

Baptism + Gifts of the Holy Spirit

Table of contents

CHAPTER ONE	Introduction to the advent of the spirit	Page 2
CHAPTER TWO	The Baptism in the holy spirit	Page 4
CHAPTER THREE	Terms used of the Baptism with the spirit	Page 11
CHAPTER FOUR	Keys to receiving the baptism with the holy spirit	Page 13
CHAPTER FIVE	Introduction to spiritual gifts	Page 15
CHAPTER SIX	Spiritual gifts in the post-apostolic period	Page 21
CHAPTER SEVEN	The word of wisdom	Page 33
CHAPTER EIGHT	The word of knowledge	Page 36
CHAPTER NINE	The discerning of spirits	Page 42
CHAPTER TEN	The gifts of faith	Page 48
CHAPTER ELEVEN	The gifts of healing	Page 53
CHAPTER TWELVE	Working of miracles	Page 57
CHAPTER THIRTEEN	The gift of prophecy	Page 62
CHAPTER FOURTEEN	The Gift of Tongues	Page 78
CHAPTER FIFTEEN	Interpretation of tongues	Page 88

Chapter One

Introduction to the Advent of the Spirit

1:1 THE CONDITIONS PRECEDING THE OUTPOURING OF THE SPIRIT.

1:1:1 Cultural

1: Occupied country

The Jewish people were oppressed, without the right of self-determination. This condition produced either capitulation or rebellion.

2: No concept of personal freedom

The loss of their national and personal freedoms since the sixth century B.C. would have produced an inferior mentality. This may well have also occurred in their relationship with and confidence toward God. The Jewish people had been taught since the beginning of their nationhood that the loss of their freedom was a sign of the disfavour of God toward them.

1:1:2 Social

1: Slavery common

Many of the people who would experience the "redemptive lift" or the upward mobility which is the usual by product of the gospel, were slaves or servants. Jesus came to set the captives free and the outpouring of the Holy Spirit would have a direct impact on this social strata.

2: Women not respected

In Bible times women were little better than slaves and commanded little respect. It was a male dominated society. Women were not permitted to participate in the Jewish synagogue practices. The first Pentecost was to address this issue in an overt and dynamic way. N.B. Acts 1:14.

3: Spiritual Fundamentalism - Academic Dogmatism

Being "right" and being prepared to fight about it created a proud, intolerant and inflexible mindset. They were convinced that they were there was no further revelation. This placed all their religious emphasis in the past instead of the present, and caused real relationship with God to be either irrelevant or suspected.

4: Legalism

Emphasis upon the knowledge and keeping of laws. Legalism is subtle in that it makes a relationship with God redundant. It is only necessary to invoke the letter of the law rather than understand the spirit of the law or the reason for its existence.

5: Traditions

The established way of doing things became another factor in Jewish religious life which made a real relationship with God unnecessary. Jesus said that their laws and traditions had made void the Word of God.

6: Powerless religion

As a result of their fundamentalism, legalism and traditions, their religious life was without any evidence of the power of God which throughout their history had been characterised by the miraculous. Now the sect of the Pharisees maintained an academic belief in angels, miracles and the resurrection, but denied these when God performed such miraculous acts in their midst. The Jewish people had become used to a religion of words rather than deeds for at least four centuries. Note Mark 1:22-27.

7: Hypocrisy

The Jewish religious leaders made such emphasis on external appearance and behaviour that there was no emphasis upon character or the spirit of man. This created a national mentality among the Jewish people that God was only interested in external things. Their religion was not one of the heart.

8: Unchallenged bondage. Luke 1:74-75.

This type of religion was powerless to challenge the supremacy of Satan, and actually strengthened his control over the people (Note 2 Cor 3:14-4:4). Until Jesus came declaring His manifesto of freedom (Luke 4:18), there was no expectation of freedom from spiritual and satanic oppression.

1:2 THE PURPOSE OF REDEMPTION. - Galatians 3:13-14

Far from being an add-on or an optional extra to the gospel, the Baptism with the Holy Spirit is the main purpose of God's work of redemptive grace. Galatians 3 makes it clear that Jesus died so that we could receive the Holy Spirit. It may be called the crowning act of redemption in the day of grace. It was God's intention that all human beings should experience the abiding anointing of the Spirit. In the Old Testament era, before the redeeming work of Jesus there was no basis for the Holy Spirit to come on and remain on anyone (Note John 1:33)

In the New Testament era however, the prophecy of Joel 2:28, which is the promise of the Father, Luke 24:49, has a unique application. It is now available to each sex and every generational and social strata.

