

Chapter 4

HOLY SPIRIT 3 ***GIFTS OF THE HOLY SPIRIT***

SECTION 1: UNDERSTANDING THE GIFTS OF THE HOLY SPIRIT

- I. For the purposes of this study we are making a distinction between "Spiritual Gifts" as found in Romans 12:6-8 and the nine supernatural manifestations or Gifts of the Holy Spirit listed in 1 Corinthians 12:7-11. This study will focus on the supernatural Gifts of the Holy Spirit. These supernatural gifts or manifestations of the Holy Spirit are given to believers in accordance with the will of God for specific purposes or uses. They are called "*charismata*" in the Greek language. "*Charismata*" literally means "*Grace Gifts*." These gifts are given simply on the basis of God's grace and choosing and are not earned by achievement or merited by maturity.
- II. There are three distinct categories of supernatural Gifts of the Spirit listed in 1 Corinthians 12:8-10. These are:
 - A. **Gifts of Revelation:** Word (Message) of Knowledge, Word (Message) of Wisdom, and Distinguishing between Spirits.
 - B. **Gifts of Utterance:** Prophecy, Tongues, and Interpretation of Tongues.
 - C. **Gifts of Power:** Faith, Healings, and Miracles.
- III. The purposes for which the Supernatural Gifts of the Holy Spirit are given to individual believers are:
 - A. To continue Christ's ministry to the world. (Mark 16:17-20; John 14:10-17; Acts 1:1; Ephesians 1:16-23)
 - B. To edify or build up the members of the body of Christ. (1 Corinthians 12:7; 1 Corinthians 14:12, 26)
 - C. To meet the spiritual, physical, and emotional needs of the Body of Christ. (1 Corinthians 14:23-26, 31)
- IV. Should we desire these gifts of the Holy Spirit? Some Christians may feel that it is prideful or presumptuous to actually desire Gifts of the Holy Spirit. (1 Corinthians 12:31; 1 Corinthians 14:1; James 1:17)
 - A. Both Jesus and James tell us that God gives good gifts and good gifts are to be desired and sought after. (Matthew 7:11; James 1:17)
 - B. Paul exhorts us to eagerly desire and earnestly seek for the "best or greater gifts." The best gifts are those we can most effectively use to fulfill the work God has called us to. The gifts are tools, not toys. (1 Corinthians 12:31; 1 Corinthians 14:1)

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- V. Do we have to be fully matured Christians to receive and operate the gifts of the Spirit? These gifts are given by God's grace to believers in order to "Make us strong" and to enable us to become good stewards of the Grace of God. (Romans 1:11; 1 Peter 4:10)
- A. The Gifts of the Holy Spirit are by definition "Grace Gifts." This means that they are given on the basis of God's grace and His individual plan and purpose for each believer's life.
 - B. While we may grow in faith to exercise the gifts and mature in our ability to use them effectively, we do not receive them on the basis of maturity or achievement.
- VI. How are the gifts of the Holy Spirit given and received? (1 Timothy 4:14; 2 Timothy 1:6)
- A. Spiritual gifts are imparted at the new birth.
 - B. Spiritual gifts are imparted at the Baptism in the Holy Spirit.
 - C. Spiritual gifts are imparted through the laying on of hands and prophecy.
 - D. Spiritual gifts are given as the result of earnest desire, fasting and prayer.
 - E. Spiritual gifts are received by faith.
- VII. If we know that God has imparted to us a gift or gifts of the Spirit, how can we activate them or "stir them up?" (1 Corinthians 12:7)
- A. Read about your gift in the Bible. Read about how others have used a similar gift in the Bible accounts. Read stories and biographies of Christians who have used the same gift in effective service. Refer to prophecies you have received. Meditate on the scriptures or prophecies concerning your gifts. (Psalm 1:3; 1 Timothy 4:14-15)
 - B. Earnestly desire to be involved in ministering to and meeting the needs of others. The gifts are given as ministry tools, not ego-builders or badges of achievement. If we are motivated by a sincere desire to serve and be a blessing to others, it will release faith in us for the exercise of the gift. (1 Corinthians 12:25; Galatians 5:6; Ephesians 4:11-16; 1 Peter 4:10)
 - C. Ask God to use you in the operation of your gift. Offer yourself as an available vessel or instrument. Do this both generally and specifically. Pray in the Spirit. Visualize yourself ministering in your gift. Expect God to use you. (Luke 11:9-10; Jude 20)
 - D. Be ready to obey and step out in faith when God anoints you and the opportunity arises. No matter how nervous or hesitant you may feel, take the step of faith and exercise the gift. Don't hold back. As you act or speak in faith, God's grace will be released and your faith will grow. (Romans 12:6)
- VIII. Following are some practical things we can do to prepare ourselves for the operation of the supernatural Gifts of the Spirit, especially in meetings, groups, or when ministering to the needs of an individual.
- A. Worship the Lord. (Psalms 22:3)

