

WHAT DOES THE HOLY SPIRIT DO?

a. The Holy Spirit was the source of our Lord's powerful, tender, and caring ministry.

Matthew states that our Lord fulfilled the prophecy concerning the Messiah found in Is.42v1-4., His ministry had the phenomenal mixture of total guileless love, irresistible power and infinite patience, which was manifested in an unassuming and unobtrusive loving ministry that restored broken lives. We read in Mt.12v18-21. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles. v19. He shall not strive, nor cry; neither shall any man hear his voice in the streets. v20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory. v21. And in his name shall the Gentiles trust."

The fullness of the power, concern, and love of the Holy Spirit were perfectly manifested in the public ministry of Jesus. Jesus quoted from Is.61v1,2. and Is.58v6., when He preached in the Synagogue at Nazareth; we read in Luke.4v16-21. "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. v17. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: v18. "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; he has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; v19. To proclaim the acceptable year of the Lord." v20. Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. v21. And He began to say to them, "Today this Scripture is fulfilled in your hearing." (NKJ)

Both John Baptist and Jesus prophetically proclaimed that the ministry, death, resurrection, and ascension of Jesus brought in the new age of the Holy Spirit's ministry. Mt.3v11,12. Mk.1v8. Lk.3v16,17. Jn.1v32,33. The Holy Spirit was the gift to the Church of both the Father and the ascended Christ. At Pentecost the Holy Spirit came to perform the new ministries connected with the new age of grace. Jews and Gentiles were admitted to this new experience of the Spirit of God. Acts.10. , even the despised racially mongrel Samaritans were granted the gift of the Holy Spirit, and became members of the body of Christ. Acts.8. Every believer is given the privilege of being sealed, permanently indwelt, and continuously filled with the Holy Spirit. This heritage has been purchased with the precious blood of Christ.

b. The Holy Spirit is the agent of the regeneration and the rebirth of our spirits.

The Spirit of God strove with fallen mankind, and He still convicts people of sin, righteousness and judgement to come. Gen.6v3. John.16v7-11. The word for "convict," in Jn.16v8, is "elengxei," the future active of "elegcho", confuting and convicting by proof, it describes enlightenment and conquest of the mind by truth, and a moral process. This word has already been used in Jn.3v29. and 8v46.. The Holy Spirit makes His appeal on the grounds of truth. The Holy Spirit brings us to the new birth, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" Jn.3v6. Our spirits which were dead through our sin, were quickened by the Holy Spirit. Eph.2v1-3. Titus.3v3-5. James.1v13,14. Nicodemus and Jesus. John.3v3-7. Paul said that it is the Holy Spirit who enables us to confess that Jesus is Lord, and gives us the inner witness to our salvation. 1Cor.12v3. In Rom.8v16., Paul states, "The Spirit itself beareth witness with our spirit, that we are the children of God." 1Jn.5v9-15. Paul says in Eph.1v14., that the Holy Spirit is the "guarantee" of our inheritance.

God promises in Ezek.36v25-27., that He would put a new heart in His people at the setting up of the kingdom, we read, "I will put My Spirit within you, and cause you to walk in My statutes;" In Hebrews.8v10-13., we read that the covenant promised in Jer.31v31-34., is promised to the Church in this age. Paul tells us in 2Cor.3v8-18., that we are now in the age of "the ministration of the Spirit." We are indeed very privileged. Now that we are regenerated children of God the Holy Spirit comes to manifest Himself in our lives and churches.

1. THE HOLY SPIRIT COMES GIVE US PRACTICAL AID IN OUR DAILY LIVING.

a. In our home and work relationships and the practical problems of life.

In our home and garage business we had many instances of this. **Illustration 1.**, my mother's warning of continuous heavy rain when the foundations for the garage were dug out. **Illustration 2.** Tommy Fern., and the large advance check that solved our liquidity problems. **Jesus has been here, and done this, He was in charge of the family business, when Joseph died..**

In Col.3v17., Paul directs, "And whatever you do in word or deed, do everything in the name of the Lord Jesus, constantly giving thanks through Him to God the Father." We live most of our lives outside of our church fellowships, in work and home situations; this is why Paul, lays such a strong emphasis on doing everything in the name of Jesus. Paul makes it clear that true spirituality is manifested in "agape" love between the family members, and the exclusion of bitter recriminations. Children are to obey their parents, and fathers are not to expect too much from their children, or dishearten them by being severe in their discipline, but rather work by encouragement.

In Col.3v23-25., Paul's instruction to slaves, applies to us all, "Whatever may be your task, work at it with all your heart, as working for the Lord, and not for men, v24. knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. v25. But he who does wrong will be repaid for what he

has done, and that without partiality. In Col.4v1., Paul's warns the Christian masters of slaves, that the Lord watches our work practices, this also applies to those in management positions today, "Masters, on your part be rendering to your slaves justice and fairness, knowing that you too have a Master in heaven."

b. The Holy Spirit comes to give us joy and liberty in our daily lives., and all the other fruit of the Spirit.

The Holy Spirit has come to impart His fruit of character into our daily living, He comes to replace the soul-destroying lusts, conflicts and enmities that are the result of walking in the flesh, with the fruit and harvest that grows in us as we yield to His presence and guidance, they are, "Love, joy, peace, longsuffering, kindness, goodness, faith, gentleness, and self-control." Gal.5v19-22. The Holy Spirit is the source of our liberty and joy, "Where the Spirit of the Lord is, there is liberty." 2Cor.3v17. And as we continue to "behold as in a mirror the glory of the Lord," we are, "transformed into the same image from glory to glory, just as by the Spirit of the Lord." 2Cor.3v18.

c. The Holy Spirit comes to give us His continuous presence and benediction to our lives.

