51) agrees but makes explicit what Larna and McGrew imply: a miracle must be experienced by someone with a religious significance. A miracle, whatever else it may be, is an event

through which we become vividly and immediately conscious of God acting toward us. An event must be experienced as religiously significant in the believer to be miraculous. Whether or not a miracle has occurred depends on how the witnesses see it, and so (arguably) is more about the witness, and their response to the event, than it is to the event itself.¹³⁹

It is no doubt the Holy Spirit can perform a miracle in the life of the preacher and believer and fill them with His Holy Spirit. Williams describes it this way,

The basis of miracles rests in God. His freedom, His love, His power. To believe in the God of the Bible, the God of Christian faith, is to believe that miracles are possible. He is God and not man!¹⁴⁰

The one that believes must continue to seek God through prayer and fasting. In waiting patiently, only the Lord can perform what the believer or preacher has been seeking from the Lord over their life.

Conner explains this way,

If God “occasionally intervenes” in the world, that implies that deity ordinarily stands apart from it. Occasional presence indicates ordinary absence. It suggests the universe is a self-sufficient entity, which is looked down upon by a divine observer from above! For this reason, I prefer to use the term “special act of God” to define “miracle” rather than an act of divine intervention.¹⁴¹

The questions asked were perfect, and those who participated are excited about what God is doing in their lives. The participants answered questions that gave more than enough information to provide solid feedback regarding being filled with the Holy Spirit and how to receive Him. The lesson plans allowed those who participated in research to see the power of the

¹³⁹ David Bassinger, *Miracles Element in the Philosophy of Religion* (Cambridge University Press 2018), 60.

¹⁴⁰ Rodman J. Williams. *Renewal Theology: Systematic Theology from a Charismatic Perspective*, 145.

¹⁴¹ Mark Conner, *Dr. Signs of God: Miracles and their Interpretation* (Abingdon: Taylor & Francis Group 2005), 79.

Holy Spirit and what is needed if one will experience the filling of the Holy Spirit. No one knows the hour, just as no one knows when Christ will return. The preacher and believer must continue doing their part in living a holy and righteous life pleasing to God. It is no doubt from the research, the participants of this research know what is required of them in experiencing the filling of the Holy Spirit in their life. The before and after survey confirm the change in the preacher when one seeks and thirst after God. Once this change happens, the Holy Spirit will take over and order the preacher's steps.

One evangelist said,

I can feel the Holy Spirit moving; I feel a conviction to change and not condemnation. I see the transformation in the lives of the people who are so thirsty and hungry for God and who He is. The Fruit of the Spirit operating in the people's lives is a beautiful sight in the Kingdom of God. The Holy Spirit bears witness, and I no longer hear the voice of the preacher but hear the voice of the Holy Spirit speaking through the preacher.

Baseline of Preaching

The topic for the research is Holy Spirit-filled preaching opens the door for a miracle. The two pastors, three ministers, one elder, two chaplains, one deacon, three lay members, and one outsider describe what they observed in the preacher's preaching through the research. The baseline was some spoke with power in their preaching, some very dull and lacked confidence in their preaching, some strong speakers, some prayed well, and some divided the Scripture text in speaking God's truth very well. Some needed to be inspired and trained again when standing before the people of God in declaring God's Word. The lesson plans played a significant role in the preacher's progression and the hearer's understanding of the power of the Holy Spirit and His purpose. Many of the participants said, "The lesson plans allowed them to evaluate self completely, and ask God to remove anything that could be a possible hindrance in their life in being more like Jesus." The lesson plans allowed the preacher, elder, ministers, chaplains,

deacon, and outsider to see the power of the Holy Spirit in the life of the preacher and believer when He is working in their lives. The lesson plans allowed the preacher and believer to see both can be empowered in their lives and preaching when one accord with Christ.

One evangelist said,

The lesson plans were robust, and the points presented were impressive in describing who the Holy Spirit is and the power He possesses in the life of the preacher and believer.

The preachers who participated in research knew how to preach and knew the Holy Spirit before the training. Many preachers are not speaking under the Holy Spirit's power in their preaching but relying on their strength. But sometimes, there is a difference between knowing and doing when the trials and tribulations of this world seem to weary the preacher while serving God. As a result, many preachers begin to do things under their strength, only realizing that is not enough when the enemy is raging war against them, their family, and their ministry.

Fullerton, Orrick, and Payne said this,

One primary reason we do not see anything close to the effectiveness of the preaching in the book of Acts is that we do not expect it. Specifically, we do not expect the Holy Spirit to be powerfully at work in our preaching and in the hearts of those to whom we preach. We preachers will labor for hours to make sure our exegesis of the text is correct. We will meditate for hours, looking for just the exemplary illustrations. We may even write for hours, ensuring that all doctrines are precise. But only fleshing moments are given to consciously seeking the presence and the power of the Holy Spirit on our preaching. It is far too often orthodox but ineffective, polished but powerless. We may say the right words, but our hearers nor we are experiencing God in our preaching.¹⁴²

The training benefitted the preacher, and the preachers realized they were falling short at what seemed like all preachers should know to do. Which is to seek the presence of the Holy Spirit in their preaching by asking and expecting God to show himself in their preaching. In other words,

¹⁴² Ryan Fullerton, Jim Orrick, and Brian Payne. *Encountering God Through Expository Preaching: Connecting God's People to God's Presence Through God's Word*. (Nashville, Tennessee: B&H Academic, 2017), 12.

