



THE HOLY SPIRIT AND HIS MANIFESTATIONS

By Gerald Rowlands

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ABOUT THE AUTHOR

Reverend Gerald Rowlands of Queensland, Australia, has been a Minister of the Gospel for more than fifty years. During this time he has served in various roles such as a Pastor, Evangelist, Missionary, Christian Radio Teacher, Bible College Lecturer and Principal.



Gerald and his wife Elizabeth have traveled to some seventy nations of the world having lived for various periods of time in Africa, Asia and Israel.

Gerald is the founder and president of Church Planting International (CPI) and these notes form part of the CPI Training Course for prospective church planters. The CPI Course is being used effectively in some 23 nations around the world.

Gerald's CPI vision for training potential leaders in evangelism, church planting and pastoral ministry was birthed whilst Gerald and his wife were missionaries in Harare, Zimbabwe in 1980. During his first twelve months in Africa in 1975, Gerald had conducted numerous large crusades with many "conversions" recorded and he observed that it was relatively easy to draw a crowd and to see hundreds of people "make decisions" for Christ. The real challenge came after the crusade when those working with Gerald would seek to integrate the "converts" into the Body of Christ and walk in a truly Christian lifestyle. He had begun to realise how crucial it was to train local pastors in the principles of church growth and development. As a result, Gerald began to organise Pastors' Seminars in various parts of Africa to provide teaching and training. In 1979 when God led him to start a Bible College in what was then Rhodesia. At that time, Gerald was able to obtain an old guest house/motel and commenced a one year training course, the for-runner of the CPI Course.

During later visits to Zimbabwe, whilst conducting Church Growth seminars with national pastors, Gerald was able to introduce the CPI training program to many hundreds of ministers. As an ongoing result, the program has been adopted by some 27 denominations in Zimbabwe. All of these denominations and hundreds of graduates of Gerald's CPI Courses participated in a national decade long project called TARGET 2,000. Even now, despite many adverse circumstances within the nation, hundreds of new churches are started every year.

In 1992 Gerald received what he terms a "Macedonian Call" from Asia to place the CPI Course into some 30 new Bible Colleges in several parts of S.E. Asia. Gerald was based in Singapore at that time, and the colleges were in Malaysia, Indonesia, Thailand and the Philippines. It took a few months to accomplish the necessary editing and printing. After this he began to organise pastor's conferences at which his strategy could be shared and the materials made available to all pastors that desired them. Zimbabwe became a missions' focussed nation, sending church planters into several surrounding nations. There are also many churches using the CPI Course in Lesotho, Botswana, Zambia, Swaziland, South Africa, Malawi, Nigeria and Namibia.

Gerald's CPI Course has also been adopted in colleges in India, China, Israel, and in many parts of the former USSR including the Ukraine, Kazakstan and Siberia and Russia itself.

In 2006, Gerald was awarded the Order of Australia Medal (OAM) by the Australian government for services rendered in the emerging world and today Gerald still ministers via a regular radio program focusing on God's plan for Israel and the Church in the end times.

Chapter 1

WHO IS THE HOLY SPIRIT?

The Holy Spirit is probably the least known member of the Godhead. There is a sad lack of knowledge about Him even within the church. There are several strong reasons why this should not be so : -

1. THE HOLY SPIRIT IS GOD

As the third member of the Godhead, He is co-equal with God the Father and God the Son. It is fitting therefore that equal reverence, respect and honour should be ascribed to Him. We should never treat Him as some inferior person. We should know as much about Him as we do about the other two members of the Divine Trinity.

2. THE BIBLE HAS TOO MUCH TO SAY ABOUT THE HOLY SPIRIT

With the exception of 2nd and 3rd Epistle of John, every book in the New Testament contains references to the person and work of the Holy Spirit.

3. HE IS ESSENTIALLY ACTIVE IN GOD'S PLAN OF REDEMPTION

He convinces the world of sin, righteousness and judgement (**John 16:8**). True children of God are '*born of the Spirit.*' (**John 3:5,6**).

4. THIS IS THE AGE OF THE HOLY SPIRIT

He is the "other comforter," who has taken the place of Jesus (**John 14:16**), This present period of history is the '*Time of the Latter Rain*' (**Zech 10:1-3**) or the time of the greatest activity of the Spirit that the church has known. Therefore we need to know as much as possible about the Holy Spirit.

THE HOLY SPIRIT IS A PERSON

Many Christians seem to feel that the Holy Spirit is merely an impersonal power or influence. They treat the Holy Spirit as though He were electricity or some other form of power that they can switch on and off at will. This concept is far from the truth. The Holy Spirit is a person. He is a person who **possesses** great authority and power, but He is **much more** than the power that He possesses. He is eminently worthy of the respect and honour that we reserve for Almighty God.

THE PERSONAL PRONOUN IS USED FOR HIM

- a) "*That HE may abide with you forever.*" (**John 14:16**).
- b) "*HE dwelleth with you, and shall be in you.*" (**John 14:17**).
- c) "*HE shall testify of me.*" (**John 15:26**).
- d) "*Howbeit when HE the Spirit of truth is come, HE will guide you into all truth; for HE shall not speak of HIMSELF: but whatsoever HE shall hear, that shall HE speak, and HE will show you things to come. HE shall glorify me.*" (**John 16:13,14**).

HE POSSESSES THE BASIC CHARACTERISTICS OF PERSONALITY

- a) INTELLECT. The ability to think and reason

- b) SENSITIVITY. The ability to feel things.
- c) WILL. The capacity of choice and decision.

A mere power or influence would not be capable of feeling those things that the Holy Spirit is said to feel. For example, we are exhorted not to '*grieve*' the Holy Ghost (**Eph 4:30**). Ananias and Sapphira "*lied against the Holy Ghost*" (**Acts 5:3,4**). Now a power cannot be grieved. You cannot grieve or vex electricity. Neither can you lie to it or tempt it. An impersonal *power* is incapable of such feelings. But a *person* can be grieved and vexed, lied to and tempted.

Notice some expressions of personality attributed to the Holy Spirit.

- a) He can feel (**Eph 4:30**).
- b) He can comfort (**Acts 9:31**).
- c) He can think (**Rom 8:6**).
- d) He can speak (**Acts 13:2**).
- e) He can pray (**Rom 8:26**).
- f) He can teach (**John 14:26**).
- g) He can exercise His will (**1 Cor 12:11**).
- h) He can forbid (**Acts 16:6**).
- i) He can work miracles (**Acts 19:6**).

All these things are expressions of personality, that an impersonal power does not have.

One of the reasons why many regard Him as merely a power or force is because of certain names that are ascribed to Him in the Scriptures to symbolise His ministry. He is called Wind, Rain, Oil, Fire, Clothing etc. All these are symbols of various ministries He performs, but He is much greater than any or all of the ministries He performs.

THE DEITY OF THE HOLY SPIRIT. (THE HOLY SPIRIT IS GOD)

The Holy Spirit is not only a PERSON, He is a DIVINE BEING. He is GOD.

1. THE BIBLE CALLS HIM GOD (Acts 5:3,4).

"Why hath Satan filled thine heart to lie to the Holy Ghost...thou has not lied unto men, but unto God."

2. HE POSSESSES THE CHARACTERISTICS THAT GOD ALONE HAS

- a) He has an *eternal* nature (**Heb 9:14**).
- b) He is *OMNIPRESENT* (**Psalms 139:7-10**). Capable of being everywhere at one time.
- c) He is *OMNISCIENT* (**1 Cor 2:10,11**). He knows ALL things.
- d) He is *OMNIPOTENT* (**Luke 1:35**). Has the power to do anything.

3. HE IS ASSOCIATED WITH THE FATHER AND SON ON EQUAL STATUS

"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt 28:19).

4. HE IS THE “OTHER COMFORTER”

When Jesus told His disciples that He would soon be leaving them, (John 14: 1-3) they were devastated. However, He assured them that He would send another comforter to take His place, even the Holy Spirit. He promised to send (allos parakletos) “another comforter” like unto Himself.

John 14:16

16 And I will ask the Father, and he will give you another Comforter to be with you forever-

He further assured them that this would be even better for them than His own physical presence.

John 16:7

7 But I tell you the truth: It is for your good (better for you) that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. NIV

In His human form, Jesus was limited by time and space, i.e. He could only be in one place at any particular time. However, the other promised companion and comforter, the Holy Spirit, would be able to be with all believers, all the time, in every place, even to the ends of the ages.

The word “parakletos” translated Comforter, means “called to one’s side to help.” Comfort is only one aspect of the help He provides. The word also implies to greatly strengthen, encourage, inspire and enliven. In the life of every Spirit filled believer, this refers to the gracious presence of the Spirit to constantly assure them of the Saviour’s love and presence. Jesus promised that He Himself would be with every believer, through the presence of the Holy Spirit.

John 14:18

18 I will not leave you comfortless: I will come to you. KJV

He further promised

John 14:26

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. KJV

In the present physical absence from earth of Christ Himself who is presently with God the Father, the Holy Spirit is available to every believer to make Christ’s presence accessible to them. As believers we need to constantly walk in the intimate personal presence and companionship of the Holy Spirit. We should continuously learn how to appropriate the many benefits of that presence, cultivating a deep inner awareness of His intimate presence. We should learn how to converse with Him as with the closest, most cherished friend. We need to value His voice in our inner spiritual man constantly leading, guiding, teaching and informing us of all that we need to hear from the Father. This is what the Bible calls, “walking in the Spirit.”

