

**THE NINE
GIFTS OF THE
SPIRIT**

BY A. G. WAGAR

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The Nine Gift of the Spirit

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FOREWORD

These lectures and writings have been delivered since the mighty outpouring of the Holy Spirit and under His direction since 1948, at North Battleford, Sask., Canada. They have been gathered into book form to enhance, to order and strengthen the believer.

The method the Holy Spirit used to bring this about was a miracle in itself. As the scriptures are written by many men as they were moved upon by the Holy Ghost so was the complete understanding of Spiritual Gifts covered too, many years and many ministries.

Being present throughout the entire outpouring one stands in utter amazement at the grandeur of the Gifts of the Holy Spirit to the Church. There can be no substitute, for the entire ministry of the individual stems from these precious gifts of God. These gifts are not the extension of human wisdom but from Wisdom Himself.

This book is the outcome of much prayer and consideration. It is not a gleanings from a host of writers, but a compilation of years of experience walking in the realm of the Spirit, where these Gifts have been in Operation.

The book will not relate just the profound demonstration of the gifts which are without numbering, but it will give an understanding to direct the feet of the hungry into the pathway of a fruitful life.

As Spiritual Gifts are not given to the hungry because they are spiritual but to make spiritual men and women, to show them the realms of the Spirit.

The book is the fruit of long deliberation. It is not complete but it is a recording of what the Holy One of Israel has taught us.

In this day of much schooling, the work of the Holy Ghost, the Bible, is being taught by the academics, with the same mind one would use for teaching history. The natural mind has always been an enemy of God, for it has no power to comprehend the realm of the Spirit. The teacher needed to understand Spiritual Gifts is the same One who brooded over the earth when it was without form and it was void, but He brought life out of Chaos.

The book will show it is the Holy Spirit working in vessels of clay with these life-giving gifts.

Our prayer will be that you will be filled to the overflowing with His Spirit and that He will make known to you your calling. Out of your gift of the Spirit comes your ministry.

Herrick Holt

THE NINE GIFTS OF THE SPIRIT

By A. G. Wagar

The great truth that this present Move of the Spirit is centered around is the coming together of the Body of Christ. God by His Spirit is doing this very thing. I have watched great changes take place over the past thirty years. God has restored to the Church the nine gifts of the Spirit. He has endowed it with Christian graces. Fruits of the Spirit are beginning to be born in its ranks. Ministry gifts are functioning. The Church is being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself the chief Cornerstone.

The ministry gifts spoken of in Eph. 4.11, that Christ gave to the Church at the time of His ascension; Apostles, Prophets, Evangelists, Pastors, and Teachers, are all functioning today. The fruit of their Ministry is becoming apparent. We are told in Verse 12 that they are for the PERFECTING OF THE SAINTS FOR THE WORK OF THE MINISTRY, for the EDIFYING (building up) of the BODY OF CHRIST.

These Ministries are to accomplish a particular thing, and it is glorious. Paul teaches us in Verse 13 that they will minister until we (the Church) ALL come into the UNITY OF THE FAITH and of the KNOWLEDGE OF THE SON OF GOD unto the measure of the FULLNESS of CHRIST. My, what a goal God has given to the Church to attain unto! May everyone know and realize that the Church God is raising up will one day become a strong force in the earth. It shall rule and reign with Christ over all the earth in the time when He shall establish His kingdom. Therefore, He has ordained and planned that every member of it be strong and equipped to face all opposition. His word tells us we are to be more than Conquerors through Christ who has loved us. Rom. 8.37.

In order for each member of the Body of Christ, to be strong and more than conqueror, Christ has given to us His Holy Spirit. All who will repent of their sins and believe on Jesus Christ as their Saviour are washed with His blood and purged from their sins. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" Rom. 5:1. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:8, 9. He gives to all who believe the promise of the Holy Spirit. "For the promise is

unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. The Holy Spirit gives us spiritual power to be witnesses of Christ. "But ye shall receive power, after that the Holy Ghost is come upon You: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. We are true witnesses of Christ when we are filled and led by His Spirit. It is by His Spirit we exercise the mind of Christ, and His divine nature is manifested in us. The change in one's life this brings about is a witness that Jesus is the Son of God and that He who died on the cross for the sins of the world is indeed risen from the dead. It is the Holy Spirit that ministers to us the Christian graces, we could term them the keys of the kingdom. II Peter 1:5-7. He is also the one who makes our lives fruitful. His fruits are spoken of in Gal. 5:22, 23. It is by our fruits we are recognized whom we are of, the Christ, or the Evil one. Matt. 7:15-16. The Holy Spirit is the one who baptizes us into the Body of Christ and the one who enables us to function in our particular office in that body. He gives us gifts for this purpose.

It is the gifts of the Spirit I especially want to speak about. Turning in our Bibles to I Cor. 12:1-11. "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit of the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

In the King James version we are using here, I want you to notice that the word *gifts* is in italics. This means that it is an interpolation, a word the translators inserted to bring what they thought would be a clearer meaning. The Greek word used here is *pneumatikos*. The literal translation is *spirituals* and most other translations use this word. It speaks of matters from or of the

Holy Spirit, not the earthly temporal things, but that which is spiritual and eternal. Not only are gifts of the Spirit spoken of under this heading, but God would have the Corinthians, who were once heathen and worshipped idols, not to be ignorant any longer of these spirituals and he would not have us ignorant of them either.

The Spirituals he writes about are these: First: The God that we have come to know is not like an idol that is dumb, not able to use articular speech. He is alive and He speaks. He can speak through men by anointing them with His Spirit and prompting them, and He does.

He tells us how we can identify the Holy Spirit speaking for He never calls Jesus accursed. The Holy Spirit always exalts the Christ and presents Him as Lord and Master. It is only as we yield to His Spirit is Christ Lord of our lives. He is not Lord of our flesh and carnal mind, they are enmity against Him and will not be in subjection to Him. Rom. 8.7, Gal. 5.17, Rom. 8.13, tells us: "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify (put to death) the deeds of the body, ye shall live." It is important for us to yield to the will of His Spirit for it is then and only then can we rightfully call Jesus, Lord. For it is not by words only but by our lives producing His glorious attributes that really declare Him our Lord and Master.

2. He speaks to us about the Gifts of the Spirit.

3. He tells us of His divine love that we can possess. I Cor. 13.

4. The 14th Chapter, tells us how we are to exercise gifts of the Spirit so that all are edified.

5. Chapter 15: The glorious resurrection and all that it means. These are all spirituals and God does not want us to be ignorant of them.

In Verse 4, Chapter 12, we read, "Now there are diversities of gifts, but the same Spirit." There are nine different gifts of the Spirit named in Verses 8-10.

As we have stated before, these gifts come under, the heading of Spirituals, therefore, we understand they are not natural gifts or natural talents but entirely spiritual. We thank God for natural talents that he gives at the time of birth, such as singing, music, poetry, art, etc. While God gives these abilities, we must not confuse them with gifts of the Spirit. Natural talents must be developed by practice and use. They can be used purely on a carnal natural level. They can also be dedicated to God and operate with an anointing of the Holy Spirit and bring blessing and be of edification, contributing to one's ministry. Gifts of the Holy Spirit are given to Spirit-filled members of the Body of Christ by the Holy Spirit. There is no self-choosing. I Cor. 12.11 "But all these worketh that one and the SELF SAME SPIRIT DIVIDING to EVERY MAN SEVERALLY AS HE WILL."

The Gifts of the Spirit equip us to fulfill our ministry, in the Body of Christ. It is very important that we possess a spiritual gift for without it we are powerless and fail in our weakness. A gift of the Spirit differs from a natural talent in that it is spiritual and can only be operated by the anointing of His Spirit unto edification.

We do not choose Spiritual gifts but Paul in Verse 31 says: "Covet earnestly the best gifts; and yet show I unto you a more excellent way." What does He mean by coveting earnestly the best gifts? Simply this: as we give our lives to Christ, our desire is not to live unto ourselves but unto Him who died for us and rose again. II Cor. 5.16. Therefore, we desire gifts of the Spirit not to be somebody in the natural or to receive praise for ourselves but that we might bring honor and glory unto Christ as strong members of His body. The gifts of the Spirit are not for to exalt us but are for the exaltation of Christ. It is important that in coveting a gift properly that we seek to know the Christ. If we seek Him, the Bible tells us we shall find Him, and in finding Him our love for Him increases and our selfishness is lost in our love and desire to lift Him up, then the experience of John the Baptist becomes ours when he expressed it this way, "He must increase and I must decrease." Then our desire will be to receive that which will equip us to serve as a member of His body edifying and exalting Him. It is then and only then that we are able to covet the best gifts. What are the best gifts? I like an explanation that was given to me many years ago and I will pass it on. Suppose you were to go into a carpenter's workshop and there you were to see these nine different saws there: a hand saw, a saber saw, a hack saw, a fret saw, a rip saw, a bench saw, a jig saw, a crosscut saw, and a band saw. If the owner was to say to you, "Get me the best saw in the shop," which one would you give him? They are all good sharp saws. You would ask him what he wanted to do with it. If the answer was to cut a board, then you would give him the hand saw for then it would have become the best saw, for that is what it is designed to do. If he said, "I have this piece of metal to cut," then you would give him the hack saw, for it is the best saw for that job. The point is this: all the saws become the best saw when the job they are made for presents itself. So it is with the gifts of the Spirit. It depends on the call of God and the place the Holy Spirit has placed you in the body of Christ that determines the best gifts for you. Seek the Christ, for in finding Him, and loving Him you will find something is kindled within you that will cause you to automatically desire the best gifts.

Verse 5. There are differences of administrations, but the same Lord. Everyone that receives gifts of the Spirit must remember it is not because they are something in the natural, but because they are members of the Body

of Christ. Christ is the Head of the Body, and every member must be in subjection to Him. He is to be Lord and Master of the gifted-one, ruling over and directing him. He is the administrator of every gifted member of the Body. Christ uses the same gifts in different members to accomplish different things. He takes the gifted member and gives him to the Church, The Body. The Church made up of many gifted members is to be a witness to the world that Jesus lives and that He reigns in love.

The gifts all vary in the way they function - only God can do that. He can take those with the same gifts yet the operations may vary greatly.

We might take for example the gift of prophecy. In one member, God may use it only for to edify and build up the hearers; another person with the same gift may be used only in exhortation; and another as a source of comfort; where another may exercise the gift in edification, exhortation, and comfort. There can be a variety of Operations or, effects of all the gifts. This control of Operations belongs unto God. Verse 6. "And there are diversities of operations (workings), but it is the same God which worketh all in all." I would like to quote Verses 4, 5, 6 from Weymouths just so you get a little clearer picture of how the Holy Spirit is responsible for giving the gifts. Christ is responsible for the gifted person ministering, and God is responsible for the operation or effects or workings of the gift and ministry. "Now there are various kinds of gifts, but there is the same spirit: various kinds of official service, yet the same Lord; various kinds of effects, and yet the same God produces all the effects in each person." Going back to the King James, Verse 7, "But the manifestation of the Spirit is given to every man to profit withal." We also have a responsibility that we allow the Spirit of God to be manifest in us by yielding to the gift and ministry that has been given to us and let them operate for the honor and glory of God, and this is what the 13th and 14th chapters are all about. All are to profit from the Spirit being manifested in us by the gift he has given. Now we could be neglectful of the gift and not exercise it. Paul exhorted Timothy not to neglect the gift that was given him. I Tim. 4:14. In his second letter to Timothy, Paul exhorts him to stir up the gift that was in him. II Tim. 1:16. Now to neglect is to overlook, disregard, ignore, forget, slight, or despise. The exhortation to Timothy is to us all, let us not neglect this gift in any way but to take heed to it and wait upon God that He might allow it to operate mightily within us. To stir up is to set in motion, rouse, awaken. We have a responsibility to set our gift in motion, by drinking of the anointing of the Spirit that we might be led by the Spirit to see opportunities where He would lead us to use the gift He has given us. When a need arises that the gift we possess can minister to, let us be faithful to ask God to anoint us with His Spirit; and when we are aware of that anointing,

let us minister with confidence. Peter exhorts us this way. I Peter 4:10, 11. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles (mouthpiece) of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." Let us realize that when a gift or gifts have been given to us they are for us to use when a need arises for their use.

I recall on one occasion I asked a young man to lead the meeting. It was a first for him, and he felt nervous and expressed how weak he was in himself. I exhorted him to look to God for a good anointing and remember the gift of prophecy that was given him and to use it when the Spirit prompted him to do so. After leading a few choruses, the Spirit of prophecy came upon him and he prophesied. It was like a dam had broken. Prophecy flowed from the other members in the congregation and the meeting was aglow with the presence of the Lord. When he gave an altar call later, several came and accepted Christ as their Saviour. One boy who came to Jesus that night was also filled with the Spirit and spoke with other tongues. Praise be unto God! The gifts are given for us to use to exalt the Lord and they are powerful. Let us not neglect them but stir them up and when we have entered into the anointing of them, use them with confidence.

Before I go on and deal with the gifts individually, I want to deal with some common disorders that can arise. There are three ways one can be out of order in church meetings, etc.

1. The devil has a counterfeit for every gift. God would not have us ignorant of this. In Acts 16:16-18, we have the record of a woman that was possessed with a spirit of divination; and she by this evil spirit spoke like a prophecy declaring Paul and Silas to be the servants of the most high God, which show unto you the way of salvation. What she said was right, letterwise, but the spirit she spoke by was wrong; and Paul cast this evil Spirit from her. It would be a terrible disorder to allow an evil spirit to speak of the things vital to God and His work, for then Christ is not exalted, it exalted the men God used. People hearing her would class these men's gifts the same as hers and not know the difference between the power of Satan that leads people away from the truth unto destruction, and the Power of God that lifts men from falsehood and death into truth and life. I'm sure all the gifts can be counterfeited by the devil. II Cor. 11:13-15 speaks about false ministries and Verse 14 tells us, "Satan himself is transformed into an angel of light."

2. The flesh also will counterfeit the gifts. This is one speaking or performing by his own mind: Jeremiah speaks of these kind of prophets in

Chapter 23:16. "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a Vision of THEIR OWN HEART and NOT OUT of the MOUTH OF THE LORD." You can read the rest of this chapter and you will see the difference between prophesying out of one's own heart and prophesying by the Spirit of the Lord. I will have more to say about this later when I write on the gift of prophecy. I have just used the gift of prophecy here as an example because it is a gift I believe that is commonly counterfeited by the flesh. But all the gifts can be counterfeited in this manner.

3. There is a disorder that many people are not aware can be, but nevertheless, it is true. One can be IN THE SPIRIT AND OUT OF ORDER. If this were not the case then Paul would have never been inspired by the Holy Spirit to write the 14th Chapter of I Cor. The two gifts that this happens the most with is speaking in tongues and prophesying, but again it is easy for it to happen with any gift. Let us remember again the verse we are dealing with. The manifestation of the Spirit is given to EVERY MAN TO PROFIT WITHAL. We do have a responsibility in operating gifts and ministries. First of all we must not try to operate a gift without the anointing of the Holy Spirit. Secondly, we must realize we are to direct the anointing into the channels it is given for. Let us take to heart and let the Holy Spirit teach us what is meant near the close of the teaching of order and disorder in I Cor. 14:32 and 33. "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of the saints."

It is often because of the lack of understanding that people get out of order though in the Spirit. Let us not confuse the manifestation of the Spirit in us with our reaction to the Spirit moving upon us and in us. How we respond emotionally is not the manifestation of the Spirit, it is our reaction to the Spirit. We can control emotions that are extreme and would hide the true operation of the gift by directing the Spirit into the channel that would edify. One of the solemn instructions that Paul gives us is I Cor. 14, 12: "Even so ye, forasmuch as ye are zealous of spiritual gifts (spirituals) seek that ye may EXCEL TO THE EDIFYING OF THE CHURCH."

Edifying the church, exalting God and His Christ, should be always first and foremost in our minds when we feel the urge of the Spirit to minister. In our zealotness, we can do things out of order. Let me use an illustration here that I think you all have no doubt seen. The Spirit of God comes upon a person to exercise a gift, we will say prophecy for the purpose of illustration. The person reacts by loud crying, or perhaps shaking, or may even fall under the power of that anointing, and they may never prophesy; and if they do,

they may not be heard because of the reaction, yet they are in the Spirit. But if that person realizes that the anointing is for the purpose of prophesying and will direct that anointing to the exercise of the gift, then the message will flow forth powerfully and alive. The reaction of the physical will be at a minimum, and the message which is a manifestation of the Spirit edifies. Now again I have used the gift of prophecy for an example but this can be true in the operation of any gift of the Spirit and ministry. I trust you can see from these few words of explanation the difference in our emotional reaction to the Spirit and the manifestation of the Spirit. For in the church groups of today, we have a lot of attention focused on the reaction of the Spirit on a man and very little on the manifestation and accomplishment of what the Spirit came to say, and to do.

Some other areas where we can get out of order while in the Spirit is not letting the Holy Spirit indicate proper timing for that which He would have us say or do. Perhaps the Spirit is moving in a meeting in singing in the Spirit and a prophecy comes to a brother. This does not mean he must prophesy then and there even though he is conscious of a good anointing. Let him do as I Cor. 14:29,30 says, wait until it fits in the meeting and will edify. When the singing dies away and the anointing increases upon the brother and the message becomes vibrant with life, let him prophesy, or if the Spirit of prayer is upon the congregation, even though a song comes to one with the ministry of song, let them know they do not have to disturb the atmosphere of prayer. Let them wait until the Spirit of prayer has lifted and the Spirit of song can come upon the whole church, then let the singer sing. We could go on with this teaching in more detail, but perhaps enough has been said for you to understand the guide-lines that the Spirit has, in order for us to know when to move and exercise our gifts and ministry. Whether it be prophesying, singing, praying, teaching, preaching, exhortation, giving, showing mercy, let the Holy Spirit show you the proper timing. This is so important for edification.

