

Cessation of Pneumatic Elements in the Contemporary Church

(A Critique on Pauline Instruction on Orderliness)

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Abstract

The duration of pneumatic elements in the Contemporary Church had attracted different opinions from different schools of thought. Some favour cessation while others uphold contemporary and continuous experience. Harinck in his elaborate work on the genesis of the controversy on the Cessation of the pneumatic elements mentioned that most of the church fathers held the view that the formation of the infant church and the canonisation brought the pneumatic elements to an end. Amidst this opinion on the cessation; Montanus challenged the tradition of the early church by claiming to be possessed by the Holy Spirit. From this early, the church had remained a divided people on the issue at stake. However, from the Scriptures, related Literatures, Journal articles and study of the characteristics of Pentecostals and Charismatic Movements one had found that these divergent opinions precipitated from the misunderstanding of Pauline instruction on the orderly employment of the gifts. Therefore, this research is of the view that these vagaries of opinion are not strong enough to change the Bible and the standard set by Paul which does not suggest the cessation of any or all of the gifts of the Holy Spirit. On the other hand Paul's instruction with Greek present continuous tense renders cessation ideology null and void. And on the strength of the forgoing this research recommends that the church upholds the present continuous position of the gifts of the Holy Spirit in today's church tenaciously.

Key Words- Cessation, Pneumatic Elements, Orderliness, Contemporary Church,

Introduction

The continuity or otherwise of pneumatic elements in the Contemporary Church had engendered different shades of opinions from schools of thoughts. In this situation some scholars favour cessation while others hold unto contemporary experience thereby creating an age long controversy. Harinck in his elaborate work on the genesis of this controversy mentioned that most of the church fathers held the view that the formation of the infant church brought the pneumatic elements to an end. While some are of the view that the canonization of the Scriptures marked the end of the gifts of the Holy Spirit. Amidst these opinions Montanus challenged the tradition of the early church by claiming to be possessed by the Holy Spirit. Since then till now the same cessation ideology still persists among believers. On this

preceding note this research focused on its self-imposed task of proving that the pneumatic elements are contemporaneous. This was achieved by the re-examination of the Greek word *katargeō*- Shall pass away (1Cor. 13:8) which had been variously and wrongly too rendered to mean had passed away.

It may be expedient this early to present a brief introduction to the Corinthian Church for a good understanding of why the Apostle Paul had to embark on the listing of the spiritual gifts and the later instruction that brought the lingering controversy.

The city of Corinth located in the Southern part of Greece formed a link between Sparta and Greece. All traffics passed through her as of necessity from the east to the west of the Mediterranean Sea. Corinth for its strategic position was commercially influential. She had risen to fame by 146 B.C when Lucius Mummius attacked and destroyed her. But a century after, Julius Caesar in 46 B. C rebuilt Corinth and she arose from her ruins (Barclay, 1975: 3, 4). This time Corinth was both a capital city and a metropolis of the Roman province of Achaea, which comprised practically all Greece.

In those days, which were days of Paul her population was very mixed. i. There were Roman veterans whom Julius had settled there. When a Roman soldier had served his time, he was granted citizenship and was then sent out to come to the newly found city and given a grant of land so these Roman colonies were planted all over the world, and always the backbone of them was the contingent of veteran regular soldiers whose faithful service had won them the citizenship. ii. When Corinth was rebuilt, the merchants came, for her situation still gave her commercial supremacy (3- 4).

Jewish people, Phoenicians, Phrygians and people from the east with their exotic customs and impartial way of life populated the city.

