



Chapter 1

The Personality of the Holy Spirit

This course on the Holy Spirit is meant to give a better understanding of both the theological and practical aspects of the outpouring of the Holy Spirit that has occurred this century. A brief doctrine of the Holy Spirit is covered initially, but the major part of the study deals with the baptism and gifts of the Holy Spirit. By doing this we do not wish to imply that the other aspects of the Holy Spirit's work are not important—they are vital and indispensable. There is need however for a clearer understanding of the baptism and gifts of the Holy Spirit. The Apostle Paul states: "Concerning spiritual gifts brethren, I do not want you to be ignorant." The fact is that in many churches spiritual gifts are ignored. It is my wish that we examine what the Bible says about it.

Initially I want to briefly study who the Holy Spirit is.

1. His Personal Being

The Holy Spirit has a personality. He is not simply an *'influence'* or a *'conscience'* but is attributed a *'personality'* in the Bible.

The Greek word for *'spirit'* is *'pneuma'*—the gender is neuter. The word literally means *'breath or wind'*. Some have taken this to mean that the Holy Spirit is a *'force'* rather than a person. When we study the Scripture however it becomes clear that this is not the case.

Here are some of the attributes of the Holy Spirit:

a. Mind Rom. 8:27

Mind here means *'thoughts and purpose'*.

He can be lied to. (Acts 5:3)

He can be grieved. (Eph. 4:30)

b. Knowledge 1 Cor. 2:11

He reveals to us the things He knows.



He has intelligence.

He instructs. Neh. 9:20

c. Will 1 Cor. 12:11

We are to co-operate with the will of the Spirit.

d. Love Rom. 15:30

The Holy Spirit is motivated by love.

Rom. 5:5 He pours the love of God into us.

He is a loving person.

2. His Deity

In the Old Testament everything that is implied of 'Jehovah' is implied also of the 'Spirit of Jehovah'.

In the New Testament words quoted from the Old Testament that were said by 'Jehovah' are cited as being said by the Spirit.

The unpardonable sin is that which is against the Holy Spirit. (Matt. 12:31-32)
 Even blasphemy against the Son can be forgiven.

This strongly suggests the deity of the Holy Spirit. New Testament references to the Holy Spirit would be equally fitting applied to the Father or the Son.

Some examples are as follows:

- He is the source of enlightenment.
- He is the teacher.
- He is the sanctifier.
- We are a temple of the Spirit.
- He gives life. John 3:5-8

3. The Names of the Spirit

Just as the Lord Jesus Christ has many different names in the Bible that describe His character and ministry, so the Holy Spirit has different names which tell us about Him.



- a. Spirit of God. Gen. 1:2
- b. Spirit of the Lord. Jud. 3:10
- c. Spirit of Judgement and burning. Is. 4:4
- d. Spirit of Wisdom and Understanding. Is. 11:2
- e. Spirit of Counsel and Might. Is. 11:2
- f. Spirit of Knowledge and Fear of the Lord. Is. 11:2
- g. The Holy Spirit. Luke 11:13
- h. The Comforter. John 14:16
- i. Spirit of Truth. John 14:17; 16:13
- j. Spirit of Life. Rom. 8:2
- k. Spirit of Christ. Rom. 8:9
 - l. Spirit of Adoption. Rom. 8:15
- m. Holy Spirit of Promise. Eph. 1:13
- n. Spirit of Wisdom and Revelation. Eph. 1:17
- o. The Eternal Spirit Heb. 9:14
- p. Spirit of Grace. Heb. 10:29
- q. Spirit of Glory. 1 Peter 4:14

The Spirit of Wisdom gives wisdom, the Spirit of Life gives life, the Spirit of Truth reveals truth etc. The names of the Holy Spirit thus give insight into His function.

4. The Symbols of the Holy Spirit

a. Oil

In the Old Testament ministry was anointed with oil.

This represented a divine calling and enabling to do the specific ministry to which God had called them.

Acts 10:38 speaks of God anointing Jesus with the Holy Spirit. The anointing oil that prepared people for ministry, and set them aside for the work of the Lord was symbolic of the anointing of the Holy Spirit for ministry.

b. Breath or Wind

In the work of creation in Gen. 2:7 God breathed life into man. As mentioned previously the Greek for spirit, *pneuma* means *breath or wind*.

In Ezekiel we see the life coming from the breath or the wind. Ez. 37:5-6 shows this 'breath' brings life.



John 3:8 shows the *wind* of the Spirit in regeneration.
 Acts 2:2-3 The Holy Spirit came as a '*rushing mighty wind*'.

c. Fire

Matthew 3:11 refers to believers being baptized with the Holy Spirit and with fire.
 Acts 2:3 shows the Holy Spirit came like tongues of fire.

Is. 4:4 we read of the Spirit of Judgement and Burning.

Fire in the Bible is also used to refine silver and Gold, and the believer will also be 'refined'. The Holy Spirit as 'fire' therefore is symbolic of His work in the purifying and sanctifying of the believer.

d. Water

Whoever believes in me as the Scripture has said, streams of water shall flow from within him. By this He meant the Spirit. (John 7:38-39)

There are several uses of water in the Scriptures.

- It was used by the Jews as a rite of purification.
- It satisfies thirst. c.f. John 4
- It refreshes.
- It makes fruitful.

The Holy Spirit is as necessary to spiritual life as water is to natural life.

e. Dove

He saw the Spirit of God descending like a dove. (Matthew 3:16)

In the Old Testament Gen. 8:8 Noah sent out a dove to find land. The dove was sensitive and discriminating. The freshly plucked olive leaf spoke of a new creation, or a new beginning.

The dove is also a gentle innocent creature. (S of S. 6:9) It was used as a 'pure' sacrifice offered unto God. In this way it represents holiness and purity.

Psalm 55:6 brings out the flight of the dove. It was able to soar above all the problems. '*O that I could do that*' says the Psalmist.



Is. 38:14 tells of the dove 'moaning' because of grief.

These Biblical examples bring out different facets of the nature of the Holy Spirit.

Note. The modern idea of the dove with the olive leaf as a symbol of peace comes from the fact that this symbolised the end of the judgement of God at that time.

f. A Seal

You were sealed with the Holy Spirit of promise. (Eph. 1:13)

The Holy Spirit of God, with whom you were sealed for the day of redemption. (Eph. 4:30)

A seal is a mark symbolic of finalizing an agreement.

In Acts 10:47 we see how the fact that God baptised the Gentiles with the Holy Spirit was His seal or mark upon them that they were His.

g. The Finger of God

The tablets of the commandments are said to be inscribed by the Finger of God. (Deut. 9:10) We know from other Scriptures that the Holy Spirit wrote the words.

The work of Your Fingers. (Psalm 8:3)

This verse shows that the Holy Spirit was the instrument of creation. It reminds us of the illustration of the potter and the clay. This whole universe is but clay in the fingers of God.

But if I drive out demons by the Finger of God. (Luke 11:20)

This refers to the power of the Holy Spirit. This term is therefore symbolic of the work of the Spirit in implementing the will and the purpose of God in the earth.



Chapter 2

The Work of the Holy Spirit—Part 1

It is very important that we as Christians have a correct concept of the work of the Holy Spirit.

- The Holy Spirit is the executor of the purposes of God.
- Whatever God wants to do on earth, He does through the agency of the Holy Spirit.

Therefore when God does something, His Word is executed by His Spirit. Many times in Scripture this combination is seen.

1. The Divine Executor

a. In Relation to the World

i. He created the universe.

Gen. 1:2, Job 26:13, Job 33:4, Ps. 104:29-30.

ii. He makes Christ known to the world.

John 16:8-11.

b. In Relation to the Scriptures

i. He inspires the Scriptures.

2 Tim. 3:16. 2 Peter 1:21.

There is no doubt also that the Spirit has been instrumental in the preservation of the Scriptures also.

ii. He interprets the Scripture so that we may understand.

John 14:26, 1 Cor. 2:13.



c. In Relation to Christ

i. He is revealed in the N.T. as the Spirit of Christ.

Gal. 4:6, 1 Peter 1:11.

ii. He manifests Christ to men.

John 16:14, John 15:26, 1 John 5:6.

d. In Relation to the Individual

i. He is the divine agent in regeneration.

John 3:3-8, Rom. 8:11.

ii. He transforms the individual.

2 Cor. 3:18, 1 Cor. 6:11.

iii. He gives divine revelation and faith.

1 Cor 2:9-13, Eph. 3:5.

iv. He gives Power.

Acts 1:8.

v. He guides.

Rom. 8:14

vi. He makes Fruitful.

Gal. 5:22-23.

vii. He gives assurance of salvation.

viii. He makes possible divine communication.

e. In Relation to the Church

i. He imparts and controls the gifts given to the Church.

1 Cor. 12, Heb. 2:4.

ii. He is the power source to enable the Church to fulfil its divine mission.



2. God's Approach to the Sinner

The Spirit of God does not force man to do anything.