Still with this thought in mind another area that we must be careful in is over-ministering. We have touched on under-ministering: through neglect or timidity. Once we have stirred up our gift, we must know when it has accomplished its purpose and not to continue on. This, too, falls under the heading of the spirits of the prophets are subject to the prophets. If we receive a prophecy, give the message God has given and when it is complete, stop. The anointing should be strong when we stop. If we go until the anointing lifts, then the church also is left the same way. The same applies to teaching, preaching, singing, praying, etc. The ministry that excels in edifying the Church stops when the message is complete and at a high ebb of anointing.

These things are easier taught by word than they are in writing. I pray the Holy Spirit will make this teaching very clear and plain to you.

The operation of the Gifts of the Spirit in the members of the Body of Christ is a manifestation of the Holy Spirit. The word, "manifestation" comes from the Greek word *phanerois*, meaning "a shining forth". These nine gifts in operation are nine different ways in which the Holy Spirit dwelling within us reveals Himself. Let me use the ordinary flashlight to illustrate. There is the power of the battery within the lamp that shines forth or manifests itself whenever the owner places his finger on the switch and turns it on. When Jesus Christ, the Head of the Body, its Lord and Master, touches one of the members and the anointing of the Holy Spirit flows and Spiritual Gifts operate, there is a shining forth of the Divine: A manifestation of the Holy Spirit. Praise be unto God!

In the darkness of the night, what loneliness, what fears arise within the heart, but how quickly they are dispelled when the light is turned on and the darkness flees at its presence. There is a gift of the Spirit that is particularly designed to bring comfort. (I Cor. 14.3) It is a shining forth of His light, a manifestation of the Comforter. In darkness, the path is obscure and men stumble along the sides and fall into pitfalls, they grope as blind men, but the light reveals the solid path. Though darkness be round about, yet to walk in the ray of light our feet are established on solid ground. Paul said to the Romans in 1:11, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Gifts of the Spirit establish and give purpose and meaning to one's life. Light reveals the hidden things of darkness and the secrets of men's hearts are manifest. I Cor. 14.25 shows us just how bright a searching light a gift can be. "Thus are the secrets of his heart made manifest; and so, falling down on his face he will worship God, and report that God is in you of a truth."

Such are the results when spiritual gifts are operating in the Church.

Gifts of the Spirit are given to equip us for our ministry in the Body and to make us valuable members, each contributing. Thus the Body maketh increase of itself in love. Gifts of the Spirit are also a continual manifestation of the Holy Spirit, an abiding and inspiring reminder of His presence and power. They are spirituals and God would not have us ignorant of them.

In this twelfth chapter of I Cor., Verses 8-10, these nine gifts of the Spirit are named. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

I would like to draw your attention to the fact that these nine gifts can be divided into three groups of threes:

1. There are Three gifts of Revelation:
 - (1)The word of wisdom
 - (2)The word of knowledge
 - (3)The discerning of Spirits
2. There are Three gifts of Power:
 - (1) The gift of Faith
 - (2)The gifts of Healing
 - (3)The working of Miracles
3. There are Three gifts of Utterances:
 - (1) Prophecy
 - (2) Tongues
 - (3)The interpretation of Tongues

This to me is important and very wonderful. It is through these three channels that God manifests Himself to man. It was through these channels that God made Jesus known when He came to earth and still indicates Him to the hearts of men in these three ways. It was only by revelation that Peter could say, "Thou art the Christ, the Son of the living God." Matt. 16:16, 17. John the Baptist said in John 1:33, 34, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

Revelation was confirmed by the power He possessed and exercised after Jesus was baptized and faced the temptations in the wilderness. Luke 4:14 says, "And Jesus returned in the POWER OF THE SPIRIT into Galilee and there went out a fame of him through all the region round about." And in verse 15 and the following verses tells us of His divine utterances that declared the glory of God. "And he taught in their synagogues, being glorified of all."

It is also through these same avenues that Jesus glorifies the Father. Matt. 11:27, Jesus speaking, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to WHOMSOEVER THE SON WILL REVEAL HIM." In John 17, Verses 1-4, we have the record of what Jesus said in His prayer concerning the purpose for which God had given power over all flesh and how He used it to glorify the Father.

He manifested the Father by utterance, the word He spoke. John 17:6-8, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy

word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

I want you to think on this. He gives to the Church three gifts of each, He divides them to the members severally as the Holy Spirit wills. I Cor. 12:11. That the Church might be endowed with the same abilities as Christ, her head, possessed and through them He manifested and glorified God the Father, that we may manifest and glorify the Son.

Let us for a moment look at these divine qualities that we might grasp a little bit of their magnificence and importance. For only through these channels can the Church fulfill the work Christ has given her to do. It will also give us an understanding of what to expect in the operation; of the gifts as they are related to these categories.

1. Revelation: The dictionary tells us that "it is the act of revealing or communicating divine truth. Something that has been revealed. It is an unveiling. For to reveal is to uncover, to make known through divine inspiration, to discover and unveil." God has many secrets that cannot be discovered or understood by much learning. Paul teaches us this in II Tim. 3:7; speaking about certain men he said, "Ever learning and NEVER able to come to the knowledge of the truth." He hides His Secret from the wise and the prudent. Matt. 11:25. In Deut. 29:29, we read, "The secret things belong unto the Lord our God: but those things which are REVEALED BELONG UNTO US AND OUR CHILDREN FOREVER, that we MAY DO all the words of this Law." There is no way that we can know the things that belong to God and the spiritual realm He dwells in without revelation. But God shares His secret with the righteous and those who fear the Lord (reverence Him). Prov. 3:32, and Psa. 25:14.

God gives to the Church these gifts of revelation to share His secrets with Her, that we might know the Father and the Son and our relationship to them. We have already quoted Matt. 11:27 that tells us how the Son must reveal the Father to us and it is also true the Father must reveal the Son to us. John 6:44 "No man can come to me except the Father which hath sent me draw him." Jesus said the comforter which is the Spirit of Truth, when He is come shall guide us into all truth. He will teach us how to walk and show us as well as lead us into a close relationship with the Father and Son. John 16: 12-15, "I have yet many things to say unto you, but ye cannot bear them now. 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: for

he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

We need the Holy Spirit to reveal to us the eternal things that belong unto God, that he wants to share with us. I Corinthians 2:9-12.

Psa. 44:20, 21. "If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart." There is nothing hidden from the Lord. He knows the secrets of all our hearts. When He desires to deal with a person, either in encouragement or correction, He can look into our heart, read it like a book and astonish the person. He is the revealer of secrets. Daniel 2:47, and He searches the heart. Jeremiah 17:10.

By these gifts of revelation, He will reveal the secrets of hearts both in the Church and to the outsiders that God would have the Church minister to. Through them He stops the mouths of gainsayers. He causes the wisdom of this world to appear as foolishness. We have examples of this in the Old Testament, in Christ's ministry, and in the early Church. We will say more about this later as we deal with these gifts individually.

2. Power means having authority, jurisdiction of, to control, command. It implies possession of ability to wield coercive force.

Psa. 62:11, "God hath spoken once; twice have I heard this; that power belongeth unto God." There is no power outside of God's. It defies all the powers of nature. By it the prophets performed many miracles. By the power of the Spirit of God, Jesus healed the sick, stilled the storm, walked upon the waters, raised the dead. No power on earth was greater than that which He possessed. When He called the apostles who are the foundation that the Church is built upon, He gave them power to preach, to heal sickness, and cast out demons. Mark 3:14-15. He said of them that would believe on Him and His works, greater works than these shall He do because of going unto the Father. John 14:12.

He has ordained it to be so that as the Head wielded strong power the Church would be a mighty power also. The apostles confirmed the salvation that Jesus taught, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit. Heb. 2:4. Thanks be unto God for the three gifts of Power.

3. Utterance - something spoken, stated expression, manner of speaking, enunciate. Enunciate - to make a definite and systematic statement, to proclaim. In Heb. 11:6, we read, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is faith that saves man from.

his sins. Eph. 2:8,9. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Also in Rom. 10:8-17, we read about this saving faith and how it comes by, hearing the word of God, it must be preached. It must be proclaimed or enunciated. That's what preaching means. The word of God tells us that it pleased God by the foolishness of preaching to save them that believe. I Cor. 1:21. In Isaiah 28:11, God declared through the prophet, "For with stammering lips and another tongue will He speak to His people." Jesus spoke of the things He said were not His words but those He heard of the Father. John 8:28. He spoke by divine utterance. He said in John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. Paul in II Cor. 3:6 tells about the ministry of utterance that God had given, how it gives life. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

The gifts of utterance are given that we as members of His body might edify, (build up) ourselves, and that we might also edify the Church. I Cor. 14:4-5. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the Church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." And that we also might speak to the unbeliever by the gift of tongues and interpretation as a sign. Also by prophecy that reveals the secrets of his heart and through it acknowledges God. I Cor. 14:22-25.

These gifts also help us to grow up into maturity in Christ. Eph. 4:1-5, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

They can also be used in speaking to ourselves in song and thanksgiving. Eph. 5:19-20, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." We can also teach one another in like manner. Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

As we study the gifts separately, we see just how wonderful these gifts of revelation, of power, and of utterance really are. We can expect that gifts of the same grouping will overlap just as day and night merge into one another and the seasons of the year. God has done this in His wisdom that there be no gap in between, causing a lack.

It should be kept in mind that the gifts of the Spirit are divine qualities that are a part of the nature of our Lord Jesus Christ. This is the divine nature that all believers are partakers of as spoken of in II Peter 1:2-4, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The reason for bringing this to your attention is that you may know that while no one person will possess all nine gifts of the Spirit because the scripture clearly states that the Spirit divides to everyman severally as He wills, nevertheless, the divine qualities that they are, have been made available in a measure to everyone of us through partaking of the divine nature that is a part of the inheritance of every believer. The purpose of them, however, is different. A gift of the Spirit is a special endowment of a specific quality (attribute) which is given to a certain one by the Holy Spirit to provide divine power to fulfill a particular ministry in the body. We all have different ministries, so different gifts are given to produce those ministries. For as the gift of sight makes the eye an effective member of the body, so also a gift of the Spirit produces an effective ministry, in the Body of Christ. "A man's gift maketh room for him, and bringeth him before great men." Prov. 18:16 For example, all may pray for wisdom, James 1:5, yet all do not have the gift of the word of wisdom. "The just shall live by faith." Rom. 1:17 But without faith it is impossible to please Him." Heb. 11:6, but all do not possess the gift of faith. We could go on showing by example that the qualities which God makes available to the Church by the gifts to minister by, He also gives to the Church in the divine nature that they are to possess and live by for the purpose of manifesting Christ in everyday living.

THE WORD OF WISDOM

We will study the gifts in the order they are listed here in I Cor. 12:8-10. Standing at the head of the list is the word of wisdom. Perhaps there is a reason for this; we cannot help but be reminded of Prov. 7.7 "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

While knowledge may be a synonym of the word wisdom and there may be areas where they are alike and overlap, yet on the whole they are quite different. Knowledge is informative facts about something. Wisdom gives

one the ability to form sound judgment in any matter. One could say it this way wisdom will show you how to apply knowledge in a way that is beneficial. For example: knowledge will inform you of danger ahead; wisdom will tell you what to do, how to cope with it. When the religious people of Jesus' day would devise a trap to get Jesus to say something that they might use to bring an accusation against Him, by a word of knowledge He was able to perceive what was in their hearts and then He answered them with a word of wisdom that astounded His adversaries. We have an example of this in Matt. 22:18.

The gift is not a gift of wisdom, but a WORD OF WISDOM. I believe God had two reasons for defining it as such. First of all in Col. 2:2,3, we read that in Christ are hidden all the treasures of wisdom and knowledge. What a tremendous treasure God has made available to us through His Son. Out of that vast supply God has promised us wisdom as children of His to live by, just for the asking in faith. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and It shall be given him." James 1:5. Out of that vast storehouse He gives a gift of a special variety for a special work. In comparison to the great wealth of God's wisdom, the gift is just a little part of that great abundance that He has in Christ. It is like a good word, when needed, taken out of the vast supply of words stored in the dictionary. Secondly, the WORD of wisdom also implies a spoken utterance by the inspiration of the Holy Spirit at a given moment rather than an abiding Store of supernatural Wisdom.

The person possessing this gift does not then become a reservoir of this kind of wisdom that makes him as one that can never make a mistake so that he can tackle and advise on any problem that may present itself. Some have thought this to be so and the results have been disastrous. The wisdom that does abide with us though, through possessing His Spirit and nature, will teach the foolishness of that, and how to wait on the gift God has given. In a time when real wisdom from God is needed, they that walk close to God possessing this gift will find a word (which I believe implies a short sentence or statement) come into their hearts to say or act upon that will bring the solution to the problem. It will come at a specific time to deal with a specific need, and it will stagger the hearers and stop the mouths of the gainsayers. It comes not by meditation but by inspiration of the Holy Spirit. Jesus said in Luke 21:14-15, "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 nor resist.

This is not a natural wisdom, but a supernatural wisdom. It comes from God. As pointed out before, it is a gift of revelation. This wisdom is

revealed from heaven. Daniel expresses this in Daniel 2:23, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." James defines between the earthly (or natural) wisdom and that wisdom that is of God, and that cometh down from above. "Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:13-17. We will not go into describing the earthly or natural wisdom which is found here as it is well described and what it achieves, but we will go over verse 17 again because the quality of the wisdom of God which is found in the gift of the word of wisdom is well laid out here, and we want to know all there is to know about this super-natural wisdom.

1. It is pure, nothing put on, no hypocrisy. It is fresh from the storehouse of God, not tainted with natural reasonings.

2. Peaceable. Brings peace, rest and comfort from Him who is the Prince of Peace. It is not quarrelsome or argumentative, does not force itself on anyone. The Bible says that even a fool when he holdeth his peace is counted wise. Prov. 17:28.

3. Gentle. We hear a lot about diplomacy. Nothing is as diplomatic as the wisdom of God. It is the very essence of kindness and tenderness.

4. Easy to be entreated. It is not pugnacious, not bigoted, full of tolerance and understanding.

5. Full of mercy. Compassion and the grace of God is ministered through this channel. The ability to forgive.

6. Good fruits. Fruits are for food to them that will partake thereof. In Prov. 8 we read of the fruits of wisdom. They are such things as these: righteousness, prudence, knowledge, understanding, counsel and love. In Verse 19, we read of wisdom, "My fruit is better than gold, yea than fine gold, and my revenue than choice silver."

7. Without partiality. Not biased, shows no favoritism, treats all the same.

8. Without hypocrisy. Wisdom from God has no false fronts, it is genuine and real and will lead all who listen into reality with God.

One can readily see the importance of a gift like this in the Church.

Such profound wisdom acts like an anchor. It will stabilize the Church, its counsel and direction will keep her from fanaticism and yet keep her spiritual. This wisdom is needed in a time of unfolding revelation and in an hour when gifts and ministries are being developed and are operative. Wisdom will bring balance and soundness and cause all things to be that of edification. Wisdom is stronger than an army and is better than weapons of war. Eccl. 9:14-18. Keeping these things in mind, this could be a reason why we find it at the head of the list, both of the gifts as a whole and also the gifts of revelation. Those that the Holy Spirit has given this gift to must realize they have a responsibility to wait upon God for its operation. As they walk in the Spirit, they will be in a place where God can grant these powerful and amazing words or acts. They may not realize that they are such until they have spoken or acted upon the inspiration of the Spirit. In stirring up this gift in obedience to the scriptures so that it is not neglected, keep these few words of exhortation in mind. The scripture says that the fear (reverence) of the Lord is the beginning of wisdom. Prov. 9:10. Reverence for the Lord will play a key part in having this gift operative. I would also like to exhort those having this gift to fill your hearts with the wisdom God has made available in His Word. All the scripture conveys His wisdom, but there are two books which are largely devoted to it. The book of Proverbs and James. The reading of these books will give you an understanding of the wisdom that cometh from above and will serve as a foundation for God to give you that kind of wisdom. The book of Ecclesiastes shows us largely the weakness of human wisdom and reasonings, a contrast to the wisdom God gives. Above all God gives you the right to ask Him for it. James 1:5.

The scripture gives us some prime examples of the use of this gift, the study of which is very illuminating, for they show us the use of the gift together with the time and place of its operation and its results upon those who hear it. We will first look at this gift operative in the life of Christ. In Matt. 21:23-27, we are told how the chief priests and elders of the people came to Him and questioned His authority. Jesus answered by a word of wisdom asking them a question. I want you to notice just a few words such as Verse 24. "I also will ask you one thing, which if ye tell me, I like-wise will tell you by what authority I do these things." Then He asked them about the baptism of John. WAS IT FROM HEAVEN OR OF MEN? This word of wisdom stopped them cold in their tracks. For if they answered from heaven, He would ask them why they didn't believe him. If they said of men then the people would rise up against them, because the people believed John was a prophet. So they couldn't answer against such wisdom. Neither did Jesus answer the question they asked for the purpose of accusing him falsely. It

stopped the mouths of gainsayers and brought deliverance from the enemy.