Farrar speaks of the mongrel, and heterogeneous population of Greek adventurers and Roman bourgeois with a tainting infusion of Phoenicians, this mass of Jews, ex-soldiers, philosophers, sailors, freemen, slaves, trades-people, hucksters and agents of every form of vice. He characterized her as a "colony" without aristocracy, without tradition and without well-established citizenship. (Barclay: 4)

This city and its inhabitants were naturally successful though that was not without side negative effects of vices as by-product. This motley city was known for her economic prosperity in the midst of unclassified culture, ethical and moral norms hence her name became synonymous with the city of vice. As a popular parlance has it, "success begets luxury, luxury begets intemperance and intemperance begets vice, this was the case of Corinth. Paul implying the

same moral decadence asked, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived, neither the immoral nor idolater, nor adulterers nor sexual perverts, nor thieves, nor greedy, nor drunkards, nor revilers will inherit the kingdom of God as such were some of you” (I Cor.6.9-11). This reference captures the prevalent air of immorality in the time of Apostle Paul’s writing to the Corinthians.

Paul had stayed long in Corinth during his missionary activities than any other contemporary city. He left Corinth during the time of governor Galileo (C 52 A. D.) to Syria. From Ephesus where he learnt that things were not in order at Corinth, he wrote to the church in A. D. 55. He had a lot of problems in hand to address by the time he wrote the church in Corinth. He had written on several issues like sexual immorality in chapter I Cor.6. These letters were finally organized into two different units, as they appear in the New Testament in 90 A. D (Barclay: 5). In some churches they existed in scraps of papyrus. Only the understanding of the fact that he addressed different issues at different times can help readers do a correct interpretation and application of the letters of Paul meaningfully in the contemporary church age. The circumstances that necessitated each letter could have been peculiar to this culturally heterogeneous people. The interference of strange teachings and practices were seriously eroding the basic concepts and principles of Christianity in Corinth by then. This also affected the issue in focus. Today, it may be wrong to use the letters for a general application or doctrinal stand point except where there may be other bible passages to back up such claims. This is a true position because each part of the letter addressed a particular issue. Among other strands of arguments of Paul; this research is concerned with, is the contemporary relevance of pneumatic elements (1Cor. 12; Ephesians 4:11 and 1Cor. 13:8), and how Paul would have them exercised.

In the light of the prevailing situation Paul had to take time to list all the gifts in I Corinthians 12:1-11. Here Paul unequivocally condemned the prioritizing of the pneumatic elements. He gave a guide line on the employment of tongues which was almost mixed with idol worship and practices. He encouraged all the gifts and did not discard any of them. This process of squaring correctly these gifts took Paul the whole of I Corinthians 12-14. It is in between these chapters that the controversy of continuity arose as a result of misinterpretation of Pauline instruction on orderly employment of the gifts as earlier noted.

It is indeed the misunderstanding of the question of orderly use that raised the problem of the “duration” that has attracted different opinions from different schools of thoughts. Notable

among whom are those who are of the view that some gifts had ceased. Harinck did an elaborate work on the genesis of the argument on the Cessation of the pneumatic elements in the contemporary church age in his work “The Charismatic Movement” He went down memory lane to present shades of the views over the continuity or otherwise of the Holy Spirit in the contemporary church age. According to Harinck, Origen (185-254), Chrysostom (344-407) and Augustine (354-430) were of the view that the formation of the infant church went with the gifts. Amidst this opinion on the cessation of the Holy Spirit and His related pneumatic elements after the formation of the infant Church, Montanus challenged the tradition of the church by claiming to be possessed by the Holy Spirit. Eusebius (265-330) reported that Montanus “suddenly in a sort of frenzy and ecstasy... raved and began to babble and utter strange things, prophesying in a manner that jolted the traditions of the Church handed down from the beginning. From this early the church had remained a ‘divided people’ on the issue at stake. In the middle age these other persons were associated with the expression of the gifts of the Holy Spirit, Hildegard (1098-1179), Vincent Ferret (1350-1419), Saint Francis Xavier (1506-1552) while in “(1685- to the early part of the 1700s) the prophet of Covennes had received the gift of prophecy during the persecution by the Roman inquisition” (Harinck, 1994:11) George Fox’s led Quakers movement of the (1624-1691), Edward Irving (1792 – 1834) a Scotch Presbyterian Minister who founded the Irvingites claimed to speak in unknown languages. The Shakers; an American sect also laid claim to their experience in the Holy Spirit. “The phenomenon of speaking in tongues has been reported to have taken place among various Revivals of the nineteenth century, such as the reader in Sweden, the Irish revivals and among early Methodists” (Harinck:12).