- He does not compel, He convicts.

Man is to some extent 'free' to make his own decisions. These decisions however have always been affected by man's nature.

- Man before the 'fall', though having a free will, had a propensity to do the will of God. After the 'fall' man's basic nature had changed so that he had an inclination to sin. Man's will has been so affected by his own nature it has put him into bondage.

The Spirit of God, though not compelling a man to repent, will lift him above the bondage of his evil nature, so that he may make an unimpaired decision. In this way the Holy Spirit shows man his true state. John 16:8-11 shows how He does this:

a. He Convicts of Sin

The Greek word here for '*convict*' literally means to '*expose or prove*'.

Sin is the violation of God's law.

Here particularly it mentions the principal sin which is rejecting Jesus. In the preaching of the apostles they constantly brought home the fact that the Jews had rejected Jesus.

The first thing the Spirit of God brings to the notice of mankind is his rejection of the Grace of God in Jesus. He does this by awakening the conscience within us.

b. He Convicts of Righteousness

This is the righteousness of Jesus. The fact that the Father raised Him proved that He was righteous.

The Spirit of the Lord will reveal to us the righteousness of Jesus. The conviction of the righteousness of Jesus brings home to man his unrighteous state, and implants the desire to be like Him.



c. He Convicts of Judgement

He shows us that Satan's power is vanquished. He no longer has power over the souls of men. Jesus has beaten the great enemy of man.

The Spirit shows man that God is just, and that He wants to save man from the judgement that is to come.

3. The Spirit and the Scriptures

a. He is the Author

If we look in the Scriptures we will see many times that the quotations in the New Testament are quoted as being what the 'Holy Spirit' said. Acts 4:25; Heb. 3:7; 10:15.

2 Peter 1:21 Shows how the Holy Spirit wrote the Scriptures—He moved on men so that they wrote what He wanted them to write.

b. He Anoints the Word

When they heard this they were pricked to the heart and said unto Peter . . . What shall we do? (Acts 2:37)

■ When God wants to speak to us He will anoint the Scriptures. We will read a verse and know that God particularly wants to apply that verse to our lives or situation.

c. He Helps us to Understand the Word

John 14:26. He will teach us and remind us.

1 Cor. 2:10-14. Revealed from within the Word.

- Sometimes we will begin to see something in the Word.
- The Spirit will show us a truth.
- He will bring other Scriptures to our remembrance.

■ 2 Cor. 3:16-17 Shows how the Spirit of the Lord will make God's Word alive, and help us to understand it.



Chapter 3

The Work of the Holy Spirit—2

In this lesson we shall consider the work of the Holy Spirit in the believer.

1. Regeneration

The Bible uses several terms which are all more or less synonymous. The Greek for regeneration is *palingenesia*. *Palin* = Again. *Genesis* = Birth.

The work of regeneration is by the Word and the Spirit.

- Ezek. 36:26 *Promises* regeneration.
- John 1:13 and 3:3 show *the divine origin* of regeneration.
- Titus 3:5; 1 Peter 1:23 show *the means* of regeneration.

2. Justification

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.
(1 Cor. 6:11)

This is the act of God forgiving our sin and accepting us as righteous in His sight, because the righteousness of Jesus has been imputed to us. It is because of the Grace of God, and is only received by faith.

i. It is an act of Grace. Rom. 3:24

We do not deserve it.

ii. The grounds of justification is not faith, but the sacrifice of Christ on the cross. Acts 13:39.

iii. The righteousness imputed is a gift from God.



iv. It does not produce a subjective change in the individual, but rather is a declaration of his standing.

v. Faith is the condition of justification. Rom. 5:1

The work of Christ is appropriated by faith. Gen. 15:6

3. Sanctification

Chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood. (1 Peter 1:2)

It is the work of God renewing the whole man, that we might be able to die to sin and live to righteousness. It is a work of Grace.

Sanctification can be better understood if we look at the facets of salvation.

■ We are saved = *Justification* = Spirit made perfect. Heb. 12:23

■ We are being saved = *Sanctification* = Soul being transformed. 2 Cor. 3:18

■ We will be saved = *Glorification* = Body will be changed. Phil. 3:21

Sanctification is the process of becoming in practice what we already are in Christ. This takes the form of a gradual transformation.

2 Cor. 3:18 describes this process. We are being transformed into His likeness with ever increasing glory which comes from the Lord who is the Spirit.

i. Being transformed into the likeness of Jesus.

ii. By degrees of glory.

Glory = *doxa* = *that which appears or can be seen or radiates.*

As we are changed we reflect more and more of Jesus.

It is a gradual process that starts the day we are saved and continues throughout our lives as the Spirit makes us to be like Jesus.

iii. It is the work of the Holy Spirit.

iv. Man co-operates with God in order to be sanctified.

Rom. 6:19,22



v. The indwelling of the Spirit is for the purpose of making it possible for the believer to live a life of holiness.

■ A Comparison of Justification and Sanctification

Justification

Our Standing.

Our Position.

Our Relationship with God.

Gods work alone.

Sanctification

Our State.

Our Condition.

Our Fellowship with God.

Man co-operates with God.

4. Guidance

One of the most asked questions is *How do I get guidance?*

● **His Word** is a light unto our path.

The principles of the Word of God will guide us.

● **Our circumstances** will often come as a confirmation, though sometimes as a test!

● **Godly counsel** is important as we make decisions.

The work of the Holy Spirit in guidance however is very important.

Whilst recognising the ways in which God guides, the voice of His Spirit within us will always give peace.

He will always show us the will of God for our lives.

When the Spirit of Truth is come He will guide you into all truth.

(John 16:13)

For as many as are led by the Spirit of God. (Rom. 8:14)

Many times in the Acts the Holy Spirit spoke clearly to the apostles telling them what to do.

■ Acts 8:29 The Spirit told Philip what to do.

■ Acts 10:19-20 The Spirit spoke to Peter telling him what to do.

■ Acts 16:6-7. Forbidding Paul to enter Asia.



5. Communion

a. Prayer

Pray at all times in the Spirit. (Eph. 6:18)

Likewise the Spirit helps us in our weakness, we do not know what we ought to pray but the Spirit Himself intercedes for us. (Rom. 8:26)

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

We are told to pray at all times 'in' the Spirit.

- In this passage it follows on from verse 14 that praying 'with' the Spirit here is praying in tongues.
- This means that we do not understand what we are praying but nevertheless we are urged to pray and sing in tongues as this is communion with God and edifying. cf. 1 Cor. 14:2-4.

b. Worship

But the hour cometh and now is, when the true worshippers will worship God in Spirit and in Truth. (John 4:23-24)

We are the circumcision that worship God in the Spirit. (Phil. 3:3)

Note: There has been a major swing in the church away from set forms of worship to allow the Spirit of God to lead people into a deeper communion with God.

Whilst structure in worship services is important it should never restrict the Spirit of God leading the congregation.

(I was once in a service where there was a spontaneous outbreak of worship, that was later criticised by a pastor because it was not on the programme!)

6. Power

You shall receive power after the Holy Spirit is come upon you. (Acts 1:8)

- The Holy Spirit is the enabling of God for the believer.
- He gives us the power of God.



- He gives us everything we need to fulfil the call that God has placed in our lives.
- The gifts of the Spirit are some of the ways in which the power of the Spirit is manifested in the life of a believer.
- If we deny the gifts of the Spirit we deny the power of God in our lives.

The restoration of this power in the last 20 years to the church has brought about a growth and vitality that has not been seen since the early church times.

7. Fruit

- Psalm 1:3 tells us that we are like trees planted, that God expects to bring forth fruit.
- Ezek. 47:12 speaks prophetically that believers will be fruitful because the water from the sanctuary flows into them.
- Gal. 5:22-23. Gives the list of the fruit of the Holy Spirit.

Note: The fruit is produced by us. It is as a result of the work of the Spirit in our lives, making us holy.

That is why Jesus said in Matt. 3:8 that we should bring forth fruit in keeping with repentance.

8. Assurance

The Holy Spirit Himself testifies with our spirit that we are the children of God.
(Rom. 8:16)

God sent the Spirit of His Son into our hearts, the Spirit who calls out Abba, Father. (Gal. 4:6)

See also 1 John 3:24; 4:13; 5:6.



Chapter 4

The Promise of the Holy Spirit

1. Prophecy of the Promise

a. Joel 2:28-29

And it shall come to pass afterward, that I will pour out my Spirit on 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 handmaidens in those days will I pour out my Spirit.

- Joel 2:18-27 deals with God making His people fruitful.
- After the fruitful period there will come the outpouring of the Spirit.

Note here that Pentecost was the celebration of the Harvest.

Whereas in the Old Testament the Spirit was given to special men on special occasions for special tasks this time He will come upon *all flesh*. Not just the leaders, but the servants and the handmaidens!