In Matt. 22:15-22, Jesus answered the Herodians with a word of wisdom when they came to Him to entangle Him in His talk. The question was, "Is it lawful to give tribute unto Caesar, or not?" The question was well devised. For the Jews hated paying this tribute money to the Romans, and yet they were under Roman rule. If Jesus was to say yes, the Jews would turn against Him. If He said no, then the Roman government could prosecute Him for it. Jesus by a word of knowledge perceived their wickedness. Verse 18. Then asked for a penny and here is the word of wisdom given in Verses 20 and 21. "WHOSE IS THIS IMAGE AND SUPERScription?" They said unto Him, Caesar's. Then said He unto them..."RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR' S AND UNTO GOD THE THINGS WHICH ARE GOD'S." The results of these words of wisdom were that they marveled, could not accuse Him, and left Him, and went their way. In John 8:3-11 we find Jesus exercising this gift again. The Scribes and Pharisees had brought a woman taken in adultery, to Christ. They reminded Him that according to the law she should be stoned to death. "But what sayest thou?", they asked. "This they said, tempting him, that they might have to accuse him." They again had cleverly devised a scheme that whatever answer He gave them they could accuse Him. If He said "stone her", He would be turning aside from His own teaching of mercy and forgiveness. If He said "release her", they would accuse Him of breaking the Law, which He said He came to fulfill. The Lord first acted in wisdom; He stooped down and wrote on the ground. What He wrote no one knows for certain. He could have written their sins which He would know by a word of knowledge or perhaps the ten commandments, but what He wrote complimented what He was about to say. They, thinking they had Him in a corner, continued to ask Him His answer came with calmness and clarity, a word of wisdom "HE THAT IS WITHOUT SIN AMONG YOU LET HIM CAST THE FIRST STONE." In this answer Jesus denies neither the just claims of the Law, nor His gospel of forgiveness and mercy. The results were that they could not accuse Him but were convicted of their own sins, and departed. Jesus had mercy on the woman and sent her away forgiven and warned her to sin no more. There are several more examples that could be brought from the ministry of Christ. I will give you the occasion and scripture reference for you to read yourself. Jesus answered the Sadducees with words of wisdom in Matt. 22:23-33 when they questioned Him concerning the resurrection which they did not believe in. They presented an argument that they were sure was indisputable. Jesus with a word of knowledge concerning the hereafter and a word of wisdom in presenting the God of Abraham, Isaac,

and Jacob, alive, and the God of the living, astonished the multitude. He also silenced the Pharisees with a word of wisdom concerning the commandments. Matt. 22:34-40. In Matt. 22:41-46, Jesus spoke a word of wisdom in the form of a question that no one was able to answer and from that day on no man dared to question Him again. Oh, the power of the word of wisdom that glorifies God and puts the enemy to shame!

When Paul in Acts 23:6-10 was brought before the Sanhedrin Council by the Pharisees and Sadducees, realizing this and knowing one group believed in the resurrection and the other didn't, exercised a gift of the word of wisdom when he called out, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Such an effect it had. The accusers were divided and began quarreling among themselves and Paul was rescued out of their hands.

These are a few of the examples of the gift in Operation. I believe we can see how important it is to have this gift operative in the Church. I believe James exercised this gift much in his teaching ministry. It is evident in his epistle, also at the gathering of apostles at Jerusalem. Acts 15:13-18.

THE WORD OF KNOWLEDGE

This second spiritual gift is called the word of knowledge. Please note that here also as was the first gift, we have a gift of a WORD of knowledge, not the gift of knowledge. As mentioned before, it is a gift of revelation. Therefore, it is not a natural knowledge that is acquired by learning. This word comes by the revelation of the Holy Spirit. Knowledge is knowing facts, being informed on a matter. We have pointed out that all the treasures of wisdom are hidden in Christ; the same scripture tells us also that all the treasures of knowledge are hidden in Christ. Col. 2:3.

There is nothing that is hidden from God, for he is omniscient; he knoweth all things. He knows the end from the beginning. "Known unto God are all his works from the beginning of the world." Acts 15:18. The Lord knoweth the ways of the righteous. Psa. 1:6. He knoweth the secrets of the heart. Psa. 44:21 Acts 1 5:8. David declared in Psa. 1-39 that there was not anything about him that God didn't know. He saw him in the present, but He had seen him before he was made, and in God's books all his members had been written. There was nowhere he could go but what God was there. In Verse 6 he made this statement, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." David here, by the Spirit of God, lets us know that there is no way that a man can acquire this knowledge by natural means.

This knowledge of God that is hidden in Christ is far higher than any knowledge that belongs to this earthly sphere. This knowledge can only be received by the revelation of the Holy Spirit. When Jesus spoke a word of knowledge to the Sadducees in a word of wisdom concerning the resurrection, the multitude was astonished. Matt. 22:33: Dan. 2:22 tells us, "He revealeth the deep and secret things, He knoweth what is in the darkness and light dwelleth with Him." We are told in Isa. 40:28 that there is no searching of his understanding, and Paul tells us in Rom. 11:33 "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Daniel told Nebuchadnezzar without any hesitation, "There is a God in heaven that revealeth secrets."

Knowing this tremendous truth that the Lord is omniscient, it is reasonable to believe that the Holy Spirit can reveal any part of that divine knowledge at any time He desires. The deep source of every manifestation of the Spirit is God, and we know He knows all things. Therefore, a revelation coming from that all-embracing knowledge can certainly be called a word of knowledge, even as a manifestation of heavenly wisdom from the same divine source can be justly called the word of wisdom.

The fact that this gift is defined as the word of knowledge implies that the possessor of the gift is not a storehouse of this divine knowledge, but again it is a gift to edify the Church and to impart to others a deeper knowledge of God. As special divine knowledge is needed it will come from the heavenly throne. I believe also that in many cases it becomes effective when it is declared, like we will see in some of the examples we have in the Bible. It doesn't take many words to reveal the secret of a heart, or to declare some of the wonders of God.

We have already quoted the scripture that says, "He knoweth what is in the darkness and light dwelleth with Him." God never works in darkness, neither did Jesus for the darkness is light to Him. Psa. 139:12. God has made provision for the Church that she, too, need never struggle with the hidden things of darkness. By this gift operative in the Church these hidden things are brought to light. This gift is like a cleansing agent in the Church. It reveals secret faults that we must be cleansed of. It brings conviction upon those that the Church ministers to whether within or without, if they are not walking right. It shows us many details that God would have us to, or not have us to, walk in.

Some examples of this gift in operation are found in the scriptures. We have already mentioned Jesus perceiving the wickedness in the hearts of the Herodians when they came to question Him on the tribute money by a word of knowledge. Matt. 22:18. Though Peter declared sincerely that he would

not deny Christ; nevertheless, Jesus knew he would, and by a word of knowledge was able to say to him, "Before the cock crow, thou shalt deny me thrice." Matt. 26:34. When Jesus talked to the woman at the well, her whole life was unfolded before Him by divine knowledge. She being amazed went to the city with this invitation and testimony, "Come see a man which told me all things that ever I did." John 4:29. Nathanael was shaken with surprise and wonderment when Jesus said to him when He saw him coming, "Behold an Israelite indeed, in whom is no guile." Nathanael questioned Jesus saying, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree I saw thee." John 1:47-49. Jesus also knew by a word of this divine knowledge that Lazarus had died and He told his disciples this in John 11:11, 13, and 14 and went to Bethany for the purpose of performing a miracle and raising him from the dead.

I have cited five instances in which Jesus exercised the gift of the word of knowledge and of course there are many more examples in the life of Christ. I want you to notice that every case was different, but all made it possible that a certain goal might be reached and that God's purpose might be fulfilled. In each case the person was helped by this divine enlightenment, with the exception of the Herodians. Here they had come to entangle Jesus in His talk so that His answer would either stir up the Jews and turn them against Him, or bring the wrath of the Roman government down on Him, and He be prosecuted for it. When Jesus knew their hearts by this divine gift, then by a word of wisdom He was able to cope with this situation and delivered Himself from this snare which they had set for Him. They marveled at the way these two gifts functioning within Him answered them. They went away defeated, no doubt feeling foolish and ashamed. This gift can put the enemy to flight.

In the second instance where this gift operated, we find it wasn't for deliverance for Himself that He exercised it. It was for Peter. In seeing what Peter would do in the face of opposition and telling him this, it made it so that Peter was able to repent and recognize a weakness he never knew he had which would have caused him to be a failure farther down the road. After knowing his weakness and the power of God through this knowledge imparted, Peter was able to get help from God and became bold through the Spirit. It qualified him for apostleship. By this gift Jesus was able to understand a sinful woman and show mercy and minister to her need by revealing her secret sins to her that she thought only she knew. It resulted in her being convicted of her sin, and believing that Jesus was the Christ. Then she brought others unto Him and God was glorified.

Jesus prepared Nathanael to experience the deeper things of God in his

life. When Nathanael saw that he possessed this kind of knowledge, he immediately believed and confessed that Jesus was the Son of God. Jesus said to him that because he believed he would see greater things for he would see into the things that the human cannot view. He would see first-hand the heavens open and angels of God ascending and descending upon the Son of Man. John 1:51. Divine knowledge can be received by vision and also by the Holy Spirit quickening the mind so that the heart perceives.

Jesus not only knew that Lazarus had died, but He also knew by the same gift that he would come back to life when He spoke the word. By this gift He not only informed the disciples of his death, but also He was able to speak words of assurance of his being restored to his sisters. Because of their theology, Mary and Martha were not able to comprehend Lazarus being raised immediately; nevertheless, it sparked a hope within them. When they saw the miracle, they believed and many Jews with them. John 11:45. The gift here opened the door for the Operation of the gift of the working of miracles to operate, and as a result many believed.

Some may feel that it is not fair to take examples from the life of Jesus, but His life was controlled by the Holy Spirit. We read He was led by the Spirit. Luke 4:1. He cast out devils by the Spirit of God. Matt. 12:28. He spoke by the Spirit. John 6:63: Jesus said this, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall HE DO ALSO; and GREATER WORKS than these shall he do; because I go unto my Father." John 14:12.

Jesus did not draw any more from Deity than that which He has made available to the members of His Body by the gifts and the divine nature we may partake of. Jesus being the Head of the Body possessed and exercised every ministry that will be found in the Body. That is where He differs from the individual members of the Body. We are dependent upon our gifts and ministries being complemented by the other members of the Body. In Christ these gifts and ministries were all exercised and complemented each other. Jesus said that the Church will do a greater work than He and I believe it is because of the many-membered body carrying on the work He began by the gifts and ministries He has shared with us.

I am sure this must have been the gift that was operating in Peter's life that caused him to know that Ananias and Sapphira had planned together to keep back part of the price of their land and lie about it. The full story is recorded in Acts 5:1-16. That which they planned in secret, God by this gift of the Spirit revealed the whole thing in detail to Peter and what the judgment would be. It only took a few words for Peter to make known to Ananias in Verses 3 and 4. "But Peter said, Ananias, why hath Satan filled thine heart to

lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." And to Sapphira in Verse 9. "Then Peter said unto her, how is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door and shall carry thee out." The results of the operation of this gift were:

1. The wicked thing that was committed was revealed, judgment was pronounced, and meted out. Thus the Church was cleansed from evil.

2. Godly fear and reverence came upon the whole church.

3. God was able to move mightily by signs and wonders through the hands of the Apostles.

4. It brought the Church into unity and oneness. People were cautious about joining their ranks, but all the people magnified them. The Church was revealing the glory of God.

5. Multitudes of both men and women became believers and were added to the Church.

6. The sick were healed and those possessed with evil spirits were set free.

Just a word of knowledge from the great storehouse of God and what a glorious work for Him followed!

In Acts 8:14-25, we have the account of Peter and John with Philip in Samaria being used of God in the laying on of hands for the baptism in the Holy Spirit. When Simon the sorcerer saw people receive the Holy Ghost when they laid hands on them, he offered money that he might have that power also. Peter by a word of knowledge saw the condition he was in and called him to repentance. He also must have pronounced a judgment that would come if he didn't because Simon requested prayer so that those things would not come to pass. The word of knowledge he gave is found in Verse 23. "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

During Paul's journey to Rome recorded in Acts 27, we have two outstanding examples of the word of knowledge exercised by Paul. The first was when they were in Crete and were about to set sail for Phenice. Paul admonished them with these words of knowledge: Verse 10. "Sirs I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But his warning was not heeded, and they encountered a terrible storm and were shipwrecked; after many days they gave up hope of ever being saved. Then Paul received another word of knowledge and in Verses 21-26 we have it given in detail. "But after long

abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island."

I want you to notice two things here about the operation of this gift:

1. God will through this gift reveal such things as a natural catastrophe and show us how to cope with it.

2. The knowledge seemed to come in the two different ways to Paul. In the first instance he said "I perceive" which indicates a knowledge, understanding, recognition, feeling. In the second instance, Paul said an angel stood by him and gave him the information. Both predictions that came through the operation of these gifts were right on. As a result of their obeying the instructions Paul was able to give because of this gift operating, all lives were saved.

In a very brief look into the Old Testament, we find that divine knowledge was imparted to some of the Prophets and faithful men in very much the same way. Its operation always caused men to know there was a God in Israel. In II Kings 6:8-12, Elisha revealed Ben Hadad's (King of Syria) plans to the King of Israel; so that the King of Israel knew exactly how to fortify Israel against the armies of Syria. This troubled Ben Hadad, and he called his servants and asked them who among them was telling the King of Israel his plans. The answer was, "None my Lord; But Elisha, the prophet that is in Israel, telleth the King of Israel the words thou speakest in thy bedchamber." As we read on through the Chapter we again have a glimpse at how God can impart divine knowledge. Ben Hadad planned then to capture Elisha, but when he sent an army of horses and chariots by night to Dothan to take him; Elisha's servant saw them and feared, but Elisha was calm because he knew, they couldn't take him because of what he could see. He asked God to give his servant this knowledge and God opened his eyes and he saw. Verse 17. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Divine knowledge here brought a rest, and wisdom and supernatural power delivered them. .

Read on through the story of Elisha's life and see how God kept him posted on all events that were transpiring. When Gehazi followed Naaman

for a reward, II Kings 8:26, Elisha knew it. When Hazael came to him he wept, because he knew the tragedy he would bring upon Israel. II Kings 8:11-18. Elisha seemed surprised when the son of the Shunamite died. II Kings 4:27. He said, "The Lord hath hid it from me and hath not told me." This gift was a very part of him, and he was used to its operation as part of his every day life. This is the way God has intended gifts of the Spirit - that they become a very part of our makeup.

Taking one more example from the Old Testament in I Kings 14, we have the blind Prophet, Ahijah, receiving and speaking divine knowledge unto Jeroboam's wife. Though she disguised herself and the prophet was blind, when she knocked on his door, he could call unto her, "Come in thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." And he unfolded to her the things that were going to happen, even to the time of the death of her son. The disguising of herself was all in vain, for God revealed to Ahijah that she was coming disguised and what he wanted him to tell her before she got there.

This gift operating in the Church certainly gives it eyes to see beyond the surface so that the best veiling and disguising cannot fool Her. This gift can predict a judgment or blessing before it happens. It is a gift that causes people to know and realize that God is a living God, who says what He means, and means what He says. The gift is designed to bring men to a knowledge of God and to know His great plan and purposes. It is a gift we often find operating in the ministries of Prophets and Teachers although it is not confined in any way just to these two ministries. When we study the gift of prophecy, we will see an overlapping of these two gifts.

To stir up this gift again as it is with wisdom, Prov. 1:7 tells us, "The fear of the Lord is the beginning of knowledge." Reverence for God is always the first step and necessary in order to have an audience with Him. Spending time in His presence and coming to know and have confidence by faith in Him is important. Because of Abraham's faith in God and his obedience to His will, God said, "Shall I hide from Abraham that thing which I do." Gen. 18:17. Again I believe much prayer and the reading of God's word which is full of that divine knowledge is important for, those to do who have received this gift. In this manner, I am sure you will find that God will honor your waiting upon Him and will draw back the veil and impart a word of knowledge as you and the Church need it.

Studying the gifts of the Spirit in the order they are given in the scriptures will cause us to leave the third and last gift of revelation (the discerning of Spirits) to be studied later. There is no doubt a reason for God in His wisdom to list it with the gift of utterances rather than here, which we will touch on when we come to it.

THE GIFT OF FAITH

This brings us to the study of the power gifts. The first one to be named is the gift of faith, which could be significant in that it is pivotal. There is nothing in the realm of the Spirit that can be entered into or be operated without faith. The word of God says, "The just shall live by faith," and "Without faith it is impossible to please God."

In order to have a proper understanding of how this gift operates and the spiritual power it is in the church, we must have some knowledge of what faith really is. Webster defines faith as: belief and trust in, and loyalty to God; complete confidence. When the Bible speaks of believing in God, exhorting us to have complete confidence in that which He has promised so that we can put our full trust in Him, it is speaking of faith. The Bible's explanation of faith is found in Heb. 11:1-3. "Now faith is the substance of things hoped for, evidence of things not seen. For by, it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Faith then is a substance. The dictionary's definition of substance is: a fundamental or characteristic part, or quality. Some of its synonyms are - reality, element, ground work, essence. When we see faith as this kind of a substance, then we understand how unmovable it is, and why God has provided it for the very basis for the Christian life to be built upon. Faith is the evidence of things not seen. Evidence is that which is given as proof. The state of being clear or certain. There is no guess work to faith. It is clear and certain. Someone has said that faith is a leap into the dark that lands you in the light, but that is not exactly true. Faith is a sure way; faith has eyes; it sees the promises of God afar off in such a way you can walk in them now; they become a reality. Just to give you a good understanding of what I am saying, I would like to quote Heb. 11:1-3 from two other translations I think you will see faith in a clear light

WEYMOUTH - "Now faith is a CONFIDENT ASSURANCE of that for which WE HOPE, A CONVICTION of the REALITY of things WHICH WE DO NOT SEE. By it the saints of old won God's approval. Through faith we understand that the world came into being by the command of God, so that what is seen does not OWE ITS EXISTENCE TO THAT WHICH IS VISIBLE."