Twentieth- century Pentecostalism, in both its earlier (eventual denominational) and later (charismatic or renewal movement) phases, has focused attention especially on the gifts treated in I Corinthians 12 and 14 believing that the church had neglected some or all of these gifts... Historically, the classic Reformed view has been that I Corinthians 12 group of gifts had died out, either with the apostolic era or with the completion of the New Testament canon (Calvin, John Owen, Jonathan Edward Warfield are the front line proponents of the opinion of cessation) however the degree of New Testament support for this position is a matter of debate (Ferguson at el. 1988: 269)

Protagonists against any claim of the presence and gifts of the Holy Spirit in the contemporary Church, (–a position which many Reformed faithful and some of their clerics hold to the detriment of the standard word of God and spiritual well-being of the supposed dynamic entity of the ever living God), persists. While the exponents of the pneumatic elements discontinuity make erroneous interpretation of I Cor.13:8-10. “Love never ends, as for prophecies, they will

pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect; but when the perfect comes, the imperfect will pass away.”(1Cor.13:8), there are yet a number of others who would not subscribe to cessation thesis.

This research found from related literatures, journal articles and study of Pentecostal movements and the teaching of the scripture that sources of these seeming divergent opinions precipitates from the misunderstanding of Paul’s teaching on the employment of the gifts and John Calvin’s purported fear of abuse of the gifts. But one is of the view that these vagaries are not strong enough to change the Bible and the standard set by Paul which does not by any means suggest the cessation of any or all of the gifts thereby making them obsolete for the contemporary church age (Harinck,:9).

While the instances cited seem to concentrate on tongues one may still remember that one is dealing with the pneumatic elements from the person and presence of the Holy Spirit, which is not limited to tongues. This short Historical allusion serves to help one realize the fact that people variously had held varying views concerning this subject matter.

This argument that seems to tilt in favour of cessation by some schools of thought after the apostolic era calls for comparative exegesis that will serve to establish the fact that pneumatic elements are as continuous as the person and presence of the Holy Spirit remain active and relevant for today’s church.

Conceptual Frame work

Cessation

The word cessation means a temporary or final ceasing (as of action) - a stop. And as it applies to the pneumatic elements, it means that the gifts of the Holy Spirit are no longer in action in the present day church as some argue. While some accept it so, others have the view that the gifts are actively present as no co-operating personalities of the triune had gone on holiday or ceased to be in operation a two different opinions here under enunciate,

A	B
Gifts cease before the second coming of Jesus Christ (Truth) Author's view	Gifts cease at the second coming (False views) Author's view
<p>The "perfect comes" refers to:</p> <ul style="list-style-type: none"> • "perfect knowledge", the completion of the God's revelation (canon) • the corporate maturity of the church brought about by the completion of God's revelation (canon) <p>www.bible.ca/tongues-ceased-pentecostal-arguments-refuted.htm</p>	<p>The "perfect comes" refers to:</p> <ul style="list-style-type: none"> • The perfect "Jesus Christ" when he comes again. • The "corporate maturity" of the church at second coming. • The "individual perfection" of the believer at death. • The "eschatological perfection" brought about by the second coming of Christ and the eternal state of heaven. <p>www.bible.ca/tongues-ceased-pentecostal-arguments-refuted.htm</p>

The author of the above article concluded that the 'B' section of the opinion expressed is false and hold to section 'A' as being true. This research, however, favours section 'B' as being true. The reason for this stand precipitates from the fact that the case of canonization (100AD) was just a human devise to discriminate and select among the numerous books that were in circulation in the earliest beginnings of Christianity. This was noted Saint Luke (Luke 1:1-3). By the time the gospel entered into the literate Roman world and to save the real message of the Master from being destroyed by the persecutors it became necessary to harmonize the periscopes. One of the aims of canonization was to know which of the books that could be released to the persecutors for destruction without losing the original kerugma. This exercise was not meant to determine the status of pneumatic elements as it relates to cessation or continuity.