Chapter 2

THE FULLNESS OF THE SPIRIT PREDICTED

In the Old Testament we find the Holy Spirit *upon* and *within* certain key people. These people seem to be the exceptions rather than the rule. However God predicted, through His prophets, that a new day would come when His Spirit would be within and upon *ALL* of His people.

"And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28,29).

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them...." (Ezekiel 36:27).

GOD'S PROMISED MESSIAH WOULD BE SPIRIT-FILLED AND EMPOWERED.

"Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgement to the Gentiles" (Isaiah 42:1).

*"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 prison to them that are bound." (This was fulfilled in **Luke 4:18**)*

ALL OF GOD'S PEOPLE WERE TO ENJOY THIS OUTPOURING

"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed; and my blessing upon thine offspring" (Is 44:3).

SEVERAL NAMES FOR THE "FULLNESS OF THE SPIRIT"

Experiencing the fullness of the Holy Spirit is described in several ways in the Scriptures. We shall look briefly at several of these terms.

1. "Receiving the Holy Spirit"

This is the phrase most commonly used in the New Testament to describe the experience of which we are speaking.

...". the Holy Spirit, which they that believe on him should receive" (John 7:39).

..."receive ye the Holy Ghost" (John 20:22).

"But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

..."and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost" (Acts 8:15).

"Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?" (Acts 10:47).

"He said unto them, Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

2. Being Anointed with the Spirit

The "anointing," is a term with which we are very familiar, because of its employment in the Old Testament. The significance is that of *'pouring upon one,'* as was the anointing oil. Thus the power of the Spirit is *'poured upon'* the believer. This particular phrase is used to describe the Spirit upon Jesus. *"How God anointed him with the Holy Ghost and power, who went about doing good and healing all who were oppressed of the devil, for God was with him"* (**Acts 10:38**).

3. Being Filled with the Spirit

This phrase describes the effect that the Spirit has within believers. They are 'filled with the Spirit'.

It is employed on the Day of Pentecost. "And they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance" (**Acts 2:4**). The condition of being filled with the Spirit is an ongoing one. Paul speaks of it in **Eph 5:18**, employing the continuous tense; e.g. "Be, being filled with the Spirit." In order to maintain the fullness of the Spirit we need to drink daily from the source of supply.

4. Being Baptised in the Spirit

This is a somewhat controversial phrase that nevertheless, has firm scriptural backing. It occurs four times in the Gospels and twice in the book of Acts. (**Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16**) To baptise, means to *'thoroughly immerse'* or to *'submerge into'*. It has an even deeper meaning which is to *'submerge into an element which has the power to change that which it envelops.'* A good example of this is the dyeing of a garment, that is submerged into an element that radically transforms the garment. To be baptised in the Spirit therefore is to be immersed, submerged, buried, completely surrounded by, enveloped wholly by the Holy Spirit.

5. The Release of the Spirit

This is a term that is not actually used in the New Testament but is definitely implied. It describes the release of the human spirit that takes place when it is quickened by the Holy Spirit. It is the release of one's personality from bondage into liberty, from dryness into rivers of living water, from barrenness into fruitfulness. It surely describes what Jesus was speaking about in **John 7:38**. The release of rivers of living water from within the spirit of the believer.

This phrase probably describes most accurately what is transpiring today amongst so many thousands of believers. Hence its increasing usage with the "Charismatic Renewal." Many Christians who believe they have received the Holy Spirit when they received Christ have never experienced a positive and powerful release in their spirit. Their experience of being baptised in the Spirit and especially the release of tongues seems to bring about that release and the experience has therefore been called "The Release of the Spirit."

It is good to remember that the Holy Spirit is God and not a mere doctrine. It is sadly possible to have a precise theology about the Holy Spirit, yet never experience His presence and power. Jesus did not bequeath to His followers the doctrine of the Spirit, but the Person and power of the Holy Ghost. We should never sacrifice or suppress the demonstration of the Spirit on the altar of some prized doctrinal viewpoint.

Chapter 3

THE BAPTISM IN THE HOLY SPIRIT

AN INITIAL EVIDENCE OF THE BAPTISM IN THE SPIRIT

As we now consider, "What may be an initial evidence (first sign) that one has received the fullness of the Spirit?" .. let us bear three things in mind.

1. We are concerned at this point with the *INITIAL* sign. It is readily agreed that there are subsequently many other signs and evidences of the Spirit's fullness that are equally as important. However, what we are seeking to determine at this moment is the evidence that is most likely to be the *first* sign that one has experienced this new dimension of the Spirit's power.
2. We are seeking for the *SCRIPTURAL* sign. Therefore we are not concerned with personal experience or human tradition, but rather what the Scriptures reveal as the basic common denominator of those who experienced this baptism in the Spirit in Bible days.
3. It is the *BIBLICAL EXPERIENCE* of the baptism in the Spirit rather than man's idea of what the baptism is, that we are interested in. There are many spiritual experiences that men have loosely called the 'Baptism in the Spirit'. These include the 'Second Blessing', 'Entire Sanctification', the 'Holiness Experience' etc. Whilst these are all valid and scriptural experiences that we neither despise nor depreciate, nevertheless it is that work of the Spirit that the Bible defines as the Baptism in the Spirit with which we are concerned in this study.

The main source of evidence is the Acts of Apostles in which there are five recorded instances of people receiving the fullness of the Spirit.

1. The Day of Pentecost (Acts 2:1-4).

This is the fullest account we have in Scripture. Exactly fifty days after the resurrection of Christ the promises made concerning the Spirit were fulfilled amongst the company of disciples waiting in Jerusalem. This was the commencement of an entirely new work of the Spirit as foretold by the prophets. There were several evidences that the Spirit had come to them.

Firstly, there was a wind from heaven. A mighty, rushing wind.

Secondly, flames of fire.

Thirdly, speaking in other tongues, as the Spirit gave them words to say.

In both Hebrew and Greek, the word for 'spirit' also means 'wind'. So it was significant that there should be a mighty rushing wind as a herald of the Spirit's arrival. Wind speaks of life, power, movement, force, all typical of the Holy Spirit.

The symbolic fire was also extremely significant. John the Baptist had foretold that Jesus would baptise with '*The Holy Ghost and fire*'. Fire symbolises purging, purifying, cleansing, burning up the chaff and dross.

Both of these factors occurred BEFORE the disciples were said to be '*filled with the Spirit*', so they cannot truly be said to be evidences of the infixing of the Spirit. The evidence that came manifestly after the disciples were filled with the Spirit was that they '*began to speak with tongues as the Spirit gave them utterance*'. There were 120 disciples in the company at that time. We are clearly told that they were ALL filled with the Holy Ghost and clearly, ALL began to speak with tongues. The clear evidence of every disciple on this occasion was the supernaturally given ability to speak in languages that they had never learned. Of the three manifestations that occurred that day, only one was later to be seen to be a consistently occurring factor accompanying the Baptism in the Spirit. It was the speaking with other tongues.

2. The House of Cornelius (Acts 10:44-48).

Peter was supernaturally instructed to visit the Gentile household of Cornelius, a Roman centurion. He responded, against his better judgement, for he was still persuaded that the blessings of God were for the Jews alone. Nevertheless, finding himself confronted with an audience eager to hear '*all the things which God had commanded him*' (Acts 10:33). Peter began to speak to them about the Lord Jesus Christ (Acts 10:34-43). While he was still speaking, the Holy Spirit fell on all them that heard the Word. Peter's Jewish companions were initially unwilling to believe that this could actually happen to Gentiles (10:45) but they were all convinced because, "*They heard them speak with tongues and magnify God.*" This sign also prompted Peter to say "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as we." (Or 'in the same manner or fashion in which we received Him.')

 (Acts 10:47).

When Peter returned to Jerusalem, he was called to give an account of what happened at Caesarea.

They were actually contending with him (Acts 11:2). He therefore had to defend his actions by explaining that "*as I began to speak, the Holy Spirit fell on them, just as on us at the beginning.*" (Acts 11:15). He further confirms, "*Forasmuch then as God gave them the like gift as he did unto us at the beginning.*" His argument is that God had blessed the Gentiles with the gift of the Spirit in exactly the same way that He had blessed the Jewish believers on the Day of Pentecost, the main reason for his confidence being that they also had spoken in tongues. "*When they heard these things the elders held their peace and glorified God*" (Acts 11:18).

3. Paul at Ephesus (Acts 19:1-7).

Here we have a third extremely clear account. On his missionary journey Paul came to the Greek city of Ephesus where he found some disciples of John the Baptist. In response to his question, "*Have you received the Holy Ghost since you believed?*" They affirm, "*We have not even so much as heard whether there be any Holy Ghost.*" Paul therefore explained the Gospel concerning Christ more clearly to them, after which they were baptised in water. Paul then proceeded to lay hands upon them, whereupon the '*Holy Ghost came upon them and they spake with tongues and prophesied*'.

We have seen in these three instances that the baptism in the Spirit is a concise, definite, instantaneous happening. In each of these occasions the one factor that is consistent is that ALL the recipients, on ALL of the occasions, were said to speak with tongues as a direct result of having been filled with the Spirit. We therefore suggest that speaking in tongues is a genuine and reliable initial evidence of receiving the Spirit.

