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The Gifts of the Holy Spirit

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The Gifts of the Holy Spirit

By B. D. Tate

Introduction:

Fundamental to understanding the gifts of the Holy Spirit is the realization that the gifts are possessed by the Holy Spirit. Just as we know that the fruit of the Holy Spirit is part and parcel of the Holy Spirit and not us, so also the gifts. The fruit of the Holy Spirit does not get parceled out some to one, another to someone else. We know that we are all supposed to manifest the fruit—all of them. We are all supposed to be kind, loving, good, meek (gentleness), self-controlled, longsuffering, patient (faithfulness), peace, and filled with joy (Gal.5: 22).

When we receive the Holy Spirit we receive the potential to manifest all of the fruit and all of the gifts. This is because these things do not become ours they remain the nature and by-product of the Holy Spirit that becomes manifest in us. When we receive the Holy Spirit we don't receive a part but the whole.

The problem is that we don't allow the Holy Spirit full reign in our lives. **We are ignorant and uniformed. We are misinformed and afraid.**

Sometimes we've been told that the Holy Spirit doesn't operate today as in days of the past. Sometimes we've been told that the gifts of the Holy Spirit stopped with the Apostles. Sometimes we've been told that the gifts stopped when the scriptures were canonized and we have the Word of God in the Bible to live by and no longer need them. Sometimes we've been told that we only get one or at best two gifts.

I believe that the reason we don't see the gifts operating in the body of Christ today is because we are confused and do not have the conviction to step out and be bold. Our double mindedness prevents us from stepping out in faith and taking the risk. This timid Christian lifestyle hinders us from growing, being courageous, and bold.

The Distinctive Characteristic Of The Empowering Of The Holy Spirit Is Boldness (Acts 2).

The Boldness to witness and boldness to be led by the Holy Spirit is subject to us (I Cor. 14:32). We must do the speaking, we must decide to be used, we must move in order to be directed, and God isn't going to overpower us like a drug where we lose control. No, we move with the Holy Spirit and unless we do the gifts of the Holy Spirit lay dormant within us.

Some have argued that we need another experience with the Holy Spirit such as being baptized or entirely sanctified. There is truth in this teaching in that we must allow or receive power from the Holy Spirit and to do that requires our surrender. Some say that when we are saved we don't receive the fullness of the Holy Spirit. Some say that we need another experience. **We do need another experience and another and another!** We need to be continually being filled with the Holy Spirit (Eph. 5:18). The process of

growing requires our continually learning to yield. As we yield or surrender to God our earthen vessels He fills and comes upon us. We need this to happen.

I would argue that anyone who is born of God has the Holy Spirit and needs to surrender and yield more and more as do we all. The simple truth is as one teacher put it, “We need to continually be filled with the Holy Spirit because we leak!”

It has been my experience that where the teaching of the gifts of the Holy Spirit is limited, that for the most part, they are not manifested at all. Where the gifts are understood to belong to the Spirit and the Holy Spirit manifests them as He determines, all in all (I Cor. 12:6), that many gifts are manifested.

What seems to prevent most churches from pursuing and desiring spiritual gifts to operate in their Church is confusion, a lack of accurate teaching and boldness.

Why Should Anyone Really Care To Be Involved With Spiritual Gifts?

After all many Christians have lived and died not experiencing any of them. Furthermore, it seems risky to open up Pandora’s Box of the bizarre and wild to encourage them. If God wants to use us with Spiritual gifts He will, so it is said. Yet, here are some very solid reasons why we should desire and pursue spiritual gifts:

- 1) It is Biblical, the early Church manifested the gifts in order to witness and reach the lost (Acts).
- 2) We miss out on the grace that God went to great lengths to provide us through the sacrifice of Jesus.
- 3) We have not put on the whole armor of God (Eph. 6:18).
- 4) We are less effective spiritually because we do not acknowledge EVERYTHING that is in us in Christ Jesus (Philemon 6).
- 5) We let lay dormant purposes for the gifts being manifest in our lives and those we would bless.
- 6) We risk hindering the leading of the Holy Spirit in our lives (Romans).

Fundamentally: If We Have The Holy Spirit We Have All That The Holy Spirit Is.

I see it like a baby bird that has fallen (or been pushed out by the mother bird) to the ground. The baby bird was comfortable in the nest. Now out of the nest, the baby bird is in unfamiliar territory. The baby bird can fly but won’t or doesn’t believe it can. It hops around maybe bouncing from bush to bush. The mother bird is calling out, “Fly!” but the baby bird won’t. Many baby birds in this situation don’t make it.

The Christian has comfort zones too. We live in a place where we are not threatened, we are well fed, our faith is reasonable, and our Christian witness acceptable. The idea of the extraordinary gifts such as speaking in tongues or prophesying, or experiencing other spiritual gifts is beyond that safe place. Yet, the Lord is calling out to us, “Fly!”

Why would God want us to fly? **God wants us to fly so that we can be His witnesses.** He told the disciples to wait until they received power from on high (Acts 1:5). The purpose of the Holy Spirit is power and boldness (Acts 1:8). Without boldness there will be no signs, wonders, or miracles because fear will rule. Our doubts hinder our ability to overcome timidity. Boldness comes by grace when we take God at His word and obey in moving forward. Moving forward is taking the steps we're led to take; however, our double-mindedness concerning the operation of the gifts leaves us disconnected from the Holy Spirit's leading.

The Christian experience begins to fly when we witness and fulfill the great commission (Acts 1:8). There is more to witnessing than just sharing the gospel of salvation. As we look into the Book of Acts we'll see the varied ways, the different manifestations, and the variety of administrations and activities the Holy Spirit used to confirm the Word of salvation in Christ.

Flying is when we sense and obey the movement of the Holy Spirit within us to do similar things. Often the problem is our lack of conviction that is the result of our lack of being convinced about spiritual gifts. For us to act boldly we must be convinced of the will of God concerning spiritual life.

We are no longer *mere* men (II Cor. 3:3). We are no longer to remain ignorant, blind, walking around in darkness, stumbling, struggling to know God's will. No, we are born of God, filled with His Spirit and anointed by the same. This infilling and anointing manifests in spiritual gifts of wisdom, knowledge, discerning of spirits, tongues and interpretations, miracles, faith, healings, and other signs as we shall see (I Cor. 12:8-10).

It's not that we somehow arrive at a new place and no longer sin or struggle, but that we begin to fly and fly again over our sin and struggle! Like that baby bird when challenged suddenly begins to flap and fly up and down, so we begin to experience spiritual flight up and over our sin condition. We must be continually filled with the Spirit and rev our spiritual engines. This revving of the spiritual engines is the stirring up of the Holy Spirit within us (II Tim. 1:6). We do this by speaking to ourselves in psalms, hymns, and spiritual songs, by taking risks, taking a chance, and by stepping out in boldness and courage (Eph. 5:19). Yet, we cannot step out in faith when we are bottled up with confusion and doubt about this issue of gifts.

What are we stepping out to do? To be used by the Holy Spirit in spiritual gifts. These gifts empower us to witness and defeat the spiritual powers of darkness in the world. These gifts are to build up the body, comfort, instruct, rebuke and edify (I Cor. 14:3). These spiritual gifts are meant to show the glory of God among us and bring conviction upon sinners (I Cor. 14:24, 25).

I Want To Make An Enlightening Observation And Statement:

If We Have Ever Felt The Movement Of God's Spirit In Our Lives In Large Or Small Ways, Listen To This Point, Each Incident Is The Manifestation Of The Gifts Of The Holy Spirit. It Doesn't Matter How Small Or Subtle, Each Experience Of

Spiritual Life In Us Is The Holy Spirit And One Or Combination Of, The Gifts Of The Spirit Operating.

I am saying then, that the Holy Spirit doesn't move in our world or in us, without it being channeled, or characterized, or explained as one of the nine spiritual gifts. With this in mind then, we have experienced spiritual gifts in small and subtle ways unknowingly.

Many of us have separated our experiences from those described or understood to be the gifts of the Holy Spirit. We placed them in a separated category from the everyday or normal experience of the Holy Spirit. When we have been touched or moved, inspired, or led; when we have heard God's voice we seem to think of it in other terms, but not the gifts of the Holy Spirit. This needs to change because we aren't thinking accurately about this and later when I define Spiritual gifts I'll make the connection as strong as I can. If what I am saying is true then the life of the believer can be encouraged because they have already been experiencing the gifts of the Spirit and didn't realize it. Furthermore, the whole issue isn't one of receiving something new or that it is somehow outside of us, but an issue of more, greater, and fuller expression of the Holy Spirit within us. And this issue to me boils down to **Boldness and a willingness to sell out for Christ.**

Before I can continue in this way I must establish from the scriptures my premise that if we have the Holy Spirit we have all that the Spirit is—including all of the gifts. Therefore, I want to turn to a survey of the gifts in operation both in Jesus and the disciples.

Chapter 1: The Context

In the Book of Acts these gifts are shown in operation in the apostles and believers. **It is the context from which we are to examine the epistle's teaching,** especially I Cor. Chapters 12 through 14. It was the environment from which the apostles taught and wrote the letters of the Bible.

A Brief Survey Of The Book Of Acts: The Context.