preachers and believers should be striving to be better in their living and their preaching of the Gospel

Fullerton, Orrick, and Paynes says this,

Finally, as preachers, we should be progressing men. Yes, we must constantly pursue holiness, and we must be qualified; we should be moving in the skill of preaching. Part of our holiness consists in loving our people enough to get better at presenting God's Word to them. Paul put it this way: "Until I come, devote yourself to the public reading of scripture to exhortation, to teaching. Would you please not neglect the gift you had given you by prophecy when the council of elders laid their hands on you? Practice these things, immerse yourself in them, so that all may see your progress (1 Timothy 4:13-15).¹⁴³

Assessment of Change

The training brought a positive change in the preacher's preaching and produced a desire to live a lifestyle pleasing to God where God will show up in their lives. Each preacher went through a training process on their own in their quest to be filled with the Holy Spirit in their preaching. The participants reached the researcher by phone or email when they needed some clarification or explaining what was said in the lesson plans during the learning process. Most preachers who participated in the training mentioned the lesson plans were on point, educational, valuable, beneficial, and opened their eyes in the direction to seek after the Holy Spirit in their preaching. Each preacher who participated in the research was mature and understood their expectations in their preaching. After the training, each preacher recognized the Holy Spirit must be present in empowering their preaching for the congregation to witness a miracle in their midst.

Another pivotal change through the training that the preachers did not know or forgot. The understanding of Colossians 3:17 is critical if the preacher is going to stand firm under the anointed power of the Holy Spirit. It declares, "And whatever you do in word or deed, do all in the name of

¹⁴³ Ibid., 14.

the Lord Jesus, giving thanks to God the Father through Him.” The preacher must know that all he does is to the Lord and not seek man’s approval. The moment the preacher begins to seek to please man, they will realize that they are on an impossible journey that will only result in frustration and disappointment in trying to satisfy man's sinful nature.

Sugel says it this way,

Although we preach for the building up of believers and the salvation of the lost, only one person in the auditorium must agree with our preaching. We must seek to please only one person, whose opinion is worth more than the whole world’s. In his first letter to the Thessalonians, Paul argues, “For our exhortation didn’t come from error or impurity or an intent to deceive. Instead, just as God has approved us to be hearts.” I Thessalonians 2:3-4 (emphasis added). God entrusted Paul with the preaching of the Gospel. He tests or weighs hearts: therefore, Paul sought to please God. This conviction was a protective wall for Paul, guarding him against error and evil motives.¹⁴⁴

The preachers who participated in training must know that God is the focus and should aim to please Him in every facet of their lives. Man can do nothing for the preacher and have no hell or heaven to put them in. Therefore, whatever the preacher and believer do, do honestly and respectfully unto our Lord Jesus the Christ, the Savior and Redeemer of the world.

Each preacher who participated in the research recognized there is always room for improvement in their preaching. Each pastor, chaplain, elder, minister, deacon, and evangelist wanted to have more of the Holy Spirit and less of themselves regarding their preaching and living. Based on researcher observation and the hearer's responses, all six preachers improved in one facet in their preaching, including the pastors, evangelists, ministers, elders, deacons, and chaplains. The improvements were seen and felt in speaking with more power as revealed by the Holy Spirit, confidence, healing taken place through the preached Word, testimonies given,

¹⁴⁴ Sugel Michelen, *From and Before God: A Practical Introduction to Expository Preaching* (Nashville: B&H Publishing Group, 2019), 18.

people moving under the power of the Holy Spirit speaking in tongues, laying of hands, and the prophetic Word going forth.

After receiving the training, a significant change was noted with the preachers in their declaration of God's Word. The effectiveness of your ministry should be determined, in part, by how consistently you speak the truth in love. Each preacher, evangelist, minister, chaplain improved in the area of dividing God's Word truthfully as directed by the Holy Spirit after training completed

David and Stephen said,

If a preacher is to be used of God, there is the walk that he must pursue, the work he must perform, and a word he must proclaim. Paul's word to Timothy: "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).¹⁴⁵

To rightly divide, the preacher must spend time with God in prayer, study, and ask the Holy Spirit to reveal Himself in the preached Word. Kim says, "The spoken Word remains a critical component to congregational vitality. However, exegetically sloppy, underprepared, and applicational irrelevant sermons. Have produced a spiritual malaise across many North American congregations and abroad."¹⁴⁶ The preacher has to spend time in God's Word to hear the Spirit speak through the pages of the Bible into his heart. The preacher must expect God to change lives and believers to experience a miracle in their midst through the preached Word.

Fullerton, Orrick, and Payne explain,

C.H. Spurgeon famously told the story of one of his first students who complained. "I have been preaching now for some months, and I do not think I had a single conversion." I said to him, "And do you expect that the Lord is going to bless you and save souls every

¹⁴⁵ David Olford, and Stephen Olford, *Anointed Expository Preaching* (Maitland: B&H Publishing Group 2003), 67.