This experience with the Holy Spirit is called Power from on high (Luke 24:49). This should be compared with the work of the Holy Spirit in bringing about the conception of Jesus, ie. the Power of the Highest (Luke 1:35). One of the objections to the Pentecostal experience is that it is a subjective or self-induced state of ecstasy, while the word of God declares that it comes from the exalted Lord Jesus Christ on high. Note Acts 2:33.

John 14:20 also shows another feature of the Baptism of the Spirit which emphasises the importance God places on this experience. The power is not so much in the feelings generated by the Holy Spirit's effusion but in the revelation He brings of our association with God in His work of ministry. *"In that day you will know that I am in my Father, and you in me and I in you."*

Chapter Two

The Baptism in the Holy Spirit

INTRODUCTION

The Early Church moved in the authority of her Risen Lord, with a full compliment of revelation and spiritual power. Over the centuries correct doctrine was lost through tradition and superstition. The power of Pentecost was lost through lack of faith and institutionalised religion. Purity of life suffered and the Church of the Middle Ages bore little resemblance to its former glory.

Over the last 400 years God has been progressively revealing to the Church facts of her lost heritage. This is evidenced in the gradual recovery of most of the elements enjoyed by the first apostles. Luther discovered Justification by Faith. Wesley...the Sanctifying Work of the Spirit. Moravians...Missionary Outreach. Booth launched the Church into an era of evangelism. Darby campaigned for a return to preaching the Second Coming of Christ. The Baptists brought us to Water Baptism by total immersion. The Pentecostals have emphasised the Baptism with the Holy Spirit, the truth of Divine Healing, an understanding of the body of Christ and a return to joy and praise in worship.

2:1 THE VARIED MINISTRIES OF THE HOLY SPIRIT

2:1:1 Pre Christian Era.

In the Old Testament period there were a wide variety of spiritual manifestations. These were not restricted to any stereotypes and occurred irrespective of special office or privilege. These spiritual phenomena functioned out of:

- 1:** The Office of Chosen Vessels
e.g. Moses, Elijah, Elisha
- 2:** Special or momentary anointings
e.g. Gideon (fleece), Isaiah (sundial), Samson (the Spirit departed from him)
- 3:** Angelic visitations
e.g. Hagar, Manoah

The Old Testament is also characterised by a number of men and women who received power and ability above the normal for special tasks. They were chosen and anointed of God for their particular ministries. There were three kinds of anointing used in relation to the Old Testament People:

- 1.** Physical Anointing - Judges 3:10; 6:34; 11:29; 13:25.
- 2.** Intellectual Anointing - Genesis 41:38; Exodus 35:31.
- 3.** Inspirational Anointing - Numbers 11: 27-29, 2 Peter 1:21.

However, in the Old Testament period such ministries of the Holy Spirit were limited and special. There was no universal availability of the Spirit, only special people were inspired or empowered at irregular times.

2:2 THE PRESENT ERA OF THE HOLY SPIRIT

The Holy Spirit is working in particular towards mankind during the Church Age - from the Day of Pentecost until the Second Coming of the Lord Jesus, in a 3-fold way:

1. "with" - John 14:17, John 16:8-11.
2. "in" - John 14:17 , Romans 8:9-11.
3. "upon" - Luke 14:49, Acts 2:1-4.

2:2:1 With

The anointing which enabled the disciples to work miracles before the ascension of Jesus was the same manifestation of the Spirit's power which Old Testament prophets had exercised. The apostles were actually Old Testament people in a time of transition, and functioned in the ministry of the miraculous at Jesus' specific direction and by His delegated authority. This was an external anointing and a transitory one. Jesus did not permit them to minister in this way after the resurrection. He commanded them instead to wait for their personal and permanent empowering of the Holy Spirit (Luke 24:49).

This external function of the Spirit is a work of conviction of sin. Jesus shows in John 14:17 and 16:8 that the Spirit's primary work in this external way is to challenge and change people by showing them their need and drawing them to salvation.

* The primary manifestation of His *with* is *conviction* which comes about by *revelation* of a persons sinful state and of the Saviour.