Jesus said to the disciples to wait until the promise of the Father was given. When the Holy Spirit comes upon you then you will be empowered to be my witnesses (Acts 1:5 & 8). Jesus had just spent up to forty days teaching the disciples about the prophecies and how he'd fulfilled them. He connected His life, teaching, ministry, suffering, death and resurrection for them from the scriptures starting with Moses and following with all the prophets (Luke 24:27).

After He ascended He told them they would know He was sitting at the right hand of the Father when the Holy Spirit, the Comforter had come. Jesus said, "I will not leave you as orphans: I will come to you. I will send another helper that He may abide with you forever." (John 14:15-18).

On the day of Pentecost the disciples were in the upper room praying in one accord when the Holy Spirit descended upon them like a rushing mighty wind. They began to speak in other tongues (languages) as the Spirit gave them the sounds. There were cloven tongues as of fire over each of their heads. Not only did the Holy Spirit fill them but also He came upon them (Acts 2:3, 4). This was a new thing.

In the Old Testament the Holy Spirit could come upon a prophet, priest or king, but not in them. Moses lamented, “I wish that all of God’s people were prophets.” But, Christ Jesus had not been glorified. Now that Jesus had died and paid the penalty of sin, God could send His Spirit into the hearts of men. This experience created a new spirit and purged our consciences (II Cor. 5:17). Now all of God’s people are prophets, priests, and together a royal nation (I Pet. 2:9).

Three Positions In Power And Relationship The Holy Spirit Operates In

It is important to note that there are at least three positions the Holy Spirit takes in relationship to us. The first is His presence in all the earth acting in providential ways to bring us to Christ. The second is the Holy Spirit can come upon us and we’ll prophesy or do remarkable things. The third is the Holy Spirit can come within us, fill us, save, and make us whole. It is possible for the Holy Spirit to be around us but not upon or in us. It is possible for the Holy Spirit to be upon us but not in us. It is possible for the Holy Spirit to be in us, fill us, but not upon us.

When we examine the scriptures I think we can see these positions. It is important because I think for the most part most Christians today experience the **Holy Spirit in them but not upon them.**

From Acts 1:5:

“for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

To be baptized is to experience fullness, an overflowing, a washing, an outpouring, or as Jesus said in Acts 1:8:

“But you shall receive power when the Holy Spirit has come **upon** you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

When the Holy Spirit has come **upon** us we shall receive power to witness. This is more than just inside of us.

In Acts 2:3, 4:

“...then there appeared to them divided tongues, as of fire, and one sat **upon** each of them.

And they were all **filled** with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

On the Day of Pentecost the believers were saved by the infilling of the Holy Spirit and also the sign of the cloven tongues of fire indicated that the Spirit had also come upon them.

Acts 2:17, Peter in prophesying that day spoke under the Spirit's anointing and quoted from the Prophet Joel:

"And it shall come to pass in the last days, says God that I will pour out of My Spirit **on** all flesh: Your sons and daughters shall prophesy..."

To pour out means to pour **on**...Not only are we to be saved, we are to be anointed by the Holy Spirit coming upon us. We are to be filled with the Holy Spirit to overflowing.

Jesus was conceived of the Holy Spirit born of the Virgin Mary. Jesus the incarnate Son of God did not need to be filled with the Holy Spirit because as God He was fully connected. However, Jesus did no miracles until after His baptism by John. Then the Bible records the Holy Spirit like a dove came upon Him (Matt. 3:16). Then His ministry began.

In Luke 4:18, 19 Jesus testifies:

"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 brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."

Jesus says the Holy Spirit is now upon Me and has anointed Me. We need the Holy Spirit to be both filling us and coming upon us in anointing us for service.

What Must We Do To Position Ourselves For The Holy Spirit To Anoint Us?

One of the answers to this question is that we must not be uninformed, confused, ignorant, and/or reluctant towards Spiritual gifts and life.

One of the stumbling blocks towards Spiritual gifts is the teaching that we only get one gift or maybe two. I believe this has hindered the flow of God's Spirit in our Christian experience. This places us in a timid situation, a cautious or double-minded place. We need to be convinced that the Holy Spirit intends to use us in any way God sees fit. However, if we are limiting that use then we will not be open, willing, and responsive, to the Holy Spirit's complete leading.

Again, fundamentally, it must be understood that we do not possess the Spirit, the Spirit possesses us. Furthermore, we do not own, or receive, or control, or possess any spiritual gifts, they belong to the Holy Spirit who is inside of us. When we receive the Holy Spirit we receive all of the abilities, powers, potentials, of the Holy Spirit. It is like

having Michael Jordan on your basketball team. He doesn't distribute his gifts to the rest of the team. Michael possesses his talent, skill, confidence, abilities, etc. and we get the benefit of all of his gifts because he is on our team. In a similar way, the benefits of God's Spirit dwell in us *only* because the Holy Spirit is dwelling in us. Why then should we limit the Holy Spirit's ability to use us? I believe it is because of misunderstanding the scriptural teaching concerning Spiritual gifts by the Apostle Paul in I Cor. 12-14.

Multiple Gifts Manifested:

By way of context from which to understand Paul's teaching, I present to you a survey of the life of Jesus and the Book of Acts showing the gifts of the Holy Spirit manifesting multiple gifts in the same persons.

I'm sure you would expect that Jesus would manifest all of the gifts being the Son of God, filled and anointed by the Holy Spirit. Jesus does manifest them all except one, it is not recorded in scripture that Jesus spoke with other tongues (or for that matter interpreted tongues).

Gifts Of The Spirit In The Ministry Of Jesus:

When Jesus addressed the woman at the well, it was a **Word of Knowledge** that informed him about her life (John 4).

When Jesus knew the thoughts of the Pharisees concerning his casting out demons by the devil, he spoke and told them, "A house divided against itself cannot stand..." that was a **Word of Knowledge and Wisdom** (Mark 3).

When Jesus was confronted by the Pharisees with the woman caught in adultery, it was a **Word of Wisdom** that came to him when he said, "All who are without sin, cast the first stone." (John 8).

When the Pharisees asked if it was lawful to pay taxes to Caesar, Jesus said, "Render unto Caesar what is Caesar's and unto God what is God's" that was a **Word of Wisdom and Discernment** (Luke 20).

When Jesus spoke the Sermon on the Mount from Matthew 7, it was **Prophecy**. When Jesus said that the temple which stood before them in Jerusalem would be destroyed, it was **Prophecy** (Matt. 24).

When Jesus raised Lazarus from the dead, it was a **gift of Miracles** (John 14). When Jesus cured the man with a withered hand in the temple on the Sabbath, it was a **gift of Healing** (Mark 3).

When Jesus walked on water on the Sea of Galilee, it was a **gift of Miracles** (Mark 14).

When Jesus fed the 5,000 with three fishes and five loaves of bread, it was a **gift of Miracles** (Luke 9).

When Jesus told the disciples in the last supper that one of them would betray Him, (speaking of Judas) it was the **gift of Discernment & Knowledge & Prophecy** (Matt. 26).

When Jesus was going to be thrown down off the cliff in his own home town, he walked right through them because it wasn't his time that was a **gift of Faith, Discernment, & Wisdom** (Luke 4).

When Jesus told the Pharisees that He was before Abraham was, and that He and the Father are One, they were picking up stones to stone Him for blasphemy, he walked away and hid himself, that was a **gift of faith** (John 8).

Obviously, to anyone who knows the ministry of Jesus these are only a few highlights. Each gospel record could be dissected to reveal hundreds of places where the gifts of the Holy Spirit were manifested in Jesus' life. **What is remarkable is that Jesus said to us that we would do these and even greater things than He had done (John 14:12)**. We might be ready to discount looking at the life of Jesus and the gifts of the Holy Spirit applying to us, but hold on. Jesus came to show us the Father, to show us the truth, the life, and the WAY. He is the firstborn among many brethren; He came to be our example. **The scripture declares that if the same Spirit that raised Christ from the dead dwells in you then it will quicken our mortal bodies too.** Christ is, was, and will always be perfect; yet, it is the same Holy Spirit that anointed Him that anoints us His body. This means then that the Holy Spirit is not limited in us in structure, position, or authority. The limits come from somewhere else such as our ignorance, lack of faith, lack of boldness, lack of willingness to sell out for Christ.

In examining the scriptures concerning the apostles and disciples what do we find? A survey of the book of Acts reveals similar experiences of multiple manifestations of the gifts of the Holy Spirit.

Peter:

When **Peter** stood up on the Day of Pentecost and preached to the crowd he was manifesting the gift of **Prophecy and Discernment**. The gift of discernment was manifest in the connection he made of the days events to the Prophet Joel.

When **Peter and John** go the temple and the lame man begs of them. When they speak the name of Jesus and declare him healed, that is the **gift of Faith and Healing** (Acts 3).

When **Peter** deals with Ananias and Sapphira he is exercising in the **gift of Discernment and Prophecy**, especially when they fall dead as he spoke (Acts 5)

When **Peter** had a "vision" of the unclean foods presented to him three times, he awakens, and then goes with the gentiles to Cornelius' house. This is a **gift of Discernment, Gift of Wisdom, and Knowledge** (Acts 10).