- B. Pray in the Spirit. (Jude 20)
- C. Close out your surroundings and open your mind to the Holy Spirit.
- D. Let your spirit be calm so that you can hear and respond to the promptings of God's Spirit. (1 Kings 19:12; Psalms 46:10)

SECTION 2: EXPLAINING THE VARIOUS GIFTS OF THE HOLY SPIRIT

*To one there is given through the Spirit the **message of wisdom**, to another the **message of knowledge** by means of the same Spirit, to another **faith** by the same Spirit, to another **gifts of healing** by that one Spirit, to another **miraculous powers**, to another **prophecy**, to another **distinguishing between spirits**, to another **speaking in different kinds of tongues**, and to still another the **interpretation of tongues**. (1 Corinthians 12:8-10)*

- I. The Gift of Wisdom - The Word or the Message of Wisdom. (1 Corinthians 12:8)
 - A. The Gifts of Wisdom and Knowledge are both gifts of revelation. They both depend on our ability to recognize the Word of God in our lives. Both of these gifts are given to bring guidance and to solve problems. The Gift of Knowledge can be seen as DIAGNOSIS and the Gift of Wisdom as PRESCRIPTION.
 - B. The Gift of Wisdom is God's counsel, wisdom, and guidance for a specific need or situation. It operates in the following manner:
 - 1. When we ask God in prayer to give us wisdom. (James 1:5)
 - 2. One's own spiritual experience may be quickened so that what he or she has learned in a particular situation may be brought to mind by the Holy Spirit. (Ecclesiastes 1:16)
 - 3. It may come in the context of counseling, witnessing, or while praying or ministering prophetically to someone. (Solomon - 1 Kings 3:16-28; Believers - Luke 21:14-15)
 - 4. The Message of Wisdom is pleasant and fitting. It brings peace to the soul. It "makes sense." (Proverbs 2:10)
 - C. One of the ways we can learn to recognize if we have a "Message of Wisdom" or the gift of Wisdom is to evaluate on the basis of James 3:17:
 - 1. Is it pure? No ulterior or wrong motives.
 - 2. Is it peace-loving? Does it bring peace to you and your hearers?
 - 3. Is it considerate or gentle? Does it allow for the emotional condition of those involved? Does it work by patience and forbearance?
 - 4. Is it submissive (easily entreated)? Not dogmatic, pushy, or overbearing.

5. Is it full of mercy? Is the intent healing, restoration and reconciliation?
6. Is it impartial? Will it do what is best for all concerned without taking sides in a situation?
7. Is it sincere or without hypocrisy? It will be in line with God's word and will be simple, open, and honest.

II. The Gift of Knowledge - The Word or the Message of Knowledge. (1 Corinthians 12:8)

- A. The Gift of Knowledge is specific information given by revelation concerning a need, situation, or problem. This information is not naturally received. (Acts 5:3; Acts 9:10)
- B. The Gift or Word of Knowledge is usually manifested in one of the following ways:
 1. One is given specific knowledge of a person's past, present, or future to help the person mature in Christ and have his need met.
 2. A physical indication of a specific need of healing. In addition one might feel the power of God as healing is ministered to the person. One may feel the symptom leave his body as the sickness leaves the sick person's body.
 3. An impression, conviction, or inner assurance in your spirit. It may come in words; a phrase or sentence of scripture or even one word.
 4. It may come as you "see" something revealed concerning the person. This is a type of vision. In the Old Testament, prophets were called seers. (1 Samuel 9:9; Hosea 12:10; Amos 1:1; Amos 7:1-6; Daniel 5:24-28)
 5. It may come as you prayerfully read God's Word seeking direction. (Psalm 119:18,105)
 6. As you share the word of knowledge with the person or as you are praying for the person, more revelation may begin to come to you. There may be an accompanying Word of Wisdom as you minister to the person.