In 2Cor.13v14., Paul blesses the Corinthians with the grace, love, and communion of the Godhead in a Trinitarian benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen." The Holy Spirit comes to cause us to abound in hope with power, In Rom.15v13., Paul blesses the Romans, " "Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. The Holy Spirit is the means by which we walk and live in God, and the pledge or guarantee by which we are sealed for the day of salvation. Rom.8v1-16. 2Cor.1v21,22. The Holy Spirit also comes to reveal to us the deep things of God, and the mystery (hidden glories and secrets) about Christ Jesus. 1Cor.1v10-12. Eph.3v3-5.

The Holy Spirit is the source of inward purity in our daily living. David felt an intense sense of guilt and sin, so he prayed for forgiveness and pleaded, "Take not thy holy Spirit from me," he knew the Holy Spirit gave him the chance of transformation, renewal and walking with God. He is called "good," Neh.9v20. Ps.143v10. Isa.63v10. He is "holy," this is from the verb form "qadhash."

God gives us the Holy Spirit, so that even rebels can come under His transforming influence, and by being empowered, can be influenced and changed. Ps.68v18. with Eph.4v7,8. The Holy Spirit makes the ugly and nasty, beautiful. He recreates our personalities, and imparts His character to us, the fruit of the Spirit.

2. THE HOLY SPIRIT IS THE SOURCE OF EFFECTIVE MINISTRY.

a. The Holy Spirit is the revealer of the Father and Jesus. John.14v26.15v26.16v13,14. Eph.1v12-18. 3v14-21. The Holy Spirit brings the deepest experiences of the Father and Jesus, this is the only real foundation for successful ministry.

b The Holy Spirit is the overseer of the ministry gifts. 1Cor.12v28. Rom.12. Eph.4v8-11. _

c. The Holy Spirit brings unity to the body of Christ, and is the source of body ministry. Eph.4v

d. The Holy Spirit is the Source of transforming and satisfying worship. 2Cor.3v18. Eph.5v18-20.Col.3v16.

We read in Eph.5v18-20., that when we are filled with the Spirit we will have remarkable and inspired times of worship.

e. The Holy Spirit is the Source of power in prayer and intercession. Rom.8v26.

f. The Holy Spirit is the Source of successful evangelism.

Preaching with the Holy Spirit sent down from heaven.

We read in 1Pet.1v12., "To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven-- things which angels desire to look into." The Holy Spirit gives His supernatural abilities to us in His gifts.

We read in Rom.15v18-21., that Paul compelled the Gentiles to believe through mighty signs, wonders and miracles.

The guidance of the Holy Spirit in Acts.

The Holy Spirit guides Philip to the Ethiopian eunuch, and then "catches away" Philip. Acts.8v29,39. He guides Peter at Joppa through a vision to go to the Gentile soldier Cornelius at Caesarea. Acts.10v1-48. 11v12. The Spirit commands the church at Antioch to separate Saul and Barnabas for the work to which they had been previously called to by God. Acts.13v1-4. He confirms the wisdom of the Church in dealing with the problem of Gentile Christians to the Law. Acts.15v28. He forbids the apostle to go to Bithynia and Mysia. Acts.16v6,7. By the Spirit Agabus warns Paul of the consequences of disobeying the Holy Spirit's instruction not to go to Jerusalem. Acts.21v4,10,11. It was the Holy Spirit who gave the elders of Ephesus their position as pastors and overseers in the Church. Acts.20v28-32.

A VERY BRIEF STUDY OF THE GIFTS OF THE HOLY SPIRIT.

INTRODUCTION.

It is a sad fact that movements and denominations which have been bulwarks for the Gospel have often become bulwarks against the Spirit of God and His gifts. It is tragedy to see churches, which are praying for revival, and claim to be founded on the New Testament, vigorously opposing the Holy Spirit's gifts, and forbidding the miraculous things that happened in the New Testament from taking place in their churches. The traditions of men have replaced, and made void, the Word of God in our day, just as surely as they did in our Lord's time. Mk.7v9-13. Col.2v8. 1Pet.1v18. Religious leaders still oppose the miraculous works of the Holy Spirit just as they did in our Lord's ministry.

Those who insist that God has withdrawn spiritual gifts, must, if they are to be consistent, insist that God has removed them all. However, it is a fact that Christians who say that spiritual gifts have been withdrawn, do in fact often pray for God to manifest His gifts. They pray for people to be physically healed; this is a gift of healing. They pray for illumination upon a problem, or guidance from God; these are in the province of words of wisdom and knowledge. They pray for preachers to be anointed by God, and for people to be blessed, and for Satan's hold upon people to be broken; all these are in the sphere of operation of the gift of faith. They pray for a miraculous supply of material needs; this is the province of workings of miracles. They pray for a revelation of God to the soul; this is a discerning of spirits. They pray for the Holy Spirit to inspire them in worship and prayer; this is the function of the gift of tongues and prophetic prayer. Christians who say that spiritual gifts have been withdrawn, do in fact often pray that God will manifest His spiritual gifts. The rejection of spiritual gifts, is really a rejection of God's influence in His Church. God has given these gifts, let us accept them, and not charge God with folly, or frustrate His loving purposes through His gifts. "The powers of the age to come," are still available today, for God has promised to confirm His truth by signs, wonders and miracles until the great and notable day of our Lord's second coming. Acts.2v17-21,38,39. Heb.6v5. 13v8.