When **Peter and John** are arrested and standing before the Sanhedrin, being filled with the Holy Spirit, Peter boldly **Prophesizes** and preaches to them (Acts 4).

When **Peter's** shadow passing by heals and delivers the sick and possessed of the devil they are all healed, this is the **gift of Faith, the gift of Healing, and Miracles** (Acts 5).

When **Peter** is jailed and the angel comes and delivers him, this is a **gift of Miracles** (Acts 5).

When Peter restores Dorcas to life at Joppa that is a **gift of Miracles** (Acts 10).

Stephen:

When **Stephen** is stoned to death, after **Prophesizing**, he lifted up his head and saw the face of Christ (*Visions*), he cried out, “Father, they don’t know what they are doing—don’t hold this against them,” that was the **Gift of Faith**. When Stephen fell asleep prior to the actual stoning, this is the **gift of Miracles** (Acts 7).

Phillip:

When **Phillip** preaches & explains the gospel to an Ethiopian eunuch, he is first given a **Word of Wisdom** to go to the man, then to preach which is a **gift of Prophecy**, and then after the encounter he is taken away, a **gift of Miracles** (Acts 8).

Paul:

When Paul addresses Elymas the sorcerer, being full of the Holy Spirit he rebukes and then **Prophesizes** that he will become blind for a time this is the **gift of Faith & Miracles** (Acts 13).

Paul prophesizes at Antioch (Acts 13).

When **Paul** observes a man cripple from birth seeing that he had faith, called out to him “Stand up straight on your feet!” And the man was healed; this is the gift of knowledge, **Discernment and Healing** (Acts 14).

When **Paul** was stoned and they dragged him out of the city supposing he was dead, the disciples gathered around and prayed, he rose up and went into the city and the next day departed with Barnabas to Derbes, this is a **gift of Miracles and Healing** (Acts 14).

When **Paul**, after days of hearing a woman possessed of a demon harassing them, turns and casts out the demon that is a gift of discernment and a **gift of Faith** (Acts 16).

When **Paul and Silas** are in jail and an earthquake opens the gates and it shakes off the chains that is a **gift of Miracles** (Acts 16).

When **Paul** is on his missionary journey he receives a **vision** to go to Macedonia the **gifts of discernment, wisdom, and knowledge**.(Acts 16).

When **Paul** receives a Word from the Lord this is a word of **Wisdom and Knowledge** (Acts 18). When God worked unusual miracles by the hands of Paul, this include healings, evil spirits being cast out, this is the **gift of Miracles & Healing** (Acts 19).

When **Paul** is leaving Troas and stays up late speaking, teaching, and preaching, a man named Eutychus fell from a window and was killed, Paul fell on him and embracing him, said, “Do not trouble yourselves, for his life is in him.” This is a **gift of Miracles** (Acts 20).

Ananias:

When **Ananias** had a vision, the Lord spoke to him about what to do, where he was to go, and who he was to see and say. This was concerning Paul and his blindness at his conversion. Ananias was to put his hands on Paul and heal him. This is a **gift of Wisdom, Knowledge, Healing, and Prophecy** (Acts 9).

The Book of Acts was written in order for us to see **the ministry of the Holy Spirit in the life of the believers**. It is written for us to see how things got started and also how the ministry of believers manifested the gifts of the Holy Spirit. The accounts are not intended to be comprehensive but show a part of what was going on. It begins in

Jerusalem and the apostles, deacons, and disciples, and moves onto the surrounding areas and missionary work of Paul and Silas and others. It is a sampling that migrated from one to another until it focused in on Paul's ministry. There were other works of the Holy Spirit happening in various places while Paul's ministry was taking place. The body of Christ was alive there were other prophets and prophetesses, there were other deacons and deaconesses, there were many disciples manifesting faith, prophesying, miracles, healings, wonders, and signs going on. The primary reason for the **Acts of the Holy Spirit was to validate the preaching of the Word of God** so that souls would be saved—and they were. This primary purpose still exists today nothing has changed since the early Church began.

Some have argued that these miraculous things and demonstrative acts of the Holy Spirit were just for the beginning, or just to validate the apostles, but they are no longer happening. I find that statement missing something. Some of the names listed above and in scripture are apostles, some are deacons, but the rest are disciples.

Furthermore, they are all experiencing multiple gifts. And Church history has recorded many signs, wonders, and miracles over the centuries even to this day (documented).

So Why Aren't We Seeing The Same Signs, Wonders, And Miracles?

Why aren't we seeing the gifts of the Holy Spirit manifested today? We do see them just not to the same degree. The Holy Spirit is still saving people, still prophesying, still giving Words of Wisdom and Knowledge, still discerning spirits, still giving faith and working miracles. **The degree is far less because we are far less convinced, far less sold out, and far less bold.**

It is still a miracle to be saved (In fact it is the greater work that Jesus referred to that we would do—because he had not yet been glorified). It is still a word of Wisdom and Knowledge to hear God's voice and follow. It is still God's faith that provides peace, rest, and assurance in troubled times. It is still discernment at work keeping us away from compromise, evil spirits, and doctrines of men. Our Spiritual experience is greatly tempered by timidity, fear, compromise, apathy, distraction, a lack of faith and conviction, liberalism and confusion about the Word of God and what is authoritative. We can live a good Christian life, experience something of God, be comfortable, make a good living, and our life will not be threatened. Remember that the early Church had severe persecution we do not. To be a Christian then meant your life was at risk. It meant that you couldn't play Church because no one would give up their life for a whim, a casual faith, or a fair weather faith. To be a Christian then meant a total commitment. God met that commitment with greater grace, boldness, power, signs and wonders, and miracles.

God is the same yesterday, today, and forever, if we'll meet out the same commitment to Christ we read about in times past, He will manifest His glory today as then too. God is no respecter of persons. He respects faith, obedience, and boldness in His name.

Let me turn now to I Cor. 12, 13, 14:

Chapter 2: Explanation

I Corinthians 12 is written about the Holy Spirit. The subject of the entire passage doesn't change. This is important because if we don't maintain that consistency we will error in understanding Paul's teaching. The trouble begins in the second half roughly verse 12 and following. This is where confusion arises and teachings diverge. Many have taken this second half and changed the subject like changing the channel on a TV. They changed the subject from the Holy Spirit to the Church. It isn't about the church even though the body illustrations often times refer to the church. If we change the subject then the meaning changes too. If we stay with the Holy Spirit as the subject then I believe we have a teaching that is more consistent with the context the Book of Acts provides.

The first half of Chapter 12 verses 1-11, teach us that the Holy Spirit operates, manifests, and expresses His divine will in varying ways. These various ways are one and the same Spirit. Like different parts of the body look and function differently but are still of the same body.

There are diversities of gifts,
There are differences of ministries,
There are diversities of activities, but it is the same God who works all in all!

All this variety doesn't mean there are different gods, or some other god at work. We shouldn't limit our understanding of the ministry of the Holy Spirit. The Holy Spirit is working all of these things, diversities of gifts, etc, in all. This could mean that the Holy Spirit is working all these varieties in everyone (corporately), or this could mean the Spirit is working all these things in each one (all of us individually). To fully understand this verse we must look at the context which I contend is the Book of Acts. In the Book of Acts we see differing manifestations of the Holy Spirit working in the body of Christ as a whole. We also see all of them individually experiencing a variety of gifts. It appears that both meanings are applicable. What it is not saying is that each person has their own gift and they are different from each other. It is not saying that as the body parts look and function differently so each person becomes a permanent expression of a Spiritual gift or a body part.

Verse 7 says, "But the manifestation of the Spirit is given to each one for the profit of all." This has been interpreted to mean that the Spirit bestows permanently in a believer some gift for the profit of all. I believe that contradicts the context of Acts and misses the point. The Spiritual gifts belong to the Spirit not to us, we are vessels, channels, chosen at given times to manifest whatever gift is needed and directed for the profit of all. As a vessel or channel we are available to be used by the Holy Spirit in whatever diversities, ministries, and gifts, divinely chosen. The Spirit fills us and anoints us expressing the diversity through us. It is not about us having one gift, or two, we don't possess the gifts; they are possessed by the Spirit who indwells us.

The entire chapter is about how the body of the Holy Spirit is manifesting in the people, the church, and individuals. The Holy Spirit chooses to operate in differing ways. At one time it is this way, at another that; but each time is the same Spirit. That is the meaning of verses 8-11.

Vs. 8 “For to one is given the word of wisdom,
To another, the word of knowledge through the same Spirit,
To another faith by the same Spirit, to another gifts of healings by the
same Spirit,
To another the working of miracles, to another prophecy, to another
discerning of spirits, to another different kinds of tongues, to another the
interpretation of tongues.

Here's the real point...

Vs. 11 But one and the same Spirit works all these things, distributing to each one individually as He wills.”

This can be understood two different ways and depending upon the context, the subject, and consistency with what we see in the book of Acts, I think we can see which way it's supposed to be understood.

One way we can understand this verse is the Holy Spirit works all these things and distributes or gives, or bestows upon each individual as He wills. This meaning makes it sound like each person gets one gift; but that is not the context. The context of this verse is the many varied manifestations of the Spirit, not the individual believer. The context of the chapter is about how the Holy Spirit is like a body, not the believers being the body. As a body has different functions, different operations, so does the Holy Spirit. The subject of these verses is the Holy Spirit, not a believer. The Holy Spirit is manifesting the gifts in each case and each case it could be different. The consistency of the book of Acts is that believers, as I explained earlier, experienced multiple gifts, not just one.