III. The Gift of Faith. (1 Corinthians 12:9)

- A. The Bible speaks of three kinds of faith: Saving Faith (Romans 5:1), Faith - a fruit of the Spirit (Galatians 5:22), and the Gift of Faith (1 Corinthians 12:9).
- B. The Gift of Faith is an instantaneous, complete assurance of God's willingness and ability to act in a given situation. The absence of question or doubt which accompanies this gift is an indication of its supernatural quality. Faith is more than "believing," it is acting upon what we believe.
- C. Here are some examples of the Gift of Faith in operation:
 1. Jesus exercised this gift in bringing deliverance. (Mark 9:23-27)

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2. Peter and John demonstrated the Gift of Faith as they performed a miracle of healing. (Acts 3:1-9,16)
3. Often in the Gift of Faith there is the ability to discern faith in one who is to be ministered to. (Matthew 9:2; Acts 14:8-10)

D. How is the Gift of Faith stirred up?

1. Faith comes through the Word of God. Faith can come as you hear the Word of God preached, as you are reading the Word of God, or as you or someone else quotes from God's Word. (Romans 10:17)
2. God may speak to you in a dream, vision, or by one of the revelation gifts. As you hear God's Word, faith comes.
3. By praying in the spirit or speaking in tongues. When you speak in tongues, you edify yourself or build up your faith. (1 Corinthians 14:4)
4. One should regularly read aloud and quote faith-producing passages of scripture, examples of faith at work, or scriptures about faith. (2 Kings 2:14; Matthew 9:1-8; Mark 11:23-24; Acts 3:1-9)
5. One can also read biographies of men and women of faith which tell of how they moved in faith and of the miracles God did through their ministries and in their lives.

IV. Gifts of Healing. (1 Corinthians 12:9)

- A. Sin entered the world through Satan. Sickness entered the world through sin. While it is not right to say that each person's sickness is a result of a sin that they have committed, the Bible is clear that the very fact of sickness is because Adam sinned and allowed sin and sickness into the human race. (Genesis 2:17; Romans 5:12)
- B. Jesus died not only for the forgiveness of our sins, but also for the healing of our bodies. The Greek word for salvation is "*sozo*" which means "wholeness and health, to rescue, deliver, to heal." God's provision of salvation is both spiritual and physical. Healing for our bodies is part of what Jesus' sacrifice has made possible. (Isaiah 53:4-5; Matthew 8:16-17; Hebrews 2:14-15; 1 Peter 2:24)
- C. The Bible speaks of Gifts of Healing in the plural.
 1. One person may need healing for the body, another healing for the mind or emotions.
 2. Some individuals need more than one type of healing.
 3. Some believers with Gifts of Healing have strong faith for a particular illness or condition to be healed.

4. Many times the Gifts of the Spirit work together to bring about God's purpose. The Word of Knowledge and Discernment can also be used in conjunction with healing. (Acts 14:8-10)
 5. Peter and John exercised the gifts of Faith, Healing, and Miracles when ministering to the lame man in Acts 3:1-10.
- D. What are some of the ways that Gifts of Healing operate?
1. The Prayer of Faith is central to the operation of these gifts. (James 5:15)
 2. Through the laying on of hands by believers with Gifts of Healing. (Mark 16:18, Acts 9:17-18)
 3. Through the laying on of hands of the elders of the church. (James 5:14)
 4. By sending the Word of Faith to the sick one. (Matthew 8:8-10,13; John 4:46-53)
 5. By speaking the Word of Faith to the sick person. (Acts 14:8-10)
 6. By confessing that one receives healing in spite of the fact that the symptoms may still be present. This should not be seen as an excuse for presumption or foolishness. (Mark 11:23-24)
 7. Through acts of faith on the part of the sick person in response to the Gift of Healing. The sick person may get up from his bed and battle against the sickness or reach out in faith in a symbolic act. (Matthew 9:7,21)
- E. How should one who operates the Gifts of Healing conduct himself or herself in ministering to the sick?
1. Do not be negative in your attitude or speech.
 2. Do not be shocked or show fear or alarm at the sick person's condition or need.
 3. Do not compare the illness with the sickness of others who have fared badly with the same condition. Comparison with others with a like condition who experienced healing is favorable.
 4. Do not show a lack of faith in God's ability to meet the sick person's need.
 5. Find out if the sick person is a believer (i.e. has the assurance that his sins are forgiven). Sin brings guilt and guilt robs faith. If he is not a Christian use this opportunity to lead him to Christ.
 6. Read or quote faith-building passages from the Bible concerning God's promises to heal. (Matthew 8:16-17; Mark 16:17-18; James 5:14; 1 Peter 2:24)
 7. Be full of the Spirit before you go to minister to the sick person.

