

A Through Study  
on the  
Biblical Teaching  
of the  
Manifestations  
*of the*  
**Holy Spirit**  
in the Church!

My prayer is that God will stir us up to go out into the marketplace . . . outside the walls of our churches . . . into the work place . . . the city streets . . . onto the roads where lonely men and women walk . . . into the room of the afflicted . . . into the humble abode of wayfaring men . . . into the penthouses of the elite . . . where men are in need and that we go in the might of the Holy Spirit, as channels of His mighty gifts, whereby our desperately needy world will be helped.

**Index**

Why does the church need the manifestations of the Holy Spirit today?.....	Pages 3
What is the difference between the "gifts" of the Holy Spirit given in the three chapters of 1 Corinthians 12, and of Romans 12, and Ephesians 4 ?.....	Pages 6
The beautiful picture of the Fruit of the Spirit and the Manifestations of the Holy Spirit given in the High Priest's garments.....	Pages 7
Isn't love more important than the gifts of the Holy Spirit?.....	Pages 7
A verse by verse, in-depth, study of 1 Corinthians 12.....	Pages 10
A diagram showing the united work of the Father, Son and Holy Spirit in the ministry of the manifestations.....	Page 10
The Manifestation of a Word of Wisdom.....	Pages 11
The Manifestation of a Word of Knowledge.....	Pages 16
The Manifestation of Faith.....	Pages 21
The Manifestation of the Gifts of Healings.....	Pages 25
The Manifestation of the Workings of Miracles.....	Pages 31
The Manifestation of Prophecy.....	Pages 36
The Manifestation of Discerning of spirits.....	Pages 41
The Manifestation of Different Kinds of Tongues .....	Pages 49
The Manifestation of Interpretation of Tongues.....	Pages 53
Showing how the manifestations of the Holy Spirit are liken unto, and as necessary as, the parts of the body.....	Pages 57
A verse by verse, in-depth, study of 1 Corinthians 13.....	Pages 61
A verse by verse, in-depth, study of 1 Corinthians 14.....	Pages 64
Summation and questions answered.....	Pages 73
The Manifestation of the Holy Spirit throughout the Book of Acts.....	Pages 74

### **The Manifestations of the Holy Spirit in our World Today**

Our world is experiencing an unprecedented invasion of darkness because godlessness threatens to dominate society. This godlessness includes: (1) Humanism...which infests, and infects, every nook and cranny of our culture (2) Satanism...which is increasing at an alarming rate (3) Occultism...which...because of its subtle fascination...holds many in its demonic grip (4) Abortion...which is wholesale murder that has become a way of life (5) Divorce...which has made broken homes, and family disintegration, a natural phenomenon which defies the imagination (6) Homosexuality...which has become an accepted "*alternate lifestyle*"...and... those who embrace this lifestyle, demand...loudly and boldly...equal rights with the rest of society (7) Child abuse...which has reached unbelievable proportions (8) Pornography... which...because it is brashly being foisted upon the public...is polluting the minds of both the young and the not-so-young (9) Eastern religions, and strange cults...which have become proliferate (10) Alcoholism and drug abuse...which binds, and blinds, millions (11) Sexual immorality...which is invading the Church to a shocking degree (12) New Age philosophy... which is knocking unrelentingly at our doors. (13) And there is a prevailing climate...as there was, in Israel, in the day of Elijah the prophet...in which people wonder just who God is.

What does all of this have to do with the manifestations of the Spirit? Why focus on such negative conditions? The answer is because God has not given us the manifestations of the Holy Spirit just for mere spiritual entertainment...or for theological speculation...but, rather, He has given them to us with the intention that we use them in very practical *everyday* application in the midst of the world at large. God designed these manifestations to be used for both defense and offense...to encourage, edify, and equip the saints and, at the same time, to support the church's invasion into enemy territory on behalf of world evangelization.

Without a doubt, the Church's priority need of the hour is a revival of the manifestations of the Holy Spirit. In Elijah's day, it was the supernatural manifestation of his calling down fire from heaven that launched a new day for Israel. Should we doubt that supernatural manifestations today would be any less effective?

Need we be reminded that . . . "*we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*" (Ephesians 6:12). It is imperative that this truth be taken seriously because this verse identifies the Church's prime enemy...which is not men...not "*flesh and blood*"...which means that...since "*flesh and blood*" is a symbol of weakness...our opponents are not weak mortals, but, rather, they are powers of a far more formidable order.

In the midst of an educated, sophisticated, society, there is a tendency to overlook the real foe...the "*rulers of darkness*"...and, instead, to attribute our conflicts to "*flesh and blood*" ...that is, to heredity, to social conditions, to environment, to political entities, and to other "*rationalized*" forces.

The question is: **How does the Church cope, both defensively and offensively, in the face of this invading, destroying, enemy?** For the answer to that question, we need to look at what 2 Corinthians 10:3-5 says: "***For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.***"

Since the Christian's warfare is not in the realm of the flesh, it should not be thought that the battle may be won by the flesh...that is, by purely human, and natural, weapons, be they ever so clever or sharply honed.

The unmistakable message of human history is that the only effective answer to the unleashed power of the enemy is the manifested power of God: Isaiah 59:19 states, "***So shall they fear the Name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.***" Zechariah 4:6 states, "***This is the Word of the LORD...`Not by might nor by power, but by My Spirit,' says the LORD Almighty.***"

I wonder if the Church isn't often seduced by the world system and by ecclesiastical intellectuality toward dependence upon "*the arm of flesh.*" We would do well to ask ourselves: How did the Early Church score so highly in the face of the overwhelming odds against it? There is but a single, very obvious, answer...they did it because they were full of the Holy Spirit...and their record speaks for itself: Acts 4:8 tells us "***Then Peter, filled with the Holy Spirit, said...***" Acts 6:5 tells us, "***They chose Stephen, a man full of faith and of the Holy Spirit.***" Acts 11:24 tells us, "***He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.***" Acts 13:9 tells us, "***Then Saul, filled with the Holy Spirit, said...***"etc....etc...

Thank God, a new day is dawning for the Church...because...on the spiritual horizon, a "*cloud the size of a man's hand*" is rising and some believe that we are on the threshold of the mightiest manifestations of God's gifts of the Spirit since the launching of the Church in the first century!

These Holy Spirit manifestations...described in 1 Corinthians 12, 13 and 14...were never intended to be limited, in their expression, to just the *local* congregation of a body of believers, but, rather, they were intended for a much larger arena...the "*world*"...which...in the believer's life...could be his business place, his neighborhood, the marketplace... wherever the need for those manifestations arises.

**Awareness** of the Holy Spirit power that is available to us is the launching pad for action. I fear we have been quite unaware that the manifestations of the Spirit could have a meaningful role in the marketplace because, it seems to me, that we have been content with whatever manifestations were operative in our meeting place, with our having had no thought of their being operative in the marketplace. God help us to be aware of the vast possibilities of these Spiritual manifestations as they operate in our world, outside our church walls.

For these manifestations to operate out in our world, we must be willing to develop ...the almost lost...practice of waiting on God. I know of no more important action on our part...

because...when we work, God waits; however, when we wait, God works!

I am not saying that we ought to do no work, but, rather, what I am saying is that we ought not to go out into the world without having waited upon God...because...if we do, we are unwittingly saying that we can do it alone. On the other hand, if we are willing to wait upon God, it will develop, within us, a confidence...and an expectation...that is tantamount to the manifestations of the Spirit.

In John 10:10, Jesus said, "***I am come that they might have life, and that they might have it more abundantly***"...(Moffatt Translation, "*have life to the full.*") When Jesus came to earth, His coming made available...to every believer...not only *eternal life* in heaven, but, also, ***abundant life*** right here on earth! However, because many people today are often over burdened by doubt, fear, or anxiety, this kind of *abundant life* is not enjoyed by God's children.

It is true that, when Jesus said, "***In this world you will have trouble...***"He was promising His followers that they would face problems...however...He goes on to say, "... ***But take heart...***(be confident)...***I have overcome the world***"...which means that He was also promising His followers that...despite their problems...they could live an overcoming life.

It is God's desire...and His ultimate purpose for mankind...to share His divine life with us! Jesus' *incarnation* was God's life manifested in human flesh...and...God's supernatural, divine, life...manifested in flesh...did **not** end when Jesus Christ ascended into heaven, but, rather, it...His "*earthly life*"...continued...and is still continuing...by being manifested through Christ's mystical body, the Church!

***God desires that the believer's life on earth be an extension of His life!***

When one accepts Jesus Christ as his Savior, he enters a whole new, exciting, life. Salvation is a new door...a "way" ... into a new life as one...after he is born-again...becomes a "*co-worker together with God*" ...as his human spirit blends in unison with God's divine Holy Spirit. In union with God, the believer recognizes God's sovereignty...and...God recognizes the believer's free will...while, at the same time, the Holy Spirit inspires, and energizes, the believer's spirit, making the power of God a reality in human flesh.

God has provided the believer with Spiritual manifestations...Spiritual tools, or equipment...so that he might carry on the ministry God has ordained be carried on by Jesus' disciples as they minister His life in particular circumstances...and individual situations in life...that need His ministry...His touch.

Any child of God can have these manifestations of the Holy Spirit in his life...*as the Spirit directs*...because the Spirit gives these manifestations "*to every man to profit withal*" (1 Corinthians 12:7)...One translation states, "***The Spirit manifests Himself to each one to make him useful!***"

These "*manifestations*" are not **given...received** or **imparted**...as gifts to an individual, but, rather, they are "*manifested*" through an individual...or...as 1 Corinthians 12:8 states, "*To one there is given through the Spirit.*" The word which is translated as "*given*" (and is translated as "*show*" in Acts 2:19...where God states, "*I will show wonders in heaven above*") is translated

from a Greek word which, literally, means, "**to display**"... this same Greek word is translated as "*deliver*" in Acts 5:25, and as "*granted*" in Acts 14:3.

The point is that these manifestations are not, really, "*gifts*", but, rather, they are "*graces*," "*favours*," or "*kindnesses*" of the Holy Spirit, which are **displayed** through individuals as He wills. As a result of the teaching of God's Word, the believer...enabled by faith...yields himself to the Holy Spirit and becomes a channel of God's gracious manifestations as necessity demands. The believer is **not** a "*depository*," or a "*reservoir*" of omnipotence, but, rather, he is a "*channel*," or "*vessel*," through which omnipotence manifests Himself to meet the needs of every day life.

For one to claim to "*have*" a gift of the Holy Spirit would be for him to assume a position of superiority, which God never intended. (It certainly would be difficult for someone to say, "*I have the gift of a word of wisdom*," with any sense of humility... however...one can, humbly, thank God that, in an hour of need, he was given a right word for the right occasion). No, these manifestations of the Holy Spirit...rather than being "*gifts*" which the believer possesses...are *manifestations* of the Spirit, which are resident in God, in Whom dwelleth all the treasures of wisdom and knowledge.

A proper understanding of the three chapters in the New Testament which deal with "*gifts*" will help the believer have a clearer picture of what God desires to do in his life:

These three "*gift*" chapters are:

1. = Ephesians 4:11-12 shows the believer's **position** in the Body of Christ
2. = Romans 12:6-8 shows the believer's **motivation** in the position God has given him,
3. = 1 Corinthians 12:7-10 shows the believer's **power** to accomplish the ministry God has given him to do.

### **Let's look a little closer to these three "*gift*" chapters**

First, Ephesians 4:11-12 presents the ***five office ministries within the body of Christ***:

1. Apostle - One who is sent with a special message from God
2. Prophet - One who is a seer with insight into the things of God
3. Evangelist - One who stirs people with the gospel message, with the gifts of power
4. Pastor - One who is a shepherd who loves the flock
5. Teacher - One who has a God-given ability to teach others

Secondly, Romans 12:6-8 presents ***seven motivational gifts***:

1. Prophecy - One who prophecies has insight into the goals of God
2. Ministering, or serving - One who serves meets practical needs
3. Teaching - One who teaches clarifies truth
4. Exhortation - One who exhorts stimulates faith and growth
5. Giving - One who gives help with material assistance
6. Organizing - One who organizes has God-given ability to organize
7. Mercy - One who has mercy has God-given empathy toward others

Thirdly, 1 Corinthians 12:7-10 presents ***nine supernatural manifestations of the Holy Spirit***:

**THREE SPOKEN**

**THREE POWER**

**THREE REVELATION**

- |                   |                     |                          |
|-------------------|---------------------|--------------------------|
| 1. Tongues        | 1. Faith            | 1. Word of knowledge     |
| 2. Interpretation | 2. Miracles         | 2. Word of wisdom        |
| 3. Prophecy       | 3. Gifts of Healing | 3. Discerning of spirits |

It is this third area that these studies deal with.

Before we get into a verse-by-verse study of 1 Corinthians, chapters 12, 13 and 14, I would like to draw attention to a beautiful picture which is given in Exodus 28, where one finds the description of the vestment which the high priest of the Old Testament wore as he served, and worshipped, in the Tabernacle. This richly embroidered vestment...called an "*ephod*"...was blue and, around the hem of this garment, there was a very special decoration.

Exodus 28:33-34 states, "***Make pomegranates of blue, purple and scarlet yarn about the hem of the robe, with gold bells between them. The gold bells and the pomegranates are to alternate around the hem of the robe.***"

The "*golden bells*" symbolize the manifestations of the Holy Spirit. As the high priest moved about the Holy Place, these golden bells...even though they were invisible to the worshippers outside...were heard by them and made them aware of the high priest's ministering in the holy place. Likewise, the manifestations of the Holy Spirit...even though they are invisible to the earthly eye...make others aware...reveal that...Jesus is alive, and ministering, in the Holy Place.

The "*pomegranates*," around the hem of the high priest's vestment, symbolize the fruit of the Spirit. Pomegranates are sweet in flavor, attractive in color...and loaded with seeds... and, thus, they remind us, not only of fruit, but, also, of **fruitfulness!**

In our study of the manifestations of the Holy Spirit...(which are symbolically portrayed, on the priest's hem, by *the golden bells*)...we must be careful to remind ourselves that these manifestations are to be balanced by the fruit of the Spirit...*love, joy, peace, patience, gentleness, kindness, faith, humility, and discipline*...(which are symbolically portrayed, on the priest's hem, by the *pomegranates*).

Interestingly, there were an equal number of pomegranates and bells "*alternating around the hem of the robe*" (Exodus 28:34), which made it possible for the "*bells*" to ring clearly, and harmoniously, without clashing into one another because there was a fruit between each one. Likewise...if the exercise of the manifestations of the Holy Spirit...in the believer's life...is motivated by a desire for self-esteem or a wish to be noticed...rather than by love...these manifestations will be about as up-lifting as "*sounding brass and clanging cymbals*."

Isn't it more important to have "***love***,"  
than it is to have the manifestations of the Holy Spirit?

In response to those who teach that what Paul is saying in the 13th chapter of 1 Corinthians is that "*love is better than the manifestations of the Spirit*," I offer the following illustration in my endeavor to try and clarify what Paul is really saying in 1 Corinthians 13: Even though, when a soldier is enlisted in the army, it is expected that he develop character traits... such as, courage, stamina, perseverance, reliability, etc...upon being sent into war, his commander would never tell him, "*You don't have a thing to worry about because you have the*

*most important thing...your fine character...and...because you have developed fine character traits in your life, you do not need any thing else to win this war."*

No, there is not a commander in the world who would tell a soldier this (and even if he did there's not a soldier in the world who would believe him) because it is an established fact that, when one is involved in warfare, he needs some weapons to protect himself against the enemy.

In the same way that no one could ever convince a soldier that *weapons* had "*passed away*"...because they are no longer needed by the army...or...that "*character*" is sufficient protection in warfare, Christians should not believe that "*love*" is sufficient to protect them against the onslaught of the enemy...the powers of darkness that wage war against him...and will continue to wage war against him as long as he lives in this fallen world.

In the same way that a soldier in the army need's weapons to protect him...and to win the war...a soldier of Christ needs weapons...spiritual weapons...to protect him and to win the spiritual warfare he is engaged in. For the Christian, his spiritual weapons are the manifestations of the Holy Spirit.

Of course, the "*fruit*" should be seen in the believer's life to show to the world what Jesus is like...that He loves them...however, the "*golden bells* (the manifestations of the Holy Spirit) must, also, be ringing, to proclaim to the world that our great High Priest is alive forevermore and still doing His saving, healing, work on earth through the ministry of His body, the Church.

The objective of this study is to: (1) identify the domain of the spiritual manifestations which God desires to reveal through the believer's life, and (2) show how this expression of God's power...as He flows through the ministry of those believers who are willingly yielded to the control of the Holy Spirit...will contribute to the unity, and effectiveness, of the Church, as the body of Christ...and, then, how that effectiveness will influence the world around us.

It is not my purpose in this study to add to any truth on the manifestations of the Holy Spirit that is not already been taught, but, rather, to present already existing Scriptural truths in such a way as to make them more readily understood since they, so often, have been misunderstood.

It is my prayer that this study will help create a deep desire within our hearts, to be used by the Holy Spirit, serve as a reminder of the ever-present Person of the Holy Spirit and serve to draw people to Christ, Who alone can, by the power of the Spirit, minister to hungry hearts out of His fullness. I will not build the presentation for this study upon "*experiences*," be they ever so sacred to our remembrances, but, rather, I will build my presentation on "*Thus saith the Lord*," the only sure foundation for any truth.

### ***Studies on the Manifestations of the Holy Spirit***

- An explanation of 1 Corinthians, chapters 12, 13, & 14

These three chapters of 1 Corinthians...(12, 13 & 14)...should always be studied as a unit. It is important to note, also, that this book of 1 Corinthians was written "to the saints," and that the subject is "*the things of the Spirit*" (1 Corinthians 1:2).



*Now about spiritual gifts, brothers, I do not want you to be ignorant.*

appear in the original manuscripts. A free translation would be, "*Now concerning matters belonging to, or proceeding from, the Spirit, brethren I would not have you ignorant.*" The subject Paul deals with here is simply the manifestations ...or a showing forth...of God, by, or through, the Holy Spirit, in spiritual exercises.

One of the secrets to understanding these chapters is to remember that Paul addresses three groups in these chapters. They are:

- (1) **The UNbelievers** (as in verse 2),
- (2) **The "ignorant" Believer**...that is, the believer who is unlearned in the things of the Spirit; and,
- (3) **The "Spirit-filled" Believer**...to whom this chapter is, primarily, written.

Verses 2-3

*You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.*

These Spirit-filled believers were formerly Gentiles, who used to worship "*dumb idols*," but who are now worshipping one God, by the gifts of the Holy Spirit which are in action in the Church. Paul, in beginning his instructions concerning the *supernatural*, answers the question of "*How one tells the difference between good and evil spirits.*" He states that, in the manifestations of the Holy Spirit, no one would ever call Jesus accursed ...(as some were doing in that day)...and, that those who declared, "*Jesus as Lord*," could not declare this, unless it were by the power of the Holy Spirit.

Verse 4

*There are different kinds of gifts, but the same Spirit.*

The word translated as "*gifts*" here is taken from the Greek word that means "*a grace, a favor, a kindness, a help*," and has the meaning of "*endowments*," or effects, of God's gracious working...such as a talent, or ability.

Verse 5

*There are different kinds of service, but the same Lord.*

The word "*service*" is taken from a Greek word that is a legal term...such as would be used to refer to an *administrator* of a will or an estate. The Holy Spirit is the *Administrator* of the New Covenant, acting in behalf of Christ, for the well-being of His Church.

***The Holy Spirit is the Agency through Whom Christ works in the Church!***

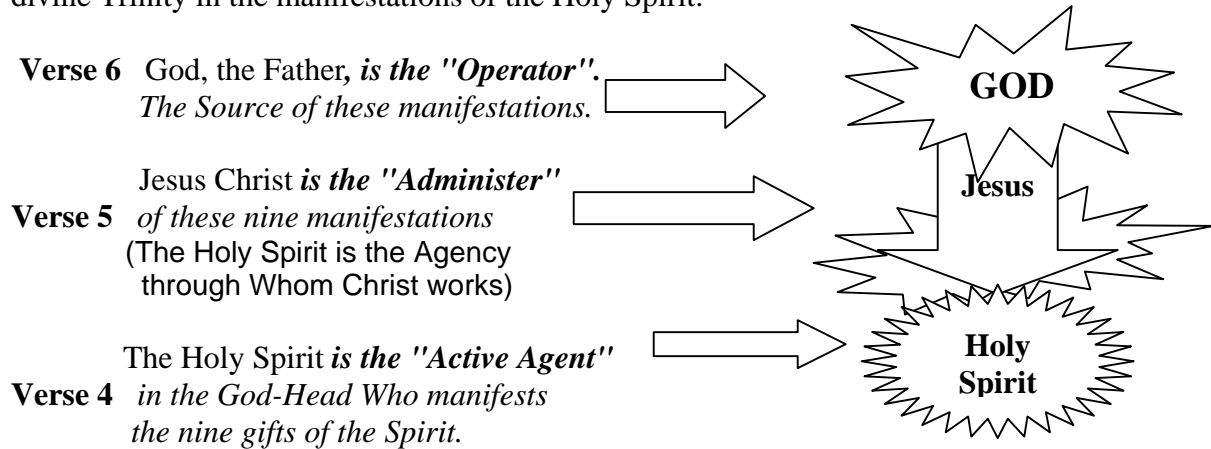
Verse 6

*There are different kinds of working, but the same God works all of them in all men.*

The word "*working*" (translated as "*operation*" in other translations) is translated from a Greek word that means "*that which is wrought*." The effects which are produced...energized...by the inner operation of the Spirit are diverse, however, they are of the same God.