¹⁴⁶ Matthew Kim D. *A Little Book for New Preachers: Why and How to Study Homiletics* (Westmont: InterVarsity Press, 2020), 21.

time you open your mouth? “No, sir,” he replied. “Well, then, I said, “that is why you do not get souls saved. If you had believed, the Lord would have given the blessing.”¹⁴⁷

Again, the preacher must expect and believe God will perform a miracle amid the congregation and through the preached Word. As reminded in Matthew 7:7, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

The hearers also witnessed joy and testimonies of financial blessings shared with the body of Christ. The research results measured a change in the preacher and believer by the power of the Holy Spirit as reflected in the preacher and hearer’s summary. The preachers who did not speak with confidence or boldness consistently before training now are talking under the anointing power of the Holy Spirit in their preaching because the inspiration and strength of the Holy Spirit through this research has inspired the preacher.

One pastor said,

Yes indeed! The atmosphere was anointed and electric. Elder has been faithful to God, and the anointing on his life has gotten stronger. The Lord pours out His anointing on us when we have the Kingdom agenda.

These preachers who took part in this research wanted to see the Holy Spirit take their ministry to the next level through their preaching and dedication to living a holy and sanctified life pleasing to God. The preachers were doing everything they knew to do improving their preaching amid the congregation. The training demonstrates a change in the preacher before and after the training. The preacher and believer are now exuding confidence in the power of God in their preaching.

Fullerton, Orrick, and Payne explain it this way,

It is normal and expected that you would approve, and those who hear you ought to notice that you are improving. Your progress ought to be something “all may see.” The old ladies

¹⁴⁷ Fullerton et. al, *Encountering God*, 90.

in the pews should say, “That young man is getting better.” And the people who have not heard you preach for five years should say, “You’ve gotten much clearer.”¹⁴⁸

These preachers who participated in the research and training are now better because of the power and confidence the Holy Spirit gives to the preacher in dividing God’s Word. The pastors, ministers, elders, chaplains, deacons, lay members, and outsiders want the Holy Spirit to guide their every step. Each will have to deny oneself, pick up their cross, and follow Jesus for that to happen. Ask Jesus to empower their life, empower their living, empower their witness, and empower their preaching by the power of the Holy Spirit. The research results reveal a change in the preacher, a believer who hunger and thirst for God to fill them with His Holy Spirit. One thing that is for sure is described by John 15:5. “He who abides in Me, and I in him, bears much fruit, for without Me you can do nothing. The preacher and believer need the Holy Spirit in their life daily. In recognizing they are better and not who they used to be by the power of the Holy Spirit transforming their life. For the first time, preachers, elders, ministers, evangelists, chaplains, and deacons realized Holy Spirit-filled preaching opens the door for a miracle amid the congregation. People’s lives were changed for the better by the power of the Holy Spirit through the preached Word from the preacher.

The buy-in for the research was not difficult for many. However, it wasn’t easy to get people to support the research remotely for some reason. One expected to get more participation from the body of Christ, but again, the study was not mandatory and optional to those who wanted to participate in research. Perhaps, the idea of teaching one how to be filled with the Holy Spirit did not resonate well with some in empowering their preaching. Or the idea of sin being a reason for the Holy Spirit to lie idle in the believer who may not be living a lifestyle

¹⁴⁸ Fullerton et. al, *Encountering God*, 15.

emulating Christ. Also, church members were excited to assist the researcher with the research; some were not and greatly appreciated their support. It proves the Holy Spirit-filled preaching makes the difference in the congregation in experiencing a miracle in their midst.

Chapter 5: Conclusion

The purpose of the research is to teach preachers how to be filled with the Holy Spirit in their preaching, resulting in a miracle in their midst. Too often, preachers are not filled with the Holy Spirit and therefore not equipped to do the work of the Lord. The preacher often tries to perform ministry under their strength, realizing that it is not enough when a deceiving adversary desires to destroy them. The preacher and believer must ask God to fill them with the Holy Spirit to carry out the will of God. The scripture says in Luke 11:13, “If you then being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!

The preacher and believer asking is critical and informs God that one is serious about God taking control of their life. The preacher and believer will work hand in hand in seeking after God in their lives. The preacher must remain faithful to God, and the believer must continue to trust and believe in God until he performs a miracle in their midst. One thing God will not tolerate is sin. Sinning willingly is a rejection and rebellion of God after receiving the truth and guidance of the Holy Spirit. Sanchez says, “Indeed, the Spirit of God blows where it wills, and there is certain hiddenness and anonymity to its work in the world. The Scriptures also reveal rich images of the Spirit’s activity in the world that help us discern His presence in our midst.”¹⁴⁹ The adversary comes to distract the preacher and believer through sin, causing them to lose sight of God. The preacher and believer must know an adversary comes to destroy the preacher and

¹⁴⁹ Leopoldo M. Sánchez, *A Sculptor Spirit: Models of Sanctification from Spirit Christology* (Westmont: Inter Varsity Press, 2019), 16.

believer. If the preacher can hunger and thirst after God, it's just a matter of time before God fills them. The preacher must be aware that the devil wants to kill him.

In Luke 22:31-34, God says,

And the Lord said, "Simon, Simon! Indeed, Satan has asked for you that he may sift you as wheat. But I have prayed for you that your faith should not fail, and when you have returned to Me, strengthen your brethren." But he said to Him, "Lord, I am ready to go with you, both to prison and to death." Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know me."

The preacher and believer must know Satan is after them and come only to destroy them ultimately. In John 10:10, the thief does not come except to steal, and to kill, and to destroy. I have come that they have life and may have it more abundantly. In being filled, the Lord will lead the preacher and believer in recognizing the traps of the enemy to carry out the will of God. What is for sure, the preacher and believer cannot live a holy and righteous life without being filled with the Holy Spirit.