THE NINE GIFTS OF THE HOLY SPIRIT, AND THEIR THREE MAIN DIVISIONS.

The following descriptions show the major characteristics of each group.

A. Gifts of Revelation and Information. Out of God's omniscient love.

1. The gift of a word of wisdom. 2. The gift of a word of knowledge. 3. The gift of discernings of spirits.

B. Gifts of Action and Power. Out of God's omnipotent love.

4. The gift of faith. 5. The gift of workings of miracles. 6. The gift of gifts of healings.

C. Gifts of Inspiration and Comfort. Out of God's omnipresent love.

7. The gift of prophecy. 8. The gift of various kinds of tongues. 9. The gift of interpretation of tongues.

PART 1. THE THREE GIFTS OF REVELATION AND INFORMATION.

1. THE GIFT OF A WORD OF WISDOM.

A word of wisdom is not natural wisdom sanctified to the service of God, or the ability to rightly interpret the Scriptures, or guide and counsel people wisely, or wise administrative ability. It is the revelation of the will, plans, and purposes and advice of God. It has been the channel of God's revelations of His eternal counsels and sovereign purposes. God has warned and directed His people through this gift in time of divine judgement, natural catastrophe, national disaster, persecution and danger. The Church can never reach the level of powerful witness that God intends, if it lacks the divine direction of God through His words of wisdom. 1Sam.25v5,6. Mt. 2v12,13,19,20.13v17-35. 21v23-27. Col.1v26.; Gen.6v18-22. 18v17-33. 19v12,13. 2Chron.36v15-21. Gen.41v1-44. 2Kings.4v8-17. 8v1-6. Acts.6v10. 11v27-30. 22v17-21. 27v9-11,21-25,30-34,44. Lk.12v11,12. 19v41-44. 21v12-15. The Church needs men who have heard God's call, Ex.3v1-13. Is.6v8.; and know His strategic plans. Josh.5v13 to 6v5. 1Kings.17v1. 18v1-46. Acts.2v4. 8v26-29. 10v1-48. 13v2. 16v6-10.

WARNING. Don't let others direct you in God's work by supposed revelations. Don't accept revelations outside of or additional to Scriptural truth. Don't expect even genuine words of knowledge to always happen immediately. Don't forget that sin can hinder promised blessing and repentance and a new consecration can stop the judgement of God. Rom.8v14. with Heb.8v8-13.; Eph.2v20. 3v5.; 1Pet.1v10-12. Heb.6v12. 10v32-39.; Jonah.3v9,10. Is.38v1-22. Ps.95v8-11. 2Cor.6v16 to 7v1.

2. THE GIFT OF A WORD OF KNOWLEDGE.

A word of knowledge is not any kind of natural ability or knowledge, or even a good knowledge of the Scriptures. It is a supernatural revelation given by the Holy Spirit, that reveals to us facts that we need to know, but which we could not know other than by divine revelation. It includes all areas of knowledge except that covered by the word of wisdom and discerning of spirits. Words of knowledge can inform us of facts in the past, present and future.

Words of knowledge can warn of dangers ahead. 1Sam.23v9-12. 2Kings.6v8-12. Mt.2v12,13. Acts.21v10-12. Jn.13v36-38. 21v18,19. They can expose a person's heart and life. 1Sam.16v6,7. 1Kings.14v5,6. Jn.6v70,71.

Lk.7v36-40. 14v1-6. 2Sam.12v1-9. Jn.4v16-19,29. 2Kings.5v20-27. It can reveal a seeking or wounded heart and so meet its need. Acts.10v1-48. 9v10-19. Is.61v1-3. with Lk.4v18,19. They can greatly encourage people. 1Kings.19v14-18. Mt.28v6-11. 1Kings.13v2. 2Kings.21v24-23v25. Is.45v1-4. Jn.1v48,49. They can reveal needs for prayer. Col.2v5. Mk.14v27-31,37,38,50. Rev.2 and 3. Words of knowledge can also meet material needs. Mk.14v12-16. Mt.17v24,25. Mk.11v1-7. with Zech.9v9. 1Sam.10v1-8. 30v1-8,18,19. Words of knowledge are often manifested in Scripture in conjunction with words of wisdom and discerning of spirits. Words of knowledge were an important part of the Old Testament prophet's armoury and often confirmed their message, and they still have an important place as a sign and wonder. Dan.2v21-26. Jn.4v28-42.

3. THE GIFT OF DISCERNINGS OF SPIRITS.

This is the seventh in the list in 1Cor.12v8-10.. It is not a critical spirit, Mt.7v1., or Christian discernment, or psychology, Mt.7v5-23. 10v16.. It is not Spiritualism, which the Scriptures condemn. Lev.19v31. 20v6. Deut.18v8-20. Is.8v19,20. The gift of discerning of spirits is the supernatural ability given by the Holy Spirit to temporarily see into the spirit-world. It can reveal a demonic cause of sickness or depression. Acts.10v38. Lk.13v10-17. Satan and the powers of darkness take a sadistic pleasure in attacking people's bodies and minds. However, not all sickness is due to Satan. Mt.4v23,24. 17v15-18. Gen.2v9,16,17. 3v1-24. This gift can also reveal a human servant of Satan. Acts.8v9-23. 13v6-12. 16v16-18. It can reveal Satan's attacks upon Christians and churches, by infiltration, seduction and persecution. Rev.2 and 3.