The Holy Spirit is received by us as a gift...which gives us spiritual ability...which may be put into use in any one of the nine manifestations. God does **not** produce nine manifestations of His Spirit within one individual, but, rather, in giving the one gift of the Holy Spirit to the church, He does produce...within His body of believers...His nine operations.

I believe that the diagram on the next page will help us to understand the work of the divine Trinity in the manifestations of the Holy Spirit.



The battery of a car stores electrical energy which produces several operations and one may utilize the energy of the battery by (1) sounding the horn, (2) sparking the ignition, (3) heating the car, (4) lighting the head lamps, (5) motivating the blower motor, (6) using the turn signals, (7) playing the radio, etc. The point is, that all these operations are produced by the same electrical energy source, the battery.

These verses, (4-6), in 1 Corinthians 12, state that there are **diversities of operations** produced (*energized*) by the **same God**, and that these operations are produced in the Spirit-filled believer!

Verse 7  
*Now to each one the manifestation of the Spirit is given for the common good.*

Verse 7 states that these manifestations are to be "*energized*" within **each one**...(that is, each Spirit-filled believer)...for the benefit of all those within the church.

Various Translations of verse 7:

**Weymouth**, "And yet the same God produces **all** the effects in **every** person"

**Moffatt**, "But the same God who effects **everything** in **everyone**."

**New English Bible**, "But **all of them** in **all men** are the work of the same God."

**Goodspeed**, "But God Who produces **them all**, in **us all**, is the same."

Every Spirit-filled believer has the **potential** to exercise any one of these manifestations of the Holy Spirit, however, when he exercises them **in the church**, it is to be for the benefit of all in the assembly. It is significant to note that the Holy Spirit uses those Spirit-filled believers who are most effective.

Verses 8-10

*To one there is given through the Spirit a word of wisdom, to another a word of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another speaking in tongues, and to still another the interpretation of tongues.*

These nine manifestations, energized within the Spirit-filled believer, is by the indwelling presence of the **same** Holy Spirit.

Paul gives emphasis to the fact that all of these nine manifestations are by "**the one same Spirit**" because "*former Gentiles, who had worshipped dumb idols,*" needed to be reminded that each of these manifestations were not from various spirits, but, rather, they were all a manifestation of the one Holy Spirit.

These manifestations of the Holy Spirit, by their very nature, divide into three groups, with three specific manifestations in each group. (See below)

## 1. INSPIRATIONAL MANIFESTATIONS

(Vocal, utterance, or speaking, gifts of the Holy Spirit)

- (A) **Tongues** = supernatural utterance in an unknown tongue
- (B) **Interpretation of tongues** = supernatural showing forth of the meaning of the utterance in other tongues
- (C) **Prophecy** = supernatural utterance in the known tongue

## 2. REVELATION MANIFESTATIONS

(Knowing, information, instruction, gifts of the Holy Spirit)

- (A) **A Word of Knowledge** = supernatural impartation of a fact from the mind of God
- (B) **A Word of Wisdom** = supernatural revelation of the right word for an occasion
- (C) **Discerning of spirits** = supernatural insight into the spirit realm

## 3. POWER MANIFESTATIONS - (Action gifts of the Holy Spirit)

- (A) **Faith** = supernatural trust in God for the miraculous
- (B) **Gifts of Healing** = supernatural power to heal diseases
- (C) **Working of Miracles** = supernatural intervention in the ordinary course of nature

Let us take a closer, in depth, look at each of these nine Holy Spirit manifestations:

*"For to one is given a word of wisdom . . ."*

### 1. A WORD OF WISDOM

The Holy Spirit's manifestation, a word of wisdom, is not diplomacy, tact, human skill, glorified intelligence, or psychology. No amount of experience develops this wisdom, but, rather, it is a *supernatural* phenomenon because it is wisdom given by God, through the Holy Spirit, for some present need. It is an individual's capacity...at an appropriate time, and on behalf of a particular issue ...to exercise superior good judgment...*to have a supernatural knowing as to what to do, or say, in some particular situation.* The outcome of exercising this gift has the appearance of great skill, wise experience, or even judicious cunning on the part of the one

exercising the gift, however, it is not the product of any inherent giftedness on the one exercising the gift because a word of wisdom is a special impartation of a segment of God's Own wisdom.. .it is a supernatural revelation, by the Holy Spirit, of God's divine purpose...a supernatural declaration of the mind and will of God...and...because it is defined as such, the one who manifests this gift receives his "*wisdom*" from God...not himself...his own prudence... shrewdness...or cleverness...etc.

Scriptural examples of the Holy Spirit's manifestation of a word of wisdom in Jesus' ministry are the following:

1. **John 8:3-9** - Jesus' profound word of wisdom is seen when the Scribes and Pharisees were about to stone the woman accused of adultery and He said to them, "*He that is without sin among you let him be the first to cast a stone at her.*"
2. **Luke 18:22** - The word of wisdom is readily seen in Jesus' exchange with the rich young ruler because it was His profound wisdom that searched out the depths of the young man's heart and, upon doing so, discerned that...because this young man's wealth was his god...the only way he could truly find God was to sell his possessions and follow Him.
3. **The Book of Acts** - In Acts 7:51-53, we see the manifestation of the word of wisdom when Stephen, a deacon, spoke to the Jewish leaders, who...because they had no defense against God's wisdom...subsequently martyred Stephen because of this.

There are at least 10, or more, such examples of the manifestation of the word of wisdom in the book of Acts.

This manifestation of the Holy Spirit, a "*word of wisdom*," may be manifested..(and no doubt it often is)...without it being perceived for what it really is...God's **wisdom**...which is supernaturally given by the Holy Spirit for a particular need...such as in counseling, or in the making of a decision.

Paul draws a clear distinction between "*the wisdom of man*" and "*the wisdom of God*," when he writes, in 2 Corinthians 2 and 3, emphasizing that he set aside "*enticing words of man's wisdom*," in order the he might be a channel for the revelation of "*the wisdom of God*."

A "**word of wisdom**" may, often, appear to be simply prudent...great skill...speaking from experience...judicious cunning...shrewdness...cleverness...or, simply, the exercise of good judgment...however, a true "*word of wisdom*" is **supernatural** ability from the mind, and purpose, of God to know what one should do, or say, at an appropriate time in behalf of a particular issue.

All true wisdom is, of course, possessed by God, resident in Him in infinite, limit- less, measure. Colossians 2:3 states, "*In Him (God) are hid all the treasures of wisdom...*"

The Holy Spirit's manifestation, a "*word of wisdom*," is not the bestowal of wisdom upon an individual, but, rather, it is "*a word of wisdom*," that is, a person does not become a reservoir of wisdom, but, rather, this manifestation of the Holy spirit, is a "**word**"...a revelation...an expression...sufficient for an occasion. The one being used in the Holy Spirit manifestation of a

word of wisdom is not necessarily any wiser than others, but, rather, God gives to them wise insight for a specific situation!

This manifestation of the Holy Spirit, **a word of wisdom**, certainly is something that is needed on the occasions of teaching...seeking divine guidance...counseling...addressing some practical needs in church government...or...administration.

The Holy Spirit manifestation of a word of wisdom, is God-given tact, spiritual understanding, or insight, and may even come across as "*Holy quick-wittedness*." Sometimes this manifestation is needed to determine the correct application of the truths of Scripture, or an effective manner of applying them to a situation.

In Acts 6:3, a word of wisdom seems to be the skill of managing affairs, when it states, "*Wherefore brethren look ye out among you seven men full of wisdom*"

In Galatians 4:5, this manifestation of a word of wisdom, shows a prudence is required, when it states, "*Walk in wisdom toward them that are without (unsaved).*"

In Colossians 1:28 this manifestation of a word of wisdom shows **skill and discretion in imparting Christian truth** is needed, when it states, "*Whom we preach, warning every man, and teaching every man in all wisdom.*"

A classic illustration of divinely-given wisdom is Solomon's handling of the case of the disputed infant in 1 Kings 3:16-28.

There are several notable instances in Jesus' life of this manifestation of a word of wisdom.

**1.** Jesus' word to the accusers of the woman taken in adultery, when He said, "*He that is without sin among you, let him first cast a stone at her*" John 8:7.

**2.** Jesus' question to the chief priests concerning the baptism of John, when He said, "*John's baptism, where did it come from? Was it from heaven or from man?*" Matthew 21:25. This was such a perfect answer to His opponents that Scripture tell us that it sent them away "*utterly bewildered, and confounded.*"

**3.** Jesus' reply to the question concerning who to pay tribute to. The chief priests craftily tried to trap Jesus into an unwise. and compromising, statement, when they asked Jesus, "*Is it lawful to pay tribute to Caesar?*" Jesus' answer was so wise that it has been the marvel of the ages since, it was, "*Render unto Caesar the things that are Caesar's and unto God the things that are God's.* Scripture states, "*They marveled at His answer, and held their peace!*"

This manifestation of the Holy Spirit, a word of wisdom, finds its foreshadowing in the Old Testament when, for instance, God endowed Joseph with wisdom and prudence, and, also, a study of the lives of Solomon, Daniel, or Moses will show that God gave them divine wisdom on occasions when it was needed.

In the New Testament this manifestation of the Holy Spirit is also abundant. At the first general conference of the Church at Jerusalem, Scripture states, "***there was much disputing,***

then, it was James, who spoke a simple formula and the result of his word of wisdom was harmony and oneness of spirit (Acts 15:13).

Other scenes of occasions where "*a word of wisdom*" was manifested:

1. Acts 6:1-7 - The decision to select seven deacons to serve tables
2. Acts 6:8-10 - Stephen's debate at the Synagogue of the Freedmen
3. Acts 10:47 - The decision of James at the Jerusalem Council concerning requirements for the Gentile believers
4. Acts 16:35-40 - Paul vindicating himself before the magistrates of Philippi, when he used his being a Roman citizen to publicly vindicate the Christian cause.
5. Acts 17:22-32 - When Paul used the altar to the unknown God as a theme to preach in Athens
6. Acts 21:12-14 - Paul's decision to go to Jerusalem, whatever the cost.

James 1:5 states, "*If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.*"

A word of wisdom reflects God's plan, purposes, and ways, of accomplishing His work. Proverbs, again and again, urges us to make the pursuit of God's wisdom our highest priority!

God's wisdom reveals how one grows spiritually and, as he applies his heart to wisdom, will make choices which will lead to spiritual maturity!

Let me close this study on "*A Word of Wisdom*" by giving an illustration of the Holy Spirit's manifestation of "*a word of wisdom*". A pastor in Eugene, Oregon was in the midst of a church building program...a multi-million-dollar building program...when the lumber industry all but collapsed. The results were that many related industries were deeply affected and a serious financial crunch struck the whole area. The church found itself in extreme financial straits. the pastor reduced the staff and took stringent steps to cope with financial pressures, however, as he said, "*It seems as if there was no way out.*"

This pastor told the church, "*God is our Helper!*" He stated that he was assured that God had led them into this building program and somehow a solution, to what seemed like an overwhelming problem, would be reached. He called for a month of earnest prayer.

After a period of time, he felt a real sense that, somehow, "*God had taken care of the problem.*"

Shortly after, the manager of the agency that had loaned them the money to build... (to whom they were in debt to for \$4,500,000)...said, "*The church was in the worst financial situation he had ever seen.*" It seemed that there was absolutely no way out and they, indeed, would lose the church building.

The pastor asked the agency for a final meeting to discuss the matter with the head of the lending agency in Portland, Oregon. The pastor prayed as he drove to the meeting, "**Lord, what do we do now?**" He was strangely impressed that he should say to the man, "**Is there someone in heaven you want to see besides Jesus?**" He thought to himself, "That's a strange thing to say to a man to whom I am indebted four million and one-half dollars."

For three hours he conversed with the lender in a plush Portland office, however, there seemed to be no solution to the problem. The pastor was about the leave, when he felt he should talk to the man about a personal relationship with the Lord, and so he said to the head of the lending agency, "*Have you made a decision to accept Jesus Christ?*"

The man answered, "Yes, I believe I have," in, what the pastor said was, a rather cool response.

The pastor said, "***I stood up to leave but the Spirit of God checked me and seemed to say to me, 'That wasn't what I told you to ask him.' I turned around and said, 'Just a minute, sir, is there somebody in heaven you want to see besides Jesus?' It was like I'd hit him with a club. It was as though I'd struck him with a ball bat. His shoulders started heaving. He just sat down and tears started down his face. So I sat down with him.***

The pastor continued, "*He looked up and, when he got control of himself, he said, 'All the time you have been talking you have been throwing in terms like: 'born from above,' and 'born again.' You talk about 'getting saved.' These are terms my wife used. We are Lutherans. I adored Lydia, Four years ago we got the news that she had cancer. From the time we got the news until she was dead was only four months. I stood by her casket and I said, 'God, You know who I am. You know about this whole thing, but I know I don't have what she had. If it is possible for You to forgive me, I want to be where You are and where she is.' And, I believe, it happened right there!'*"

The Pastor said, "*It did happen right there. That's the kind of God we have, but to make sure, let's pray a prayer for assurance.*" The man prayed and, when they had finished, they were both crying!

As they walked out of the office, the man said, "*Reverend, don't worry about that thing. God will help us some way.*" A few weeks later, the man came to church. He sat down with the pastor and outlined his plans for settling the church's debt, he said, "*This is what we want to do for you. We want to take this first million dollars that you owe, and forgive it. That's a gift! I personally want to give you a quarter of a million dollars to help take care of these needs. We also want to give you another five hundred thousand dollars to pay all your bills, at no interest. We'll tack that on three years from now.*"

One lady, upon learning what the agency was going to do said, "*Well, now that I know the church building program is going to go, I'll give a half a million dollars.*"

Within 15 days the church was completely out of the mess they had been in!

The question, God asked the pastor to ask the head of the agency, seemed preposterous, even bordering on foolishness. To say to a financial tycoon, "*Is there someone in heaven you would like to see besides Jesus?*" However, it proved to be the very wisdom of God which produced a solution to an utterly impossible situation.

We need to see God in the manifestations of the Holy Spirit, rather, than the gifts in the people. We must see, not the messenger's personal charisma, but, rather, the supernatural act of God.

*". . . to another a word of knowledge by the same Spirit . . ."*

## **2. A WORD OF KNOWLEDGE**

The word of knowledge is the supernatural impartation...by the Holy Spirit...of certain facts in the mind of God. God, Who knows every person...place and thing...in existence...and Who is conscious of them all at the same time...by a word of knowledge... shares a fragment of His omniscience by making known to humans something which He knows, which they do not know...and He shares this knowledge without the aid of one's senses.

A word of knowledge is not learned, or accumulated, knowledge...nor is it the result of "intuition"... but, rather, it is the *supernatural importation of facts...by the Holy Spirit... from the mind of God.*

While the word of knowledge can be readily seen in the ministry of Jesus throughout the Gospels, it seems most evident in John's Gospel:

**1. John 1:45-49**- It was by a word of knowledge that Jesus knew that Nathanael was under the fig tree.

**2. John 4:17-19** - It was by the word of knowledge that Jesus knew the Samaritan woman's past.

**3. John 4:50-51** - It was by the word of knowledge that Jesus knew that the official's son had been healed while He was "far away."

**4. John 6:61** - It was by the word of knowledge that Jesus knew what men spoke in secret.

**5. John 6:70** - It was by the word of knowledge that Jesus knew of Judas' devious character.

**6. John 11:11,14** - It was by the word of knowledge that Jesus knew of Lazarus' death in a distant city.

**7. John 12:23** - It was by the word of knowledge that Jesus knew of His impending crucifixion.

**8. John 13:3** - It was by the word of knowledge that Jesus knew where He came from and where He was going.

**9. John 13:21** - It was by the word of knowledge that Jesus knew of His coming betrayal.



**10. John 13:38** - It was by the word of knowledge that Jesus knew, in advance, of Peter's denial.

**11. John 16:2** - It was by the word of knowledge that Jesus knew of the coming persecution of His disciples.

**12. John 16:32** - It was by the word of knowledge that Jesus knew of the scattering of His disciples at the time of His crucifixion.

**13. John 18:4** - It was by the word of knowledge that Jesus knew the details of His coming suffering, death, and resurrection.

In addition to all of the manifestations of the gift of a word of knowledge in Jesus' ministry there are also many examples of how God used these manifestations through lesser men...such as those Christians who belonged to the Early church. The Book of Acts cites as many as 18 occurrences of this single gift, of which several of them are listed below:

**1. Acts 5:9** - It was by the word of knowledge that Peter knew of the collaboration, and deception, of Ananias and Sapphira.

**2. Acts 9:11-12, 15-16** - It was by the word of knowledge that Ananias knew exactly where Saul was, what he was doing, that he had seen a vision, that he was a chosen vessel unto the Lord, and that he would suffer greatly for the Lord.

**3. Acts 10:19-20** - It was by the word of knowledge that Peter knew how many men had come from Cornelius, and that he was to go with them because God had sent them.

**4. Acts 18:9-10** - It was by the word of knowledge that Paul knew that no man would hurt him while he ministered in Corinth, and that there would be many converts in that city.

**5. Acts 19:21** - It was by the word of knowledge that Paul knew that he would see Rome.

**6. Acts 20:23** - It was by the word of knowledge that Paul knew that difficult times lay ahead of him.

**7. Acts 27:22,26** - It was by the word of knowledge that Paul knew that he, and all the men who were with him in a storm-tossed ship, would be spared...that the ship would be lost...and that they would be cast ashore.

Someone has said, "**Wisdom is the application of knowledge**," this, of course, can be true, however, it is a very poor description of what the Holy Spirit's manifestation, "*a word of knowledge is*".

**Wisdom** and **knowledge** are twin sisters and, certainly, inter-related, and they are frequently overlapping. At times, perhaps, even, difficult to make a distinction. Both **Wisdom** and **knowledge** are attributes of God, Who has all wisdom and knowledge.

The manifestation of either "*a word of wisdom*," or "*a word of knowledge*," **TO** a believer, or **THROUGH** a believer, are just what the Greek Word "*charisma*" implies in the

Greek word which is translated in this passage as "gift."

A word of knowledge, like a word of wisdom, is not given to the believer as a **permanent** possession. These manifestations of the Holy Spirit are never **given on a permanent basis**, but, rather, they are **manifested** in time of emergency.

*What is a manifestation of a Word of Knowledge?*

*I repeat again, The word of knowledge is a supernatural impartation by the Holy Spirit of certain facts in the mind of God. He, who knows all things, shares a fragment of His omniscience by making known to the believer information which is needed for a given purpose. It is an awareness of facts known, without any aid of the physical senses...a supernatural revelation by the Holy Spirit of certain facts in the mind of God.*

At times, a word of knowledge, may constitute God's "**foreknowledge**."

A word of knowledge is not something *learned, accumulated, intuition, nor the product of study or experience*. It is, like all the nine manifestations of the Holy Spirit, **supernatural!**

Wherever it is seen in Scripture, it seems to be used by God for **enlightenment**, or **protection**.

Donald Gee, an English writer, who has written much on the subject of the Holy Spirit, states, of a word of knowledge, "*It is flashes of insight into truth that penetrated beyond the operation of one's own unaided intellect*"

The Holy Spirit's manifestation of a word of knowledge may be dropped into midst of a prepared lesson in such a way as to bring the truth home to those listening.

As illustration of how a word of knowledge is used...and, to enable us to understand it better, let's look at what Scripture reveals, about how God used this manifestation of the Holy Spirit to show:

1. A prophet that it would not rain - 1 Kings 17:1
2. Elisha knew of the location of Syrian army and their plans - 2 Kings 6:8-12
3. The secret sins of kings and servants  
- On several occasions in the Old Testament
4. Elisha knew of Gehazi's deception - 2 Kings 5:26
5. Samuel knew of Saul coming and that his father's donkeys had been found  
- 1 Samuel 9:15
6. David knew the future of Keilah - 1 Samuel 23:12
7. Peter knew of Anania and Sapphira's deception - Acts 5:1-10
8. Paul's declaration of a judgment of blindness upon Elymas - Acts 13: 8
9. Paul knew of faith of the cripple at Lystra - Acts 14:8-10
10. Paul knew of shipwreck about to occur - Acts 27:10
11. Jesus' know of Nathanael under the fig tree before He even met him  
- John 1:48
12. Jesus' know of Lazarus' death before being told of it - John 11:14
13. Jesus' know of the life of the Samaritan woman - John 4:18
14. Simeon knew identification of Mary's baby - Luke 2:26
15. Moses received an extensive unfolding of divine knowledge in being granted the story of Creation - and its aftermath

To help us understand what this "*gift*" is, it would be well, to remember that an alternate early Old Testament name for a prophet was "*seer*," which simply means, *one who sees*.