Comparative Exegesis on Acts 2:39 and 1Cor. 13:8

<p>Acts 2:39 "The promise is for you and your children and for who are far off, for all whom the Lord our God will call."</p>	<p>1Cor. 13:8 "Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away."</p>
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Acts 2:39, which contains a present active clause *umin gar esin ē epangelia* (Aland at el, 1966: 242) and the future indicative active clause *hosous an proskalestai kurios ho theos ēmōn* make the case of termination or continuity simple. On the other hand 1 Cor. 13:8 containing repeatedly future indicative verb *katargēthēsontai* (608) (will pass away) simply reveals that the gifts and activities of the Holy Spirit will quite alright come to an end but not until the Church (generic) gets to Heaven where she will attain perfection. Barclay (1975:133-4) opines that none of the gifts could have ceased except that Paul is of the view that all gifted people must have unlimited freedom, as those who are convinced they have a message must be given opportunity to express their message but in orderly manner where two or at most three can speak at the same time. Morris (1958:186) commenting on this passage called attention to the Greek *katargeō* which to Him AV translation rendered “fail” in the place of “vanishing away” introduces ambiguity into the whole passage by this translation of one Greek word with two different English words. Morris states that reasonable variation in translation is, of course, not only permissible, but necessary (it is to make thoroughly bad translation to render a given Greek word, whatever its shade of meaning, by one Standard English equivalent). But the reader of AV must exercise care here if he is to grasp Paul’s precise meaning (186-7). Following Morris, it is clear that the right rendition of the Greek word *katargeō* cannot be in the past perfect tense but in the present continuous tense. It is also obvious that the consummation that will usher in the believer into the presence of God will bring imperfection to perfection when no man will teach the other to know God.

Keefrauer and Weakley (2003: 111-3) answering the question “Did Spiritual Gifts Cease after the Apostolic Age?” listed Justin Martyr as testifying of the presence of the gift of the Holy Spirit that early, Theophilus Bishop of Antioch, Tertullian’s (of the second century) is in affirmation, Minutius Felix who wrote of the confession of the demon when expelled, Oigen who declared the contemporary manifestation of the Holy Spirit in his time, Cyplian who confirmed the manifestation of prophesy in his time, Amobius in AD 303 of the appearance of Christ to men, and Lectantius who wrote of the activities of the Christians who expelled the demons as strong evidences that the theory of cessation after Apostolic era is not true. In summery Keefrauer and Weakley say, Wesley in past wrote directly in answer to Middleton’s criticism. His letter was in favour of continuity of the pneumatic elements. It provides the modern Christian with adequate answer to the criticism of the gifts today and provides enough evidence to prove (122) that “Those gifts that were present in the early church are still operating in power today” (123).

The above comparative analysis reveals that all that is done here on earth are imperfect and will remain so until the establishment of the heavenly kingdom, which only is perfect. A time shall come when one will need no prophets, teachers, pastors, evangelists and ministers to teach one by revelation the nature and will of God. Not until this perfect time appears all the gifts remain valid as the passage also does not suggest such idea that the gifts had passed away. One may reiterate that the passage is futuristic following the proper rendering of the phrase “will pass away” – *katargēthsontai* which stems from the root word “pass away”, “vanishing away” - *katargeō*. Good enough, the proponents of cessation thought would not accept that knowledge is obsolete as one of the gifts of the Holy Spirit. For this research, the proponents of cessation just want to avoid the mention of such gifts they do not fancy. The second group dismisses the gifts on grounds that the gifts were meant to set off the infant church, but fizzled away after serving that primary assignment. These are mere human knowledge, reasoning and speculation which had no biblical base.

