



*The
Personality
and the
Ministry
of the
Holy Spirit*

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by
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INTRODUCTION: The Holy Spirit

pneumatology—doctrine of the Holy Spirit

The Holy Spirit is a trinal being. 1 John 5:7 (exegetical difficulty)

The term “trinity” is not found in the language of the Bible. It is taken from dogmatic theology to reconcile the monotheistic concept of God. Trinity is a man-made term.

Trinity means = these three things and designate four facts:

1. The Father is God
2. The Son is God
3. The Holy Spirit is God
4. There is one God—three persons but one essence

The Hebrews word for ONE is twofold in meaning.

1. Yacheed—one in an absolute sense; never used to express the unity of the Godhead.
2. Echad—one in the sense of compound unity.

Elohim is the Hebrew name for God in plural form.

1. Creative plurality—Gen. 1:26; Isaiah 40:14
2. Status plurality—Gen. 1:22
3. Thought plurality—Isaiah 6:8

The Holy Spirit is completely God—Acts 5:3,4; I Cor. 3:16

Jesus, the word, the expression of God—John 1:1

The Holy Spirit is the one who communicates these expressions to us.

The Holy Spirit gives light.

the difference between “Holy Ghost” and “Holy Spirit”

The words “spirit” and “ghost” are used interchangeably in the authorized version. “Spirit” comes from the Latin root “spiritus” from “spiro” to breathe signifying breathe or air in motion.

“Ghost” appears in Saxon as “gast” meaning to “move” or “rush”. They both suggest the breathing or moving of air and they are equivalent.

the unity & trinity of God

1. Fountain, stream & river
2. Cloud, rain & rising mist
3. Color, shape & size
4. Intellect, will & emotion
5. Water, snow & ice
6. Spirit, soul & body

summary

All that proceeds from God is the Father;
All that can be seen of God is of the Son;
All that can be felt is of the Holy Spirit.

NOTES:

LESSON 1: The Personality of the Holy Spirit

I. the holy spirit is a person.

John 14:16,17,26

- a. The Holy Spirit is not only a power or an immanent influence, but he is a person.
- b. The Holy Spirit does not demand a physical form or material body. He might have personality with the essential characteristics of thinking, feeling, and willing, but not necessarily in bodily form.
- c. The Holy Spirit has attributes of personality, but He is not visible nor corporal.

A. what do the scriptures say about his personality?

1. He possesses such qualities as a person only can possess.

—What are the chief qualities of a person?
Are they not intelligence, affection, will?

—The knowledge of the spirit. In I Cor. 2:10-11, we read: “God hath revealed them to us by His spirit; for the spirit searcheth all things, yea, the depth of God: for what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God.” The spirit here is not a mere quality of divine nature, as consciousness is of the human mind, appears from the first clause, “God hath revealed them to us by His spirit.” This clearly implies a personal distinction, for

it could not be said that a man makes anything known to others by his consciousness.

—The divine love of the spirit. The Apostle Paul writes in Romans 15:30: “I beseech you...for the love of the spirit: a plea exactly corresponding with one he had used shortly before. “I beseech you by the mercies of God.” (Rom. 12:1) a personal quality which could alone enable him to perform his gracious office of “shedding abroad the love of God in the hearts” (Rom. 5:5) of believers.

—The self-determining will of the spirit. The Holy Spirit divides his gifts to every man as he wills. “Will” is the very essence of his personality. Compare John 3:8; Acts 16:6,7

2. The Spirit performs such actions as a person only can perform.

—He created the worlds and gives life to those who live (Psalm 33:6; Job 33:4)

—He strives with the ungodly (Gen. 6:3)

—He convicts the world of sin, righteousness, and judgment (John 16:7:8)

—He performs miracles (Rom. 15:19)

—He caused the Virgin Mary to conceive (Luke 1:35)

—He inspired the sacred writers (2 Peter 1:21)

—He speaks expressly of events in the latter times (I Tim. 4:1)

- He saith to the churches the message of the Son of man (Rev. 2:7)
- He appoints ministers in the church (Acts 20:28)
- He commands and forbids (Acts 8:29; Acts 11:12)
- He creates the soul anew (John 3:5-8)
- He teaches, comforts and guides into all truth (Rom. 8:26; John 14:26)
- He sheds abroad the love of God in the hearts (Rom. 5:5)
- He seals the soul unto the day of Redemption (Eph. 4:30)
- He cries in our heart, until he teaches us to cry, Abba, Father (Gal. 4:6; Rom. 8:15)
- He testifies with personal witnesses (John 15:26,27)
- He approves with personal counselors (Acts 15:28)
- He invites with personal messengers (Rev. 22:17)
- He repeats the beatitude pronounced on those who die in the Lord (Rev. 14:13)

Here are some different actions, some of them standing forth as the greatest facts in the past history of the church of Christ, and many of them being repeated continually in the experience of believers, but all proving beyond contradiction, the operation of an intelligent and personal agent.

3. The Spirit is capable of suffering such injuries as a person only can suffer.
 - He can be grieved (Eph. 4:30)
 - He can be blasphemed (Mark 3:29)
 - He can be lied against and tempted (Acts 5:3,9)
 - He can be insulted (Heb. 10:29, Acts 7:51)

4. The Spirit is expressly called another comforter. John 14:16 The very name “comforter” implies a personal advocate, helper, consoler.
 - He shall teach all things (John 14:26)
 - He shall testify of me (John 15:26)
 - He shall glorify me (John 16:13,14)

If the Holy Spirit would only be an impersonal force or a simple influence, could he be able to work and manifest himself as described above? Therefore we conclude that the Holy Spirit is a Divine Person. he is a living person whom we can trust and love. He is our guide, our teacher, our strength, our comforter and our closest friend. Let us give Him the right place in our lives and he will lead us.

LESSON II: The Deity of the Holy Spirit

The personality of the Holy Spirit has been proved to rest on the firmest and widest basis of scripture testimony. It remains for us to consider the proof of his essential deity.

The fact that the Holy Spirit bears divine names is a proof of his deity. He is related by name sixteen (16) times to the other two persons of the trinity. For example, He is called, “the Spirit of our God” by Paul in I Cor. 6:11. Again in Greek texts of Acts 16:7 He is called “the Spirit of Jesus”.

In addition to these divine names, titles are given Him which reveal that the aspects of His ministry are the works of deity.

—For instance, he is called “the Spirit of adoption” in Rom. 8:15 which indicates that He plays a part in the adoption of the believer.

—The Lord Jesus Christ called the Holy Spirit “another comforter” John 14:16, a title which described a work which the Lord had been doing up to that time for the disciples.

i. attributes

What is an attribute?

An attribute is a quality or characteristic inherent in a being. The attributes of God are those qualities or characteristics which belong to Him. The Bible ascribes many attributes to the Holy Spirit.

These attributes are not as a part of God; in another word, if someone does injustice, He will punish them even though He is merciful. For

example: a teacher may love a student and he wants him to do well, but if he fails the test, the teacher will fail him—so it is with God.

1. The Holy Spirit is Omnipresent.

(the attribute by which the Holy Spirit is everywhere at the same time)

—God is everywhere at all times by these three ways:

- a. By His influence
- b. By His dominion
- c. By His oversight

—For this first attribute let us read Psalm 139:7-

12.

Having already proved the personality of the Holy Spirit, this scripture affirms his omnipresence for it declares it to be impossible to find any spot, however remote, in the boundless universe from which He is absent.

—In Matthew 18:20 the Lord Jesus says: “where two or three are gathered together in my name, there am I in the midst of them.”

ILLUSTRATION:

a. The same sun that shines in America shines all over the world.

b. The same ocean that touches the coast of California touches the coast of Japan.

2. The Holy Spirit is Omniscient.

(the attribute by which the Holy Spirit has perfect, unlearned knowledge of all things and all people)

—Not only is the Holy Spirit a personal being possessed of intelligent understanding, but His knowledge embraces infinity and spans

eternity.

—In I Cor. 2:11-12 we read...”then here we gather that He alone, with the Infinite Son, compre-

hends the incomprehensible Jehovah. By his knowledge as embracing the past He has revealed in the scriptures, which are written by His inspiration, things which took place before men knew breath, and even before the foundations of the world were laid and by His pre-science of the future He discloses “things to come”.

—He knows the end from the beginning.

—Past, present and future does not affect His knowledge.

—He predicts destiny even before people are born.

3. The Holy Spirit is Omnipotent.

(the attribute by which the Holy Spirit can do anything and bring anything to pass that He wills)

—The proof of this is transparent from being associated with the Father and the Son; in the creation of the worlds and of man, and from that which is more peculiarly His own office—the new creation of the soul in the image of God (John 3:5)

He does that which Omnipotence alone can do; therefore, the Holy Spirit is Omnipotent.

—Omnipotence to the believer is a source of hope, trust and faith. Isaiah 45:11-13; Isaiah 64:4; Jer. 32:16-44 and Acts 4:24-31.

—Omnipotence to the unbeliever is a source of

fear. Psalm 99:1; Isaiah 66:5; Rev. 6:15-17 and Philip. 2:10.

—Omnipotence to the demons and devil is a source of terror. James 2:19; Matthew 8:29.

4. The Holy Spirit is Infinite.
(the attribute by which the Holy Spirit is boundless, limitless, and unrestrained)

—Man is finite—He is infinite. (Isaiah 44:6-8)

—The Holy Spirit is not limited to time or space.

5. The Holy Spirit is the Spirit of Truth.

—I John 5:66

—The Lord Jesus made the same claim in John 14:6, and if the second person is divine, the Spirit is also.

6. The Spirit is called the Holy Spirit.

—Read Luke 11:13. While man may possess a relative holiness, absolute holiness belongs to God; and since this holiness is ascribed to the Spirit in His very name, this is an indication of His deity.

7. The Holy Spirit is a Life Giver.

—He is called the “Spirit of Life” (Rom. 8:2 of v. 11)

Only deity can impart life.

Thus the Holy Spirit is said to possess attributes which belong to God, something possible only if He is deity.

ii. actions of the holy spirit

Many of the works of the Holy Spirit are those which can be performed only by God Himself. Such actions would, therefore, demonstrate the deity of the Spirit.

1. He is the creator of heaven and earth.

The marks of design are too strong to be gotten over. Design must have had a designer. That designer must have been a person. That person is God.

2. He holds the issues of life and death in His hands.

Read Acts 17:24-25

3. He acts as the one who inspired the Holy Scriptures.

Read II Peter 1:21; II Timothy 3:16

4. The act of begetting Christ.

In Luke 1:35 we read: "And the angel...". In this single verse the power of the Spirit and the power of God ("The Highest") are equal causes of the Virgin birth of Christ. This demonstrates the deity of the Spirit.

5. He does the work of convincing.

"And when he is come, he will remove the world of sin, and of righteousness, and of judgment."
(John 16:8)

6. He does the work of regenerating.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6)

7. He does the work of comforting.

Read John 14:16—The everlasting presence of the Comforter is not a human work.

8. He does the work of interceding.

Read Romans 8:26

9. He does the work of sanctifying (or setting apart).

Read II Thes. 2:13

iii. the spirit's associations with:

1. Jehovah—One of the strongest proofs of the deity of the Holy Spirit is the scriptural identification of the Spirit with Jehovah of the Old Testament. (of Acts 28:25; Isaiah 6:1-13; Heb. 10:15-17; Jer. 31:31-34)
2. God—Blasphemy of the Holy Spirit are the same as doing these things to God (Matt. 12:31-32; Acts 5:2-4)
3. The Father and the Son—Full association on equal terms further indicates the deity of the Spirit. (Matt. 38:19; II Cor. 13:14)

iv. its proof

The major proof text is John 15:26. The present tense in the verse (“proceedeth”) is understood to refer to the eternality of the Spirit’s procession—that He proceeds from the Son as well is supported by such texts as Galatians 4:6; Romans 8:9 and John 16:7.

v. difference between the spirit of god & the spirit of jesus

Some versions of Acts 16:7 read the “Spirit of Jesus” but this is a reference to the same Holy Spirit of God. In Rom. 8:9 the title “Spirit of Christ” is likewise simply another designation for the Holy Spirit.

There is only one Spirit (Eph. 4:4; I Cor. 12:11, 13). These references no more refer to different spirits than the grace of God (Gal. 2:21) and the grace of Christ (Gal. 1:6) refer to two different graces.

Introduction to THE GIFTS OF THE SPIRIT

definition of gifts

The Greek word for spiritual gift (charisma) is obviously related to grace for CHARIS means “grace”; thus a spiritual gift is due to grace. Usually it is used of the special gifts or abilities given to men by God. Its origin is from God; it is an ability, whether natural or supernatural and it is given for the purpose of service.

are spiritual gifts for today?