There are two other accounts in Acts, of believers receiving the Spirit:

4. The Revival at Samaria (Acts 8).

In this particular account it is not stated that the recipients of the Spirit spoke in tongues. However there are some interesting points to note. Firstly, there was a genuine response to the preaching of Philip - the immediate results of which were: -

"the people, with one accord, gave heed to the things which Philip spake" (8:6).

..".there was great joy in the city" (8:8).

"when they believed..... they were baptised..." (8:12).

..". as yet, the Holy Spirit was fallen upon none of them." (8:16).

When Peter and John laid their hands upon them, they received the Holy Ghost. Simon the magician, saw something happen as a direct result of their receiving the Spirit. Whatever it was it occurred suddenly, dramatically and in a visible way. Simon desired the ability to make this phenomenon happen.

Much has been written and surmised about what Simon actually witnessed. No one can say for certain but is it not feasible to assume that he saw the same sign that had occurred on the other occasions when people received the Spirit in Bible days?

5. Saul of Tarsus (Acts 9).

After Saul's dramatic conversion experience, the Lord sent Ananias to visit Saul and say, *"Brother Saul, the Lord Jesus has sent me that you might regain your sight, and be filled with the Holy Spirit." (9:17).* We know that he did regain his sight, we may surely assume that the other aspect of the mission was also fulfilled and that Saul was filled with the Holy Spirit. Whilst it does not say in the immediate context that he spoke in tongues we certainly know that he did so at a later date. In fact, when writing to the Corinthians to correct a misuse of tongues speaking, he nevertheless confessed, *"I thank my God I speak in tongues more than ye all" (1 Cor 14:18).* In the same chapter he also declared, *"I would that ye all spake with tongues" (14:6)* and finally, *"forbid not to speak in tongues" (14:39).*

On the basis of the foregoing evidence of biblical experience we humbly affirm that speaking in tongues is the first scriptural evidence of the Baptism of the Spirit. We also affirm that there are many other scriptural evidences which should follow this first evidence without which the experience is incomplete.

Chapter 4

THE HOLY SPIRIT AND THE BELIEVER

Salvation is the first goal that the Spirit works to produce in our lives. Power for holy living and service is His second goal in us.

1. TO BRING ABOUT SALVATION

a) He Brings Conviction (John 16:8-11).

An important aspect of the Holy Spirit's work is to convict, reprove and convince unconverted people about sin, righteousness and judgement. Without the Spirit's work of conviction, we would remain ignorant of our sinful and lost condition. He makes us aware of the sinfulness of sin and how far short we come of God's standard of righteousness, and of the awful judgement that awaits every sinner.

b) He produces Conversion and Regeneration.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"And you hath he quickened who were dead in trespasses and sins" (Eph 2:1).

"It is the Spirit that quickeneth." (John 6:63).

c) He liberates from the Power of Sin and Death.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom 8:2).

d) He gives Assurance of Salvation.

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom 8:16).

"And it is the Spirit that beareth witness, because the Spirit is truth" (1 John 5:6).

"For there are three that beareth witness The Spirit, and the water, and the blood: and these three agree in one"

(1 John 5:8).

e) He Guides us into Truth.

"Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

f) He Teaches us all Things.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27)

g) He "Quickens" our Physical Bodies.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom 8:11).

The word 'mortal' means 'doomed to die' and refers to our physical bodies. The word 'quicken' means to 'impart life'. Therefore the promise of this Scripture is that the Holy Spirit, when He dwells with us will impart life, strength, health and vigour to our bodies. Living in the Spirit is a health promoting exercise.

h) The Holy Spirit Gives us Power for Service.

"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me...." (Acts 1:8).

Jesus used the word 'dunamis' from which we derive our word 'dynamo', a machine that self generates a consistent and continuing supply of power. Thus the power of the Spirit within us generates power to enable us to be witnesses of Christ. Not only are we enabled to bear witness of Jesus, we actually become witnesses unto Him.

i) The Holy Spirit Empowers our Prayers.

"Praying in the Holy Ghost" (Jude 20).

"Praying always, with all prayer and supplication in the Spirit." (Eph 6:18).

"In the same way the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts, knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (Rom 8:26,27 New International Version).

j) The Holy Spirit Inspires Praise and Worship to God.

"We do hear them speak in our tongues the wonderful works of God" (Acts 2:11).

"For we heard them speak with tongues and magnify God" (Acts 10:46).

"We who worship God, by the Spirit of God" (Phil 3:3 N.I.V.).

"Be filled with the Spirit. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph 5:18,19).

Chapter 5

RECEIVING THE HOLY SPIRIT

The first qualification necessary to be a candidate for the Baptism in the Spirit is that you must have received Jesus Christ as your Saviour. If you are a child of God, then you may receive the gift of the Holy Spirit. The second requirement is that you must deeply desire this blessing. Jesus expressed it this way, *"If any man THIRST, let him come unto me and drink."* Are you thirsty for the water of the Spirit? If you are, then you may come unto Jesus and drink. It is just as simple as that. Remember that you do not have to earn this blessing. If you did, then it would not longer be the 'gift' of the Holy Spirit. You could never earn or merit this wonderful blessing, nor do you have to. It is yours as a free gift. I would like to suggest three simple words that could enable you to receive this precious blessing. The words are RELAX, RECEIVE, RESPOND. Let us look at them briefly together.

1. RELAX.

So often people become tensed up when it comes to receiving the Spirit. There is no need for that to happen. It will hinder you rather than help you. Let me therefore encourage you to relax. Relax physically first and this will help you relax spiritually and emotionally. Why not sit down somewhere comfortably. On the Day of Pentecost, the disciples were actually seated, so this is a good scriptural posture for receiving the Spirit. Sit back and relax. You are in good hands - the hands of Jesus. He is the baptiser with the Holy Ghost.

2. RECEIVE.

It would be good, right now, for you to ask Jesus to baptise you in the Spirit. Ask simply, quietly and in faith. Do not begin to beg or plead. You do not have to shout or moan. Jesus is right there with you. He can hear your prayer. When you have quietly asked Him to fill you with the Spirit, then in faith, you must believe that He has answered your prayer and RECEIVE THE SPIRIT BY FAITH. Remember that the word for spirit is also the same word for breath. Why not just open your mouth, take a deep breath, and breathe in the Holy Spirit. This is what Jesus referred to as 'drinking' of the Spirit. Just as you open your mouth to drink water, you can also open your mouth to drink in the Spirit. Open your mouth and breathe in as you do, believe that the Holy Spirit is coming into your life in a new way.

Do it in faith. *"What things soever you desire, when you pray, believe that you receive them, and you shall have them"* (Mark 11:24). You are doing this by faith. Remember, it is not feelings. You may not feel any emotional response. This is not an emotional experience. It is a spiritual experience. There may, or may not be an emotional accompaniment. If there is, relax and enjoy it. If there is not, then do not worry about it. Emotions are very erratic and unreliable. The important thing is not what you feel. It is what you believe. Believe that you have received the Spirit. This is the first step then. "Breathing in" - the Holy Spirit. As you do it, begin to give joyful thanks and praise to God for filling you with the Spirit. Let your heart begin to reach out to God in praise and keep drinking ever more deeply of the Spirit.

3. RESPOND.

Now we come to the third step, your response to the Spirit who is now beginning to fill your whole being. Having breathed in, you must also breathe out. You breathe in the

Spirit, now you must breathe out praise to God, in faith, for His blessing. When you do this, do not speak in your own native tongue. Aspire to praise God, but believe to do it in a new language that the Spirit will give to you. Speaking in tongues is a miracle. It is a supernatural ability given by the Spirit. This does not mean that it is difficult to do. It simply means that you must co-operate with God. This is well illustrated by the story of Peter walking on the water (**Matt 14:29**). Jesus called out to Peter, "*Come,*" and then we read "*And when Peter was come down out of the ship, he walked on the water to go to Jesus.*" When Peter walked on the water he was not consciously doing anything supernatural. He was walking just as naturally as though he was on solid ground. The miracle was that he did not sink! It is like this when we begin to speak in tongues. We use our tongue and lips in just the same manner as we always do to speak. The miracle is not in the physical act of speaking. The miracle is in the *language* that we are given to speak. In other words, it is not *HOW* you speak, but *WHAT* you speak that is the miracle.

Speaking is a natural act, just as walking is. When you speak in tongues, the physical part of it is just as natural as any other time you exercise your powers of speech. The miracle occurs when the Holy Spirit gives you words to speak in a language that you have never learned or possibly even heard before. I must emphasise this matter of the easy simplicity of speaking in tongues, because so many people have a problem at this point. They make it hard for themselves. They believe that it is too difficult for them to do. Some become tense instead of nicely relaxed. Many people are so sincere in their desire that it 'should not be themselves', that they sit woodenly inactive, waiting for God to take over their vocal chords and speak through their lips, without they themselves playing any active part.