God has equipped us with "*normal*" facilities for acquiring facts, which we are to use, however, there are occasions when the work God has given us to do, calls for more insight than we have access to, and, it is at times like this, that God may choose to manifest "*a word of knowledge*" through our life.

It is important to keep in mind that these manifestations of the Holy Spirit are not limited to church worship, or Bible study, they are to be the daily experiences of the Spirit-filled believer.

An illustration which will show the meaningful function of the manifestation of a word of knowledge in today's world, is the true story of a young Christian couple who had their business literally go up in smoke in a blaze of fire. They realized that all their records, including their accounts receivable ledger, which represented \$20,000, had been destroyed. The aftermath of the

fire revealed that the typewriter melted down...the calculator disintegrated...the file cabinet, with all its contents...even the desk was nothing but a pile of ashes. As the owners sorted through the store with the insurance adjusters, they realized that *everything* was lost!

However, there was a Christian woman...who attended the same church that these owners did...was in prayer when God revealed to her that there was "*something very important in the ashes in front of the store.*" She told the owners of the store what she felt God had told her to tell them. After combing the pile of ashes they found that the ledger, they believed didn't have a chance of survival, was still intact and even though it was burned around he edges, and soaked, the information that was needed was still obtainable.

How did this Christian woman know that "*something important was in the ashes in front of the store*"? The only answer could be that God, by a word of knowledge, dropped into her spirit-mind the fact!

Another outstanding illustration comes from the mission field. A missionary's wife suddenly felt an urgent need to get alone and pray for her husband, and, even though her four children and several of their friends were in the house. She went into the tool shed in the backyard and, kneeling on the cold, bare, floor, began to cry out to God for her husband. She prayed from 11:45 in the morning until she had to prepare dinner for the children.

About 3 A.M. her husband arrived home after a long drive from an outstation missionary work where he had been for a few days. When he walked in he said, "*Honey, if it had not been for divine intervention yesterday, I, together with the family I was staying with, would all be dead.*" He began tell her the story of how that a man had come to their door and pointed a gun and demanded, "*If you do not tell me where my wife is, I am going to kill all of you!*" His wife had gotten saved and was attending the mission church in her area. This man had a 5-year prison record, and he threatened to kill her, but she somehow escaped to a relative's house in the country.

The pastor began to pray for this man. Demon powers violently threw the man with the gun to the floor and he lay, writhing, blaspheming and screaming. The pastor rebuked the Satanic forces governing him and shouted, "*We resist you, devil. You must flee. We take authority over you in the name of Jesus,*" and rapidly fired off a series of Scripture verses confirming the believer's authority over Satan.

The man grew limp, delivered by the power of God. He sat up and handed a .32 caliber pistol loaded with five bullets...one for each person present...over to the pastor. the man, delivered from Satan's power and in his right mind, was able to grasp the truths of God's saving plan and accepted Christ as his Savior.

After the missionary finished telling his wife about the near-tragedy, she shared with him her burden of the day before and found that at the time all this was happening to the missionary-pastor, was the *same* time she had the burden to pray for her husband's safety.

God revealed, by a word of knowledge, to this missionary's wife the need for her to intercede in prayer for her husband.

*" . . . to another faith by the same Spirit;"*

### 3. FAITH

The manifestation of faith is a special, supernatural, endowment by the Holy Spirit that enables a person to believe for...and to expect...an extraordinary demonstration of the power of God.

This manifestation of faith is not saving faith...or the faith by which we live the Christian life...but, rather it is miraculous assurance which comes in time of emergency, or extreme need. It is *supernatural faith from God for extraordinary accomplishments...it is a special impartation of miraculous faith for a given purpose.*

Scriptural examples of the Holy Spirit's manifestation of faith are:

1. **Matthew 8:3** - It was supernatural faith that Jesus manifested when He spoke and leprosy was cleansed.
2. **Matthew 8:26** - It was supernatural faith that Jesus manifested when He spoke and the raging sea was calmed.
3. **Matthew 12:13** - It was supernatural faith that Jesus manifested when He spoke and the man's withered arm was made whole.
4. **Matthew 17:18** - It was supernatural faith that Jesus manifested when He spoke and devils came out of the child.
5. **Matthew 21:19** - It was supernatural faith that Jesus manifested when He spoke and the fig tree died.
6. **Mark 7:32, 34-35** - It was supernatural faith that Jesus manifested when He spoke and the deaf heard.
7. **Luke 5:4,6** - It was supernatural faith that Jesus manifested when He spoke and the fishermen found their nets full.
8. **Luke 8:54-55** - It was supernatural faith that Jesus manifested when He spoke and the dead arose.
9. **Luke 13:12-13** - It was supernatural faith that Jesus manifested when He spoke and the cripple were made whole.

<p>It should be noted that few of these manifestations of the gift of faith... through Jesus' ministry...occurred in a regular meeting place, but, rather, they occurred mostly in the <i>marketplace</i>.</p>
--

This same gift of faith that was present in Jesus' ministry was also present in the ministry of the Early Church:

1. **Acts 3:6,8** - It was supernatural faith that Peter manifested when he spoke and a man, lame from birth, was healed.

Some may question whether this was not a manifestation of a gift of healing...or, perhaps, the gift of miracles...rather than a manifestation of the gift of faith, however, there often is a *co-mingling of gifts*, and, therefore, this should not create any great concern over pin-pointing gifts because we should simply remember that they all flow from the same Source.

2. *Acts 9:34* - It was supernatural faith that Peter manifested when he spoke and the palsied man was healed.

3. *Acts 9:40* - It was supernatural faith that Peter manifested when he spoke and the dead lived.

Faith, of course, is absolutely necessary for anyone to receive Jesus Christ as their Savior and, even, after conversion, the believer's walk is a walk "*by faith*" because Galatians 3:11 states, "*The just shall live by faith.*" However, the "*faith*" spoken of here in 1 Corinthians 12:9, is not *saving* faith, nor is it the faith that develops as a Fruit of the Spirit, but, rather, it is a miraculous, supernatural, faith, which God gives to a Spirit-filled believer for a special situation, or opportunity.

Weymouth translates 1 Corinthians 12:9 as, "*special faith!*"

There is a *natural* faith, which all believer possess, to a greater, or lesser, degree. God honors this attitude of one's *natural* faith and gives salvation and multiplied things in life.

When God works in the believer's life, He does not create new faculties, but, rather, works through the *natural* channel that is common to all men, however, whenever man's *natural faculty* is moved upon by the Holy Spirit...while, it may not cease to be natural...it becomes *naturally, supernatural!*

To know what faith is, turn to Hebrews 11:1, which states, "*Faith is the substance... (or confident assurance)...of things hoped for...(being sure of)...the evidence of things not seen ... (the proof of things we do not see).*"

Hebrews 11:6 states, "*Without faith it is impossible to please God.*"

Whenever most people think of "*faith*," they think that what determines a person's level of faith is what a person does, or does not do, however, in the Holy Spirit's manifestation of this gift of faith, one's attention is transferred from what man does to what God is doing.

Remember, that, the God Who possesses all wisdom and knowledge, also, possesses all faith, and, just as one is not used in the manifestation of a word of wisdom, or a word of knowledge, because he *tries* to be used, but, rather, "*all these...(that is, the manifestations of the Holy Spirit)...worketh that one and the selfsame Spirit dividing to every man severally as He will,*" just so, it is in the manifestation of faith, God's omnipotent faith flows through the Spirit-filled believer.

Faith is an attitude...a state of mind... that produces an action which is predicated upon certain information. Faith, to some extent, is a by-product of knowledge and dependent upon it.

Therefore, the degree of faith's perfection is determined exclusively on the bases of knowledge upon which it stands. God, Who possesses all knowledge, also possesses perfect faith. **The perfection of God's faith is demonstrated in the power of His Word!**

So perfect is God's faith, that He needs but speak and whatever He utters becomes a reality!

Hebrews 11:3, for instances, states, "*Through faith...(that is, the believer's faith)... we understand that the worlds were framed by the word of Go...(God's faith...so that things which are seen were not made of things which do appear.*"

2 Peter 3:7 states, "*The heaven and the earth, which are now, by the same word are kept in store.*"

God needs only to speak, and creation happens! This is faith at its highest level. Genesis 1:3 states, "*And God said, 'Let there be light: and there was light.'* Eight times, in the first chapter of Genesis, it is stated, "*God said...and it was so.*"

Jesus made the statement in Mark 11:22, "*Have faith in God*" (A better translation of the original would be, "*Have faith **OF** God.*") On this occasion, the disciples had just witnessed a very remarkable thing. They had heard Jesus speak a word to a barren fig tree, stating that it would die. A few hours later the disciples looked upon it and saw that it had "*dried up by the roots*" (Mark 11:20). Then, immediately after this, followed Jesus' lesson on the force of the perfect kind of faith. Jesus said, "***For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith***" (Mark 11:23).

There is, most assuredly, a correlation between **perfect** faith and the performance of the impossible!

Mark 9:23 states, "*If thou canst believe, all things are possible to him that believeth.*"

Luke 1:37, "*For with God nothing shall be impossible.*"

Unfortunately, these passages have been misunderstood, abused, and, even attempted to be employed as a device for gaining every conceivable end.

It was by faith that God created the world out of nothing and filled the heaven with those things that declare His glory! It was by faith the God paved a pathway on dry ground in the midst of the Red Sea for the children of Israel. It was by faith the God caused a virgin to conceive and bear a Son Who became the world's Savior. God, simply, **spoke** His incorruptible Word, and what was not, became a reality.

The faith that is made available through the Holy Spirit's "*manifestation of faith*" is God speaking His incorruptible Word through a Spirit-filled believer.

***How does the supernatural manifestation of faith differ from the faith that is the Fruit of the Spirit?***

Faith, of course, is faith, whatever its source, however, Scripture is clear that there are varying kinds, and degrees, of faith. There is weak faith...strong faith...and...little faith.

There is a faith which is *of God* and there is a faith which is *of man*.

There is a discernable difference between the manifestation of faith, which is the gift of the Holy Spirit and the faith which is the Fruit of the Spirit.

The *Gift of faith* is instant and passing, while faith which is a *Fruit of the Spirit* is constant and growing. (2 Thessalonians 1:3 states, "*Your faith growth exceedingly.*")

Faith, which is supernatural *manifestation of the Spirit*, is the result of being filled with the Spirit, while faith, as a *Fruit of the Spirit*, is the result of **walking** in the Spirit!

Faith, which is a supernatural *manifestation of the Spirit*, rises strictly at the Spirit's volition, while faith, which is *the Fruit of the Spirit*, is totally dependent upon the believer's volition.

The difference between faith as the *Fruit of the Spirit*, and faith as the *Gift of the Holy Spirit*, is, very much like the difference between an orange attached to...and growing on...a tree and an orange in a gift fruit-basket. While both, the attached orange, and the gift orange, are the same in essence, nevertheless, once the "gift" orange is given, and consumed, its purpose is fulfilled and, therefore, there is no longer a reason for its existence!

Faith, as a *Fruit of the Spirit*, grows, while faith, as a supernatural *manifestation of the Holy Spirit*, is a sudden reception, which comes from the Spirit, and, as He wills.

God, alone, is the possessor of perfect faith, and, at times, the Holy Spirit chooses to manifest this "*special gift of faith*," and, it is distinguished from the faith that all believers must have. This supernatural *manifestation of faith*, as a gift of the Holy Spirit, is a special, endowment of the Spirit for an occasion, or opportunity, which enables a person to believe for, or to expect, an extraordinary demonstration of the power of God.

The believer yields his members to God and his *natural* members...yielded to God... become spiritual channels which God can use. The Spirit-filled believer has the potential for faith that is inspired by the Holy Spirit. He can enter into a spiritual realm.

The manifestation of faith is an unexplainable endowment which enables the believer to appropriate God's promises, and translate them, into experimental realities!

God, by the manifestation of the Holy Spirit's gift of faith, makes provision for supernatural accomplishments, which knows no limit...a faith that takes on a proportion that is divine...which is consistent with God's sovereignty, and extraordinary things are accomplished.

Faith, of course, is inter-related to all the nine manifestations of the Holy Spirit because a certain amount of faith is a factor in all the gifts. However, there are times of special crisis, or opportunity, when God...by a *manifestation of the Holy Spirit's gift of faith*, enables the believer ...by His mighty power, causes the believer to rise out of the realm of the natural, and ordinary,



faith and gives him, within his soul, a divine certainty that triumphs over every, and all, things!

It is important to realize that, fervent prayer, extraordinary joy and unusual boldness accompanies this manifestation of faith. This manifestation of faith, usually, has the ability to inspire faith in others, as Paul did on board the ship in the midst of the storm Acts 27:25.

Immediate, **visible**, evidence is not necessary because sight is the opposite of faith. Faith is "*to believe what ones does not see*, and the reward of this faith, is *to see what one believes!*"

Even though this Holy Spirit manifestation of faith, may remain, in the heart of the believer, for awhile, sooner or later, it will erupt into **action!** At times...and, for a time...it is primarily concerned with preparing the believer for that divine eruption of action!

This gift of faith maintains an unswerving belief, and trust, in God, in spite of the most adverse circumstances.

A good example of this kind of faith was, Peter, imprisoned just after the execution of James, who had every reason to expect that he would receive the same sentence, nevertheless, he was able to maintain a total peace of mind. Acts 12:6 states, "*And when Herod would have brought him forth, the same night Peter **was sleeping** between two soldiers.*"

God manifests this *manifestation of faith* upon certain believers in times of special crisis, or opportunity.

*"... to another the gifts of healings by the same Spirit . . ."*

#### **4. GIFTS OF HEALINGS**

The gifts of healings are divine, supernatural, enablements to heal the sick of diseases and infirmities.

The plurality of the word "*gifts*" indicates that the varied causes of sickness all require the same clinical treatment of the Holy Spirit.

It is of no small consequence that, in the Early Church, the gifts of healings were predominately manifested in the *marketplace* and that they were administered far more to those outside the body of believers than to those within.

Of all the gifts so evident in Jesus' ministry, the gifts of healings are, by far, the most prominent and most easily identified. I will list a number of representative instances:

1. **Matthew 8:2-3** - Jesus manifested the gifts of healing when He healed leprosy.
2. **Matthew 8:14-15** - Jesus manifested the gifts of healing when He healed fever.
3. **Matthew 9:35** - Jesus manifested the gifts of healing when He healed all manner of sickness and disease.
4. **Matthew 12:10,13** - Jesus manifested the gifts of healing when He healed withered

hands.

5. **Matthew 20:30,34** - Jesus manifested the gifts of healing when He healed blind eyes.

6. **Mark 7:32, 34-35** - Jesus manifested the gifts of healing when He healed the deaf and the speech-impaired.

In the Early Church, there were constant manifestations of the gifts of healings which ...as in the ministry of Jesus...occurred most commonly in the marketplace. Note the following examples:

1. **Acts 3:2, 6-7** - The gifts of healing were manifested when the lame were healed.

2. **Acts 5:16** - The gifts of healing were manifested when sick folk, vexed with unclean spirits, were healed.

3. **Acts 8:5,7** - The gifts of healing were manifested when the palsied, and the lame, were healed.

4. **Acts 19:11-12** - The gifts of healing were manifested when the sick, and diseased, were healed.

5. **Acts 28:8** - The gifts of healing were manifested when those with a fever, and other complications, were healed.

There are many questions concerning the subject of *Divine healing* that I do not have the answers to, however, I do believe that God's Word teaches us that the manifestations of the Holy Spirit are for us today. I have prayed for incurable diseases and witnessed people miraculously healed, however, I have also prayed for others who did not seem to be healed, and, I've prayed for those who died while I was praying for them. I deal with the subject of *Healing* in another study.

Two interesting examples of the manifestations of the "**gifts of healing**" are: The instance at Bethesda, where Jesus healed only **one** of the "*great many*" there that needed healing (John 5:1-9) and, the instance where Jesus put mud...made of spit and dirt...on the blind man's eyes and, then, told him to "*Go wash in the pool of Siloam*" (John 9:7).

There are many implications to the subject of divine healing (which I have attempted to deal with in another study)...however, my central concern in this study is with the *gifts of healing*.

Of all of the nine manifestations of the Holy Spirit (1 Corinthians 12:8-10), the gifts of healings are perhaps the most broadly pursued and the most universally needed! It seems so many are afflicted, ill, and infirm in the world today.

Man could well, be described by the words of Isaiah, who stated, "***The whole head is sick and the whole heart faint...from the sole of the foot even unto the head there is no soundness in it***" (Isaiah 1:5-6). There is scarcely a human who can escape the need for physical healing, in

one way, or another. This need for the "*gifts of healings*" is universal, and, this condition will prevail until man is clothed with immortality.

Romans 8:18-23 describes man's plight, as a result of sin, when it states, "*What we suffer now is nothing compared to the glory He...(Christ)...will give us later. For all creation is waiting patiently and hopefully for that future day when God will resurrect his children. For on that day thorns and thistles, sin, death, and decay - the things that overcame the world against its will at God's command - will all disappear, and the world around us will share in the glorious freedom from sin which God's children enjoy. For we know that even the things of nature like animals and plants, suffer in sickness and death as they await the great event. And even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering, We too wait anxiously for that day when God will give us our full rights as His children, including the new bodies He has promised us - bodies that will never be sick again and will never die.*"

This is not to say that there is no relief for man in this plight, however, before giving attention to God's provision, we would be well-advised to consider man's original condition. Man has not always been weak and sickly...and dying. Original man would never have had to die, if it had not been for the intrusion of sin.

God's original creation...His original purpose for man...knew no pain, no crying, no sorrow or death. It was only after sin entered, and devastate that happy condition, that sickness and death entered. the final solution for the problem is given in Revelation 21:4, which describes heaven as, "*God shall wipe away all tears from their eyes; and there will be nor more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*"

As long as human beings remain in the flesh there will be the need for healing, and, one of the ways God gives healing is through the Holy Spirit's manifestation of the **gifts of healings**.

It is no small consequence that, in the book of Acts, the *gifts of healings* were predominately manifested in the **marketplace**, and not in the church services! They were administered far more to those outside the body of believers, than for those within.

Very often, healings occurred dramatically to people before their conversions. In fact, most of those who were healed, did not, even, know of Christ's redemption. It was after they witnessed the miracles of healing, that many turned to Christ, as a result, had a new responsiveness to the Gospel.

There are many ramifications to the subject of "**Divine Healing**," however, our concern in this study is with the "*manifestation of the gifts of healings*"

In this passage of 1 Corinthians 12:8-10, in the original Greek language, there are three sets of plurals describing the manifestations of the Holy Spirit: "*gifts of healings*," "*works of power*," and "*distinguishings of spirits*," however, this manifestation, "*gifts of healings*," is the only one where "*gifts*" is in the plural!

Like all the manifestations of the Holy Spirit, this manifestation is given to the Church...the body of believers...therefore, no one **has** the "*gifts of healings*."

Like all the other manifestations of the Holy Spirit, this manifestation of the gifts of healings is given to cover specific cases, at specific times

There are times when God heals **sovereignly** and, again, at other times, He heals according to the faith of the sick person.

What, then, is the "*Gifts of healings*?"

**The gifts of healings are divine, supernatural, enablements to bring healing to someone who is sick of some disease, or infirmity.**

The Holy Spirit will manifest through the Spirit-filled believer the gifts of healings, bringing supernatural healing of any, and all, ills...whether organic, functional, nervous, acute or chronic...without natural means or human skill.

The person being used in "*The Gifts of Healings*" is a channel, through whom God uses to bring healing. There is no personal merit on the part of the one ministering the gift, nor, the one who receives the healing, but, rather, it is God's divine charity (not human merit, or even "*human*" faith), but, the sovereignty of the Holy Spirit!

***The Gifts of healings are supernatural impartation of God's healing virtue by the Holy Spirit and through a member of the body, in behalf of the sick, or afflicted, and ultimately the healing is in behalf of the Kingdom of God. To state it in another way - the gifts of healings are manifestations of God's harmony and wholeness to man's discordant condition!***

**Healing** is intrinsic the very Name of God, "*Jehovah-Ropheka*" (Exodus 15:26).

Time and time again, the Early Church prayed "*through faith in His name*"...the name of Jesus...and God healed (Acts 3:16).

It seems that the manifestation of the *gifts of healings* was to be a **SIGN** gift.