Why not? There is nothing in scripture, reason or experience to make us believe that the gifts of the spirit are not for today. What are some of the arguments usually given that spiritual gifts are not for today?

1. “The Lord withdrew these manifestations of His spirit at the close of the Apostolic Age.”

Let us respond to this statement: is this man’s reason or is it what man would like to believe?

Certainly not on the authority of the New Testament. There is not one line of it to indicate any intention of God to withdraw these gifts. On the contrary we read that (1) “the gifts and calling of God are without repentance” (Rom. 11:29);

(2) that “Jesus Christ” is “the same yesterday and today and forever” (Heb. 13:8); (3) and that the risen Lord who worked with His first followers confirming His word with signs following (Mark 16:20) is also with them “even unto the end of the age” (Matt. 28:20).

There is one passage sometimes quoted that seems for a moment to give color to the supposition that some gifts of the Spirit are not for today.

It is the statement in I Cor. 13:8: “whether there be tongues, they shall cease.” It is strange that some people always fasten on “tongues” and ignore the fact that “prophecy” and “knowledge” are included; these people usually have a super abundance of the “prophecy and knowledge”, and very strongly believe that “tongues” had “vanished away”.

But this passage is plainly referring to “when that which is perfect is come” (vs. 10) and does not refer to now when we see through a glass darkly; but to then, when we shall see face to face (vs. 12).

This whole passage strongly proves that we should expect spiritual gifts to remain right up till the end of this age, because their divine purpose will not be achieved until that which is perfect is come.

2. “But history proves that they ceased with the Apostolic Age”.

There is an element of truth in it, inasmuch that there was a great diminution of these gifts not only after the Apostolic Age, but probably even towards its close. This was not because our Lord withdrew them; but, because the love of many and almost of all Christians so called was waxed cold.

But actually speaking, the statement is historically false. The gifts have never entirely ceased. Great religious leaders throughout these 19 centuries have affirmed in their writings that these gifts have been in existence in their lives.

3. The New Testament canon is now complete, and so ministry through spiritual gifts is no longer

needed—we have the written Word.

The New Testament utterly disapproved such an idea. These gifts were given neither to provide the New Testament, nor to fill the gap while it was being written. Their purpose was distinct, and rightly used and in their proper sphere.

They are as valuable and needed today as ever.

4. But if these gifts are for today, then why are they not manifested and possessed by our great church leaders?

Because they have apostatized from the simplicity of the Gospel, and the truth as it is in Jesus, where the fundamentals of the Christian faith are no longer believed in—then one could hardly expect the Holy Spirit to be manifested His presence in this way in such ministries.

But leaders who are still happily sound in the faith have these gifts in operation—not only individually but also in the church.

There are absolutely no valid reasons why the church should not, today, be fully enjoying the possession and exercise of every gift of the spirit.

the purpose of spiritual gifts

—All true Christian ministry springs from a divine equipment. The Lord Jesus Christ chose twelve men out of a great multitude. The suggestion that He only used them because better educated men, or more naturally gifted material were not available, did not present itself. These twelve men were His deliberate choice. The Bible tells us in I Cor. 1:27-29: “God hath chosen the foolish things of the world to confound the wise; ...the things which are despised, hath God

chosen, yea all things which are not, to bring to naught things that are; that no flesh should glory in His presence.”

- The Apostle Paul, who on his own testimony could have boasted of his personal education and natural advantages, deliberately repudiated all the assistance these might bring, and gloried in the fact that the spiritual source of his power was in Christ alone, through the power of the Spirit of God. (Rom. 15:18-19; I Cor. 2:1-5)
- Spiritual gifts are to provide a spiritual capability far mightier than the finest natural abilities could ever supply; and deeper still, they were to provide the supernatural basis for a supernatural order of ministry.
- The following reasons are to describe the purpose of spiritual gifts.

1. A Spiritual Ministry

All Christian ministry must spring from divine equipment. Natural ability is important and must be encouraged and practiced but no one can perform a spiritual ministry with a natural ability—it must be divinely given.

—Ministry on the line of natural gifts often draws attention to the brilliance of the individual, and glorifies man. But true ministry ordained of God on the line of spiritual gifts leaves man in the background and glorifies God. (Read I Cor. 2)

2. Spiritual Gifts are Open to All

The Lord’s plan for ministry in His church is opened up in I Cor. 12:12-27, and it includes a share for every believer. All may have a part. “One-man” ministry so generally prevailing

among the churches today is not the divine order. The Apostle Paul illustrates this when he describes a meeting of the Corinthian assembly: "One is prepared to sing a hymn of praise, another to exercise his gift of teaching, another his gift of tongues, another to deliver a prophecy, another the interpretation.

3. The Spiritual Gifts in the Personal Sphere

Paul said that the gift of tongues really has a most important private use. Paul thanks God he speaks with tongues more than they all (I Cor. 14:18), yet he evidently uses the gift very little in public gatherings (I Cor. 14:19). In I Cor. 14:2 and 28, Paul states that the believer speaking in tongues is speaking to God and not to man, so he exercised this gift in private. Praying in an unknown tongue is a perfectly scriptural exercise.

4. Spiritual Gifts Manifest the Power of God

- a. The Body of Believers endowed with the gifts of the Word of Wisdom and Knowledge are equipped with a ministry to illuminate the spiritual blinded people. (I Cor. 1:27)
- b. Endued with gifts of Healing and Power of Working Miracles, the believer has a tremendous power in her combat with paganism. Acts chapters 13; 19; 28.
- c. Endued with the gifts of Faith and Discerning of Spirits the church is made strong to face any persecution and can endure any opposition, because she can hold on to the supernatural power which is God Himself.
- d. Endued with gifts of inspired utterance, the church has words of inspiration which could

inspire the speaker as well as the hearers. The church will benefit in “exhortation, edification, and comfort.” I Cor. 14:3

5. Spiritual Gifts Manifest the Presence of God—
I Cor. 14:22-25

full This is found in I Cor. 14:25. The ultimate and purpose of spiritual gifts thus stand revealed. They are to bring men face to face with the reality of the invisible God. To make the church realize that the Holy Spirit is ever present, and that all true ministry springs from Him who is her only source of life and power; and to make the unbeliever equally conscious that God cannot be forgotten, and that no one is able to play around with sin.

Notes taken from:
Concerning Spiritual Gifts
by Donald Gee

THE GIFT OF SPEAKING IN TONGUES and INTERPRETATION OF TONGUES

int r o d u c t i o n

Admittedly, speaking in tongues is the most controversial of all spiritual gifts or manifestations.

For the most part the Christian community is clearly divided on the subject—those for and those opposed.

There seems to be very little neutral ground when it comes to the issue of speaking in tongues. The subject usually brings strong reaction from both sides.

The perimeters of belief surrounding speaking in tongues stretches from those who say it is of God and a valid Scriptural experience to those who say its source is satanic.

Of course, there are various other views between these two extreme positions.

- i. w h y d o s o m e r e j e c t s p e a k i n g i n t o n g u e s ?
 - A. Because of past excesses and unscriptural practices of many...
 - B. Because in their zeal, many who speak in tongues have tried to force their experience on others...
 - C. Because of a lack of clear teaching on the subject and the mysterious and often mystical approach by some who speak in tongues...
 - D. Because of prejudice due to background,

hearsay, unpleasant experiences, ignorance...

E. Because to reverse an opinion or position is often very threatening and possibly embarrassing...

F. Because of fear and pride...

G. Because of a closed mind...

ii. definition

Speaking in tongues is a supernatural enablement to speak an unlearned language...

iii. encouragement of tongues

A. Isaiah 28:11-12 Promised by Isaiah
Mark 16:17 Promised by Jesus

B. Acts 2:4-11 Manifested at Pentecost

C. I Corinthians 12:10 Listed in catalog of gifts

D. I Corinthians 12:28 Established by God

E. I Corinthians 14:4 Edifies

F. I Corinthians 14:5 Encouraged for all

G. I Corinthians 14:14 Spirit-man prays

H. I Corinthians 14:15 Spirit-man sings

I. I Corinthians 14:16 Spirit-man can bless

J. I Corinthians 14:18 Paul valued tongues

K. I Corinthians 14:21 A promise

L. I Corinthians 14:22 A sign to unbelievers

M. I Corinthians 14:26-27 Part of worship service

N. I Corinthians 14:29 Not to be forbidden

iv. regulation of tongues

(Not to discourage use but to encourage proper use.)

From self-gratification to community edification—
confusion to order. The cure for abuse is not disuse but
proper use!)

- A. I Corinthians 12:30 All Christians do not manifest the gift of tongues.
- B. I Corinthians 13:1 Empty without love.
- C. I Corinthians 14:5-6 Of limited benefit to the church unless interpreted.
- D. I Corinthians 14:13 Pray to interpret.
- E. I Corinthians 14:14 Is not intellectually fruitful.
- F. I Corinthians 14:16 Cannot elicit a response unless understood.
- G. I Corinthians 14:19 Known language is superior in a public meeting.
- H. I Corinthians 14:23 Tongues should never be the dominant feature in a public meeting.
- I. I Corinthians 14:27 Tongues should be limited in scope of importance by limitation of manifestations.
- J. I Corinthians 14:28 If there is no one to interpret there should be no utterance or the speaker should pray
for the interpretation.
- K. I Corinthians 14:32-22 Gifts are not uncontrollable—wait for the right time and conditions.
- L. I Corinthians 14:40 Operation of gifts should be with decency and order—according to scripture, not man's tradition.

v. Interpretation of tongues

- A. The Greek word means “to explain thoroughly.”
- B. It is the companion gift to the gift of speaking in

tongues—a supernatural showing forth by the Holy Spirit the meaning of an utterance in tongues.

- C. It is not a word for word translation, but a explanation of the spirit of the message.
- D. Note that it is a gift of interpretation—not translation—of tongues. A translation is a rendering from one language to another, an interpretation is a declaration of the meaning.
- E. The interpreter never understands the tongue he is interpreting. The meaning is revealed supernaturally by the Holy Spirit.
- F. The temperament, natural abilities, training, experience, and personality of the interpreter will influence the delivery of the interpretation without changing the meaning of the message. The message is the same but the delivery will be different.
- G. The Holy Spirit conveys the message, but He uses human instruments as the vehicle. This in no way obscures the force of the message, even though it is channeled through a human instrument.

THE GIFT OF PROPHECY

TEXT: I Cor. 12:10

i. definition

- A. The gift of prophecy in its simplest form is supernatural utterance in a known language...
- B. It is a supernatural enablement to declare the mind or will of God on a specific occasion...
- C. Though it is given in a known language it is supernatural in origin, and not based on human intellect, reason, or knowledge...
- D. The gift of prophecy may be predictive (foretelling), but its most common usage is declarative (forth-telling)...
- E. The Hebrew word for prophesy means “to flow forth”...the Greek word means “to speak forth for another.”
- F. Prophecy is a noun.
Prophecy is a verb.
- G. Prophecy often takes the written Word—Bible—and makes it a spoken word to a particular person, group, or situation...it ignites the written Word inspiring faith or imparting faith...
- H. Prophecy may reveal things which are not mentioned in the Bible, but it will always harmonize with the scriptures...

iii. all prophecy is subject to judgment

A. I Corinthians 14:29

WHY?

1. Proverbs 14:15—"The simple (unwise) man believeth every word, but the wise man looks well (carefully) to his going"
2. II Peter 2:1-4
3. I John 4:1-3
4. I Corinthians 13:9

B. The only infallible prophecy is the Bible
II Peter 1:19-21

iv. three possible sources of prophecy

A. Evil spirits

1. Isaiah 8:19-20
2. Matthew 8:28-29 (evil spirits can speak)
Matthew 7:22-23
3. Acts 16:10-18
4. II Peter 2:1-3

B. Human spirit

1. Jeremiah 23:16-17
2. Ezekiel 13:1-10
3. I Corinthians 13:2

C. The Holy Spirit

1. II Samuel 23:1-2
2. Jeremiah 1:9
3. Acts 19:6
4. Acts 21:10-11 and 33

v. why did paul put such great emphasis on prophecy?

- A. I Cor. 14:1 “But rather that ye may prophesy.”
- B. I Cor. 14:31 “...covet to prophesy...”
- C. Since all spiritual gifts have their origin in God, we cannot judge one gift superior to another in value.
- D. James 1:17 reads, “Every good gift and every perfect gift is from above, and cometh down from the Father...” If something is perfect, you can’t improve on perfection.
- E. Paul encourages prophecy over speaking in tongues in the worship service because it benefits the entire community. This fulfills the purpose of the “manifestation of the spirit” which is to “profit all” (I Cor. 12:7)

vi. why is prophecy more profitable?