This gift can reveal ministries of God's angels, and the workings of the Holy Spirit, and can be the ultimate in encouragement to the Christian. Exod.3v1-6. Ezek.1v1-28. 2Cor.12v1-4. Visions of God and His angels inspired people to new heights of service and new holiness of life, it always transformed the ministry of prophets and apostles; indeed, it was visions of God that made great men of God. This kind of revelation is indispensable for those with a difficult task to do for God. This gift can vary a great deal in its importance, scope, and magnitude, it is one thing to have a simple revelation of a demon, it is quite another to see the Lord upon His throne.

N.B. 1. Whatever you do, don't get "demonitis;" that is, don't be looking for demons in everything, or always talking about demons. Be positive; consider and concentrate your minds and conversation on our lovely Father and Saviour. Heb.3v1. 4v14-16. 10v19-22. 12v1-3.

N.B. 2. Those who teach that Christians can be demon possessed, do not realise that they are denying and attacking Christ's atonement, and the cleansing and protecting presence of the Holy Spirit. Tit.3v5. Jn.14v16. 1Jn.4v4. God continuously guards his children, so demons cannot possess, or grasp us, they are under our feet. Job.1v10. 1Pet.1v3-5. 1Jn.5v18. Lk.10v17-20. The blood of Jesus has given us victory, and has translated us out of Satan's power and kingdom, into God's kingdom. Col.1v12-14. 1Pet.1v18,19. 2v9. Rev.12v11.

The gifts of revelation convey to us the knowledge and wisdom of God, covet earnestly these greater gifts.

PART 2. THE THREE GIFTS OF POWER.

4. THE GIFT OF FAITH.

The gift of faith is not saving faith, the fruit of faith, or even a prayer of faith, however, these are the necessary basis of the gift of faith. It is certainly not mere ritual or pretension, the gift of faith is the greatest of the power gifts. It is a supernatural confidence and power imparted to meet a particular need, it is a temporary intermittent gift to meet specific needs. It can give divine protection in danger. Judges.15v9-20. 16v20. Acts.5v17-26. Lk.4v29,30. Dan.3v17,18,25. 6v16-23. Jn.8v59.. It gives divine strength in devilish persecution. Heb.11v35-39. Acts.7v54-60. 6v15. Lk.9v27-36. 22v42-44.. It can also meet material needs. 1Kings.19v4-8. Lk.8v1-3. Ps.78v24,25.. It can bestow spiritual blessing. Gen.27v27-41. Heb.11v20,21. Numb.27v18-23. with Deut.34v9. Mk.10v13-16. Mt.10v1-8. Acts.13v1-4. It can also bring judgement. 2Kings.5v25-27. 2Kings.1v8-16. 2v23,24. Acts.5v5,9-11. 1Tim.1v20. 1Cor.5v1-5. It can also cast out, and rebuke and restrain evil spirits. Lk.9v1,2,37-42. with Mk.9v28,29. Acts.19v11-17. Lk.4v31-37. 8v26-39. The casting out of demons is an act of power, Mk.9v38,39., in the unseen spiritual realm where faith alone can see.

5. THE GIFT OF WORKINGS OF MIRACLES.

The working of miracles must not be confused with the other power gifts. A gift of healing is a miracle of healing, an act of "dunamis," but it is not a working of miracles. All physical healing comes within the scope of gifts of healings, even creative miracles of healing. The gift of faith gives authority in the spiritual realm, over men and angels. The working of miracles gives authority in the physical realm over man's environment. The gifts of healings gives authority in the physical realm over infirmity, disease and sickness. All the nine gifts of the Spirit could be described as "a miracle," however, Paul tells us that "working of miracles" operates in a separate and specialised area from the other gifts of the spirit. In 1Cor.12v28., the ministry of workings of miracles comes fourth in the list, and before the gifts of healings. God may give a person the authority and power to manifest one gift, but not the authority to manifest another gift.

The workings of miracles is a supernatural ability given by the Holy Spirit, to interrupt, suspend, or control the laws of nature. It is the operation of the power of God upon material things, the elements, vegetation, and upon mans environment.. It is a sign that reveals the might and majesty of God. Ex.6v6,7. 9v16. 15v11-16.

1Kings.18v36-39. It can confirm the message of a prophet, 1Kings.13v1-10. 1Sam.12v16-25.; or confirm God's word to a person. Judges.6v1-23,36-40. 7v9-14. 2Kings.20v1-11. Exod.7v10. with Numb.17v8. 2Kings.3v13-15. Lk.5v1-11. It can be a sign that confirms the preaching of the Gospel. Jn.2v1-11,23. 6v1-14,26,27. Mt.14v22-36. 15v32-39. Jn.5v19,20,36,44. 14v9-12. It can provide for material needs. Ex.17v1-7. 16v13. 1Kings.17v1-16. 2Kings.2v19-22. 4v1-7,38-41,42-44. 6v1-7. 2v13-15. Mk.6v32-44,48. Lk.5v1-11. Jn.21v3-11. Mt.17v24-27. It can deliver from deadly danger. Ex.14v16,21. Lk.8v22-25. Mt.14v24,30-33. 6v18-21. It can be a means of judgement. Exod.7v10-13,14-25. 8v1-19. Numb.16v19-35. Josh.10v6-14. 1Kings.17v1.

The emphasis during this age of grace is not upon judgement, but upon God's love and mercy through the gifts of healings. However, at the end of this age, when sin and Satanic power become even more prevalent, the Church will again receive power to judge their foes under certain circumstances, as we see through the ministries of the two witnesses. Rev11v1-8.