The preachers who took part in this research improved their preaching by operating under the guidance of the Holy Spirit in their preaching. When the preacher is filled with the Holy Spirit, those in their midst have a chance to witness a miracle in their midst. The preacher and believer must go to the Lord and pray and know that the Lord hears them. In Luke 12:12, "For the Holy Spirit will teach you in that very hour what you ought to say." The verse applies to the preacher's prayers and in the preacher's preaching. The preacher wants the Holy Spirit to take over his mind, mouth and give him the words to speak. When the Holy Spirit takes over, someone will soon be the benefactor of a miracle in their life in feeling the presence of the Holy Spirit. Conger says, "The Holy Spirit is that active presence in us of the absolute who at the same time deepens our interior life by making it vibrant and welcoming and puts in communion with

others. The Spirit is what is required and is the means of communion.”¹⁵⁰ The preacher must believe that God can perform a miracle through his preaching. The keyword is believing; if the preacher or believer does not believe, they should not expect a move of God in their midst. In Hebrew 11:6, God makes it very clear, “But without faith, it is impossible to please Him, for he who comes to God must believe that He is, and He is a rewarder of those who diligently seek Him. God wants to perform a miracle in the believer’s life, but he must believe despite what he sees. One thing that is for sure, God does not have to get approval to perform a miracle from humanity; God does what He does without giving anyone an explanation because He is God. Because He is Holy. Because He is Righteous. Because He is Omnipotent. God is still performing miracles today, still delivering, still healing, still setting the captives free. For those who believe, God’s Word is objective in what God’s Word declares in the believer’s life. It has been said, the testimonies from God’s people, the move of God, is not creditable or objective enough, cannot be measured, and cannot be true because people’s experiences are subjective. The subjectivity rule is based on man kinds perception of the Holy Spirit and not based on God and who He is as declared in His Word. The preacher must remember who he is serving and not allow a man to mislead his steps.

God calls the preacher as a sign to follow God and not allow a man to confuse the calling on his life. Too often, preachers and believers fall in the mode of pleasing man. To only find out man cannot be tamed. Man will smile in their face one day and stab them in the back the next. The preacher must stay connected and focus on pleasing God and doing His will according to

¹⁵⁰ Yves Congar, *Spirit of God: Short Writings on the Holy Spirit* (Washington, D.C: Catholic University of America Press, 2017), 38.

His Word. Trying to please man only leads down a dead-end road filled with frustration and disappointment. God declares in Colossians 3:23; “And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for what he had done, and there is no partiality.” The preacher can give God his all, but he must know that man will let him down, but God will always lift him. Man will mislead him, but God will guide the preacher and believer with His Holy Spirit and lead them to righteousness and faith in Him. It’s easy to fall into the trap of pleasing man simply because of the positions man holds and the support they give to the church. The preacher must know God is the reason for his existence, and man-kind worships Him and not the other way around.

God is Holy, and the preacher needs the Holy Spirit to accomplish the will of God for people to experience a miracle in their midst. Bonar says, “The preacher chosen, called, quickened, washed, sanctified, and justified by God. We are in no sense our own deliverers.”¹⁵¹ It is apparent; God’s people need Him to form us on potter’s wheel. Byers says, “Sanctify. To be set apart for holy or religious use by God. To make holy or free from sin; to cleanse from moral corruption or pollution to make holy by detaching the affections from the world and its defilement and exalting them to the supreme love of God.”¹⁵² Jesus is the way and is the answer to the world’s problems. MacArthur says, “Christ as the chief shepherd is the overseer, or guardian of our souls-caring for, protecting us, leading us, correcting us, and giving us nourishment, all with the ultimate goal of our sanctification.”¹⁵³

¹⁵¹ Horatius Bonar, *God's Way of Holiness* (Balneário Rincão: Grupo Oxigênio Ltda-ME, 2012), 8, accessed October 21, 2021

¹⁵² J. Byers, *Sanctification* (Project Gutenberg, 2008), 6.

¹⁵³ John MacArthur, *Sanctification: God's Passion for His People* (Wheaton: Crossway, 2020), 1.

The research confirms the Holy Spirit is essential in the life of the preacher and believer. It is very clear from the analysis the Holy Spirit is the focal point, and without Him, the preacher and believer can do nothing. In John 15:5, God says, “I am the Vine, you are the branches. He who abides in me, and I in him bears much fruit, for, without Me, you can do nothing.” The Holy Spirit empowers the preacher, believer, guides, and leads them in carrying out the will of God over their lives. God will not force Himself upon anyone and gives the preacher and believer free will. The free choice to worship him, praise him, worship, and the free will to deny His presence in their life. The Holy Spirit is a Gentlemen, and He will not force Himself on anyone who does not believe who He is as God. Compared to previous research regarding the Holy Spirit, this research project confirms that God does not change. In Hebrew 13:9, “Jesus Christ is the same yesterday, and today, and forever.” In meaning, the Holy Spirit will not change, God will not modify, Jesus He will not change. The believer who will do all the changing will take his eyes off God in the middle of their afflictions. Past research still confirms that God is a Holy and Righteous God, and believers should be seeking to emulate Him. Dave Ramsey said, “I don’t want to be normal because normal is broke. One agrees with this. Normal is broken. Normal is careless. Normal is wasteful. Normal is overindulgence. But this is not just a financial problem- this is a life problem.”¹⁵⁴