Please notice in **Acts 2:4**, "*They*" - (the disciples) are the subject of the sentence. It was therefore the disciples who were all filled with the Holy Ghost, and they, the disciples, who "*began to speak with other tongues, as the Spirit gave them utterance.*" They began to speak. When you begin to speak in tongues, it will be YOU who will initiate it. YOU will speak the words. But the Holy Spirit will give them to you. The Holy Spirit will furnish you with sounds, words, phrases in your mind. These will sound very strange to you. It is a language that you have never heard before. Very probably an angelic or heavenly language that sounds very different from any earthly language that you have ever listened to. As the Spirit gives you these words in your mind, speak them out. Speak them forth boldly. Do not be afraid. Initially you may have only one or two words. You may find yourself repeating them over and over. Just do that. As you speak them out boldly in faith, the Holy Spirit will increase your vocabulary. The flow of words will increase until rivers begin to flow forth from your innermost being. Determine therefore, that when you have breathed in the Holy Spirit you will follow that by breathing out praise to God.

Determine to do it with your voice, but not with your native language. Expect the Holy Ghost to give you a new tongue at that very moment and by faith begin to speak forth that new language. Speak out forcefully whatever the Spirit puts into your mind. You may sense your lips beginning to tremble and feel that your mouth is full of strange sounds. Speak them out loudly. Once you begin to speak, keep it up. Do not stop. Let it keep flowing. The more it flows, the freer you will become. Do not worry what it sounds like, that is the Holy Spirit's business. He will give you the particular language He desires you to have at this time. As you continue to exercise the gift of tongues you may go from language to language, for there are different kinds of tongues (**1 Cor 12:10**). Once you have spoken in tongues, as the Spirit gives you utterance, you can then exercise this gift whenever you wish. It will depend on your decision and initiative.

Paul says, "What is it then, I WILL pray with the Spirit, and I WILL pray with the understanding also" (1 Cor 14:15). Whether with the understanding, or with the Spirit you pray when YOU WILL. Exercise this ability every day and several times each day. Whenever you do, it will strengthen and bless you, for Paul tells us, "He that speaketh in an unknown tongue, edifies himself" (1 Cor 14:4).

You build yourself up spiritually every time you speak and pray in the new language.

This is one gift of the Spirit that edifies the one who exercises it. All the other manifestations of the Spirit are for edifying others. This one is to enable you to build up yourself in your most holy faith (Jude 20).

Chapter 6

WHY SPEAK IN TONGUES?

What is the purpose or benefit of speaking in languages that one may not understand? The following is a brief list of some of the benefits of communing with God in languages given by the Spirit.

1. IT IS A SCRIPTURAL EVIDENCE OF THE FULLNESS OF THE SPIRIT.

"And they all began to speak with tongues, as the Spirit gave them utterance" (Acts 2:4).

"For they heard them speak with tongues and magnify God" (Acts 10:46).

.."the Holy Ghost came on them, and they speak with tongues and prophesied" (Acts 19:6).

2. IT IS GOD'S WILL FOR US.

God says, (through Paul) *"I would that ye all speak with tongues (1 Cor 14:5)*. Paul also said, *"I thank my God I speak with tongues more than ye all."* Notice the intimate emphasis, *"I thank MY God..."* Speaking to God in languages of the Spirit increases and strengthens the awareness of one's personal intimate relationship and fellowship with God.

Paul thanked God for the :-

ABILITY to speak in tongues, for this can only be given by God, through His Spirit.

PRIVILEGE of speaking such sacred and intimate mysteries (1 Cor 14:2).

AVAILABILITY of this rich blessing. That any time, anywhere, under any circumstances, one may intimately commune with God. We may pray, sing, give thanks, bless God in the Spirit. Our mind at this time is neutral, (1 Cor 14:14) thus we are relaxed, refreshed and edified by this spiritual exercise.

3. A THERAPEUTIC MEANS OF CLEANSING AND RELEASE.

In Romans 8:26, Paul tells us that one of our human weaknesses is that we do not always know what to pray for as we should. Sometimes we are conscious that we need help and assistance, but we do not understand what is really wrong nor how to pray about it. However, the Spirit overcomes this inadequacy for us. He searches our heart, and discovers just where we are and what is amiss. He also knows what is the 'mind of the Spirit' - the will of God for us. He then begins to pray for us 'according to the will of God', thus bringing us into harmony with that will. He prays out all the complexes, inhibitions, negative thoughts that have hindered us and He prays us into the positive, powerful, beneficial purpose of God for our life. This kind of praying is one of the most powerful means of 'renewing the spirit of our mind.'

4. A SOURCE OF PERSONAL EDIFICATION.

"He that speaketh in an unknown tongue edifies himself" (1 Cor 14:4). It is from the word 'edify' that we derive our word 'edifice' or 'building'. To edify therefore is to 'build up'. Whenever we speak in tongues, though the words may be a mystery to our human intellect, we are building ourselves up spiritually. We grow a little stronger every time we exercise this ministry.

5. A REALM OF INTIMATE SPIRITUAL COMMUNION WITH GOD.

The primary purpose of this spiritual exercise of speaking in tongues is not that we speak unto men, but rather that we speak to God. The range of tongues seems to vary from imprecise words, or “stammering lips” (**Isa 28:11**) through “languages of men” and “tongues of angels” (**1 Cor 13:1**) none of which are studied or intellectually learned. Communing with God in this manner we are freed from the limitations and restrictions of our puny, finite mind and its deficiencies of expression. We are not restricted to speak only of those things which we have learned and imbibed in our intellect. We are released to speak also of things that we are taught intuitively by the Spirit of God (**1 Cor 2**). We commune with God about deep things, that remain a mystery to our finite mind. This is the depth of communion of which David spoke. *“Deep calleth unto deep”* (**Psalms 42:7**). The depth of our spiritual being communes with the depths of God's being, and vice-versa.

“For he that speaketh in an unknown tongue, speaketh not unto men, but unto God, for no man understandeth him, howbeit in the spirit he speaketh mysteries” (**1 Cor 14:2**).

It is also an intimate language of lovers.

Intimate lovers often have a secret love language that may only be interpreted by themselves. To an outsider, uninitiated to the secrets of their relationship, what they declare is surely a mystery. The whispered words of endearment and use of pet names, make little sense to the uninitiated. Who has never witnessed with wonder, the happy gurgles of a baby communicating with a parent? So it is at times with speaking in tongues. The Bible intimates that at times speaking in tongues may approximate “stammering lips,” i.e. words that are unintelligible to the intellectual mind, yet thoroughly meaningful and valid to those who speak them to each other. (**Isa 28:11**)

Both Isaiah and Paul speak of a future time when such imperfect speech will be perfected.

Isa 32:4

4. The mind of the rash will know and understand, and the stammering tongue will be fluent and clear. NIV

1 Cor 13:10-11

10. but when perfection comes, the imperfect disappears. NIV

6. SPEAKING IN TONGUES KEEPS US CONSCIOUS OF THE HOLY SPIRIT WITHIN.

Whenever we speak in tongues we are immediately aware of the Holy Spirit's movement and activity within us. Our intimate awareness of the Spirit within us is increased as we commune with God in those words which the Spirit is speaking through us. We are channels or vehicles which the Spirit uses to convey worship and praise to the Father.

7. IT ALSO HELPS US TO LEARN TO TRUST GOD MORE COMPLETELY.

Developing in the life in the Spirit is a walk of faith. Every expression in tongues is an act of faith. As God begins to bring us from the realm of personal edification to the sphere of Body edification (**1 Cor 14:6**) every new phase is a step of faith.

8. A RELEASE OF POSITIVE EMOTION

The Baptism in the Spirit is not an emotional experience, it is a spiritual one. Nevertheless our emotions inevitably respond to this experience and become involved in it. Our emotions are frequently stirred by the Spirit, and we give expression to them at the Spirit's instigation. This is not a harmful or negative thing. On the contrary, it is health-giving and beneficial. Too many Christians seek to completely deny or suppress their emotions as though there were something evil or sinful about emotional expression. This is not so. We are emotive beings, God made us that way. In order to function fully, there must needs be emotional expression from time to time. When that expression is induced and encouraged by the Spirit within us, we can be sure that this is the healthiest and finest emotional expression possible. It will cleanse and release us. It will strengthen and edify. Do not be afraid of it. Give vent to such expressions. You will be healthier and happier for the exercise.

9. AN OPPORTUNITY TO 'GIVE THANKS' TO GOD ACCEPTABLY.

Have you ever felt unable to adequately express your thanks and appreciation to God? He has been so good that mere words seem so weak to express the reservoir of thanks that you feel within. Then here is a fulfilling way to do it. Paul says we can 'give thanks well' by speaking it to God in the Spirit, in the language He gives. This giving of thanks supersedes anything that our human mind could furnish. It goes beyond the realm of poetry and ministers to God in the Spirit. **(1 Cor 14:17,18)**.

10. ENABLES ONE TO PRAY "IN THE SPIRIT."

"What is it then, I will pray with the Spirit, and I will pray with the understanding also (1 Cor 14:15).

.."but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom 8:26,27).

"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20).

11. IS A SOURCE OF REST AND REFRESHING.

"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:" (Isa 28:11,12).

Communing with God in tongues is a most relaxing and refreshing experience. The body and mind can relax completely. We do not have to think what to say next or how to say it. The Spirit flows through us in perfect communion with the Father and we receive the benefit of that beautiful communion. It is a tonic, for spirit, soul and body.

12. A MINISTRY OF PRAISE AND WORSHIP TO GOD.

.."we do hear them speak in our tongues, THE WONDERFUL WORKS OF GOD" (Acts 2:11).