PHILLIPS - "Now faith means PUTTING OUR FULL CONFIDENCE in the things we hope for, It means being certain of things WE CANNOT SEE. It was this kind of faith that won their reputation for the saints of old. And it is after all only BY FAITH that our MINDS ACCEPT AS FACT that

the whole scheme of time and space was created by God's command - that the world which we can see has come into being THROUGH PRINCIPLES WHICH ARE INVISIBLE."

Faith then is that which enables us to turn the things we hope for into reality. Those eternal things which cannot be seen, into that which we can walk in and benefit in now. The saints must possess that quality that will let them see and value those things that cannot be seen and understood by the natural senses for they are eternal things. II Cor. 4:18: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; hut the things which are not seen are eternal.

There is a difference between natural faith and spiritual faith. The natural faith is a mere human faith. We trust our parents with it. We board a plane and fly to our destination with it. We believe that which we are taught, both at home and school with it. This natural faith is seated in our natural minds, it is an intellectual faith. It is stimulated by that which the eye sees and the ear hears. It deals in logic and reason. It cannot grasp or take hold of the things that pertain to God and that which He has promised. It is powerless in going beyond this natural realm; therefore, it cannot be used in a relationship with God. Many have tried to get things from God with it. I suppose we all have, only to have our prayers go unanswered. The Bible gives us the reason why this kind of faith will not be effective in a relationship with God. I Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We must have a spiritual faith in order to receive of spiritual things. This intellectual faith of the natural man is unable to change anything that has to do with the spiritual. It may accept as possible that miracles can be performed, but it cannot perform any. It will acknowledge that God exists, but it can never bring one into a personal experience with God. It is the kind of faith James says the devils have; they believe in God and His judgments, but it brings fear and torment rather than peace. It does not change the relationship with God. James 2:19. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

The faith that moves, the heart of God is spiritual. It comes from God and is a very part of Him. We read in Eph. 2:8,9, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

This faith is a gift from God that enables us to trust His grace. It changes our relation with God for it has saving power. This is the faith that will justify. Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we

might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Heb. 10:38,39: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." This is the only kind of faith that will please God. Heb. 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

This spiritual faith must find its abiding place down deep in the heart not just in our minds. Rom. 10:8-11: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, "Whosoever believeth on him shall not be ashamed." The heart the Bible speaks of in our relationship to God is that innermost part of us. It is that part of us where our conscience seems to dwell and is the seat of our emotions. It is referred to also in the Bible as the soul of man. Jesus said it is the source in which our thoughts and actions draw from. Matt. 15-19: 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Spiritual faith abiding in our hearts causes our thinking and behavior to be in harmony with God. It takes away selfish motives and causes us to be able to say unto God, "not my will, but thine be done."

The faith of God is also described in the Bible as a word. Rom. 10:8. It can be small like a mustard seed in comparison to the vastness of the faith of God, yet it can move mountains and pluck up sycamore trees. Jesus describes this kind of faith in Mark 11:22-24. "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

According to the marginal reference, this passage instead of reading, "have faith in God," should read "Have the faith of God," or have the faith that God gives. There is a vast difference between having faith in God and possessing the faith of God just as we have already pointed out. We have an example in the word of God that I would like to draw your attention to that I think points this out. It is the case of the demoniac boy. The disciples believed in God and

knew He was able to deliver the boy, but they were unable to set him free. Jesus possessing the faith of God exercised it and deliverance came. I hope you can see the difference - one expects God to do it, the other, God gives the spiritual power for you to do it. Paul said he lived by faith. Gal. 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but CHRIST LIVETH IN ME: and THE LIFE WHICH I NOW LIVE in the flesh I LIVE BY THE FAITH OF THE SON OF GOD, who loved me, and gave Himself for me." We cannot separate faith from the person of our Lord and Savior Jesus Christ. This faith is imparted like a tiny seed into every heart that will hear His word. Rom. 10:17. It is the faith that will save the soul. Rom. 10:9. Peter tells us in his second Epistle 1:1, that it is a precious faith that is obtained through the righteousness of God and our Savior Jesus Christ. This faith is also a part of the divine nature that the child of God partakes of. Peter tells us in verses 5-7 that this faith will grow by adding the Christian graces to it, so that we shall never be barren nor unfruitful in the knowledge of our Lord Jesus Christ. In Gal. 5:22-23, we read about the fruits of the Spirit; faith is one of the fruits. The fruit of faith and the gift of faith are both imparted by the Holy Spirit but they do differ. We could say they are the same in essence, but are different in operation and use. The fruit of faith grows from that seed of faith imparted by hearing the word as we exercise that faith in trusting God in our daily walk. It is very vital in the moulding of Christian character. It can and does work miracles. James 5:14, 15 tells us how this faith will save the sick and bring forgiveness of sins. I John 5:14, 15 tells us how this faith operating in accordance to His will, will cause our petitions to be heard and answered. Isn't it wonderful to know that there are only two things in the universe that are omnipotent. The first is God Himself, for "with God all things are possible." Mark 10:27. The second is faith, for "all things are possible to them that believe." Mark 9:23. As we mentioned before, the gift of faith is the same in essence but the fruit of faith is for Christian character while the gift of faith is for spiritual power. The saving faith that is referred to in Eph. 2:8 is also mentioned as a gift from God. It is not the gift of faith spoken of here in I Cor. 12:9, "To another faith by the same Spirit." This implies that the gift here is a special portion of faith given by the Holy Spirit to some members of the Body of Christ for a certain work and not bestowed upon all equally. Weymouth states it "To one in the same Spirit, special faith." This gift as we said is for spiritual power. It is designed to work miracles. Some Bible teachers of the past have called this gift "faith of miracles." Those who have this gift have found that in a time of extraordinary need great faith will come into their hearts that will cause them to be able to believe God for anything. It seems to lift them beyond the area where

the fruit of faith operates, and when it does their heart is so filled with a God-given confidence that will triumph over every obstacle, even death.

Smith Wigglesworth was a man that was greatly used of God in the early part of this century. He stirred many parts of the world with his ministry in the Word, and with gifts of the Spirit operating that brought hearings and miracles to many. He attributes much of it to faith, and as I have read his works many times, I felt here is the gift of faith in operation. I would like to cite one of the accounts he gives in his book, *EVER INCREASING FAITH*, which tells you how this faith will come at a time of crisis and overwhelm the person. He tells of a friend who was very sick. One day they were called to his house to pray for him. While they prayed everyone became conscious that the man had died. Smith Wigglesworth testified in these words, "But I continued praying. I got as far as I could with my own faith, then God laid hold of me. Oh, it was such a laying hold that I could believe for anything. The faith of the Lord Jesus laid hold of me and a solid peace came into my heart, and I shouted, He lives! He lives! He lives!" The man was raised from the dead and was living when he wrote this account. Oh what a wonderful manifestation of the power of God that comes through the operation of this gift. The fruit of faith is constantly abiding in the heart as described in I Cor. 13:13; but with the gift, faith comes into the heart by that special anointing of the Spirit right at the time of need. After the need has been met that faith that is so overwhelming seems to lift and be dormant until another emergency arises.

We will cite some examples from the Bible of this gift in operation and that which was equivalent of it in the Old Testament. Elijah was a man that exercised great faith and had some tremendous answers to prayer. In I Kings 18:25-41, we read of the account where he faced a challenge with the prophets of Baal. On Mount Carmel both he and the prophets of Baal prepared sacrifices. They had agreed that they would pray to Baal and Elijah was to pray to his God. The one that sent fire to consume the sacrifice would be the God Israel would serve. Faith crept into Elijah's heart and gave him such confidence he could mock the prophets of Baal when they prayed and did all manner of things and yet without results. When they gave up, then it was Elijah's turn to pray to his God. He had within him this divine certainty that he knew without a shadow of a doubt God would send fire when he would make his petition known. In case they would accuse him of hiding fire in the altar, he had them pour water over the sacrifice. This is the confident assurance that faith is. We read the account and results of his prayer of faith in verses 38 and 39. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the Water that was

in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." You will notice that this gift also glorifies God and turns people unto Him. We need this gift operating mightily in the church today.

I want you to also notice the way the gift of faith talks. It hadn't rained for three years, and now Elijah was about to pray for rain. Before he prayed he said this to Ahab in verse 41, "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." The following verses tells us how this gift operated again and the heavens were opened and it poured rain. In Chapter 19:1-7, we have such a contrast. Jezebel was seeking Elijah's life. That tremendous anointing of faith had lifted and he felt discouraged and helpless. This is where this special faith of miracles differs from that constantly abiding faith that is the fruit of the Spirit. In Hebrews 11, we have several examples taken from the Old Testament that are attributed to faith. In some of these cases, I believe this faith of miracles must have been in operation. The faith that caused Noah to believe God's warning and in obedience build an ark when rain was something that had never been heard of before, was no doubt this kind of faith in operation. I believe we have an example of this gift operating in Moses. It caused him to keep the passover and also to put forth his rod and divide the Red Sea. This faith acts on God's command. We could mention many more incidents from the Old Testament that were results of this gift in operation, but these will suffice. We will now look at some of the cases where this gift operated, recorded in the New Testament. Let us first look at the life of Christ. In Mark 11, we are told that Jesus cursed the fig tree and it withered. When questioned about this by his disciples. He attributed it to faith. Verses 22-24, Jesus also spoke of faith in connection with His stilling the storm on the Sea of Galilee. Mark 4:35-41. In Matt. 14:22-32, Jesus walked on the water, when Peter failed, Jesus said it was a lack of faith.

As I said before, in the gifts of the Spirit we will find an overlapping; and this is especially so among the power gifts. The gift of faith will always do something that is contrary to the natural which is a miracle. It also heals the sick. The miracle performed by Peter and John at the gate of the temple is said to have been done by faith in Jesus' name. Acts 3:16. We also have this act referred to as a healing. Acts 3:11. In Acts 4:16, it is also spoken of as a notable miracle. Here we have the gift of faith performing a miracle and healing the lame. Peter declares that this faith was not of himself but by Christ. Acts 3:16.

This faith speaks with authority and confidence to act upon. Acts 3:6,7. "Then Peter said, Silver and gold have I none; but such as I have give I thee:

In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength."

The faith that is heaven born will not take no for an answer. Jesus described its perseverance in Luke 18:1-7. We have examples of, the gift operating in the Syrophenician woman's heart; and Jesus said to her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour. Matt. 15:21 This gift of faith also operated in the Centurion concerning his sick servant in such power it caused Jesus to marvel, and it brought the healing. Praise God! In Acts 27:25, we have an example taken from Paul's life, where the gift of the word of knowledge and the gift of faith operated together. The results were that all on the ship were saved. It gives the ability for one to obey God regardless of the circumstances. Someone has once said, "Faith that is the gift of the Holy Ghost is dead to doubts, dumb to discouragements, blind to impossibilities, and knows nothing but victory."

In stirring up this gift of the Spirit remember what Rom. 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." To put it more simply, faith comes by hearing the word of God. This is the foundation of the faith structure. It is founded upon the immutability of God's word that cannot lie. I exhort you to spend much time just in reading God's word. It will build the foundation strong in your heart. Harken to that which He declares by the gift of prophecy. I'm speaking of that true gift that is proven by the word of God and the anointing of the Holy Spirit. I Thess. 5:20, 21. I would also exhort you to fast and pray for Jesus said it was unbelief and lack of faith that was the cause of the disciples to be unable to cast out the evil spirit from the boy that was possessed. Matt. 17:20. In verse 21 He gives us the key, to turn the lock in the door that leads into faith and dismisses all doubts and unbelief. "Howbeit this kind goeth not out but by prayer and fasting."

THE GIFTS OF HEALING

I Cor. 12:9 "to another the gifts of healing by the same Spirit." The gifts of healing is the second gift of power to be named. I suppose that of all the gifts of the Spirit this one has been coveted the most. It is natural that human pity and sympathy would long to have the power to relieve those suffering from pain and afflictions. Some may have the mistaken idea that if one possessed this gift they would have this miraculous power at their disposal to heal all the sick they pray for. As we look into the scripture, we see that this is not the

case. There were those in the early church that possessed the gifts of healing, yet there is no indication that they went about healing everybody without exception. We do have it recorded that in some of the places Jesus was, that all that touched Him were healed. Luke 6:19. We also have the contrast in John 5, where it is recorded that Jesus healed one out of a multitude of impotent folk, blind and halt. In Luke 7:21, we are told Jesus healed many of the sick brought to Him, but the inference is not all. The lame man healed through Peter's ministry at the gate of the temple must have been there when Jesus went into the temple, for he had been begging alms there for many years. In the wisdom of God, his healing was reserved for the first miracle by the church after its endowment of power. The reason for pointing this out is to give you some understanding of the functioning of this gift. I would like you to notice here that it is not the GIFT of healing. If it were it could well be that whoever was prayed for by the gifted person would be healed. It is the GIFTS of healing which is quite different. The reason for the gift being in the plural is that God gives a special anointing to heal, it is the same healing virtue which is found in Christ, our head. When a sick person comes to be prayed for, and they meet the requirements God demands for to be healed, then that special anointing (healing virtue) flows through the gifted person and that sick one is healed. Let me explain it this way. If there were eight people who came to one having the gifts of healing and were prayed for and they were all healed, then God has granted eight separate gifts of healing. If six were healed, then six gifts were granted; and God has withheld two gifts for a reason. Each impartation of healing virtue to a sick body is actually a gift of healing.

There are two other views that are commonly presented as the reason for the plurality. The first one is that this gift is accompanied by other gifts such as the word of knowledge and discernment of Spirits. While God often gives more than one gift of the Spirit and the gifts spoken of do sometimes accompany the gifts of healing and are exercised in revealing the kind of sickness or the cause, yet to say that this is always the case is to make this particular gift of the Holy Spirit weak in that it cannot stand alone. I have seen the gifts of healing operate without these accompanying gifts and the sick were healed. The second view is that as there are a variety of afflictions, there is a gift for each one. A person possessing the gifts of healing may then only have power over certain ailments, thus the reason for not healing all. Again this to me limits the power of the spiritual gift. The healing virtue of Jesus granted to a particular member of His body is the same as when it flowed from Him. It is able and will heal all manner of sicknesses and diseases. Matt, 4:23.

The gifts of healing is the healing virtue of Jesus Christ, the Head, granted to certain members of His body to heal the sick and set the captives free from this bondage. It is a special anointing for this purpose. It is often felt in the body or hands of those who possess the gift. People being prayed for often testify of feeling that flow of the special anointing as the gifted person has laid their hands upon them. The feeling, of course, is not the important thing; it only makes one conscious of the anointing. It does not always signify the presence of the anointing. One can have a good anointing and be conscious of it deep within with little or no physical feeling. The anointing of God always makes its presence felt by its quickening power.

In the operation of this spiritual gift, we must remember that like the other gifts, God is the one that controls its operations. The reason God may withhold a gift of healing is because it may become more of a detriment than a blessing. Let us, for example, suppose that someone with the gift of healing had come to Job the first day he was sick and healed him of his boils. If this had been done, the purpose of God allowing him to be afflicted would have been defeated. He would not have had the blessed experience of Job 42:5,6, where he said, "I have heard of thee with the hearing, of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." God then in His sovereignty grants or withholds a gift of healing according to his divine wisdom and will. The functioning of the Body of Christ is all in harmony with His glorious plan and purpose of one day restoring the whole creation to find its one head in Christ. Eph. 1:10, Weymouth. I believe strongly that it is God's will to heal all who are sick, just as much as it is His will to save souls to the uttermost. The redemption of soul and body have both been provided for in the atoning work of Christ upon Calvary's cross. I believe the time has come when God wants us to enter in and receive that which is rightfully ours through Jesus Christ. Some things that could hinder our healing is sin or disobedience to the will of God as He has shown us. We must repent and have our sins forgiven, then claim our healing. Healing is by faith even though someone with the gifts of healing prays for you. It takes faith on our part to receive and retain it. Many times when Jesus prayed for the sick He asked them to believe. Matt. 9:27-29. "And when Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea Lord. Then touched He their eyes, saying, According to your faith be it unto you." Faith will trigger the gift so that the healing virtue can flow.

Jesus possessed this healing virtue to give. It is given to members of

His body to function in the same manner; Luke 6:19 tells us how the multitude gathered around Him and sought to touch Him, for there went out from Him virtue and healed them all. Luke 8:40-48 gives us the story of the woman who had been ill 12 years and spent all her living on physicians. She pressed through the crowd and with the faith of God in her heart that we have been talking about touched His garment and was made whole. Verse 46. Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." Jesus possessed this anointing; He was aware of it; He knew when it flowed unto someone. There was a large crowd and many touched Him without being healed, but the touch of faith released it and Jesus speaks of this in Verse 48. "And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." When they brought the man with palsy to Jesus recorded in Luke 5:17-26, it tell us the power of the Lord was there to heal the sick, Verse 17. Where was that power? Verse 24 tells us it was in Christ. He proved he had power to forgive sins by using the power that He possessed to heal the man. In Matt. 9:8 after recording the same account, we read, "But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." This power of healing that Jesus possessed (the gifts of healing) He gave to His apostles. Mark 3:15. Matt. 10:1. This power was to heal the sick and cast out demons. These two needs in mankind are always associated with one another. We have generally put the casting out of demons under the working of miracles; and while it is a miracle working power, it could well be within the scope of the gifts of healing.

The healing virtue is ministered in various ways. Jesus laid hands on the sick or touched them. Luke 4:40. Luke 13:13. The sick touched Jesus. Luke 6:19. Mark 3:10. Mark 6:56. He spoke the word and healed them. Mark 1:40. Mark 2:11, 12. Peter's shadow healed the sick. Acts 5:15. Paul laid his hands on the father of Publius and healed him. Others came and were healed, and I suppose Paul laid his hands on them also. Acts. 28:8.