8. Don't say too much. Be caring and concerned. Be brief and to the point. Don't drown faith in a river of words.

F. Here are some factors that affect healing ministry and may hinder the operation of Gifts of Healing:

1. Demonic influence. Some illnesses are of demonic origin and require deliverance. (Luke 13:11)
2. The presence of unrepented or unconfessed sin. Sometimes sickness is allowed as a discipline or chastening to turn one back to Christ. This should not be used as a means of bringing condemnation on people.
3. Breaking health or nutrition laws. If we work excessively without break or rest, abuse our bodies through drugs or poor nutrition, or live with excessive stress or with bitterness and unforgiveness, we will eventually suffer physical consequences.
4. Not properly recognizing or respecting the Body of Christ. This can include being out of fellowship with other believers, being in rebellion against the authority of the local church, or being full of bitterness due to having unforgiveness against another believer. (1 Corinthians 11:29-30)
5. As a balancing factor for greater or more effective ministry. Consider the example of Paul's "*thorn in the flesh*." God allowed this condition to remain to keep him from being proud and conceited. If such a condition exists in a believer's life for this purpose, God will reveal it to be so. (2 Corinthians 12:1-7)

V. The Gift of Miracles. (1 Corinthians 12:10)

A. The word miracles comes from the Greek word "*dunamis*" which means might or power. A miracle is an occurrence in which God overrides the laws or principles of nature by supernatural power. The miracles of God are not limited to healing the sick but can cover every area of natural life.

B. The following types of miracles are recorded in the Bible:

1. Miracles concerning inanimate objects. (Exodus 4:3; Exodus 7:10; Numbers 17:8; 2 Kings 6:6)
2. Miracles involving water. (Exodus 7:20; Exodus 14:21; Exodus 15:25)
3. Miracles affecting heavenly bodies and natural laws. (Joshua 10:12; 2 Kings 6:18; Matthew 14:25)
4. Miracles affecting the weather. (1 Samuel 12:18; 1 Kings 17:1; Mark 4:39)
5. Miracles multiplying food. (1 Kings 17:14; Matthew 15:32-38; Luke 5:6)
6. Miracles affecting animals – Balaam's Donkey, Bears. (Numbers 22:21-31; 2 Kings 2:24)

7. Miracles of healing. (Mark 7:33-35; Mark 8:23-25)
 8. Miracles of power over death. (Luke 24:6; John 11; Acts 9:40)
- C. How does the Gift of Miracles function?
1. The Word of God must be heard by the person with this gift. By this we mean that the person must know they have received a revelation from God of His desire and intent that the miracle occur. (Romans 10:17)
 2. The Word must be believed. We can create the right atmosphere for the operation of miracles through meditation, praise, prayer, and praying in the spirit. This is not a matter of “psyching oneself up” or of trying to reach an emotional fever pitch, but of being open to God’s Spirit and to the faith that God gives. (Jude 20)
 3. The Word must be spoken. We can only release God’s power through faith by speaking or declaring God’s words. Jesus heard and saw and spoke His Father’s words. Miracle-producing power is released when a declaration is made of what God will do. (John 5:19; John 8:26)
 4. We are given authority in the Name of Jesus to exercise the powers of the Kingdom of God. Creative ability is at our disposal through the speaking of the Word of Faith. Note in Mark 11:23-24 that “saying” is the key to activating the power.
 5. We should be filled with the Holy Spirit and full of the Holy Spirit. It can be helpful to spend time in fasting and prayer in preparation for the exercise of the gift of miracles. One should stay “up-to-date” with God and not wait until a crisis moment occurs to seek to be filled with the Holy Spirit. (Acts 1:8; Acts 4:8,31,33)
 6. We can help others prepare themselves to experience a miracle by reading scriptural accounts of God’s miraculous power and explaining God’s promises to them. We can tell them of miraculous occurrences in our own lives and in the lives of other believers.