Therefore, a second way to understand verse 11 is that all of these different gifts are from the same Spirit, distributing, channeling, working through, each individual believer, as He wills. In other words, as a believer makes him/her self available the Holy Spirit manifests as He chooses, in ways that He chooses. The Holy Spirit may choose to operate one way and then another in the same believer and from the book of Acts that is what we see.

Verses 12-14 correlate or compare Christ, the body, and the Spirit being similar in being made up of **many members**.

Verses 15-20 argue that we cannot dismiss any part of the body, Christ, of the Holy Spirit as being unimportant or unneeded. This means that every body member is needed, every part of Christ is important, and every manifestation of the Holy Spirit has significance and should be honored. What happens in this particular passage is confusion when the reader changes the subject, the context, and the consistency, to interpret it as follows: just like the body has fixed parts and the eye cannot be the foot; just as members of Christ are fixed, some are pastors, apostles, prophets, teachers, workers of miracles; so

the Holy Spirit bestows upon individuals fixed gifts. Although there is truth in the fact that the body is fixed, and callings of individual members in the Body of Christ are without repentance, that ISN'T the thrust or the subject of this verse.

It is the thrust of this whole chapter to explain that the Holy Spirit manifests in different ways and is a body, a spiritual body, with fixed expressions. The Spirit's fixed expressions are listed, some are more glorious than others it appears; but the point is that every part is important. The point is that we are to be open to the Spirit's distribution for those gifts we esteem greater and those gifts we honor less—because each has purpose and meaning as the Spirit wills.

Verses 21-26 elaborate on this very point. That glorious parts, members, gifts can't say to the less glorious we have no need of you. This is particularly interesting in our day because so many do that concerning "*speaking in tongues*." Many claim today that it is unnecessary, not needed, done away with, and therefore discount its purpose for the body of Christ. Yet verse 26 seems to say that if one gift suffers, all gifts suffer for the loss; but if one gift, a lesser one perhaps, is honored then all gifts are honored.

Verses 27-29 speak directly to the body of Christ and individual members. "...God has appointed these in the Church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret?"

This seems to imply that God has established the fivefold ministry (Apostles, Prophets, Evangelists, Pastors, and Teachers) in a fixed way. Yet, the truth is that people fall from these positions and others must be raised up, some are called later in life, etc. I believe the real point is that in the Church, in the service, which is the context of Chapter 14, there is order. That order means that the body, the church, manifests different positions of leadership—not everyone is supposed to be the eye, or the foot.

When Paul jumps from the five-fold ministry to spectacular gifts of miracles, healings, and tongues, confusion arises again. We aren't sure what this means. Does it mean that some are bestowed with some kind of office in the body as miracle workers? Or some are bestowed to be healers? Or as the ones who speak with tongues or interpret? With the context, subject, and consistency I'm arguing for, that would be contradictory to the main thrust of the teaching. There would be a different meaning if we stay true to the rest of the chapter, that meaning is: In the Church, some will perform miracles, some healings, some speak in tongues, and some interpret, as the Holy Spirit distributes, uses, or manifests in each individual as He wills. That "some" may be different individuals from time to time, from service to service, but in every case it is the same Spirit.

To me verse 31 puts the case to bed in that Paul exhorts all of us to earnestly desire the best gifts. If each of us is bestowed with a particular gift, then our desiring the best gifts would be out of place—fruitless. The best gifts in any situation would be the one that is needed most. For example: if someone needs healing, manifesting tongues and the interpretations may be inspiring but it misses the mark. Likewise, if someone needs wisdom, the gift of healing may be wonderful but again it misses the mark. If the gifts are bestowed upon individuals, then Paul's exhortation would be better said by making sure that every believer is present so that the best gift can be manifested for the situation that arises. If we need a plumber or carpenter, we'd better make sure they are present. If we

need a teacher, counselor, we'd better make sure these trained people are present. These skills are bestowed, or apprehended in individuals. Telling these individuals to earnestly desire the best gifts would be saying to them: being a plumber is good, but you need to be a carpenter, a teacher, and a counselor, not to mention every other profession.

I think that is entirely misguided. The Holy Spirit possesses the gifts, the fruits, and all the manifestations of divine glory. **When a believer is filled with the Holy Spirit, the whole Spirit comes into their life.** We don't need another believer to see the Holy Spirit operate in different ways. The Holy Spirit will operate in each individual the best gift needed at the time. That is what we see in the book of Acts, the Holy Spirit using the disciples to meet needs in multiple ways. That is what we see in Jesus' ministry, multiple gifts of the Holy Spirit meeting needs.

This is what Paul means when he says but **earnestly desire the best gifts** because each of us can be used by God to meet the special need wherever we are. Desire the best gifts because we need to be open to them, available, trusting, obeying, boldly pursuing God's leading in the various gifts, administrations, and varieties, the Holy Spirit possesses.

Chapter 3: The Love Chapter

I briefly address this chapter only because there are some verses here that speak about the gifts. Some have read these verses and concluded the wrong things.

Verses 8-10 Paul explains that

“Love never fails, but whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge it will vanish away. For we know in part and we prophesy in part; But when that which is perfect has come, then that which is in part will be done away.”

This has been interpreted to mean that tongues ceased because the perfect has come. The perfect has been interpreted to mean the Bible. What Paul is addressing is the supremacy of love over any gift of the Holy Spirit. The gifts of the Holy Spirit are not to be esteemed more than love. We know that the Holy Spirit is love, and the gifts of the Holy Spirit will operate only in love. The problem is us. We are the ones who get it confused and backwards. Then Paul goes onto say that when it is all said and done, love will remain and be the greatest thing. All the other necessary gifts for our world will no longer be needed. Prophecies will fail. This could be an alarming statement because Jesus said that not one letter or “tittle” of the law and the prophets would pass away until all things are complete. Prophecy is God’s proof for His prophets that He indeed has spoken through them. In fact the Old Testament standard for false prophets and consequently their stoning to death was a prophecy that failed. No, the meaning in context is that love will never fail, end, or lose its place of supremacy. Prophecies are necessary for today, in our fallen world, to show God’s involvement, to give us guidance in a world that is lost etc. The prophecies of God never fail to come to pass; they fail only in the sense that they cease to be needed when God’s Kingdom is fully realized.

“Tongues will cease,” this has been pulled out of this verse and applied to today as if it is Biblical to teach that they are no longer valid. Tongues are just as needed today as when they first began that is what Chapter 14 teaches us when we understand their

purpose. Tongues will cease when the kingdom of Heaven comes. When Jesus returns and establishes His reign on earth. Tongues will cease when the perfect occurs as in the rapture.

Verse 12 says “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.”

I think this is clearly the experience of any believer who comes face to face with Jesus in the rapture, or in death. “For now,” means today, in this world, while the perfect is not yet. That being the case means that tongues cease then, when this sinful life is over.

The issue about knowledge vanishing away is very interesting. We don’t here this same teaching including knowledge as vanishing. That to me indicates how this verse was pulled apart and used for wrong purposes. But since I brought it up I think I will continue for a moment to include knowledge vanishing away. We still need knowledge today. We still need to educate ourselves and others. The greatest weakness we have is our lack of knowledge.

Romans 8:26-27 speaks to this: “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.”

The knowledge of God, life, truth, etc. is our greatest lack. We need knowledge now. Revelation knowledge is the key to salvation; it is what Christ is building His church upon. Revealed knowledge is that which the Holy Spirit gives, it is His gift operating in us—word of knowledge. However, as great as we need knowledge, revelation, the Spiritual gifts of knowledge and wisdom, we will not need them when we meet Christ face to face. It will vanish because we will all know God intimately, personally, fully, Spirit to spirit. Whereas we have this in part now, then it will be fully realized. We lack knowledge now, there are huge gaps therefore the need for the gift of knowledge; when we are in the kingdom of God all the gaps will be filled—the gift to fill that gap will no longer exist or be needed.

Chapter 4: Understanding

Chapter 14 really helps to explain some things about gifts and their use. From the beginning however, we must see that the context of this chapter is order **in the Church service**. It is about the public meeting, the congregation coming together that is being addressed here. **The private practice of certain gifts is different than the public practice**, in particular the speaking of other tongues. This chapter is paramount in understanding some things about speaking in tongues or praying in the Spirit.

Verse 1 says, “Pursue love, and desire spiritual gifts, but especially that you may prophesy.”

First note that we are to desire spiritual gifts. For many that is not a desire it is a fear. For others it is a prohibition. Second, note that we are to desire spiritual gifts, plural; not one, but many. If we have been given one gift, there is no need to desire others; but if we have been given the Holy Spirit and the Spirit possesses the gifts, then it would be appropriate to desire to be used in spiritual gifts--plural. Then, the last line says that we should especially desire to prophesy. Prophecy is one of the Spiritual gifts listed. If only one gift per individual is bestowed why would Paul exhort all of us to seek prophecy?