2:2:2 In (John 20:20; I Cor 6:19, Romans 8:9)

This work of the Spirit is to regenerate a person dead in trespasses and sins. He comes to indwell them and create life. Romans 8:9 makes it clear that without this work of the Spirit no-one can belong to Christ at all. This work is not power for mighty works but grace for good work. It is salvation and results in the fruit of the Spirit.

* The primary manifestation of *in* is *conversion* and is brought about by *regeneration*. The Spirit of life indwells the believer.

2:2:3 Upon (Acts 1:8; 2:3,17; 8:16; 10:44; 19:6)

This term is always identified with the "Baptism of the Spirit" and is the promise that Jesus gave His disciples in Luke 24:49, "Behold I send the promise of my Father *upon* you". It suggests and symbolises the fact that the anointing of the Spirit is not merely the release of talents and abilities latent within mankind. This is an outpouring from heaven. It shows the need of Christians to be empowered from outside themselves.

- The primary manifestation of upon is commission which is implemented by the demonstration of the Holy Spirit's power.
- After the resurrection Jesus met His disciples in the Upper room and breathed into them and said "Receive the Holy Spirit" (John 20:22). This was the parallel experience to God breathing into Adam the breath of life (Genesis 2:7). He had promised them that the holy Spirit who was with them would be in them. They were now "born again", but needed the further work of the Spirit - the coming upon from heaven for empowerment.

2:3 THE PROMISE OF THE SPIRIT

Both the Old Testament and early New Testament contain many promises, in prophecy, type and symbol that the day would come when the Holy Spirit would be available to bless and inspire all who believed. No longer would we be restricted to the chosen few.

2:3:1 Old Testament Promises

1: The promise of the outpouring of the Spirit is two-fold. Hosea 6:3 gives the prophecy of former and latter rain. Joel 2:23 also provides for a dual outpouring - the promise of the Baptism of the Spirit was for the last days (plural). Peter used the verse from Joel to identify the time in which he lived as the last days. We are living in the last of the last days. The original Pentecost was the "former rain", then came the dry period of the Dark Ages. Today we are experiencing the latter rain, which is going to intensify until we have the equivalent of both rains together in the first month (Joel 2:23). It will be a time of harvest when the ploughman will overtake the reaper (Amos 9:13). We are promised more rain in the time of the latter rain (Zechariah 10:1). In the end of the harvest the church will see a restoration of all things which once she had, and in even greater measure. Other Scriptures which promise an effusion of the Spirit are Psalm 46:4 and Isaiah 44:3

2: The major Old Testament passage dealing with the outpouring of the Spirit is Joel 2:28-32 which is quoted by Peter in his sermon on the day of Pentecost. Acts 2:16-21.

2:3:2 Old Testament Pictures of Pentecost

1: Ezekiel prophesied of the mighty river of the Spirit (Chapter 47) which would bring life wherever it flowed.

2: Floods on Dry Ground (1 Kings 19). This 'outpouring' came out of the fire from heaven which is another symbol of the Baptism with the Holy Spirit (Matt 3:11).

3: The Ascending Master and the Descending Power (2 Kings 2). The experience of Elisha receiving his 'double portion' anointing from one who had ascended is parallel to Jesus ascending and pouring out the Holy Spirit on His disciples.

4: Multiplied Oil (2 Kings 4). This picture shows that oil which is a clear symbol of the Holy Spirit makes up deficiencies and keeps on flowing as long as there are vessels to fill.

2:3:3 New Testament Promises

1: So important was this promise that all four gospels record the prediction of John the Baptist (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:32-33).

2: Jesus Himself promised the new experience of the Holy Spirit (John 14:16) - "allos parakletos" the two significant Greek words which Jesus used to refer to the Holy Spirit - another one of the same kind as Himself.

In John 14:12, He promised His believers supernatural power because He was going to the Father; cp Acts 2:33; John 15:26, 16:7,13-14, 26, are all promises from Jesus of a person who would take the place of His physical presence.

In Luke 24:49 & Acts 1:4-5, He told the disciples to wait until they had received this new enduement of power and in Mark 16:17, He gave the sign that would attend it - speaking in new tongues. Whilst in John 7:37-39 He described what this new experience would be like, how it would begin to flow out from the innermost being. Acts 1:8 gives the promise of power "dunamis" as distinct from the authority - "exousia" given to the disciples

(Luke 10:19). This Baptism would be an impartation of supernatural ability to enable the disciples to give witness to Christ in the same way as He had ministered Himself.