VI. Prophecy. The Gift of Prophecy. (1 Corinthians 12:10)

- A. Prophecy is a message from God spoken through man. Prophecy is distinct from preaching and teaching in that both preaching and teaching are (should be) pre-planned and prepared, while prophecy is spontaneous and inspired by the Holy Spirit.
- B. Prophecy is important to the local church because:
1. It brings life. Prophecy often speaks the life of God into a church or into an individual’s life. It is inspirational. (Ezekiel 37:1-14)
 2. It imparts vision. Prophecy is often given in visual form. The person with the Gift of Prophecy “sees” a picture of what God is revealing. As prophetic vision is spoken or described, it can cause God’s people to “see” His purposes in a very clear and

faith-producing way. (Proverbs 29:18; Habakkuk 2:2-3)

3. It edifies or builds up the members of the Body of Christ. Prophecy should be used to "Strengthen, encourage, and comfort." If the effect of the prophecy is to weaken, discourage, and condemn the church or the believers, then the gift is being used improperly. The leadership of the local church is responsible to direct the use of the gift and evaluate its quality and its effect on the church. (1 Corinthians 14:3; 1 Corinthians 14:29-33, 38-40)
 4. It is a sign that the Presence and Power of God is in His church. Prophecy can be tremendously encouraging, uplifting, and faith-releasing as it brings the immediate sense of God being present, speaking, and working in the church. (Numbers 11:24-29; Acts 2:17-18; 1 Corinthians 14:31)
 5. It brings placement and fitting into the Body of Christ. Prophecy can be very helpful in revealing to people where they fit in the church, how God wants to use them, and can even be the point of imparting spiritual gifts for service. When prophecy is used in this manner, it should be under authority of local church leadership, it should be judged or evaluated, and it should be confirming of things God is already doing in the individual's life. (Acts 13:1-3; 1 Corinthians 12:18; 1 Timothy 4:14)
- C. There are three levels of prophecy that may operate within the Body of Christ:
1. **The Spirit of Prophecy.** When the Spirit of Prophecy is present and moving in a group of believers, all spirit-filled believers can potentially prophesy. (Numbers 11:16-25; 1 Samuel 10:5-10; 1 Samuel 19:18-24; Acts 19:1-6; 1 Corinthians 14:31)
 2. **The Gift of Prophecy.** The person with the Gift of Prophecy can prophesy consistently and effectively. The exercise of the gift does not depend on one's age or level of maturity. The operation of this gift does not depend on the overall atmosphere of a believers' meeting to produce the ability to prophesy. The Gift of Prophecy at this level should only be used within the limits of 1 Corinthians 14:3 to strengthen, comfort, and encourage. (1 Corinthians 12:10; 1 Corinthians 14:3)
 3. **The Ministry of the Prophet.** The ministry of the Prophet is one of Christ's gifts to the church to help bring us to maturity. The prophet is a person with a mature Gift of Prophecy who has been called and prepared by God to accept the responsibilities and seriousness of his role. The prophet is a seer, revealing God's Word for the church's understanding and application. He foretells things to come. At this level, prophecy is sometimes used to bring adjustment and correction to the church. (Amos 3:7; Acts 13:1; Acts 21:10-11; 1 Corinthians 12:28; Ephesians 4:11; Ephesians 3:5)
- D. How should prophecy be judged? We should ensure that prophecy is true and not false. This responsibility lies first with the leadership of the local church and also with those who hear the prophecy. (1 Corinthians 14:29)
1. Is it scriptural? Prophecy must agree with the letter and intent of scripture. Any non-biblical prophecy should be rejected as false. (Isaiah 8:20; 1 Corinthians

14:37)

2. Does it produce an inner witness? We as believers have the same Holy Spirit Who is the inspiration for prophecy. Therefore when a prophecy is given there should be an inner sense of “rightness” about the prophecy, even if some of the ideas or thoughts are new to us. (1 John 2:20,27)
3. Is it coming through a proven vessel? Those with the Gift of Prophecy, as with all the Gifts of the Holy Spirit, should use the gift in the context of the local church and under the authority of church leadership. This provides a “proving ground” for ministry in which a person can develop credibility with the church. Directive prophecy should be given by mature, proven ministries. (1 Corinthians 14:29-30)
4. Is it uplifting or condemning? One should evaluate the effect of the prophecy in the light of 1 Corinthians 14:3 and if the effect is harmful to the church and to the believers, the one giving the prophecy should be instructed and corrected as necessary and explanation should be given to the church so that the people will not be harmed or confused by the prophecy. Prophecy should be given in an atmosphere of divine order under proper spiritual authority. We should not despise or forbid prophesying or quench the Spirit. (1 Corinthians 14:3; 1 Corinthians 14:39; 1 Thessalonians 5:19; Revelation 19:10)