"For they heard them speak with tongues, AND MAGNIFY GOD" (Acts 10:46).

"Speaking to yourselves in psalms and hymns and spiritual songs, (songs which the Spirit gives) singing and making melody in your heart to the Lord" (Eph 5:19).

Very often, when we speak in tongues, the Spirit is worshipping, praising and eulogising God. The Holy Ghost is magnifying the wonderful works of God through us. What a privilege and joy that He would use our lips to speak forth such high praise to God!

13. SINGING IN THE SPIRIT.

"I will sing with the Spirit, and I will sing with the understanding also" (1 Cor 14:15).

.. "...spiritual songs, singing and making melody in your heart to the Lord" (Eph 5:19). See also Col 3:16.

14. A SCRIPTURAL MEANS OF MAINTAINING THE FULLNESS OF THE SPIRIT.

"But ever be filled with the Spirit (Williams trans) Speaking to yourselves in psalms and hymns and spiritual songs" (Eph 5:18,19). Ministering to God in other tongues is a valid means of keeping filled with the Spirit. Therefore we ought to do this every day, and many times each day.

15. WITH INTERPRETATION, IS A MEANS OF EDIFYING OTHERS.

.. "greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Cor 14:5b).

Our personal, devotional tongue, or prayer language is edifying to the one who exercises it. He alone is built up by the use of it. However this tongue may be a blessing to others also if it is interpreted for them. So the one who speaks in tongues should pray also that he may interpret, that other believers may receive edification too (1 Cor 14:12,13).

16. A KEY TO BRINGING IN THE MIND OF CHRIST OVER OUR OWN MIND.

(James 1:26; 3:1a).

James teaches that the tongue is the 'control centre' of a man. It is like a ship's rudder, and the bridle in the horse's mouth (**Jas 1:26; 3:1-18**). When we offer our control centre to the Holy Spirit he begins to bring our conversation under Christ's control. Our surrender to the Holy Spirit in the gift of tongues is a release of the sweet water of life, God's words, By regular daily use of this gift we will find strength to resist negative and critical talk. What James calls "bitter water" (**Jas 3:11**).

It is a means of producing Christ's mind in us, so that we speak only those things that are useful to build up ourselves and our hearers (**Eph 4:29**). Speaking in tongues purifies and renews our mind, which is the source of our conversation and way of life.

Chapter 7

THE GIFTS OF THE SPIRIT

The great spiritual revival that has recently swept the world has often been called the "Charismatic Revival." This phrase has been used to describe an extremely important aspect of this revival, which is the restoration to the church of the supernatural manifestations that were so powerfully obvious in the New Testament church. These manifestations, or gifts of the Spirit, have been noticeably absent from the church for many centuries. In the past fifty

years, God has been restoring these features and His restoration program has been accelerated greatly in the last twenty years. The Charismatic Renewal has invaded every part of the Christian church, bringing new life and power to the Body of Christ. The restoration of these blessings creates a great need for teaching on these important subjects.

Paul told the church at Corinth, "*Concerning spiritual gifts, brethren, I would not have you ignorant*" (**1 Cor 12:1**). God certainly does not want believers today to be ignorant either.

BE FILLED WITH THE SPIRIT. (Eph 5:18)

Jesus predicted that when the Holy Spirit came, believers would have "power to become witnesses unto Him." (Acts 1:8) What He intended was that we would receive power to become His representatives in this world. Power to live and act as He did. This involves power to "**be like Him**", and "**power to act like Him**."

There are two major factors that comprise our human identity :-

- 1. Character**
- 2. Personality.**

Character is the passive aspect of our being, —what we are!
Personality is the active aspect of being, —what we do!

The character of Christ is formed within us by His Spirit and is called "**The fruit of the Spirit.**" (**Gal 5:22,23**)

It is manifest in us personally through
♥ **Love, Joy and Peace.**

It manifests itself in our relationships with others in
♥ **Longsuffering, Kindness and Goodness.**

It is revealed in our relationship to God in
♥ **Faithfulness, Meekness and Temperance.**

As we continuously surrender to the Spirit of Christ within us, His character is formed within us and is manifested in and through us in the characteristics we have just mentioned, i.e. The fruit of the Spirit. (**Gal 5:22,23**) This is to enable us to live as He lived. It enables us to relate to God, others and ourselves as Jesus did.

However, God also wants us to do the works that Jesus did and He has given us His Spirit and the manifestations (gifts) of His Spirit to accomplish this.

There are many charismatic gifts mentioned in the Bible. The main areas of reference are **Romans 12:3-8; 1 Cor 12:8-10; 28-30; Eph 4:11.**

For the purpose of this brief study we will limit ourselves to a consideration of the nine manifestations listed in **1 Cor 12:8-10.**

To simplify our study of them we will classify them in three categories: -

1. GIFTS OF SPEECH (Utterance)

Tongues
Interpretation of Tongues.
Prophecy.

2. GIFTS OF REVELATION (To "see" in the Spirit)

A Word of Wisdom.
A Word of Knowledge.
Discerning of Spirits.

3. GIFTS OF ABILITY (To "do" the works of God)

Gift of Faith.
Gifts of Healings
Working of Miracles

I have often heard a person claim to "have" a certain gift of the Spirit. For example they may say, "I have the gift of tongues," "I have the gift of interpretation," "I have the gift of prophecy."

I do not personally believe that anyone "has" a gift of the Spirit. What has happened is that we are now filled with the Spirit and He may manifest His presence in any way and at any time that He wishes. He will do so, with our co-operation, through any of the manifestations, as He desires. We should not limit ourselves or the Holy Spirit to any particular manifestation that we think we "have." We should be available to the Spirit at all times so that He may manifest Himself in any way He wishes as He deems appropriate to the situation.

WHO MAY THE SPIRIT USE IN THE OPERATION OF SUCH GIFTS?

1. Any Spirit-filled member of the Body may be used. **1 Cor 12:7,11; 14:26,31.**
No member should come behind in any gift. **1 Cor 1:7.**
2. We should all be continuously filled with the Spirit. **Eph 5:18.**
3. We must be desirous of being used in this way. **1 Cor 12:31.**
4. We should not be ignorant concerning the operation of the gifts. **1 Cor 12:31.**
5. We must be desirous of spiritual gifts. **1 Cor 14:1.**
6. We should be motivated by genuine love for the Body. **1 Cor 13.**
—a pure desire to edify the Body. **1 Cor 14:12**
7. We should seek to excel in the operation of the gifts. **1 Cor 14:12.**

THE OPERATION OF THE SPEECH GIFTS.

1. THE GIFT OF TONGUES (1 Cor 12:10).

This manifestation of the Spirit has two functions. Firstly, as 'devotional tongues' for our own personal use, the purpose of which is to edify the person using it. Secondly, as the gift of tongues, which used in conjunction with the companion gift of interpretation of tongues is for edifying of the whole church, and not merely the individual.

GUIDE-LINES FOR THE USE OF TONGUES IN A PUBLIC ASSEMBLY.

- a). Its use should always be motivated by love (**1 Cor 13:1**).

- b) Must always be accompanied by interpretation (1 Cor 14:5;13,28).
- c) Should be confined to three utterances in any one gathering (1 Cor 14:27).

Any believer, who has ever spoken in tongues, is capable of edifying the Body through an utterance in tongues. You should therefore be prepared to do so at any time. Seek to be yielded to the Spirit. Be relaxed in your mind and be open to the Holy Ghost. Develop a sensitivity to what the Spirit is seeking to do or say in any particular service. When the Holy Spirit wants to bring a tongue utterance through you, there will often be an inner awareness of this for some time before you actually speak. This is often a gentle stirring in your spirit, a growing excitement and anticipation. This develops into a deep awareness that the Spirit is going to bring an utterance and that this utterance is within you.

You do NOT have to speak out immediately. The spirit, within the prophet, is subject to (the control of) the prophet (1 Cor 12:32). You can wait quietly for the right moment to speak. The Holy Spirit will prompt you clearly at that time. He will not interrupt what is already happening in the service. He will never cause confusion, for He is not the author of confusion (1 Cor 14:33).

Remain calm and relaxed and when the Spirit prompts you, speak in a normal but clearly audible voice. You do not have to shout or bellow. You can speak in a normal voice, at a measured pace, seeking all the time to quietly flow with the Spirit who is giving you utterance. When the utterance is complete, all must wait upon God for the interpretation. Often some other believer will be given the interpretation but when this does not happen, then the one who has spoken in tongues must pray quietly that he may also be given the interpretation (1 Cor 14:13).

2. THE INTERPRETATION OF TONGUES. (1 Cor 12:10)

Is the companion gift to that of Tongues, and is always used in conjunction with that gift. It is the supernatural enablement, by the Holy Spirit, to interpret an utterance in tongues into the natural language of the congregation. It is NOT the gift of translation. The interpreter does not understand the tongue employed in the utterance that was given. The interpretation is just as supernatural as was the utterance. However, by this gift of the Spirit, the believer concerned is able to render the utterance intelligible to the congregation so they may receive it and be edified by it.

WHO MAY USE THIS GIFT?