6. THE GIFT OF GIFTS OF HEALINGS.

God's gifts of healings must not to be confused with "healing" through Spiritualism, Christian Science, or other occult means, for these are forbidden in the Scriptures. Lev.19v31. 20v6,27. Deut.18v19-22. Is.8v18-20. Divine healing is not medical care, as good and necessary as this is. God gave the Israelites sound medical advice in the Law, and gave them laws on rest, food, hygiene, sanitation, and quarantine, as well as moral law, to preserve Israel's health. Don't be fanatical, medical help has its rightful place in Scripture, as well as Divine healing. Remember, gifts of healings cannot cause us to avoid the consequences of intemperate living. Jn.5v1-14. 1Cor.11v29-32. Phil.2v25-30. Ps.107v17-21. 127v2. Sickness is primarily due to the loss of the tree of life. Gen.2v9. 3v22-24. Ezek.47v6-12. Rev.22v2,14,15.

A person can receive a gift of healing for their sickness, through personal prayer, Is.38v1-22. Jn.14v11-15. 15v4-14.; through elders praying a prayer of faith, James.5v13-16.; through any anointed believer, Mk.16v18.; through someone with a healing ministry. 1Cor.12v28. Lk.9v1,2. 10v1-9. Acts.8v5-8. Each healing is a separate gift, if we pray for ten people and all ten are healed, ten gifts of healing have been ministered. Healing can be imparted by a touch, a word, or by cloth that has been prayed over, or absent prayer. Mt.8v8,13-17. 9v24,25,29,30. Mk.6v5,6. Acts.19v11,12. Gifts of healings display God's wonderful character, and confirm the truth of the Gospel. Mk.2v1-12. Acts.10v38. 4v29-31. Mk.2v1-12. Rom.15v17-20. 1Jn.3v8. God's power gifts are vital for the effective witness of His Church.

PART 3. THE THREE GIFTS OF INSPIRATION AND COMFORT.

7. THE GIFT OF PROPHECY.

The gift of prophecy is sixth in the list in 1Cor.12v8-10., however, Paul tells us this is the gift that Christians are to desire most in their Church meetings, because it greatly edifies the Church. 1Cor.14v1-3. This normal gift of prophecy must not be confused with prediction, which is the province of words of wisdom and knowledge. Nor must the normal gift of prophecy be confused with the office of a prophet. Acts.21v9,10. Prophecy is certainly not preaching; in the Authorised Version the word "propheteuo," is never translated as "preach." Prophecy is a supernatural utterance given by the Holy Spirit, that can take the form of exhortation, encouragement, comfort, prayer, song or statement of faith. It is not the product of a person's processes of thought, it is the result of direct inspiration and revelation from God. There may on occasions be prediction in a prophecy when it contains a word of wisdom or knowledge. The simple gift of prophecy is for "edification," "oikodome," that is, "building up;" "exhortation," "parakleesis," that is, "strengthening comfort;" and "comfort," "paramuthia," that is, "speaking near and close with tender words of comfort." 1Cor.14v3-5.

In 1Cor.14v29., when Paul says, "Let the prophets speak two or three, and let the others judge;" he tells us that after two or three prophets have prophesied, their utterances should be deliberated on and weighed. Paul is not thinking of an evangelistic service, or a convention, but prophecy in the context of a communion service and fellowship meetings, which in Paul's day almost always took place in a home. 1Cor.16v19. Col.4v15. Phil.v2. These were not large gatherings and were often protracted meetings, and we can understand how all could prophesy in such a meeting, if they obeyed Paul's advice to weight what had been prophesied. Acts.20v6-12.1Cor.14v24,31. We obviously can't restrict all services to three prophecies regardless of their type and length, nor can the number of prophecies depend on how many artificial breaks we make in services. but it does depend on how many prophecies we can assimilate. In a short meeting given to a Bible study, one prophecy may be as much as we can assimilate and remember, in a night of prayer we can profitably have more.

8. THE GIFT OF TONGUES.

The gift of tongues is certainly not gibberish, it is a very useful and profitable gift of God, that can transform our ability to pray and appreciate spiritual things. It is a participation of the Holy Spirit in our prayer life, He enables us to pray as is necessary and according to the will of God. Rom.8v26,27. The Holy Spirit brings into play our born-again spirit, the organ of communication with God, our highest faculty, and enables us to worship God as we ought to. Eph.4v18. Jn.4v23,24. 1Cor.14v14-18. Acts.10v46. The gift of tongues edifies the Christian, 1Cor.14v4,18.; and tongues which are interpreted can edify and bless the Church. 1Cor.14v5. When the unconverted understand the languages it can arrest and convert them, as on the day of Pentecost.

1Cor.14v22. Acts.2v4-12. In the Scriptures it is seen to be the initial evidence of the baptism in the Holy Spirit. Acts.2v4. 10v45,46. 11v17. 19v6. Through fear, unbelief, and loving the praise of men more than the praise of God; some Christians despise or do not seek this gift. Jn.12v42,43. Heb.3 and 4.

We should not monopolise Church meetings with speaking in tongues, and we should exercise special restraint when the unconverted or unlearned are present. 1Cor.14v5,18,19,23-25. Utterances in a tongue for interpretation should be limited to three utterances, and if there is no interpreter in the Church, the person must speak quietly to themselves or God in tongues. 1Cor.14v27,28. One person should not dominate the use of tongues for interpretation, for in 1Cor.14v16., Paul writes, "everyone hath a tongue," which implies that one person should usually only give one tongue; the ministry should be shared.

9. THE GIFT OF INTERPRETATION OF TONGUES.

The gift of interpretation of tongues can take the form of a prayer, praise, statement of faith, exhortation, or tender comfort. The Greek word for interpretation does not mean literal translation, it is used, in Lk.24v27., to speak of the Lord Jesus expounding the Scriptures. The interpretation may be longer or shorter than the tongue due to the Holy Spirit's method of expounding the tongue, or because of the person's vocabulary, or even because the interpretation contains an additional prophecy. Sometimes a Christian may only give part of the interpretation, or even sometimes, through ignorance, invent one.