There will be accompanying prophecy, dreams and visions.

v32 In that day everyone who calls upon the Name of the Lord will be saved

b. Ezekiel 36:24-27 (Also 11:19; 37:14; 39:29)

- God will take His people from among the heathen.
- He will gather them from all countries.
- He will make one nation of them.
- He will make them clean.
- He will give a new heart.
- He will give a new spirit.
- He will put His Spirit in them.
- He will cause them to walk in obedience.



c. Isaiah 44:3

- The Spirit will be poured out.
- His blessing will be poured out.
- There will be growth.
- They will be commitment.

d. John 1:29-34

- Jesus will be the one who will baptise with the Spirit.
- It will be an outpouring that will bring cleansing.

e. John 14:16-17

- The Spirit will never leave. (c.f. Is.59:21)
- He dwells with you and shall be in you.

f. Luke 24:49

- Jesus will send the promise of the Father.
- This will mean they will be 'clothed with power from on high'.

g. Acts 1:4-8

- They were to wait for the '*promise of the Father*'.
- They were to receive the Holy Spirit.
- They were to receive power.
- They would become witnesses.

2. The Outpouring of the Spirit

Pentecost

There can be little doubt that Acts 2 is the fulfilment of these prophecies. Peter actually states this:

This is that which was spoken of by the Prophet Joel (Acts 2:16)

3. The Outpouring's Significance

When did the Holy Spirit come?

This might seem like a silly question especially in the light of what we have already studied of the Holy Spirit. The Scriptures that we have studied refer to the Holy Spirit being given to God's people at a certain point in time.

Although the Holy Spirit has always existed, the title '*The Holy Spirit*' is never used in the Old Testament.



The three Scriptures being translated 'holy Spirit' should all be translated 'the Spirit of His (Your) holiness'. (Ps. 51:11; Is. 63:10,11.) That is why the AV in English correctly uses a small 'h'.

- The first time the title *The Holy Spirit* is given to the Spirit is in Luke 1:15 when it says that Jesus will be filled with The Holy Spirit from birth.
- As previously mentioned this Spirit is the same Spirit as in the Old Testament, but this outpouring was new and different from any previous manifestation of the Spirit. This is shown by the words of Jesus and the commentary of John in John 7:38-39.

He that believes on me as the Scripture hath said, out of his belly shall flow rivers of living water. This spoke he of the Spirit, which they that believe on Him were to receive for the Spirit was not yet; because Jesus was not yet glorified. (John 7:38-39)

The Holy Spirit was not yet given because Jesus was not yet glorified, in other words the outpouring of the Spirit that was *promised* in the OT Scriptures.

These Scriptures could not be fulfilled until the work of Jesus was done. After His work was finished and He was glorified, Jesus was given the promised Holy Spirit by the Father so that He might bestow it upon the church. Acts 2:33.

His Spirit could not be given until His work was over.

The Holy Spirit that came at Pentecost was the 'Spirit of the Glorified Jesus'. The same Spirit but a new purpose.

The Promise of the Spirit is therefore that outpouring of The Holy Spirit that will bring the purposes of God to fulfilment in His church in the last days.

When we believe in Jesus and accept the finished work of Jesus, then the gift of the Holy Spirit will become available to us to take us from regeneration to glorification.



Chapter 5

The Baptism of the Holy Spirit

There has been controversy over the baptism of the Holy Spirit for most of this century. The two main views are as follows:

- That we receive the baptism of the Holy Spirit at conversion, and that it is a part of our conversion experience.
- That the baptism in the Holy Spirit is a distinct experience, that may be received at conversion or later.

To find out which of these views is correct we must seriously examine the Scriptures to find out what happens when we receive the baptism of the Holy Spirit, and what evidence there is of receiving this.

In doing this we shall see that the baptism in the Holy Spirit is a distinct experience from conversion.

Terminology

There are several terms in the Scriptures that are synonymous.

'Baptism of the Spirit'; 'filled with the Spirit'; 'clothed with power from on high'; 'the Spirit outpoured'; 'the Spirit came upon them'; etc.

- Jesus Himself uses different expressions to mean the same thing. The best example is in the Acts where we find Jesus in Acts 1:5 say they will be *'baptised with the Spirit'*, and in 1:8 that *'the Holy Spirit will come upon you'*.
- When this was fulfilled in Acts 2:2-4 the Scripture says they were *'filled with the Holy Spirit'*.

We must accept therefore that the terms are interchangeable and refer to the same outpouring promised by God from Old Testament times.



The Lord Jesus Christ

It is important to note here that Jesus Himself received the Holy Spirit at the start of His earthly ministry.

- Luke 1:15 states that He was filled with the Spirit even in the womb.
- In John 1:32-34 Jesus was baptised in water.

At that time the Spirit descended upon Him as a dove.

He was then led into the wilderness to be tempted by the devil.

- After that Luke 4:1 records that He was *'full of the Holy Spirit'*, and later He said *'the Spirit is upon me.'* (4:18)

There would appear to be some special significance placed upon this anointing at the time of His baptism.

Peter says in Acts 10:38 that Jesus had been *'anointed with the Holy Spirit and power'*.

Jesus was the Son of God, He was sinless, yet it was after He received the Spirit that the prophecy of Isaiah was fulfilled. Is. 61:1; Luke 4:18.

The life of Jesus is our example and we must be willing to follow Him, not only through the waters of baptism, but in our desire to be empowered to serve God.

Note: In the Old Testament the priests were anointed with oil at the start of their ministry to set them apart for the service of God, and to signify the enabling of God to fulfil that ministry.

Let us now examine the five instances of people being filled with the Holy Spirit in the Scriptures.

1. Pentecost

a. Who was filled?

- First of all we must accept that the disciples were converted. Luke 10:20 states that their names were written in heaven. John 20:21-23 shows how their lives were touched by the Spirit.
- The way they prayed and obeyed the risen Lord shows they were surely saved.



Jesus told them to wait not for salvation, but for the 'promise of the Father' which was the 'baptism of the Holy Spirit'.

b. What was man's part?

- They had the faith to obey Jesus and wait.
- When the time came they were all filled with the Holy Spirit. This was the initial outpouring of the Holy Spirit. They had to wait for it.
- We shall see in each subsequent outpouring that they did not have to wait any more but the Spirit was already given, they simply had to receive Him.

c. What manifestation was there?

The sound of a rushing mighty wind.

Tongues of fire resting on each one of them. They all spoke in tongues.

2. The Samaritans

In Acts 8:1-14

a. Who was filled?

v12 shows it was Samaritans who had believed and were baptised.

They were saved and baptised but they had not yet received the Holy Spirit.

b. What was man's part?

- v17. Peter and John laid their hands on them.

c. What manifestation was there?

- There must have been some manifestation of the Holy Spirit for Simon to know that they had received the Holy Spirit.
- The Scripture in this case does not mention what it was.
- From the other Scriptures it would appear it was speaking in tongues as this was present in all the other examples.
- This incident took place approximately seven years after Pentecost.



It clearly shows that the baptism of the Holy Spirit is not apart of the conversion experience, but a distinct experience!

3. The Apostle Paul

Acts 9:3-19

a. Who was filled?

- A believer!
- Paul was converted on the Damascus road.
- In v17 Ananias calls Paul 'brother'.

b. What was man's part?

- Ananias came and laid hands on him and prayed for him to be 'filled with the Holy Spirit'.

c. What manifestation was there?

- The scales fell from his eyes and he could see again.
- Though it does not mention it here we know from other writings that the Apostle Paul spoke in tongues. (1 Cor.14:18).

4. The Household of Cornelius

a. Who was filled?

- All the people who were listening.
- On this single occasion it would appear that their conversions and Baptism of the Spirit were simultaneous.

b. What was man's part?

- Peter was simply preaching the Gospel.

c. What manifestation was there?

- They knew the Gentiles had been filled with the Spirit because they *'heard them speaking in tongues and praising God.'*

Note: This shows that even at that time speaking in tongues had become an accepted sign of the baptism of the Holy Spirit. It was in this case 'proof' that they were filled.



5. The Ephesians

Acts 19:1-7

a. Who was filled?

- First of all it is mentioned that these men were 'disciples'.
- They were obviously limited in their knowledge, but it states that they had believed.

Did you receive the Holy Spirit when you believed? (Acts 19:2)

- There are only two possible answers to this question. Yes and No!
- The question that Paul asked them here clearly shows that a person could be saved without having received the Spirit.

Note: This incident took place about 21 years after Pentecost.

b. What was man's part?

- Paul instructed them.
- He laid hands on them.

c. What manifestation was there?

- They spoke in tongues.
- They prophesied.

Conclusion

From the Scriptures we have studied a clear pattern emerges.

- The people who received the baptism of the Holy Spirit were believers.
- Man had his part to play in that he had to be obedient to the command of Jesus. They were yielded to the will of God.
- The sign that the believers had been filled with the Spirit was that they spoke in tongues.