- A. Because those who speak in tongues speak to God...others do not understand because he is speaking mysteries...but those who prophesy speak to man (vs. 2-3).
- B. Because those who prophesy edify, exhort, and comfort others (vs. 3).
- C. Because tongues edifies the individual; prophecy edifies the church (vs. 4).
- D. Because prophecy is superior in the church unless tongues are interpreted (vs. 5).
- E. Because tongues is of limited value to the entire church unless it results in some revelation of truth...some knowledge of spiritual matters... some word from the Lord...some teaching of doctrine (vs. 6).
- F. Because tongues without interpretation is like an uncertain sound or call and unless it is interpreted it is like speaking into the air or it may

even cause confusion (vs. 7-9).

G. Because tongues without interpretation is like two people who do not speak the same language trying to communicate (vs. 10-11).

vii. how to judge prophecy

- A. Does it meet the scriptural criteria for the prophecy? (edify, exhort, comfort, instruct, convince unbelievers, predict, and come to pass?)
- B. Does it conform to the spirit of the Word of God? (Even if it is not a scriptural quotation, does it fit in with the Biblical message?)
- C. Is it open to public judgment? (Were you forbidden to share the prophecy with other believers so it could be judged?)
- D. Does it witness to your spirit? (Can you say "Amen" with conviction or do you sense in your spirit that there is something wrong?)
- E. Does it exalt Jesus Christ? (Does the prophecy glorify or testify of Jesus or does it exalt a human being or program? Does it sound like Jesus as He is revealed in scripture?)
- F. Does it come from a clean vessel? (Is the individual prophesying living a godly life? The message may be polluted by the messenger.)
- G. Does it come to pass? (If the prophecy is predictive, does it come to pass? Also, how did it come to pass? Was there human manipulation or even satanic intervention?)

conclusion

Misuse and abuse have caused many to disregard and even despise prophecy. Paul, through the Holy Spirit, admonishes believers to "desire" to prophesy and

not to “despise” prophesying. In proper scriptural order the gift of prophecy can be of great blessing and benefit to the Body of Christ and great inspiration in the worship service. The sincere believer can seek this wonderful spiritual gift to edify the church.

suggestions for those who desire to prophesy

1. Fill your heart with God's Word (II Tim. 2:15-16)
2. Cleanse your heart from all known sin (I John 1:9)
3. Edify yourself by private devotions (Eph. 5:18-19, Jude 1:20)
4. Proceed by faith (Rom. 12:6)

DISCERNING OF SPIRITS

introduction

1. The gift of Discerning of Spirits is one of the three gifts of revelation, which includes the Word of Wisdom (a supernatural understanding about a particular matter) and the Word of Knowledge (a supernatural awareness about a particular matter).
2. Everything within the realm of motive, origin, destiny—human or divine or devilish, natural or supernatural, past, present or future, comes within the range of one of these three gifts.
3. Everything that God knows is available to the Body of Christ through these gifts—and portions of this knowledge may be made known to believers as the Holy Spirit wills.
4. The Holy Spirit may choose to make known to believers information that He wills for them to know in a particular situation.
5. The person functioning in the gift does not become a reservoir of all knowledge...just knowledge about a particular matter.
6. NOTE: it is a “Word” of knowledge, a “Word” of wisdom—not ALL knowledge and wisdom.

i. definition

- A. In its simplest form, the Gift of Discerning of Spirits is defined as “A supernatural awareness of the source of a particular act or manifestation.”
- B. A supernatural insight into the secret realm of

spirits. It reveals the spirit that is actuating a person who is manifesting supernatural knowledge or power.

- C. It supernaturally conveys information that could not be known apart from the operation of the gift.
- D. It supernaturally reveals the true source of any manifestation, whether human, devilish, or divine.
- E. Discerning means to “judge through.”

ii. what it is not

- A. It is not the gift of discernment—but discerning of spirits. That limits its focus to the unseen realm of spirits.
- B. It is not “thought reading.”
- C. It is not “keen insight.”
- D. It is not “analysis.”
- E. It is not “judgment.”
- F. It is not “careful selectivity”
- G. It is not “research and study”

iii. Purpose of the gift

- A. In John 10:10, Satan’s stated purpose is revealed: “The thief comes to steal, kill, and destroy...”
- B. Many physical, emotional, and mental abnormalities may be attributed to him.
- C. The Bible reveals the “source” of many abnor-

malities:

1. Dumb spirits—Matthew 9:32
2. Blind spirits—Matthew 12:22
3. Deaf spirits—Mark 9:25
4. Spirits of Infirmary—Luke 13:11-16
5. Spirits of lunacy—Matthew 17:15-18
6. Spirit possession—Matthew 4:24 & 8:16

NOTE: Not all sickness and infirmity has demonic power as its source. Some are simply organic malfunctions or may result from accidents, carelessness, or improper behavior. If a malfunction is demonic in its origin, medical science will be ineffective to produce a cure. The source will have to be identified, cast out and then healing can result.

D. Through the operation of the Gift of Discerning of Spirits, the church is able to recognize satanic activity no matter how it is disguised.

1. To recognize Satan's servants. (Acts 13:6-12)
2. To reveal satanic activity. (Acts 16:16-18; II Thess. 2:9; Mark 13:22)
3. To recognize erroneous doctrine (I Tim. 4:1-3; II Peter 2:1-3)

NOTE: It is possible to say the correct words but be activated by the wrong spirit.

Satan knows the Bible and can quote the Bible (Matthew 4:6) Quoted Psalm 91:11.

Demons can say the right words (Mark 1:23-26; Mark 3:11-12)

Humans—not truly men of God—false prophets—can say “Jesus is come in the flesh”—and be motivated by evil spirits. (I John 4:1-3). It's “spirits” that cannot confess that “Jesus is come in the flesh,” false prophets can.

E. Through the operation of the Gift of Discerning of

Spirits, the church is able to maintain its purity.
(Acts 5:1-11)

1. It is possible that there may be a mixture of truth and error manifested in the same person. Matthew 16:13-17 (from the Father)
& Matthew 16:21-23 (from Satan)
 2. Even followers of Jesus can be misled temporarily (Luke 9:51-56)—human reaction.
- F. Through the operation of the Gift of Discerning of Spirits we may be made aware of the presence of God, Jesus Christ, the Holy Spirit, or heavenly beings.
1. Isaiah 6:1-7
 2. II Kings 6:17
 3. Acts 7:55-56

THE WORD OF KNOWLEDGE AND WISDOM

int r o d u c t i o n :

1. The “Word of Knowledge” and “The Word of Wisdom” are two of the three gifts of revelation. The third is the “Gift of Discerning of Spirits.”
2. All knowledge in all realms—past, present, and future—is resident in God. In simple terms “God knows everything about everything all the time.”
3. God has before Him all the facts past, present and future. He is conscious of them all the time.
4. God does not have to “recall” facts—that is memory. He has them before Him—that is knowledge.
5. In theological terms it is referred to as “Omniscience.”
6. In the operation of the three gifts of revelation, God dips into His unlimited knowledge and shares a portion with His servants.
7. The servant functioning in the Gifts of Revelation does not become a reservoir of revelation on all matters for all time—but for a particular situation.
8. The limits of the manifestation are incorporated in their description—a “word” of knowledge and a “word” of wisdom.
9. In its simplest definition, the Word of Knowledge is a supernatural awareness of facts and the Word of Wisdom is a supernatural understanding of what to do with those facts.
10. The two gifts very often flow together...wisdom is

knowledge applied correctly.

11. A good example of this combination of the gifts is seen in John's vision of the seven churches in Revelation 2 and 3.
12. By the Word of Knowledge, He knew the true condition of the churches and by the Word of Wisdom He told them how to remedy the situation.

i. t h e k n o w l e d g e o f g o d

A. The scriptures testify of God's unlimited knowledge.

1. John 21:17
2. Acts 2:23
3. Acts 15:18
4. Romans 8:29
5. Colossians 2:3
6. Hebrews 4:13
7. I Peter 1:2

B. At His discretion, God may choose to make a portion of His unlimited knowledge known to His servants.

C. To flow in the gifts of revelation does not necessarily raise one to a new level of knowledge, wisdom and discernment about all matters, but only for the particular situation.

D. The Apostle Peter proves this fact without question.

1. Matthew 16:13-17—Word of Knowledge
2. Matthew 16:21-23—No Discerning

ii. t h e w o r d o f k n o w l e d g e

DEFINITION:

- A. The Word of Knowledge is the supernatural revelation of facts known to God.
- B. It is a fragment of divine knowledge supernaturally revealed to the believer.
- C. It is a divinely granted flash of revelation concerning things previously hidden from the mind and senses of men.
- D. It is knowledge received directly from God which could not be known any other way about a particular matter.

IT IS NOT...

- A. ...conclusions drawn by prior knowledge, reason, observation, or investigation.
- B. ...a studied opinion.
- C. ...a gradual discovery through research.
- D. ...achieved by human effort—he contributes nothing, but receives all. It is not an acquisition but a gift.

iii. biblical examples

- A. To reveal divine plans.
 - 1. Daniel 2—see verse 47
- B. To expose enemies.
 - 1. II Kings 6:8-23
- C. To expose sin
 - 1. II Samuel 12:1-12
 - 2. II Kings 5:22-27

3. Acts 5:1-11

D. To encourage God's servants.

1. I Kings 19:10, 14, 18

2. Acts 9:11-12

3. Acts 10:19-34

4. Acts 18:9-10

E. To bring people to repentance.

1. Acts 16:25-34

F. To meet human need

1. Acts 27:21-26

iv. two startling examples

A. Who revealed the creation account to Moses, and how? (Deuteronomy 34:10)

B. Who revealed the mystery of the Gentiles to Paul, and how? (Ephesians 3:1-11)

1. The Holy Spirit revealed to Paul the eternal purposes of God. (vs. 5 & 11)

2. The "hidden mystery" was that the Gentiles who received the gospel would be fellow heirs with the Jews of the divine promises. (vs. 6 & 9)

THE WORD OF WISDOM

int r o d u c t i o n :

1. The Word of Wisdom is one of the three gifts of revelation. The others are the Word of Knowledge and Discerning of Spirits.
2. All knowledge and wisdom is resident in God (Col. 2:3)—“In whom are hid all the treasures of wisdom and knowledge.”
3. God knows everything about everything all the time.
4. All the facts—past, present, and future—are before him all the time in a broad panorama.
5. All these facts are before Him in what is defined theologically as “The Eternal Present.”
6. In the operation of the Gifts of Revelation, God dips into His unlimited knowledge and shares a small portion with His servants.
7. The servant of the Lord who functions in the Gifts of Revelation does not become a reservoir of revelation on all matters for all time—but for a given situation.
8. He does not become “all knowing,” “all wise,” and perfectly “discerning.”
9. The operation of the gift is for a particular situation and is not applicable for all situations—even those that may be similar.
10. God told Joshua to march around the walls of

Jericho once a day for six days and seven times on the seventh day. This was a “word of wisdom” for that particular situation. That action is not the pattern for all demolition activities.

i. definition

A. The Word of Wisdom is a supernatural revelation by the Holy Spirit of the mind, will, or purpose of God for a particular situation.

B. The Word of Wisdom is the correct use of knowledge, not by our own minds, but by the mind of the Holy Spirit.

C. It is entirely supernatural in that it is not a result of research, study, or accumulated facts—it is given in a flash of inspiration, without human effort.

D. In Matthew 10:16-20, Jesus describes clearly how this gift will function without human effort. (See also Luke 12:11-12 and Luke 21:12-15)

ii. how does the gift of wisdom differ from other forms of wisdom?

The Bible speaks of three types of general wisdom:

A. There is the NATURAL WISDOM of man that flows from his inherited intellectual capacity ...coupled with his experience...which enables him to analyze problems. This wisdom is not WORLDLY in the sense that it is not intentionally in opposition to God. It is instead the fruit of the intellectual reasoning process that provides an answer to man's problems.

This wisdom is illustrated in Acts 19:29-41 when the town clerk of Ephesus used natural wisdom

to spare the lives of Gaius and Aristarchus, St. Paul's traveling companions.

This wisdom is also used by doctors, lawyers, engineers, architects, counselors, parents and teachers. It results from intellectual, deductive reasoning.