Cor. 12:28 tells us that God has set gifts of healing in the Church. It is classed here with ministry gifts, and so one has to believe that there are ministries of healing in the Church. All with the gift of prophecy are not prophets, but the prophet must have the gift of prophecy in order to be one. It is also true that everyone who has the gifts of healing do not have a ministry in healing, but the gifts of healing do produce some ministries of healing in the church.

This gift of the Spirit is very valuable to someone who has the ministry of showing mercy. The gift does not have to operate in a spectacular way. It can be ministered in a quiet prayer, a touch of the hand, a prayer that perhaps the

sufferer is not aware of at the time. A person with a gift or ministry doesn't have to feel that he has to have healing lines. He prays for the sick wherever he may find them, even if its on the street corner. The time has come when this gift should function in such a way that those who have it just don't visit the sick, they heal the sick.

The power to heal the sick and cast out demons is always associated with the Gospel of the Kingdom. Matt. 4:23. Matt. 10:7, 8. Luke 10:9. Matt. 11:28. We have come to the close of this dispensation of Grace and the Kingdom of God is at hand. It is casting its shadows before it. We can expect the signs of the Kingdom to appear. The signs that are to be in the church are found in Mark 16:17,18. Among them is power to heal the sick by the laying on of hands. We have witnessed many healings recently, and I expect we will see this gift function in a greater manner as we approach the Kingdom of God. The Purpose of this gift of the Spirit is mainly for the church to minister to those outside of it to bring them to a knowledge of Christ as well as relieve their suffering. If any in the church are sick they are instructed to call the Elders who are to anoint with oil and the prayer of faith shall raise them up. James 5:14, 15. That doesn't mean of course that the gifts cannot be used in the church at all, but I think it does present the proper order that God has set which is always the best. There is no instruction for those operating the gifts of healing to anoint with oil. This belongs to the Elder's ministry.

To stir up this gift, one will benefit by spending much time in fasting and prayer, for if it will give power to cast out evil spirits, Matt. 17:21, it will give power for other afflictions as well. Study the word of God on the principles of divine healing. Know what the Bible says about it and the gifts. Be sure of your ground, then you can move in confidence and God will operate the gift in you.

THE WORKING OF MIRACLES

We now come to the third and last gift of power. Its title is quite attractive. We also have it placed in the middle of the list of the gifts. This would seem to suggest that the gift is of no more importance than the others, even though more spectacular. It is so easy for us humans to be drawn away by the demonstration of power manifested in such a gift. We are prone to putting it on a pedestal and making it the gift most to be desired. God would have us to know that this gift is the same as the others. The contribution made by them all is that which is so important for the church to be well-balanced in power and authority, thus being that strong one Jesus proclaimed it would be. Matt. 16:18. "And I say also unto thee, that thou art Peter (Petros, meaning a little rock) and upon this

rock (Petra, a larger rock, speaking of Himself) I will build my church; and THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." Jesus depicts the church here as being powerful. The Gifts that Christ possessed He has passed on to His church that she might complete that work which He both began to do and to teach. Act 1:1. That great work is to manifest Him and reconcile men unto God. 11 Cor. 5:19, 20. This gift is not designed to work alone; we need all the gifts of the Spirit operating in the church that she might be the mighty fortress God would have her to be.

The Greek word used here for this gift is *dunamus*, meaning Operations of works of power. The thought here is centered around power; the power of God almighty operated by the Holy Spirit in and through the church. God bestows this wonderful gift of power to certain members of His body to give to it that strength and power that will enable it to meet every situation and emergency that may arise. We will consider some of the reasons why this gift is needed in the church a little later on.

What is a miracle? A miracle is an act of God by which He sets aside natural laws by higher and supernatural ones; it accomplishes that which is impossible in the natural. For example, if I were to take a book and let go of it in mid-air and it fell to the floor, that would be natural because of the law of gravity. If it were to go up to the ceiling, that would be a miracle, because a natural law would have been broken. Elisha, by the power that God had invested in him, wrought a miracle of this nature when he recovered the axe head from the water. He simply cut a stick and put it in the water and the iron came to the surface so that the man was able to retrieve it. II Kings 6:7 "Therefore said he, Take it up to thee. And he put out his hand, and took it." Joshua, by the authority of the gift God had given him, caused the natural laws to be broken when he made the sun to stand still upon Gibeon and the moon in the valley of Ajalon. Joshua 10:12-14. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." In II Kings 20:1-11, we read of Hezekiah's illness and the sign that God gave him in regards to his healing. Again a miracle was wrought when natural laws were overcome as the Lord caused the shadow to return backwards ten degrees in the dial of Ahaz in answer to Isaiah's prayer. Verse 11. "And Isaiah the prophet cried unto the

Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." In all these incidents the natural laws were superseded by the power and authority of God that He placed in human vessels.

Jesus performed many miracles; His first miracle was at the wedding in Cana when He turned water into wine. John 2:10, 11. In the early church, many miracles were performed: By Peter and John. Acts 4:16. "Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it." By Stephen - Acts 6:8. "And Stephen, full of faith and power, did great wonders and miracles among the people." By Phillip - Acts 8:6. "And the people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles which he did." By Paul - Acts 19:11. "And God wrought special miracles by the hands of Paul."

There is no doubt whatsoever that all divine healings are miracles, but as we have already noted, not all miracles are healings. In the multitude of miracles recorded in the Scriptures, we see such a variety of things done by this spiritual gift. In each case God, as in everything He does and allows to be done, has a purpose to fulfill and a particular thing to accomplish. We will now consider some of the reasons why miracles were performed by the hands of, God's servants in times past. It will give us an understanding why we need this gift, the working of miracles, operative in the church today.

1. MIRACLES TO REPROVE THE GAINSAYER

In times past, it put to silence those who dared to defy the only true God. This gift will do the same today. All the signs and wonders wrought by Moses before Pharaoh in contest with his magicians come under this category. God declared by this wonder-working power that He lives and His power and might is far superior to that of the magicians and gods of Egypt. Jesus put to silence those that accused Him of blasphemy. He said to the man with palsy, "Man, thy sins are forgiven thee." To prove He had power to forgive sin He said to the man, "Arise and take up thy couch, and go into thine house." This He did glorifying God. The people were all amazed, and they also glorified God, being filled with fear saying they had seen strange things. A miracle like this will leave gainsayers speechless and without any grounds for argument. Luke 5:17-26.

2. MIRACLES ARE USED TO BRING DELIVERANCE TO GOD'S PEOPLE

The many miracles performed by Moses before Pharaoh while they stopped all gain saying, they also set up things for that great day of deliverance of the children of Israel from the bondage of Egypt. The great climax came

after they had made their departure and had started on their journey. Pharaoh changed his mind and set out after them to recapture them. In the natural, they had no way of escape, for behind them closing in upon them was Pharaoh and his army; before them lay the Red Sea. It appeared they were trapped, but in Moses lay a gift that no earthly force could stand against. As he stretched forth his rod, the Red Sea divided and all Israel crossed over on dry ground. Pharaoh and his host followed, but while they were in the midst of the Sea that gift in Moses was exercised again. At the command of God, he stretched forth his hand over the Sea and the waters closed in upon Pharaoh's army, and they were all destroyed. Exodus 14:8-28. By this gift God makes a way of escape for His people when there is no way. In Acts 12:5-11, we have the account given of Peter's miraculous deliverance from prison and from proposed execution. Paul and Silas were also freed from the prison in Phillipi by a miracle. Acts 16:23-40. There are many such experiences recorded in the Old Testament. Daniel was delivered from the lion's den. Dan. 6:16. The three Hebrew children were delivered out of the fiery furnace without harm. Dan 3:9.

3. MIRACLES WILL AWAKEN THE SOUL AND BRING REPENTANCE

A miracle will always cause man to stand in awe in its presence. Many have turned to God and worshipped Him. This is especially true when the miracle was in the form of healing or judgment. The miracle that brought Shadrack, Meshach and Abednego safely through the fiery furnace brought repentance to Nebuchadnezzar's heart and he turned unto God Dan. 3:29. Dan. 4:1-3. Jesus performed a miracle when He fed five thousand people with five loaves and two fish. John 6:1-14. This caused many to believe in Jesus; it brought that awakening to their hearts. Verse 14. The miracle performed by Peter when he healed the man in Lydda who had been bedridden for eight years caused all Lydda and Saron to turn unto the Lord. Acts 9:32-35. The miracle in connection with the judgment upon Ananias and Sapphira, Acts 5:1-16, and also upon Elymas the sorcerer, Acts 13:6-12, brought a repentance and a turning to God among the people. A true miracle of God will exalt and glorify God and His Son, Jesus Christ. It is a gift that will cause souls to be added to the church.

4. MIRACLES WILL PROVIDE AND SUSTAIN GOD'S PEOPLE

Great difficulties are golden opportunities for God to manifest himself by a miracle. God took care of His people, Israel, for 40 years in the wilderness by providing them with manna daily. This was a tremendous miracle. We should learn from them that even a miracle like this can be taken for granted

and treated like a common ordinary thing. Let us take warning so that we do not do the same thing. By this miracle-working power Moses sweetened the waters of Marah. Exodus 15:23-25. He also supplied water from the rock. Exodus 17:16. Jesus provided food for five-thousand people in a desert place with five loaves and two fishes. Mark 6:32-38. Another time He provided food for four thousand with seven loaves and a few fishes so that they would not faint on the way. Mark 8:1-9. This gift will provide natural food for the church also in the time of famine.

5. MIRACLES WILL PROVIDE TRANSPORTATION FOR GOD'S PEOPLE

After Philip had baptized the eunuch in Gaza, the Spirit of the Lord caught him away and the eunuch saw him no more, but he went on his way rejoicing. Philip was taken miraculously by the Spirit to Azotus, some twenty miles away where he was found preaching in all the cities until he came to Caesarea. Acts 8:39, 40. What a wonderful way of travel. The separation by miles can often make it very difficult for the church to properly minister to those that God would have ministered to. This gift operative in the church makes it so that miles need not be a hindrance. This seemed to be a common means of travel for Elijah. For when Ahab was seeking Elijah, his servant, Obadiah, found him; and when the prophet told him to tell Ahab, Obadiah was reluctant because he knew Elijah could be caught away by the Spirit of God. If he was not there when Ahab came, it could cost Obadiah his life. 1 Kings 18:11-12. "And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth." We also have not only one person being transported by the Spirit, but Jesus and His disciples with their boat. John 6:15-21. These experiences I have quoted were all transported bodily, which is tremendous; and as there is a need in these last days, we can expect such miracles to take place again. Paul speaks of going to certain places in the Spirit, being conscious of all the happening taking place, joying and beholding order and steadfastness Col. 2:5. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." This also is a miracle. It may not be necessary to have the gift of the working of miracles to have this experience. As we grow in Christ and are filled with all the fullness of God we can expect such wonderful experiences.

6. MIRACLES WILL LOOSE THE CAPTIVES AND THOSE BOUND BY SATAN

Jesus Christ came to set the captive free and to open the prison doors. I would like to quote two prophecies concerning Christ and His ministry from Isa. 42:6-7. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 61:1. "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus said in Luke 4:16-21 as He read this scripture that He came to do this, thus He did and He gave power to His apostles and the church to do so also. Mark 3:14, 15, "And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils. "When He sent out the seventy; Luke 10:19. In Mark 16:15-18, He gave the church the great commission promising them miracle-working power that would be a sign that they belonged to Him. For they would have that same power to set those bound by sin, sickness and possessed by evil spirits free.

We have many occasions recorded in the gospels where Jesus cast demons out of those that were possessed. This is a miracle. We have one such outstanding deliverance in Mark 5:1-20, when the maniac of Gadara that dwelled among the tomb stones was set free by Jesus, exercising this miracle working power. What a sight it was when those who knew this wild man came and saw him sitting at Jesus' feet clothed and in his right mind. Because of this being such a miracle, it even caused the people to be afraid. Verse 15. "And they, come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid." There was one who was dumb because of an evil spirit. Jesus cast out that spirit and he was set free and could speak. Luke 11:14. "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered." Time and space will not allow us to examine all the scriptures where Jesus delivered those possessed and bound by evil spirits, for the instances are many. We have such scriptures where he set the demon possessed free in all Syria; Matt. 4:24. In Capernaum; Luke 4:41. Mark 1:32. What a deliverance and change of life to these tormented people. Oh, we need this gift operative in the church today to help such people Paul cast out the soothsaying spirit from the woman in Phillipi. Acts 16:18. Also, we have the record of him exercising this gift in Acts 19:11. Philip cast out demons in Samaria.

7. MIRACLES CONFIRM THE RESURRECTION

The power to give life belongs to God. He is the source of all life. God gives life through His Son, the Lord Jesus Christ. John 1:4. "In him was life; and the life was the light of men." There is nothing that testifies more to this fact that he who ministers life belongeth unto God. The magicians of Egypt were able to do everything Moses did until he brought forth lice from dust. This they were unable to do because they were not of Him, who is life. Even though Pharaoh hardened his heart, the magicians gave in and recognized it to be the power of God being manifest. Exodus 8:19. "Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." In Matt. 7:21-23, Jesus warns of those who would claim they had prophesied and cast out demons in His name, yet would not enter into the Kingdom, because they had never known Him. You will notice there is no claiming of raising the dead. The enemy can counterfeit these other things but not give life. That power belongs unto Him who is the Resurrection and the Life. John 11:25. We must be joined to Him if we are going to be able to share that life and also be able to minister it to others. We will look at a few of the miracles that manifested this resurrection life. 1 Kings 17:17-24. Elijah raised the widow's son by this mighty power. It convinced her of his being a man of God, and by this she realized, not only could he perform a miracle like this, but the words that he ministered were truth. Verse 24. "And the woman said to Elijah; Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." II Kings 4:32-37. Elisha restored life to the son of the Shunammite. We have three accounts of Jesus raising the dead back to life again. In Luke 7:11-17, we read of Jesus raising the widow's son from the dead. This miracle brought a fear upon the people and they glorified God. Verse 16. "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people." When Jesus raised Jairus' daughter from the dead, those around about that mocked Him and laughed Him to scorn when He comforted the family were all astonished when He presented her alive to her parents. Mark 5:38-43. In John 11, the account is given of Jesus visiting Bethany because of the death of Lazarus. In Verses 25 and 26, Jesus declares Himself as the Resurrection and the Life. In Verses 38-44, He confirms this truth by calling forth Lazarus who had been dead four days and presented him alive. This caused many of the Jews to believe on Jesus. Verse 45. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. "Peter raised Tabitha from the dead which resulted in many people believing in Christ. Acts 9:36-42. When Paul was ministering in Troas, a young man fell

out of the window and was picked up dead. Paul, exercising this wonderful gift of the Spirit, raised him to life again. This brought a great comfort to the dear ones there. Acts 20:6-12. Let us remember that the Christ declared Himself as the Resurrection and the Life arose from the dead Himself and lives within every true member of His Body. He is the same yesterday, today and forever. Heb. 13:8. Let us expect His resurrection life to be manifested in like manner today. It is this resurrection life that is the power that will one day bring all things into subjection to Christ Phil 3:20, 21. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Before leaving this teaching on the gift of the working of miracles, I would like to remind you that not all miracles are of God. Satan has his counterfeits In Exodus 7:11, we have the sorcerers and magicians of Egypt performing miracles, contesting Moses. I have already mentioned how they were shown up and beaten when Moses drew from that wonderful source of life which is both creative and resurrection life. Jesus said that false prophets would arise in the last days and show great signs and wonders to deceive. Matt 24:24. Paul tells us in II Thess. 2:9 about the workings of Satan and his ability to work lying wonders. We do not have to fear the counterfeit if we draw nigh unto God and really know Him. A true miracle of God will never exalt the one God uses. It will glorify God and His Son Jesus Christ. Regardless of the nature of the miracle, if it is performed by the Holy Spirit it will do something beneficial toward the work of the Lord bringing a consciousness of the presence of God. Therefore, we look not for the miracles, but for that which lifts up the risen Christ and magnifies the Lord. A gift of the working of miracles gives the church authority in declaring the word of God.

Those who possess this gift should remember Psa. 103:7. "He made known his ways unto Moses, his acts unto the children of Israel." Moses' secret in being able to perform miracles is revealed here. He wasn't satisfied to just see and enjoy the acts of God along with the rest of Israel; he drew near unto God and learned His ways. By his abiding in the Lord's presence, he came to know how these acts were done. His life story reveals the simplicity of how a man of God performs miracles Moses learned to know the voice of God, and when the Lord spoke unto Moses then Moses did as the Lord commanded. To stir up this gift you must abide in God's presence and come to know His voice and be obedient to it. The reading of His word, particularly the accounts of the miracles performed, will increase one's faith and produce

an air of expectancy when a miracle is needed. To operate this gift there is a real need for prayer and dedication.

THE GIFT OF PROPHECY

I Cor. 12:10 "To another prophecy."

We now begin to study the third group of spiritual gifts, the gifts of utterances. The first one to be named is the gift of prophecy. This truly is a wonderful and precious gift. God has spoken to man down through the corridors of time on many occasions through the use of this gift. This gift is of prime importance to us in these last days. God has ordained to pour out His Spirit in the last days, anointing His church to prophesy in preparation for the dose of this age and the coming Kingdom. Acts 2, 16-18. "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your Sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:"

This great move of prophecy began in 1948 when God said He would restore to the church the nine gifts of the Spirit, and they would be received by prophecy and the laying on of the hands of the presbytery. Since that time, prophecy has flowed like a mighty river wherever you go in the many different circles and places, even where you would least expect it, you will hear prophecy. It is therefore important that we have an understanding of this gift and how it operates.