Chapter 6

Receiving the Holy Spirit

Receiving the Holy Spirit like salvation or baptism is a personal decision. We shall see in this chapter how we can personally respond to the gift that God has promised every believer.

The promise is not based upon our worthiness, our church affiliation our race or our age. It is by our faith as we respond to God's word.

1. The Foundation

*Peter replied, "Repent and be baptised every one of you in the Name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit."
(Acts 2:38)*

This verse gives the foundation of every believer. Man's basic problem is that he has 'turned every one unto his own way'. (Isaiah 53:6)

● Turning from our way

Repentance means that we can be cleansed from our sin and come into relationship with the Father, reconciled by the blood of Jesus.

● Dying to our way

Water baptism involves a confession of our faith in Jesus Christ, and an acceptance of His Lordship. By dying with Him and being raised with Him we come into a new and living relationship with Jesus. (Gal. 2:20)

● Empowered to walk God's way

Baptism in the Holy Spirit involves receiving the power of God to serve Him and see His purposes fulfilled. Through it we come into relationship with the Holy Spirit.



The foundation of every believer is this triune relationship with God. If we are to live a victorious Christian life we need this foundation.

2. Faith in God's Word

God works in response to our faith.

And without faith it is impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him. (Heb. 11:6)

■ **Faith always demands action.**

● Is then the baptism of the Holy Spirit a sovereign act of God that man has no part in?

The answer is that it is the response of God to our faith.

- How do we get saved? It is by faith. We make a decision to ask God to forgive our sins and come into our lives.
- Baptism also demands a decision. God does not pick us up as we walk past some water and plunge us in! We make a decision.
- The baptism of the Holy Spirit is received as we ask God in faith to do what He has promised.

Luke 11:13 states quite clearly that: *“Your Heavenly Father will give the Holy Spirit to them that ask Him.”*

Did you receive the Spirit by the works of the law, or by hearing with faith? (Gal. 3:2)

The exhortation of James 1:6-8 tells us that we must ask in faith.

● If we do not have faith when we ask, we shall not receive.

Note: The notion that in order to get filled with the Holy Spirit there must be some kind of emotional sensation or feeling is false. When we receive the Lord or are baptised, we may or may not feel any great emotion. The lack of emotion does not negate the experience.

In the Scripture the sign that one had received the Holy Spirit was not a great show of emotion but speaking in tongues. It is not surprising however that such encounters of man with his Creator often stir the emotions!



3. The Faith Steps to Receiving

a. Believe God's Word

- There must be total acceptance of the Word of God.
- We must see that it is a separate experience from salvation.
- We must see that the sign we have received the Holy Spirit is that we speak in tongues.

We must forsake the traditions of men.

Unfortunately some people today teach against the baptism of the Holy Spirit and speaking in tongues.

Though the Scriptures are clear, they either say it belongs to another dispensation, or cite abuse as a reason for its non acceptance.

- In Mark 7:8 Jesus taught *"You have let go of the commands of God and are holding onto the traditions of men."*

He goes on in verse 13 to state, *"you thus nullify the Word of God by your traditions that you have handed down."*

- Things that we have in the past accepted as 'truth' but do not conform to the Word of God must be 'cast down' from our minds, and replaced with the truth of God's Word.

Note: We often allow 'lies' a place in our minds and in our thinking.

- In 2 Cor. 10:5 Paul states the need to cast down the ideas and thoughts that set themselves up against the Word of God.

We deal with the lies of Satan as Jesus did, by quoting the truth of God's Word.

Doubt, unbelief, depression, low self-esteem are all attributable to a person believing the lies of the devil.

b. Seek the Lord

- We are not seeking an experience we are seeking after God Himself.
- We are responding to the call and command of God.

Luke 11:9-13. Ask, seek, knock.

Blessed are they who hunger and thirst for righteousness, for they will be filled.

Matt. 5:6



It is a Scriptural principle that to receive from God we must first ask, seek, knock! We must therefore seek to be filled with the Holy Spirit.

- We must desire to have the power of God within us.
- We must desire to speak in tongues.
- We must pray earnestly that God will fill us.
- We must seek to have the elders of the church lay hands on us and pray for us to receive the Holy Spirit as in the Scriptures.

Note: Some have worried here that they will receive a demon, or something other than the Promise of God. This comes from accusations by some people that people who speak in tongues are possessed by a demon! This is unscriptural to say the least. If we as God's children ask for an egg will God give a scorpion?

c. Speak out in faith

- It is the believer who speaks out in tongues.
- The Holy Spirit gives us the words to speak.

What happens if we speak out and God does not give us the words?

He will! The opening of our mouths and speaking out is the faith step that God wants us to take.

If we don't speak out in faith we will never speak in tongues!

Note: Occasionally there is a time of 'waiting' to receive the Spirit. This is not a time of waiting for the Spirit to come, He has already been poured out. It is a time of personal preparation to receive the Holy Spirit. The waiting is not for God to do it but for us to get to the point that we are ready to receive!



Chapter 7

The Purpose of the Gifts of the Spirit

The Gifts of the Holy Spirit are supernatural enablements given at will by the Holy Spirit.

- They are not given according to merit, or maturity.
- They can only be used as the Holy Spirit moves a person to use them.
- The Greek '*charismata*' means '*gifts of grace*.' The Holy Spirit does not force us to use them, but we are urged to 'seek' to manifest the gifts of the Spirit.

Let us study the first part of 1 Cor. 12 to have an insight into the gifts of the Spirit.

1. The Need for Spiritual Gifts

*Now concerning spiritual gifts, brethren, I would not have you ignorant.
(1 Cor. 12:1)*

Note that Paul wants the Corinthians to know about spiritual things. When Paul wants to make an important point he often says '*I would not have you ignorant*'.

The Greek here for '*spiritual gifts*' is '*pneumatikon*' which means '*spirituals*'. It does not necessarily mean '*gifts*' but all spiritual workings of God.

From these verses it would appear there are three major areas of 'spiritual enablements'.

- v4. **The gifts of the Spirit.** *charismaton—pneuma*
- v5. **The ministries of the Lord.** *diakonion—kurios*
- v6. **The workings of God.** *energmaton—theos*



If we look carefully we will see that the trinity is mentioned here, Father, Son and Holy Spirit.

The '*spiritual enablings*' are given as spiritual gifts by the Holy Spirit, as ministries by the Lord Jesus, and as the workings of the Father's power.

These three outworkings of spiritual enabling can be better understood as we consider the triune nature of the church.

The three major manifestations of the church are as follows; As a congregation, as a body, as an army.

a. In the Congregation

- The congregation comes to worship.
- The Holy Spirit leads and inspires our worship.
- The gifts of the Holy Spirit inspire our worship.

b. In the Body

- The body grows.
- The Lord Jesus gives ministries to the church to bring the body to maturity.

c. In the Army

- The army marches.
- The army evangelises.
- The power that raised Jesus from the dead is available to God's army.
- The Father manifests that power in the church as an army.

Every church should function in these three areas.

The purpose of spiritual gifts is to enable the church to function as God intended. Without the spiritual enabling of God the church will fail.

2. The Gifts of the Spirit are for Today

1 Cor. 12:27 tells us that we are the body of Christ.

- The purpose of the body is to grow and mature.
- The reason why God gave us the gifts of the Spirit is in order that the church might come to maturity.
- That is why Paul did not want them to be ignorant. The gifts of the Spirit are as relevant today as ever!



Satan however wants us to be ignorant. He does not want the body of Christ to come to maturity. He therefore seeks to spread doctrines and theories that 'weaken', 'humanise' or 'water-down' the gifts of the Holy Spirit.

One of these theories is that the gifts of the Holy Spirit have 'ceased'.

1 Cor. 13 8-12 is quoted as 'proof' that tongues, prophecy and knowledge have ceased. The phrase 'that which is perfect' is interpreted in this case to mean the finished Canon of Scripture.

■ **As we examine this passage we find from the context of the Scripture, and from the Greek wording that this is certainly not the meaning.**

The Greek word 'telios' - 'perfect' applies to something that comes to maturity or perfection.

It is never used to imply the *completing* of a book. It does not therefore refer to the completed Canon of Scripture, but the mature church that will be made thus at the return of Christ.

To quote Dr. Lange in his Commentary:

"Whatever may be the exegesis given this passage, the prevailing belief is that these gifts, especially those of a miraculous nature, were destined only for the apostolic period, and have already ceased. But this, certainly, was not the intention of the apostle to assert here. The time alluded to is undoubtedly that of 'the age to come' ushered in by the second advent of the Lord."

It follows that when the church comes to maturity it will no longer need the gifts that God has given to bring us to maturity.

To support this interpretation, the on-going work of the Holy Spirit in the believer and the church, and the manifestation of gifts is taught elsewhere in the New Testament.

"These signs will follow them that believe . . ." (Mark 16:15-20)

"The promise is unto you, and your children, and for all who are afar off, for all whom the Lord our God will call." (Acts 2:38-39)



3. The Purpose of the Gifts

When we read in God's Word of the great things God desires to do in and through His church it makes us shake in our shoes!