CONCLUSION. We could continue and consider the relation between love and spiritual gifts, 1Cor.13.; or the relation between spiritual gifts and divine authority, 1Cor.12v28.; and the relation between New Testament body ministry and spiritual gifts, 1Cor.12v12-30.; and the reception of spiritual gifts; and our testing of spiritual gifts; and our conflict with Satan over spiritual gifts. However, this study is only intended to give a very brief outline of spiritual gifts and so we cannot here consider these vitally important subjects.

APPENDIX. THE GREEK WORDS USED TO DESCRIBE THE GIFTS OF THE HOLY SPIRIT.

A. Spirituals. "Pneumatikon." In 1Cor.12v1. and 14v1. "pneumatikon," is translated as "spiritual gifts," in the Authorised Version. Paul informs us that Christians should not be ignorant about spiritual gifts; and in 1Cor.14v1. he tells us to eagerly seek spiritual gifts as well as pursue after love. A truly spiritual ("pneumatikos") Christian manifests both gifts and fruit of the Holy Spirit. 1Cor.2v13,15. 3v1. Gal.5v22. Spiritual gifts are part of our spiritual blessings in Christ. 1Cor.12v7. 14v37. Eph.1v3. 1Pet.2v5. Eph.5v19. Col.3v16.

B. Grace gifts. "Charismata." Spiritual gifts have an important place with God's other "charismata:" God's gracious eternal purposes and callings, Rom.11v29.; God's gift of salvation and eternal life, Rom.5v15,16. and 6v23.; and the various kinds of ministries God gives to the members of His Church. Rom.12v6. Paul states that self control can be a grace gift of God, as well as a fruit of the Spirit. 1Cor.7v7. Gal.5v22,23. Paul uses "charismata" to definitely speak of spiritual gifts in Rom.12v6. 1Cor.1v7. 12v4,9,28,30,31., and Rom.1v11., where "charisma" and "pneumatikos" occur together. See 1Tim.4v14. and 2Tim.1v6., where a ministry gift or spiritual gift was imparted to Timothy .by prayer. Paul was delivered from death by a divine grace gift ("charisma") by the prayers of Christians. 2Cor.1v10,11. Spiritual gifts cover one aspect of God's great gifts of grace, and make us the stewards and channels of God's grace to a needy Church and world. 1Pet.4v10.

C. Distributions.

1. "Diaireseis." In 1Cor.12v4-7., Paul states, v4. "Now there are distinctive varieties and distributions of spiritual gifts, but the same Spirit. v5. And there are distinctive varieties and distributions of ministries, but the same Lord. v6. And there are distinctive varieties and distributions of operations ("energmaton," the effect of a thing wrought, from "energeo," to operate, perform, energise), but it is the same God who energises and inspires them all in all. v7. But to each one there is constantly being given the clearly seen operations of the Spirit for the profit of all." In all three cases, "distinctive varieties and distributions" is the noun "diaireseis," from "dia," "apart," and "haireo," "to take;" and is akin to the verb "diaireo," "to take asunder," "to divide into parts, to distribute." The God who upholds and energises the Universe, divides and energises His Church with various aspects of His abilities as we need them.

In 1Cor.12v11., Paul writes, "All these gifts are inspired and energised by the one and same Holy Spirit, who distributes to each person individually and separately as He wills." "Distributes," is "dairoun," the present active of "diaireo," the present tense shows the active and continual distribution and dividing of His spiritual gifts among the body of Christ by the Holy Spirit. "As He wills," is "kathos bouletai;" "bouletai," is the present indicative middle of "boulomai," "to will, to determine;" the present tense again shows the repeated and continual action of the Holy Spirit's giving. The Holy Spirit comes to bind the body of Christ together in love by the distribution of His gifts, so that each member feels the need of each other's gifts and ministries. 1Cor.12v11-27.

2. "Merismois." In the Authorised Version "merismois" is translated as "gifts" in Heb.2v4., it speaks of "a sharing out, a dividing, a distribution." The Holy Spirit shares out some of His abilities to the Church. "Merismos" only occurs in Heb.2v4. and Heb4v12., where we read of the ability of the Word of God to divide and discern our innermost thoughts, motives and intents, and to divide between soul and spirit. Spiritual gifts

were the reason why the early Church served God so effectively; boldness in preaching came as a result of the Holy Spirit's mighty workings and miracles. Acts.4v30,31.

D. Ministrations. "Diakonion." 1Cor.12v5. "Diakonion," is derived from "diakonos," and has the general meaning of service. It is used of Paul's description of his apostolic office and of the other ministries of the Church. Acts.6v4. 12v25. 20v24. 21v19. Rom.11v15. 12v7. 4v1. 5v18. 6v3. Eph.4v12. Col.4v17. 1Tim.1v12. 2Tim.4v5,11. In Rom.16v15. it is used of the household of Stephanas addicting themselves to the service of the saints. It is used for the ministrations to the poor. Acts.6v1. 11v29. 1Cor.16v15. 2Cor.8v4. 9v1. In Lk.10v40. both the noun "diakonia," "serving," and the verb "diakoneo," "to serve," are used of Martha's loving service and thoughtful meal preparation for Christ and His apostles. The Holy Spirit's ministrations are even more practical, loving and thoughtful than Martha's thoughtful and caring ministrations.