For instances, Mark 16:17-18 states, "***And these signs shall follow them that believe; In My name shall they cast out devils: they shall speak with new tongues; They shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover.***"

And, in James 5:14-15, it states, "***Is any sick among you? let him call for the elders of the church: and let them pray over them, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.***"

God uses different ways, and different means, to bring about healing, however, it seems, that it is necessary that the manifestation of the "**Gifts of healings**" be something that is visible, miraculous. It is a wonder-inducing sign.

Is it always God's will to heal? What about the faithful child of God, who has nothing in his life that is hindered by sin, but, is dedicated to the Lord, yet he is not healed, what about him? Why isn't he healed?

In answering this question, we must keep in mind some Biblical illustrations, such as:

1. Paul leaving Trophimus sick at Miletus (2 Timothy 4:20)
2. Timothy apparently had a weak stomach and frequent illnesses  
(1 Timothy 5:23 states, "*Drink no longer water, but use a little wine for they stomach's sake and thine often infirmities.*")
3. Whatever the nature of Paul's "*Thorn in the flesh*" was, it was not God's will to relieve him of it! (2 Corinthians 12:9).

There is a tendency in human nature to see **the person who is healed**, as in Acts 3:8, when the "*lame man was leaping, and walking, and praising God,*" or, to see **the person used as God's instrument to bring healing**, in this case, "*Peter and John,*" however, if one does either, he completely misses seeing God, Who is the One Who brings the healing!

Acts 3:12 tells us, "*And when Peter saw it...(saw how they people marvel at the lame man healed)...he answered unto the people, `Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us...(the people would have worship Peter and John because it appeared as if they wrought the healing)...as though by our own power or holiness we had made this man to walk? Verse 13, and 16, state, **The God of Abraham, and of Isaac, and of Jacob, the God of our fathers...hath made this man strong...and hath given him this perfect soundness in the presence of you all.**"*

It is always God's will to heal, **UNLESS** He has, for the immediate time, and circumstances, some higher purpose!

A large part of Jesus' ministry was made up of "*the manifestation of the gifts of healings.*"

The Holy Spirit's "*manifestation of the gifts of healings*" was a major part of the Early Church's ministry, as well.

### ***Gifts of healing were wonder-signs***

It seems that this manifestation of the gifts of healings served particularly as wonder-causing sign, in order, to attract attention and gain a hearing.

As illustration, Acts 4:43, referring to the manifestation of the gifts of healings, states, "*And fear came upon every soul, and many wonders and signs were done by the apostles.*"

In a sense the manifestation of the gifts of healings constitute a token...(or evidence) ...of God's divine intervention.

The manifestation of healings is an act of God's power!

God provides the *manifestations of healings*, in order, to equip the Church with the

### credentials needed to fulfill the Great Commission.

In Acts 9, Peter prays for a man, who had been bedfast with paralysis for 8 years, and he was healed, Scripture tells us, **instantly** and, as a result, verse 35, "***And all that dwelt in Lydda and Sharon saw him, and turned to the Lord.***" This healing validated Peter's divine commission, attested to the truth of the Gospel message, and affirmed the reality of the resurrection of Jesus Christ!

The same thing is true of the healing of the lame man at the temple gate. It was as a result of his healing that people, "***were filled with wonder and amazement at what had happened to him,***" and, then, Peter an opportunity to share the Gospel of Jesus Christ with them (Acts 3:11-26).

Acts 5:15 states, "*As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he pass by. Crowds gathered also from the town around Jerusalem, bringing their sick and those tormented by evil spirits, and all them were healed.*"

It was the result of the healing of Tabitha (she was raised from the dead) that Acts 9:42 states, "*This became known all over Joppa, and **many people** believed in the Lord.*"

It was the healing of the lame man at Lystra that gave Paul an opportunity to preach to the multitudes there (Acts 14:8-28).

It was the raising of Eutychus from the dead that drew the people's attention to Paul's word (Acts 20:7-12).

It was Paul's healing from viper's bite, that gave him the opportunity to bring the Gospel to the islanders there on Malta (Acts 28:1-10).

The book of Hebrews, chapter 11, gives many examples of Old Testament saints who faced suffering, persecution and, even, death **for the glory of God**. They followed the example of the Master, Who, for the joy that was set before Him, endured the Cross, laying aside His present comforts. God honors that sacrifice!

To keep everything in proper perspective, it is well to remember, that God's highest priority is that each one of our lives, is to become conformed to the image of His Son. A person's salvation, and spiritual development, are, ultimately, of higher value than our physical healing.

It may be, that through one's attitude in suffering, someone else may come to Christ. Let's not assume that **pain, problems, trials** and **suffering** are necessarily evil and, therefore, *out of God's will*. God can turn all such adversities to His advantages.

God has provided healing for the body, however, if the healing which is expected, is not immediately forthcoming, the sick person should not be discouraged, but, rather, look to God for His best. Only He can see whether a greater work may be done through a physical infirmity, or even death.

God's purpose for each one of us is to, first, build depth of character (that is, develop Christ-likeness), and second, God desires to use any situation that will bring others to Him.

God desires the world to see His great power, and glory. He has all the power of the universe at His disposal, **His Kingdom will come...His will, will be done!** The real, important, issue, and the question we should be asking, is, "***What will be the greatest glory for the Kingdom of God?***"

We cannot deny the possibility of dying, which is *ultimate healing*.

(Read Revelation 21:4-5)

Remember, that some are healed immediate, some will "*recover*," while for others, the answer may be **Heaven!**

*... to another the workings of miracles;"*

### **5. THE WORKINGS OF MIRACLES**

The working of miracles is a supernatural intervention in the ordinary course of nature; it is a temporary suspension of the accustomed order; an interruption of the system of nature as we know it...an event in the physical world which cannot be accounted for by any of its known sources.

The working of miracles are works contrary to nature which result from supernatural intervention, operating by the energy, or dynamic force, of the Spirit in reversals, or suspensions, of natural laws.

The working of miracles can be distinguished from the gifts of healing in that this gift includes unusual supernatural demonstrations of God's power apart from those normally associated with healing.

Scriptural examples of the manifestation of the working of miracles in Jesus' ministry are:

1. **Matthew 8:26** - Jesus manifested the working of miracles when He quieted the raging sea.
2. **Matthew 14:25** - Jesus manifested the working of miracles when He walked on the water.
3. **Matthew 17:27** - Jesus manifested the working of miracles when He placed the coin in the fish's mouth.
4. **Luke 5:4-6** - Jesus manifested the working of miracles when He enabled the fishermen to have a remarkable catch of fish.
5. **John 2:9-11** - Jesus manifested the working of miracles when He turned the water to wine.
6. **John 11:43-44** - Jesus manifested the working of miracles when He raised Lazarus from the dead.

The book of Acts records numerous instances of the manifestation of the gift of the working of miracles. Several of these instances are listed below:

1. *Acts 4:14-16* - The working of miracles was manifested in the healing of the beggar, crippled from birth.
2. *Acts 5:17-19* - The working of miracles was manifested in the prison doors being opened.
3. *Acts 9:40* - The working of miracles was manifested in the raising of the dead.
4. *Acts 13:9-11* - The working of miracles was manifested in the healing of the blind.
5. *Acts 19:11-12* - The working of miracles was manifested in special miracles of healing.
6. *Acts 28:3,5* - The working of miracles was manifested in Paul's surviving a snake bite.

God, "*upholds all things by the word of His power.*" God's power is beyond human comprehension. The word, man often uses to describe God's power, is "*omnipotence,*" however, it is, rather, a common term for defining, and describing, the inconceivable magnitude of God's power because God's power is without definite dimension. Earthly terms, such as, "**breadth, length, depth and height,**" can never encompass, or contain, a description of God's power!

God's power knows no measure, or limit. It defies all attempts of man's trying to compare it with any other power. God's power finds its most appropriate illustration in the resurrection of Jesus Christ from the dead.

**Omnipotence**...("all power of creation")...is inherent in the, very, nature of God. From the illustrious beginning with the **CREATION** account in Genesis, to its triumphant conclusion in the Revelation, the Bible unashamedly, and without any hint of apology, proclaims God's omnipotence!

The inspired words from the pen of Isaiah, in Isaiah 40:10 states,, "*See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him...Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? Who has understood the mind of the LORD, or instructed him as his counselor? Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding? Surely the nations are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust...Before him all the nations are as nothing; they are regarded by him as worthless and less than nothing. To whom, then, will you compare God? What image will you compare him to?...He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. He brings princes to naught and reduces the rulers of this world to nothing...Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing.*"

Surely, what is normal to God, are "*miracles*" to human beings!

Whenever there is need for God to display His power, for the furthering of His divine



purposes and in behalf of His Church, He will show it!

In 1 Corinthians 12:10 the words "**working of miracles**," imply a diversity of operations.

The original words have a meaning of something like, "*operations of works of power*." to get a better idea of just what is meant here, let's look at some other translations:

**The Way Translation** translates these words as, "*energies of supernatural power*"

**Weymouth** translates these words as, "*exercise of miraculous powers*"

**Goodspeed**. translates these words as, "*the working of wonders*"

The word "*miracles*," in the Greek is **DUNAMIS** - (The same word we get our word "dynamite" from). This word describes the supernatural power, or deed, of God's might. It is when God's mighty working becomes conspicuously recognizable.

*"A miracle is a supernatural intervention in the ordinary course of the system of nature as we know it."*

Webster describes a miracle as, "*A miracle is an event, or effect, in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws*"

The Bible, in both Old and the New Testaments, is full of the accounts of the miraculous working of God through His servants, as well, as His sovereign working of His power **directly!**

There are the examples of:

1. Elisha by the working of miracles causing the axe head swim (2 Kings 6:1-7)
2. Aaron's rod, by the workings of miracles was turned into a serpent (Exodus 7:10)
3. It was God's workings of miracles when Jesus was raised from the dead and brought to life
4. Peter restored Dorcus to life by the workings of miracles, (Acts 9:40)
5. Paul raised Eutychus to life by the workings of miracles, (Acts 20:10)
6. At Ephesus God wrought special miracles by hand of Paul, (Acts 19:11-12)

Whenever God manifested Himself through the workings of miracles, it has to do with: (1) providing protection; (2) giving provision; (3) casting out demons; (4) altering circumstances; or (5) passing judgment.

The Spirit-filled believer operates as a channel of God's miraculous power as he is projected into a new dimension of divine power.

Most of the events when the "*workings of miracles*" is seen in Scripture, provides a

special need and confirms the Gospel witness!

The workings of miracles, by its very nature, is dramatic, outward and visibly!

It, of course, is linked to "*faith*," however, it stands apart, as a distinct event.

It is easy to see how this manifestation of the workings of miracles, in the New Testament, provided for special needs:

1. Jesus multiplying loaves and fishes to feed 5,000 in Matthew 14:15-21
2. Jesus turning water into wine at wedding of Cana in John 1:1-11
3. The miraculous transportation of Philip in Acts 8:39-40
4. Paul's raising Eutychus to life in Acts 20:9-12

There are also those workings of miracles that confirmed the Gospel witness:

1. The healing of the beggar at the temple gate in Acts 3:1-16
2. The earthquake at Philippi and the subsequent conversion of the jailer and the release of Paul and Silas in Acts 16:25-40
3. Paul's deliverance from ill effects after being bitten by the viper in Acts 28:3-6
4. The healing of the father of Publius on the island of Melita in Acts 28:8-10
5. The miracles of Jesus' walking on the water certainly served to confirm the deity of Christ to His disciples. in Matthew 14:25

Miracles can be counterfeited, as was done by the magicians in Egypt in Exodus 7:11

Interestingly, when Jesus said, "*No man shall do a MIRACLE in My Name, that can lightly speak evil of Me,*" the person Jesus is referring to as doing "*a miracle,*" was casting out demons. The point being, while, **exorcism** is a type of healing, Jesus considered this, *casting out of demons*, a manifestation of the workings of miracles.

The kind of divine working that is described as a miracle here (Mark 9:38-39) is clearly what is needed to free the possessed human from a demonic spirit.

Interestingly, in Biblical usage, the word "*working,*" is almost invariably identified with either the activity of **DIVINE**, or **SATANIC**.

"*Workings of miracles*" is, certainly, one of God's modes in the believer's warfare against the demonic powers. (Sometimes this is referred to as, "*The ministry of deliverance*")

Workings of miracles is also used in the New Testament to bestow judgment. For instance, when Paul brought blindness upon Elymas the sorcerer, who sought to turn Sergius Paulus from the faith, was a judgment (Acts 13:7-11).

The casting out of the demon from the soothsaying damsel of Philippi was, probably, both a judgment...(the maiden harassed them)...and a healing exorcism...(for she was delivered).

Judgment was certainly involved in the death of Ananias and Sapphira in Acts 5:1-11. Was this occasion in Acts 5, the workings of miracles? Peter manifested the manifestation of a word of knowledge, however, the judgment seems to have come directly from God without a human channel being involved.

However, remember, that almost every instances of the *working of miracles* in New Testament appears to have been a **positive** work of blessing.

Acts 19:11-12 state, "*God wrought special miracles...*(NIV, extraordinary miracles) *...by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*"

#### *What did Jesus mean?*

What did Jesus mean in John 14:12, when He stated, "*Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father?*"

Attempts have been made to explain...**or to explain away**...what Jesus said here. Some have set forth the idea that, Jesus was speaking of the works of the **corporate** body of believers...the Church universal...when He said, "*greater works than these shall he do,*" however, Jesus' employment of the singular pronoun "**he**," used three times in this text, hardly allows for such an interpretation!

We do most justice to the text, **only** when we take it at face value!

Jesus placed before His followers (**including us**) a possibility which is almost beyond human comprehension, He said, "*...greater works than He did!*"

However, in order to understand this possibility, it is important to note the prerequisites stated by Jesus.

On the part of His followers, the first prerequisite is singular, and positive, Jesus stated, "**he that believeth.**" And, the inference in this text seems to be not only, "*he that believeth in Me (that is, Jesus) but, rather, "he that believeth for the greater works than these"* (that is, "*he who believes for the miraculous*").

Where there is no believing, there will be so seeing, but, let the necessary believing occur, and the power for the miraculous is as great as God Himself!

The second prerequisite is, perhaps, of even greater significance than the first prerequisite, and it certainly bears upon it. Jesus said, "*...because I go to My Father.*" Without a doubt we have here a positive reference to the coming of the Holy Spirit

through Whose gifts these works are possible.

*" . . . to another prophecy;"*

## 6. PROPHECY

The gift of prophecy is manifested when believers speak the mind of God, by the inspiration of the Holy Spirit, rather than from their own thoughts. Prophecy is a super-natural speech in a known language and it is a message from God through a human channel ...and...while it may have much in common with anointed preaching, it is distinguishable from preaching in that it does not involve specific preparation by study and research. The basis of prophecy is a personal revelation of the mind, and will, of God by direct impression. The gift of prophecy is a supernatural utterance springing out of God's Own prophetic nature which is brought about by the Holy Spirit and which is imparted to a believer, whereby he ...(the believer)...is enabled to speak forth with an authority that is not his own, unto the edification ...exhortation or comfort...of other believers...or unto...the conviction, and salvation, of the unbeliever.

1 Corinthians 14 deals with "*guidelines*" of prophecy and we will deal with that when we get to that chapter.

It, certainly, is not difficult to see the prophetic aspects of Jesus' ministry because, all during His public ministry, He spoke forth with a unique authority...a fact which is Scripturally validated in such Scriptures as: Matthew 7:29, which states, "***For He taught them as One having authority, and not as the scribes,***" and John 7:46, which states, "***Never a man spake like this Man.***"

In truth, it would be hard to find an aspect of Jesus' public ministry that is not prophetic.

The gift of prophecy was quite common in the Early Church, as it was manifested through many Spirit-filled believers. An outstanding example of the manifestation of prophecy, through a Spirit-filled believer, would be the day of Pentecost when Peter delivered his message...utterance...that was more than a prepared sermon.

The manifestation of prophecy was in evidence in the Early church on more than one occasion. Just to mention a few of these occasions . . .

1. ***Acts 2:17-18*** - The manifestation of prophecy is seen in Peter's profound declaration on the day of Pentecost.
2. ***Acts 11:28*** - The manifestation of prophecy is seen in the prediction of Ababus.
3. ***Acts 21:8-9*** - The manifestation of prophecy is seen in the utterances of Luke's four daughters.
4. ***Acts 19:6*** - The manifestation of prophecy is seen in the utterances of the Ephesians elders, as Paul laid his hands upon them.

This manifestation of prophecy...***an anointed declaration which is inspired of God...***

certainly, does not just occur within the church service alone because it can also be manifested on a one-to-one basis in the home, over the backyard fence, in a counseling situation, etc.

Keep in mind what the manifestation of prophecy is!

Scripturally "*prophecy*" is when the Spirit-filled believer speaks, not his own thoughts, but, rather, he speaks, supernaturally, by the inspiration of the Holy Spirit, the mind of God... is speaking the message of God, in the **known** language. The Spirit-filled believer becomes a human channel for God's message.

Prophecy is, then, a supernatural utterance, springing out from God, brought about by the Holy Spirit

The original Greek word, "**prophecy**" comes from a word which means, "*to flow forth*"... (or, "*to bubble forth*")...as a fountain. The word is also used to mean, "*to let drop*," as golden oil in ripened olive yards...or, like honey dropping from the crammed honeycomb ...or like sprinkling rain from bursting clouds.

Thus, the Spirit-filled believer is enabled to speak forth with an authority...which is not his own...unto God's purposes for the manifestation of prophecy: **edification, exhortation or comfort** (1 Corinthians 14:3).

The manifestation of prophecy can also bring conviction, and salvation, to unbeliever.  
(1 Corinthians 14:24)

The manifestation is not given for "**personal guidance**."

The abuse, and misuse, **of any of the gifts** can create severe problems, however, this is particularly true of utterance gifts.

Church history, as well, as Scripture, has shown that when anyone resorts to the "gifts" of the Spirit for **guidance**, is setting a snare for themselves, and to invite disaster.

The principle use of the Holy Spirit's manifestation of prophecy is **FORTH-TELLING**. This does not mean, that ordinary preaching is the manifestation of the gift of *prophecy*. Preaching, of course, can come through the **anointing** by the Holy Spirit, however, in, and of, itself, does not qualify as a manifestation of the manifestation of *prophecy*.

Ministers may, at times, experience the manifestation of the gift of *prophecy*...in its God-intended function...while they are ministering God's Word, however, *prophecy*, in its Scriptural purpose, is speaking forth with both supernatural impetus, and **Spirit-directed** content. It is speaking with the force of Heaven's authority...in the power and demonstration of the Holy Spirit...not in mere words of human wisdom

At times, the manifestation of *prophecy* can be **FORE-TELLING**, that is, the ability to see events in the future, as the Holy Spirit reveals them to the spirit-filled believer.

The term "*prophecy*" literally means, "*to speaks forth*," and in the case of the Holy

Spirit's manifestation of the gift of *prophecy*, it is referring to **God**, Himself, speaking through the Spirit-filled believer. God speaks with utmost authority and, *when He speaks, it is to convey life.*

Jesus stated in John 6:63, "*the words that I speak unto you, they are spirit and they are life.*"

1 Corinthians 14:3 states, "*He that prophesieth speaketh unto men to **EDIFICATION, EXHORTATION** and **COMFORT***"

It is imperative that we remember that, when God speaks through the Holy Spirit's manifestation of *prophecy*, He speaks to edify, to exhort and to comfort!

I Corinthians 14:3 also teaches,, "*He that prophesieth speaketh unto men to **edification.***"

This manifestation of the Holy Spirit, *prophecy*, is not for breaking down, but, rather, for building up!

## **THE HOLY SPIRIT'S MANIFESTATION OF PROPHECY IS FOR:**

### **1. EDIFICATION**

The purpose of edification to build faith.  
Edification promotes growth in the Lord

### **2. EXHORTATION**

Exhortation exhorts believers...motivates them to greater boldness, encourages them in spiritual matters.

[Prophecy is **never** to "*Tell someone off.*"]

### **3. COMFORT**

Comfort brings solace, reassures consolation. It is tender, showing of concern, leading to composure and personal peace.

### **4. CONVICTION**

Convicts the unbeliever (I Corinthians 14:24)  
*"If all prophesy, and there come in one that believeth not...he is convinced of all, he is judged of all."*

### **5. COMMUNICATES FACTS AND IDEAS**

*"For ye may all prophesy one by one, that all may learn."* (1 Corinthians 14:31).

Interestingly, the original Greek word translated as "*spirit*," is also the same which is translated as "*breath*," showing, that, the words of the Spirit are freighted with the ***breath of life***,

meaning that, there is a *life-giving* force wherever they are received!

Whenever God, so chooses to manifest the Holy Spirit's gift of *prophecy*, the believer's attention should be, how does this message from God **edify, exhort, or comfort?**

And, as I have already stated, the Holy Spirit's manifestation of "*prophecy*" can, on occasions, relate to the future as though it were present, or already history.