When we read passages of Scripture like 1 Cor. 12 we realise that God makes His power available to those who desire to do His will.

- 1 Cor 12:7. states that God gives the gifts to each man for the good of everybody as a whole.
- 1 Cor. 14:12. God gives the gifts to edify the church.
- Rom. 1:11. Paul says: *"I long to see you so that I may impart to you some spiritual gift to make you strong."*

Paul wants to 'impart' to them some spiritual gift.

The Greek here is '*metadidomi*' *meta* = with; *didomi* = give.

The idea here is '*to share with*' you some spiritual gift. The Holy Spirit had given Paul spiritual gifts. He had also given them to the Romans.

The resultant meeting would be mutually encouraging as they exercised their spiritual gifts.

In this way God is building His church.

As we open ourselves up to God to be used in spiritual gifts, then the purpose of God is being worked out in our midst.

As we further study the specific gifts we will gain a better understanding of the part each plays in building up the Body of Christ, and bringing about the purposes of God.

e excellent way.



Chapter 8

The Operation of Spiritual Gifts

■ **A simple study of 1 Cor. 12-14 reveals this teaching is to the church.**

1 Cor. 12 starts out by Paul stating that he did not want the brethren to be ignorant of spiritual gifts.

He shows how the gifts are to be operated and their purpose.

It is notable that in doing so he puts over the concept of one body, many members. In v28 he deals with the ministries that God has appointed in the church.

● In 1 Cor.14 the word '*church*' appears 7 times in all—more than any other chapter in the whole Bible.

■ **Does each believer have all the gifts of the spirit?**

The answer is no! The spiritual gifts are given to the church.

■ **Is it possible for one person to exercise all the gifts?**

The answer is that it is possible over a period of time and maybe in different churches, but under normal conditions the gifts would be given severally to individual people within the church.

We should therefore be open and yielded to the leading of the Holy Spirit.

● 1 Cor. 12:7 teaches that each one should have a manifestation of the Spirit so that we all might be mutually benefit.

■ **Once we begin operating a specific gift do we then '*have*' that gift?**

The very idea of receiving a '*gift*' would imply this. It does not speak of an '*anointing*' for a purpose, but of a gift that is given.



- Paul exhorted Timothy not to neglect his gift (1 Tim. 4:14), but rather to ‘*stir it up*’ (2 Tim. 1:6).
- 1 Cor. 14:28 also implies that the people would have known if someone had the gift of interpretation of tongues.
- We would therefore expect to be especially used in certain spiritual gifts, but to be open to all as the Spirit would determine.

Scriptural guidelines for using the gifts.

1 Cor. 14:40 says that we should exercise the gifts decently and in order, so here we will consider the scriptural guidelines laid down in the Word of God.

1. Be Available

Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to Him as instruments of righteousness. (Rom. 6:13)

- The gifts of the Spirit depend as much on man’s availability as they do on the sovereignty of the Spirit. We do not ‘*use*’ the Holy Spirit in order to exercise the gifts, but rather we ‘*yield*’ to be used by Him.
- We should therefore desire to be used in the gifts of the Spirit. In having this attitude we make ourselves available to the Spirit’s prompting.

2. Know the Prompting of the Spirit

■ How can we know when the Holy Spirit ‘*moves*’ us or ‘*prompts*’ us? Is it a feeling?

The answer is to ask where the gifts originate. The prompting of the Holy Spirit is in our spirit. We therefore should expect the Holy Spirit to speak to our spirit, and not necessarily feel any great emotion, though as the Spirit of God prompts us it may well stir our emotions.

We should be on our guard so that we do not allow the gifts to originate from the soul or the mind.

- If someone is sick we may have a great desire to see them well and therefore ‘*prophesy*’ healing.
- If we see someone has a problem we may want to comfort them by prophesying. We may even be aware of sin and warn them by ‘*prophecy*’.



This kind of prophecy is soulish and originates in our mind rather than being a result of the Holy Spirit moving upon our spirit.

3. Desire to Edify the church

Seek that you may excel to the edifying of the church. (1 Cor. 14:12)

Note: NIV here has a bad translation, ‘*Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.*’ is neither in the Greek nor does it make sense as **all** the gifts are meant to build up the church.

Conybear’s translation of the Epistles of Paul brings out the meaning clearly: “*Strive that your abundant possession of them (the gifts) may build up the church.*” Our motive for using the gifts of the Spirit should be to build up the church. If our motive is to appear spiritual or that we desire power, then we have a wrong attitude and we need to repent of it and replace it with pure motives. A gift used with the wrong motives and in the wrong manner will not edify the church.

Paul wrote this epistle to correct the Corinthians.

When we operate in the gifts of the Spirit therefore we need to bear in mind that the purpose is to edify the church.

All must be done to the edifying of the church. (1 Cor. 14:26)

4. Be in Harmony with the Scriptures

● Rev. 22:18-19 commands us not to add nor subtract from the written Word of God.

All gifts of the Spirit will therefore be in harmony with God’s Word.

No matter how sure we might be about ‘*hearing from God*’, if it is not in accord with the Word of God it must be discarded and forgotten.

The Scripture is our light and lamp.

■ Amos 7:7-8 shows us the Word of God is like a plumb line.

● There was a wall.

● A plumb line had been used to build it and it was true to plumb.

● The Lord came to test the wall using the same standard that the builders were supposed to have used.



- It measured true.

But then God said He would by the same token judge Israel.

- They were supposed to have lived by God's law but they had failed.
- The church that is being built must measure up to the Word of God.

5. Be Subject to the Church Elders

The church leaders are accountable for everything that is done and said in the church. We should therefore exercise the gifts under their oversight.

■ Who is to judge whether or not a prophecy is scriptural?

The answer is the leaders or elders of the church.

■ Can we exercise the gifts privately?

Whereas there may be situations where this would be acceptable, it should normally be expected that the gifts would be exercised under the supervision of the leaders. In this way we put a restraint on error and delusion.

A devious man in a church where I was pastor prophesied to a sister that they should have an sinful relationship.

The weak sister accepted this without reference to the Word of God or the leadership and as a result was deceived and fell into sin.

*Two of three prophets should speak and the others should judge what is said.
(1 Cor. 14:29)*

- The Greek here for 'judge' is '*diakrino*' which means to 'separate out' or to 'discern' what is said. The idea is that they decide whether or not it is of God!

I have occasionally corrected people over their prophecies.

In most cases the problem was that the prophecy was too judgmental.

- The Scripture says that prophecy will edify, encourage, exhort.
- If God wants to correct a fault He does not simply condemn it, He goes on to show the way of victory!



6. Be Motivated by Love

The insertion of the 'love' chapter between this teaching on the gifts of the Spirit is no accident.

It is meant to be right where it is because a love attitude is essential in exercising the gifts of the Spirit.

● 1 Cor. 13:1 speaks of those exercising gifts without love as a gong or a cymbal.

If we are walking in the flesh and speaking in tongues it is an outward superficial expression.

We need to be walking in the Spirit that the fruit of the Spirit is being made manifest in our lives!

It always protects, always trusts, always hopes, always perseveres.

(1 Cor. 13:7)

When we move out in the gifts with this attitude people are truly edified.



Chapter 9

Gifts of Revelation

There is no definite, set teaching in the Scripture on the *exact* nature of each gift. Our definitions are therefore based on the scriptures that give some insight into spiritual gifts.

These are not exact definitions as such and must be taken generally.

Additionally, there would appear to be an overlap in some cases, for instance it is sometimes difficult to define whether a manifestation is a word of knowledge, a word of wisdom or both!

The gifts fall into three main categories:

- Gifts of Revelation
 - Word of wisdom
 - Word of knowledge
 - Discerning of spirits

- Gifts of Power
 - Faith
 - Healings
 - Miracles

- Gifts of Utterance
 - Prophecy
 - Tongues
 - Interpretation of tongues

1. The Word of Wisdom

The *word of wisdom* must not be confused with wisdom itself. *Wisdom* in the New Testament is '*insight into the true nature of things.*'

Practically it could be defined as '*the ability to make good decisions.*'



- Note that the gifts of the Holy Spirit are *'grace gifts'*, they are not given according to merit or as a reward.

The word of wisdom for instance is not attained by walking with God, or by knowing the Word of God. It is *'supernatural insight into the true nature of a situation, that enables us to act in the right way'*.

It is a word that is supernaturally given at a specific time and for a specific situation.

Examples in Scripture:

Examples are given here not only from the New Testament but from the Old also. Although the Old Testament does not give a church oriented example, it does show how it was used generally to edify.

a. Solomon

- In 1 Kings 3:16-28 Solomon did not have the *'knowledge'* of which woman was the mother of the baby, but God gave him wisdom to bring about the right solution.