E. Manifestation. "Phanerosis." "Phanerosis," is derived from "phaneroo," "to make manifest," it only occurs in 1Cor.12v7. and 2Cor.4v2.; it means, "a manifestation, a making known, a shining forth." Paul says that Christians should manifest the love and power of the invisible God by spiritual gifts as well as manifest the truth by diligent preaching, witnessing, and holy living. 1Cor.12v7. 2Cor.4v1-7. Spiritual gifts are the active manifestations and acts of Almighty God in His Church. Our gracious Almighty Lord has come to manifest Himself in His Church through His spiritual gifts; He has not come to be an idle bystander, while we manifest our limited human abilities.

F. Demonstrations. "Apodixis." "Apodixis," only occurs in 1Cor.2v4. in the New Testament, and speaks of a manifestation, demonstration and proof. Paul's intellectual appeal at Athens bore little fruit, so when he went from Athens to Corinth he knew that the gross evil of Corinth demanded more than human oratory and non-miraculous evangelical preaching and reasoning, so he determined to preach Christ and Him crucified, and rely on God demonstrating the truth of the Gospel by the miraculous. Paul compelled the Gentiles to believe in Christ and obey the Gospel through mighty signs, wonders and miracles. Acts.17v15 to 19v12. 1Cor.2v2-4. Rom.15v18-20. Christ and Paul needed the full equipment and demonstrations of the Holy Spirit, and so do we. Let us pray for apostolic labourers to be sent to reap God's harvest. Mt.9v38.

G. Operations. "Energematon." The singular "energema," speaks of, "that which is wrought through energy, the effect produced, operation;" from "energeo," "to work in, to be active, to perform, to energise and operate." "Energematon" occurs in 1Cor.12v6., where it speaks of the varieties of operation of ALL the gifts. In 1Cor.12v10., "energemata" is used with "dunameon," to speak of ONE of the power gifts, the "workings of miracles." Because the working of miracles deals with the operations of God's power on nature and man's environment; it has a powerful and lasting effect on people and nations. This is clearly demonstrated by the effect of the plagues on Egypt and the opening of the Red Sea. Many generations later ungodly nations were still trembling at the memory of them. Josh.2v9-11. 1Sam.4v6-8. Is.26v9. Our Lord's nature miracles also had a profound effect on those who saw them. Christians should be energised by God and manifest spiritual gifts.

H. Works. "Erga." This is used in the New Testament to speak of the deeds of men, both good and evil; but it is used by Jesus in John's Gospel, to speak of the miraculous works of God. Jn.3v19-21. 4v34. 5v20,36. 6v28,29. 9v3,4. 10v25,32,33,37,38. 14v10-12. 15v24. 17v4. Acts.13v41. 1Cor.3v13-15. Rev.2v2. 20v10. etc.. God's normal works are mighty miracles, we should not limit the mighty workings of the Holy One of Israel by our small expectations and abilities; this was Israel's sin, and it is a sin of the Church. Ps.78v41. Eph.3v19-21.

I. Signs. "Seemia." In the New Testament, "seemion" speaks of a sign, mark, token, wonder and miracle. Spiritual gifts are a sign from God and a signpost to God. God desires to show the world that He is a living God, and to answer Satan's lying signs and wonders. 2Thes.2v9. Mt.24v24. 2Tim.3v8. Rev.16v13,14. etc.. Jesus refused to grant the personal signs of His enemies, but He asked the people to accept the miracles and healings that He did as a sign and proof of the Divine source of His ministry and authority, and He promised the people more signs to help them believe. Jn.5v20,35-37. 10v37,38. Mt.11v20-30. In Mt.12v38-45., Jesus did not condemn miraculous signs; He condemned the people who had such evil hearts of unbelief, that they would not believe after seeing a multitude of signs, wonders and miracles through His ministry. Jesus warned that unbelief and hatred of the truth in the light of mighty signs and wonders can be a final act of spiritual suicide, and is the unforgiveable sin of blasphemy against the Holy Spirit. Jn.15v21-25. Mt.12v22-32. Mk.3v20-35.

Signs, wonders and miracles are a vital part of the armoury of the Church of Christ. Mk.16v17,20. Lk.9v1,2. 10v1-9. Acts.5v12-16. 8v5-8. Rom.15v18-21. 1Cor.2v4,5. 14v25. 2Cor.12v12. The early Church did not depend upon oratory, but upon the truth confirmed by the signs and wonders of God. Lk.9v1,2. 10v1-9. Mk.16v17,20. Acts.4v16. 5v12. 6v8. 8v5-8. 2Cor.12v12. Rom.15v18-21. 1Cor.14v25. Paul told each local Church to covet earnestly the gifts of the Holy Spirit. 1Cor.1v7. 12v7,31. 14v1,5,18,39. The command to desire spiritual gifts is as binding as the command to follow after love. 1Cor.14v1. Spiritual gifts and their accompanying signs and wonders are promised to the Church until God's kingdom comes upon earth at Christ's second coming. Acts.2v17-21,38,39. Jn.14v12-14. Rev.11v1-15.

J. Miracles. "Dunameis." The singular "dunamis" speaks of ability, power, strength, it is used of works of a supernatural character and origin, which could not occur, or be produced by natural laws or natural agents. In

the Authorised Version it is translated as "power" seventy seven times; "mighty work" eleven times; "miracle" eight times; "strength" seven times; "might" four times; "virtue" three times; "mighty deed" once; "ability" once; "wonderful works," once; etc.. Every gift of the Holy Spirit is miraculous, however, in the Bible the word "miracle" usually refers to the operation of the gifts of power and demonstration. When God's power operates it produces miracles.