2:3:5 The Feast of Pentecost

The Feasts of Weeks, or of Pentecost, was a type of the Baptism of the Holy Spirit - it incorporated "a new meal offering", chp Acts 2 - new wine and new tongues (Leviticus 23:15).

The Feast of Pentecost occurred fifty days after the Feast of Passover and was completely fulfilled by the Day of Pentecost which was fifty days after the resurrection of Jesus. Pentecost in Greek simply means fifty!

It was a harvest festival and shows that Pentecost is associated with the reaping of the harvest of the world. This is clearly fulfilled in the great harvests of souls which accompanied every outpouring of the Spirit in the New Testament and is continuing to the present time.

This festival is dated from the first manifestation of God to Israel after they escaped from Egypt. When God showed Himself in power to Israel there was a range of accompanying phenomena (Exodus 19:16-19)

- * Storm - wind
- * Fire
- * A heavenly voice
- * A disturbing sound - loud and long (trumpet)
- * Amazement and fear by the people

All of this is parallel to the manifestations of God's power and presence on the Day of Pentecost.

2:4 THE BESTOWAL OF THE SPIRIT

Exactly 50 days after the Resurrection of Christ, the promises of the Spirit were fulfilled as recorded in Acts 2. Although men and women had been filled with the Holy Spirit before, (Luke 1:15,41,67. Exodus 31:2; 35:35) this was the beginning of an entirely new work of the Spirit as He was promised to old, young men and women - and each succeeding generation, even all those who would obey God's call to salvation (Joel 2:28-30 and Acts 2:3-39). For this reason totally new signs accompanied this Baptism of Power.

2:4:1 The Phenomena. - Acts chapter Two

- 1:** Sound as of a mighty rushing wind.
- 2:** Cloven tongues as of fire.
- 3:** The disciples were all filled with the Spirit.
- 4:** The disciples spoke with other tongues.
- 5:** They appeared as if they were drunk - they were physically affected.

2:4:2 The Reaction.

The multitude who gathered were mystified by something entirely outside their experience. They made the mistake, often made today, of what they understood with their natural minds - hence - "these men are full of new wine". They not only heard people speak in foreign languages but assumed that they were inebriated. It is unlikely that the disciples were sitting sedately on their chairs during this time. The joy which Jesus had promised them had totally fulfilled them with the glorious Baptism with the Holy Spirit.

2:4:3 The Results

1: Transformation. Immediately the once cowardly and fearful disciples were emboldened so that Peter was able to accuse the chief priests of murder (Acts 2:23).

2: They were enabled to engage in inspired preaching. They were 'loosed' in their mother tongue as well as in other tongues sermon resulted in the conversion of 3,000 souls.

3: From this time on they began to perform the ministry of Jesus in miracles and the manifestation of the power of God so that great multitudes believed (Acts 4:4, 5:1-16), and even a great company of the priests (Acts 6:7).

4: Impartation of the Holy Spirit. As the Holy Spirit who rested upon Moses, was imparted to the 70 elders (Numbers 11:25), so these men, now filled with the Spirit, laid hands upon others who also received the same gift (Acts 8:17, 9:17, 10:44 [through the ministry of faith - without laying on of hands] 19:6, Galatians 3:5).

5: They concentrated their testifying and preaching on the person and resurrection of Jesus

6: There was a new revelation of the word of God. Peter's sermon is full of understanding of the Old Testament prophecies he did not possess before.

7: Their preaching produced conviction. Those who heard Peter were 'cut to the heart'. The Holy Spirit is doing his work "with" the unbelievers

8: Conversions became the order of the day. 3000 were saved on the Day of Pentecost, 5000 were saved shortly afterwards and Acts 2 records that the Lord added to the church daily those who were being saved.

2:4:4 Permanence.

Unlike the anointings of the Spirit which came upon some Old Testament saints on special occasions and was not an abiding power (note Judges 13:25), this Baptism of the Spirit is called "the Gift of the Holy Spirit". Now He was actually given to the believers never to be taken from them. This experience is abiding and permanent and depends only upon the believer to make himself available to the power of the Spirit which he has received. In this connection, Paul urges Timothy to "stir up the gift within him" (2 Timothy 1:6).