The *'word of wisdom'* in the church similarly gives insight into specific situations that leads to right decisions.

b. Jesus

- In Matt. 22:15-22 the Pharisees planned to trap Jesus in His words.

The answer of Jesus caused them to be amazed at His wisdom. This answer was a *'word of wisdom'*.

- In Matt. 22:23-33 Jesus again had a *'word of wisdom'*.

He used the question of the Sadducees, which was asked simply to confound Him, to show them the truth of the resurrection, and their need to believe it!

c. Paul

- In Acts 23:6-10 Paul had a *'word of wisdom'* that enabled him to use his knowledge of the Pharisees and Sadducees to extricate himself from a difficult situation.

In Acts 17:22-23 Paul again received a *'word of wisdom'* to know how to preach Christ to the Greek philosophers.



2. The Word of Knowledge

Knowledge and wisdom are often put together in the scriptures.

Paul in Col. 2:2-3 tells that the treasures of wisdom and knowledge are hidden in God. The revelation of them in the church serves to give a 'firm foundation'.

Prov. 24:3-5 shows the importance of wisdom and knowledge in building the house. These gifts are to be used to build the house of the Lord!

Definition: The 'word of knowledge' is 'supernatural knowledge of a specific situation given at a specific time that enables us to act in a right way'.

This is not knowledge that comes through our senses, but is revealed by the Holy Spirit.

It may be knowledge of a past situation, or what is in a person's heart or thoughts, or of danger.

Examples in Scripture

a. Joseph

- In Gen. chapters 40-41 God gave Joseph knowledge to interpret the dreams of the butler and baker.
- He also gave him knowledge of the famine, and wisdom to advise Pharaoh.

b. Jesus

- Jesus knew about the past life of the Samaritan woman, and was able to show her the Living Water. (John 4:17-18)
- He knew that Peter would deny Him, and is able to show Peter his need to rely upon God. (John 13:38)
- He knew what the Pharisees and Scribes were thinking, and was thus able to reveal His glory to them. (Luke 5:22)

c. Peter

- The senses of Peter did not tell him that Jesus was the Messiah, God revealed it to him. (Matt. 16:15-17)



● In Acts 5 Peter was given a word of knowledge that Ananias and Sapphira were deceiving the brethren.

3. Discerning of Spirits

The Bible teaches that there are three kinds of spirits.

- There is God and the hosts of heaven, the angels etc.
- There is Satan and the hosts of darkness, his demons etc.
- There are also the spirits of people.

Satan's host are at war with the Spirit of God and man's spirit. It is important therefore for every Christian to have spiritual discernment. The gift of discerning spirits is given to the church so that we may build without deception.

Whether we like it or not we are affected by the spirit world. The world in general is also affected. Many people for instance ask why there have been and are so many 'religious' wars. The answer is found in the spiritual realm. The forces of evil are out to destroy mankind.

Definition: *To discern means to distinguish, to differentiate, to recognise.*

The '*discerning of spirits*' is therefore '*being able to supernaturally recognise the spirit that is behind a specific activity or manifestation, and to adequately deal with the situation*'.

This gift makes it possible for us to avoid deception, and to recognise false prophets and ministries, and also Satan's hand at work.

Examples from Scripture

a. Jesus

● In Matt. 16:22-23 Jesus discerned that Peter's declaration had come from the devil.

● In Mark 5:1-13 Jesus discerned the reason for the man's behaviour was because of demons. He therefore dealt with them and released the man from such bondage.

b. Peter

● In Acts 5:1-10 Peter, when dealing with Ananias and Sapphira had a 'word of knowledge' that they were lying, but he also discerned the reason for the lies.



When dealing with Simon the Sorcerer in Samaria, Peter not only perceived the true meaning of Simon's action, he also spiritually observed the reason for that action.

He observed that Simon was in the 'gall of bitterness and the bond of iniquity.'
(Acts 8:18-23)

Note: The Bible describes many manifestations of the human spirit.

Proverbs speaks of a perverse spirit, a haughty spirit, an unruly spirit, a broken spirit, an excellent spirit, a humble spirit etc.

The God-given ability to discern the kind of spirit a person has helps us to deal more effectively with particular situations.



Chapter 10

Gifts of Power

1. The Gift of Faith

The '*gift of faith*' is a gift of the Holy Spirit and must not be confused with faith itself.

- It is not the faith that saves us.
- It is not the faith that grows daily as we walk with God.
- It is a supernatural manifestation of faith given at a specific time and for a specific purpose.

Definition: The '*gift of faith*' is the supernatural ability to believe God for the naturally impossible, in order that God might be glorified in a given situation. Practically this means that though the situation might seem impossible we know that God is going to overcome all odds to give victory.

Examples in Scripture:

a. Jesus

● **John 9:1-3.** Jesus had faith that the man would be healed to manifest the glory of God.

● **John 11:11,23,43.** There was a faith in the heart of Jesus that God would raise Lazarus from the dead.

b. Paul

● **Acts 20:7-12.** Eutychus fell out of the window, but Paul had such faith that he threw himself on the man and he was brought back to life.

● **Acts 27:22** Paul had faith that none would perish, but only the ship would be lost. He thus encouraged the men on the ship.



c. Others

- **Heb. 11:33-35** speaks of men of faith who were able to do amazing things. These exploits are the result of the gift of faith.
- **1 Cor. 13:2** speaks of the gift of faith that is able to move mountains.

Note: It should be noted that in all these examples the person knew the will of God for that situation.

2. Gifts of Healing

Definition: This is *“the supernatural ability to heal a sick person at a specific time and a specific situation.”*

It is always used in the plural form, ‘gifts’ not ‘gift’. This indicates that there are different manifestations of healing.

This may mean that different diseases required different healing, or might have a different cause. Some have suggested that each gift is the gift to heal a specific disease.

A miracle would indicate an instantaneous healing, but healing here could be both gradual or instantaneous.

Examples from Scripture

a. Jesus

- **Mark 1:31** Peter’s mother-in-law was instantly healed so that she could minister to them.
- **Matt. 8:3.** Immediately Jesus prayed for the man he was healed.
- **Mark 8:22-25.** The blind man here was healed in two stages.

b. The New Testament church

- **Acts 3:1-7.** The crippled beggar was instantly healed.
- **Acts 5:12-16.** Many sick people were healed by the Apostles.



- **Acts 8:4-8.** Philip the Evangelist proclaims Christ to the people with many people being healed.
- **Acts 19:11-12.** Paul does many miracles of healing among the people.

Some questions answered:

Q: “What is the cause of sickness?”

There are several reasons implied in the scriptures.

■ **The curse.**

Creation has fallen from the perfect state in which it was created.

Sin has entered into the world and with it sickness.

The sickness of the body is thus a manifestation of the fact that all men have sinned, and as a result will all die. (Rom. 5:12)

■ **The work of the devil**

Acts 10:38 states that Jesus came to heal all who were oppressed by the devil.

‘Oppress’ in the Greek—*katadunasteuo*’ means ‘to exercise power over’.

‘kata’ = down; ‘dunastes’ = a potentate.

A potentate is a ruler with direct power over his people, he is not governed by laws but does as he pleases.

The devil exercises power over those under his rule. This includes sickness.

Note: Christians are not of his kingdom and should take authority (in the Name of Jesus) over the devil so that he must flee.

■ **Because of sin**

Sin is also a cause of sickness. Several times Jesus inferred this and in the case of the paralytic forgave his sin before He healed him.

See also Deut. 28:61; Is. 59:2; Matt. 13:15.

Note also the next example which shows sickness may be because of the sin of the forefathers.

■ **The power of God displayed**

In the case of the man who was born blind in John 9:1-3, Jesus accepted that it could be caused by his sin or his father’s sin, but in this case states it is for another reason—that the power of God might be displayed when he was healed!



■ Because we abuse our bodies

Immorality and overwork are ways of abusing our bodies that often results in sickness. (1 Cor. 6:18-19; Phil. 2:25-30)

■ Not discerning the Lord's Body

1 Cor. 11:29-33 clearly states that some are sick because they do not come to communion with the right attitude.

Q. "Why are some people healed and some not?"

■ Unbelief. Mark 6:5; Matt.13:58.

■ An unforgiving spirit. Matt.6:14-15; 5:23-24.

■ Satanic resistance. Dan.10:12-13.

■ Strained husband/wife relationship. 1 Peter 3:1-7.

■ Don't know! 1 Cor.13:9; 1 Cor.8:2.

Note: We will never be completely free from physical infirmity until the day we are released from "*this earthly tent which is our house*" and "*that which is mortal is swallowed up by life.*" (2 Cor. 5:1,4)

We should never have a judgmental attitude in deciding why someone is sick or why they don't get healed. Even the Apostle Paul left Trophimus sick in Miletus! (2 Tim. 4:20)

Job will always have his friends, but let us show an example of being exhorters.

3. The Working of Miracles

Definition: A miracle is an act or happening that cannot be explained by the laws of nature.