B. Another type of general wisdom is WORLDLY WISDOM, which is diametrically opposed to God. (Read I Cor. 1:19-21)

This wisdom proclaims there are many ways to God. (John 14:6, Acts 4:12, Prov. 14:12)

This wisdom keeps men from placing their trust in God. (I Cor. 12:21)

This wisdom is called "worldly" and "demonic." (James 3:15)

C. The third type of general wisdom is available to every believer who asks for it. "If any of you lack wisdom, let him ask of God who gives to all men generously..." (James 1:5). James describes this wisdom as being "first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering and without hypocrisy" (James 3:17). It appears from this text that SPIRITUAL WISDOM affects our character and our relationships.

Spiritual wisdom is gained by honoring God and knowing God—"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." (Prov. 9:10)

Spiritual wisdom can be obtained by studying God's Word—"...from a child thou hast known the Holy scriptures which are able to make thee wise unto salvation..." (II Tim. 3:15).

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. 2:15).

Spiritual wisdom can also be obtained through prayer (Col. 1:9-10).

NOTE: The “Word of Wisdom” is distinct from spiritual wisdom which has been gained by study, prayer, and experience.

iii. outstanding examples

- A. Noah (Genesis 6:13-22)
- B. Lot (Genesis 19:15-17)
- C. Joseph (Genesis 41:28-39)
- D. Moses (Exodus 20:1-17)
- E. Solomon (I Kings 3:16-28)
- F. Malachi (Malachi 3:8-12)
- G. The Wisemen (Matthew 2:12)
- H. Joseph (Matthew 2:13-15)
- I. Disciples (Acts 6:1-5)
- J. James the Apostle (Acts 15:19-20)

iv. the word of wisdom in Jesus' ministry

- A. Matthew 21:23-27
 - ...By what authority you do these things?
 - ...Was John the Baptist of God or of man?
- B. Matthew 22:15-22
 - ...pay tax or not?
- C. Matthew 22:34-46
 - ...Testing Jesus, which is the greatest commandment?

D. John 8:3-11

...What do you do when a woman is brought to be accused?

v. purpose of the gift

In Ephesians 6:10-13, Paul admonishes Christians to be fully armed for the spiritual conflict in which we are engaged.

Only supernatural weapons can stand against a supernatural enemy.

The gifts of the Spirit provide supernatural abilities.

THE GIFTS OF HEALING

Part One

int r o d u c t i o n :

The gifts of healing is one of the three gifts of power and unusual works. The others include the Working of Miracles and the Gift of Faith. These gifts are for the continuation of Jesus' compassionate ministry to those in need. John 14:12 reads this way, "He that believes in Me, the works that I do he shall do also; and greater works than these shall he do; because I go to my Father." "Greater works" is "quantitative" NOT "qualitative." The key to understanding this statement is the phrase "because I go to my Father." While Jesus was on earth some promised blessings were held in abeyance. One of those blessings was His "omnipresence." In the flesh—before the Resurrection and Ascension—He was limited to being in one place at one time. After the Ascension, "in His Church," His Spirit would be in the world and His ministry would be world-wide in scope. In Chapters 14-17, Jesus constantly refers to the FATHER and the fact that the FATHER would release many blessings after He would complete His ministry on earth:

- A. Heaven's mansions (John 14:2)
- B. Great works in quantity (John 14:12)
- C. Another comforter (John 14:16)
- D. Conviction of sin, righteousness, and judgment (John 16:7-11)
- E. Our inheritance (John 16:15-17)
- F. Power of attorney (John 16:22-24)
- G. Revelation of Christ's glory (John 17:24)
- i. how was man created?

- A. Man was created in GOD'S IMAGE and AFTER HIS LIKENESS. (Genesis 1:26)
- B. God is not sick, infirm, or ravaged by disease.
- C. Genesis 1:31 declares, "God saw everything that He had made, and, behold, it was very good."
- D. That means the finished product was as perfect as God intended—GOD'S IMAGE and AFTER HIS LIKENESS—without defect (flaws).
- E. God did not create man to live a brief period of time—then to get sick and die. Man was originally created to live forever in perfect health.

ii. where did sickness originate?

- A. Sickness was the direct result of violating the Word of God. (Genesis 3:1-3)
- B. With disobedience to God's Word came sickness and death—physically, emotionally, and spiritually.
- C. Deuteronomy 38:2, 13-15, and 45-61 teaches us that disobedience to God's Word results in sickness and disease.
- D. Romans 6:23 refers to the "wages" of sin as "death."
- E. I Corinthians 15:21-22 teaches us that death came "by man" and that "in Adam all die."
- F. Sickness and death were not God's intended purpose for man.
 1. In Job 42:10 sickness is called CAPTIVITY.
 2. In Luke 13:16 sickness is called BONDAGE.
 3. In Acts 10:38 sickness is called

OPPRESSION.

G. John 10:10 tells us that Satan comes to STEAL, KILL, AND DESTROY.

H. I John 3:8 tells us that Jesus came to “destroy the works of the devil.”

NOTE: Although sinful disobedience is the prime cause of sickness, it may not always be the immediate cause!

There are what we may refer to as sicknesses or infirmities due to natural consequences—or the result of violating natural laws.

1. Intemperance—Proverbs 23
2. Neglect
3. Deterioration—Psalm 90:10
4. Injury or Accident
5. Emotional Stress
6. Improper Attitudes—Job 42:10

iii. sickness as a result of immorality

A. I Corinthians 6:13-20 shows us that fornication is a sin “against” or “damaging” to the body.

B. You cannot be “one” with a harlot and “one” with Christ and live in His blessing.
For ex. “Aids”

iv. sickness as a result of improper relationships in Christ’s body

A. In I Corinthians 11:27-34, Paul says many are weak and sickly and some have even died prematurely because they did not “discern” or “properly regard” the Lord’s body.

B. Verse 31 clues us in on one of the ways they failed to “properly regard” Christ’s body—they judged others.

- C. In Matthew 7:1-5, Jesus deals strongly with the matter of improper, unjust judging of others.
- D. In I Corinthians 11:17-22 there were those who “despised the church of God” and were causing dissension.

v. healing and the atonement

- A. A question that has stirred much controversy among Christians is whether or not healing is provided in the atonement...Does the work of Jesus on the cross make provision for physical healing as well as forgiveness of sin?
- B. Isaiah 53:4-5
Matthew 8:16-17
I Peter 2:24
- C. Psalm 103:2-3—Forgiving of sin and healing of the body linked together.
- D. Luke 5:17-26—Again links forgiveness of sin and physical healing.
- E. One of the covenant names of God is Jehovah-Rapha, the Lord who healeth thee.
(Exodus 15:26)

THE GIFTS OF HEALING

Part Two

int r o d u c t i o n :

1. We determined from our previous study that man was created in the image and likeness of God. (Genesis 1:26)
2. Sickness, disease, and death are a result of a willful violation of the Word of God. (Genesis 3:1-3)
3. God did not design man to live in physical pain and then eventually die from disease. (I Corinthians 15:21-22)
4. In the Word of God sickness is referred to as:
 - a. Captivity (Job 42:10)
 - b. Bondage (Luke 13:16)
 - c. Oppression (Acts 10:38)
5. Jesus came to destroy the works of the devil. (I John 3:8)
6. Although willful disobedience is the prime cause of sickness, it is not always the immediate cause. (John 9:1-4)
7. Sickness can be a result of violating natural laws... intemperance...neglect...stress...accident...injury... deterioration.
8. Sickness can be a result of immorality. (I Corinthians 6:13-20)
9. Sickness can result from an improper attitude

toward the body of Christ—a divisive or judgmental spirit. (I Corinthians 11:17-22 and 27-34)

10. The Bible clearly teaches that Jesus provided physical, as well as spiritual healing on the cross. (Isaiah 53:5, Matthew 8:16-17, I Peter 2:24)
 11. Psalm 103:2-3 and Luke 5:17-26 link physical and spiritual healing together.
 12. Jehovah-Rapha, the Lord who heals you, is one of God's covenant names. (Exodus 15:26)
- i. biblical avenues to health and healing part three
- A. The laying on of hands
 1. Mark 16:17-18
 2. Mark 6:5
 - B. Anointing with oil
 1. Mark 6:12-13
 2. James 5:14-16
 - C. Confession of faults
 1. James 5:16
 2. Job 42:10
 3. Hebrews 12:14-15
 - D. Praying for one another
 1. James 5:16
 2. Matthew 18:19-20
 - E. The Word of God
 1. Psalm 107:20

2. Mark 16:20
3. Luke 7:7
4. Proverbs 4:20-22
5. Matthew 4:4

F. The joy of the Lord

1. Nehemiah 8:10—The joy of the Lord...
2. Proverbs 17:22

G. Holy communion

1. Luke 22:10-20
2. I Corinthians 11:26

H. Special anointings

1. Acts 19:11-12
2. Acts 5:15
3. Mark 3:10-11
4. Mark 5:25-34

ii. gifts of healing
part four

A. The term “Gifts of Healing” is found 3 times in I Corinthians 12.

1. In verse 9 it is listed in the catalog of spiritual gifts or enablements.
2. In verse 28 it is listed among ministries which God has placed in the church.
3. In verse 30 it is strongly implied, if not stated, that all in the church will not minister in the Gift of Healing.

B. The term “Gifts of Healing” is plural—not singular.

1. Some believe it means that each “healing” is a gift from God to the recipient...specific for the situation.
2. Some believe the term “gifts” of healing often flows with other gifts—the Word of Knowledge, the Word of Wisdom, Faith and Miracles.
3. Some believe that “gifts” can also refer to the person God uses to bring healing.

NOTE: Either, or all, are acceptable! Every healing is a special “gift.” There are no healers!

iii. definition

- A. A supernatural enablement by the Holy Spirit to cure sickness without the aid of natural means or human skills.
- B. The miraculous manifestation of the Holy Spirit for the banishment of human ills whether organic, functional, or nervous.
- C. Healing, through these gifts, are accomplished, through the Holy Spirit, by believers with no knowledge of medicine, physiology, or diseases.
- D. Because they are “gifts of healing” there is no human merit involved...the recipient simply benefits from God’s grace.

iv. biblical examples

- A. In every instance of healing there must be some evidence of faith.
- B. Hebrews 11:1 reads “Now faith is the substance

of things hoped for, the evidence of things not seen.”

C. The Amplified Bible renders Hebrews 11:1 this way: “...faith perceives as real fact what is not revealed to the senses.”

D. Four possible expressions of faith:

1. Substitutionary faith (Mark 2:5)
2. Faith of the sufferer (Matthew 9:22)
3. Faith of minister alone (Matthew 8:1-3)
4. Combined faith (Acts 9:10-18)

vi. how to increase faith

A. Romans 10:17 teaches that faith is received and expanded by hearing the Word of God.

vii. healing and the church's mandate

A. Mark 16:15-20 includes the recovery of the sick as part of the ministry of the church to the world.

THE WORKING OF MIRACLES

“To another the working of miracles..”
I Corinthians 12:10

int r o d u c t i o n :

1. As Christians we must develop and nurture a “miracle mentality”—that is to believe in the miraculous as a vital part of Christian faith.
2. Miracles are woven into this very fabric of Christianity.
3. To remove the miraculous from Christianity is to leave it empty and meaningless—there can be no Christian faith without miracles.
4. To believe in God is to believe in miracles.
5. God is Omnipotent, a divine attribute by which He can do anything and bring anything to pass that He wills, independently of human assistance.
6. God is Omnipotent—All-powerful—in all realms. (Matthew 28:18)
7. There are no limits to God’s power.
 - a. Genesis 17:1 (El-Shaddai)
 - b. Genesis 18:14
 - c. Matthew 19:26
 - d. Revelation 19:6

i. w h a t i s a m i r a c l e ?

- A. A miracle is a supernatural intervention in the ordinary course of nature...a temporary suspension of the system of nature as we know it.
- B. The Gift of the Working of Miracles operates by the energy or dynamic force of the spirit in reversing or suspending natural laws.
- C. As all other spiritual gifts, it operates "as the Holy Spirit wills" and not by the will of man.
- D. It is not the "Gift of Miracles" but "Working of Miracles." God gives this gift to a person to use the power of God to accomplish a specific task.
- E. Because of a supernatural unction or anointing. A person does not pray for a miracle or hope for a miracle but performs or works a miracle.
- F. In the Gift of the Working of Miracles a person acts as God would act in the situation...he does not ask, he acts...he does not wish for a miracle, he works a miracle.

ii. why miracles?