The interpretation of tongues is given, '*as the Spirit wills*' (1 Cor 12:11). Any Spirit-filled believer may be chosen and anointed by the Spirit to manifest this gift. Here again, we must seek to develop a sensitivity to the Holy Spirit. Whilst you are worshipping God in a gathering of believers keep your mind and spirit open to the Holy Spirit. Frequently you will sense beforehand that there is going to be an utterance in tongues and that God is giving you the interpretation of it. When that utterance comes, wait quietly until it is concluded. Initially you may only have the first sentence of the interpretation and a brief idea of what is to follow, when you first begin to speak.

Like all other gifts of the Spirit, this one operates by faith as well. As you commence to give forth what the Spirit is giving you, speak in a normal, clear, audible voice. Take care not to speak 'beyond the proportion of your faith' (**Rom 12:6**). Strenuously avoid letting any personal thoughts, feelings or ideas creep into the interpretation. Let your own thoughts be in neutral, and your mind be a clear channel for the Holy Spirit to flow through. When the interpretation is complete and you sense that the Spirit has finished all He wishes to say, then stop! Do not then try to interpret the interpretation. In other words do not begin to tell the people what you 'think' the interpretation means. Leave that to the people themselves. Having delivered the interpretation keep quiet whilst the utterance is judged by those who sit by. If there are any believers present who are regularly used in the vocal gifts, they should judge whether the words are truly from God. The standard by which one may judge is similar to that which we would use for judging prophecy which is the next manifestation that we shall consider.

3. THE GIFT OF PROPHECY. —"Inspired utterance." (1 Cor 12:10)

Simply translated the word prophecy means 'to utter inspired words'. According to **1 Cor 14:31** all believers may exercise this gift at some time, as the Spirit wills. Everyone may prophesy, one by one, and not more than three in any one gathering (**1 Cor 14:29-33**).

The purpose of such prophetic utterance is to:-

- a) Edify the Church. This means to build up, strengthen the believers.
- b) Exhort them. Stir up the believers. Confront and challenge them.
- c) Comfort. To speak encouragingly, words of comfort.

(Sometimes a prophecy may include all three of these elements.)

THREE MISUNDERSTANDINGS ABOUT PROPHECY

1. It Should Not Be Confused With Preaching.

Many today insist that the gift of prophecy is the ability to preach well. However, preaching and teaching are usually the result of prayerful meditation in the Word of God and careful preparation of one's mind and spirit in order to minister understanding to the people. In contrast, the gift of prophecy is not the result of careful study. It is a spontaneous speaking forth by the Spirit.

2. The Gift of Prophecy is Not for Foretelling the Future.

This gift is for 'forthtelling' rather than foretelling. Its purpose is for Edification, Exhortation and Comfort and not for seeking to predict future events. Whenever there is an element of prediction within a prophecy it is usually there because there is another gift (word of knowledge or wisdom) working along with it.

3. This Gift is not for Personal Guidance.

If we are in need of personal guidance we should ask Jesus Himself for it (**James 1:5**). We may also seek such guidance in the pages of God's Word, the Bible. If a prophetic utterance comes to us with instructions for the future it should only be to confirm what God has already shown us personally.

SCRIPTURAL TEACHING ON THE GIFT OF PROPHECY.

1. It Is For Speaking Supernaturally To Men (1 Cor 14:3).

Thus conveying the mind of the Lord to the church. The prophet is speaking on behalf of God, to the believers for their edification, exhortation and comfort.

2. Prophecy Requires No Interpretation. The gift of tongues requires an interpreter, prophecy does not.

3. Prophecy Convinces The Unlearned. (1 Cor 14:24,25).

Through the operation of the gift of prophecy he will :-

Be convinced of all.

Be judged of all.

The secrets of his heart will be made manifest.

He will fall before God in humility.

Acknowledge that God is truly amongst you.

Worship God.

4. Prophecy Functions So That Believers May Learn.

1 Cor 14:31. This does not refer to the teaching which normally comes from the exposition of the Word of God through the ministry of a teacher. Rather it is the learning of spiritual truths through the anointing of the Spirit. Such teachings should be tested by the written Word of God before being digested.

5. Everyone Should Desire And Covet This Gift.

1 Cor 14:1,39. For by such a means we may be used of God to the encouragement of His people.

6. The Person Operating The Gift Is Responsible For Its Use Or Abuse. 1 Cor 14:32.

Prophecy is NOT an uncontrolled utterance. Nor is the prophet under any kind of trance or mind control. He is neither doing anything nor saying anything against his will. The spirit of prophecy is subject to the prophet. It is the prophet who is speaking, on behalf of God, and the prophet has control at all times of all that he or she is saying.

7. Because The Human Element Is Fallible, Prophecy Must Be Judged. (1 Cor 14:29).

8. How Shall We Judge A Prophecy?

To know if it is a genuine, Spirit inspired prophecy,

a) will never contradict the written word of god.

Therefore every prophetic utterance should be 'tested' by the Word of God.

God would never tell you by prophecy, to do anything that His Word forbids.

b) it will always exalt Jesus Christ, and never denigrate him.

c). It will edify, exhort and comfort the believers.

It should never leave them confused, distressed, uncertain.

d) It should "witness" with the majority of believers present.

Especially the more mature ones who are themselves frequently used in operation of vocal gifts.

e) It will not break the spirit of the meeting, though it may change the course of it.

f) If there is a predictive aspect, it will come to pass.

g) The "Fruit Test" (Matt 7:16). Speaking of false prophets, Jesus declared "*Ye shall know them by their fruit.*" We should reject any so called prophecy coming from one whose life and practise are a reproach to the cause of Christ.

HOW TO PROPHECY

Be relaxed. Do not be under a strain.

Quietly wait upon the Lord in your spirit. Keep your mind open to His voice within you. When you feel the prompting of the Spirit within your spirit, commit yourself afresh as a channel for Him to flow through.

Remember the gift operates by faith.

Begin to speak out whatever God gives you. Keep it simple.

While you are speaking, be waiting upon Him quietly for the remainder of the message.

Do not prophesy beyond the proportion of your faith. **(Rom 12:6)**

Discern when the Spirit has finished speaking and stop!

4. A Word Of Knowledge (1 Cor 12:8)

A DEFINITION: A Word of knowledge is a fragment or small portion of God's knowledge, given to a person by the Holy Spirit.

It gives us certain facts and information through the supernatural revelation of the Holy Spirit. This information was previously unknown to the person and the knowledge could not be gained by any natural means. It is supernaturally imparted.

N.B. It is a "word" of knowledge, not the gift of knowledge.

It usually comes quietly to one's mind as do most thoughts. However, it is information and knowledge that could not be gained or ascertained by any natural means. It is a certain knowledge about a person, event, or circumstance that one could never know by natural means of observation or deduction.

It often comes so quietly and unobtrusively that it may seem to be merely a natural thought but the fact that it conveys information that could not be naturally deduced or known indicates that it is a word of knowledge given by the Spirit.

EXAMPLES FROM SCRIPTURE:

a) In the Ministry of Jesus. John 1:47-50.

Jesus knew certain facts about Nathaniel before He ever met him.
John 4:18-20.

Again Jesus knew many facts about the woman of Samaria although He had never previously seen her. She was amazed by the accuracy of His knowledge concerning her past and present life. The exercise of this Word or Knowledge eventually brought about a great revival.

b) In the Early Church. Acts 9:10-20.

Ananias received specific information in great detail about Saul, whom he had never met before. He knew exactly the street and house in which Saul was staying. He knew that he was presently praying and that when he, Ananias, laid hands upon him he would receive his sight.

c) Example from the Old Testament. 2 Sam 12:1-14.

God revealed to Nathan certain facts and details regarding David's transgression.

DISTINCTION:

A Word of Knowledge is distinct from human knowledge gained by natural means.

It is not merely human knowledge sanctified by God.

A Word of Knowledge cannot be gained by intellectual learning. Such knowledge cannot be gained by studying books or pursuing an academic course of study in college or university.

Nor is it the ability to study or understand or interpret the Bible.

ITS EMPLOYMENT IN SCRIPTURE:

- a) To Uncover Sin: **2 Sam 12:1-10; Acts 5:1-11.**
- b) To Bring People to God: **John 1:47-50; 4:18-20.**
- c) To Give Guidance and Direction: **Acts 9:11.**
- d) To Minister Encouragement in Periods of Despondency: **1 Kings 19:9.**
- e) To Impart Knowledge of Future Events: **John 11:11-14.**
- f) To Reveal Hidden Things: **1 Samuel 10:22.**

THE OPERATION OF THIS GIFT:

- a) It is supernatural in character - not obtained by logic or deduction, reasoning, etc., nor by the natural senses, but by supernatural revelation through the Holy Spirit.
- b) It operates by faith - The person receiving the revelation does so by faith.
- c) The revelation is received in one's spirit - not in the intellect or the emotions.
- d) It is not essentially a vocal gift (**Acts 9:11**). It is received quietly and inaudibly within the person's spirit.
- e) It may become vocal when shared with others (**John 1:47; 4:18**).
 - I. Any Spirit-filled Christian who is willing to listen to God may experience a function of this gift.
 - II. It is an invaluable asset in the ministry of counselling.

- III. Obedient action and response is essential to the continuing function of this manifestation in one's ministry.
- IV. The Word of Wisdom is frequently manifested in conjunction with it. This is the divinely imparted wisdom to know what to do about a word of knowledge and how to apply it correctly and wisely.