The '*gift of miracles*' is therefore the ability to perform acts or happenings that cannot be explained by the laws of nature.

The Greek is '*energemata dynameon*' which means '*the working of powers.*'



Examples from Scripture:

a. Moses

- **Exod. 14:16.** Moses was faced with the Red Sea in front and the Egyptians behind. When he stretched out the rod a miracle happened, and the waters parted.

b. Jesus

- **John 2.** The changing of water into wine was a significant miraculous sign.
- **Matt. 8:26.** At the word of Jesus the storm abated.

c. The New Testament Church

- **Acts 9:36-42.** Peter raised Tabitha from the dead.
- **Acts 12:9-12.** Paul struck Elymas blind for a season because of his deceit. In the life of Jesus and in the early church miracles pointed people to the fact that Jesus Christ was God, come in the flesh to show us the way to God.

It fired the believers with zeal to see God working with them in miraculous ways.

It made the message of the gospel come alive to thousands.

As we come into the final part of the 'last days' we will surely see this gift manifested more and more in the church. The word of God will thus be confirmed and many will come to Jesus.



Chapter 11

The Gift of Prophecy

Therefore my people shall know my Name; therefore in that day they shall know it is I who speak. (Isaiah 52:6)

It is significant that in restoration we shall first know the ways of the Lord. We shall know Him. All through the Old Testament we read that “You shall *know* I am the Lord.”

What bearing has all this on prophecy? Before we can prophesy we need first to hear the Word of the Lord, and to do that we must know His voice.

This is not simply reading God’s Word and hiding it in our hearts, it is *hearing a specific word from the Lord and speaking it forth.*

1. What is Prophecy?

- Prophecy is speaking under the direct influence of the Holy Spirit.
- It is being the mouthpiece of God to speak out His Word.

The Greek word *propheteia* means ‘speaking forth the mind and the counsel of God’. This is more than anointed preaching. It is hearing and speaking forth a specific word received through the Holy Spirit.

For the testimony of Jesus is the spirit of prophecy. (Rev. 19:10)

The testimony which Jesus bore is the foundation for all prophecy.

2. The Purpose of Prophecy

a. Edification. 1 Cor. 14:3

All prophecy should build up the church.



b. Exhortation. 1 Cor. 14:3

The encouragement of the people.

This should be the attitude that prophecy is given with.

c. Comfort. 1 Cor. 14:3

The Greek carries with it the idea of '*consolation*'.

Speaking closely and personally to someone.

d. To Convict and Convince. 1 Cor. 14:24-25

This is for 'outsiders' both believers and unbelievers.

e. Instruction and Learning. 1 Cor. 14:31

Much of Old Testament prophecy is not foretelling future events. It is the speaking forth of the specific Word of God to the people and at that time.

Note: There are various levels of prophecy in the church. There are degrees of inspiration and degrees of authority.

3. How Does Prophecy Come?

a. Spontaneous Utterance

These are words revealed to us by the Holy Spirit at that moment.

Prophecy may also come as strong impressions that God gives to us.

They are then spoken out at the proper time in the meeting.

b. Visions

See Acts 9:10-16. Ananias.

This would be more in the prophet's ministry but it could happen to anyone.

There are many examples of this in the Scripture.

We prophecy by explaining the vision.

c. Dreams and Night Visions

Dan.7:1-28. God gave Daniel a Word in a dream.

d. An Angel

Rev. 1:1. Shows how an angel came to give John the Revelation.



4. Reasons for Holding Back

a. Fear

- Of people.
- Of missing God and expressing self.
- That faith will fail in the middle of the word.
- Of the sound of our own voice.

God has not given us the spirit of Fear, but of Power and Love and of a sound mind. (2 Tim. 1:7)

b. By Thinking it is Beyond our Ability to Achieve

1 Cor.14:1 states that we ought to desire the gifts, especially to prophesy.

c. By not Staying Exposed to and Living in the Word

d. By wanting to Start at the Top

Practical Points:

- Stick to the Word of God.
- Rom. 12:6 Have faith in the Word.
- Learn to respond in the right way to the Spirit's moving.
- Develop the gift by using it. (2 Tim. 1:6)

5. Judging Prophecy

Despise not prophesying. Prove all things, hold fast that which is good. (1 Thess. 5:20-21)

Let the prophets speak two or three and let the other judge. (1 Cor. 14:29)

Beloved, believe not every spirit, but try the spirits whether they are of God. (1 John 4:1)

The fact that the gifts of the Spirit are exercised through human channels gives rise to the fact that they can be abused.

To prevent people being deceived or led astray we are to judge prophecy to see if it measures up to the Word of God.



The verses above exhort every believer to be a judge of the prophetic word, but especially those with a prophetic ministry.

It would appear the New Testament prophetic ministry was carried out by several people in the church, rather than having one prophetic voice.

There are three main ways in which prophecy is judged:

a. By the Word of God

- Rev. 22:18 warns against adding or taking from the Word.
- Prophecy therefore must always be in harmony with the written Word of God. See also 2 Tim. 3:16-17; 2 John v10.

b. By Observing the Outcome

- Deut. 18:21-22. The Old Testament test was that they would see whether or not it was fulfilled.
- Matt. 7:15-16. Jesus tells the disciples to observe the fruit of the tree to know what kind of tree it is!

Does the prophecy exhort and encourage or condemn and criticise?

Does it produce love, joy and peace?

c. By the witness of the Spirit

- 1 John 2:26-27. The anointing of God's Spirit is within us to reveal and to witness to the truth.

The Holy Spirit within us will lead and guide us into all truth.

■ Question:

What are we to do about questionable or dubious prophecy?

■ Answer:

It is unlikely a public correction would need to be made, though in some cases the pastor may make comment on it from the pulpit to correct mistakes and bring out the correct and positive aspects.



If the error is not serious it is better that the pastor or elder speak to the person who gave the prophecy explaining the problem.

The most common problem would appear to be the prophecy that is condemning and critical, which does not go on to exhort the listener to repentance, and enumerate the blessings of such a decision.

Therefore my brothers be eager to prophecy, and do not forbid speaking in tongues, but everything should be done decently and in order.
(1 Cor. 14:39-40)

This verse clearly tells us not to forbid people prophesying.

- The pastor or elder in charge of the meeting however has the authority to ask people to be silent.
- 1 Cor 14:32 says the prophet is in control of his spirit and should stop if asked by the pastor (elder).

It is necessary for the pastor to have this authority in order to fulfil his responsibility to oversee the meeting, and therefore see that everything is done decently and in order.



Chapter 12

Tongues and Interpretation

There has been much controversy in the church concerning tongues.

There are four basic standpoints:

■ **Those who do not particularly oppose tongues, but do not seek after the gift.** Their doctrine is often hyper-Calvinistic. *"If God wants me to speak in tongues He will give me the gift."*

Note: The gift of tongues is seldom manifested in these churches and if it were, in spite of their position, it would probably be frowned upon.

■ **Those who have gone as far as to forbid speaking in tongues.** This is clearly against what the Bible teaches. 1. Cor. 14:39 says *"do not forbid speaking in tongues."*

The usual reason for this is that they accept some kind of dispensational theology that makes the gift extinct, not for this age.

There is no support for this argument that does not involve dubious interpretation of Scripture.

■ **Those who even go so far as to say that those who speak in tongues are demon possessed.**

Whereas the former goes against the Scripture, the latter is attributing to the devil the work of the Holy Spirit.

On this latter point, it is a fact that in some heathen religions there is a manifestation of a phenomenon similar to speaking in tongues. One might add that there are also manifestations of 'healing', 'faith', 'miracles', to name but a few.



Because the magicians of Pharaoh's court performed miracles did not mean that Moses's miracles were not of God!

Satan also counterfeits 'healing' and 'love'. These are found in heathen cults who neither worship Jesus nor do they seek after the gifts of the Spirit.

This standpoint rather than degrading the gifts of the Spirit actually shows the need for the gift of 'discerning of spirits'!

■ **The final category is those who accept the Scripture as relevant for today, and follow Paul's exhortation to earnestly seek after spiritual gifts.**

Not surprisingly tongues and the other gifts of the Holy Spirit are generally manifested in these churches.

1. What is the Gift of Tongues?

- The Greek word *glossa* means a language, or a dialect. (1Cor. 13:1)
- It may be an earthly language, or an heavenly language.
- It is the God-given enablement to speak a language one does not know, to be interpreted in the church so that all may understand.
- It has nothing whatsoever to do with linguistic ability. It is a miraculous manifestation of the Holy Spirit.

2. The Purpose of Tongues

a. To be a sign to the unbeliever. 1 Cor. 14:21-22

When people hear others speak in their language, or another that was never learned it convinces them of the reality of God.

Even though it is a sign, unbelievers will not always accept it, and will sometimes think that the believers are 'mad'!

Today there are still those people who would echo the words of Acts:

"Some, however, made fun of them and said, 'They have had too much wine.'"