From preceding paragraphs two things are deducible;

- (1) That when Paul talked of the passing away of the gifts he was not aiming at attacking the person, presence and the gift manifestations of the Holy Spirit, but was concerned with the proper employment of the pneumatic elements in the Corinthians church. He was after the orderly use of the gifts of the Holy Spirit as against the disorderly uses thereof. Though Paul stressed on the fruits of the Spirit – Love, he neither said other gifts were obsolete nor did he mean they had ceased, but that they will not be necessary at the consummation, and
- (2) That the present indicative active nature of Acts 2:39 does not give room for interpolation of human ideas than the straightforward idea that the activities of the Holy Spirit remain currently active and relevant.

According to Friendenshort (1974:42) “the gifts are not to be overvalued nor undervalued. It is the Giver, who is to be seen and honoured in them who grants all the gifts for the up-building of the Body that the Saints may be prepared for the work of the service”. Friendenshort as a contemporary protagonist of the Contemporary continuity of the pneumatic elements rather than accept cessation accepts that the gifts must be accompanied by the fruits of the Holy Spirit as a manifest lubricant that can smoothen the joints of the Church and hold her in position.

The truth is that these gifts will last until the time of times when Jesus Christ will return. The text, (Acts 2:38-39), expresses the experience of the Holy Spirit in the present continuous tense, thereby making the argument of cessation schools of thought null and void. It is falsehood to discard the gifts and half-truth to make some gifts ineffective by human hatred for such gifts.

The fear of receiving a different kind of spirit in the place of the Holy Spirit does not arise as some would want to apply disuse for safety, and to avoid abuse apply falsehood. This is the devil's strategy to rob the believers of this wonderful experience of joy and essential power for Christian living in the Holy Spirit. One repeats that this fear does not exist because God cannot bless the church with evil, since evil and blessing are not of the same family. Following His injunction:

Ask, and it will be give you; seek, and you shall find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks, it will be opened. Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your father who is in heaven give good things to those who ask him (Good not evil, Mtt. 7: 7-11).

It is abundantly clear that God is obliged to give his church good gifts if she asks of him. His character of goodness makes it incumbent on him to offer good and never evil. God's thought for his people is never evil, but a prosperous future and an expected end according to Jeremiah 29:11. He cannot give His people evil spirit if they ask for the Holy Spirit. Fear or hatred should not lead the Church to spiritual starvation or suicide by not asking for God's grace for Christian living.

Orderliness

Common parlance has it that Order is the first law in Heaven. This axiom points to the fact that orderliness in every venture is not only necessary but vital. St Luke in his first and second treaties referred to the numerous stories or accounts of the traditions of Christ from His baptism to the sending of the Holy Spirit as an orderly account, meaning that order is even required in all dealings. In the pre-existed parchments or fragments before his treaties to Theophilus he saw some degree of haphazardness in their presentations, which was not good enough for a tradition meant for posterity. For this he embarked on the reordering and rearranging of the materials available to him for purposes of an orderly account.

The word “order”, according to Oxford Advanced Learner’s Dictionary, is the way things are placed in relation to one another or a condition in which things are arranged accordingly. To arrange things in a good order, therefore, means to do things without confusion. Orderliness is derived from the root word “order” which could refer to “good behaviour” and “obedience or compliance to discipline” (Hornby 199: 591).

Apostle Paul discovered disorderliness in the exercise of the gifts of the Holy Spirit in the Corinthian Church, which involved the employment of showy gifts, like speaking in tongues and prophecy. He cautioned against abuses and disorderliness in the Church. Many prophets and those who spoke in tongues spoke at the same time thereby making the gathering of the brethren noisy and disorderly. Paul in this situation appealed to the Corinthian Christians thus: “If any speak in a tongue, let them be only two or at most three and each in turn...let two or three prophets speak, and let the others weigh what is said...for God is not God of confusion but of peace”. (1Cor.13: 27-31).

Unfortunately some brethren who would not want some of the gifts to be exercised had wrongly exploited this directive in today’s church. They believe and teach that any deviation from humanly crafted order of worship or liturgy that does accommodate showy gifts no matter where and when would mean the violation of Paul’s order stated above. These brethren capitalize on the same appeal to infer the obsolescence of such gifts they do not have or want.