2:5 THE INITIAL EVIDENCE

The supernatural ability to speak in new tongues is the initial physical evidence that a person has received the Baptism with the Holy Spirit. Throughout the 20th Century non-Pentecostals have attempted to explain "tongues" out of the enduement of power, claiming that there are other evidences, such as holy lives, desire to talk about Christ, preaching inspiration or some emotional experience of blessing. All of these things are good but are not regarded as the Bible evidence that the Baptism has been received.

All accounts of this experience in the New Testament give accompanying supernatural evidence which makes it beyond doubt that the person is baptised.

1: Pentecost - Acts 2:4 - All of the 120 disciples spoke with other tongues.

2: Caesarea - Acts 10:45-46 - All of those in Cornelius' house spoke with other tongues.

3: Ephesus - Acts 19:1-7 - All of the men Paul prayed for spoke with other tongues

4: Corinth - 1 Corinthians 12-14. This passage makes it plain that this church enjoyed the gifts of the Spirit including speaking in tongues.

5: Paul - 1 Corinthians 14:18 - Although Acts 9:17 does not state that Paul had a glossolalia experience, the above Scripture plainly says that he continuously enjoyed speaking in tongues.

6: Samaria - Acts 8:17 - no evidence cited. However something so miraculous happened that Simon Magus wanted to buy the power to impart the Holy Spirit, although he showed no desire to buy the power to make the lame, palsied and demonised whole.

7: Added to the above 5 cases is the clear statement of Jesus that believers would speak in new tongues. Mark 16:17 and the comment in Acts 10: 46 that those with Peter knew the Gentiles had received the Gift of the Holy Spirit BECAUSE they heard them speak with tongues. Peter said the Holy Spirit fell on us "as on us at the beginning"

(Acts 11:15). There can be no other conclusion except that speaking in tongues is the initial consequence of receiving the baptism with the Holy Spirit.

2:6 INCORRECT IDEAS OF PENTECOSTAL TRUTHS

2:6:1 The Baptism with the Spirit is the New Birth.

The proponents of this idea quote Romans 8:9 to support their view. John 20:22, Luke 24:49, Acts 1:5 clearly show that the New Birth and the Baptism with the Spirit are two different and separate experiences, (even if received at the same time as with Cornelius, Acts 10:44-47).

John 20:22 is not a promise, it is an impartation. It is the parallel to God breathing into Adam's body the breath of life (Genesis 2:7). It is the experience described in Titus 3:5 as the "renewing of the Holy Ghost". More than 40 days later they were Baptised in the Spirit - a totally different operation of the Spirit.

2:6:2 The Baptism with the Spirit is Sanctification.

This view was widely held by the Holiness groups of the late 19th century who sought "the Second Blessing". It is still held by some of these churches today. Sanctification is provided for us "through the offering of the body of Jesus Christ once for all" (Hebrews 10:10). It is an appropriation of the perfect work of Christ in redemption and His sustaining life in us which produces Sanctification (1 Corinthians 1:30). Jesus said that this Baptism would be "power" to "be" a witness to Him (Acts 1:8). Note: Jesus was born of the Holy Ghost in Bethlehem. Thirty years later He was Baptised with the Holy Spirit. He always lived sanctified and did not need an experience to sanctify Him.

2:6:3 Tongues are for Preaching.

Some believe that on the Day of Pentecost the disciples were specially empowered to preach in foreign languages.

1: Acts 2:6 shows that they were speaking in tongues before the crowd gathered.

2: Acts 2:11 shows that they were magnifying God - these were tongues of worship.

3: 120 were speaking in tongues - only 16 races were represented (Acts 2:3-4, 9-11).

4: Peter afterward preached in the one tongue they all understood (Acts 2:14).

2:6:4 Tongues were a Temporary Sign.

Critics of Pentecostals often assert that the miraculous element in the gospels and Book of Acts was only the "scaffolding" for the new Church - once the canon of Scripture was

complete it did not need tongues or spiritual gifts. Corinthians 13:8 is cited as proof that they would cease. We dare to ask, When? Note also 1 Corinthians 12:28 which declares that God has "set" in the Church - tongues.

2:6:5 Pentecostals are of the Devil.

Those who adopt this dangerous position are reminded of the Scripture in Matthew 12:28-32 where Jesus said that those who ascribe to the devil the things which the Holy Spirit does are guilty of blasphemy against the Holy Spirit and have no forgiveness.