There is more to this when Peter on the Day of Pentecost (Acts 2:17) in quoting the book of Joel, says,

“And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy,...”

It appears (strongly) that all will prophesy. That would be consistent with the idea that the Holy Spirit possesses prophecy and distributes to everyone as He wills. It would not be consistent if only some were to prophesy, only one gift per individual, etc. When we add to this the documentation of the disciples prophesying, preaching, expounding upon the word of God, then I think it is clear that gifts are not bestowed, people are used by the Spirit to manifest the Spirit's gifts.

Now about tongues, it is interesting that this is the most controversial gift. But Paul explains why tongues:

Verse 2 says, “For he who speaks in a tongue does not speak to men but to God, for no one understands him; however in the spirit he speaks mysteries.”

Two powerful reasons are listed here: *One*, he who speaks in a tongue speaks to God; *two*, he speaks mysteries.

Paul in the context of a service says that speaking in tongues doesn't edify anyone directly because they aren't speaking to people, nor can they be understood. Paul is not saying tongues mean nothing it is just not the best gift in a service, unless as he explains later, it is interpreted so that others can be edified.

Verse 3 Paul teaches us that edification is the purpose of coming together. Prophecy edifies because it is intelligible speech. Edification comes from prophecy to comfort and exhort. Prophecy is speaking under the inspiration of the Holy Spirit to publicly declare, expound, explain, and teach the word of God. What we believe about preaching is that it should be anointed, Spirit filled, and prophetic.

Verse 4 He who speaks in a tongue edifies himself. A third reason to speak in tongues is that it edifies, builds up our faith (Jude 20). Since we are in a service, Paul says, speaking in tongues doesn't edify others, but one that prophesizes does. It is simple to understand his argument. What appears to be difficult is separating the context of public practices from private ones.

Verse 5 “I wish (desire) you all spoke with tongues, but even more that you prophesied...”

Paul wants all to speak with tongues! But if we only get one gift, how can he desire all? But then he wants all to prophesy more! But if we only get one gift, how can he desire all to prophesy?

Verse 5 continues, "...for he who prophesies is greater than he who speaks with tongues, **unless** indeed he interprets, that the church may receive edification."

Someone who prophesies is greater because others understand and are edified whereas someone who speaks in tongues only edifies him/her self. That is easy to see. **Yet, Paul equates the interpretation of tongues with prophecy here.** They are on equal ground if tongues are interpreted. So a fourth reason to speak in tongues is it is prophecy being expressed by the power of the Spirit through a believer to God.

Verse 6 "Now brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?"

What is the most profitable in a church setting? Is tongues? No, not unless it is interpreted. A revelation, knowledge, prophesying, or teaching, are better because everyone understands it.

Verses 7-11 Paul expounds on the point of expressing in a public setting words that can be understood. In fact, if someone speaks in tongues they will be like a foreigner.

Verse 12 explains that being zealous for spiritual gifts is good but always for the edification of the church.

Verse 13 "Therefore let him who speaks in a tongue pray that he may interpret."

Tongues are not forbidden in the church service; rather, pray to interpret. Now that in itself is faith building, a spiritual journey, a walk of faith.

Verse 14 defines what speaking in tongues are, it is praying in the Spirit! Further in brings to light what the experience is, **one who prays in the Spirit is praying in their spirit**, even though their mind, head, and understanding is unfruitful.

Verse 15 summates: "What is the conclusion then? I will pray with the spirit, I will also pray with the understanding. I will sing with the spirit and I will also sing with the understanding."

Paul says to all, I will do both. I will pray with my mind and then my spirit, I will sing with my mind and with the spirit. He addresses all of us not some, not a particularly gifted individual. Praying in the spirit is meant for all. It is a prayer language given for the reasons already listed. He is saying that in the service I may do both but all for edification.

Verse 16 makes a startling description. If we pray or sing in the spirit blessing God and edifying ourselves, how will someone who occupies the place of the uninformed say, "Amen?" He doesn't understand he is uninformed about tongues and its purpose. An

uninformed person is one who doesn't know or practice speaking in tongues—praying in the spirit. That may sound offensive to someone who doesn't see tongues as important or something for today, but it is a true descriptive statement nevertheless.

Verse 18-19 Paul declares, “I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.”

Let's remember Paul's miraculous conversion. He saw Christ in a bright light, he was blinded, later he was healed by Ananias. This all occurred on the road to Damascus. There was no mention of Paul speaking in tongues at any junction describing his missionary journeys. Yet, here is Paul thanking God he speaks in tongues more than the Corinthians. If we only get one gift wouldn't it be boastful of Paul to make that statement? Wouldn't be inappropriate to bring out the fact that others don't? When did Paul start speaking in tongues? Here's my point, the Corinthian Church were coming together and having a “tongue” fest. Everyone was speaking in tongues and Paul is saying to them, I speak in tongues as much or more, but not in the church setting. He's not saying don't speak in tongues in private prayer or even in the church for that matter, he is saying that order, edification, and common sense dictate it is better to speak words everyone understands, **than to just speak in tongues.**

Verse 20 “Brethren don't be children in understanding...”

We don't look at this practice like children who don't get it; practice praying in the spirit but to a greater degree prophesying to one another.

Verse 22 Paul teaches us “Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.”

Just prior to this verse Paul quotes prophesy concerning the gift of tongues being used to reach the unbeliever. Then he says that tongues are a sign, a fifth reason to pray in the spirit. This sign however is meant for public meetings. Obviously private praying in tongues wouldn't be a sign to others. Now, Paul is saying that the gift of tongues and its interpretation are meant to be a sign to unbelievers. This is a public display, manifestation of the gift of tongues. Therefore there are two classifications for tongues: one, the public speaking of tongues under the inspiration of the Holy Spirit which would be accompanied by the interpretation through someone else, most likely; two, there is the private praying in the spirit that builds up and edifies the believer.

How Can We Separate Them? It is because the reasons given for the purpose of tongues do that for us: **Private experience** for speaking or praying in the spirit is:

- 1) Speaks to God
- 2) Speaks mysteries
- 3) Edifies self

- 4) Prophesizes to self OR GOD
- 5) When we don't know what to pray for, the Spirit intercedes...

The **public purpose** for speaking in tongues:

- 1) It is a sign to unbelievers
- 2) It is interpreted to bring edification to the church.

Verse 23 "Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed, or unbelievers, will they not say that you are out of your mind?"

Paul doesn't seem to argue against the possibility for everyone to speak in tongues—in other words all do. But he does make a distinction for us about believers who are uninformed and unbelievers who don't have a clue. In either case, a tongue fest will freak out both. They will not get it; they will be turned away, thinking you are "mad!"

Verse 24 "But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all."

Paul is describing order and that which is profitable for the whole. Tongue fests that get carried away, that is all they are doing when they get together, are not good. But tongues when done properly, for public manifestation are a sign to unbelievers. There is a difference between the two because one is good, the other is not.

Verse 26 "How is it then brethren? When ever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification."

Let everything be done with edification in mind. Each of you means any one of you...for all may prophesy Paul says a little later. The tongue here is accompanied by an interpretation—it is the public gift of tongues and interpretation being spoken about here.

Verse 27 "If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret."

This is not the private expression of tongues for praying it is the public speaking in tongues for prophetic interpretation—a message of the Spirit to the church. With this understanding it makes sense to limit its practice for order sake.

Verse 28 "But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God."

I would take that to mean that being aware of the fact that no one else in the meeting is informed, experienced, believes, or practices praying in the spirit or praying to interpret them, we should not press it upon anyone. Instead pray in the spirit to oneself,

don't be an occasion to disrupt, to overwhelm, or upset others. And again the purpose of praying in the spirit is listed as: speaking to himself and to God.

Verse 30 "But if anything is revealed to another who sits by, let the first keep silent."

This is a curious verse because we in our natural mind don't operate this way. We wouldn't normally know something is being revealed to another person. But when the Holy Spirit is operating and we are sensitive to the things of God, we grow aware of God's movement in others. We can recognize God is revealing himself in gifts as much as we can recognize God's conviction upon a sinner.

Verse 31 "For you can all prophesy one by one, that all may learn and all may be encouraged."

This is a telling verse in that all may prophesy. Prophecy is listed as one of the Spiritual gifts. Certainly if only one gift were given to each person then all could not prophesy one by one.

Verse 32 "And the spirits of the prophets are subject to the prophets."

One of the fears that people have is that they will somehow be taken over. God doesn't possess us to control us; God fills us and by His gentle nudging leads us to follow. We never loose control of our faculties, there is no sense of an out of mind experience, and we don't loose integrity. When people flail, act like they are in a trance, become boisterous and wild, that is not God, it is more likely an over zealous human spirit (or possibly a demonic spirit in an unregenerate person).

Verse 33 "God is not the author of confusion but of peace, as in all the churches of the saints."

This is the main thrust of Paul's teaching to bring order and restraint to the Corinthian Church which seemed to be overly involved with speaking in tongues.

Chapter 5: The Holy Spirit

Who is the Holy Spirit? When we begin to address this question we are wading in deep, it is a controversial issue—the doctrine of the Trinity. We must delve in for us to understand God; yet, at the same time the deeper we go the more we realize we don't know. Further, the more difficult it will be to grasp the nature of God. What can a finite mind or heart do to comprehend the infinite? We can know in part but a lot we have to embrace by faith. Christianity is the only religion that teaches the Trinity. We are forced there by revelation in scripture, we didn't choose it. This is not a study on the Trinity but few scriptures are in order to support this claim.