It is noteworthy here to mention that Paul neither intended to discard the gifts nor to deemphasize any of them, but his concern was the manner of usage as he called for order and not extinction of any gift. He did not solicit for the dumping of the gifts in this passage but merely offered

...some very practical advice that any one who possesses a gift should be given every chance to exercise it: but he equally determined that the services of the church should not become a kind of competitive disorder. Only two or three are to exercise the gift of tongue then only if there is some one to interpret... and if some one in the congregation has the conviction that he has received a special message, the man who is speaking gives way to him and gives him the opportunity to express it. The man who is speaking can perfectly well do so, and need not say that he is carried away by inspiration and can not stop because the preacher controls his own spirit. There must be liberty but there must be no disorder. The God of peace must be worshipped in peace (Backley133-4).

From the appeal, two glaring facts about the Corinthian Church had reemerged. First that the “early church had no professional ministry. It was open to anyone who had a gift to use it; and

secondly “There was obviously flexibility about the order of service in the very church. Everything was informal enough to allow any man who felt he had a message... gives it...obviously this had its dangers” (134) as one can witness even in today’s church. Such informal church situations allow false prophets and fake religiosity to thrive. As of necessity one ventures here to remind the Church of the fact that counterfeits exist and are in circulation gives room for all currencies to be suspected, but does not encourage all currencies to be rejected. That people abuse the gift of the Holy Spirit and exercise thereof is no ground to reject the move of God in the church today.

The Contemporary Church

The word Church (generic) is the term used in the New Testament most frequently to describe a group of persons professing trust in Jesus Christ, meeting together to worship Him, and seeking to enlist others to become His followers. The term “church” is the English translation of the Greek word *ekklesia*. The use of the Greek term prior to the emergence of the Christian church is important as two streams of meaning flow from the history of its usage into the New Testament understanding of the word church. First, the Greek term which basically means “called out” was commonly used to indicate an assembly of citizens of a Greek city and is so used in Acts 19:32, 39. The citizens who were quite conscious of their privileged status over against slaves and non-citizens were called to the assembly by a herald and dealt in their meetings democratically with matters of common concern. When the early Christians understood themselves as constituting a church, no doubt exists that they perceived themselves as called out by God in Jesus Christ for a special purpose and that their status was a privileged one in Jesus Christ (Eph. 2:19). Second, the Greek term was used more than one hundred times in the Greek translation of the Old Testament in common use in the time of Jesus. The Hebrew term (*qahal*) meant simply “assembly” and could be used in a variety of ways, referring for example to an assembling of prophets (1 Sam. 19:20), soldiers (Num. 22:4), or the people of God (Deut. 9:10). The use of the term in the Old Testament in referring to the people of God is important for the understanding of the term “church” in the New Testament. The first Christians were Jews who used the Greek translation of the Old Testament. For them to use a self-designation that was common in the Old Testament for the people of God reveals their understanding. What church means in the New Testament is further defined by a host of over one hundred other descriptive expressions occurring in relationship to passages where the church is being addressed. Three basic perspectives embrace most of these other descriptions. First, the church is seen as the body of Christ; and a cluster of images exists in this context as

emphasis falls on the head (Eph. 4:15-16), the members (1 Cor. 6:12-20), the body (1 Cor. 12:12-27), or the bride (Eph. 5:22-31) (<http://bible.lifeway.com/verse.asp?ref+ICor+6:12-20>). Contemporary merely qualifies the Church of the present as this paper is interested in what happens now in today's church relative to pneumatic elements..