Those who believe in Jesus Christ do not have to be like the world. They can be set apart by the filling of the Holy Spirit. In Galatians 5: 16-18, “I say then walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; so that you do not do the things you wish. But if the Spirit leads you, you are not under the

¹⁵⁴ Brian C. Christopher, *Be Holy: Find Identity/Find Belonging/Find Purpose* (Saint Luis: Chalice Press, 2014), 6.

law.” As believers, one does not have to live a life of sin but can live a life pleasing to God when walking in the Spirit. Being Spirit-led is not customary in this world, simply because the world is not friends with God. The Holy Spirit allows the believer and the preacher not to be ordinary and produce the gifts of the Spirit in those who obey Him. The research parallels previous research on the grounds of God being Holy and Righteous, and so should those who follow and believe in His precepts and commands. The Holy Spirit sanctifies and consecrates the preacher and believer in living a lifestyle pleasing to God. Recognizing the devil comes to distract the preacher and believer in not fulfilling their purpose as mandated by God. There is an adversary whose aim is to distract and trip up the believer.

Williams said, sin does not bring one closer to God but pushes God further away in operating in one’s life. Despite Christ dying for the world’s sin, God still does not condone sin and grants His grace and mercy upon those who repent and ask for forgiveness. Bushnell says that sin separates one from God; the believer no longer hears His voice in the Spirit. When one does not listen to the voice of God anymore, walking in the Spirit is absent, and feeding the flesh has taken control. Previous research projects confirm that sin is the culprit pushing many away from God working in their lives. The devil is still causing problems in the lives of those who hunger and thirst after God. Even though Christ died for one’s sin, sin still stinks in the nostrils of God. By Christ's victory on the Cross in defeating death, the believer can now repent and ask God for the forgiveness of their sins. Here is where the grace and mercy of God are displayed to those who believe and trust in Him. The Bible says in 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and His word is not in us.”

Just as sin caused problems thousands of years ago, sin still has grips on humankind. It does not have to be this way; the preacher and believer can defeat evil and live a life pleasing to God. Pyzalski says, “The mere fact in this wicked world is not dangerous itself, since divine grace can enable a soul to service God faithfully and even to attain a high degree of sanctity, amid sinners, and in the very atmosphere of hell.”¹⁵⁵ Living a life pleasing to God will not be easy but will require the help of the Holy Spirit. The believer and preacher cannot overlook the power of sin; if so, it could be deadly. In Romans 6:23, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

Paul makes the extraordinary claim in Romans 7:20,

Now, if I do what I will not do, I no longer do it, but sin dwells in me. As the subsequent verses of the letter made clear, Paul does not say this to absolve himself from responsibility for his actions. Instead, his point is that his identity is inextricably bound up “sold under sin” and “a slave to the law of sin.” For Paul in those verses, sin does not merely threaten him in a way that he might (in line with the language of Genesis 4:7) in principle overcome, but presses on his agency with such force as to render him seemingly helpless to resist it.¹⁵⁶

One can see that the preacher and believer are in for a battle to avoid the traps of sin. The God that one serves has defeated sin. Therefore, the preacher and believer can overcome sin by the power of the Holy Spirit. In 1 Corinthians 10:12-13, God declares, “Therefore let him who thinks he stands to take heed lest he falls. No temptation has overtaken you except such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

¹⁵⁵ C.S.S.R., Pyzalski Leo, and REV Fr Leo Pyzalski, *The Holy Will Of God: Source of Peace and Happiness* (Ashland: TAN Books, 2009), 8.

¹⁵⁶ Ian McFarland, *In Adam's Fall: A Meditation on the Christian Doctrine of Original Sin* (Hoboken: John Wiley & Sons, Incorporated 2010), 9.

As believers, when filled with the Holy Spirit, the believer can resist the temptation to sin. Being filled with the Holy Spirit is critical in one living a lifestyle Holy and pleasing to God.

Another common attribute of God present in previous research is highlighted in the current study is to be Holy as I am Holy. In Leviticus 19:1-2, “And the Lord spoke to Moses, saying, talk to all the congregation of the children of Israel, and say to them: You shall be holy, for the Lord your God am Holy. God still requires those who believe in Him to live a Holy and Righteous life pleasing to God. From the research, it is obvious one cannot live a Holy life pleasing to God under his strength. The task is impossible. To live a holy life will require being filled with the Holy Spirit. Allen says, “Thanking the holy for Christians, and specifically for reformational Christians, appears a difficult task. However, it remains needed for the prophetic and apostolic witness to Jesus Christ to insist on the importance of holiness from start to finish. God is holy. The world is meant to be made holy. Sin ruins the holy.”¹⁵⁷

Therefore, preachers and believers must ask God to fill them with Holy Spirit. Through the Holy Spirit, the preacher and believer are empowered to do the work of God. Again, the Holy Spirit will force himself on no one but given a choice to obey or disobey. If the preacher wants to operate under the anointing of God in his preaching, he will have to be filled with the Holy Spirit. If the believer seeks to live a life pleasing to God, he will have to be holy. Being holy is not man’s requirement; that is what God demands upon every believer who believes in His Son Jesus according to His Word. The results from the research project compared to others declare God does not change. If the preacher and believer can just obey, he has a chance to see God perform a mighty miracle in their life orchestrated by God.