The definition of the Trinity: Tertullian, an early Christian writer who lived in the second century, a scholar, a tendentious debater of radical and uncompromising spirit of the faith. “He evolved the earliest systematic form of the doctrine of the Trinity, arguing that there is **one divine ‘substance’ which is articulated or ‘administered’ into three distinct but continuous ‘persons’: Father, Logos/Son, and Spirit. At the same time**, he offered a reflective account of the incarnation, explaining that the person of Christ is a union of two distinct, unconfused ‘substances,’ divine and human, in a single ‘person’.”

Central To The Doctrine Of The Trinity Is The Interpretation Of Jesus.

The Trinity doctrine intersects with the incarnation. Jesus is the Logos/Wisdom of God made flesh. And being the Logos of God he pre-exists as divine and creative. Jesus said, “Before Abraham was, I am.”

Already I have jumped heavily into serious doctrines of Christianity. In explaining what we know about the Holy Spirit we must deal with the teaching of the Trinity. In teaching about the Trinity we must mention the importance of Biblical understanding of who Jesus is.

The Trinity doctrine became necessary in order to affirm revelation truth. The doctrine evolved in the Church through necessity over against opposing views. It was not that the Church decided to have a Godhead of three distinct persons who are of the one divine “substance.” The Church believes in One God or Monotheism. “Hear, O Israel: the Lord our God, the Lord is one!” (Deut. 6:4)

The problem is that strict Monotheistic reasoning does not allow for Jesus being divine or for the Holy Spirit being a distinct person. The “rub” is that scripture clearly teach Jesus is God incarnate and the Holy Spirit is another helper, comforter, personage, both from the Old Testament and the New. What do we do with scripture that tells us one thing (our interpretation) but our monotheistic reasoning’s tells us another? We stay within the tension that it creates and in so doing the Trinity doctrine is birthed.

A Few Old Testament Passages:

Isaiah 9:6 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful, Counselor, The Mighty God, the Everlasting Father, The Prince of Peace**”

Micah 5:2 “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**”

Genesis 1:26 “Then God said, “Let **US** make man in our image, according to **OUR** likeness;”

A Few New Testament Passages:

Colossians 1:15-18 “**He is the image of the invisible God**, the firstborn over all creation. **For by Him all things were created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. **And He is before all things, and In Him all things consist.**”

John 1:1 “In the beginning was the Word, and the Word was with God, **and the Word was God.**”

Matthew 28:19 “Go therefore and make disciples of all the nations, baptizing them in the name of the **Father, and the Son, and of the Holy Spirit.**”

I John 5:7 “For there are three that bear witness in heaven: the **Father, the Word, and the Holy Spirit; and these three are one.**”

Who then is the Holy Spirit? Most commonly the Holy Spirit is known as the third person of the Trinity. The Holy Spirit is the divine Spirit of God; however, when one puts it that way it sounds like we are saying there is God the Father and God is Spirit so the Holy Spirit is just another way of saying God. I think the best way for us to grasp who the Holy Spirit is to let scripture speak. The following is a list of scriptures one could find in a very good concordance with the subtitle of the Holy Spirit:

Who Is The Holy Spirit?

- Spirit of God (Gen. 1:2)
- Spirit of Truth (John 14:17)
- The Helper (John 14:16 & 26)
- Eternal Spirit (Heb. 9:14)
- Joined w/Father & Son (Matt. 18:19)
- Omnipotent (Luke 1:35)
- Omniscient (I Cor. 2:10)
- Omnipresent (Ps. 139:7-13)
- Creator (Gen. 1:2)

Personality Of The Holy Spirit:

- Speaks (Acts 28:25)
- Teachers (John 14:26)
- Strives w/sinners (Gen. 6:13)
- Comforts (Acts 9:31)
- Helps in weaknesses (Rom. 8:28)
- Is grieved (Eph. 4:30)
- Is resisted (Acts 7:51)

Work In The World:

- Creates (Job 33:4)
- Renews (Isa. 32:15)
- Convicts/Convinces/Converts (John 16:8-11)

Work In Christ:

- Conceived Christ in Mary's womb (Luke 1:35)
- Miracles performed by (Matt. 12:28)
- The Anointing comes from (Matt. 3:16)
- Fills believers (Luke 4:1 & Acts 2:4)
- Raised by the Holy Spirit (Rom. 1:4)
- Justified by (I Tim. 3:16)

Ministry To Believers:

- Regenerates (John 3:3)
- Indwells (Rom. 8:11)
- Anoints (I John 2:20)
- Baptizes (Acts 2:17)
- Empowers (Mic. 3:8 & Acts 1)
- Sanctifies (Rom. 15:16)
- Bares witness, gives joy, gives discernment, bears fruit, gives gifts, illuminates our hearts & minds, reveals God's will, draws all men unto Christ...(Rom. 2:15; I Cor. 12; Eph. 5:22; I Cor. 12; Col. 1; John 16:13; John 6:44)

The Holy Spirit is the manifest creative force behind God's Word. When we experience God in any way, it is the Holy Spirit at work. It is difficult to understand the divine Spirit of God so reflecting upon other things that can represent the Holy Spirit can help for example:

- Electricity** represents the power of God in all its forms. It also connects strongly to God's Holiness and we should reverence God. Sin cannot be in His Holy presence it will destroy it.
- Air** being everywhere at the same time upon the earth and it being necessary for life represent aspects of the Holy Spirit.
- Water** the basic of life more over it cleanses, washing, baptizing us which represents the work of the Holy Spirit.
- Fire** consumes, lights, produces heat, the scriptures teach about the zeal of God consuming us, the fire of God's Spirit filling us, boldness, power, enthusiasm.
- Oil** is used by the scriptures to represent the anointing of the Holy Spirit which is necessary to break the yokes of bondage. It flows with substance and remains upon us.
- Wind** is described by Jesus operating like the Holy Spirit for we do not know where it comes from, we cannot see it, but we can hear or sense its

presence. The Day of Pentecost when the Holy Spirit descended upon the disciples in the upper room describes the occurrence as a rushing mighty wind.

An interesting note: Spirit in the Old Testament Hebrew word is feminine. If we were created in the image of God, male and female, then God's attributes include feminine characteristics. God is far more than any representation we can find; man is the ultimate image of God in creation. Man is male and female according to Genesis 1:27. Therefore, the Holy Spirit represents the motherhood of God as described by scripture:

-Comforter, teacher, helper, conceives, gives birth, never leaves nor forsakes, trainer, impregnates the Word of God in believers, faithful, in agreement with the Father, intercessor, Holy and pure...(John 14:16,17; John 16:13; John 3; Rom. 8:28; I John 5:7; Luke 1:35)

Chapter 6: Defining Spiritual Gifts

Paul lists the gifts of the Holy Spirit into nine categories in I Cor. 12:8-10. I want to list them here and give a definition and purpose for each.

Word of Wisdom	-God's counsel about decisions past, present and/or future. WHAT TO DO.
Word of Knowledge	-God's revelation about what is going on in the past, present, or future. WHAT'S HAPPENING.
Word of Prophecy	-God's inspiration to publicly expound and declare, to teach under the anointing, to preach upon the His Word; to explain past, present, or future events. WHAT TO SAY.
Gift of Faith	-God's provision to believe now and in the future. GOD'S HELP NOW.
Gift of Healing	-God's gift to heal physical, emotional, mental or spiritual maladies in the present and future. GOD'S DELIVERANCE FROM SIN
Gift of Discernment	-God's grace to discern spirits, purposes, motives and intents. TO KNOW THE HEART/TRUTH OF A MATTER OR PERSON
Gift of Miracles	-God's grace to overcome the natural laws and constraints of this world. GOD'S POWER & SOVEREIGNTY

Gift of Tongues	-God's inspiration in us to speak with new tongues, unknown languages, to yield, trust, and release our tongue to glorify God.
Gift of Interpretation	THE SPIRIT PRAYS THROUGH US & FOR US
	-God's impartation & inspiration to translate and communicate the prophetic understanding to intelligible speech. GOD'S SIGN & PROPHETIC MESSAGE

Another Interesting Way To Examine Or Consider The Gifts Of The Holy Spirit As Follows:

<u>Human Experience</u>	<u>Gift of the Holy Spirit</u>	<u>Type/Classification</u>
Spirit	Prophecy/Discernment/Faith	Varieties of gifts
Soul/mind/will	Interpretations/Wisdom/Knowledge	Varieties of ministries
Physical/body	Tongues/Miracles/Healing	Varieties of activities

The Fruit Of The Holy Spirit Are Listed In Galatians 5:22 They Are:

Love	Joy	Peace
Faithfulness	Kindness	Goodness
Longsuffering	Gentleness	Self-Control

These are called the ordinary gifts because they are supposed to be manifested regularly and a part of our character. Even so, these are grace gifts and no believer can exhibit them apart from the indwelling Spirit.