It seems that some people have a prevailing misconception that prophesying is the exclusive province of preachers, or spiritual leaders, but, that just isn't so!

1 Corinthians 14:31 states, "***For ALL may prophecy one by one.***"

1 Corinthians 14: 24 states, "***But if ALL prophesy...and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all!***"

Even though we will deal more fully with the "*guidelines*" for the Holy Spirit's manifestation of Prophecy when we arrive at chapter 14 of 1 Corinthians, I would like to share a few of God's guidelines at this point.

#### **GUIDELINES FOR THE MANIFESTATION OF PROPHECY:**

1. 1 Corinthians 14:29 states, "*Let the prophets speak two or three, and let the other judge.*"

[The NIV states, "*Two or three prophets should speak. and the others should weigh carefully what is said.*"]

It is the privilege...and responsibility...of those who hear, to **judge!**

It is not "*quenching the Spirit*" to judge...as some would have us believe. In fact, "*quenching the Spirit*" is, when one does not obey the Scriptural order.

#### **Why judge spiritual utterance?**

Can't we just trust the Holy Spirit? Does the Holy Spirit make mistakes?

The answer to these question is simple. ***If the Holy Spirit were solely responsible, and totally the agent, there would be no necessity whatever for judging, however, the infallible Holy Spirit must work...(and manifest His gifts)...through fallible human instruments!***

That is where the problem lies! Fallible men can easily fail to be able to know the difference between that which springs from their own human spirits and that which is truly of the Spirit of God.

Man can experience genuine revelation from the Spirit of God on one hand, and, on the other hand, mingle it with his own earthly sentiments.

A case in point: Paul's experience at Tyre.

Paul was in a meeting with certain disciples, who directed him, "***Not to go to Jerusalem,***" however, Paul had already met with God...even before he had begun this particular journey...and, he had determined that he was in harmony with God's will in going to Jerusalem.

Paul said to these disciples who "*prophesied*" for him not to go to Jerusalem, "***I am compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.***" (Acts 20:23).

Again, when Paul reached Caesarea, a prophet name Abagus: "***took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles*** (Acts 21:11) Verse 12 continues, "*When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem.*" However, Paul, in spite of these "*prophesies,*" insisted on continuing to Jerusalem!

Why did Paul continue?

It may seem, on the surface, that Paul was flagrantly casting aside unmistakably clear warnings, nevertheless, that was not the case!

What did Paul do? He "***judged***" the prophecies which he had heard...he clearly understood that trouble awaited him, however, he perceived, also, the purely human sentiments of his brethren. And, he would not allow them to interfere with his determination to do what God had, definitely, lead him to do!

2. A second guideline is found in 1 Corinthians 14:32, which states, "***the spirits of the prophets are subject to the prophets.***"

[The NIV states, "***the spirits of the prophets are subject to the control of the prophets.***"

The Holy Spirit never **forces, pushes or compels** anyone, HE ALWAYS LEADS!

No one can honestly say, "***I couldn't control myself, the Holy Spirit made me do it***"

The believer, being used by God in the Holy Spirit's manifestation of the gift of prophecy, is **never** under constraint beyond his own volition, to speak forth.

3. The third guideline is found in 1 Corinthians 14:37, which states, "***If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.***"

This is, perhaps, the most important guideline of all, to **MAINTAIN A PROPER SPIRIT, or ATTITUDE**...to walk in humble obedience to God's commands!

God's Word must stand above any other revelation, including the gift of prophecy The manifestation of prophecy...nor any gift...must ever contradict...nor add to...the Word of God. In the history of the church, whenever prophecy has been exalted above Scripture, the



results have been disastrous.

Certain Scriptures sum up Jesus public utterances by saying, "***For He... (Jesus)... taught them as one having authority, and not as the scribes***" (Matthew 7:29), and, "***The officers answered, Never man like this man***" (John 7:46).

Let me close this study on, "***the manifestation of the gift of prophecy***" by sharing again 1 Corinthians 14:31, which states, *For you may ALL prophecy.*"

The NIV, states, "*You can all prophesy*"

*". . . to another discerning of spirits:"*

## **7. DISCERNING OF SPIRITS**

The manifestation of the discerning of spirits supernaturally enables the believer to recognize entities in the realm of spirits. This discernment has nothing to do with E.S.P., discerning a person's character...thought reading...keen mental perception...the ability to discover faults in another...etc. The discerning of spirits does not come through training, but, rather, it is given in a moment when...and as...it is needed.

There is a very real "*spirit*" world and, through the manifestation of the discernment of spirits, the believer is enabled to identify these spirits so that they may be dealt with as God leads.

Examining the "*spirit world*," from a Biblical perspective, one discovers essentially four kinds of spirits:

1. God, Himself is a spirit - (We've already discussed this above).
2. Angels, too, are identified as spirits

Hebrews 1:13-14 states, "***But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies Thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?***"

Angels, as *spirits*, were involved when the Syrian army besieged Elisha and his servant at Dothan. 2 Kings 6:17 states, "***And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see, and the Lord opened the eyes of the young man; and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha.***"

3. The spirit of man or, better still, the spirit **IN** man.

1 Corinthians 2:11 states, "*For what man knoweth the things of a man, save the spirit of man which is in him?*"

1 Thessalonians 5:23 states, "*And I pray God your whole spirit and soul and body be preserved blameless.*"

4. Evil spirits - spirits of an evil spiritual realm:

The Old Testament frequently refers to these as "*familiar spirits*"

Luke 7:21 states, "*In that same hour He...(Jesus)...cured many of their infirmities and plagues, and of evil spirits.*"

Ephesians 6:12 states, "*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.*"

The manifestation of the discerning of spirits is ***supernatural insight into this spirit realm***. It is a God-given ability to "*discern*" when a satanic, divine, angelic or, even, a human, spirit...(whether harmful or helpful)...is present.

Since the function of "*discerning of spirits*" is so important and, since an accurate perception of its function will provide a sound bases for the faith necessary to its meaningful manifestation, it requires thoughtful definition.

The word "*discern*," itself, provides valuable help in understanding the gift. The word means, "*to look beyond the outward to the inward.*" (Literally: "*seeing right through*") This gift enables the believer to form judgments and to recognize entities in the realm of spirits.

The word "*discernment*" has the meaning of "*a **judgment**, made possible by an insight that sees through externals and perceives basic underlying realities.*"

By means of "*discerning of spirits*," the believer's human, natural, senses are supplemented by appropriate divine powers, in order, that the believer's human senses are able to relate in understanding in the spirit world.

The manifestation of "*discerning of spirits*" does not enable one to discern people. This gift is not "*discernment*" in general, but, rather, it is simply what it is stated to be: "*the discerning, (or analytic classification) and judgments of spirits.*"

"*Discerning of spirits*" is not "***keen insight***" into human nature, or behavior, such as a psychiatrist may have. It is not human shrewdness...character reading...fault finding... thought reading...*natural* discernment of humans...nor is it, even, *spiritual* discernment, referred to in 1 Corinthians 2:14. This gift is not the ability to know people's faults, as some would claim to be able know what is wrong with a person's motives...(which they then, often, feel they must proceed to expose).

The Holy spirit's gift of the manifestation of "*discerning of spirits*" is simply enabling the Spirit-filled believer to **know** (and **judge**, if necessary) "*spirits*".

This gift may, on occasions, allow the believer to know what is **in** a person...to know the spirit of another. "*Discerning of spirits*" guards one against evil spirits, and deceivers, by exposing these evil spirits.

The gift of "*discerning of spirits*" is the supernatural impartation of a bit of God's own perception of spirits...springing from His omnipresence, and omniscience...to a believer, by the Holy Spirit, whereby spirits manifesting themselves...and, at the same time, seeking to conceal

their works...are known for exactly what they are.

The gift of "*discerning of spirits*" enables the believer to form judgment and recognize identities in the realm of spirits.

The word "**discern**" itself helps to define this gift because it means "*looking beyond the outward to the inward*" (literally, "**seeing right through**").

While God certainly does function in the Spirit-filled believer to help him "*discern*" His Spirit...angelic spirits or even the spirit of man...nonetheless, this manifestation of the discerning of spirits seems to primarily concern itself with the discerning of "*evil spirits*."

The reality of such evil spiritual beings ought not to be considered lightly because careful attention to the Gospels reveals that a great facet of Jesus' ministry was the exorcising of evil spirits.

Scripture reveals that these "*evil spirits*" can **seduce...lie...bind...hinder...incite to lust and all manner of evil...smite with fear...generate illness and infirmity...promote unbelief and evil imagination...withstand the Gospel ministry by blinding a person's mind, preventing him from understanding, or receiving, truth.**

Because evil spirits do all of this, and much more...often scarcely without being recognized for who they are...the discerning of spirits is a much needed gift for today!

In these last days of the Church Age...when 1 Timothy 4:1 prophesies that "**some will abandon the faith and follow deceiving spirits and things taught by demons**"...perhaps one of the greatest needs in the believer's life is for the gift of the discerning of spirits. This gift is manifested as the Holy Spirit draws on the vast reservoir of God's omnipresence, and omniscience, and applies it on the human scene.

Fundamental to the believer's understanding is the fact that Scripture teaches that **God is spirit**" (John 4:24) and, who can know the "*spirit-world*" like God, Who, Himself, is spirit? Human are beset with limitations, however, God is unlike **mortal** man. Jesus said, "*A spirit hath not flesh and bones*" (Luke 24:39), therefore, because God not a physical being... not subject to the limitations imposed by flesh and blood, He is very familiar with the spirit world.

Man *has* a spirit, however, God **IS** spirit.

God is, also, **omnipresence** (*everywhere* at the same time), therefore, He has total awareness at all times, of all worlds in the universe...*spirit* world included. God is **HERE**, and He is **THERE**, God is **EVERYWHERE**! He is not confined to any where, but He is free in the universe! He is near to everything...next to everyone...and He has immediate accessible to every living heart.

The believer must decide once and for all, that God is omnipresent!

God is spirit and He is omnipresent, however, all spirits are not omnipresent.

1 Peter 3:19 states, "*Jesus went and preached to the spirits in prison.*" [We will not get into the explanation of this verse now, the point is that "*spirits*" were held in prison.]

2 Peter 2:4, also refers to "*spirits*" in prison, when it states, that God "*delivered angels that sinned (spirits) into chains of darkness, to be reserved unto judgment.*"

Hebrew 12:9, referring to God, states, "*Shall we not much rather be in subjection unto the **Father of spirits**, and live?*" God is the Father of spirits, that is, He created them to begin with.

It was not only "**human** spirits" that the writer of Hebrews had in mind, when he stated that God is the "*Father of spirits*," but, rather, he is referring to **all** "*the spirits*," they whether in the flesh or not...all spirits...are of Divine parentage for God Himself is Spirit.

However, the believer, must understand, that, just because God is "*the Father* of all spirits," all spirits are not godly!

And that brings us to the reason that the gift of discerning of spirits is necessary. God knows all spirits. He is omnipresent (is everywhere) and He is omniscient (knows everything). ***All spirits are always in His range of seeing and knowing!***

Hebrew 4:13 states, "*Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do.*"

The manifestation of **the discerning of spirits**, simply draws on the vast reservoir of God's omnipresence, and omniscience, and applies it on the human scene through the Spirit-filled believer when the need arises.

- Why would it be necessary for a believer to discern the different spirits?
- Why should a believer desire such a gift to operate in his life?
- What good purpose could discerning of spirits have?

The believer must be aware that, indeed, Scripture does teach that there is a very real "*spirit world*" and that this "*spirit world*" has in it elements that are bent on destruction...destruction of every believer...destruction of every segment of the true Church...destruction of all that is moral, good and righteous...even the destruction of the world itself.

Jesus, Himself, uncovered the mission of the evil spirit realm, in John 10:10, where He stated, "***The thief***...(referring to Satan and his demons)...***cometh not, but for to steal, and to kill, and to destroy.***" It is through "*discerning of spirits*" that the believer is enabled to identify these destructive spirits, in order that they may be dealt with properly and defeated.

It is important that the believer know who the real enemy is and the gift of discerning of spirits has to do primarily with this last order of spirits, that is, evil spirits and wicked spiritual entities, however, the manifestation of the discerning of spirit may also function in discerning of the Spirit of God...or the spirits of man.

There may be instance where a man, in his own judgment, attribute to Satan that which is

actually a work of the Holy Spirit. Scripture teaches, "*Satan himself is transformed into an angel of light*" (2 Corinthians 11:14), or, likewise, one may attribute to the Holy Spirit that which springs from man's **human** spirit, however, it seems from Scripture that "*the discerning of spirits*" has to do, primarily, with evil spirits!

We are beset by the powers of darkness. Ephesians 2:2, speaking of unbelievers, states, "*The spirit which now worketh in the children of disobedience.*" Their mind are susceptible to evil spirits (or demons). Satan uses them to attack the Gospel and to deceive the Christian worker, if possible.

The reality of "*spiritual beings*" is not something that should be taken lightly. Scripture tells us that, "*the end-time will be characterized by a resurgence of the Satanic supernatural and false doctrines, propagated by seducing demon spirits, will be prevalent*" (1 Timothy 4:1).

Scripture also teaches that the Tribulation Period will be fraught with Satanic miracles, and, while the Church will not go through the Tribulation Period, it is, certainly, possible that we will have to come to grips with Satanic supernatural powers which will deceive, "*if possible, even the very elect.*"

### ***The danger of preoccupation with demons***

There are those who have assumed that every problem is demonic. this attitude is too simplistic and harmful. [See Pastor Mitchell's study on "Demons and the Christians."]

The cause of all diseases, and afflictions, is not demonic affliction, or oppression, however, to know when it is, would, certainly, be invaluable. Everyone, who is afflicted, is not possessed, or oppressed, by the Devil. There are some ailments which come from natural causes. The practice of "***casting out demons***" from everyone who asks prayer for healing, only proves that the one praying does not have discernment and is, also, ignorant of the teaching of God's word.

Peter and John did not cast out demons when the cripple man at the gate of the Temple was healed. Jesus did not cast demons out of the woman with the issue of blood. Paul, in healing the withered arm, did not cast out demons. Paul, on the island, when healing numbers of people, did not cast out demons.

If one reads of all the incidents of healing recorded in the Bible, he will see that "*casting out of a demon,*" in connection with healing, was the exception, and not the rule. And, he will see that the instances of healing, where "*casting out of demons*" took place, are really very few.

If someone talks about demons...recognizes demons in everything...creates a demon atmosphere...he will have people allergic (super sensitive) to demons.

For my part, I will not attend any service where they advance demon teaching out of all proportion to the teaching of God's Word! I absent myself out of sincere respect for Jesus Christ. The thought of people being told to close their eyes as the sick are being prayed for - lest the demons cast out of the sick enter them - is a strange philosophy, indeed. What difference would

it make to a demon whether someone's eyes are open or closed?

No one should cast out demons and turn them loose. Any one who has power to cast them out has power to bind them and consign them to the pit.

Of course, Scripture teaches that there are individuals who are bound by Satan. Jesus healed a woman that Satan had bound for many years. Insanity, in some cases, is either demon possession, or oppression.

A child of God is never possessed by the devil (He may be **oppressed**, but, never *possessed*). It is possible that a demon can afflict the flesh, however, Scripture teaches that Satan can never touch the "*spirit*" of the blood-washed, born-again believer!

### *Jesus and exorcism*

A study of the Gospels will reveal that a great facet of Jesus' ministry was the exorcising of evil spirits, and, in spite of the fact that some have over emphasized the subject of "*demon spirits*," we must never lose sight of the fact that it is possibly that many problems of our time...in, and out of, the church...can be traceable to evil spirits!

The believer is confronted with a spiritual world. Evil spirits do, oppress, obsess and possess, human beings. They bind preachers...blind hearers...and...prevent the truth from being heard or understood. They seduce...lie...bind...hinder...incite to lust, and all manner of evil. They smite with fear...and can generate illness and infirmity. They promote unbelief and evil imagination and withstand the Gospel ministry

Evil spirits do all this, and much more, and the problem is, they often do it without scarcely being recognized for who they are.

I'd say, that the manifestation of "*discerning of spirits*" is a much needed gift for today.

Matthew 7:15 states, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves." Jesus continues in verse 21 to 23, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of My Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

1 John 4:1 states, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world... Verse 4 states, "You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world."

To understand the manifestation of "*discerning of spirits*," it would help to see how it operated in the New Testament:

1. In Luke 9:54-55, Jesus has a face-to-face confrontation with His own disciples. The Samaritans of a certain city had refused to receive Jesus, "***And when His disciples James and John saw this they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and***

***rebuked them, and said, Ye know not what manner of spirit ye are of."***

Certainly, James and John were not, "***possessed by an evil spirit,***" however, they were playing into Satan's hand...becoming tools for destruction... rather, than, instruments of mercy. Jesus said, "*Ye know not what spirit ye are of*" because He discerned the spirit to which they had momentarily given way.

2. In Luke 13:12-13 there is another event in Jesus' ministry which effectively demonstrates "*discerning of spirit*" was manifested in connection with a most remarkable healing.

A woman was in the synagogue where Jesus was teaching on the Sabbath. She was pitifully bent over, and had been in that state 18 long years. Jesus, in His great compassion, called her to Him and said, "***Woman, thou art loosed from thine infirmity, and He laid his hands on her: and immediately she was made straight, and glorified God.***"

Reading on in the account, it is evident that Jesus discerned that the root of the problem was an "*evil spirit of infirmity*" because, in answering the ruler of the synagogue...who was indignant over Jesus' healing on the Sabbath... Jesus answered, "***And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, these 18 years, be loosed from this bond on the Sabbath day?*** (Luke 13:16).

3. In Matthew 16:23, there is another incident, where Jesus discerned an evil spirit. This time this *evil spirit* was influencing Peter, "*but He...(Jesus)... turned and said unto Peter, Get thee behind Me, Satan: thou art on offense unto Me.*"

There is no difficulty in tracing this gift, "*discerning of spirits,*" in the Early church:

1. In Acts 5:3, Peter manifested the gift of discerning of spirits when he discerned the fact that Ananias and Sapphir had surrendered to a lying evil spirit. The verse states, "*Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit?*"
2. In Acts 8:23, Peter discerned the underlying nature of the spirit of Simon the sorcerer. The verse states, "*I perceive that thou art in the gall of bitterness and in the bond of iniquity.*"
3. In Acts 13:10, Elymas, the sorcerer provides another illustration. Sergius Paulus, who was deputy of the isle of Paphos, desired to hear the Word of God from Paul, however, Elymas, who was also a Jew (and a false prophet), contested with Paul, trying to dissuade the deputy from the faith.

On the surface it appeared to the unlearned that here was, simply, a confrontation between two Jewish prophets, however, Paul, by the Holy Spirit's manifestation of the *discerning of spirits*, saw right though his opponent. He discerned the evil spirit possessing, and using, this man, and, with eyes ablaze, and a holy disdain, Paul said, "***O full of all subtlety and all mischief...***(Other translations say: you incarnation of deceit and fraud...you monster of underhandedness and cunning)...***thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the***

*right ways of the Lord?*...another translation says, will you never stop trying to make the Lord's straight paths crooked...or, will you never stop plotting against the saving purposes of God?"

4. Another example from the Early Church recorded in Acts 16 Paul and Silas were in Philippi on their way to a prayer meeting (possibly in the house of Lydia, a seller of cloth), when a young lady joined with those gathering to pray. No doubt the believers detected something strange about her. As Paul, and those who were with him, moved about she seemed to be everywhere, interrupting his moving about with an ecstatic utterances. Some said, "*What a prophetess she is.*" She cried out, "***These men are the servants of the most high God, which shew unto us the way of salvation***" (Acts 16:17). It was her constant message and, what she said, was true!

I have wonder what would happen, if someone like her appeared in some of our churches, today. It is possible we would offer her our pulpits?

Not Paul, he "*turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. and he came out the same hour*" (Acts 16:18).

This is, certainly, a classic illustration of the gift of discerning of spirits!

1 John 2:26-27 states, "*These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.*"

*"to another divers kinds of tongues . . ."*

### **8. DIFFERENT KINDS OF TONGUES**

The Holy Spirit's manifestation of "*different kinds of tongues*" is a supernatural utterance, by the Holy Spirit, in a language never learned by the speaker which is neither understood, intellectually, by the speaker nor by his hearers. This manifestation gift has nothing whatever to do with one's linguistic ability...nor with the mind, or intellect, of man ...because it is a manifestation by the Holy Spirit...from the mind of God...which simply employs human speech organs.

1 Corinthians 14 teaches about the uses, and abuses, of this manifestation of the Holy Spirit...which we will deal with when we get to that chapter of 1 Corinthians... however, it, perhaps, should be noted here that Scripture does indicate that this gift of "*different kinds of tongues*," is essentially a prayer, and worship, gift that has as its primary function...not a "*message*" from God to the church...but, rather, a Spirit-inspired utterance toward God.