(Acts 2:13)



Today men would perhaps not say believers are drunk, but would rather attribute this manifestation to *emotionalism*.

b. For Edification, Exhortation and Comfort

- 1 Cor. 14:3-5 When interpreted it has the same function as prophecy.

Some Relevant Questions:

Q1. If prophecy is better than tongues should we just prophesy?

There are certain things we need to survive physically. We need air, water, sleep, food etc. Air is more important than food. Does that mean we should give up eating?

All the gifts of the Spirit have their use, that's why God gave them.

We should not despise that which is given by God.

1 Cor. 14:18 indicates the thankfulness of Paul for tongues, obviously it was an important part of his life.

N.b. Some have said here that the Corinthians put too much emphasis on tongues, and exercised the gift too often.

This verse would offer a different explanation. Paul was dealing with the *misuse of the gift*. He wants them to speak in tongues and goes to great lengths to show this, *but he wants them to do it decently and in order*.

Some criticise churches where the gifts of the Spirit are in operation, and say that it is not done decently and in order.

Often these criticisms come from people who have no manifestation whatsoever of the gifts of the Spirit in their churches and even forbid them to be exercised.

A close examination of this verse shows it is a command of the Lord, that we are to be eager to prophecy, and not forbid speaking in tongues.

It first must be done. Decently and in order is the way it should be done.

Q2. Is Love a more excellent way?

Let us examine the verse here.

1 Cor. 12:31 "And yet I show you a more excellent way."



What is the more excellent way?

Paul argues this clearly in chapter 13.

"If I speak in tongues . . . and have not love."

"If I have the gift of prophecy.....and have not love."

He shows that to have the gift is not enough, that we must exercise the gift right. He therefore sums up the more excellent way in 1. Cor. 14:1:

"Follow the way of love and eagerly desire spiritual gifts."

The more excellent way is therefore gifts and love. Not love alone as some have implied.

In no way does the inclusion of chapter 13 in between 12 and 14 exclude spiritual gifts, it rather shows how they should be exercised.

Q3. Have the gifts of the Spirit ceased?

A favourite Scripture of those who are opposed to tongues is found in 1 Cor. 13:8-10.

"But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away."

Prophecy, tongues and knowledge, as well as everything else given for the edification of the church will pass away, *but not until that which is perfect has come.*

Some have argued that this is the completed Canon of Scripture.

i.e. Now that we have the Bible we have no need of spiritual gifts.

A simple examination of the context shows this cannot be the case.

v.12 shows that at that time we shall see face to face and know fully. It is clear that time is not yet here.

An examination of the Greek for '*that which is perfect*' is enlightening in that *to teleion* carries the idea of '*the destined end or aim*'.



'When God's plan is complete' or 'at the consummation of the age' are acceptable translations. Have we seen Hab. 2:14 fulfilled?

To suggest this to be the completed Canon of Scripture would be error as the idea is much more than that.

To quote Dr. Lange in his Commentary:

"Whatever may be the exegesis given this passage, the prevailing belief is that these gifts, especially those of a miraculous nature, were destined only for the apostolic period, and have already ceased. But this, certainly, was not the intention of the apostle to assert here. The time alluded to is undoubtedly that of 'the age to come' ushered in by the second advent of the Lord."



Chapter 13

Questions about the Gift of Tongues

In this lesson we shall consider some common questions that people have about the gift of tongues.

These questions relate mainly to the concept and use of tongues and the study should help the student to understand the gift more fully.

1. Is there a difference between the 'gift' of tongues, and tongues that are received as a sign that we are filled with the Holy Spirit?

As we study Scripture the answer would appear to be yes. The only problem is that there is no specific teaching about it.

- Acts 2:4-6; 10:45-47; and 19:6 all show that tongues were spoken at the time the disciples were filled with the Holy Spirit.

Note: In each case they all spoke in tongues.

- We also see that Paul encourages tongues to be exercised privately by all as this will edify the speaker, but when speaking out in the church it is better to prophecy, so that people can understand and be edified.

Note: There is an exception to this rule, and that is '*except he interpret*'. Therefore if there are tongues manifested and they are interpreted all will understand and be encouraged.

- Paul does ask another question that is rhetorical.

Do all speak in tongues? (1 Cor. 12:30)



He is addressing the question to the 'gift of tongues' in the church. The answer that is implied is no!

- These Scriptures would appear to indicate that tongues are given as a sign to ALL when a people are baptised in the Holy Spirit, but not everyone will exercise the gift in the church.

2. What rules are laid down in the Scripture to govern the use of the gift of tongues?

- 1 Cor. 14:27-28. tells us that there should be two or at the most three messages in tongues, one at a time.
- The gift of tongues manifested *in the church* must be interpreted.
- *In the church* not everybody will manifest this gift. (1 Cor. 12:28-30)
- In 1 Cor. 14:28 we read that in the event that there is no one to interpret, we should be quiet in the church and speak to ourselves and to God.

Note: The detail that the apostle goes into here regarding tongues once more shows that it is not their use but their misuse that is the issue and that he wishes to correct.

Consider the following verses.

- v.5. *I would like every one of you to speak in tongues.*
- v.18. *I thank God I speak in tongues more than all of you.*
- v.39. *Do not forbid speaking in tongues.*

Each of these examples is followed by 'but'. This is to show that Paul wants them to exercise the gift 'but' in the proper way!

If we try to correct misuse or overuse of tongues by forbidding tongues then we go directly against a command of Scripture.



3. Should we pray in tongues?

● 1 Cor. 14:2 tells us that speaking in tongues is speaking to God. In other words it is praying.

That is why Paul says that he would like every one to speak in tongues. (v5.)

For if I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. (1 Cor. 14:14-15)

The verse makes a differentiation between praying with the mind and praying with the spirit. Some have suggested the verse encourages to blend the two, but this from the context is impossible.

● We pray either with the spirit, in which case our mind is unfruitful, or we pray with the mind. This will therefore be in a language that we can understand and which thus by definition is not 'with the spirit' which Paul says leaves our mind unfruitful.

This verse therefore is a command to do both, not at the same time but separately as the occasion requires.

● There is a place for praying intelligently about the things that are on our minds, as the Spirit of the Lord leads.

● There is also a place for praying in tongues, where our minds are unfruitful, but where we are led by the Spirit to pray what He wants. This results in our edification. (1 Cor. 14:4)

Note: When praying with our minds there is always the possibility that we might '*ask amiss.*' (James 4:3)

When praying with the Spirit, we always pray what the Spirit of the Lord leads us to pray. It is therefore a prayer that will always get answered.

It is instigated directly by God, and cannot be influenced by carnal motives.

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. (Rom. 8:26-27)



- It is unlikely that this verse refers to tongues, but it does show how the Spirit of the Lord instigates prayer.

4. Is it permissible for everyone to pray out loud together in tongues in the church without it being interpreted?

- One of the areas that is most criticised for being disorderly, is when the whole assembly prays or praises corporately in tongues.

Is this contrary to 1 Cor. 14:28?

- All the gifts of the Spirit are addressed to the congregation. They are for the edification of the congregation.
- Note that this verse says if there is no interpreter present we must speak to ourselves and to God.
- Speak here, '*laleo*' means to utter, talk etc.
- It is impossible to speak without making some sound. Therefore if all prayed in tongues they would make an audible sound.

If this were at a time when the gifts of the Spirit were being exercised, then it would not be very loud.

But what happens when we pray corporately in the church?

- Prayer is not directed to the church it is directed to God. It is not meant to illuminate our minds about a particular thing.
- There are many instances in the Scriptures when people prayed corporately. If a large number of people were to pray together *in any language* the result to someone listening would apparently be confusion.
- It is important therefore to consider who it is we are addressing. With whom are we trying to communicate?

To someone standing by it may be meaningless as one person's prayer cannot be heard over another, but to God it is a meaningful expression of prayer.

■ **In the light of these Scriptures it is our conviction that in the church when a person exercises the gift of tongues there should always be interpretation.**



■ When praying corporately however we may pray with the Spirit (i.e. in tongues) or with the mind, we may sing with the Spirit or with the mind. In these instances, as the tongues are addressed to God and not the church there need not be any interpretation.

5. Is Interpretation the same as translation?

The answer is no! The Greek '*hermeneuo*' means to explain.

- The god '*Hermes*' was regarded as the 'messenger'. In English '*hermeneutics*' comes from the word and means the interpreting of the word of God.
- In the Old Testament Daniel interpreted dreams. He also in Dan. 5 interpreted the 'writing on the wall'. In Dan 5:25-28 we see the interpretation is far longer than the writing.
- When a tongue is interpreted therefore it may not necessarily be the same length as the tongue, but may also be longer or shorter.

Conclusion:

- We must consider the benefits of all of God's gifts.
- All are important.
- They are given to the church to bring us to maturity.

We must be careful, honest, and humble in our evaluation of these things in order that the fullest benefit may be derived.