E. How can we prepare ourselves to be used in the Gift of Prophecy?

1. Develop a consistency in prayer so you can learn to hear God’s voice. Learn to hold steady under the anointing and not to react to every “feeling.” Look for the proper time and place to deliver the prophetic message. (1 Kings 19:9-12, Isaiah 40:28-31)
2. Study and meditate in God’s Word. Read the Bible daily and apply yourself to a minimum of reading through the Bible once a year. Use a Bible reading plan. You must fill your mind and heart with God’s Word so that the Holy Spirit has something to work with to inspire prophecy. (Psalms 1:2; Matthew 13:52; 2 Tim 2:15)
3. Pray in the Spirit. As a spirit-filled believer it is good practice to regularly speak in tongues or pray in the spirit privately. This is for personal edification and not the same as giving a message in tongues in a public meeting. (Jude 20)
4. Give yourself wholly to God in submission, obedience, and worship. One’s level of faith controls how effectively one can operate in the prophetic gift. Our level of faith is often in proportion to our level of fellowship with God. (Psalms 22:3; Romans 12:6; Revelation 19:10)
5. When you are trying to know if the time is right or if it is appropriate to give a prophetic message, consider the following:
 - a. Do I have a picture, a phrase, or a scripture that is being quickened to me by the Holy Spirit?
 - b. Is the anointing on me? Do I sense the “burden of the Lord” or the “flow

of the Spirit?" Is there an inner stirring, perhaps like a pressure on the inside to speak?

- c. Is what I have according to the flow or the theme of the Spirit? If there are others giving prophecies, does what I have seem to fit and flow with what they are saying?
- d. Is this the right time? Does it fit here? Perhaps it would be good to go quietly to the person in charge or to someone you know has a mature prophetic gift and check if what you have will fit and if the time is right. Don't wait too long or the moment will pass and the word will lose its impact.

VII. Distinguishing between (Discerning of) spirits. The Gift of Discernment. (1 Corinthians 12:10)

A. Discernment or distinguishing between spirits is a supernatural ability given by the Holy Spirit to determine the source of a spiritual manifestation, whether it is from God, from Satan, or from the human spirit.

- 1. When Peter was sent by God to Cornelius' house he immediately discerned the work of the Holy Spirit in Cornelius' life. (Acts 10:30-35)
- 2. In Philippi, Paul encountered a young lady possessed by a spirit of divination. On the surface, her words appeared good, but Paul discerned the evil source and cast the spirit out of her. (Acts 16:16-18)
- 3. When Peter faced Simon the Sorcerer in Samaria, Simon wanted to buy the power to impart the Holy spirit. Peter discerned that Simon was motivated by bitterness and jealousy and that he wanted this power to satisfy his own ends. (See also 2 Kings 6:15-17; 2 Chronicles 18:1-22; Acts 20:29-30)

B. God has given the leadership of the church the responsibility for discerning the source of spiritual activity, motivation, and manifestations for the protection and good of the church. The gift of discernment is not an excuse to be critical or judgmental of others. If there are people in the congregation who have this gift of discernment, the gift should be identified and they should be encouraged and trained to exercise the gift to help determine:

- 1. The source of prophecies or other spiritual manifestations given in the church meetings.
- 2. Whether prophets and teachers are true or false. (Acts 20:28-31)
- 3. The source of problems, difficulties, and bondages in people's lives.
- 4. The genuineness and receptivity of seekers.
- 5. See Ezekiel 13:2-3; Ezekiel 33:7; Acts 20:29-30

C. If the activity of a demonic spirit is discerned, how can we deal with it? (2 Corinthians

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10:4-5)