- A. For the deliverance of God's people from their enemies.
 - 1. Exodus 14:13-23
 - 2. Acts 5:17-20
 - 3. Acts 16:23-26
- B. To provide for those in need.
 - 1. I Kings 17:8-16
 - 2. John 2:1-11
 - 3. Mark 6:35-44
- C. To carry out judgments.
 - 1. Acts 5:1-11
 - 2. Acts 13:6-12

D. To deliver from unavoidable situations of danger.

1. Mark 4:35-41
2. Daniel 3:19-25
3. Daniel 6:16-22

E. To confirm God's Word

1. Acts 2:22
2. Mark 16:20

iii. the three greatest miracles

A. The incarnation (Luke 1:26-37)

B. The resurrection (Matthew 28:1-7)

1. Acts 2:22-24
2. Romans 6:9-10
3. Revelation 1:17-18

C. The resurrection of believers (Still to come!)

1. I Corinthians 15:20-26
2. I Corinthians 15:35-44
3. I Corinthians 15:49
4. I Corinthians 15:51-57
5. I Thessalonians 4:13-17

THE GIFT OF FAITH

“To another faith by the same spirit...
(I Corinthians 12:9)

int r o d u c t i o n :

1. In the New Testament, the word “faith” appears over 250 times.
2. If we were to include the words “faithful,” “faithfully,” faithfulness,” and “faithless,” we could add another 100.
3. “Faith” is a topic of consuming interest to the New Testament writers, and yet it is often misunderstood or a cause of controversy among modern-day Christians.
4. We must try to come to an understanding of faith because we are told in Hebrews 11:6 “without faith it is impossible to please God...”
5. In Hebrews 10:38 we are told “the just shall live by faith.”
6. I John 5:1-5 includes this truth, “whosoever believes that Jesus is the Christ is born of God...for whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith...”
7. From these scriptures it appears to me that we must have a good understanding of faith...it’s too important not to!

ILLUSTRATION: Some skeptics say: “You don’t have to have spiritual gifts to go to heaven.” True—the same way you don’t have to have eyes to live!

i. d e f i n i t i o n

- A. It is the faith of God—perfect faith—deposited in human beings to accomplish a specific task, receive a promise, or stand against any obstacle at a given time or occasion.
- B. It is not “perfect faith” for all occasions but for a specific occasion.
 - 1. Example: Elijah
I Kings 18:30-39 (faith)
I Kings 19:1-4 (fear)
- C. The gift of faith is a supernatural endowment by the spirit whereby that which is desired or spoken shall eventually come to pass. Its operation may not be immediate or observable, but its success is certain. (Believing is seeing)

ii. two arenas of faith

A. Natural Human Faith

- 1. Believers and non-believers alike can have “natural human faith.”
- 2. This comes through the five senses—hearing, tasting, smelling, feeling and seeing.
- 3. All knowledge comes to us through these doors and it produces a “natural human faith”
- 4. Knowledge, experience, or a combination of both, produces natural human faith. (Seeing is believing)

B. Supernatural Faith

- 1. There is a “faith” that comes from God which is supernatural, or above the senses. (Or the

spiritual dimension)

2. This “faith” can be divided into three categories:

a. Saving Faith—(salvation)

This is a gift from God to a sinner so that he might receive Jesus Christ as Savior.

i. Acts 16:31

ii. Ephesians 2:8-9

iii. I Corinthians 12:3

iv. Romans 10:13-17 (see vs. 8-10)

b. The Fruit of Faith—(character)

This comes as a result of a union with Christ and is a process whereby one develops the character of Christ over a period of time.

i. Galatians 5:22

ii. John 15:1-12, 16

iii. Ephesians 4:11-16

iv. Galatians 2:20

v. Romans 1:16-17

c. The Gift of Faith

This faith comes instantaneously—it is a sudden surge of faith, usually in crisis, to confidently believe without doubt that whatever we say or do will come to pass. Like all other “gifts” of the spirit, it is entirely supernatural “by the same spirit.” (I Corinthians 12:9)

i. Acts 3:16—Lamed man healed

ii. Moses—opening of the Red Sea

iii. Joshua—The walls of Jericho

iv. Three Hebrew children—Daniel 3

v. Daniel in the lion’s den

vi. Lazarus—John 11

iii. the gift of faith and the working of miracles

A. The Gift of Faith is distinct from the Working of Miracles, though both produce miracles.

B. It can be said that:

1. Working of Miracles' power operation is more passive.
2. Miracles' power "works" a miracle. Faith's power "receives" a miracle.
3. Miracles' results are immediate and readily observable. Faith's results are often not as immediate or observable.

4. Examples:

a. Mark 4:35-41

The distinction between the Working of Miracles and the Gift of Faith is made clear in this incident.

If the disciples had remained calm in the storm because Jesus had already said: "we're going to the other side:— they would have manifested the Gift of Faith. However, Jesus had to "work a miracle" and calm the storm in order to remove their fears.

b. Acts 27:14, 20-24, 44

Evidenced the Gift of Faith instead of calming the storm which would have been the Working of Miracles.

iv. mountain moving faith

A. I Corinthians 13:2 speaks of a "faith" capable of

moving mountains.

- B. Jesus spoke of “mountain” moving faith in Mark 11:23.
- C. What does that really mean? Is that kind of faith possible? Are the “mountains” literal or figurative? Is it simply poetic language? What kind of people go around talking to mountains?
- D. Everything we now see in creation came into being by God’s Word. In Genesis 1, the words “and God said” appears repeatedly.
- E. Hebrews 11:3 reads, “...the worlds were framed by the Word of God.”
- F. Mark 11 identifies mountain moving faith. (vs. 12-14 and 20-24)
- G. In the operation of the Gift of Faith, the heart is free from all doubt...it is the faith of God which is perfect...
- H. Jesus teaches this same truth in Matthew 17:20—
of pure faith, but the purity of faith brings results...a seed of faith would result in fruit...a polluted seed of faith would bring no fruit.

v. believing and saying

- A. In Matthew 12:34, Jesus said, “out of the abundance of the heart, the mouth speaketh.”
- B. Proverbs 4:20-23 also speaks of words coming from the heart.
- C. Romans 10:10 says man believes with the heart and confesses what is in his heart with his mouth.

D. When God deposits “His faith” in your heart you can “say” what He says and it will eventually come to pass. this happens “as the spirit wills.”

vi. believing and patience

A. Hebrews 10:35-36 links faith with patience.

B. Hebrews 11:1 says faith is the substance of things “hoped for”, the evidence of things “not seen.”

C. Patience is necessary while the believer is in the “hoped for” and “not seen” stage of a miracle.

D. During this period the mind is the battleground (II Corinthians 10:3-5)—that’s where we are challenged to be ruled by the Word of God or the senses.

vii. believing and receiving

A. Romans 4:17-21 gives us the keys to the operation of faith.

1. Based on God’s Word—a God who can “speak” and quicken the dead and make the invisible become visible. (vs. 17)

2. Believe that God has spoken even though it is humanly impossible. (vs. 18)

3. Do not be influenced by the present conditions. (vs. 19)

4. Focus your attention on the promise, feeding your faith, starving your doubts, by glorifying God. (vs. 20)

5. Base your confidence on God’s ability and credibility. (vs. 21)

NOTES

WHY I BELIEVE TONGUES
TO BE
THE INITIAL PHYSICAL EVIDENCE
OF THE
BAPTISM IN THE HOLY SPIRIT

Throughout the Old and New Testament we can see that the importance of the Baptism in the Holy Spirit was in the mind of God.

—Looking at the Old Testament, the Tabernacle was the place where God dwelt with His people. (Exodus 25:22)

—When Christ came, God dwelt among men through the Lord Jesus Christ. (John 1:14)

—With the outpouring of the Holy Spirit, God dwelt within man. (John 14:17)

In the Old Testament, the Spirit of God was given to men at times when they needed Him but in the New Testament we have one baptism but many refillings.

During the early ministry of Jesus, He fulfilled the great prophecy of Isaiah 61:1, when he said:

The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Jesus did fulfill this prophecy and by doing so brought many to the kingdom of God because many believed in Him. But when He was taken into captivity and later crucified, many of the believers' faith was shaken because they thought this meant the end of Christ and His message, but if we look back into the Old Testament and read the prophecies concerning Jesus Christ, this had to happen in order that the Holy Spirit would come down. Jesus himself said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." This verse shows us the importance of

the presence of His Spirit on earth.

After the Resurrection of Jesus, He showed Himself to the Disciples commanding them not to enter upon the work to the which He had Himself called them until they were baptized with the Holy Spirit, "...tarry ye in the city of Jerusalem, until ye be endued with power from on high," Luke 24:49. At this time the Disciples were not yet ready to perform the work of God, so Jesus strictly charged them to "wait." Jesus being the Son of God did not enter upon His ministry until the Spirit of God had come upon Him. The apostles of the early church prayed for many that they might receive the Holy Spirit. Acts 8:14-16, 19:1-6

The baptism in the Holy Spirit gives us power, strength and courage to overcome darkness and evil. Christians do need the power of the Holy Spirit in order to be able to fight the enemy. The Apostle Paul states in Ephesians 6:12, "For 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."

Before Jesus went up to Heaven He reminded His Disciples when He said, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8. Previous to this, Jesus had instructed them to "Go into all the world and preach the Gospel," and also, "Go ye therefore and teach all nations." The power of the Holy Spirit was to enable them to preach not only in Jerusalem, Judea and Samaria, but also to the uttermost part of the earth.

As a result of their waiting, the Holy Ghost came and all received power and began to speak in other tongues "the wonderful works of God."

Speaking with other tongues then became the sign and the evidence that the Holy Spirit had descended upon the New Testament Christians. The physical evidence of speaking in tongues did not stop there, at the day of Pentecost, but it was only the beginning of the Pentecostal era. That very same day all generations were informed that this glossolalic experience was for everyone when Peter stood up and said, "For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39.

In the Book of Acts, there are three cases recorded by Saint Luke that in the early church they spoke in other tongues.

In Acts 2:4, we read about the day on which the Spirit was outpoured, it was the Day of Pentecost one of the great feast days of the Jewish calendar. On that very day there were many people in Jerusalem even from other countries, they had come to celebrate this great feast, but God in His great plan used this day to send the Holy Spirit in order to glorify His name and also to show these unbelievers that Jesus had ascended to the Father and, to assure His arriving, sent the Holy Spirit.

The disciples knew that this Jesus who was crucified, had risen for to them Jesus "showed Himself alive after His passion by many infallible proofs, being seen of them forty days." After His Ascension the one hundred and twenty returned unto Jerusalem and they went unto an upper room and "all continued with one accord in prayer and supplication." The Disciples knew that "Christ ought to have suffered these things, and to enter in His glory." They also realized that His kingdom was not in this earth but in Heaven. They knew that

Christ had ascended unto the Father and would soon let “the house if Israel know assuredly, that God hath made Him both Lord and Christ.” The words that Jesus spoke to them before He ascended to Heaven still were ringing in their ears, “Ye shall be baptized with the Holy Ghost not many days hence.”

“And when the day of Pentecost was fully come, they were all with one accord in one place.” (Acts 2:1)

One hundred and twenty hearts beat as one as they sat together that morning, waiting for the power that would enable them to be witnesses unto the Lord Jesus Christ.¹

The scripture tells us that, “Suddenly there came a sound from Heaven,” Acts 2:2. “It was like a roaring of a whirlwind, the howling of a tempest. As of a rushing, mighty wind. Nearer and nearer it came. Louder and louder grew its volume. At last, with an all pervading, majestic roar, it burst into the room.”² And filled the house where they were sitting.

When this was heard, thousands of Jews, attracted by this noise, gathered together near the upper room and they saw a strange mystery—cloven tongues of fire were resting upon each Galilean and they heard them **SPEAKING WITH OTHER TONGUES**. Many of them being foreigners heard them speak in their own native tongue “the wonderful works of God.” “And they were all amazed, and were in doubt, saying one to another, ‘What meaneth this?’” Acts 2:12.

This question was answered by the Apostle Peter when he full of the Holy Spirit stood up saying, “But this

¹Carl Brumback, What Meaneth This, (Springfield, MO, 1940. Gospel Publishing House, page 16.)

²Idid., page 16.

is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams.” Acts 2:16-17. Peter states clearly that Joel specifically declares that this blessing is to be for our day.