K. Wonders. "Teras." "Teras," occurs 16 times in the New Testament, and is always associated with either "signs," "seemia;" or "miracles," "dunameis." It is used to speak of God's wonders twelve times, Acts.2v19,22,43. 4v30. 5v12. 6v8. 7v36. 14v3. 15v12. Rom.15v19. 2Cor.12v12. Heb.2v4.; of Satan's lying wonders three times, Mt.24v24. Mk.13v22. 2Thes.2v9., and on another occasion, in Jn.4v48., Christ states that signs and wonders establish faith in otherwise faithless people. See Jn.5v19,20. Satan is doing many "lying wonders" through false cults, the Church has the complete answer to these "lying wonders," if it will seek and manifest God's spiritual gifts. Satan and the powers of darkness fear the Holy Spirit's gifts, and try to stop Christians from seeking them; or try to make Christians fanatical and proud when they manifest them, even as Satan tried with the Lord Jesus. Mt.4v1-11. It is vitally important to remember that Christ has guaranteed that as God's children, we cannot receive anything evil when we are worshipping God, or seeking God, for His gracious gifts. Mt.7v7-11. Lk.11v9-13. 1Jn.5v18. God has not left the field of the miraculous to Satan, we can still have the gracious gifts of Divine illumination and guidance, and Divine inspiration and power. God still does wonders, He is not "The Great I Was," He is "The Great I Am," The Great Yahweh, who changes not; He still manifests wonders, marvels, portents, and prodigies through His spiritual gifts.

Wonderful things. "Thaumasios." In Mt.21v15., the neuter plural of the adjective "thaumasios," "wonderful," is used as a noun, to speak of the "wonders," or "wonderful things," that Jesus did in healing the blind and lame in the Temple; which really incensed the Holy-Spirit-resisting chief priests and scribes.

L. "The works of power of the age to come." Heb.6v5. In Heb.6v5., Paul tells us that spiritual gifts are a partial manifestation of the powers of the coming age, "dunameis te mellontos aionos." In 1Cor.13v8-13., Paul is certainly not saying that spiritual gifts would cease with the apostles, or with the completion of the Scripture canon; for Paul tells us, in this same Scripture, that spiritual gifts will continue until "that which is perfect is come;" that is, until Jesus returns, and God sets up His kingdom on earth. To say, as some do, that, "that which is perfect" is the canon of Scripture, does violence to the context, for "shall fully know," "epignosomai," the future middle indicative of "epiginosko," speaks of the time in the future when we have a full and "face to face," ("prosopon pros prosopon") perfect knowledge of God. This future "face to face," "full knowledge;" can only occur at the "perfect day," when God's kingdom of love comes to earth at Christ's return. Prov.4v18.

Ellicott says of 1Cor.13v10., "This verse shows by the emphatic 'then,' that the time when the gifts shall cease is the end of this dispensation. The imperfect shall not cease until the perfect is brought in." End of quote.

Paul states that spiritual gifts only cease in the sense that the partial use of heavenly powers is replaced by a perfect use of those powers. The partial use of "the powers of the age to come," will continue until they are exchanged for the full, complete and perfect use of those powers in God's kingdom. The occasional manifestations of the power gifts will be replaced by the permanent, continual and complete manifestations of those powers. The permanent possession of what we now call supernatural powers will be a fact. The supernatural transport of Elijah and Philip is a rare and exceptional thing in the Scriptures, but it is the everyday norm in the kingdom of God. 1Kings.18v12. 2Kings.2v11. Acts.8v39,40. The partial words of wisdom and knowledge, and discernings of spirits, will be replaced by the continual and perfect revelation of the wisdom and knowledge that comes from the face to face vision of the person of God. The ability to know and worship in all the tongues of angels and men will supersede the ability to speak in and interpret unknown tongues. The partial revelations of a prophetic gift and ministry will disappear in the fullness and perfect revelation of face to face communion with God.

In "A Bible Commentary For Today," edited by Howley, Bruce and Ellison, Paul Marsh makes the following comment on "when the perfect comes," in 1Cor.13v10., he says it:- "Anticipates the Parousia, the culmination of this age. To suggest that the perfect refers to the completion of the canon of Scripture fails to find any support in the biblical usage of 'perfect,' or any of its cognate forms. Such an interpretation exists only by the virtue of the need to explain the absence of certain 'charismata' in many churches today. -At His coming we shall see and know with an immediacy as yet unknown, 'face to face.'" End of quote.

Paul said that even his 23 years of mature Christian experience and knowledge was as babyhood compared with the experience and knowledge of God's kingdom, when our hazy image of God will be replaced by the glorious experience of a face to face vision of God. 1Cor.13v10-12. Until that wonderful day comes, God promises to give us the gifts of the Holy Spirit.

The effect of the gifts of the Spirit in the Scriptures was wonder, fear, amazement and astonishment, Mk.1v27. 10v24,32. 9v6. "thambeomai;" Lk.4v36. 5v9. Acts.3v10. "thambos;" Mt.12v23. Mk.2v12. 5v42. 6v51. Acts.2v7,12. 8v9,11,13. 10v45. 12v16. "existemi;" Mk.9v6. "ekphobos;" Lk.5v9. "perieko;" Mk.5v42. 16v8. Lk.5v26. Acts.3v10. 10v10. 11v5. 22v17. "ekstasis;" Mk.7v37. Lk.9v43. "ekpleesso;" Lk.2v9. 5v26. 7v16. etc.

"phobos;" Mt.9v8,33. Mk.12v17. etc. "thamazo;" Mk.13v17. People were compelled to listen by mighty signs, wonders and miracles.

NOTE:

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