In studying the subject of speaking in other tongues, one notices that the mention of "*Speaking the tongues*" can be found 30 times in the New Testament.

***What is the Holy Spirit's manifestation of "divers kinds of tongues"?***



The manifestation of divers kinds of tongues is supernatural ability, given by the Holy Spirit to the Spirit-filled believer, to speak in, either an earthly, or heavenly, language, which is wholly unknown to himself, for a sign to the unbeliever.

The phrase "divers kinds of tongues" means a variety of languages. The Living Bible, paraphrases, "a person *able to speak in languages he has never learned.*"

**This Holy Spirit's manifestation of speaking in tongues is the supernaturally ability to speak in languages which the speaker is not familiar.**

"*Divers kinds of tongues*" can never be construed to mean learned languages, or languages known to the speaker.

The manifestation of tongues operates not in the mind. but, rather, in the human organs of speech. The mind is a spectator to the event. The mind does not frame the utterance, nor does it premeditate, or prearrange, them.

Please, excuse the comparison, however, there is an excellent illustration, found in Numbers 22:28, where God caused Balaam's donkey to speak, who said, "*Well, I have come to you now, but can I say just anything? I must speak only what God puts in my mouth.*"

What is spoken in tongues can be a "known" language, as at Pentecost, when those who gathered said, "*How hear we every man in our own language, wherein we were born?*" or, it may be a heavenly language, as Paul said in 1 Corinthians 13:1, "*Though I speak with the tongues of angels.*" Nevertheless, whether, it is an earthly language or a heavenly, the manifestation of speaking in tongues is a supernatural enablement of the Holy Spirit.

Why would Paul state, "*I would that ye all spake with tongues*"? (1 Corinthians 14:5) His reasons for teaching the significance of speaking in tongues under the inspiration of the Holy Spirit are because:

1. Speaking in tongues is an enhancement of the worship experience.

Jesus taught in John 4:23-24, "...*true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit and his worshippers must worship in spirit and in truth.*"

True worship, probably, never rises higher, or glorifies God more, than when one worships in tongues. It was the unparalleled worship by those newly filled with the Holy Spirit that gripped the attention of the onlookers on the day of Pentecost, causing them to cry out, "*We do hear them speak in our tongues the wonderful works of God.*"

The manifestation of tongues calls for the believer's yieldedness and the establishment of a new sense of communion with God. The relationship is not intellectual, but, rather spiritual. It elevates the believer to a dimension, and height, that far transcends the natural. Such an uplift is truly spiritually edifying

1 Corinthians 14:4 states, "***He that speaketh in an unknown tongue edifieth himself.***" The word *edification* denotes, "***a process of building up,***" and in the spiritual realm, this is exactly what tongues accomplish in the believer!

2. Speaking in tongues is extremely significant as it relates to prayer.

There are times when we all have sensed, deep within our spirit, the need for some special enablement whereby we will be more effective in our prayer life.

### **Tongues is the answer!**

Paul said, speaking of praying in tongues, "***I will pray with the spirit***"  
(1 Corinthians 14:15)

In Roman 8:26 we find a clue about praying in an unknown tongue. It teaches that, "***The Spirit, Himself, helps our infirmities***"...(What infirmities?)...Romans 8:26 goes on to teach..."***for we know not what we should pray for as we ought; but the Spirit, Himself, maketh intercession for us with groanings which cannot be uttered***" ...("***expressing the inexpressible***").

If there were no other reason for desiring the manifestation of speaking in tongues than, that tongues is significant as an aid to prayer, that would be enough to make it extremely important, and meaningful, to every believer.

I would like to share something which I believe to be true, however, I cannot prove it exclusively in Scripture. It is this, the gift of tongues serves a significant role in relation to other gifts of the Spirit in, that, it **paves the way** for supernatural manifestations.

It seems to be the means whereby the believer is built up spiritually by generating the faith by which other gifts operate.

When large diesel engines were first used, they were very difficult to start, and, so, companies mounted small gasoline engine alongside the diesel engine for the purpose of a "*starting*" device. In the same way, it seems that tongues are a "*starter gift*." It is true, that, in book of Acts, tongues was the first gift to appear, setting the stage for all to follow!

Most people have difficulty moving into the supernatural, seemingly hamstrung by their own humanity and tongues can provide the extra boost one needs!

### **THE GIFT OF TONGUES IS AVAILABLE TO EVERY BELIEVER!**

No believer ever need feel that tongues is not for him! True Paul asks the question, "***Do all speak with tongues?***" in 1 Corinthians 12:30. The answer is "yes" and "no." While it is true that the Holy Spirit will not employ every believer to manifest tongues in the public service, however, every believer, certainly, needs the special enablement to pray effectively which tongues gives...and, to be able reach the ultimate of worship...therefore, he should desire to speak with tongues.

Tongues is the language of the spirit...(that is, *man's* spirit) Tongues enables the highest

communication of one's spirit with the Holy Spirit.

I found a quote in my studies, which says, "*Every human spirit is like a harp, which the Holy Spirit strikes with a plectrum... (a small piece of wood for plucking the strings of the harp)... and which yields itself to the mighty hand by which the cords are swept.*" How true!

### ***Tongues as an evidence of receiving the fullness of the Spirit***

Tongues has to do with the initial reception of the Holy Spirit. In the book of Acts tongues is the "*evidence of receiving*" the Holy Spirit, while, in 1 Corinthians 12, tongues is listed as one of the nine "*gift*" manifestations of the Holy Spirit (1 Corinthians 14, gives the use of tongues within the believer's service) therefore, tongues has two purposes: One, as an evidence of being filled with the Holy Spirit, and, two, as a *manifestation* of the Holy Spirit.

While it is true that there is no Scriptural declaration that one must "*speak in tongues*" as evidence that he is filled with the Holy Spirit, there is, however, circumstantial evidence which certainly indicates this truth.

In the book of Acts, **every** incident where people were filled with the Holy Spirit, the manifestation of "***tongues***" is mentioned, or implied.

1. On the day of Pentecost it, of course, is very clear that, "*they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*" (Acts 2:4).
2. When the Samaritans received the Holy Spirit in Acts 8, while it is not mentioned that they "*spoke in tongues*," it is clear that there was some outward, visible, evidence of their being filled with the Holy Spirit, to the extent that Simon wanted to buy the gift that he could lay his hands on people and they would receive the Holy Spirit.

The question is, what manifestation did Simon see that made him eager to possess the power to impart this gift? It, no doubt, was the same manifestation that other occasions mention, which is, speaking in tongues.

3. There should be no question that Paul, whose conversion is given in Acts 9, also, spoke in tongues, if not when he was filled with the Holy Spirit, certainly at some time later, because he stated in 1 Corinthians 14:18, "*I speak in tongues more than all of you.*"
4. The incident at Cornelius' house is, not only clear that they all spoke in tongues, but, also, it was what convinced the amazed disciples that these folk, were, indeed, filled with the Holy Spirit (Acts 10:44-46).
5. It is definitely stated that the Ephesians in Acts 19:6, "*spoke with tongues*" when they received the Holy Spirit.

### **What does Scripture teaches concerning speaking in tongues?**

1. Tongues *seems to be* the initial physical evidence that one has been filled with the Spirit (Acts 2:4).

2. Tongues *may be* a sign for the **unbeliever** - (Acts 2:7-12 and 1 Corinthians 14:22). (That is, tongues can be a sign that God is real and at work through His Spirit. Tongues becomes an audible, sign proclaiming God presence bringing conviction as the unbeliever realizes that God is present.)
3. Tongues brings edification to the person who speaks - 1 Corinthians 14:4
4. Tongues is a force for edification of the body of believers, whenever it is interpreted - I Corinthians 14:5
5. Tongues is an effective prayer device - 1 Corinthians 14:14-15; Romans 8:26; Ephesians 6:18; Jude 20.

Our principal concern in this study is understanding 1 Corinthians 12, 13, and 14, and, 1 Corinthians 14 deals with the function of tongues as a manifestation of the Holy Spirit in the public service.

This is the very reason that Paul broaches the question in 1 Corinthians 12:30, "*Do all speak in tongues?*" He is addressing the functions of the manifestations...particularly the utterance gifts...in the public service. The answer to Paul's question is, as stated above, "*No, all are not used in the exercise the gift of tongues, in the public service*, however, the answer is also, "*yes*," all should expect to speak in tongues."

Again, I say, the gift of the manifestation of tongues, as used in the public service, is dealt with by Paul in 1 Corinthians 14, and, we will deal with those points when we get to 1 Corinthians 14.

There is an interesting verse in 1 Corinthians 14:2, which states, "*He that speaketh in an unknown tongue speaketh not unto men, but unto God...but he that prophesieth speaketh unto men.*" Speaking in tongues is speaking to God, while, prophesying is speaking to men. Whenever any believer speaks in tongues, as a manifestation of the Holy Spirit, he is communing with God, in his own spirit, by the inspiration of the Holy Spirit.

The term "*message in tongues*" is **no where** to be found in the Bible. "*Message in tongues*" is not a terminology that Paul ever used. Scripture teaches that the tongue-speaker is not addressing fellow believers, but, rather, he is addressing God. Remember what we read in Scripture, that tongues is basically to be prayer and praise?

We, in our Pentecostal circles, have tended to believe that the manifestation of tongues is primary a function of a "*message*" from God to the body of believers, however, Scripture teaches that speaking in tongues is essentially a prayer, and worship, gift!

1 Corinthians 14: 14-17 teaches, that speaking in tongues is for **PRAYING**...for **SINGING**...**PRAISING** God...and for **GIVING OF THANKS**. Whenever anyone speaks in tongues, the object to whom he is speaking, is God!

Let's look at I Corinthians 14:2-3 again, "*For the one who speaks in tongues speaks - not to people - but to God - no one understands him - because he speaks mysteries by the Spirit. On the other hand, the one who prophesies - speaks to people, to edification,*

*encouragement, and comfort."*

Paul's concern, in writing to the Corinthians, was the edification of the Church. The one manifestation of the nine, which edifies the person being used, and not the church, is tongues because this manifestation is addressed to God...*"no one else understands him."* However, prophecy edifies the church, because it is addressed to people, and it speaks to edify, encourage and comfort them.

1 Corinthians 14:2 states, *"...howbeit in the spirit he speaketh mysteries."* What does that mean? The Greek word which *"mystery"* is translated from means something hidden. I believe it has reference to Romans 8:26, which states, that when we do not know how we should pray - or what we should pray for is **something that is hidden to us** - the Holy Spirit will help us pray and, we pray with *"groanings which cannot be uttered"* (One translation says, *"inexpressible utterings."*)

*Tongues is primarily a medium of prayer and worship!*

I repeat, 1 Corinthians 14:2 states, *"He that speaketh in an unknown tongues speaketh not unto men, but unto God"* and 1 Corinthians 14:14 states, *"If I pray in an unknown tongue, my spirit prayeth."* Tongues relates the believer, who is worshipping, directly to God, and transcend the ordinary limitations of human speech!

1 Corinthians 14:14-15, *"If I pray in a tongue, my spirit prays, but my mind is unfruitful. so what shall I do? I will pray with my spirit, but I will also pray with my mind."* Paul says, at times, I will pray and my mind is involved, as I frame...by my human understanding...the words I pray to God, on the other hand, there are times, when I will pray (or worship God) **on the highest level...elevated far above superficial lip service...**as my spirit prays - (or worships) - in an unknown tongue.

*". . . to another the interpretation of tongues."*

## **9. INTERPRETATION OF TONGUES**

Interpretation of tongues is the supernatural showing forth, by the Holy Spirit, the meaning of an utterance in other tongues. It is the impartation of God's own interpretative ability to a believer, whereby he is enabled to state the meaning of an utterance in tongues in such a way that those who are present may understand the utterance and thus be edified. It is an inspired explanation...in a commonly understood language...of an inspired utterance in tongues. As the utterance...when spoken in tongues...is not conceived of in the mind, neither is the interpretation conceived of in the mind, but, rather, proceeds from the Holy Spirit.

Even though this manifestation of interpretation of tongues is not a **"translation"** (the process whereby effort is made to give the exact equivalent meaning of a given language in another language) it is, nonetheless, a means for giving the general meaning of what has been spoken. Even though when one gives an utterance in tongues, the phraseology he uses may be peculiar to his way of speaking, nevertheless, the meaning of the utterance is the consequence of a supernatural anointing. For this reason the utterance in tongues, at times, may be lengthy, while the interpretation may be somewhat brief (or vise-versa).

These nine manifestations are *energized* in the Spirit-filled believer by the indwelling presence of the Holy Spirit.

The manifestation of interpretation of tongues is a supernaturally showing forth by the Holy Spirit, the meaning of the an utterance which has been given in other tongues. The Holy Spirit speaks through a yielded Spirit-filled believer, words in the known language in order that those gathered together may understand what was spoken in tongues. The gift of interpretation of tongues is a *supernatural* act of God.

The manifestation of interpretation of tongues is an inspired explanation in the known language of the inspired utterance in tongues. It is not conceived in the mind, nor it is a mental performance, but, rather, it proceeds from the Holy Spirit. The manifestation of interpretation of tongues is a spiritual process.

The manifestation of interpretation of tongues is not so much that one deliberates, and consciously analyzes, what he has heard, but, rather, it is a matter of one submitting to the Holy Spirit and allowing Him to communicate, through the Spirit-filled believer, as He sees fit. To say it another way, this manifestation of the interpretation of tongues, does not come by someone paying close attention to the words of the one speaking in tongues, but, rather, by close concentration in his spirit upon the Lord, Who alone gives the interpretation.

The interpreter does not understand the tongue he is interpreting. It is not part of his task to provide equivalent terms in his own tongue because the manifestation of interpretation of tongues is supernatural words, spoken by a yielded Spirit-filled believer.

The utterance in tongues, which are interpreted, are unknown words. The interpretation is just as much a miracle as the original utterance in tongues, both, the utterance in tongues and the interpretation, are equally direct from the mind of the Spirit of God!

The manifestation of interpretation of tongues is, just that, an *interpretation*, it is **not** a *translation*! What is the difference?

A "**TRANSLATION**" is the process whereby an effort is made to give the exact equivalent of giving a message from an unknown language into the known language. A translation operates on a word-to-word basis, making known what has been said in a unknown language, and, it also, requires the understanding of the one who is interpreting.

An "**INTERPRETATION**" is **not** an attempt to provide the exact equivalent of a given language, but, rather, it is a means for giving the *general* meaning of what has been spoken in another tongue.

The word "*interpretation*" connotes "*to explain thoroughly what was spoken in another language.*"

There is a good example in Daniel 5:25-28. **Only four words** are written on the wall, they are: "*Numeration, Numeration, Weighing, Division,*" however, interestingly, Daniel's interpretation extended to three sentences, and includes an *explanation* of the words. Daniel shows **who** was weighed in the balances and **what was** numbered and divided. The point being, that the manifestation of interpretation may, at times, not only explain the utterance in tongues,

but, also, apply its meaning to those who hear.

I repeat, the manifestation of interpretation of tongues is the supernatural showing forth, by the Holy Spirit, the meaning of an utterance which has been given in other languages. This interpretation is not an operation of the mind of the interpreter, but, rather, the mind of the Spirit of God. The interpretation is just as much a miracle as the original utterance in tongues. Both utterances are equally direct from the mind of the Spirit of God.

The individual being moved upon to interpret may be **timid, poorly educated**, he may even have a **speech defect**, the utterance of interpretation may reflect this, however, this should in no way, obscure the force of what the Spirit has to say.

One of the paradoxes of God's use of human instruments is that He accepts, and functions within, the limitations of that person, while, at the same time, He achieves whatever divine work He intends.

**Why do we need the two manifestations of tongues and interpretation of tongues? Why must they accompany one another?**

The answer lies in the nature of the manifestation of tongues.

Remember the real purpose of tongues? 1 Corinthians 14:2, tells us, "*For anyone who speaks in a tongue does not speak to men, but to God.*" The primary purpose of the manifestation of tongues, according to 1 Corinthians 14:14-17, is, "*for praying to God, singing to God, praising God and giving thanks to God.*"

1 Corinthians 14:4 states, "*He who speaks in a tongue edifies himself.*" Tongues praises God, exalts God, and God's goodness, in our lives The manifestation of interpretation of tongues allows the congregation to understand what is being said, so that they, too, are encouraged to worship God.

The manifestation of tongues has a *vertical* dimension...(that is, **speaking to God**)... Interpretation of tongues has a *horizontal* dimension.

1 Corinthians 14:2 states, "*...For anyone who speaks in a tongues does not speak to men, but to God...(that's a vertical dimension)...no one...(on the horizontal plane)...under- stands him; he utters mysteries with his spirit.*"

Paul states in 1 Corinthians 14:5, "*He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.*" Thus, the manifestation of interpretation of tongues is the **horizontal** dimension, edifying the body of believer, leading them to a **vertical** worship to God.

The answer to the question above is, simply, that the manifestation of tongues is the only one of the nine manifestations that is exclusively for the edification of the one being used in the manifestation, however, the manifestation of interpretation of tongues, allows the body of believers, who are gathered together, to share in the edification of the utterance of tongues.

~ ~ ~ ~ ~ ~ ~ ~ • ~ ~ ~ ~ ~ ~ ~ ~

Because, in our study of 1 Corinthians 12, we left off at verse 10, we will now return to 1 Corinthians 12:11.

Verse 11  
*All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.*

The King James Translation renders this verse, "All these (that is, all these nine manifestations of the Holy Spirit) *worketh that one and the self same Spirit, dividing to every man* (every Spirit-filled believer) *severally as He wills.*"

There, certainly, is no sense of rivalry, or competition, between these nine manifestations ...a fact which is borne out, emphatically, in the teaching of the next verses, 12-27, where God establishes the fact that, as the church is a single Body (singular) having many members (plural), so it is with the one Spirit (singular) having many manifestations (plural).

Each manifestation is the special work of the Holy Spirit. This verse, (11), uses the word "*worketh*" which comes from the Greek word that means "*energized*"...hence, these manifestations are not the products of human energies...mental suggestions, or religious enthusiasm...but, rather, they are the supernatural product of the working of the Holy Spirit!

These manifestations are DISTRIBUTED as the Holy Spirit wills and, of course, they are distributed to Spirit-filled, *willing-to-be-used*, believers.

Note that this verse (11) leaves no Spirit-filled believer out of being used in these nine manifestations because it states, "*to each one*"...(King James translates this verse as "...*to every one*"...referring to *every* Spirit-filled believer, of course). We will come back to this later in this study, however, let each of us, at this point, determine that...through prayer and being Spirit-filled...we will be available for Divine use, as He wills!



Verses 12-21

***The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as He wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!"***

The Biblical word, "*incarnation*" means "God manifested in flesh." When Jesus was born in Bethlehem, He was *God, incarnate*, in a human body. After Jesus died and rose again, He ascended back into heaven, nevertheless, His divine life, in human flesh, did not end because God still desired to manifest His supernatural life through human flesh. God would now manifest Himself, not through an individual physical body...limited to one place on earth...but, rather, He would manifest His divine life through His mystical body...His Church...His body of Spirit-filled believers!

The purpose...in the believer's life...of the "*manifestations of the Holy Spirit*" ...listed in the previous verses (8 through 11)...is to show the extension of Christ's life...His supernatural, challenging, stimulating life...manifested in flesh today!

What can be more pathetic than a Church...because it does not understand this supernatural life in Christ...substituting business methods, organization procedures, and pressure politics, in an attempt to influence society?

The plain teaching of 1 Corinthians 12:12-28... embodied as it is in this chapter which deals specifically with the manifestations of the Holy Spirit...is that the manifestations of the Holy Spirit is the manifestations of God's life in flesh!

Jesus, in His "*literal, physical*" body, left this earth and returned to Heaven, however, God provided that the Church, *Christ's mystical body*, would be full of power to continue... undiminished and unrestricted...His miraculous ministry on earth.

Believers were to be Christ's lips to speak His words...His eyes to see human need and to detect church corruption and coming calamities...His ears to catch a cry of distress...His hands to do the mighty things He did with His own, anointed, hands while He was on earth.

What can this portion of Scripture, in 1 Corinthians 12, mean if it does not mean that the miraculous manifestations are as much a necessity to the Lord **NOW**, in the members of His mystical body, as they were in the members of His physical body when He dwelt on earth among men?

Of course, a man can live without **eyes, ears, or speech**, but are these optional? A man may be able to walk without eyes, however, he cannot **see** without them. The spiritual manifestations are as optional as eyesight. Yes, a believer can be "**holy**" without the *spiritual manifestations*, but he will never be mighty in the work of God without them. It is power, not holiness, that the manifestations supply.

If they teach anything, these verses teach that spiritual manifestations are as absolutely necessary to Christ in the carrying out of His present purposes as limbs, and faculties, are to the natural body.