2:6:6 Pentecostals are a Cult

This is patently untrue. Pentecostals more than most other religious groups, hold fast to the Word of God alone. They value no other Book. This is especially significant when it is noted that most critics of the Pentecostal experience can not rely on the teachings of Scripture for their attitude, but harken to and quote ideas presented by other religious leaders.

Chapter Three

Terms Used of the Baptism with the Spirit

3:1 The New Testament language for the Pentecostal experience is varied but always describes the same type of thing. It is always something external to the person being applied to them. The terms used in the New Testament are as follows:

Baptism Matt 3:11, Acts 1:5, 11:16

Baptism with the Holy Spirit

The Holy Spirit is **come upon you** Acts 1:8

I send the **promise of My Father upon you** Luke 24:49

I will **pour out My Spirit on** all flesh Joel 2:28

He has **shed forth this which you can see and hear** Acts 2:33

You shall **receive the gift of the Holy Spirit** Acts 2:38

The Holy Spirit **fell on all them** Acts 10:44

On the Gentiles was **poured out the gift of the Holy Spirit** Acts 10:45

These **received the Holy Spirit** as well as we Acts 10:47

They were **all filled with the Holy Spirit** Acts 2:4

3:2 A sudden experience (Acts 2:1). This baptism is not a progressive or drawn out process. Water baptism is a sudden act. The Holy Spirit came upon the 120 in the Upper Room suddenly. The Baptism with the Holy Spirit is also designed to make an instantaneous change in the life of the recipient. This was so of the original Pentecostals. There was an immediate change in these former terrified and dispirited disciples. They are filled with courage and creativity from that moment on.

3:3 An overwhelming experience (Acts 10:44-45). The Greek language suggests that the coming of the Spirit to Cornelius' family was a powerful and dynamic experience. The Holy Spirit is said to have embraced them, violently seized them, or pressed upon them.

The Baptism with the Holy Spirit is not mere inspiration to be taken lightly. This effusion of the Spirit will frequently stimulate physical reactions such as involuntary prostration, weeping, spontaneous joy, shaking etc. All of this conveys to the recipient a sense of awe.

3:4 The term "Coming upon" fulfils the Old Testament promises of Joel 2:23 and Zech 10:1 which both speak of the outpouring of the Holy Spirit as the rain or showers from heaven.

3:5 Baptism is suggestive of initiation rather than culmination. Water baptism is not considered to be the ultimate Christian experience but rather a beginning or entrance into the rest of God's blessings. Likewise the Baptism with the Spirit is not a goal but a gateway. It simply opens the way for much more. The picture of Ezekiel's river (Ezek 47) speaks of an experience of the Spirit with increasing volume, depth and intensity. There is one baptism but many fillings (Acts 4:8, 6:3,5; 7:55; 9:17, 11:24; 13:9; Eph 5:18). The work of the Holy Spirit in someone who has received this Baptism should increase in magnitude rather than decrease.

3:6 The Baptism with the Spirit is the fullness of the Spirit. One of the terms used of this work of the Spirit is "filled" Acts 2:4,9:17, 13:9, Eph 5:18. It is possible to receive only a little and much less than is intended by the Lord.

There is a phenomenon known as 'shallow baptisms'. This means that some receive an

anointing and may even have a wonderful experience, and speak in tongues but are not totally impacted by this. Often there is little change in such people.

There are two Greek words to describe this situation. The first is 'bapto' - 'to dip' and 'baptizo' - 'to baptise'. There is a great difference between dipping and baptising. The Greek poet Nicander uses both of these terms in describing how to make pickles. First the vegetable is prepared by quickly dipping it in hot water. This is 'bapto' Then it is immersed for a long time in the vinegar until the vinegar has completely saturated the vegetable and totally, permanently and irreversibly altered the vegetable. This is 'baptizo'.

We were never intended to be dipped in the Holy Spirit, but to be completely saturated in Him until our being has been immeasurably and irreversibly changed by His effusion upon our lives.

3:7 The experience is called a GIFT. It does not originate with mankind. Frequently the term - "receive" is used in respect of the Baptism with the Spirit (Acts 2:38-39, 8:17). This also suggests that it is not subject to human initiation. While it is likely that latent talents and abilities are released or uncovered by the reception of the Spirit this experience is more than merely releasing the innate capacities of humanity. There is an impartation and dissemination of divine abilities.