¹⁵⁷ Michael Allen, *Sanctification*. (Grand Rapids: Harper Collins Christian Publishing, 2017), 18.

The researcher learned the adversary is growing stronger and becoming more deceptive in all his ways in distracting the preacher and believer. It will be impossible for the preacher or believer to recognize the craftiness of the adversary without being filled with the Holy Spirit. The researcher learned that many don't know God and are lost in their sins in their living. The adversary indeed is the ruler of this world in deceiving God's people. Russell explains it this way, "Satan evokes more than the greed, envy, lust, and anger we identify with our own worst impulses and more than what we call brutality, which imputes to human beings a resemblance to animals (brutes)."¹⁵⁸ The different religions, interpretation of doctrine divides God's people and cause one to war against the other. The adversary wants to divide and conquer God's sheep. God declares in 1 Corinthians 12:12-14, "For as the body is one and has many members, but all the members of that one body, being many are one body, so also is Christ. For by one Spirit; we all baptized into one body whether Jews or Greeks, whether slaves or free, and have all been made to drink into one Spirit. For the body is not one member but many." It is time for believers, preachers, pastors, deacons, elders, parents, children, and chaplains to put their differences aside and unite in Christ Jesus redemptive blood on Calvary. The results in other settings could be different only because of the various beliefs in different religions. The only constant is that God does not change, and He is holy, and the believer should seek to be like Him. During the research, nothing emerges that would require future research, but what did arise, the body of Christ is more divided than it has ever been in American history. Simply because of the interpretation of doctrine, biases, prejudice, racism, and different religions in living their lives.

¹⁵⁸ Jeffrey Burton Russell, "Getting Satan Behind Us" *First Things* 57 (November 1995): 40–45.

If the preacher wants to operate under the anointing of God, he will have to be filled with the Holy Spirit. For the move of God to happen, the preacher and believer will have to ask God to fill them. God is excited to move on their behalf through obedience in the preacher and believer asking. The preacher or believer must not want to be normal but be set apart by the power of the Holy Spirit. The preacher and believer must seek to be holy as God is Holy. In recognizing there is an adversary who desires to destroy them. The Holy Spirit must empower the preacher in doing the work of God. The preacher cannot stand alone, only to find himself weary, frustrated, and not having the strength to carry out the will of God. When the preacher is filled with the Holy Spirit, those in the midst have a strong chance to witness a miracle in their midst. The believer still has to do his part in obeying, trusting in God that God would do what He declared in His Word. God has called the preacher to preach God's Word in season and out of season. The preacher and believer must ask God to fill them with His Spirit to let God know they want more of God guiding their lives in being dependent on Him. The preacher must deny himself and ask God to sanctify him and consecrate him to carry out God's plans over his life. Only then will Holy Spirit-filled preaching open the door for a miracle in the life of the believer. The preacher, the leader who sets the tone, ignites God's presence in living a life pleasing to God. God wants to bless the people of God, and he wants to do it through the preacher who has called on God, fasted, and prayed to God to empower him in his preaching. Only then will one see and experience a miracle amid the congregation through Holy Spirit-filled preaching.

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Appendix A

14 Questions

- 1. What do you know about the Holy Spirit? Please explain.**
- 2. Who is the Holy Spirit? Please explain.**
- 3. Is there a difference between being filled with the Holy Spirit and being baptized by the Holy Spirit, if any? Please explain.**
- 4. What is the preacher's role in terms of the Holy Spirit moving amid believers' congregation, allowing them to witness a miracle in their lives? Please explain.**
- 5. Will the Holy Spirit dwell or operate in a temple (body) of a believer stained with sin or living a life not pleasing to God? If not, why? If Yes, why? Please explain.**
- 6. What are some of the attributes of the Holy Spirit? Please explain.**
- 7. Do you believe the preachers play a part in the movement of the Holy Spirit in the life of the believer, allowing them to experience a miracle in their life? If so, why? Please explain.**
- 8. Can you measure the movement of the Holy Spirit in the life of the preacher through his preaching? If so, what are the indicators? Please explain.**
- 9. Can the Holy Spirit be taken away from you if you live a sinful lifestyle? If so, give support to your claim. Please explain.**
- 10. Can you tell if a preacher is filled with the Holy Spirit based on observing them during their preaching? If so, please explain.**
- 11. Have you ever experienced a miracle or blessing in your life from the Holy Spirit through preaching? If so, please explain.**

- 12. Have you ever witnessed the power of the Holy Spirit moving in the congregation due to preaching? If so, please explain.**
- 13. As a preacher, how do you know you are preaching under the power of the Holy Spirit? Please explain (Preacher only).**
- 14. As a hearer or (believer), how do you know when a preacher operates under the Holy Spirit in his preaching? Please explain.**

Appendix B

Holy Spirit Filled Preaching Opens the Door for a Miracle

Lesson 1:

Scripture: Luke 11:13

God sent his Son Jesus Christ to die for our sin to have life more abundantly. God will not force Himself on anyone and gives each one of us the free will to choose His Son. Why force someone to do something that they don't believe in. If we wanted something from our parents as a child, usually we built up the courage to ask. If believers want to be empowered, they will ask God to fill them with the Holy Spirit. God is Holy, and He requires the same for those who desire to be filled with His precious Holy Spirit.