The dictionary defines prophecy this way:

- The inspired declaration of divine will and purpose;
- An inspired utterance of a prophet;
- A declaration of something to come;
- To prophesy is to utter by divine inspiration;
- To speak as divinely inspired;
- To give instruction in religious matter;
- To preach, to make a prediction to foretell.

I think these definitions of prophecy and to prophesy are very good and clear. To prophesy is to speak by the anointing and unction of the Holy Spirit. By that anointing the things that God would have spoken will come clear and plain. True prophecy is a word from the Lord given to His servant or handmaiden to be given to His people. Prophecy is spoken in the language we speak and minister in. When God called Jeremiah to be a prophet, he felt

weak and as a child that had nothing to say; but this qualified him for the work God was calling him to do. He was not to speak of himself but by the Spirit of God those words that came from Him. Jer. 1:7-9: "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." When Ezekiel was called, the same charge was given to him. God called him to be a prophet to speak to Israel the words that He would give him. Ezekiel 3:4. In the twenty-third chapter of Jeremiah, we have a wonderful discourse in regard to that which is true prophecy and that which is not. Again God puts the emphasis on receiving and giving forth of His word. I would like you to read this chapter.

Prophecy is received through maintaining a close relationship with God. In Jeremiah 23:18 the Lord gives us a secret here of how true spiritual prophecy is received. It is through standing in His presence and hearing Him speak. "For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?" We also read the same things in Verses 21 and 22 as He explains how these false prophets could have received the true message. "I have not sent these prophets, yet they ran: I have not spoken to them, yet they, prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Let all that have this gift take time to wait in the counsel of the Lord. Amos also gives us the same message - prophecy is a revelation from God and when He speaks one cannot help but prophesy. Amos 3:7-9. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" As men spoke in times past by prophecy, we have many scriptures that tell us that the word of the Lord came to them. It is impossible to separate true prophecy from definite divine revelation

Prophecy is received in different ways from the mouth of the Lord. It is common for prophecy to come to an individual as a word for the people by a sudden enlightenment in the heart and as the person begins to prophesy it unfolds more and more. This seemed to be the way some of the prophets of the past prophesied. They began their prophecy often by the word of the Lord, or thus saith the Lord. This seemed to be the way the seventy prophesied when Moses set them as elders over Israel. Numbers 11:25: "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when

the spirit rested upon them, they prophesied, and did not cease." Paul tells us in Romans 12:6 that faith is required to prophesy. One must have confidence when God gives Him a message for the people that it is of the Lord and therefore speak it with boldness by the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

When you first begin to operate this gift, you may find that your faith is weak and that you are not able to give the complete message you received from the Lord. Paul is inferring here not to worry about that, but just continue to use this gift with the faith you have for it will increase with the using and you will soon come to the place where you can give forth all God shows you. Remember what Peter teaches us in 1 Peter 4:10,11: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

I might say here that the gift of prophecy is the ability to preach or is preaching only in some forms and that is inspirational. A prophet's preaching is often a form of prophecy, but there are other types of messages such as a teaching; while it could have a prophetic touch, it would not necessarily be a prophecy. To testify is also a form of prophecy. Rev. 19:10: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: For The Testimony Of Jesus Is The Spirit Of Prophecy." Prophecy does not just foretell the future, but will speak of the past, present and future. It must be remembered even though we may not be able to comprehend this with our finite minds that eternity has no past or future, it is a continuing present. We must then expect an Eternal God to speak of the things past and future to us creatures of time as those that are present. When we look at the simplest form of prophecy, a testimony, we notice that the pattern generally is that of which God did for us yesterday, what He is doing today, and the promise of that which He will do in the future. Let me say here there is a time and place when the opportunity for this type of prophecy (a testimony) should be given in our services for the blessing it gives to the other members of the church, and also for what it does for the one that gives it. The exercise of the Spirit of prophecy in this way will certainly help stir up the gift, of prophecy in those who possess this gift.

PROPHECY

1. Reveals Secrets. Amos 3:7 "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

2. Foretells the future. Acts 11:27, 28: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar."

3. It understands all mysteries. I Cor. 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

4. Revelation comes through prophecy. I Cor. 14:30: "if any thing be revealed to another that sitteth by, let the first hold his peace." While this gift is a gift of utterance, there is an overlapping with the gifts of the word of wisdom and the word of knowledge. Often the gifts of the word of wisdom and knowledge are made known to the church through this wonderful gift.

The gift of prophecy is not given to the church for the purpose of adding to the canon of scripture. The Bible is complete. The gift of prophecy in the church does contribute as do the other gifts of the Holy Spirit in understanding the message it contains for us. Prophecy is not to be despised, but we are told to prove all things. I Thess. 5:20, 21. We can prove it by the word whether it is right letter-wise. II Peter 1:19-21: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by, the Holy Ghost." The Prophets are also told to judge one another. I Cor. 14:29: "Let the prophets speak two or three, and let the other judge." I believe that Paul is likely speaking about judging the spirit of the prophet for in Verse 32 he speaks of the spirits of the prophets being subject to the prophets.

I Cor. 14:1-5: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 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. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." In this portion of scripture we see the importance and divine purpose

of prophecy in the church. God's desire is that prophecy may flow freely in the church. Let us take notice here to the third Verse - "He that prophesieth Speaketh Unto Men." No one should ever prophesy to one's self; it is for others. It is for -

1. Edification - The Greek word is Oikodom. It means to build up. To establish, enlighten, to instruct, to improve. Verse 4 tells us that he that speaks (prays) in an unknown tongue edifieth himself. When you see the full meaning of the word, is it not tremendous that God would give us such an avenue into His presence that it would do so much for us? It also says he that prophesieth edifieth the church or builds it up, establishes, etc. That is one thing the gift of prophecy does in the church.

2. Exhortation. The Greek word is paraklesis, meaning a calling near. It means a stirring up, a spurring on or urging; to set in motion. Prophecy is to call us near unto the Lord, to stir us up and urge us to press on in the things of God.

3. Comfort. The Greek word is Paramuthia, meaning consolation or solace. To console is to ease grief or trouble; solace is lifting up the spirits of those who are lonely, as well as lifting them from pain and grief. To comfort is to encourage, to give strength, to cheer and to give hope. The range of ministry through prophecy is so far-reaching that it is no wonder that Paul urges all to prophesy, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy". I Cor. 14:1; and again in verse 31 he declares, "For ye may all prophesy one by one, that all may learn, and all may be comforted."

There are three levels of prophecy in the church by which we may prophesy:

1. By The Spirit of Prophecy. All who have accepted Christ through faith in His Name, bearing His testimony in their hearts, possess the Spirit of prophecy. "And I fell at his feet to worship him. And he said unto me; see thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy." Rev. 19:10. It is by the Spirit of prophecy that we may all prophesy one by one, that all may learn and all may be comforted. I Cor. 14:31. This form of prophecy bears witness that Christ dwells in every member of His church. It bears witness to the moving of the Holy Spirit in a meeting. It confirms the revelation of the hour, and that of which God is speaking through other members of the body in the meeting, thus establishing truth in the church. Through this form of prophecy the church learns and is comforted. Its bearing of witness and confirmation are the main areas in which this form of prophecy operates.

2. The Gift Of Prophecy. One of the nine gifts of the Spirit, It is not given to all but is divided by the Spirit as He wills. I Cor. 12:10 states "to another prophecy," making it clear that we don't all have the gift given us. Its power and authority is greater in range than that of prophesying by the Spirit of Prophecy, that we have just spoken of. It does more than confirm the Spirit of prophecy and its message. It has great power in edification, exhortation, and comfort, it reveals the secrets of men's hearts. I Cor. 14: 24,25. It is to be used with great freedom in the church to give a general message to the church when assembled. Its purpose is to edify the church. I Cor. 14:4,5. It will reveal the secrets of the unbelievers heart and cause him to turn to God, thus being added to the church. It is not to be used for personal direction unless one having a ministry of a prophet or apostle is present and calls one possessing a well-developed gift to become part of a presbytery.

3. The Ministry Of Prophecy. A prophet, one in whom the gift of prophecy has become a very part of him so that his very nature is prophetic. The gift has made room for him in a special way in the Body of Christ. Prov. 18; 16. It is a ministry gift of Christ. Eph. 4:11, 12. It is one of the five ministries given for the perfection of the saints, for the work of the ministry, for the edifying of the Body of Christ. It is essential in bringing the body into unity. Ezek. 37: 1-10. The Bible also speaks of local prophets and teachers. Acts 13:1-3 and Acts 9:17. Revelation comes through the apostles and prophets for the church to be established and to walk in it. Eph. 3:5. Because of it being a source of revelation it is in the very foundation the church is built upon. Eph. 2:20. Much more could be written on this particular ministry, but that is not the purpose of this writing, but in order for you to understand the gift and the range it operates in I have pointed out these other ways in which prophecy flows. You will find there is an overlapping in these avenues of prophecy. Earlier in this article I spoke briefly on some of the order and disorders associated with the operation of this gift. Let us keep in mind that the manifestation of the Spirit is given to every man to profit withal. I Cor. 12:7. He that has this gift let him come to the service standing ready to give the word of the Lord to the assembly as the Holy Spirit anoints and inspires him. For this gift to be in order the church meeting must be in session. This gift is not to be used privately. This gift is for the edification of the CHURCH. It is Not To Be Used For Giving Direction In Private Matters such as home problems, business matters, marriage problems, direction in whom one should marry. Where and whether one should move. Neither is it for settling quarrels, etc. God has set Elders in the church as fathers that are well able to give advice and counsel. There are other gifts and ministries also available in the church for counseling when necessary. He uses love to draw a man and

woman together and witness in their heart that they are for each other. The writer of the Proverbs says that the way of man with a maid is too wonderful for him to comprehend. Proverbs 30:18-19 God hasn't designed new testament prophecy for these fields. If spiritual help is needed, there is the gift of the word of Wisdom and word of Knowledge that are far more suited for this type of counsel. God has placed this kind of help within the structure of the church. If you start to prophesy to these personal matters you will end up prophesying out of your own heart that will likely end in fanaticism. The ministry of a prophet will minister to these needs but generally through counsel using the word of wisdom and the word of knowledge. I have mentioned before the lack of using the gift God has given you because of being timid and afraid. Take the exhortation to heart that God gave Timothy in I Tim. 4:14 and II Tim. 1:6. Look to God; let His anointing impart faith in your heart that you may do as Peter says, speak as the oracles (mouthpiece) of God. I Peter 4:11 and as Rom 12:6, declares "according to the proportion of faith you possess." When the message God has revealed to you is complete, stop. Leave the people enjoying the high ebb of the anointing. I repeat that which I have said before - one can be in the Spirit yet out of order. That is why Paul wrote the instructions contained in I Cor. 14 Read it through carefully and study it. It will give you good understanding of the proper use of prophecy, tongues and interpretation of tongues. We must keep in mind that the spirit of the prophets are Subject to the prophets. I believe this to be two-fold.

1. The spirit within us is subject to us. We can speak or not speak. We can direct the spirit in operating the gift in a manner which He desires that is very orderly. We can know when the message is actually complete and close our prophecy then or allow ourselves to get carried away and give everything that the Spirit has made real to our hearts even though it may not fit at the time and cause people to weary rather than be edified

2. The spirit within us will also respect and be in subjection to others that are true prophets of God.

We are often asked about verse 29 and what it means, "Let the prophets speak two or three, and let the other judge." This is not suggesting that there be only two or at the most three prophecies in a meeting. If this were so Paul would not have said in verse 31 "Ye can all prophesy one by one." This would be contradictory. I believe it means two things.

1. When prophecy is flowing along a certain theme let those who prophesy give room for others to prophesy. They may feel when the anointing is making the message alive to them that they could give several messages on the subject. Let us remember it is a many membered body. If there are

several prophesying I think one prophecy on each theme by each person is sufficient, although the scripture does allow two or three. There may be more than one theme in the course of one meeting and so one person may prophecy more than once or even two or three times in a meeting and still be scripturally right, however, don't overminister when it is not needed for confirmation.

2. Jesus said that in the mouth of two or three witnesses that every word is established. This could be the main truth Paul is stressing here that each revelation given by prophecy should be confirmed by at least two or three prophecies.

In a meeting where the spirit of prophecy is moving freely there could be many phases of truth come through prophecy. There is really no limit on how many prophesies can be given in each meeting. May you have good liberty in prophecy in all the local churches. Let me emphasize this again, prophecy is for the church meeting under the direction of elders, not for private prayer-meeting and such. New Testament prophecy is to be judged by those ministries God has given charge over the flock. They by the scripture, and by the Holy Spirit, are able to make proper judgment.

There are a few examples of prophecy I will point you to in the scriptures. Jesus gave a message in prophecy concerning His death. Matt. 20:18, 19. In Luke 1:67, 79, the prophecy given by Zacharias is recorded Simeon's prophecy concerning Christ is found in Luke 2:28, 32. The prophecies given by Agabus are found in Acts 11:28 and Acts 21:10, 11.

It should be clearly understood that while the Bible teaches that a woman is not to teach nor usurp authority over the man, in Tim. 2:12 she is given the freedom to prophesy and pray in the church. 1 Cor. 11:5. The only thing that is required of her in so doing is that she puts a covering on her head to signify to the angels that she is in subjection to the headship God has put over her in the man. I might add here, this is when she is praying in the church assembly on behalf of the church, or prophesying to them. Philip had four daughters that prophesied, Acts 21:9.

There are many examples of how prophecy flows recorded in the Old Testament. An excellent way to stir up the Gift of Prophecy is to read from the prophetic books of the Bible. As you read, you will be aware of the prophetic anointing upon you which is so important. It is always important to fast and pray in stirring up gifts. You will find if you follow the instruction and warning of Jeremiah 23, you will have liberty in exercising your gift of prophecy. It will help you to receive your message from the true source, which is God.

In closing it may be worth my while to mention there are three sources from which we can receive messages by which we could term prophecy.

1. The Holy Spirit: II Sam. 23:2; Jerm. 1:9; Acts 21: 1 1; Acts 1 9:6.
2. Evil and lying spirits: Isa. .8:19, 20; I Kings 22:22; Matt. 8:29; Acts 16:17.

3. The human spirit: Jerm. 23:16; Ezek. 13:23. This is why prophecy must be judged. In prophesying, the sincere child of God need not fear in receiving a message from the wrong source. The secret is found in Jerm. 23:18: "For who hath stood in the counsel of the Lord and hath perceived and heard his word, Who hath marked his word, and heard it?" We have the promise given to us by Jesus that if we ask of God the Father we shall receive from Him. Matt. 7:11: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

In I Cor. 14:22 we have the two ways in which God speaks to men today: the gift of tongues (or languages), prophecy, and the areas in which they minister. "Wherefore tongues are for a sign not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."

Let me close this portion of teaching by exhorting you all to wait before God that you may receive a message from Him to edify, the church and comfort it. Because prophecy is direct revelation unfolding, it causes the church to be alert and alive unto God. The three qualities, edification, exhortation and comfort, are so essential in bringing the church together in oneness and into close harmony with God. This is pictured for us in Ezek. 37: 1-10.

It is of little wonder that God planned that in the last days to pour out of His Spirit, causing the sons and daughters of men and His servants and hand-maidens to prophesy all over the world. He will cause His voice and message to be heard far and wide to bring His Church together in unity and maturity, in preparation for the Kingdom of God to come upon the earth.

I exhort you to obey the writings of Paul and seek to edify the church by prophesying through the level of prophecy that God has given you ability in. You can stir up prophecy like you can singing in the spirit. Let the word of Christ dwell in you richly. Col. 3.

Again reading and praying are the two essential requirements in order to stir up this gift.

DISCERNING OF SPIRITS

I Cor. 12:10 "To another the discerning of Spirits."

This gift of the Spirit as we have stated before, comes under the heading of the gifts of revelation along with the gifts of the word of wisdom and the

word of knowledge. As we noticed earlier it is the only gift that is not listed with the others of the same group. This gift is listed with gifts of utterances and inserted between the first two gifts, the gift of prophecy and the gift of tongues. This I believe could be significant. As we study this gift and see what it really is and how it operates, I think we will realize that God in His wisdom had a purpose in placing this gift here.

The word "discerning" comes from the Greek word *diakrisis*, which means a judging through. The word discerning is a good translation, for it means revealing insight and understanding. To discern is to separate and distinguish between. Keeping these definitions in mind, let us look at this gift carefully. First of all what it is not, and then what it is.

1. It is not criticism. (fault finding) It is not related in any way to a critical spirit. We often find people who are continually finding something wrong with the motives of other people and deceiving themselves into thinking they are operating the gift of discerning of Spirits. Nothing could be farther from the truth. Criticism is a product of the carnal mind; it is enmity against God. It destroys rather, than edifies.

2. It is not keen insight into human nature or character, which some people possess naturally. This is more of a natural talent such as music or art and can be used in a beneficial way as well as otherwise. This talent can be found in Christian or non-Christian alike. It is, therefore, not the discerning of people.

3. It is not the gift of discernment. There is no such gift named in the Bible. This would cover a scope beyond what this gift is designed to do. I would like to point out, however, that God has given to each member of the body spiritual senses which are developed through exercising them as we grow up in Christ. These spiritual senses enable them that are of full age to discern both good and evil. Heb. 5:14 This is an attribute of sonship; it is not a gift, and we all should possess it for it is a necessity in order for us to become overcomers.