Another incident about tongues to be the initial physical evidence of the baptism in the Holy Spirit is recorded in Acts 10:44-46, when the first Gentiles to be saved received the Holy Ghost and SPOKE IN OTHER TONGUES. “It has been God’s intended plan, although even the Apostles did not understand it that not only Jews, but Gentiles should share in the blessings of the New Testament dispensation, obtained through Christ’s death and resurrection.”³ In obedience to the voice of the Spirit, Peter went to Caesarea to the house of Cornelius and there he preached the Gospel. But even while the apostle was preaching to them, the Holy Ghost fell on all who heard the word.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God.” Acts 10:44-46

It seems strange for the Gentiles to receive the same gift that the Jews had received. How did Peter and others know that they had received the Holy Ghost? Because, “For they heard them SPEAK WITH

³Gordon Lindsay, 21 Reasons Why Christians Should Speak In Other Tongues, (Dallas, Texas, 1958, The Voice of Healing Publishing Company, page 8)

TONGUES, and magnify God.”

After that Peter and other Jews that were with him heard them speaking as they did on the Day of Pentecost realized that this promise was not only for the Jews only but it was for “whosoever will.”

Another incident recorded in the Book of Acts that they spoke in other tongues is found in Acts 19:6. After twenty five years that the Holy Spirit had fallen at Jerusalem, the Apostle Paul went to Ephesus on one of his missionary journeys. Upon meeting some disciples of that city, he asked them a question, “have ye received the Holy Ghost since ye believed?” Their answer was, “We have not as much as heard whether there be any Holy Ghost.” Paul found out that they only knew about the baptism of repentance. To their reply, Paul was moved and spoke to them about the baptism in the Holy Ghost and SPOKE IN OTHER TONGUES. “And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied.” Acts 19:6. Here immediately tongues follows the baptism of the Spirit and is clearly the evidence of their having received.

The initial physical evidence in speaking in tongues was foretold in the Old Testament by the prophets that this experience was to be for everyone who lived in the New Testament era. “For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.” Isaiah 28:11-12. These verses show us that “there would be a REST and a REFRESHING which, speaks of the mighty baptism of the Holy Ghost, and the attending phenomena of the speaking in other tongues.”⁴

The New Testament declares that speaking in tongues is a fulfillment of the Old Testament prophecy. “In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.” I Corinthians 14:21. This prophecy mentions one of the great purposes of the gift—that it should be a sign to unbelievers. This gift would be the means of arresting the attention of unbelievers to the reality of the supernatural gospel. Tongues was foretold in prophecy and therefore it belongs in the church.

Speaking in other tongues is a gift given by God to the Church. I Corinthians 12:10.

Despite tradition to the contrary, God has never withdrawn these gifts from the church. The only Scripture even offered in an effort to substantiate such a position is that found in I Corinthians 12:8, where it says “whether there be tongues they shall cease.” Paul is referring to the time “when that which is perfect is come.” I Corinthians 13:10. In fact Paul adds that when that which is perfect is come “prophecies shall fail” and “knowledge shall vanish away.”⁵

As everyone knows, we have not yet come to the perfect knowledge, neither to the perfect age. So until that time, we shall need “prophecy,” “knowledge,” and “speaking in tongues” and other gifts of the Spirit.

God has set “diversities of tongues” in the church. All believers have this privilege of speaking in other tongues and that is the sign that apparently follows as the initial evidence of the baptism of the Holy Ghost. Beyond this, God gives to some believers a more varied manifestation of tongues. “Divers kinds of tongues.”

⁴Lindsay, op. cit., pp. 3-4.

⁵Ibid., p. 13.

Not everyone has this gift. In I Corinthians 12:7-10 shows that one particular gift is given to a certain individual and another gift to another. Everyone who is baptized in the Spirit may speak in other tongues, though not in the “diversities of tongues.”

He that speaketh in other tongues speaketh unto God. I Corinthians 14:2. Many people wonder about God’s purpose in speaking in other tongues. One answer to this question is that he who speaks in other tongues speaketh unto God. At times God speaks to us in our own language but when we are baptized in the Holy Spirit we are able to speak as it were, to God in His language—a language that no man understands except God.

Paul said “I would ye all spake with tongues,” I Corinthians 14:5. Not all gifts of the Spirit are of the nature that every member of the church may exercise them. On the other hand the gift of speaking in tongues is of such nature that all who exercise it may edify themselves. Doubtless, the Apostle Paul found that speaking in tongues was very profitable to him in his devotions and prayer life. He said, “I speak in tongues more that ye all. I will pray in the Spirit, and I will pray with the understanding.” This is because speaking in tongues is not generally considered to edify the church but rather the person himself.

Paul commanded the church that they should “forbid not to speak in tongues.” I Corinthians 14:39. The Apostle Paul closes the fourteenth chapter of first Corinthians by saying, “Forbid not to speak in tongues.” “He who therefore will not allow this manifestation in the church, violates the direct commandment of the Scripture and labels himself as an ignorant man.”⁶

Speaking in tongues assures that the believer is

baptized in the Holy Ghost. Mr. Sherrill says, "Pentecostals believe that tongues do provide this assurance; indeed it is a matter of dogma with them that the baptism in the Holy Spirit is always accompanied with tongues. The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit gives utterance."⁷

The evidence of the baptism at the day of Pentecost was a charismatic one; it was a transcendent and miraculous character, producing extraordinary effects which were visible to onlookers. The initial oncoming was signaled by utterances on the one hundred and twenty in languages never learned by them. The wind and the fire after the Day of Pentecost never were repeated, speaking in tongues is the recorded accompaniment of several subsequent fillings with the Spirit in the Book of Acts.

In pointing out the superiority of tongues over these first two signs one can understand that the wind and fire were natural forces, not of human violation. Now consider the speaking in tongues.

Here the Lord must deal with the human will which He recognizes as sovereign and which He will not set aside. To exert His will and power is not enough, He also needs the voluntary surrender of man to bring about the perfect manifestation. And in the case of speaking in tongues, man must yield not only his will, but also his whole being his physical faculties. Yet, we read that the disciples were "all with one accord"—in with one another (a miracle in itself) and with God in perfect

⁶Lindsay, op. cit., p. 25.

⁷John L. Sherrill, They Speak With Other Tongues, (Westwood, NJ, 1966), Fleming H. Revell Company, p. 79.

yieldedness to the Holy Ghost. This speaking with other tongues, as the Spirit gave them utterance, was surely the transcendent miracle.⁸

On the Day of Pentecost, the Holy Spirit was given in a sense in which He can never again be given because the wind and fire preceded the infilling of the Spirit, and the speaking in tongues followed the outpouring. Tongues only were new and they were the evidence of the filling, but the wind and the fire were simply signs calling attention to the greatness of the day and its evidence.

What is the value of tongues after the baptism? Aside from its use as evidence of the baptism in the Spirit, speaking in tongues is of far more value than many people—even some Pentecostal people realize. So, then, for the purpose of giving us an answer to others regarding this question, and also that may also appreciate this gift. Speaking in tongues is “supernatural utterance by the Holy Spirit in languages never learned by the speaker—not understood by the hearer. It has nothing to do with linguistic ability. It is a manifestation of the mind of the Spirit of God employing human speech organs. When man speaks with tongues, his mind, intellect and understanding are quiescent. It is the faculty of God that is active, man’s will certainly is active, but the mind that is operating is the mind of God through the Holy Spirit. No, tongues were and are languages.”⁹

This precious gift which was given to the Apostles at Pentecost and later to others is also for everyone that sincerely seeks for Him. If a believer, at any age of his

⁸Brumback, *op. cit.*, p. 199.

Christian experience, has not received the baptism in the Holy Spirit, it is only because he is not searching for Him. The Apostle Peter assures us that this gift is for everyone when he said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall," Acts 2:39.

Thanks to God for this gift. It has become one of the great channels by which man is united to his God.

*"He that speaketh in the unknown tongue
speaketh not unto men but unto God."*

Praise the Lord.

⁹Doctrine Notes On the Holy Spirit, Pentecostal Truths, p. 24.

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“THE HOLY SPIRIT”

do the following work

Have you ever asked why you don't have power in your Christian life? The reason could be that you are attempting to live the Christian life in your power rather than God's provision. This lesson deals with God's provision—The Holy Spirit. Please look up the Scripture references and answer the questions in your own words.

1. In order to be a person one must have will, intellect, and emotions. What does the verse suggest that the Holy Spirit has in:
Ephesians 4:30? _____
I Corinthians 2:11? _____
I Corinthians 12:11? _____
(Remember: The Holy Spirit is not simply a “power” or influence but a Person!)
2. What are some of His ministries according to
John 16:17-11? _____
John 14:26 _____
John 16:13? _____
John 16:14? _____
3. The Holy Spirit completes four basic actions to the sinner the moment He receives Christ as personal Saviour. What are they?
John 3:5 _____
I Corinthians 3:16 _____
Ephesians 4:30 _____
I Corinthians 12:13 _____
4. According to Acts 2:4, Acts 10:45-46, and Acts 19:6, what is the initial physical evidence of the baptism in

the Holy Spirit? _____

5. What is Paul's command for the Christian in relationship to the Holy Spirit?
Ephesians 5:18 _____

6. Why must the Christian be filled with the Spirit?
Acts 1:8; 4:31 _____

7. Name the 9 Gifts of the Spirit.
I Corinthians 12:4-11 _____

8. Name the Fruit of the Spirit.
Galatians 5:22-23 _____

God wants the Christian to yield everything to Christ and be filled with the Spirit. Have you done this?

MEMORIZE: Acts 2:4; Acts 10:45-46; Acts 19:6

THE FRUIT OF THE SPIRIT

the character of christ should be exemplified in the character of the believer by the fruit of the spirit

Galatians 5:

- 16 This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
- 18 But if ye be led of the Spirit, ye are not under the law.
- 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
- 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies,
- 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- 23 Meekness, temperance: against such there is no law.
- 24 And they that are Christ's have crucified the flesh with the affections and lusts.
- 25 If we live in the Spirit, let us also walk in the Spirit.
- 26 Let us not be desirous of vain glory, provoking one another, envying one another.

Seven times the Holy Spirit is named in this brief passage of Galatians 5:16-26. Among these instances Paul speaks of walking in the Spirit (5:16), being led by the Spirit (5:18), bearing fruit of the Spirit (5:22), and living in the Spirit (5:25). The text is written against the background of a struggle in our souls. The Apostle writes in 5:17, "For the flesh lusteth {Greek, *epithumeo*,

“to desire,” “to long for”} against the Spirit and the Spirit against the flesh: and these are contrary the one to the other.” The human personality is not of one nature but two. Every man is both good and bad, both light and dark, both of flesh and spirit. This quality of life is greatly heightened in the child of God. Paul describes the torment of the conflict between the old nature of the flesh and the new nature of regeneration in Romans 7:14-24, a passage ending with the agonizing cry, “O wretched man that I am! who shall deliver me from the body of this death?”

t h e c o n f l i c t b e t w e e n t h e o l d a n d t h e n e w
n a t u r e s

Paul calls the old nature “the flesh” {Greek, *sarx*}. He includes in the word the totality of our depraved, Adamic inheritance. The deep, disturbing depravity of man is tragically portrayed in every page of history and in the daily experience of every human life. We all know the drag of our fleshly passions. The new nature Paul calls the life of the Spirit. When we are born again, we have a new heart, a new love, a new commitment. But the old heart of sin and the old nature of depravity are still with us. Because we are saved does not mean that we are delivered from the passions of the flesh. As long as we live in these mortal bodies, we shall know the trials and temptations that come from the black drops of sin in our blood. Between our two natures there is constant warfare, the flesh against the Spirit and the Spirit against the flesh. Every man is a civil war in his own self. Yea, at the very heart of the universe there is conflict and strife. John writes most vividly in Revelation 12:7, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.” Nor will this dreadful conflict that involves us all be resolved until Satan is cast into hell at

the consummation of the age.

For us to live in these mortal bodies is to know nothing but the agony of sinful conflict. Our worst enemy is ourselves. Augustine frequently prayed, "Lord deliver me from that evil man, myself." All the fire the devil could bring from Gehenna could do us little harm had we not so much combustible fuel in our hearts. It is the powder in the magazine of our old natures that threatens our spiritual lives with daily disaster. Our perpetual foe is ourselves. Our worst sins are those that arise out of the depravity of our souls. Cain killed his brother Abel because God made a difference between the sacrifices of the two. The brothers of Joseph hate him because they had no coat of many colors. Saul the king sulked in his tent eaten up of jealousy, as he heard the woman of Israel sing, "Saul hath slain his thousands but David his tens of thousands." Judas, coveting for his mercenary life all he could retrieve out of a lost cause, sold his Lord for thirty pieces of silver. The elder brother, in the parable told by Jesus, refused to come into the house because the younger, prodigal son had been welcomed back home. It is a sorry picture, this picture of depraved human nature, this life of the flesh.