5. A WORD OF WISDOM (1 Cor 12:8).

INTRODUCTION.

This gift stands at the head of the list because it is so important. It enables us to speak and act with divine wisdom and thus ensures the correct use and application of other gifts. When the word of wisdom is absent, the other gifts can be used wrongly which often causes much confusion.

DEFINITION:

The word of wisdom is a fragment of divine wisdom supernaturally imparted by the Holy Spirit. It supplies one with the immediate wisdom to know what to say or do in a given situation.

God frequently gives it together with the word of knowledge so that believers can know how to apply that word of knowledge correctly. God revealed to Ananias, the whereabouts and condition of Saul through a word of knowledge. He also showed him, by the word of wisdom, what he should do in this difficult situation.

NOTICE:

It is *A Word (logos)* of wisdom, and **not** *The Gift* of wisdom.

ILLUSTRATION:

A man gets into legal difficulties and consults his lawyer. The lawyer does not give his client all the wisdom and knowledge he has. He extracts the word, or portion of his knowledge that applies to his client's needs, and imparts that word. Likewise, God, who knows all things, extracts from His infinite store of wisdom, the particular portion of wisdom needed for one of His children. He sends this by the Spirit.

DISTINCTION:

THE WORD OF WISDOM

It is not natural wisdom.

It is not the wisdom gained from academic achievement.

It is not wisdom gained from experience.

It is not even the wisdom to understand the Bible.

It is *supernatural* in character.

It is given as the Holy Spirit wills (1 Cor 12:11).

It is given for a specific need or situation.

It is *not* the gift of wisdom, but the *word* of wisdom.

SOME BIBLICAL EXAMPLES:

- a) **Luke 4:1-13.** Jesus, tempted in the wilderness. The replies that Jesus gave to Satan were words of wisdom imparted by the Holy Spirit.
- b) **Luke 20:22-26.** The Scribes tried to trap Jesus; but the word of wisdom, given by the Spirit, confounded them all.
- c) **John 8:3-11.** Again the Scribes and Pharisees sought to trap Jesus, but His wise words and handling of the situation confounded His adversaries.
- d) **Acts 6:1-5.** Giving wisdom in church administration.
- e) **Acts 15:28.** Solving a church crisis.
- f) **Acts 27:23,24.** Gave Paul control of the situation, resulting in the salvation of many lives.

Notice: The Word of Wisdom is promised to all Christ's disciples. "Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist" (**Luke 21:14,15**).

Observation: The Word of Wisdom is not essentially a vocal gift, but rather, a gift of revelation. It is received quietly within one's spirit. It comes out when vocalised in counselling, preaching or prophesying or when acted upon.

6. DISCERNING OF SPIRITS (1 Cor 12:10).

Discerning of Spirits is a more important subject than we generally realise.

If this spiritual gift were used more frequently with its counterpart, casting out demons, many of the problems we face today would be greatly minimised.

Discerning of Spirits is the third of the *revelation gifts*; the Word of Wisdom and the Word of Knowledge are the other two. It is a divine ability imparted by the Holy Spirit so that we can penetrate the spiritual realm and distinguish between the spirit of Satan (evil spirits), the Spirit of God, and the human spirit. By it we can discern the origin of certain actions, teachings, circumstances etc., that have been inspired by spiritual beings.

This gift is more limited than the other two revelation gifts. The revelation given in this instance is limited to the origin of the behaviour in question. Nonetheless, the discerning of spirits is just as *supernatural* in its operation as are any of the other eight gifts. It supplies the Church with information available in no other way.

a) The Function of the Gift.

The gift of discerning of spirits gives one a supernatural understanding of the nature and activity of spirits. It enables him to distinguish between the divine, satanic and human origin of spiritual activity and reveals the nature of the spirits themselves.

It is not always easy to distinguish between the works of Satan and those of the Spirit of God. Satan always tries to counterfeit the works of the Holy Spirit. Satan is known as the deceiver, the father of lies, and the serpent. All these titles signify the subtle, crafty deceptiveness which he uses to bring about evil whenever he can. Many times his counterfeit is so plausible that one will be entirely deceived unless

someone is present who functions with the supernatural gift of discerning of spirits. If demon activity were always so obviously reeking with evil and wickedness as we tend to imagine, there would be no reason for this particular gift of the Spirit.

In the account of the girl with the spirit of divination in **Acts 16**, Paul challenged the spirit that might easily have deceived other servants of God. The girl gave a perfectly true statement when she said, "*These men are servants of the most high God who show to you the way of salvation,*" but the spirit speaking was an evil spirit.

Why would an evil spirit advertise the apostles in that fashion? Because it was of no credit or help to the gospel or its ministers to have such a person following them and no doubt causing many to think that she was one of them.

b) The Operation and Need for the Gift Today.

The gift of discerning of spirits is experiencing its own revival in much of the world today. It can be seen in action in the ministry of many men of God in the present renewal. It is absolutely essential that this gift operate if the Church is going to accomplish her full mission and destroy the works of the devil. There are as many demons in the world today as there were when Jesus walked the earth and in the days of the Early Church. Their purpose is equally as evil though their operation today is frequently more sophisticated and plausible. This supernatural gift is especially necessary for Christian workers in nations where spiritism, Satanism and false worship systems abound.

c) How the Gift of Discerning of Spirits Operates.

The first and most obvious function of this gift is to reveal the presence of evil spirits in the life of people or situations. However, it also functions to evaluate the source of a prophetic message, a particular teaching, or some supernatural manifestation. The person functioning with this gift will be able to tell whether the source of the message or act is demonic, divine or merely human. If the source is discerned to be demonic, the person functioning in this gift will also usually be able to reveal :-

- I. *The nature of the demon.* This is what his work is, whether lying, causing infirmity (such as cancer, blindness, dumbness etc.), unclean behaviour and the like.
- II *The name of the demon.* This is usually revealed with the nature of the demon, although it isn't at all uncommon to reveal a demon's proper name.
- III *The number of demons.* This is the case of "Legion," or Mary, out of whom Jesus cast seven devils. It is not uncommon for a person to be demonised by more than one spirit at a time. This is part of the information revealed by the gift of the discerning of spirits.
- IV *The strength of particular demons.* Often during an encounter with an evil spirit, the one who functions with the discerning of spirits will know by revelation which of several demons is strongest and has greatest authority.
- V *Obtaining information.* Often demons will give much information verbally *themselves* to one they know has supernaturally discerned their presence and who

has power to cast them out. However, since demons can be counted on to lie, it is a good idea to treat the information they give with suspicion and count on information supernaturally given by the Holy Ghost.

d) Discerning of Spirits doesn't always involve Faith to expel Demons.

Although the gift of discerning of spirits is essential for effective deliverance, it is not sufficient by itself. It must work in concert with the gift of faith and the effecting of miracles. It is those who function with these gifts who usually have the greatest success in casting out demons.

7. THE GIFT OF FAITH. (1 Cor 12:9)

Since faith deals with the future and the unseen - things not physically experienced - the gift of faith is the special endowment given to someone called upon to exercise an extraordinary capacity of trust. God supernaturally empties him of any doubt and fills him with special faith that enables him to accomplish God's purpose despite every contrary and contradictory circumstance of life. Joshua, in commanding the sun and moon to stand still (**Josh 10:12-14**) is probably the clearest biblical example of this. Firstly he spoke to God (prayed) then he spoke by faith to the sun and moon. This would have to be a supernatural manifestation of uniquely remarkable faith. It is certainly not the kind of faith that one exercises every day. It is a special dispensation of faith God grants a believer when the task He has given that believer requires more than ordinary or *general* faith.

The *gift of faith* has a vastly superior function to that of general faith, which grows from the original seed of saving faith that God has planted in our hearts (See **Romans 1:17**). The degree of general faith varies with stages of development of the believer ("little faith," "great faith," etc.). General faith grows as a result of feeding on the Word, being exercised through the circumstances of life, and the like. It can develop to a very high degree. However, the gift of faith has a superior function to even the highest degree of general faith.

Some translators refer to the gift of faith as *special faith*. This indicates a faith bestowed by the Holy Spirit to meet our need in special and extenuating circumstances. This suggests further that the gift of faith is not permanently resident in any believer, but rather that *each manifestation* is a separate *gift* of faith. An episode in Elijah's life illustrates this when he declares to King Ahab that there will be no more rain until he speaks the word and then it will rain again at his word (**1 Kings 17:1**). His gift of faith produced the miraculous fulfilment of that prophecy.

Contrariwise, this extraordinary faith was lacking when Elijah sat under the juniper tree, fearful, discouraged and wanting to die because it was not needed at that time (**1 Kings 19:4**). He had not lost his faith in God or His Word. His own faith was strengthened and taught him to believe God and take courage when God told him He had 7000 other faithful followers in Israel.

God wants you to know you can go forth confidently knowing that when special demands are made upon you, He will supernaturally give you special faith to enable you to fulfil His purposes.

How Does the Gift of Faith Work?

The gift of faith seems to operate in a passive manner, but this is not always so. Daniel's protection from the lions (a passive instance of the gift of faith) seems to contrast with Samson's slaying the lion which is an example of man's active involvement in the manifestation of the power of God. This would be an example of the *working of miracles*. This impression that the gift of faith functions actively is because it often works in co-operation with more dramatic gifts (e.g. the working of miracles, the gifts of healings etc.).