The name of this gift of the Spirit is **DISCERNING OF SPIRITS**. The name itself reveals accurately its true character and scope. This gift discerns (judges through) the spirit that inspires an utterance or motivates an action. It is a spiritual gift; therefore, it is supernatural. It does not judge by the outward appearance. It is not by the seeing of the eye nor the hearing of the ear, but the Holy Spirit reveals the spirit. There is no guess work. This gift is as accurate as the other gifts of revelation, for God knoweth all things. The gift opens the eyes of the possessor and lets him peer into the realm of Spirits. I Kings 22:19-23 "And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him

on his right hand and on his left. And the Lord said Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also: go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Here we have a gift of discerning of Spirits operating in Micaiah the Prophet. This is one way we can expect this gift to operate. There is no guesswork in identifying the spirit involved when God opens one's eyes to see it.

There is a great need for such a gift operating within the Body of Christ for as it manifests the power of God through the operation of gifts and ministries we can expect great opposition from the devil. We know Satan is the arch enemy of God and that he is out to defeat the purposes of God. We are told in Eph. 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There are many other scriptures that teach us that the believer becomes involved in a spiritual warfare, I Tim. 1:18, II Tim. 2:4, James 4:1. There is the war of the beast against the Lamb and His called, chosen and faithful, spoken of in Rev. 17:14. Daniel 7 describes a great war that the saints must fight in order for them to possess the kingdom. There is no way a spiritual war can be fought with carnal weapons and natural power. This is the reason the Church is endowed with gifts of the Spirit that she may be powerful against the enemy. II Cor. 10:3-5.

We are told in I Peter 5:8 that the devil is our adversary and as a roaring lion walketh about, seeking whom he may devour. We also read in II Cor. 11:14, 15 his ability to transform himself into an angel of light, and his ministers into ministers of righteousness. In Rev. 16:14, we read of the spirits of devils working miracles. I believe that the devil can and does counterfeit the nine gifts of the Spirit, and also every ministry gift you will find in the Body of Christ. Jesus said that false christs and false prophets would arise in the end of this age that would do great signs and wonders in so much that if it were possible they should deceive the very elect. Matt. 24:24.

The Bible speaks of many evil spirits. We will name Just a few to alert us to the fact the enemy has a large force. He will attack the Church in every way possible to keep it from growing up into maturity and unity. He knows that when this takes place he will be cast down from the throne that he has

usurped. Some of the evil spirits named are: the spirits of bondage, Rom. 8:15; of fear, II Tim 1:7; of slumber, Rom 11:8; of disobedience (rebellion) Eph. 2:2; of deafness and dumbness, Mark 9:25; of divination (fortune telling), Acts 16:16; unclean spirits, Rev. 16:13; seducing spirits, I Tim. 4:1; spirits of jealousy, Num. 16:13; spirits of anti-christ, I John 4:3; and lying spirits, I Kings 22:22.

We could go on naming them, for they are many, but I think this is sufficient in letting us know that all evil spirits are not alike; therefore, we can expect many different manifestations. If we were to depend upon our own natural discernment, the enemy could deceive us very easily. In the light of what I have said regarding the spiritual senses which we are to develop, it is not necessary that every one in the church have the gift of discerning of spirits. It is important though that certain ones whom the spirit wills, do have it and that it be operative. This gift fortifies the church. This is so necessary, especially while it is in an immature state. It is also an offensive weapon that God has provided His church with. When an evil spirit is discerned and is uncovered, it loses its power and can be cast from the one it possesses or is oppressing by faith in the Name of Jesus. What a victory when one is delivered out of the clutches of the devil and becomes a part of the church of the living God!

I would like to point out here that perhaps the main reason for this gift being named between the gift of prophecy and the gift of tongues is that it is in this area that the enemy poses a real threat. I have mentioned under the study of the gift of prophecy that there are three sources that prophecy can come from. We will name them again: The Holy Spirit, II Sam. 23:2; Jerm. 1:9; Acts 19:6; Evil and Lying Spirits, I Kings 22:22; Matt. 8:29; Acts 16:17; The Human Spirit, Jerm. 23:16; Ezek. 13:2,3.

Tongues and the interpretation of tongues is another way in which God speaks to His church and the people of the earth. Just as prophecy can come from these three sources, so can these other utterances. The enemy being subtle will counterfeit these gifts and as in the days of the Old Testament could easily deceive. The message could seem so right, yet be wrong and misleading. We have spoken about the importance of the gift of prophecy in the church and will teach of the importance of tongues and interpretation. How clever it is of Satan to send lying and evil spirits to counterfeit the voice of God to His Church.

We will look at some of the examples of this gift in operation. Jesus operated this gift on several occasions. He always knew the kind of Spirit He was dealing with. When a man came to Him with his boy that was tormented by an evil spirit, Jesus spoke to the spirit of dumbness and deafness

and commanded it to depart. Notice He did not deal with the boy but spoke directly to the evil spirit that had him in his clutches. Mark 9:25. On another occasion while Jesus was teaching in the synagogue He saw a woman all bowed down. He immediately discerned that this was not just a physical ailment, but that she was bound by the spirit of infirmity. When He cast the spirit from her, she was made whole. Luke 13:10-13. If we examined all the cases recorded of Jesus dealing with demon possessions, we would find that the kind of spirit involved is generally named. This indicates to me that by this gift of discerning of spirits one not only sees or senses the presence of an evil spirit but is able to know their names, also. There were times when Jesus asked them to name themselves, Mark 5:9. The gift within Him had likely provided Him with this information, but to have the spirit identify itself, its power was weakened.

Jesus discerned that it was the Spirit of His Father that revealed and inspired Peter to say, "Thou art the Christ, the Son of the Living God." Matt. 16:17. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He also discerned that on another occasion Peter spoke being influenced by a wrong spirit and spoke directly to Satan. Matt. 16:22, 23. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Another example of this gift in operation is found in the case of Paul in Philippi. Acts 16:16-19. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried saying, These men are the servants, of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour. When her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers". The woman spoken of here was possessed with an evil spirit of divination. She was able to discover hidden knowledge by the aid of supernatural powers. She was used by her masters to make money by soothsaying which means the act of foretelling future events, prediction, prophecy, fortune telling. As we look closely at the meaning of the words divination and soothsaying, we can see that the gifts of the word of knowledge and prophecy were being counterfeited by this woman under the inspiration of an evil spirit. Notice how subtle the enemy is and how real he can make

this false gift appear. There was no open opposition. This woman just followed Paul and his group crying and saying, "These men are the servants of the most high God which show unto us the way of salvation." On the surface everything looked right: she was crying and what she said was correct, but it was all inspired by an evil spirit designed by Satan to deceive. I hope you can see from this example that we can not depend upon our natural abilities to protect the church from deception. Paul by the gift of discerning of spirits sensed that this was of the devil. The gift here caused Paul to be grieved in his spirit and he knew it was not of God and the kind of spirit he was dealing with. Paul took time before he cast this spirit from her, no doubt time for fasting and prayer. Jesus, you remember, said this is necessary to cast out some evil spirits. Mark 9:29. When this woman was delivered, her soothsaying powers were gone.

This gift of the Spirit is so different from a spirit of criticism or natural insight. Like all spiritual gifts, it is accompanied with the love of God. It discerns but does not condemn, but by the love of God and faith in the power of Jesus' name, the possessed one is delivered and they are brought into the family, of God.

Evil spirits are real and destructive. Those who do not have this gift operating and a spiritual ministry to deal with such should refrain from it. We have a strong lesson taught us concerning those that were not equipped spiritually trying to deliver and got hurt. Acts 19:11-18. It is a serious matter to deal with these evil spiritual powers. Those that are not equipped by God to deal with such and do, disaster will come. Those that are sent of Him will be gifted and given power and the results are many believing and confessing Christ.

I think we will all agree that in the last days the Church is in need of such a gift operative. The enemy is making his moves both as a roaring lion and as an angel of light transforming his ministers into ministers of righteousness. The Church needs to be fortified, and those bound by Satan need to be set free and brought into the Family of God.

When in the presence of an evil spirit manifesting itself, claim by faith the protection that is yours in Christ, the covering of His blood and the power of His Name.

THE GIFT OF TONGUES

I Cor. 12:10 "To another divers kinds of tongues.

The use of tongues in the Church and in the private prayer life of the believer has brought about much controversy in religious circles since the

outpouring of the Pentecostal revival near the turn of this century. In recent years, we have witnessed a move of the Spirit where many believers are being filled with the Spirit and are speaking with other tongues regardless of their denominational status.

The ability for God's people to speak in another tongue which they have not learned is very scriptural. Isaiah prophesied concerning it. Isa. 28:11 "For with stammering lips and another tongue will he speak to this people." Among the signs Jesus said would follow those that believe on Him was that they would speak with new tongues. Mark 16:17 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." When the disciples were filled with the Holy Spirit while tarrying in the upper room they spoke with tongues. Acts 2:4 "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." This was the beginning of the fulfillment of Isaiah's prophecy and the promise Jesus gave His Church. When Peter went to the house of Cornelius and preached Christ to the Gentiles, the Holy Spirit was poured out upon them; and they, too, spoke with other tongues. Acts 10:46 "For they heard them speak with tongues and magnify God." Paul in I Corinthians, Chapter 14, writes much on the proper use of tongues in the Church. He also states that he, himself, spoke with tongues. I Cor. 14:18 "I thank my God, I speak with tongues more than ye all:"

One of the first things I want to point out is that there is a difference between the tongues one receives at the time of being baptized with the Spirit and the gift of tongues named here. From the scriptures we have quoted Acts 2:4 and 10:46, it is very evident that those who were baptized with the Holy Spirit on those occasions spoke with other tongues. When Paul went to Ephesus and found disciples there, he baptized them in water after which he laid hands upon them and they received the Holy Spirit and spoke in tongues and prophesied. Act 19:6. In Acts 8:17, 18, we have the account given of Peter and John laying their hands on the believers in Samaria, and they received the Holy Spirit. We are not told that they spoke in tongues, but something phenomenal took place, impressing Simon so much that he offered Peter and John money that he might have the power to impart the Holy Spirit. There is no doubt in my mind that they also spoke with tongues. Paul received the experience of being filled with the Spirit when Ananias laid his hand upon him in Damascus. The scripture does not tell us here that he spoke in tongues, but Paul as we mentioned before testified to the Corinthians that he, too, spoke in tongues. There is no doubt about it that these tongues are a part of that which Isaiah and Jesus spoke of, and that they are a sign that the Holy Spirit has been received by giving one the utterance in this new tongue. While

this article is not on the Baptism of the Holy Spirit, I would like to say that I believe that all who are baptized with the Spirit could and should speak with other tongues. There is no doubt that there have been and are people who have been filled with the Spirit that have not spoken in tongues because they lack understanding in how the Spirit gives the utterance. In many cases they yield to other manifestations such as weeping and groaning, perhaps much shaking; but they are afraid to say the strange words that they do not understand in case it is of themselves. This avenue of communion with God will bring untold blessing to the ones who will enter into it. Its purpose is for to edify the individual who uses it.

In I Cor. 13:1, we read, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Paul speaks here of two languages by which men can speak by the Holy Spirit. There is the heavenly language that can be spoken which is described as the tongues of angels. There is also the ability to speak in the many languages of men.

I am sure that there is a gift of tongues given at the time a believer is baptized (filled) with the Holy Spirit that God never intends to be interpreted. It is a tongue of angels, a heavenly tongue. It is for the purpose of speaking unto God. I Cor. 14:2 "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." I would like you to notice that this unknown tongue that Paul speaks of here, NO MAN UNDERSTANDS. It is not an earthly language; its message is a mystery to the mind of man. It is for the purpose of private prayer and worship to edify the believer. I Cor. 14:4 "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." We have already noted in our study of the gift of prophecy that the word edification comes from the Greek word "Oikodom" meaning building up, to establish, to instruct and improve. Praying in the unknown tongue is designed to do for the individual what prophecy does for the Church. In Verse 5, Paul expresses the desire that all speak with tongues, but points out that in the Church meeting he wanted them to prophesy unless the message given in tongues be interpreted. "I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."

The advantage of praying in the unknown tongue is that it is one expression the Holy Spirit can use in making intercession for us according to the will of God: Rom 8:27 "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." This intercession cannot be interfered with by our natural minds which cannot understand spiritual matters. I Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Praying in the Spirit is powerful in building up the believer and bringing him into a place where he is able to operate his gifts and ministry that he in turn may edify the Church. I Cor. 14:14, 15 tells us that when we pray in the unknown tongue our spirits pray. We have pointed out the value of this, but take heed to the teaching of these scriptures and do not become lopsided in your private prayer life; but balance it by praying both with the Spirit and with the understanding. This will cause you to be spiritual and practical. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? 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."

As we have mentioned before, this form of tongues is not for the conveying of messages in the Church, but for the prayer life of the believer that he might be edified. Because of this, we are taught in the scriptures not to operate it in a public church meeting where unbelievers are present. Paul gives two reasons for this:

1. No one is able to understand it; therefore, the church is not edified. I Cor. 14:6-11, 16, 17.

2. When an unbeliever is present, it can have an adverse effect upon him and turn him away rather than unto God. I Cor. 14:23. "If therefore the whole church be come together into one place, and all speak with tongues and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

In Verse 39, we are exhorted to prophesy that we might edify the church, but we are not to forbid the speaking in tongues. I hope I have pointed out clearly the need of every believer being filled with the Holy Ghost, and the importance of praying in tongues. Use it daily in your private prayer life and in the prayer room when only believers are present where the church together, is being edified in preparation to minister.

We will now turn our attention to this gift of the Spirit and discover what it is and its operation. We will quote again from I Cor. 12:10 "To another divers kinds of tongues." I would like you to notice its name. It is not a gift of speaking in an unknown tongue (Heavenly language) such as we receive when baptized with the Spirit. It is the gift of DIVERS (many) kinds of tongues. This is a special gift of languages that not every believer possesses, for the scripture says "to another" which indicates not all. Those who have

this gift are able to speak by the Spirit in earthly languages which they have not studied or learned. It is like prophecy; it is an inspired utterance designed to speak to the unbeliever and those outside the Church. Not only does it carry a prophetic message, but it is also a sign. I Cor. 14:22. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." We will speak more about the gift of interpretation of tongues later, but I would like to point out to you here how powerful these two gifts are in dealing with the unbeliever. I would like you for a moment to think of the impact such gifts would have upon one hearing a message from God in his own native tongue and then hears the correct interpretation in the language of the people by those who had never learned his language. It is a double sign to him that this is of God, and the message is from Him.

Before this move of the Spirit began, we seldom heard a message in what we know today as the gift of prophecy. I had been in meetings where someone would speak in tongues, then the interpretation would be given. After the gift of prophecy began to function in our midst, we received not only a better understanding of it, but also of the gifts of divers kinds of tongues and the interpretation of tongues. By the unfolding of the Spirit of God, we came to understand that this was not the gift of languages and interpretation being operated, but in most cases someone would speak in the unknown tongue and then prophesy, and the only connection between the two was that the speaking in tongues served as an inspiration or faith builder for the individual to prophesy. The same thing when two were involved; one spoke in tongues and the other prophesied. Experience is a good teacher, and after we came to this understanding, they that brought messages in this manner were exhorted to wait and see if a message in prophecy would come to them without their, first speaking aloud in tongues. In the majority of cases they were able to go ahead and prophesy. Tongues and interpretation as mentioned are still being given in some circles today. Some will not appreciate my saying this, but let me ask a question. If this is the gift of tongues and interpretation in operation, how does it serve in either speaking to the unbeliever, in a convincing way and what sign is it to him? If it is an unknown tongue that no one understands, it would minister in no different way than prophecy is capable of doing for the unbeliever and that is to reveal the secrets of the heart.

Some of the languages spoken on the Day of Pentecost were the tongues of men. There were Jews from sixteen different countries present. Acts 2:9, 10 - Parthians, Medes, Elamites, dwellers of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene, Lybia, Rome,

Crete, Arabians. These people were amazed and declared, "We do hear them speak in our own tongues the wonderful works of God." Oh my, what a glorious sign that God is present! When the true gift of languages operates, the secrets of the heart are revealed in the native tongue, by someone of another nationality and so also the interpretation. Through this gift God speaks in these last days as He declared He would through the Prophet Isaiah.

Since God revealed to us the true meaning and operation of these gifts, I have been in meetings where messages were given and were understood by people of the language they were given in, who confirmed that both message and interpretation were correct. I recall that on one occasion a French brother spoke fluently in German by the Spirit. An English brother gave the interpretation as it came to him by the Spirit. Several German people were present that understood the language and they confirmed that the message was clear and plain and the interpretation correct. Neither one of these brethren knew the German language. In another meeting, a Canadian brother spoke in Chinese and his wife gave the interpretation. A former missionary from China was present who had learned the language. She understood the message and confirmed the interpretation as correct. Just a few years ago it was prophesied to a brother that he would have the gift of languages and would interpret. Shortly after this when having meetings on a Saulteaux Indian Reserve in Manitoba, he gave a message in tongues and interpreted it. After the meeting, there were many of the native that came to the brother working with him and said they understood the message. It had come in the Saulteaux language and the interpretation perfect. These experiences along with the record of the Day of Pentecost should remove from our minds any doubts about this gift enabling one to speak in the different earthly languages.

There is no doubt in my mind that it is not only for the purpose of bringing messages such as prophecy, but also to be used in preaching the Gospel. The brother I spoke of earlier who gave the message in Chinese also was led of the Spirit to conduct meetings in a Chinese populated area of the City. He preached to them in their own language which God richly blessed. God had given him a knowledge of the language, and he knew what he was saying. A dear brother, who is a Saulteaux Indian, told me how that on one occasion he was at a meeting being held on a Cree Reservation and during the service he had such a desire to minister to the brethren but could not speak their language. In that service God gave him the language, and he has been able to speak Cree and understand Cree ever since. This operation of tongues is likely what Paul spoke of as the ministry of tongues. I Cor. 12:28 "And God hath set some in the church,

first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Paul no doubt had this ministry, for he went to many countries, and it is doubtful that he ever used or needed an interpreter. This could be one of the reasons why he was able to say to the Corinthians, "I speak with tongues more than you all." I look forward to seeing this gift and ministry manifest in the coming days as the doors open for the ministries to go to other lands with this glorious gospel of the Kingdom.