The idea expressed in verse 13 is the "*unity of the Spiritually endowed members of the Body of Christ*" as it deals with the question of the *relationship* of the manifestations and the oneness of their divine Source...the fact that it is one, and the same, Spirit Who inspires the diverse manifestations of those who possess them.

The concept emphasized here is that, because Spiritual manifestations emanate from **ONE** Source, they should be manifested in oneness...and should produce oneness in those who possess them. It warns against schism...which results from envy, or competition, in the manifestations.

The Spirit-filled believer must ever remember, for unity's sake, that he has been baptized into one Spirit. "*Hands*" and "*feet*" represent the manifestations of the Spirit ...all are members, and faculties, of One Body...they result from One Spirit, and One Baptism.

Verse 22-26

***On the contrary, those part of the body that seem to be weaker are indispensable, and the part that we think are less honorable we treat with special honor. And the parts that are unrepresentable***

***are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.***

The thought of unity is still the prominent one. The comparison of the manifestations is continued as it shows their equality in spite of the apparent inferiority of their importance. This equality is assured on the principle that what some manifestations lose in power they gain in *honor*, and what some lose in frequency, they gain in prominence.

The Spirit's purpose in these manifestations is **UNITY** in diversity. The analogy, or picture, of the members of the human body gives a beautiful type, as there is the same diversity in the manifestations, as there is in the members of the human body...and...they work together as harmoniously as do the human members of a man's body. The exalted manifestation cannot say to the humble manifestations, "*I have no need of you*" because their mutual dependence is as absolute as it is in the human body. As the feet would lose direction without the head, so the head would lack mobility without the feet. The highest faculty stands in constant need of its remotest associate. (Verse 21)

Thus our heavenly "**Head**" is incomplete without the presence of the smallest members, and the efficiency of His working is limited by any deficiency in the manifestations, just as the human body is limited by the absence of even its smallest faculty. Marvelously, indeed, hath God

"tempered the body together" and marvelously, indeed, hath He arranged for the expression of the multiple faculties of the Spirit through the diverse operations of the nine manifestations.

In this Scriptural passage, God tells us that the "*unpresentable parts*" are as necessary to the body as the "*presentable parts*" and He grants them abundant honor by special treatment...by protection and control. It would seem that the manifestations of prophecy, tongues, and interpretation of tongues...like fingers and toes...are among the comely members and, because of this, are more generously distributed...and...like veins and nerves...are more carefully safeguarded...because...the whole of chapter 14 is devoted to the regulation, and protection, of these manifestations.

Verses 27-30

*Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?*

For the first time, in this chapter, Paul talks about the "*offices*" of the Church and tells us that they are God's order for ministering in the Church.

(Ephesians 4:11-12 helps to clarify these ruling ministries in the Church.)

Within the context Paul has already laid ...that believers are the Body of Christ on earth today...he now presents us with the truth that even "*office-bearers*" need the miraculous effects of the Holy Spirit for their ministry.

Beginning with these verses, Paul...in keeping with the same thought that he has set forth by illustration (in verses 12 - 27)...(which is that every part of the "*Body*"...every believer ...has a specific ministry to perform)...he emphasizes the fact that the specific...diverse...manifestations function in unity...as a part of the whole body.

The subject of this portion of Scripture is that all believers...their offices and their gifts of the Holy Spirit...are significantly interwoven to show their inter-relationship.

In the same way that the function of hearing constitutes the ear as a proper member of the body, the manifestations of the Holy Spirit...functioning in the members of the Body of Christ...constitute the Holy Spirit as an effective...supernatural...agent in His present supernatural ministry on earth today.

The expected answer to the rhetorical questions of verses 29 and 30 is, of course, "no"...nevertheless...it does not say that these things should not be happening in the lives of individual Christian believers because these chapters in 1 Corinthians...12, 13, and 14...are simply giving instructions for the operation of these Holy Spirit manifestations **IN THE CHURCH**, that is, in the church service, when the Body of Christ is gathered together.

Verse 28 mentions these manifestation gifts together with some *office, or administration*, gifts, in order to show the dependence of these various gifts upon one another.

Interestingly, the word which is translated as "*gift*," in Ephesians 4:8, is translated from the Greek word "*dorea*," which means "***a present...such as a Christmas, or birthday, gift...***

while, the word "gift," when it is found in 1 Corinthians 12, is translated from the Greek word "charisma," which means "a favor, a grace, or an ability."

God has given the *office...or administration...*("dorea") to the Church as a **gift**, while He has given the manifestation...("charisma")...to the Church as a *spiritual ability* for the perfecting of the saints.

Verse 31  
***But eagerly desire the greater gifts. And now I will show you the most excellent way.***

Paul instructs all believers to "***ferently desire to have the Spiritual power of God in their lives in order to minister effectively in the church***"...that is, he is instructing them to give themselves earnestly to God's unfolding of the best way to employ these Spiritual

Manifestations. And then, Paul...inspired by the Holy Spirit...adds, "***And now I will show you a most excellent way.***"

This clause does not neutralize all the teaching of the previous verses in this 12th chapter of 1 Corinthians because God did not erect a castle only to sweep it away with an afterthought...as though He builds a magnificent ideal in this chapter of 30 verses and then demolishes it in a final phrase.

God does not teach that some gift is to be desired to the exclusion of the other gifts, but, rather, He teaches that the believer is to eagerly desire a more excellent **way** of striving for these gifts.

The Authorized Version states this verse as:

*"I can still show you a way beyond all comparison the best."*

The Twentieth Century New Testament states this verse as:

*"And more over, beyond them all, I will show you a path wherein to walk."*

A Greek scholar renders this verse as:

*"Yet, I show you the way in its highest form."*

In this verse 31, Paul is saying, "*Cease not to seek these Spiritual manifestations, however, with your seeking of them, seek **love** as the motive in their employment and regulation.*"

***"The more excellent way"*** brings us to . . .

### 1 Corinthians, chapter 13

1 Corinthians 13 is not placed between chapters 12 and 14 as a parenthetical chapter which is to be separated from these chapters...or...which is to be interpreted apart from the context of these two chapters...because...while it is true that many marvelous lessons may be drawn from God's description of true love in these verses, nevertheless, when the Apostle Paul wrote this chapter, he wrote it with the problems he set forth, in chapter 12, in mind.

A careful survey of chapter 13...in the light of chapters 12 and 14...will present a fresh

new...and correct...interpretation of these three chapters of 1 Corinthians.

1 Corinthians 13 was not written, mainly, as just a dissertation on the subject of love, but, rather, it was written as a teaching on how *love* is to be a *control* of the Spiritual manifestations...how it is to be the correct *motive* in the exercise of these manifestations.

When we speak of the need for the manifestations to be controlled by love, we certainly are not saying that God needs to be controlled as One who is subject to error...but, rather, we are saying that the believers need the control of love when they are exercising the gifts lest they...in their zeal to be used by God...become inconsistent with God's ultimate purpose in these things.

Here, in this chapter, Paul is telling the believer how much more effective he will be in the exercising of the gifts if he exercises them under the control...with the motivation...of love rather than under the emotionalism of revelry...or...with the motivation of vain glory.

1 Corinthians 13, following upon the heels of chapter 12, explains this 12th chapter and prepares us for the coming 14th chapter...where the operation of these manifestations...within the Church service...are discussed. Love is to be the activating, motivating, power behind all these Spiritual manifestations because, when these Spiritual manifestations are operated outside of love, they are profitless to the one operating them.

Because I have already written a study on the subject of love...as it is described by God in this 13th chapter of 1 Corinthians...my purpose of this study is to examine what this chapter has to say about how love relates to...and what it has to do with...the manifestations of the Holy Spirit.

Verses 1-3

*If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.*

In this 13th chapter of Corinthians, what Paul endeavors to do is to make a comparison between the manifestations of gifts with love as their motivation - and when they are manifested without love as their motivation, or control.

In this chapter, Paul does not (as some would teach), set forth the idea that love should be exchanged for the manifestations, but, rather, he emphasizes the need for love to be exercised in...and with...the operation of these manifestations.

Paul points out that these manifestations, without the underlying motive of love, are of no profit to the one being used in the exercise..."*It profiteth ME nothing.*"

Paul did not state that *these manifestations*, themselves, were unprofitable because, on the contrary, he states that the exercise of these manifestations are of profit to the assembly, but, because of wrong motives on the part of the person being used, there is no spiritual impact for him, personally.

In these verses, Paul does not teach that the manifestations of the Holy Spirit, *if operated*

*outside of love, become **nothing**, but, rather, he states that "**I become nothing**"... that is, a person may be used in all of the manifestation, nevertheless, if he practices them without love, **he becomes nothing**.*

Verses 4-7

*Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.*

These verses, 4 through 7, show what love's behavior should be as these Spiritual gifts are being manifested:

1. *Love is patient* with those who share like feelings about the gifts and those who do not.
2. *Love is kind* toward those who speak with tongues and those who do not.
3. *Love does not envy* the one who prophecies, the one who is used in the gifts of healing, or the one whose exercise of a gift seems to be more prominent than his.
4. *Love does not boast* about whether it is used in all of the manifestations, or whether it is used in but one.
5. *Love is not proud* because, after all, it realizes that these manifestations are not of **self**, but, rather, they are of the Holy Spirit.
6. *Love is not rude*, but, rather, it is willing to...in an orderly manner...wait to express a manifestation until a more proper time.
7. *Love is not self-seeking*, nor does it seek to glory in the manifestations because the Holy Spirit always seeks to glorify Christ, to Whom Spiritual gifts always point.
8. *Love is not easily angered*, nor is it distressed by a powerful manifestation of an authentic Spiritual gift by another.
9. *Love keeps no record of wrongs* of those who are used by the Holy Spirit...or of those who are **not** used in these manifestations.
10. *Love does not delight in evil* when the manifestations are misused...when others take advantage of these manifestations, to draw attention unto themselves.
11. *Love rejoices with the truth*, recognizing that God's Word is the ultimate yardstick of conformity in both the manifestations and in daily living.
12. *Love always protects*...not unscriptural excesses...but, rather, the idiosyncrasies peculiar to the brother, or sister, being used in the manifestation.
13. *Love always trusts* all things that are acceptable to God...by His standard of Truth...and gives the benefit of the doubt to the sincerity of the brother, or sister, being used.
14. *Love always hopes* that all manifestations will have their exercise in the Body of Christ.
15. *Love always perseveres*...kindly overlooking the zealous Christians...waiting for them to be instructed...and...continues in prayer for those who are not used in these manifestations as yet.

Verses 8-13

*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. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.*

These verses deal with the *impermanence* of these manifestations, however, this is not a fault that would render them of less value, but, rather, it is a fact that makes them extremely important until "*that which is perfect has come... when I shall see* (Christ) *face to face.*"

Presently, the manifestations are fragmentary...a part...a glimpse...of something better...however, when He Who is "Perfect" is come, the fragments shall... rather than be disposed of...("vanish")...be swallowed up (as the word "vanish"...pass away"... implies) in the whole of His Person, revealed in His completeness.

When verse 8 states, "*they* (referring to prophecies) *will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away,*" it does not mean, as some teach, that these manifestations will be done away with after the days of the Apostles, but, rather, it means that they will be done away with when that which is perfect is come!

When verse 10 states, "*when perfection comes, the imperfect disappears,*" it is referring to the time of Christ's second coming, when the **Perfect Lover** will then come back ...however... until then, the manifestations will be operated in Spirit-filled believers.

"**Agape**" love will never fail, however, prophecy, tongues, knowledge and the other manifestations will vanish away when – when Jesus, the Perfect One, returns for His Church. The manifestations are for the edification, exhortation, and comfort, of the Church while she is on earth, however, when the Church is with the One Who is the Edifier, Exhorter, and Comforter, manifestations will no longer be needed.

### 1 Corinthians 14

While the 12th chapter of 1 Corinthians has to do with the **doctrinal** establishment of Spiritual manifestations...and the 13th chapter has to do with the **motivation** behind these manifestations...the 14th chapter has to do with the **regulation** of the three vocal gifts, *prophecy, tongues, and interpretation of tongues.*

It is **important** to remember that these regulations are for the manifestation of these three vocal gifts in the church! In this discussion of the 14th chapter of 1 Corinthians, Paul's concern is that these three vocal manifestations...prophecy, tongues, and interpretations of tongues...be used specifically for the benefit of the church when it is gathered together. Note the reference to "*the church*" in verses 4, 5, 6, 12, 19, 23, 26, 28, 33, and 35. No less than 10 times in this chapter does Paul refer to "*when the church has gathered together.*"

Because this 14th chapter might well be labeled "*the manifestations in the worship service,*" the insertion of the words "*in the church,*" time and time again, will help to clarify

many sections of this chapter. It is to Paul's alarm...(or, to the Holy Spirit's, Who is the true Author of Scripture)...that these *vocal* manifestations...within the church service...are being misused and even abused. It is Paul's concern over this misuse, and abuse, that caused him to write this chapter of 1 Corinthians 14.

Let's begin our study of the 14th chapter of 1 Corinthians:

Verse 1  
***Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.***

The believer is commanded to "*follow the way of love and yearn for...(set his heart on...cultivate...aspire) spiritual gifts"..."especially the manifestation of prophecy" when it comes to believers who are meeting together.*

Verse 2  
***For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.***

Paul, clearly, defines what *speaking in an unknown tongue* is: "*It is man speaking in tongues what the Holy Spirit has to say, by-passing his understanding, and speaking divine secrets to God.*"

Verse 3  
***But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.***

**In the church service**, because prophecy...a message in the known language of the body of believers ...will edify, exhort, and comfort, it, therefore, is of much more value than a message in tongues, **unless the utterance in tongues be interpreted**...then it equals prophecy. (vs.5)

1 Corinthians 14 places a strong emphasis on the manifestation of prophecy and exhorts all believers to seek to prophesy. A reading of the following verses will show this fact to be so:

Verse 1, "*...desire spiritual gifts, especially the gift of prophecy*"

Verse 3, "*...but **everyone** (speaking to believers) who prophesies...*"

Verse 4, "*...he who prophesies edifies the church*"

Verse 5, "*...I would rather have you prophecy*"

Verse 31, "*for you can all prophesy...*"

Verse 39, "*therefore, my brothers, be eager to prophesy...*"

The purpose of prophecy is revealed in three words:

To "**Edify**" - *to build up, or strengthen*

To "**Exhort**" - *to stir up, or encourage*

To "**Comfort**" - *to cheer up*

When one is used in the gift of prophecy it can, also, be a means of convincing the unbeliever that the one prophesying has the truth within him...as we will see when we get to verses 24-25.



## Verse 4

***He who speaks in a tongue edifies himself, but he who prophesies edifies the church.***

Speaking in tongues edifies oneself, however, when believers are meeting together, the primary purpose should be the strengthening of the entire body, rather than just the individual alone.

## Verse 5

***I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.***

Paul states that he desires that all believers would speak in tongues, however, **in the church**, he would rather that they "***prophesy***" because of the edification, exhortation, and comfort that it brings to the body of believers. Speaking in tongues edifies only the individual who is speaking in tongues...**unless the utterance is interpreted** ...then it equals prophecy in its ability to edify.

Let's pause in our verse-by-verse study of 1 Corinthians 14, and gather up some thoughts in order to keep this teaching on the manifestations straight in our minds:

Speaking in tongues is speaking to God (verse 2) and, as such, is praying, "*in the Spirit*" (Romans 8:26). It is communion that has definite blessing, as it edifies the one speaking (verse 4). An utterance in tongues, ***when it is interpreted***, edifies others in the same way prophecy does.

## Verse 6

***Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?***

If I speak in an unknown tongue in the church service and there is not an interpretation, then I am not bringing any edification, exhortation or comfort to the other believers who are gathered together for the purpose of worshipping God

## Verse 7

***Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?***

Paul states that, unless what is spoken in the unknown language is interpreted **in the church service**, the believers, gathered together to worship God, will not... because they do not know what is being said...be edified as a result of the gift of tongues having been manifested.

## Verse 8-11

***Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly there are all sorts of languages in the world, yet none***

If an utterance is given in an unknown tongue, and there is no interpretation...the believers, gathered together for the church service... because they will not understand what is being spoken ...will be no different than foreigners who attend the service and cannot understand what is being spoken.

However, Paul does not...as some teach...forbid the speaking of an unknown tongue in church services but

*of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me.*

Verse 12

*So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.*

Verse 13

*For this reason anyone who speaks in a tongue should pray that he may interpret what he says.*

Verse 14

*For if I pray in a tongue, my spirit prays, but my mind is unfruitful.*

Verse 15

*So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.*

Verses 16-17

*If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying? You may be giving thanks well enough, but the other man is not edified.*

Verse 18

*I thank God that I speak in tongues more than all of you.*

Verse 19

*But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.*

speaking of an unknown tongue in church services, but, rather, he states that, if there is an utterance in tongues, there should be an interpretation...and if that interpretation is correct...all will understand what has been said and all will, therefore, be edified

Whenever believers are gathered together for a worship service, their primary task...and duty...is to excel in all spiritual matters and to employ those manifestations which will edify, and build up, the members of the entire fellowship of the church service.

The one who speaks in an unknown tongue (This should be all believers according to verse 5) needs to pray that he will be able to interpret what he has spoken, so that all gathered together will be edified.

Paul says that...when he prays in tongues...though he chooses to pray, what he prays is not his choosing because he prays in a supernatural, God-given, language.

Paul says that it is by his own volition (*I will pray...*) that he will decide to pray with his spirit...that is, he will *pray in tongues...but...* at others times, he will *pray with his understanding*. He says that he will do the same when he sings.

Whenever there is an utterance in tongues during the course of a church service, if there is not an interpretation, then how can the others who are there say, "**Amen**" (that is, "*So be it,*" or "*God grant it*")? If there is no interpretation, the utterance in tongues is of no value to anyone...except the one doing the speaking...because no one understands what is being said.

Note: An utterance in tongues can be **praying, singing** (vs.15), **praising God**, or **giving of thanks** (vs.16-17).

When Paul states that he speaks in tongues often, he is, evidently, referring to his exercise of this gift during his private prayer time.

Paul is, of course, not saying that he did not speak in an unknown tongue...he is just stating that he does not exercise this gift as much in the church service, because speaking in tongues is of no value to the others in the service unless it is interpreted

Verse 20-22

***Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. In the Law it is written: "Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to Me," says the Lord. Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers not for unbelievers.***

Verse 23

***So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?***

Verse 24-25

***However, if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"***

Verse 26

***What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.***

Verse 27

***If anyone speaks in a tongue,***

service unless it is interpreted.

Paul instructs believers to...when they exercise these manifestations...to be as "*children*"...who are innocent and without evil intentions (malice)...when it comes to their character...and disposition...and...to be as "*adults*" ...when it comes to their thinking and understanding. Paul then quotes from Isaiah 28:11-12 to show that utterances in tongues are for a sign to the **un**believer...as he witnesses the sign of God's supernatural power working in the assembly, whereas prophecy is for believers, for their edification as they listen to a God-given message in their own language

Paul states, that if everyone speaks in an unknown tongue, all at the same time, those visitors present will refuse to believe that anything of spiritual value could possibly come out of such a bedlam of noises. However, if the believers speak in unknown tongues, **in order**, and everything is carried on in a proper atmosphere of worship, it will be a sign to visitors of the presence of God.

Paul states that one of the purposes of the manifestation of **prophecy** is to convince the **un**believer of his life of sin and his need to account **for** his sins. As God speaks through yielded vessels in the manifestation of **prophecy**, the unbeliever will realize that God, indeed, is in this place of worship, as he finds that God...via the Holy Spirit's conviction...has revealed to him the secrets within his heart.

When believers are gathered together, if everyone does the same thing...(that is, if everyone just sings hymns, or gives words of instruction, or, revelations)... it is just as unedifying as everyone wanting to speak in tongues (as verse 23 states). Once again we are reminded that, **in the church service**, everything must be done unto the edifying of all those present...the body of Christ as a whole.

The Holy Spirit inspired Paul to tell us that there should

***two - or at the most three - should speak, one at a time, and someone must interpret.***

Verse 28

***If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.***

never be more than two - or at the most three - utterances in tongues in any one given worship service. (Some feel that this verse teaches that no one person should give more than one, or two utterances in tongues)

In verse 28, Paul tells us that...when one gives an utterance in tongues...if there is no one present in the service who is being used as an interpreter...he should, then, not speak out any further, but, rather, speak "*to himself and God.*"

Verse 29-31

***Two or three prophets should speak, and the others should weigh carefully what is said. And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged.***

Paul tells us in these verses that, as was true about when believers spoke in a tongue [verse 27], there should be no more than "*two or three*" who prophecy, and, that believers present in the service should judge [not judge whether or not the messages of the prophets were genuine or not, but, rather, "*weigh their messages*" in terms of how much they edified, exhorted, or comforted those gathered together in the service].