There is a great deal of difference between Spiritual fruit and our efforts to manufacture them. Our sinful nature approaches these virtues with conditions, is situational, practiced imperfectly and limited.

The following comparison is meant to help explain the difference between love generated by the flesh versus love flowing from God:

THE FLESH

- Our love, loves those who love us and will withdraw love...
- We get offended, judge, criticize, get upset, want revenge...
- Reacts, is divisive, clique forming... looks out for self...defensive

THE SPIRIT

- The love of God is given to all including enemies, to pray for, and even bless.
- God's love is longsuffering, patient, kind, forgiving, merciful, judging behavior... abides in the truth...
- Proactive, at peace, self controlled, love others as self. Includes people, holds to account...provides safety.

Chapter 7: Looking More Intently From Acts And Other Scriptural Witness

Tongues from New Testament (And two passages from the Old Testament)

Praying in the Holy Spirit

TWO OPERATIONS:

- 1) Prayer language
- 2) Church Service manifestation of speaking in tongues with the interpretation

Who Will Speak/Pray In The Holy Spirit?

Mr 16:17 “And these signs will follow those who believe: In My name they will cast out demons; **they** will speak with new tongues;

Who is “they” anyone who believes...

Who Did Speak/Pray In The Holy Spirit? (120 gathered; all spoke in tongues; no one interpreted; various languages understood because of the peoples gathered...)

Ac 2:3 Then there appeared to them divided tongues, as of fire, and *one* sat upon **each of them.**

Ac 2:4 And they were **all filled** with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

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

OT: Who Shall Have The Spirit Poured Out Upon Them? What Was The Result?

Acts 2:16 “But this is what was spoken by the prophet Joel:

17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit **on all flesh; Your sons and your daughters shall prophesy**, Your young men shall see visions, Your old men shall dream dreams.

18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

19 I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke.

20 The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.

21 And it shall come to pass *That* whoever calls on the name of the LORD Shall be saved.’

Poured Out Upon All...Acts 10:44-48

Peter witnesses the Holy Spirit fall upon the delegation in Cornelius’s house “for the speak with tongues and magnify God”

44 ¶ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For **they heard them speak with tongues and magnify God. Then Peter answered,**

47 “**Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?**”

48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Gentiles At Corinth Pray In The Spirit

Ac 19:6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

All Are To Speak In Tongues But In The Church It Is Far Better To Prophesy! If one speaks in tongues let him interpret which then it becomes prophecy! Paul says that he wishes all spoke with tongues but not necessarily in the church service...

1Co 14:5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

Note: Paul wishing all? If we only receive one or two gifts certainly all could NOT speak in tongues...but that is not the case!

Praying In The Holy Spirit...Praying In Tongues, My Spirit Prays

1Co 14:14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

Paul defines tongues as praying in the Spirit.

Paul At His Conversion (Acts 9) Is Blinded; No Record Of Speaking In Tongues...Yet:

1Co 14:18 I thank my God I speak with tongues more than you all;

1Co 14:21 In the law it is written: "With *men* of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

O.T.: Isaiah 28:10-12

10 For precept *must be* upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."

11 For **with stammering lips and another tongue He will speak to this people,**

12 To whom He said, "This is the rest *with which* You may cause the weary to rest," And, "This is the refreshing"; Yet they would not hear.

Tongues In The Church With Interpretation Are For Unbelievers. This is the speaking in tongues and interpretation that is public and open sharing...not the prayer language of tongues.

1Co 14:22 Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

Paul says the tongue fest will create discord and confusion...

1Co 14:23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?

Yet, even though the tongue fest will make others uncomfortable, especially if over done, do not forbid it in the church...

1Co 14:39 Therefore, brethren, desire earnestly to prophesy, **and do not forbid to speak with tongues.**

Other Passages

How We Are To Build Up Our Faith, By Praying In The Holy Spirit Which Would Include The Definition By Paul As Praying In Tongues I Cor. 14:14

Jude 1:20 But you, beloved, building yourselves up on your most holy faith, **praying in the Holy Spirit,**
(This includes praying in tongues...)

All Manner Of Praying Would Include Praying In The Spirit As Expressed In Praying In Tongues (*this doesn't mean that one has to speak in tongues to pray in the Spirit; no, it is one of the ways God has provided us to overcome to walk and be filled in the Spirit.).

Eph 6:18 "**praying always with all prayer and supplication in the Spirit**, being watchful to this end with all perseverance and supplication for all the saints—

A Very Interesting Passage!

NKJV Romans 8:26-28

26 ¶ Likewise the Spirit also helps in our weaknesses; For we do not know what we should pray for as we ought, **but the Spirit Himself makes intercession for us with groanings which cannot be uttered.**

27 Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*.

28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

NLT

26 ¶ And the Holy Spirit helps us in our weakness. For example, we don't know what God wants us to pray for. But the Holy Spirit prays for us **with groanings that cannot be expressed in words.**

RSV

26 ¶ Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us **with sighs too deep for words.**

ESV

26 ¶ Likewise the Spirit helps us in our weakness; For we do not know what to pray for as we ought, but the Spirit himself intercedes for us **with groanings too deep for words.**

(Expressed in words of INTELLIGIBLE SPEECH...or otherwise utterances, sighs, groanings, sounds of tongues of men and angel; When we do not know how to pray, pray in the Spirit.)

Re-Cap: Purpose For Tongues/Praying In The Spirit Listed In I Cor. 14 & Other Places:

- 1) SPEAKING/PRAYING DIRECTLY TO GOD: Verse 2 “he who speaks in a tongue does not speak to men but to God;
- 2) PRAYING MYSTERIES TO GOD: Verse 2 “however, in the spirit he speaks mysteries to God
- 3) BUILDING UP OUR MOST HOLY FAITH: Verse 4 “He who speaks in a tongue edifies himself (builds up his faith Jude 1:20)
- 4) FOR EDIFICATION, EXHORTATION, COMFORT: Verse 5 “for he who prophesies is greater than he who speaks with tongues, UNLESS indeed he interprets, that the church may receive edification.” Tongues, praying in the spirit when interpreted is Prophecy which is for edification and exhortation and comfort to men.
- 5) WHEN WE DON'T KNOW HOW TO PRAY: Romans 8:26 describes our weakness: We don't know what to pray for; **therefore the Holy Spirit intercedes on our behalf praying according to the Will of God.** Speaking not words of intelligible speech but groaning, sighs, and sounds or utterances...
- 6) TO RELEASE AND ENTER INTO THE POWER OF THE SPIRIT: praying in the spirit turns our hearts, minds, and bodies (especially the tongue) over to

God by faith. Exercising or practicing faith that the Holy Spirit is indeed operating in and through us. It is a faith builder (Jude 1:20).

7) PUTTING ON THE WHOLE ARMOR OF GOD:

Ephesians 6: 10-18

- 10 ¶ Finally, my brethren, be strong in the Lord and in the power of His might.
11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.
12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.
13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,
15 and having shod your feet with the preparation of the gospel of peace;
16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
18 praying **always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—**
This would include praying in the Holy Spirit/speaking in tongues as a prayer language.

8) **FOR HUMBLING, TRUSTING AND YIELDING TO GOD'S SPIRIT.** It is a choice we make to pursue and practice praying in utterances we do not know with our mind we are saying; but through our spirit in God's Spirit we KNOW that the matter is being prayed for according to God's Will. It is a time of trust, faith, and exercising obedience to God's ways.

*9) **TO FULFILL THE ADMONITION TO NEVER STOP PRAYING!**

Paul exhorted us,
1Th 5:17 "pray without **ceasing,**"

Prayer Without Ceasing?

This seems an impossible task since we must focus on other things in life such as our job, takings care of others, preparing meals, engaging in conversations, etc. How would anyone pray without ceasing? Certainly we'd have to cease for a time to do the many things that life requires. Some have interpreted this to mean maintain an attitude of prayer or stay in a God-conscious mode of living and these are good things to do but if we are honest no one is able to keep it up. We have heard of prayer warriors who pray for hours at a time but then they must focus on other things too eventually. **How many of us have been moved, inspired, uplifted by services, meetings, conversations about spiritual things to find ourselves slowly fading back into life's realities?** Wouldn't it be great if we could turn on our spiritual life and stay in it? Even the greatest moments of

spiritual experiences fade to reality. **Moses** for example after spending 40 days in the presence of God and coming down from the mountain his face shone so bright the people insisted that he veil it. Eventually however, the brightness of God's glory faded from his face. What we need is a method, tool, a gift of grace to maintain our spiritual vitality and awareness. What we need is something that can keep us spiritually strong, spiritually awake, and in tune. **God has already provided us with that grace, gift, tool, and method; it is praying in the Spirit always—never stopping.** As Paul taught, praying in the Spirit our mind is not engaged (it is unfruitful) this means it is free to do other things such as work, play, conversations of our day. Praying in the Spirit doesn't require our attention so that we can continuously pray under our breath, in our whispering voice, while doing all kinds of tasks. **We can literally pray without ceasing in this way! This also could explain to us why Jesus never prayed in tongues as far as the scriptures testify.** **Jesus didn't have sin nature to drag him down constantly.** Jesus was fully connected without the default of falling back into the old nature again and again. We however, are plagued with sin nature. Every morning we automatically wake to have it re-boot in our bodies; and everyday we must choose to walk in the Spirit and overcome this tendency.