Those who have this gift should make themselves available to the Holy Spirit to give them languages by praying much in the unknown tongue. As you yield to the Spirit in this way, I am sure He will inspire you to speak in other languages as well.

THE GIFT OF INTERPRETATION OF TONGUES

I Cor. 12 10 "To another the interpretation of tongues."

The gift of divers kinds of tongues and the interpretation of tongues are what we could term twin gifts. In the church service they operate together and complement each other. The gift of interpretation of tongues is essential to the gift of tongues being of edification to the church when gathered I Cor. 14:5. When an inspired utterance is given in the tongue of an unbeliever present, for a sign to him, I Cor. 14:22 in order for it to be of edification to the whole church it must be interpreted into the language of the church people. This gift makes it possible so that all the people are able to understand what the Spirit saith and all are edified, and the unbeliever is given a double sign, for he has heard men that know not his native tongue speak in it, and give the proper interpretation in the language of the people he lives among. Paul teaches us that a message in tongues should not be given in the church without it being interpreted. I Cor. 14:27,28. "If any man speak in an unknown tongue, let it be by two or at the most by three and that by course and let one interpret. But if there be no interpreter let him keep silence in the church and let him speak to himself and to God."

This gift of the Spirit is especially specified as the interpretation of tongues Please note the gift is not the gift of interpretation. If it were such a gift it would then include the interpretation of dreams, visions, music, etc. There is no suggestion whatsoever in the scriptures of this gift operating in any other way than interpreting languages. The gift of interpretation of tongues is a gift of the Spirit which enables one to understand and give a correct interpretation of any language on earth, especially when spoken by the Spirit. We should not however confine the operation of this wonderful gift only to interpreting a message given by the Holy Spirit through the gift of tongues.

We have known several cases where people who possess this gift have had the experience of understanding a foreign language in the natural, even casual conversations. I will relate some of these experiences to you a little later just to show you how useful and practical this gift is when ministering among people of another tongue.

Those who have this gift operative have shared with us some valuable information that gives us a better understanding of the operation of this gift. There is nothing like experience to teach us. The general opinion regarding the operation of this gift is that the gifted person receives the message like a prophecy and speaks it forth by inspiration. This is the case sometimes but it is only one way in which this gift functions. The brother that I spoke of who gave the message in the Saulteaux language and interpreted it has given other messages and interpretations that were understood as well. In each case this was his experience that the interpretation came to him like a prophecy. Another expression of this gift that has been quite common among those that have this gift is that they hear the foreign language in the background as the person speaks but the words change into whatever language the church speaks in. (in these cases it was English). I have known cases where those who have this gift have had the experience of understanding foreign languages in casual conversation and were not aware of the foreign tongue at all. They had to be told that it was another language that had been spoken. The first two ways in which I have mentioned that this gift operates are no doubt the ways we can expect it to operate in the church service in interpreting messages given by the Spirit in a language. The gift operating in the last way mentioned is very valuable outside the service where the gifted person is ministering to people of other languages. It is of particular benefit if the person has both the gift of languages and the gift of interpretation, for then the language barrier that separates would be absolutely broken down.

I would like to pass on some experiences that were passed on to me by those who have the gift of interpretation. One brother told me of an experience that he had when walking down the street of his home town with his wife. Among the many people on the street were a Ukrainian couple just ahead of them, they were conversing casually in their own language making plans to meet at a certain store at a certain time. The brother said it came to him in English. He told his wife what he had overheard, she wondered at it, then decided to prove it. She made it a point to go into the store and wait and see if her husband's interpretation was correct. She was somewhat surprised when she saw them carrying out their plans in every detail just as her husband had told her. I would like to tell you of another brother's experience. This man had a call to Africa, it was prophesied to him that he would speak in the

language of the people and understand them. This brother and his wife went to the land of their calling and spent several years there. While there he had an unusual experience. Through some strange circumstances it so happened that he had to make a journey alone. The day was very hot and he was in need of food and water when he came upon a native village. He saw a woman outside of her dwelling so he went over to her. He had never spoken the native language before but he was there without anyone to interpret for him. He had the words of their tongue come to him just as easy as English and he knew what he was saying when he asked for something to eat and drink. He was also able to understand the woman and converse with her. He told me also that while he never spoke the language again, from that time on he was able to understand it. On one occasion he overheard a conversation among some people. They were speaking of a plot being planned to take our brother's and sister's life. When he faced them on it they realized that surely God was in him of a truth. They were afraid and repented. Through the operation of these twin gifts in our brother God supplied his everyday need. Their lives were preserved and protected from their enemies. It brought repentance and change of heart and life to those who were about to do them evil.

From the above experience we can see how valuable this gift along with the gift of tongues is in ministering to those of other countries and languages. The value of these gifts cannot be under estimated in the role they fill in bringing the Body into unity. It seems significant that it is only in this dispensation that these gifts are associated with. In the Old Testament we have the prophecy given in Isa. 28:11 that God would speak unto his people in this manner. We have one instance recorded of the actual interpretation of a language in Daniel 5:25, 28. This was the message written on the wall to Belshazzar king of Babylon. Daniel gave him the interpretation by the Spirit. Jesus when praying over the dumb man spoke in the Aramaic language we are told rather than the Greek. Also in Mark 15:34 when he was on the cross. With the understanding God has shown us it is possible that Jesus did speak in this earthly language by the Spirit, so that both the message and the interpretation could be recorded thus opening the door and sanctioning the use of tongues and interpretation in the church. Perhaps the significance of these gifts being distinctive of this dispensation is that in the last days God by His Spirit will break down all the fences and barriers that separate God's people and make them one in Christ. John 17:21. It was through God confounding the language of the people at Babel, Gen. 11:7, 8, that caused them to be separated and scattered over the face of the earth. These gifts operating in the various forms as I have mentioned above breaks down this great barrier that creates a problem for the church which has been redeemed

by the blood of Christ out of every kindred and tongue, out of every people and nation, Rev. 5:9, to communicate. It makes it possible for the family of God to talk to one another even as Mal. 3:16-18 says. "Then they that feared the Lord spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels and I will spare them as a man spareth his own son that serveth him. Then shall they return and discern between the righteous and the wicked between him that serveth God and him that serveth him not." What a glorious ending is brought about when they that revere the Lord are able to communicate in word and in Spirit. If God would desire a message to be given to an unbeliever in the church meeting by the gift of tongues and interpretation the direction given in I Cor. 14:27, 28 should be followed. "If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course and let one interpret. But if there be no interpreter let him keep silence in the church and let him speak to himself and to God." It is made very clear here that one person should not give any more than two messages in a foreign language, three at the very most in the same service. It would also seem that there would be no need for any more messages than that in a service. Seeing it is for a sign, prophecy could and should furnish any additional heavenly messages. There is to be one person with the gift of interpretation present to interpret all the messages. If not then the one with the gift of the tongues is to be silent or do as verse 13 has instructed. "Wherefore let him that speaketh in an unknown tongue pray that he may interpret?"

HOW THE GIFTS OF THE SPIRIT ARE RECEIVED

I trust that through this study of the nine gifts of the Spirit that you will be able to see how that God has provided for the Church that she may be a strong force in the earth manifesting His Love and Power. By all the members being filled with the Spirit, bearing His Fruits (Gal 5:22-23), clothed upon with the Christian Graces, (II Peter 1:5-7), and having gifts of the Spirit operative, there can be no emergency arise that the Church cannot cope with. These spiritual benefits are for every member to make himself available to, that each one may grow up into maturity in Christ. The day is coming and is now at hand when those who desire such things through dedication and seeking the Lord, will by the Holy Spirit arrive at Sonship (Be in the image and likeness of Christ) (Rom 8-29).

It is important that you and I enter into these experiences and that we

know our place in the Body of Christ, and what our ministry and gifts are. Despite all the various teachings you may have heard on the subject of the Gifts of the Spirit, very few if any offer any teaching on how the gifts are received. I want you to know that the Bible tells us that we can know what our gifts are, and what our calling and ministry is. Praise the Lord!

In Hebrews 1:1-2 we read, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The Book of Hebrews not only tells us that God spoke clearly and plainly in times past; but that He speaks more clearly and more plainly to us today through His Son. We who have believed in Jesus Christ, God's Son, have received His Spirit, Gal. 4:6; "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father". The Holy Spirit, which is the Spirit of Christ, dwells within the members of the Body, and speaks from within us, and also through other members of His Body through prophecy and other gifts of the Spirit.

I would like to show you a precious truth that God revealed to us at the beginning of this revival in 1948, that will help you to see a pattern which God follows in all his working with man. The first time that God does something new, He does it alone in His sovereignty. But according to His wisdom and the design of His own will He has not planned to perfect or complete it in His Sovereignty. It is through the working together of God in His Sovereignty and man exercising his responsibility that God has ordained to bring that which he has begun to perfection and completion. Paul teaches us this in II Cor. 6:1, "We then as workers together with Him, we beseech you also that ye receive not the grace of God in vain."

This pattern in which God has chosen to accomplish His will is pictured all through the Scriptures. I want to bring a few of these illustrations to your attention so that you may realize that God will use His chosen vessels in helping you to come to perfection. In the beginning, when God created man, He made him out of the dust of the earth and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2-7). After that he took a part of him and created the woman. (Gen. 2:21-22). This, God did in His Sovereignty (Gen. 1:27), "So God created man in His own image, in the image of God created He him; male and female created He them". God continued His creation, but not alone, for everyone born into the world is born by God and man working together. God has given man a responsibility in this; Gen. 1-28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the

fowl of the air, and over every living thing that moveth upon the earth". But God still has a part in it, for John tells us that Christ is that true light, which lighteth every man that cometh into the world. John 1:9. He is the source of all life (John 1:4) When Jesus breathed on his disciples He said, "Receive ye the Holy Ghost." John 20:22. Men of a new creation were born. Again this was a sovereign act of God; but God continued bringing about this new creation no longer in His Sovereignty; but by giving man a responsibility and a charge. Mark 16:15-16. "And He said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe". I think that all of you who read this understand God's method of bringing man to this new experience in Him. He chooses and anoints men to go forth and preach the gospel. The Holy Spirit convicts of sin that those who hear might repent and believe on Christ, thus being born into the family of God. On the day of Pentecost, again God moved in His Sovereignty and opened the heavens and poured out His Spirit upon the Jews, and they were baptized in the Holy Spirit; Acts 2:4. At the house of Cornelius he moved sovereignly and poured out His Spirit upon the Gentiles; Acts 10:44. But after that initial outpouring upon both Jews and Gentiles, God gave men a responsibility; and we read in the Scriptures that on all occasions after that, men laid hands on those who were to be filled with the Spirit, and the Holy Ghost came upon them and they spake in tongues and prophesied; Acts 19:6.

The ministry of laying on of hands goes back as far as the calling of Abraham. As we look on God's form of government, we see that it is different from any other form of government on earth. His government is not a democracy but a theocracy in which God is supreme; either ruling directly or through those whom he chooses and sets. Again, we have God moving according to that same pattern. From the beginning of this present creation until the calling of Abraham, God dealt with the whole world, and He took direct charge; but when it pleased Him to raise up a special people for Himself through Abraham, He shared his rulership. He made him a father and shepherd over his own household, and all that accompanied him to the promised land. As the family increased, so also did his responsibility; but God added to him others to share the rulership of Israel. The office that God instituted then was that of an elder.

There were elders of families (Gen. 50:7); elders of congregations (Lev. 4:1 5); elders of cities, (Deut. 19:1 2); elders of tribes, (Deut. 5:23); elders of the nation Israel, (Ex. 3:16). This office of eldership was carried on into the

Church Age, and will carry on into the Kingdom Age, and no doubt into the ages that follow.

It was after the call of Abraham and the office of eldership appearing first in the home, then on to the other levels of the office that we see the ministry of laying on of hands functioning. This ministry is always associated with this office of eldership. Through the laying on of hands divine benefits are imparted. It is not just a form or any light thing but those laying on hands are responsible for that divine power they have imparted. That is why Paul told Timothy "Lay hands suddenly on no man." (I Tim. 5:22). When Isaac blessed Jacob, thinking it was Esau, by the laying on of hands, there was no changing it. Gen. 27-33 "And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." Along with the ministry of laying on of hands prophecy was often given. Whatever the prophecy said was made effective by the laying on of hands. The blessing of Isaac bestowed upon Jacob was given by prophecy. You can read it in (Gen. 27:26-33). Jacob also prophesied and laid hands on his sons (Gen. 49), he also did the same to Joseph's two sons, (Gen. 48:14-20). Joshua was full of the spirit of wisdom after Moses had imparted it to him by the laying on of hands. Deut. 34:9, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

Jesus, whom Peter declares as Shepherd and Bishop of our souls, laid hands on to bless and to heal.

The office of eldership is very much apart of New Testament Church order. The office of apostleship is an office of Eldership, taking charge over the whole Church. (I Peter 5-1;) (II John 1) (III John 1) The Apostles ordained Elders over local churches. (Acts 14-22) (Titus 1:5). The Eldership of the father in the home is taught very strongly in the New Testament. Paul speaks of the office of Apostleship, and local elders as that of a father (I Cor. 4:14-15) (I Tim. 5:1).

When this Move of the Spirit began in 1948 in the Bible School here at Sharon, God told us by prophecy that He would at that time restore to the Church the nine gifts of the Spirit. He also stated that they would be received by prophecy and the laying on of the hands of the Presbytery. The prophecy also said that God would indicate from time to time they that should be called. There were some names called out shortly after when they were prayed over. Prophecy was given and the gifts named in the prophecy began to operate in a measure. Changes came in the lives of all that were prayed over and gifts prophesied to: they became more established in the faith. As we

read the Scriptures we found that this is exactly what the Scriptures say in regarding receiving of spiritual gifts. They are received by prophecy and the laying on of the hands of Presbytery (I Tim. 4:14).

Paul received his whole ministry by prophecy and the laying on of hands. You can read the record of it in Acts 9:13-17 and Acts 13:3. You will see from these Scriptures that all of Paul's future ministry was shown him.

Timothy received his gifts and ministry by prophecy. Paul writes to him concerning his gift in I Tim. 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery". Also in II Tim. 1:6 "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands". All of Timothy's ministry was prophesied to him no doubt all at the same time. I Tim. 1:18 "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

Paul wrote to the Romans and expressed a great desire to see them because he wanted to impart a spiritual gift to them that they may be established. Rom 1:11 "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

The Greek word used here is Charisma meaning grace, favor, kindness. It is the same word used in Timothy and also I Cor. 12:9 referring to the gifts of healing. Paul may have had several areas in mind to minister to when he said this. However, we have found that the impartation of a gift of the Spirit certainly establishes one.

After the Day of Pentecost there is no other way given in the Scripture for receiving the gifts of the Spirit than by prophecy and the laying on of hands. We see in this the pattern that is so much a part of God. In the beginning God moved in His Sovereignty and afterwards gives a responsibility to men to continue on in the ministry of Apostleship and Eldership by the laying on of hands.

Since 1948 we have seen many people who were indicated by the Spirit receive gifts in this manner. These gifts, as well as ministries, have become operative in a very short time. God has confirmed the prophecy given in the beginning with signs following.

We each have a responsibility, in that we are taught in the Scriptures to desire spiritual gifts and the best gift to empower and make our ministry effective. I Cor. 12:31.

A word of caution before I close. We must remember gifts are given by prophecy and the laying on of the hands of the Presbytery. This word Presbytery, comes from the Greek word Presbuterion, which is translated

elders, estate of elders, presbytery. A presbytery then is a body of two or more elders. This could be apostolic or local. Paul was a part of the Presbytery that prayed over Timothy (II Tim. 1:6).

We have been careful over the years, not to pray and prophecy over an individual except it be a Presbytery, with a travelling ministry or ministries being apart of it. The receiving of gifts and ministries, as well as being given direction in this form is very glorious and a great blessing. It establishes each person, for then they know exactly what God wants them to do. This gives tremendous confidence. Each member of the body of Christ needs to know their gifts and ministry and their calling. Then they know exactly where they fit in the body of Christ.

The great danger I want to warn you of is this. Do not let an individual member with a gift of prophecy, prophesy gifts and direction to you. The reason for the Presbytery is that there is more than one to witness, judge, and confirm the prophecies. Many have run and done this on their own and have ended up in fanaticism and confusion. This is not therefore to take place in private prayer meetings. The Bible never speaks of a woman being an Elder. She is not to teach or usurp authority over the man. I Tim. 2:12, "Therefore, women must not prophesy over individuals no matter how good a gift of prophecy she may have. In the beginning God gave us this pattern and spoke to us through this Scripture, commanding us as he did Moses. Heb. 8:5 "See, saith he, that thou make all things according to the pattern shewed to thee in the mount".

We have followed this pattern He has shown us closely and God has stood behind us, and gifts of the Spirit are being restored to the Church by prophecy and the laying on of the hands of the Presbytery. The receiving of the gifts of the Spirit should never be looked upon as a goal but only another level in our experience with God. We have been called to grow up into the image and likeness of Christ. Romans 8:29, "For whom He did foreknow, he also did predestinate to be conformed to the image of His Son that he might be the firstborn among many brethren. "We must go on from the gifts of the Spirit and know by experience that which the 13th chapter of I Corinthians speaks of, the Love way. This is also a spiritual that we must possess in order to know God's fullness.

This is the more excellent way that Paul speaks of in I Cor. 12:31 "But covet earnestly the best gifts: and yet shew I unto you a more Excellent way." I trust you will all do as this scripture exhorts you to do.

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