1. Asking for the Holy Spirit allows God to evaluate your motives.
 - A. Evaluate if you are sincere
 - B. Evaluate if you love Him
 - C. Evaluate your heart for His Son Jesus
 - D. Evaluate your willingness to be more like Him

Lesson 2:

Scripture: Romans 10:15

One thing that is for sure, the believer must be sent by God if he wants to operate under the power of the Holy Spirit. One that is not sent will not see fruitfulness in his ministry, and all that he does will be done under his strength. The believer being sent justifies preaching the Gospel to the world.

1. Being sent opens the door to be filled with the Holy Spirit to those who obey God's Word.
 - A. Being sent the Holy Spirit equips you
 - B. Being sent the Holy Spirit sanctifies you
 - C. Being sent the Holy Spirit sustains you
 - D. Being sent the Holy Spirit leads you

Lesson 3:

Scripture: Acts 2: 1-47

The Holy Spirit's power in Acts Chapter 2 was the start of the Church in the Gospel being spread around the world. It is incredible what the body of Christ can do when they come together in one accord (unity). Some men were from different nations different who spoke a foreign language. Acts Chapter 2 provides evidence that the Holy Spirit impacts preaching. Therefore, believers must be Holy Spirit-filled for God to guide them and protect them from the adversary's attacks.

1. The Holy Spirit displayed power in the believer's life when they were in one accord.
 - A. When in one accord, miracles happen, and God is glorified.

- B. When people spoke a different language outside of their own in one accord, the belief and trust in God caused God to move in a miraculous way displaying His power.
- C. When in one accord, Peter was empowered, and three thousand souls were saved. Peter believed the Holy Spirit empowered him to speak supernaturally, changing lives.

Lesson 4:

Scripture: Luke 24:49 and Acts 1:4

We all must do who desire to be like Christ is wait on Him. God moves under His own will and timing, which leaves the believer or hearer to wait, tarry, ask, pray, and fast until God fills them with the Holy Spirit. Sometimes waiting is not easy, but we must learn to wait on Him. In the end, through patience, the believer will be better off once they receive the power of the Holy Spirit. To clarify better, the believer can operate under the anointing of the Holy Spirit by living a lifestyle pleasing to God.

1. In our waiting, God is doing His greatest work in our lives before He fills us with His Holy Spirit.
 - A. Waiting builds character and strength
 - B. Waiting prepares one who is sent to operate in the Spirit
 - C. Waiting keeps you hungry for the Holy Spirit
 - D. Waiting allows you to grow until the Holy Spirit fills you

Appendix C

Preaching Before and After Results

Instructions: Please respond to what you have witnessed from the preacher before and after the training with a **response: yes, no, or somewhat**. Pastors, please respond to what you have witnessed or learned through the training with a response: **yes, no, or somewhat**.

Before Preaching Training Results:

Response:

1. Power when speaking-when you feel the presence of the Holy Spirit move through you and the preacher, and those in attendance are impacted by the Holy Spirit speaking through the preacher. The preacher is flowing under the Holy Spirit in their sermon, and it shows in speech and the Spirit.
2. No power when speaking- you don't feel the presence of the Holy Spirit and are not moved by the preacher's presentation at all. It sounds like one is just talking with no conviction to what they declare before the people. One can see the preacher disconnected from the Holy Spirit.
3. Healing-you are healed by the power of the Holy Spirit moving in the congregation. In other words, a miracle performed by God where a change takes place in the believer's life.
4. Deliverance-a change has taken place by the Holy Spirit, and you are no longer the same person you were.
5. Anointed-the preacher speaking with conviction and clearly, the Holy Spirit is talking through him, and you can feel the presence of the Holy Spirit during the preacher's sermon. You think the Holy Spirit is present in the room and people responding to the preached Word.
6. Laying of hands
7. Speaking in tongues
8. Prophetic-declaring to the people what's to come as God has spoken to you.
9. Not led by the Holy Spirit-the preacher is disconnected, and his preaching seems very tedious in trying to divide God's Word. There is no connection with the Holy Spirit or with the audience
10. Testimony Given
11. Life-changing-the Mighty move of the Holy Spirit changed your life, and you are not who you used to be
12. Other

After Preaching Training Results:

Response:

1. Power when speaking
2. Boring speaker
3. No testimonies
4. Confidence or boldness
5. Healing
6. Anointed
7. Laying of hands
8. Speaking in tongue
9. Prophetic voice

10. Not led by the Holy Spirit
11. Testimony given
12. Life-changing
13. Others

Others (believers) blessed by Holy Spirit-filled preaching before training

Response:

1. Healing
2. Deliverance
3. Peace
4. Joy
5. Testimonies
6. Financial Blessing
7. Miracles
8. Other

Others (believers) blessed by Holy Spirit-filled preaching after training

Response:

1. Healing
2. Deliverance
3. Peace
4. Joy
5. Testimonies
6. Financial blessing
7. Miracles
8. Others

Appendix D

Consent

Title of the Project: Holy Spirit-Filled Preaching Opens the Door for a Miracle

Principal Investigator: Alvin A. Burks, Doctoral Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 21 years of age or older and either, a member of a church or attend church once a month. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to teach preachers and others how to be filled with the Holy Spirit.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Complete an initial survey through email. It will take approximately 1 hour to complete the initial survey.
2. Complete four lessons through email. The lessons will take approximately 40 minutes to complete total.
3. Complete a post-lesson survey through email. The survey will take approximately 10 minutes to complete.