Many have spoken in tongues as a prayer language once or twice or periodically. Many have taken this to mean that they are filled now with the Spirit. I have experienced and seen this mistaken understanding that praying in the Spirit is sporadic and some kind of rite of passage in the Christian life. In essence, with this understanding the gift of grace, the tool God has provided us to stay spiritually minded, spiritually aware, spiritually in tune, **is neglected.** We are to pray always with all manner of prayers, continuously praying in the Spirit because we leak, fade, and are dragged back into the flesh easily. **Therefore, understand that we are to always pray in the Spirit, speaking to ourselves in the prayer language while living our daily lives.** We can do this because God has provided the means to overcome our flesh. Paul said, "I thank God that I pray in the tongues more than you all; but in the church setting I'd rather speak five words of intelligible speech than ten thousand in tongues." Paul prayed in the Spirit or in tongues all the time! Maybe this explains the power that the Apostles had and why the early church experienced the manifestation of miracles, signs and wonders—**they never stopped praying!**

Consider this verse from Eph. 6:18

NKJV

"Praying always with all prayer and supplication **in the Spirit**, being watchful to this end with all perseverance and supplication for all the saints—"

NIV

"And **pray in the Spirit** on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

Chapter 8: Strategies For Operating In The Spirit

Acknowledging is a big strategy for operating in the Holy Spirit. Philemon 6 “that the sharing of your faith may become **effective by the acknowledgment of every good thing which is in you in Christ Jesus.**”

This is in opposition to the understanding that we must receive something new. God’s grace has already poured out and given the Holy Spirit. Acknowledging is the discipline of realizing it is already given. Like a recipe that is complete we do not need to ask for or add to it something more it is already included. The Holy Spirit within you already wills to express this gift in you. We do not need to ask for more or get God to give it to us or do something special to receive it. **What we need to do is DECIDE to operate in it.** God has subjected it to us; he is waiting for us to pursue and adopt it. God is waiting for us to move in it.

How To Practically Move In Speaking In Tongues:

1) Be convinced that the gift of praying in the Spirit is for you. Doubt will wreck havoc and prevent faith from operating in this matter. James 1 admonishes us that we will not receive anything from the Lord if we doubt. This doubt would present itself as being tossed back and forth about God’s will concerning speaking in tongues. This would be different from the doubt that comes from wondering if what we are doing is speaking utterances of God. In other words, I may invariably doubt that my initial effort to speak in tongues is of God. I may doubt that the sounds I’m attempting to produce are actually from God, this would be normal. The doubt that would be detrimental to this effort would be the doubt of whether or not speaking in tongues is real, for me, or God’s will at all. For example, in salvation, I must be convinced that I’m lost and need Jesus; if I am not convinced then I will not ask with a whole heart—and will not receive. However, I may be convinced I’m lost and need Jesus but struggle to receive due to my human condition. I may pray and because of fear and doubt not be sure of my salvation. I may realize the need to claim my salvation as true and even in doing that my initial effort may feel odd or strange. The first time someone is challenged to claim Jesus saved them is strange and odd; yet it is the method that leads to the confirming witness of the Holy Spirit. In speaking in tongues our flesh will resist, our embarrassment and pride will be hard to overcome; however, because we are convinced of this gift being for us we will press on.

2) Decide that this gift is waiting on you to practice and release it. God has already given you authority and possession through the presence of the Holy Spirit, therefore realize it is subject to you. We don’t need to wait for God to give what He’s already given; what we need to do is exercise in it. We don’t have to ask God to save us in essence because He has already done it in Christ on the cross. What we are actually doing in salvation is walking in it. We are aligning our soul in agreement with God’s already established will and then experiencing it. I know we typically say, “Ask to be saved,” yet, the truth is we are not asking God to do something we are moving into what He has done already. Likewise, God has already given you this gift we don’t need to ask for it we need to accept it and move into it.

3) Move into it by faith. Our human condition resists faith. What we don’t see or feel we tend to think is not real, not present, or not given. The truth is that the invisible spirit

world is more eternal and more real than our physical world. Our human experience doesn't see this world that is why we must be born again. Once we have the Holy Spirit we now have spiritual access, eyes that can see and ears that can hear spiritually. Therefore, we can by faith, by trusting, by believing and then acting upon spiritual truth practice speaking in tongues. For many people taking this step of expressing utterances that our mind does not understand is difficult. We simply insist upon understanding before obeying in our sin nature. In this challenge, we will never understand what we are saying that is the point. We trust the Holy Spirit to take over our tongues through our efforts to speak sounds. It is a step of faith; however, that does not mean it remains a blind step. Some insist on being moved emotionally to overcome their personal resistance to practice this gift. Some need loud music, hype, emotionally charged preaching, a high spiritual moment to move into speaking in tongues; this is not necessary. We can simply be by ourselves and then speak utterances trusting the Holy Spirit to confirm our faith. Just as we once for the first time said, "Jesus is my savior; I am saved," and felt uncomfortable, we may feel the same with this. The faith to stay with it, to continue, to trust, will result in the same witness. We need not fear some kind of mockery or disrespect or feel we are copying someone else's language. We copy English too when we first learn. We say sounds as children we don't really understand. The point here is to decide, go after it, press on and the Holy Spirit will confirm.

4) Sometimes it is helpful to hear others praying in the Spirit while beginning to exercise it. We can hear the utterances of others and begin to reproduce similar sounds. Some become disgusted with this idea that we should practice something of God this way. Don't let it bother one little bit that your effort to speak in tongues may sound like or copy someone else's. As I said, all of us learned language we do understand by copying and repeating sounds of others—is our normal language not of God?

5) Don't become discouraged and don't interpret the lack of speaking in tongues as God's will for you. We are all different and need time to digest spiritual things. Furthermore, it isn't IF you will ever speaking in tongues it is WHEN. There will come a time when you will do it when you want it long or hard enough. Pride and embarrassment are very difficult things to overcome. I believe this is part of the process of yielding more to God. The gift of speaking in tongues comes to humble us, surrender to God's ways, and let the Holy Spirit reign.

6) Finally realize that those who do speak in tongues and those who don't are not separated by God as special, more mature, or better Christians. The gift of speaking in tongues doesn't mean spiritual maturity. The advantage of using this gift has been listed and there may be more reasons; yet, because someone doesn't speak in tongues doesn't mean they are not spiritually minded, spirit filled, or pray in the Holy Spirit. Quite frankly I have known many tongue speaking Christians who are very immature in faith. The character and power of God to change lives is more related to the fruit of the Holy Spirit (Love, joy, peace, kindness, temperance, longsuffering, self-control, patience, goodness).

Chapter 9: Conclusions

The gifts of the Holy Spirit are corrections for our fallen world: Because we don't know God's will we are given the gift of Wisdom; because we don't know what is going on or what is happening, we are given a word of knowledge; because we don't recognize evil spirits or deceptions in our world we are given the discerning of spirits; because we are sick we are given the gift of healing; because we mess things up in the world we are given the gift of miracles; because we are sinners who live in doubt, unbelief, and hardness of hearts, we are given the gift of faith. Therefore, because we see things through a glass dimly and do not know how we ought to pray in many situations we are given the gift of praying in the Holy Spirit including praying in tongues. We often do not know beyond what is written what we are to do or what other's needs are now or in the future. Romans 8:26 expresses this and gives us a strong basis for understanding the Holy Spirit's need to pray through us. The gift of interpretation is given especially in the Church service setting in order to edify, exhort, and comfort others. When we pray in the Spirit our spirit prays but our mind is unfruitful not understanding the translation; yet, this doesn't not mean we don't know what we are addressing and praying for generally. We know we are praying in the spirit for this or that situation we just don't know the details.

If we understand that the gifts of the Holy Spirit are correctives because of sin and our fallen world, then we can understand that they will cease when Jesus' kingdom is come. When the perfect is here and there are no more sorrows, ills, pains, sadness or death, the need for correctives are over.

However, while we are here in this world we have great need for the gifts of the Holy Spirit. The early church was used by God to minister the gifts to witness and confirm the word of God to the lost. **This need still exists!**

**Let Me Conclude Then By Re-Stating The Foundational Premise:
That If You Have The Holy Spirit You Have All That The Holy Spirit Is. We
Recognize The Fruit Of The Holy Spirit Is To Manifest In Each Believer Likewise
The Gifts.**

Questions? Contact Pastor B. D. Tate email Lordsbcc@hotmail.com

For further study:
awmi.net Andrew Wommack Ministries

Joycemeyers.com Joyce Myers Ministries

The Holy Spirit And You, Dennis & Rita Bennett, Logos International, Plainfield, NJ

Celebration Of Discipline, The Path To Spiritual Growth, Richard J. Foster, Harper & Row Publishers, San Francisco

The Helper, Catherine Marshall, Avon Books, NY

Christian's Secret To A Happy Life, Hannah W. Smith. Fleming H. Revell Company , Westwood, NJ

The Sequence To The Supernatural, J. Robert Ashcroft, Gospel Publishing House, Springfield Missouri

Fresh Wind, Fresh Fire, Jim Cymbala, Zondervan Publishing House, Grand Rapids, Michigan