Chapter Four

Keys to Receiving the Baptism with the Holy Spirit

All of the following factors were in practise in the lives of New Testament recipients of the Holy

Spirit or were commanded by Jesus or the apostles.

4:1 REPENTANCE Acts 2:38

The original sin certainly involved both unbelief and independence of God which is ultimate selfishness. Isaiah says that like sheep we're turned to our own way (Is 53:6). Repentance is the abdication of our own way and the total surrender of our self in dependence on God. This attitude and action of repentance then establishes the premise on which a person can receive the impartation of divine support and impartation.

4:2 BAPTISM IN WATER Acts 2:38

Water baptism is the line that is drawn between the new believer and the world. It is symbolic of burial which completely separates one from his former life. It is a necessary step to the receiving of the Spirit. On those occasions when the Baptism of the Spirit preceded water baptism such as Cornelius household (Acts 10) Peter commanded them to be water baptised.

4:3 OBEDIENCE Acts 5:32

True obedience is not merely blindly following orders but to act in faith believing God's word and therefore fulfilling the conditions necessary. When Peter declares that God gives His Holy Spirit to those who obey Him, there is no thought of anyone being able to earn the right to be baptised with the Spirit. Nevertheless there are occasions when some adjustments are necessary in order to become receptive to the Holy Spirit.

4:4 PRAISE Luke 24:35

The original recipients of the Holy Spirit prepared their hearts for this mighty visitation from heaven by being continually in the temple praising and worshipping God. This created an openness of their lives for the coming of the Spirit. They did not cease this once they had received the Spirit. Their very speaking with tongues was 'magnifying God' (Acts 2:11). They also continued with their praises in the temple after being baptised with the Spirit (Acts 2:46-47). There is a very strong link between Pentecostals and praise both before and after receiving the Baptism with the Spirit.

4:5 DESIRE -THIRST John 7:37, Matt 5:6

The first direct reference Jesus made to the outpouring of the Spirit on His disciples was in John 7:37. He spoke this during the Feast of Tabernacles when the priest was pouring out a water libation. He used the analogy of water to speak about deep desire for the Spirit of God. He makes it clear that while the Baptism with the Spirit is a gift, the believer must personally create an appetite, a deep desire to be filled. The Holy Spirit cannot come to a life which is already sated with other things or is half-hearted about this work of God.

4:6 ASK Luke 11:13

This very clear promise of the Spirit being given to believers also insists that the desire must be manifested by earnest seeking for the Spirit to be poured out. The asking is also an act of faith in that the seeker believes that the Heavenly Father will not deny them the fullness they seek. Jesus stated in Mark 11:24 that anyone who seeks God must do so specifically and really believe that what they seek will be granted.

4:7 UNITY Acts 2:1

God commands blessing when brethren dwell in unity. Psalm 133 shows that the blessing of God is associated with anointing. On the Day of Pentecost a self centred group of disciples who days before had been vying for positions in the kingdom and resenting one another had come to a place of valuing each other and submitting their own desires. It is this environment which attracts the work of the Spirit. He is symbolised as a dove - peace, and will avoid any semblance of strife. Ephesians 4:30-32 shows that strife, brawling and clamour grieve the Holy Spirit.

4:8 LAYING ON OF HANDS Acts 8:17, 9:17, 19:6

While it is not necessary for hands to be laid on those seeking the Baptism with the Spirit there are a number of occasions in the New Testament where this was done. It is obvious that the apostles expected that impartation would occur if hands were laid on the seekers. The situation in Cornelius' house is often cited as a case for not laying on hands. This does not establish an apostolic pattern. It simply suggests that Peter probably would not have laid hands on these gentiles, so the Holy Spirit pre-empted his prejudice!

4:9 IMPARTATION IS A GIFT OF THE WORKING OF MIRACLES. Acts 8:13,18-19; John 14:12

The laying on of hands and impartation of the Holy Spirit is one of the "greater works" which Jesus promised His disciples. It is an astonishing miracle to receive this gift and instantaneously begin to speak a language never learned. The Bible indicates these things as signs and wonders (Mark 16:17)

Chapter Five

Introduction to Spiritual Gifts

INTRODUCTION

The major treatment of the Gifts of the Holy Spirit is found in 1 Corinthians 12 & 14. Many other references are included in the Word of God but this is the only place where the subject is dealt with in detail, and then with almost exclusive emphasis upon the Gifts of Prophecy, Tongues and Interpretation. This is due to the abuses of these gifts which occurred in the Corinthian assembly. Paul intends us to profit by their mistakes.