1. Come against the enemy with the authority and assurance of the truth of God's Word. (Matthew 4:4,7,10; Hebrews 5:13-14)
2. Come against the enemy in the power of the Holy Spirit. One should be spirit-filled and full of the Holy Spirit. (Luke 4:18)
3. Use the authority of the Name of Jesus Christ to break the spirit's control or influence and to bring deliverance. (Mark 16:17; Acts 3:16; Phil 2:10-11)
4. After deliverance, make sure the person has confessed his sins and received the assurance he has been cleansed by the blood of Jesus. Lead the person to be filled with the Holy Spirit. (1 John 1:7-9; Revelation 12:10-11)

VIII. The Gift of Tongues. Speaking a message in a language one has not learned. (1 Corinthians 12:10)

A. In the New Testament we find that when a person is filled or baptized with the Holy Spirit he has the ability to speak in tongues as the Holy Spirit gives the words or utterance. Jesus tells us in Mark 16:17 that those who believe will speak with tongues.

1. The scriptures seem to make a distinction between the speaking in tongues that accompanies the Baptism in the Holy Spirit and the Gift of Tongues that is used for divine communication in a believers' meeting.
2. Paul indicates that every believer can pray in tongues, but not all have the Gift of Tongues or the Gift of Interpretation of Tongues.
3. In public meetings, only those believers with the Gift of Tongues and / or Interpretation of Tongues should speak out in tongues. (See Mark 16:17; Acts 2:1-4; Acts 10:44-48; Acts 19:1-6; 1 Corinthians 14:2-5; 1 Corinthians 14:18; 1 Corinthians 14:27-29)

B. What are the purposes of Speaking in Tongues?

1. For personal edification or strengthening. (1 Corinthians 14:4; Jude 20)
2. For singing unto God in worship. (1 Corinthians 14:14-15)
3. For prayer, especially when we are burdened to pray and don't know what to pray for. (Romans 8:26-27; 1 Corinthians 14:14-15)
4. To aid in prophesying. Many people who have the gift of prophecy build up their faith by speaking in tongues before giving the prophetic word or revelation God is stirring within them. (1 Corinthians 14:5)

C. How does a believer speak in tongues?

1. Initially, when the believer is being filled or baptized with the Holy Spirit, he may

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need to initiate the speaking by an act of the will, in other cases, the Holy Spirit may move so strongly on the person that he or she begins speaking in tongues spontaneously. In any case, as the person speaks, the Holy Spirit will simultaneously give him the words.

2. Once the believer has been baptized in the Holy Spirit and speaks with tongues, he or she can will the operation of speaking in tongues. In other words, one can speak in tongues whenever and wherever one decides to do so. It does not require a special atmosphere or level of emotion.
3. Those with the Gift of Tongues to be used in speaking messages in public should be consistent in daily speaking in tongues or □praying in the spirit□ and should wait for the inner prompting of the Holy Spirit to speak a message in tongues publicly. When giving a message in tongues publicly, one should either be prepared to give the interpretation oneself or should be confident that there is someone in the group with the gift of Interpretation of tongues to interpret the message. (1 Corinthians 14:13, 27-28, 39-40)

IX. The Gift of Interpretation of Tongues. (1 Corinthians 12.10)

A. How does the gift of Interpretation of Tongues operate?

1. The Gift of Interpretation of Tongues is the God-given ability to express in a language known to the hearers the interpretation or sense of a message spoken in a tongue unknown to the hearers or the speaker.
2. This interpretation is seldom a translation (word-for-word) but most often simply gives the general sense of the message.

B. If one has the Gift of Tongues it is appropriate to ask God to give you the Gift of Interpretation so that you will be able to edify the Body of Christ through the use of your gift. (1 Corinthians 14:13)

C. The ministry of Tongues with interpretation is edifying to the Body of Christ in much the same way that prophecy is edifying. (1 Corinthians 14:5)

QUESTIONS FOR STUDY AND DISCUSSION

Chapter 4 Holy Spirit 3: Gifts of the Holy Spirit

1. What do you think Paul meant by his admonition to "*eagerly desire the greater gifts*" in 1 Corinthians 12:31 and "*...eagerly desire spiritual gifts*" in 1 Corinthians 14:1? Was Paul saying that some spiritual gifts are better or more important than others? What are some of the things we need to understand about spiritual gifts in order to avoid extremes?
2. Can you think of some ways in which the different spiritual gifts can work together or complement

one another? What gifts do you feel may work together most effectively? Does this make a good case for team ministry?