Look at Galatians 5:22, "But," Paul says in effect, "there is something more, there is something besides, there is something better." How meaningful that little word "but" can sometimes be, that distinctive conjunction, that dividing monosyllable! "But the fruit of the Spirit is love, joy, peace..." Our evil natures may be capable of the worst and the darkest of sins, but the Holy Spirit of God within us is the power of heaven to make us fruitful unto righteousness. We who are saved can know also the glorious fruit of the Spirit.

Notice that in Galatians 5:19 Paul uses a plural word to describe the life of the flesh. "Now the works {plural}

of the flesh are manifest.” But in Galatians 5:22 the Apostle uses the singular to describe the life of the Spirit. “But the fruit {singular} of the Spirit... .” The works of the flesh are many, dark and devious. Paul names seventeen of them in this list recorded in Galatians 5:19-21, and after he has named the monstrous brood, he adds the words, “and such like,” as if to say he could have added five hundred more even more repulsive. The works of the flesh are a ferment of confused, contradictory, conflicting depredations. Each one but contends against another for an evil mastery. It is not so with the fruit of the Spirit. The fruit of the Spirit is one, singular. All throughout is consistent. One grace does not take away from another grace, but rather each one contributes to the richness and beauty of the whole. Whether known by the name of love or joy or meekness, yet all are one because of the Holy Spirit in our hearts.

The life that produces these marvelous graces is not of us but of God. They are not the product {Moffatt calls them the “harvest”} of natural generation but of supernatural regeneration. In our natural, human strength we sometimes try to exhibit these graces. We obey laws, make resolutions, observe rules, enter periods of reformation, seek to make ourselves over. All these attempts at goodness only emphasize our ultimate failure. We are like the prisoner pardoned out of the penitentiary but back again after three months for the same offense. We, in ourselves, cannot change ourselves. If the tree is evil, the fruit is evil. But what we cannot do in ourselves, the Holy Spirit does for us. He is in the sanctifying business and He is the One who can remake our lives, giving us strength for weakness, victory for defeat, and enriching us with the nine graces of holy blessedness. But the life that exhibits this fruit must be rooted in the Spirit, quickened by the Spirit, alive in the Spirit. There is never fruit out of a dead tree.

Dead posts produce no fruit. These beautiful graces cannot be outwardly hung upon a life like toys and ornaments upon a Christmas tree. Fruitage in the Spirit requires rootage in the Spirit.

The normal life of the child of God ensues in the heavenly fruit. We are not surprised to find apples on an apple tree or grapes hanging down from a grapevine. We would be surprised and disappointed if there were no apples on the apple tree and no grapes hanging down from the vine. In the parable told by our Lord in Luke 13:6-9, the husbandman who found no figs on his fig tree for three years demanded that it be cut down, "for why cumbereth it the ground?" In Matthew 21:18-20, Jesus cursed the fig tree that bore nothing but leaves. In John 15:8 our Lord said, "Herein is my disciples." If we have been born again and if we love God, we shall exhibit those nine graces, the loving fruit of the Spirit.

the nine gifts of the spirit and the nine graces of the spirit

There are nine *gifts* of the Spirit listed in I Corinthians 12:8-10. There are nine *graces* of the Spirit listed in Galatians 5:22,23. What are the differences between the gifts of the Spirit and the graces of the Spirit? The differences are most apparent. The nine fold gifts of the Spirit are for power, service and ministry. The nine fold graces are for Christian character for what the child of God is in himself. The nine gifts are distributed among the members of the congregation, one here, two there, three yonder. The nine graces are to be represented in every Christian. They are but facets of the same glorious gem. The nine gifts are sovereignly bestowed. We may ask for a gift, but the Holy Spirit chooses as to whether our request is accepted or denied. The nine graces crown all who walk in the Spirit. The Spirit does not choose among them. They all are ours—fully, richly, everlastingly.

A gift may enjoy perfect expression even though it is a solitary one bestowed upon the individual, but no grace can enjoy perfect expression if it is not accompanied by every other member in the list. Love, for example, is not complete if it is not accompanied by the grace of long-suffering, {"Love suffereth long," I Corinthians 13:4}. Love is not complete if it is not accompanied by the grace of gentleness, kindness, {"Love is kind," I Corinthians 13:4}. Love is not complete if it not accompanied by the grace of meekness, {"Love vaunteth not itself, is not puffed up," I Corinthians 13:4}. Love is not complete if it is not accompanied by the grace of temperance, {Love doth not behave itself unseemly," I Corinthians 13:5}. Love is not complete if it is not accompanied by the grace of peace, {Love is not easily provoked," I Corinthians 13:5}. Love is not complete if it is not accompanied by the grace of goodness, {"Love thinketh no evil," I Corinthians 13:5}. Love is not complete if it is not accompanied by the grace of joy, {"Love rejoiceth not in iniquity, but rejoiceth in the truth," I Corinthians 13:7}. The nine graces are inseparable. To possess one, we must surely possess all. They are the fruit (singular) of the Spirit.

When we look at these nine graces closely, we notice that they easily fall into three groups of three. The first triad pertains to our relation to God: love, joy, peace. The second triad depicts our relation to others: longsuffering, gentleness, goodness. The third triad presents our relation to ourselves: faith, meekness, temperance. These three trilogies are both Godward and manward. They are both perpendicular and horizontal. They come down from God and flow toward man.

the fruit of the spirit described in the nine graces

i. **The first of the nine graces is love,** {Greek,

Agape}. Love heads the list, as we know after reading I Corinthians 13:1-13. This is in perfect keeping with the teaching of our Lord in Matthew 22:35-40: “Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Paul later added, “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law,” {Rom. 13:10}. Our Saviour said to His disciples, “By this shall all men know that ye are my disciples, if ye have love one to another,” {John 13:35}. Love is of God for verily “God is love,” {I John 4:8}. Love makes us want to do what once we felt we had to do.

- ii. **The second grace is joy**, {Greek, *chara*}. In the light of the New Testament this is an amazing virtue. Look at Paul’s letter to the Thessalonians in I Thessalonians 1:6, where he speaks of that faithful congregation as “having received the work in much affliction, with joy of the Holy Ghost.” Do those two words go together? *Affliction* and *joy*? The world would not think so. Late on a Thursday night, before He was to be crucified at 9:00 the next morning, Jesus spoke to His disciples about His “joy” (John 15:11; 16:22). What “joy” could there be in the agony of crucifixion? Hebrews 12:2 describes that amazing and heavenly phenomenon, “joy” in the presence of shame and suffering and death. When Paul and Silas were beaten until their backs were crimsoned in blood, when they were placed in stocks and chains and thrown into the innermost part of a

dungeon, at midnight they prayed and sang praises to God. What kind of “joy” was that? No wonder “the prisoners heard them (Acts 16:25). The pastor of the church at Jerusalem, James, the Lord’s brother, wrote in his epistle, “My brethren, count it all joy when ye fall into divers temptations (trials)” (James 1:2). It is the first thing that he said in his letter. What kind of a “joy” is this? Only the Christian knows. The world has merriment, laughter, entertainment, but only the Christian knows “joy.” Bars and stone walls and persecution cannot take it from him. It is the joy of the presence of God in the soul.

- III. **The third grace is peace** {Greek, *eirene*}. Thus Paul writes in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” This is “the peace of God which passeth all understanding,” which keeps our hearts and minds through Christ Jesus (Philippians 4:7).
- IV. **The fourth grace is long-suffering** {Greek, *makrothumia*}. In the presence of wrong and persecution, we are to be patient and full of forbearance. We are to wait on God for His justification (Romans 12:19). In a world of speed, we are to be slow to take offense and we are to leave vengeance in the hands of the Lord.
- V. **The fifth grace is gentleness** {Greek, *chrestotes*}. It is the kindness so beautifully spoken of in Ephesians 4:32, “Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ’s sake hath forgiven you.”
- VI. **The sixth grace is goodness** {Greek, *agathosune*}. Thus Barnabas is described in Acts

11:24, "For he was a good man, and full of the Holy Ghost and of faith." That would be a worthy saying upon the tombstone of any man.

- VII. **The seventh grace is faith** {Greek, *pistis*}. This is the only one found in both the lists of gifts in I Corinthians 12:9 and the list of graces in Galatians 5:22. Faith, the gift, is for power, for doing great things in the name of the Lord (Mark 11:23; James 5:16-18). Faith, the grace, is for character, the gift of resting in God, free from cankering care and corroding anxiety. We exercise the gift of faith when we accept the promises of God and attempt to do great things for Him. We exhibit the grace of faith when we quiet our hearts before the Lord and trust in Him who is able to keep us forever. [Shunamite woman] II Kings 4:8-37.
- VIII. **The eighth grace is meekness** {Greek, *praiotes*}. In our bearing toward others, we are to exhibit mildness, gentleness. Thus Moses is described as being the meekest man in all the world (Numbers 12:3). Thus Jesus said the meek shall inherit the earth (Matthew 5:5).
- IX. **The last and ninth grace is temperance** {Greek, *egkrateia*}. The word means *self-control*. It is the victory of the Spirit over the flesh. (Romans 6-8)

Someone has said these graces are a portrait of Christ. That is so true. But Paul was painting a portrait of us who name the name of Jesus. May God grant that the beauty of this life of the Spirit may shine forth in all of our ways to glory of our blessed Saviour. Amen.

INTRODUCING MOTIVE GIFTS

i. **Motive gifts show us our position and other's positions in the body of Christ so we can mature and become what God wants us to be.**

ii. **Three Bible references for gifts**

A. I Corinthians 12—Charismatic gifts

1. Three spoken—divers tongue, interpretation, prophecy
2. Three power—miracles, faith, healing
3. Three revelation—knowledge, wisdom, discerning.

B. Ephesians 4:11 & 12—Ministries

1. Apostle
2. Prophet
3. Evangelist
4. Pastor
5. Teacher

C. Romans 12—Motive gifts

1. All are given one motive gift when born again and faith to go with it.
2. These seven gifts together show the body of Christ that Jesus had all seven, we have only one.
3. They are prophecy, serving, teaching, exhortation, giving, ruling (organizing), and mercy.
4. We all move in all areas, but one is more outstanding than the others.

iii. **Difference between talents and motive gifts.**

A. Talents come when we are physically born in different measure, but when we are born again we all receive one motive gift.

iv. **Reasons why we don't know our gifts.**

- A. Sin
- B. Not involved enough in the body
- C. Trying to imitate others
- D. Failure to analyze why activities appeal to us

Let your motive gifts shine so
others can see Jesus!

PRACTICAL CHRISTIAN DUTIES

Romans Chapter 12

WHAT GIFTS ARE	HOW TO USE
1. <u>Prophecy</u> (v.6) Noun Emphasis on content	In accordance with biblical teaching. A contemporary use of scripture in a pertinent way.
2. <u>Ministry of Service</u> (v. 7) Service to men	Emphasis on what should be done; social, physical, and spiritual.
3. <u>Teaching</u> (v. 7) A verb	Emphasis on act of teaching. If you teach something, follow it and continue in it.
4. <u>Exhortation</u> (v. 8) A verbal concept. Activity of the Holy Spirit.	Implications—Encouragement, comfort, consolation (how God helps), to correct (used with wisdom), to stir action.
5. <u>Sharing of Personal Substance</u> (Giving) Real heart of God is not storing up, but giving as fast as you get it.	Give with simplicity, to spread out, do not give to one person or family, but spread it out.
6. <u>H e W h o L e a d</u> (Administration) A good guardian or steward. I Timothy 3:4, 5, 12 (Deacons) I Timothy 5:17 (Elders)	Management of family (budget, etc.) Management of children. Preaching Ministry—Rule carefully Teaching Ministry—Care for curriculum to bring edification
7. <u>Gift of Showing Mercy</u> (verbal)	To extend hospitality and graciousness, to be friendly, forgiving, easy on others, hard on yourself.