How could you or others benefit from this study?

The benefits participants should expect to receive from taking part in this research include developing an understanding of the importance of the Holy Spirit. Another benefit includes developing an understanding of how the Holy Spirit works in each of our lives when one is being obedient, truthful and faithful to the Word of God. Participants could also experience an increase in their understanding that the adversary does not want the preacher or believer in Christ to be Holy Spirit lead. Therefore, this research will open the eyes of preachers, and God's people, which will ensure they are being led by the Holy Spirit and not the flesh.

Benefits to society include experiencing the power of the Holy Spirit in the lives of believers when living a righteous life that is pleasing to God. Therefore, the world will be able to see a difference in those who have Christ in their lives and who are filled with the Holy Spirit.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risk you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private and confidential. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Confidentiality will be protected at all times.

- Participants' responses will be kept confidential through the use of pseudonyms.
- Data will be stored on a password-locked computer and in a safe. The data may be used in future presentations. After three years, all electronic records will be deleted and all physical records will be shredded.

How will you be compensated for being part of the study?

Participants will be compensated for participating in the study. The researcher will request the mailing address of the winners and will mail the gift cards to the winners.

Is study participation voluntary?

Participation in this study is voluntary. Your decision to participate will not affect your current or future relations with Liberty University or your church. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Alvin Burks. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact. You may also contact the researcher's faculty sponsor, [REDACTED]

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after signing this document, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Printed Subject Name

Signature & Date

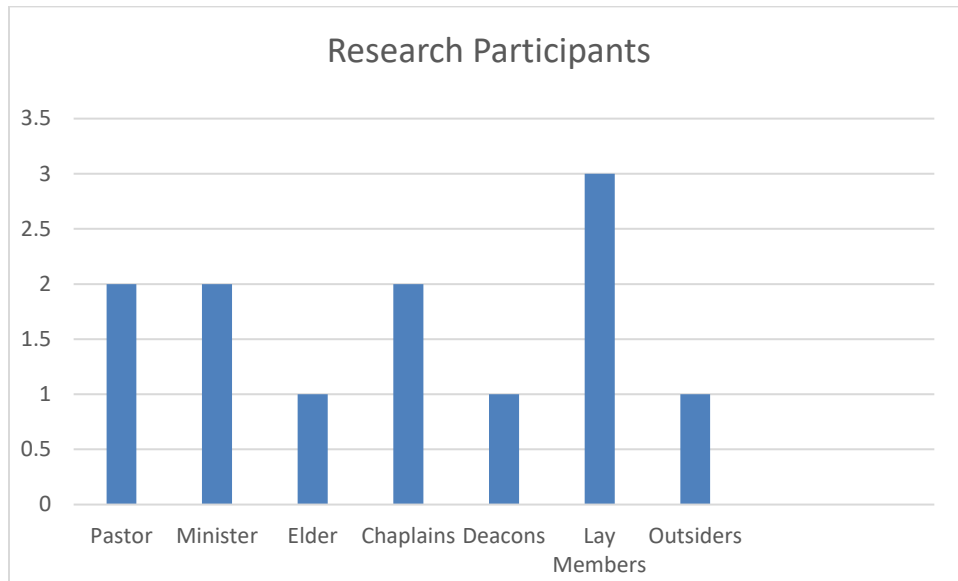
Appendix E

Summary of All Preachers

Measures	Before Training	After Training	Change
Power when Speaking	0	0	0
Healing	0	0	0
Deliverance	0	0	0
Anointed	0	0	0
Laying of Hands	0	0	0
Speaking in Tongues	0	0	0
Prophecy	0	0	0
Testimonies	0	0	0
Life Changing Blessing	0	0	0

Measures	Before Training	After Training	Change
Healing	#DIV/0!	#DIV/0!	#DIV/0!
Deliverance	#DIV/0!	#DIV/0!	#DIV/0!
Peace	#DIV/0!	#DIV/0!	#DIV/0!
Joy	#DIV/0!	#DIV/0!	#DIV/0!
Testimonies	#DIV/0!	#DIV/0!	#DIV/0!
Financial Blessing	#DIV/0!	#DIV/0!	#DIV/0!
Miracles	#DIV/0!	#DIV/0!	#DIV/0!

Appendix F



Appendix G

Summary of Preachers

Measures	Before Training	After Training	Change
Power when speaking	1	6	-5
Healing	0	3	-3
Deliverance	0	2	-2
Anointed	2	3	-1
Laying of Hands	1	3	-2
Speaking in Tongues	1	2	-2
Prophecy	2	0	2
Testimonies	1	4	-3
Life Changing Blessing	1	4	-3

Summary of Hearers

Measures	Before Training	After Training	Change
Healing	1	3	-2
Deliverance	1	3	-2
Peace	2	2	0
Joy	2	3	-1
Testimonies	1	3	-2
Financial Blessing	1	4	-3
Miracles	1	3	-2

IRB Approval Letter

May 4, 2021

Alvin Burks
Thomas Keiser

Re: IRB Exemption - IRB-FY20-21-350 Holy Spirit-Filled Preaching Opens The Door for A Miracle

Dear Alvin Burks, Thomas Keiser:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording). Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office