Note that verse 30 states that a prophecy may come to more than one of the Spirit-filled believers who are present in the meeting, however, the rule to be followed was, "*in honor preferring one another.*"

A free translation of 1 Corinthians 14:29-31, might be, "***Let two, or three, believers who are prophesying give their prophesies, while the other believers, who are present in the service, weigh...evaluate, or digest...what the one prophesying is saying. If something is revealed to another believer present, let the believer, speaking by prophecy, be quiet and give the other believer an opportunity to speak by the manifestation of prophecy, in order that two, or three, of the believers who have a prophecy to give, may prophesy in turn that all those present may learn and be comforted.***"

Verse 32

***The spirits of prophets are subject to the control of prophets.***

In this verse, God teaches us that the believer, who is used in the manifestations of the Holy Spirit, is always in control of his spirit at all times!

The believer must not...because he is deceived into believing that he loses control when God uses him in a manifestation of the Holy Spirit...speak forth regardless of the circumstances, but, rather, he should be aware of the fact that...because he is in control of his own spirit at all times...he should speak forth within the Biblical guidelines that Paul has set forth and as the Holy Spirit gently leads him...and...because the Holy Spirit does lead ... rather than push or compel...the Spirit-filled believer, in the exercise of the gifts, should never feel under constraint beyond his own volition to speak forth.

Nothing is more contrary to Scripture than for someone...who has exercised a manifestation of the Holy Spirit...to say, "*I couldn't help myself because the Holy Spirit made me*

*do it!"* Because God, at all times, respects man's will...because His works of grace are fully dependent upon the believer's voluntary co-operation in the exercise of a manifestation ...He **never** coerces...that is, He never forces...anyone...believer or unbeliever...against his will to do anything. This being so, then, the believer has the choice of whether he will...or will not ...obey the divine direction of the Holy Spirit in the exercise of a manifestation.

On the positive side of this subject, allow me to state here that to the degree that the believer co-operatively obeys the direction of the Holy Spirit...to that same degree...he will be used by the Holy Spirit in the manifestations of the Holy Spirit!

When it comes to those who exercise a gift in a way that runs contrary to the letter of God's Word, it must be concluded that: They are often sincere, and genuinely touched by the Holy Spirit, but, they are unlearned in the working of the Holy Spirit and have no knowledge of the way God uses the manifestations (1 Corinthians 12:1)... which is why they simply do as they feel, and...when they are disciplined for having done so...they feel embarrassed, and compensate for their feeling of embarrassment by falsely claiming that the Holy Spirit forced them to do whatever it is that they did!

Of course, one may "*feel*" the anointing of the Holy Spirit in advance of a manifestation, however, this sensitivity alone is not the "*cue*" one takes for exercising a manifestation of the Spirit, but, rather, he should wait, quietly, for the Holy Spirit's divine direction...which will always follow His anointing...an anointing which does not become "*less*" for the waiting, but actually has a greater authority because the waiting allows one to know what God desires to accomplish through him.

Verses 33-36  
***For God is not a God of disorder but of peace. As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. Did the Word of God originate with you? Or are you the only people it has reached?***

Along with his instruction that, "***God is not a God of disorder,***" Paul goes on to say, "*While we are on the subject of disorder in the church service, I have something else to speak to you about...which is women causing disorder in the services.*"

At the time of this letter, the Church was being fiercely persecuted because the Jews were bitterly antagonistic against the teaching of Christianity and they were indignant against women speaking publicly, to say the least.

In those eastern countries the women were commanded "*to be in submission,*" and the ***oral law of the Jews*** (not God's law) charged women to keep silent in public.

When trying to glean the full meaning of this Scriptural passage, it is absolutely necessary that the manner...and customs...of the area be taken into consideration.

The women that this passage makes reference to were women who...because Christianity gave them freedom they never had before...were throwing off the manners, and customs, of their land, which...even though they had every Scriptural right to do so...were, unwittingly,

nonetheless, classifying themselves with those of sordid character...as far as the customs of their day were concerned. It is important to note that it is no compromise to forfeit Christian liberties in the interest of "*the law... (or custom)...of the land,*" as long as God's laws are not broken in the process.

Paul deals with the custom of women cutting their hair in 1 Corinthians 11:15-16

Paul, on more than one occasion, forfeited his Christian liberty to keep peace or in the interest of not offending others. See for instance, Acts 16:3, or 1 Corinthians 8:13.

In 1 Corinthians 14:34...which states, that women are not allowed to speak out in the church service...the word "**speak**" is translated from the Greek word "*lalain*"...which means "**meaningless utterances.**" In other words, this Greek word, "*lalain*," has nothing to do with the Greek word "*keruza*" (also translated as "*speak*" in the New Testament) which means "**to proclaim good news**"...and because it has nothing to do with this Greek word "*keruza*," it means that the problem Paul addresses here, in 1 Corinthians 14:34, is that...while the whole body of believers was singing, prophesying, speaking in tongues, etc...these women were asking questions...(not prophesying, or "proclaiming good news")...and, so...what Paul was telling them was not to cause *unseemly* interruptions.

Paul was not imposing absolute silence on these women in the public service of believers... no, he was regulating them, by saying, "*Do not interrupt the assembly by **talking out.***"

A free translation of 1 Corinthians 14:34-36 might be:

***"You wives should not be causing such a disturbance in the church services. You know that the oral, Judaical, law of our day does not permit for women to chat out loudly, and, you also know that law commands you to be under obedience to your husband. The unbeliever does not understand what is happening in our services when they see you shouting out, loudly asking your husband questions during the service. You should wait until you are home to ask your husband questions because it is unladylike and disrespectful for women to yell out questions during the church service."***

1 Timothy 2:11-12 states, "***A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent***"... and unfortunately, some have used this verse to claim that Scripture teaches that women should be silenced in the ministry...however...the word translated as "*man*," in verse 12, is more literally, and correctly, translated "**husband.**" In this verse, then, Paul is not giving any promiscuous privilege to men to lord it over women, but, rather, he is saying that a woman should be in submission to her husband.

The word which is translated as "*teach*," in verse 12, comes from the Greek word "*didaskatus*" which means to have a position of authority...(such as a ruler, or administrator) ...which involves leadership...and the formulating of doctrine...in the church and, interestingly, **everywhere else in the New Testament**, this is just how this Greek word, "*didaskatus*" is translated. So, then, what Paul is really saying in this verse is not that women should not "*teach*" but, rather, that they should not "*have authority*" over their husbands.

The fact that...elsewhere in Scripture...Paul gives instructions to women (as well as to men) as to how they were to pray and prophesy...and...the fact that it was prophesied in the Old Testament...and fulfilled in the New Testament...that the Holy Spirit would be poured out on "*daughters*" and "*hand maidens*", as well as men...is Scriptural proof that God's Word does **not** teach that a woman cannot be "*vocal*" in the church...or in ministry.

Many New Testament Scriptures...such as the following...give evidence to the fact that women were involved in ministry: Acts 21:9; Romans 16:3-5; 2 Timothy 4:19; Acts 18:18 & 26; and Philippians 4:2-3. And, if there still be any doubt as to what Paul's attitude was toward women in ministry, it ought to be dispelled by his triumphant declaration in Galatians 3:28-29, where he states, "*In Christ Jesus...there can be neither Jew or Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus.*" In this one Scripture verse, Paul sweeps aside all barriers of nationality, cast, and sex when it comes to "*being in*"..."*ministering for*"...Christ Jesus.

This subject is dealt with more completely in my study on "*Women in Ministry*," for those interested in investigating this subject further.

<p style="text-align: center;">Verse 37</p> <p><i>If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.</i></p>	<p>One's willingness to submit to the Word of the Lord is the true test of the genuineness...and depth...of his spirituality.</p> <p>Paul states that there will be no confusion in the church services if the instructions of the Lord...as they are stated here in 1 Corinthians 14...are followed.</p>
<p style="text-align: center;">Verse 38</p> <p><i>If he ignores this, he himself will be ignored.</i></p>	<p>If anyone does not want to receive God's instructions concerning the proper use of Spiritual manifestations...and he chooses to remain ignorant...there is nothing anyone can do but to let him remain in his ignorance.</p>
<p style="text-align: center;">Verse 39</p> <p><i>Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.</i></p>	<p><i>In the church service</i>, each believer is to have a deep desire to bring forth a message...directly from God ...to the believers gathered together.</p>
<p style="text-align: center;">Verse 40</p> <p><i>But everything should be done in a fitting and orderly way.</i></p>	<p>This last verse of 1 Corinthians 14 sums up this whole chapter...which has been dealing with the regulations of the Spiritual manifestations...and...in response to this verse..."<i>But everything should be done...</i>" I say, Thank God for such liberty in the Spirit, however, this liberty does not give us the license not to do things in a "<b>FITTING</b>" and "<b>ORDERLY</b>" fashion...(or, as the King James translation states, a fashion that is "<i>decent and in order</i>").</p>

This verse (40) tells believers that they can have complete freedom in the exercise of the manifestations of the Spirit, as long as:

1. They are exercised unto edifying (verse 26)

That is, as long as these manifestations are exercised without competitive rivalry among believers and unto the general...and spiritual...building up of the saints.

2. They are exercised *decently* (verse 40)

That is, as long these manifestations are not exercised simultaneously, which would result in utter confusion.

3. They are exercised *in order* (verse 40)

That is, as long as these manifestations are exercised according to Divine arrangement.

While it is true that, in order for one to be used of the Holy Spirit, he must have accepted Jesus Christ as his Savior...an act of faith that cleanses him with the blood of Jesus Christ...it is also equally true that he must be *walking after the Spirit* (Galatians 5:16)...the way which God has provided for his progressive work of sanctification and filling of the Holy Spirit...Who provides him with the energy by which these manifestations operate. It is not to be assumed, however, that one who is used in these manifestations has attained a state of perfection...because ...Spiritual manifestations do **not** imply, necessarily, one's great spiritual maturity, or holiness.

Spiritual attainment, consecration and holiness, are **important** in one's Christian walk, however, this very important area of a believer's life does not necessarily have a bearing on his readiness, and yieldedness, to be used in the manifestations of the Holy Spirit. These manifestations are **not** rewards for one's having reached a certain degree of holiness because they are **not** earned, but, rather, they are a source of help, and ability, to enable one to live an overcoming life. God acknowledges, and uses, a human vessel...be it ever so immature...as long as it is basically clean through the blood of Christ.

The exercise of spiritual manifestations in one's life will accelerate his spiritual development, which, of course, will have a bearing on the impact of the spiritual manifestations. A believer, who is, progressively, growing in holiness...as a result of his consistency in his devotional, and prayer, life...will certainly be more effective in his exercise of the spiritual manifestations than the believer who is not growing in holiness...because of his lack of consistency in his devotional, and prayer, life.

Be aware that when we speak of one's "*growing in holiness*" we are really talking about his development of character...the display of the "**fruit**" of the Spirit...as opposed to the display (manifestation) of the gifts of the Spirit...which God gives the believer to enable him for service...for doing His work.

I'd also like to comment on the fact that even though there are those who feel that, whenever a person who exercises a manifestation of the Holy Spirit makes a mistake, the unction must not be of God...because, they say, "*The Holy Spirit makes no mistakes*"...their reasoning is incorrect because...while the gift of the Holy Spirit is infallible...the individual being used in the manifestation of the gift is **NOT**.



With all the Corinthians' misuse, and abuse, of the spiritual manifestations, Paul never once doubted the genuineness of the Holy Spirit's unction.

There are times when a believer, in his zeal of sudden inspiration, may break forth with an utterance which he, momentarily, feels is the manifestation of tongues, or prophecy, when, in fact, it may be just the overflow of some joyous experience, or, perhaps, the expression of a burden which God lays upon him for prayer...and . . .

. . .it is times like this that call for the wise, and discerning, oversight of a spiritual leader...along with his gentle reminder of the instructions found in 1 Corinthians 14...and...it is times like this that...after the fact...comes an increased knowledge of how the Holy Spirit "*worketh*."

### **Why is it that some believers do not seem to be used?**

Believers are instructed to "*covet earnestly*"...that is, desire with a great longing...to be used of the Holy Spirit in these manifestations. So, the first thing that is necessary for a believer to be used of the Holy Spirit in these manifestations is that he **desire** to be used.

Unfortunately, there are those who do not desire to be used in the manifestations because (1) they are afraid of what others might think of them, or (2) they are afraid that, if they were to be used in a manifestation of the Spirit, they would excise the gift in the flesh rather than in the "*Spirit*" or (3) they, because of spiritual laxity, have become disinclined to be used because they are dependent upon those who are already being used in the manifestations.

### **THINGS THAT WILL HELP ONE TO BE USED IN THE MANIFESTATIONS OF THE HOLY SPIRIT**

1. Walk in the Spirit (Galatians 5:16).

That is, follow the inclinations of a right attitude after the Spirit of God.

2. Stay full of the Holy Spirit (Ephesians 5:18).

Because this verse in Ephesians projects the thought of one's **staying** full of the Spirit, it is referring to more than just the initial baptism of the Holy Spirit.

3. Pray that God will use you (1 Corinthians 14:1).

4. Become acquainted with the anointing *in your own prayer life* so that this anointing will not be foreign to you in the public service.

5. Come to every church service with your life *prayerfully filled with the Holy Spirit*.

6. Develop a keen perception of God's direction in the manifestation of the gifts of the Spirit. This perception develops with experience as one is, more and more, used in the manifestation of the gifts.

~~~~~•~~~~~

Before I close this portion of the study of 1 Corinthians 12, 13 and 14, I want to emphasize once more, that these manifestations are not only for worshipping inside the four walls of our churches, but, rather, their purpose is, also, for outside our walls, out in the

marketplace, in our homes, wherever we are.

After giving Jesus' "**Great Commission**" to His followers, Mark states, "*Then the disciples went out, and preached...*(that is, not that they "*preached*" behind a pulpit or on a soap box, but, rather, that their lives "**proclaimed the truth of the Gospel**")...*everywhere*, *the Lord worked with them, and confirmed His Word by the signs...*(the manifestations of the Holy Spirit)...*that accompanied it*"(Mark 16:20).

The question is, "How can I witness these manifestations in my life? How can I apply the new understanding I have gleaned concerning the manifestations of the Holy Spirit?"

1. By being aware of these manifestations. As long as one is not aware of these manifestations, and God's purpose for them, he will, certainly, be unaware that these manifestations of the Holy Spirit have any meaningful role in the marketplace. As long as one is content with these manifestations operating only within the meeting place and gives no thought of their need in the marketplace, they will never be aware of their vast possibilities. Awareness of the need for these manifestations, opens the doors to this great field outside the four walls of our churches.
2. Revive the, almost lost art of, practice of waiting upon God. There is no more important action that one can take than to **wait upon God**. When we work, God waits, however, when we wait, God works!

Isaiah 64:4 states, "*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.*"

3. Make yourself available. One make himself available by being sensitive to the Holy Spirit.

***The Manifestations of the Holy Spirit in the Book of Acts***

|               |                                                                                                                                                                                                                                                                                  |
|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Acts 2:4 -    | <b><i>Gift of tongues</i></b>                                                                                                                                                                                                                                                    |
| Acts 2:8-11-  | <b><i>Gift of miracles</i></b><br>Here is possibly the first instance of the mingling of gifts because, not only was the gift of tongues spoken by men who spoke languages unknown to them, but these tongues were understood by those who heard them...it indeed was a miracle. |
| Acts 2:14-36- | <b><i>Gift of prophecy</i></b>                                                                                                                                                                                                                                                   |
| Acts 2:23 -   | <b><i>A Word of wisdom</i></b>                                                                                                                                                                                                                                                   |
| Acts 3:1-11 - | <b><i>Gift of faith - Gifts of healing - Gift of miracles</i></b> (See Acts 4:12-26)                                                                                                                                                                                             |
| Acts 3:12-26- | <b><i>Gift of prophecy (possible Word of wisdom)</i></b>                                                                                                                                                                                                                         |
| Acts 4:8-12-  | <b><i>Gift of prophecy</i></b>                                                                                                                                                                                                                                                   |
| Acts 4:31 -   | <b><i>Gift of miracles</i></b>                                                                                                                                                                                                                                                   |

|                |                                                                                            |
|----------------|--------------------------------------------------------------------------------------------|
| Acts 4:33 -    | <i>Gifts, not identified</i>                                                               |
| Acts 5:3-10 -  | <i>Discerning of spirits - Word of knowledge - Word of wisdom<br/>and Gift of miracles</i> |
| Acts 5:15 -    | <i>Gift of miracles</i>                                                                    |
| Acts 5:16 -    | <i>Gifts of healing</i>                                                                    |
| Acts 5:19 -    | <i>Gift of miracles</i>                                                                    |
| Acts 6:10 -    | <i>Word of wisdom</i>                                                                      |
| Acts 7:2-53    | <i>Gift of prophecy</i>                                                                    |
| Acts 7: 55-56- | <i>Word of knowledge</i>                                                                   |
| Acts 8:7 -     | <i>Gifts of healing</i>                                                                    |
| Acts 8:22 -    | <i>Word of knowledge</i>                                                                   |
| Acts 8:23 -    | <i>Discerning of spirits</i>                                                               |
| Acts 8:39 -    | <i>Gift of miracles</i>                                                                    |
| Acts 9:10-12 - | <i>Word of knowledge</i>                                                                   |
| Acts 9:17-18 - | <i>Gifts of healing - Gift of faith</i>                                                    |
| Acts 9:34 -    | <i>Gifts of healing - Gift of faith - Gift of miracles</i>                                 |
| Acts 9:40 -    | <i>Gift of faith - Gift of miracles</i>                                                    |
| Acts 10:10-16  | <i>Word of wisdom</i>                                                                      |
| Acts 10:19-21  | <i>Word of knowledge</i>                                                                   |
| Acts 10:34-44  | <i>Gift of prophecy</i>                                                                    |
| Acts 10:46 -   | <i>Gift of tongues</i>                                                                     |
| Acts 11:27-30  | <i>Gift of prophecy</i>                                                                    |
| Acts 13:2 –    | <i>Word of knowledge - Gift of prophecy</i>                                                |
| Acts 13:9-11   | <i>Discerning of spirits - Word of knowledge - Gift of miracles<br/>Word of wisdom</i>     |

|                 |                                                                |
|-----------------|----------------------------------------------------------------|
| Acts 14:3 -     | <i>Unidentified gifts</i>                                      |
| Acts 14:9 -     | <i>Discerning of spirits - Word of knowledge</i>               |
| Acts 14:10 -    | <i>Gift of miracles - Gifts of healing</i>                     |
| Acts 14:20 -    | <i>Gift of miracles</i>                                        |
| Acts 15:5-22 -  | <i>Word of wisdom</i>                                          |
| Acts 15:32      | <i>Word of wisdom</i>                                          |
| Acts 16:6-10 -  | <i>Word of knowledge - Word of wisdom</i>                      |
| Acts 16:16-18 - | <i>Discerning of spirits - Gift of miracles</i>                |
| Acts 16: 25-26- | <i>Working of miracles</i>                                     |
| Acts 17:22-31-  | <i>Gift of prophecy</i>                                        |
| Acts 18:9-10 -  | <i>Gift of prophecy</i>                                        |
| Acts 19:2 -     | <i>Word of knowledge</i>                                       |
| Acts 19:6 -     | <i>Discerning of spirits</i>                                   |
| Acts 19:11 -    | <i>Gifts of tongues - Gift of prophecy</i>                     |
| Acts 19:21 -    | <i>Gift of miracles</i>                                        |
| Acts 20:2 -     | <i>Word of knowledge</i>                                       |
| Acts 20:10 -    | <i>Gift of prophecy</i>                                        |
| Acts 20:23 -    | <i>Gift of miracles</i>                                        |
| Acts 20:29 -    | <i>Word of knowledge</i>                                       |
| Acts 21:4 -     | <i>Word of knowledge</i>                                       |
| Acts 21:11 -    | <i>Tongues - Prophecy - Word of knowledge - Word of wisdom</i> |
| Acts 22:17-21-  | <i>Gift of prophecy - Word of knowledge</i>                    |
| Acts 23:11 -    | <i>Word of knowledge</i>                                       |
| Acts 24:25 -    | <i>Word of knowledge</i>                                       |

|                |                                          |
|----------------|------------------------------------------|
| Acts 26:1-32 - | <i>Word of wisdom</i>                    |
| Acts 27:21-26- | <i>Gift of prophecy - Word of wisdom</i> |
| Acts 27:31 -   | <i>Word of knowledge</i>                 |
| Acts 28:5 -    | <i>Word of wisdom</i>                    |
| Acts 28:8-9 -  | <i>Gift of miracles</i>                  |
|                | <i>Gifts of healing</i>                  |

My prayer is that God will stir us to go into the marketplace...outside the walls of our church...into the work place...city streets...onto the road where lonely men, and women, walk...into the room of the afflicted...into the humble abode of wayfaring men...into the penthouses of the elite ...wherever men are in need. That we go in the might of the Holy Spirit, as channels of His mighty gifts, whereby our desperately needy world will be helped.