SOME ASPECTS OF LOVE IN ROMANS 12

By H.L. Tenney

1. A Genuine Love—"Let love be without dissimulation"
(v. 9)
2. An Uncompromising Love—"Abhor that which is evil;
cleave to that which is good" (v. 9)
3. An Affectionate Love—"Be kindly affectionate one to
another" (v. 10)
4. A Brotherly Love—"...with brotherly love..." (v. 10)
5. A Respectful Love—"...in honor preferring one
another" (v. 10)
6. A Practical Love—"Not slothful in business; fervent in
spirit serving the Lord; Rejoicing in hope; patient in
tribulation; continuing instant in prayer" (vs. 11, 12)
7. A Liberal Love—"Distributing to the necessity of saints;
given to hospitality" (v. 13)
8. A Divine Love—"Bless them which persecute you: bless,
and curse not" (v. 14)
9. A Sympathizing Love—"Rejoice with them that do rejoice,
and weep with them that weep" (v. 15)
10. A Mutual Love—"Be of the same mind one toward
another" (v. 16)
11. A Condescending Love—"Condescend to men of low
estate" (v. 16)
12. An Unselfish Love—"Be not wise in your own
conceits" (v. 16)
13. A Forgiving Love—"Recompense to no man evil for
evil" (v.17)

14. A Righteous Love—“Provide things honest in the sight of all men” (v. 17)
15. A Peaceable Love—“...as much as lieth in you, live peaceably with all men” (v. 18)
16. A Magnanimous Love—“Dearly beloved, avenge not yourselves” (v. 19)
17. A Compassionate Love—“...if thine enemy hunger, feed him” (v. 20)
18. A Conquering Love—“Be not overcome of evil, but overcome evil with good” (v. 21)

THE MOTIVE GIFTS or THE PRACTICAL CHRISTIAN DUTIES

romans 12

Have you ever had a great longing where you really belonged in the Body of Christ? When a person doesn't know where he/she belongs, that person feels like a spiritual blah. Especially when you see another Christian moving out, maturing and fruitful in the Body of Christ.

Often times we as church leaders make serious blunders, we put people where the NEED is and after a while that person did not work out...

- a. The people that we have placed in positions are good people, spiritual people, people that pray through but after awhile they have just failed.
- I. As I have studied Romans 12, I am beginning to realize that we have put people in positions that God has never intended to put them in. So what happens? They fail and the ministry has failed.
 - II. As we study Romans 12 and discuss Motive Gifts, you are going to realize where you fit in. You are going to know what motive gift God has given you and where you fit in His body. When you start to discern the motive gift you will begin to:
 1. Mature
 2. Develop
 3. See others in the light of where they are and you will stop competing with the Body of Christ.
 4. You will stop to be what you were NOT called to

be.

III. As we start to look at the motivational gifts, I would like to look with you at the three “Chapter Gifts” first. To better organize in our minds all the Biblical gifts.

- a. We must be careful that we do not mix all the gifts together.
- b. So we are going to explain them, break them down, through this study, then we will understand better where we are.

A. The first chapter that we have in the New Testament that we find spiritual gifts is in *I Corinthians 12*. These are known as *charisma*.

1. These gifts are gifts that we should see in operation in our church meetings.
2. These 9 gifts are broken down into 3 categories:
 - a. Spoken Gifts
 - Diverse kinds of Tongues
 - Interpretation of Tongues
 - Prophecy
 - b. Power Gifts
 - The Working of Miracles
 - The Gift of Faith
 - The Gifts of Healings
 - c. Revelation Gifts
 - The Word of Knowledge
 - The Word of Wisdom
 - Discerning of Spirits

–You might say, I don't think I have ever been given any of these gifts.

–You feel that you might have been left out

–But we are going to show you that as we study the motivational gifts that God has not left you out.

–God has given you a Motive Gift, that is going to cause you to occupy and develop and be fruitful in the Body of Christ.

B. The next listing of Gifts are found in *Ephesians 4:11*. This listing is not going to fit everyone of us either because *Ephesians 4:11* talks about the Five Ministry Gifts. They may have nothing to do with you, because God may have never called you to be a full time minister in his vineyard. Let us look at these:

1. The Apostle—“One Sent” —(Plant and Populate)
Luke 17:5, 22:14; I Corinthians 4:9; II Corinthians 11:5; *Ephesians 1:1*; *Colossians 1:1*
 - a. So a person that is sent by the Holy Spirit is an apostle.
 - b. Jesus was called an apostle, He was an apostle of faith, one sent by God to the earth.

2. Prophet—Proves and Prophecies
Acts 11:27, 13:1; I Corinthians 12:28, 14:29
 - a. Is one who comes to point, to reveal the past and the future and He will apply it to the present.
 - b. In the New Testament we have prophets—*Acts 11*; *Acts 21:10*; AGABUS *Acts 11:27-30*
 - c. There are today prophets in the full time ministry.

3. Evangelist—Publish and Preach the Gospel.
II Timothy 4:5; *Acts 21:8*
 - a. Philip, who started out as a Deacon, is a New Testament example of an Evangelist. *Acts 8*
 - b. His 4 daughters were prophetesses. *Acts 21:8-9*

4. Pastor—Protects and Parents the Flock.
Acts 20:17-28; Titus 1:5-7; I Peter 2:25
 - a. He is one who is married to the flock.
 - b. He has to feed them, train them, correct them.
 - c. He has to give an account for them.

5. Teacher—Full time—Prepares and Paraphrases
Acts 13:1; 15:35; I Corinthians 12:28
 - a. He breaks the Word into small pieces.

We must keep in mind that sometimes a person could have two or three of these ministry gifts.

—Paul, in Acts 13, was a Prophet, and a Teacher, and God called him to be an Apostle.

—a Pastor may be a Pastor and a Teacher.

But some of us will never have any of these because God didn't call us to the full time ministry. The five full time ministries give balance to the total ministry.

So you might say: "Do you see, I don't have any of the Gifts, I am none of the five gifts, so I don't know where I belong.

IV. Let us look now at Romans 12. We find in Romans 12 the seven motive gifts or the Practical Christian Duties. Every person who is born again has at least one motive gift. In verse 3 you see "grace," when we come to Jesus, God gives us a motive gift, these gifts are given to us by grace, not by our merit. In verse 4 notice it doesn't say offices, but office. You get one office in the Body of Christ. "So we being many, are one Body in Christ."

GOD SAYS:

I have given One by Grace, to every person when you were born again, it is an office you have received, and there is a portion of

Faith that is given to that Office.

A. What are the Offices?

1. v. 6—“Having then gifts differing according to the grace that is given to us...”
2. Every person has a motive gift.
3. What I have you don't have and some other members of the Body do not have.
BUT THESE ARE GIVEN THAT THE BODY MAYBE COMPLETE.
4. I need you because you have a motive gift that I don't have.
5. Jesus had all of them, but when we are born again, we only have one of them, so to complete the Body of Christ we need each other.

6. The Seven Motive Gifts—vs. 6-8
 - a. *Prophecy*—It has to do with discerning of motives. it is not just with a person in the ministry, or a full time worker, but just a born again believer.

 - b. *Ministry*—The connotation is *servicing*. Meeting practical needs. God knows how in demand these people, that have this motive gift, are.
 - i. People, who clean the church.
 - ii. People who babysit.
 - iii. People who prepare meals for church dinners, and special meetings.
 - iv. People who pick up children and adults for church services.

 - c. *Teaching*—Someone who can teach Sunday School, Children's Church, a Bible Study.

- i. What is teaching? To reveal truth.

 - d. *Exhorting*—Some people have a beautiful ministry in exhorting members in the Body of Christ.
 - i. To exhort means to stimulate faith.
 - ii. To edify, uplift, build-up.

 - e. *Giving*—There are people that God has placed in the body with the motive gift of giving and that is what they do.
 - i. Wherever you put them they are always encouraging others in giving.

 - f. *Organize*—(Rule)
 - i. People that can organize and get things running smooth with no confusion.
 - ii. Everything is done properly and in order.

 - g. *Mercy*
 - i. These are members in the body that sympathize with others.
 - ii. No matter what happens with that person, they show mercy on them—they love them.
- B. You can say as I look at them I have been used and moved by all of them. We all move in them from time to time, we all practice them all, but you are going to find that as you begin to spiritually discern and watch yourself that you are going to be used in some greater measure than others. It is not something that you have to force out of you, but your motive gift comes *naturally* out of you.

C. As we study the characteristics of these seven motive gifts you are going to find yourself in that right place of service.

1. Some of you might say: "I know mine."
2. Others might say: "I could not tell at all."
3. Or you might say: "Don't you think that we receive these gifts when we were born in the natural? After all we receive talents when we were born."

TALENT & GIFT

D. Let us define the difference between talent and motive gift. When we study talent we can go to the parable of the talent, when some received 1 talent, others 5 talents, and others 10 talents. They did not receive the talent to *complete* but to *develop* what they had received. God only requires in return what he gives us. We know that some people are more talented than others.

E. In Luke, we find the Parable of the Pounds. Now in the Parable of the Pounds, we see that the nobleman did not give to different people different amounts, but, he gave every man a pound. He did give every person the same amount. When we were born again, God did not give you talents, but he did give you a pound. What God said was, "What I want with that pound is an increase. I want that pound *developed*, *increased*, and bear *interest*." Everyone of us receives talents in different measures, but everyone of us who are born again

received a pound, just one—just one motive gift. What God wants out of us is a *developed motive gift* that might minister towards his Body. Just think if every born-again believer knew what his motive gift was and worked toward it, it could cause a church explosion. These gifts are divine for the purpose of *perfecting* the Body of Christ. Ephesians 4:12-16

- F. How can some people miss their gifts?
1. A known sin.
 2. They don't get involved enough with the Body of Christ.
 3. They are not in church in fellowship.
 4. They do not participate in any church functions.
 5. They try to imitate others.

APPENDIX

what are the gifts?—a summary

1. **Prophecy**: The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely-anointed utterance.
2. **Service**: The gift of service is the special ability that God gives to certain members of the Body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and accomplish the goals.
3. **Teaching**: The gift of teaching is the special ability that God gives to certain members of the Body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn.
4. **Exhortation**: The gift of exhortation is the special ability that God gives to certain members of the Body of Christ to minister words of comfort, consolation, encouragement and counsel to other members of the Body in such a way that they feel helped and healed.
5. **Giving**: The gift of giving is the special ability that God gives to certain members of the Body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.
6. **Leadership**: The gift of leadership is the special ability that God gives to certain members of the

Body of Christ to set goals in accordance with God's purpose for the future and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.

7. **Mercy**: The gift of mercy is the special ability that God gives to certain members of the Body of Christ to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully done deeds that reflect Christ's love and alleviate the suffering.
8. **Wisdom**: The gift of wisdom is the special ability that God gives to certain members of the Body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the Body of Christ.
9. **Knowledge**: The gift of knowledge is the special ability that God gives to certain members of the Body of Christ to discover, accumulate, analyze and clarify information and ideas that are pertinent to the growth and well-being of the Body.
10. **Faith**: The gift of faith is the special ability that God gives to certain members of the Body of Christ to discern with extraordinary confidence the will and purposes of God for the future of His work.
11. **Healing**: The gift of healing is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore

health apart from the use of natural means.

12. **Miracles**: The gift of miracles is the special ability that God gives to certain members of the Body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.
13. **Discerning of spirits**: The gift of discerning of spirits is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human or satanic.
14. **Tongues**: The gift of tongues is the special ability that God gives to certain members of the Body of Christ to (a) speak to God in a language they have never learned and/or, (b) receive and communicate an immediate message of God to His people through a divinely anointed utterance in a language they have never learned.
15. **Interpretation**: The gift of interpretation is the special ability that God gives to certain members of the Body of Christ to make known in the vernacular the message of one who speaks in tongues.
16. **Apostle**: The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.
17. **Helps**: The gift of helps is the special ability that God gives to certain members of the Body of Christ

to invest the talents they have in the life and ministry of other members of the Body, thus enabling the person helped to increase the effectiveness of his or her spiritual gifts.

18. **Administration**: The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals.
19. **Evangelist**: The gift of evangelist is the special ability that God gives to certain members of the Body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.
20. **Pastor**: The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.
21. **Celibacy**: The gift of celibacy is the special ability that God gives to certain members of the Body of Christ to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations.
22. **Voluntary poverty**: The gift of voluntary poverty is the special ability that God gives to certain members of the Body of Christ to renounce material comfort and luxury and adopt a personal life-style equivalent to those living at the poverty level in a given society in order to serve God more effectively.

23. **Martyrdom**: The gift of martyrdom is the special ability that God gives to certain members of the Body of Christ to undergo suffering for the faith even to death while consistently displaying a joyous and victorious attitude that brings glory to God.
24. **Hospitality**: The gift of hospitality is the special ability that God gives to certain members of the Body of Christ to provide an open house and a warm welcome for those in need of food and lodging.
25. **Missionary**: The gift of missionary is the special ability that God gives to certain members of the Body of Christ to minister whatever other spiritual gifts they have in a second culture.
26. **Intercession**: The gift of intercession is the special ability that God gives to certain members of the Body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers to a degree much greater than that which is expected of the average Christian.
27. **Exorcism**: The gift of exorcism is the special ability that God gives to certain members of the Body of Christ to cast out demons and evil spirits.

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