The engine room of the church is prayer which is bed-rocked on the propelling force of the Holy Spirit and his gifts. Paul acknowledging this enjoins all men to pray all manner of prayers in the spirit. This is also true that evangelism is the source of the church's expression of her profession which cannot be possible in the absence of the power of the Holy Spirit according to Acts of the Apostle 1.8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The mission for those with the gift of apostleship today is to plant new ministries and churches, go into places where the Gospel is not preached, reach across cultures to establish churches in challenging environments, raise up and develop leaders, call out and lead pastors and shepherds, and much more. They often have many different gifts that allow them to fulfill their ministry. These are leaders of leaders and ministers of ministers. They are influencers. They are typically entrepreneurial and are able to take risks and perform difficult tasks. Missionaries, church planters, certain Christian scholars and institutional leaders, and those leading multiple ministries or churches often have the gift of apostleship... The Holy Spirit gives the gift of discernment to enable certain Christians to clearly recognize and distinguish between the influence of God, Satan, the world, and the flesh in a given situation. The church needs those with this gift to warn believers in times of danger or keep them from being led astray by false teaching (SpiritualGiftsTest.com - www.spiritualgiftstest.com/login)

One may make bold to state that the birth and growth of the church is by the instrumentality of the Holy Spirit as it is evident in Acts of the Apostle with particular reference to Acts 2.1-13. When Peter addressed Ananias with his wife Sapphira, he simply referred to the offence against the church as an offence against the Holy Spirit. "But Peter said to her, "How is it that you have agreed together to tempt the Spirit of the Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out.""

The fact that the church (Generic sense) could not do without the Holy Spirit as the contemporary assembly cannot by implication, is obvious. The Holy Spirit is synonymous with the church. The church cannot exist and progress without the Holy Spirit and all he can offer.

And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither

sees him nor knows him; you know him, for he dwells with you, and will be in you."I will not leave you desolate; I will come to you (John14:16-17).

The church is the body of Christ to whom He promised the abiding presence of the Holy Spirit till He comes as earlier mentioned.

...the church, his body (Christ), and is himself its Saviour. As the church is subject to Christ... Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish (Eph. 5:23-27).

Recommendation

This paper recommends that the church

- (1) Discards such teachings or conclusions from anybody whether church father or new generation teachers that insinuates vocally or implicatively that pneumatic element had ceased.
- (2) Reviews her teaching materials (catechism) on the Holy Spirit giving Him a prime of place not just for confessional purposes but for exposure to experience.
- (3) Acknowledges that planning is good but openness to the directives of the Holy Spirit is the live wire upon which the church must live, and
- (4) Must take care as not to go retaliatory in her attempt to renew emphasis on the Holy Spirit and play down other constituents of the Triune God.

Conclusion

In conclusion it has been established that the gifts of the Holy Spirit is very much active as their source. The Holy Spirit who is co-active and co-equal with the Father and the Son in line with the Triune doctrine cannot be said to have cessed in His activities or part thereof. It is erroneous for people to propound the cessation of the gift of the Holy Spirit on the base of Pauline instruction on the orderly employment of the pneumatic elements. From all indications, intent and content Paul did not contemplate any form of disuse of any or all of the gifts. He was only concerned with the proper employment of the gifts in the Corinthian Church as some of the manner of display manifested disorderliness and idol related exhibitions. One may once more here state that the most of Pauline epistles were not particularly meant to establish doctrines or dogmas but responses to contemporary issues of moral and behavioural difference that were noted in the church Paul established or visited.

It is also disturbing to note that the showy gifts which are as valuable as other gifts of the Holy Spirit are the ones discriminated against merely because people hate the end product of such gifts. People who are prophesy phobia for their negative way of living will always down play, if possible all the gifts of the Holy Spirit. Unfortunately no Church- be it in the past or present can truly be said to be a living Church where the gift of the Holy Spirit is absent. It is wrong to appeal to disuse for fear of abuse or for the inability of the clergy to control the employment of the gifts as it is the manner of so many pastors who are devoid of the experience of the Holy Spirit. The Church must return to the old path way and not building on a wrong premise to discard the gifts of the Holy Spirit for the sake of orderliness or regard them obsolete or antiquated. Neither Paul nor any other Apostle taught that. Paul insisting on orderliness desired to prophesy and did not forbid speaking in tongues; but all things he said should be done decently and in order. "So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order" (1Cor.14:39-40). The onus of control lies with the leaders of service or the pastors who are divinely commissioned to take charge and maintain the church in a way it will not order out the presence of the God of order or as to create the impression that the gifts had ceased.

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