The gift of faith also operates through the speaking of words of faith - "*I believed, therefore have I spoken.*" (**II Corinthians 4:13**) - whereby those words a man of God speaks when inspired by the Spirit are backed by God *as His own word*. The results are not always immediate, but they are sure. And this gift can function in many ways (e.g. for blessing, for cursing, for creating, for destroying etc.).

There are some notable examples of the gift of faith working through the spoken word: Joshua *commands* the sun and moon to stand still (**Josh 10:12-14**).

Elijah *controls* the weather by his word (**1 Kings 17:1**) - "*There shall not be dew nor rain these years but according to my word and it rained not upon the earth for the space of three years and six months.*"

Paul *silences* Elymas (**Acts 13:11**) - "*you shall be blind, not seeing the sun for a season.*"

Peter judges Ananias and Sapphira (**Acts 5**).

The Scriptures teach the principle of the *word of faith*: (**Mark 11:23**) .."*he shall have whatsoever he saith...*" in relation to the injunction, "*have faith in God,*" and **Job 22:28** "*Thou shalt decree a thing and it shall be established unto thee.*"

8. GIFTS OF HEALINGS. (1 Cor 12:9).

The three references to this gift in **1 Corinthians 12** are in verses **9, 28 and 30**. In each of these, the original reading is *charismata iamaton*. Both words are *plural*, making the correct translation of this phrase, *gifts of healings*.

Gifts of healings operate supernaturally to heal diseases and infirmities without natural means of any sort. It is the power of the Holy Spirit that comes upon a person's body, dissolving their disease, driving out their pains to heal them.

The use of the plural nouns here emphasises the abundance of God's healing gifts to afflicted mankind. It may also emphasise that Jesus' healing will deliver from every sickness, weakness, plague, deformity, and affliction. It also implies that there is a great variety of the manifestations of this gift (**1 Cor 12:4-7**).

The exercise of the gifts of healings does not give the gifted an ability to heal all the sick all the time. Some have misunderstood this and have asked why we do not go into hospitals and the like and raise up all that are sick. Even Jesus did not do this. He only went to what may correspond to a modern hospital once when He went to the Pool of Bethesda where there were multitudes of sick people. Even then He chose only one from all of them and healed him. On other occasions we read of great crowds of sick folk who came to Jesus and we are told He "healed them all." An important principle of Divine healing is that the person must come to Jesus as an exercise of faith and co-operation.

The Purpose of Gifts of Healings.

- a) To deliver the sick and suffering and to destroy the works of the devil in their lives. (1 John 3:8; Acts 10:36; Luke 13:16).
- b) To prove Christ's claim to be the Son of God (John 10:36-38).
- c) To confirm the Word (Mark 16:17-20; Acts 7:29, 30, 33).
- d) To attract people to the sound of the Gospel (Matthew 4:23,25).
- e) To bring glory to God (Mark 2:12; Luke 13:13; 18:43; John 9:2,3).

The Holy Spirit gives Gifts of Healings to the servant of God to pass on to whomever the Lord desires to heal for His own purpose. Like all other gifts, the gifts of healings not only have to be *given*, but also must *be received*.

Just as there is a principle of faith which regards how to minister these gifts, there is also a principle which deals with how to receive them. Hezekiah had difficulty receiving the gift of healing that God sent him. His faith had to be built up in a special way by the miracle recorded in 2 Kings 20:8-11 (See also 2 Kings 5:10-14). Naaman had difficulty receiving the gift of healing that God had sent him through Elisha. Healing requires often a double act of faith: faith to receive and faith to administer the gift of healing.

Although there are exceptions to this rule, it is *always* God's desire to heal. However, sometimes the normal channels through which His healing virtue would flow are not working too well. This may require that God send a special gift of healing. Sometimes God communicates gifts of healings through the *normal* healing channels; at other times through extraordinary means, according to His will (e.g. Peter's shadow).

(The subject of Divine healing is dealt with more fully in the subject matter entitled "How to minister God's Healing power.")

9. WORKING OF MIRACLES. (1 COR 12:10)

A Miracle happens when God supersedes the ordinary course of nature. The gift of *the working of miracles* comes when God endues us with power by the Holy Spirit to do something completely beyond the range of human ability. He gives it to us at a specific time for a special purpose. A miracle is usually an instantaneous occurrence as distinct from a manifestation of healing which may be gradual.

All the gifts of the Spirit are miraculous, but the use of the word 'miracle' in this instance refers to *acts of power*.

The Bible is a book of miracles. God is a God of miracles. Christianity is a faith founded upon miracles. Without the manifestation of miracles Christianity is lacking in credibility for God attested the ministry of Jesus through miracles, wonders and signs. (Acts 2:22)

MIRACLES GIVE US PROOF OF THE RESURRECTION.

If Jesus were not alive, His name would have no power to heal the sick and work miracles (Acts 4:33). Peter *convinced the unbelieving Jews of the resurrection* of Jesus Christ and

their *need of repentance* on the strength of the fact that Jesus' name still had the power to heal the sick and work miracles.

- a) It gave boldness to the believers to preach Christ (**Acts 4:29,30**). People recognised that they had been with Jesus - the miracle worker - (**Acts 4:13**).
- b) It made believers hungry to have more of God (**Acts 4:31**).
- c) It convinced and convicted men of their sins (**Acts 5:28,33**).
- d) Five thousand were converted in one day through one miracle (**Acts 4:4; 5:14**).
- e) All men glorified God for what was done (**Acts 4:21**).
- f) It spread the gospel quickly (**Acts 5:14-16**).

Before Jesus started to work miracles, no one followed Him anywhere. He must have preached often in the synagogue, for Luke 4 says it was His custom. But, when the miracles in **Luke 4:33-35** took place "*His fame went out into every place of the country round about.*" From then on the multitudes pressed in upon Him to hear His words and to see His miracles. "*A great multitude followed Him, because they saw His miracles which He did on them which were diseased*" (**John 6:2**).

EVERYWHERE THE DISCIPLES PREACHED, HEALED THE SICK, CAST OUT DEMONS AND WORKED MIRACLES, MULTITUDES TURNED TO CHRIST.

- a) Samaria gave heed to Philip, hearing and seeing the miracles which he did (**Acts 8:5**).
- b) *All the inhabitants of Sharon and Lydda turned to the Lord when Peter told Aeneas, "Jesus Christ maketh thee whole; arise and make thy bed." And he arose immediately* (**Acts 9:34**).
- c) Many people in Joppa believed when Peter raised Dorcas from the dead (**Acts 9:42**).
- d) The people at Lystra thought the gods had come down to them when they saw the crippled man walk and leap at Paul's word (**Acts 14:8-18**). "And by the hands of the apostles were many signs and wonders wrought among the people... and believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folk and them that were vexed with unclean spirits, and they were healed everyone" (**Acts 5:12-16**).
- e) The Book of Acts closes with miracles in full swing (**Acts 28:8,9**). When the people saw Publius healed, they believed that if God would heal one then He was able and willing to heal everyone that had need. When people think and believe right about God, then they get from Him what He wants so much to give to them.

The working of miracles is the enabling of the Holy Spirit, giving the believer the ability to work a miracle, in contrast to God working miracles in the life of a believer. Thus many who have never received the gift of working miracles have often experienced astounding miracles that God has wrought on their behalf.

SOME EXAMPLES

- a) Miracles of deliverance such as Peter's in **Acts 5:17-20** and again in **Acts 12:1-10**. Also Paul and Silas in **Acts 16:15-30**.
- b) Miracles of transportation (**Acts 8:39**). *"The Spirit of the Lord caught away Philip that the eunuch saw him no more."*

These, and many other instances, are miracles performed by God in the lives of believers, sometimes even without the co-operation of the believer.

These are not, therefore, instances where the gift of working of miracles was operating. In contrast now are three where this gift was in operation:

- I. **Acts 19:11**, "And God wrought special miracles by the hands of Paul."
- II. **Acts 9:40**, Peter raised Dorcas from the dead.
- III. **Acts 20:9-12**, Peter restored Eutychus to life.

Practical Operation of the Gift.

- a) The anointing of the Holy Spirit to create special confidence and authority.

- b) A spoken word of faith and authority. Elijah said that the God who answered by fire should be Israel's Lord. The fire that came down was an example of the working of miracles.
- c) A bold act of faith.

EPILOGUE.

In this brief teaching on the Holy Spirit and His manifestations we have sought to keep to what the Bible declares on this subject rather than what our own human experience may be or what position our particular denomination holds. Nothing is ever achieved for God by taking a negative position on anything that the Bible declares. God works through our faith not our unbelief. So, irrespective of what your traditional theology, or your personal experience may be, may I encourage you not to close your heart and mind to the possibility of the supernatural and the miraculous. Read the Bible and this study with an open heart. Commit yourself to God in regard to your response to it. Tell Him sincerely that you are open to whatever He declares and that you want to experience the fullness of all He has for you.

Jesus Christ is the same, yesterday, today and forever. (**Heb 13:8**) The Holy Spirit is also the same. Whatever He has accomplished at any time, He is able to accomplish today or He is no longer God the Holy Ghost.

May God further open our hearts to all the wonders of His glorious truth and may we all grow up into Him in all things. (**Eph 4:15**)

Gerald Rowlands.