5:1 DEFINING DIVINE GIFTS.

There are many types of Gifts referred to in Scripture which ought not to be confused with those which are exclusively the Gifts of the Spirit.

5:1:1 The Gifts of God (In general).

1: Temporal - Genesis 27:28; Ecclesiastes 3:13, 5:19, Psalms 37:4, Isaiah 30:23.

2: Grace - John 4:10; Acts 5:31, 11:18; Romans 6:23; Ephesians 2:8; 2 Corinthians 9:15; 1 John 5:11.

5:1:2 The Gifts of Jesus Christ.

1: Ascension Gift Ministries - Ephesians 4:7-12.

2: The Gift of the Holy Spirit - Acts 2:33, 38; Luke 24:49.

3: Spiritual Food - John 6:27.

5:1:3 General Ministries of the Church - Motivational Gifts

Romans 12:4-8 list the various functions which are not included with the Gifts of the Spirit (except for prophecy) but are rather the basic functions of the Church, but which are still bestowed of God. (i.e. not all have a ministry in ruling, or giving, or exhortation, etc.)

5:1:4 The Gifts of the Holy Spirit.

Numerous opponents of Pentecostal truth have advanced the idea that "love" is the greatest gift and cancels out the need for the nine gifts listed in 1 Corinthians 12:7-12. They use the Scripture in 1 Corinthians 12:31, "I show you a more excellent way" which is outlined in 1 Corinthians 13 - The Chapter on Love.

The basic mistake they make is that love is NOT a gift - it is the fruit of the Spirit (Galatians 5:22-23). Paul is not elevating love above Gifts but showing that Gifts and Fruit are essential to the proper operation of each other.

The Gifts of the Holy Spirit are bestowed specifically on individuals (1 Corinthians 12:7-12), and any study of the Gifts of the Spirit presupposes the fact that He has and does endow men and women with supernatural powers to work supernatural miracles of which the following texts bear adequate witness: Mark 16:17-18; Acts 1:8, 2:4; 4:29-31, 5:12, 8:6, Hebrews 1:4.

5:2 PURPOSE OF THE GIFTS OF THE SPIRIT

5:2:1 To Establish A Spiritual Ministry

Without the anointing of the Spirit enabling the Church to minister in supernatural fashion, the gospel would be largely in the realm of philosophy and ceremonials - the ministry of Jesus and the first apostles does not fit in either category. They demonstrated the power of God, without reference to their natural ability or lack of it. The issue here is whether the church will function by human wisdom or the wisdom of God. The Gifts of the Holy Spirit are given to impart Divine understanding for the conduct and management of the church and its many ministries (Note 1 Corinthians 12:7).

5:2:2 To Energise Believers for Supernatural Ministry

It is an absolute that God's work must be done in God's way or it ceases to be God's work despite the motives of those who intend their work to be of advantage to God's kingdom. Natural energy is identified in Scripture as 'the flesh' and this is of no value to God. His work must be done by faith and in the power of the Spirit. Paul exemplifies this to the Corinthian church (1 Cor 2:4-6). This declaration of his total dependence on the power of the Holy Spirit came after an attempt to reason with the Athenians without success, and provides us with a classic example of the need to commit ourselves entirely to conducting our ministries by the power of God alone.

5:2:3 To Provide Believers with Supernatural Equipment.

Ordinary words and preaching is inadequate to deal with human need and demonic bondage. Only the power of God expressed in the Gifts of the Holy Spirit can bring healing and deliverance to the captives and oppressed. Jesus' ministry was characterised by the anointing of the Holy Spirit to accomplish this (Luke 4:18, Acts 10:38).

The Gifts of the Spirit outlined in 1 Corinthians 12 provide equipment for every challenge believers will face in functioning as ministers of Christ. In this type of ministry the glory belongs to God who empowers the believer. In ministries based on the cleverness of the human mind the credit can be attributed to education, training or experience.

5:2:4 Body Ministry

1 Corinthians 12:12-27 very clearly sets out the major reason for the diverse Gifts of the Spirit being distributed to the total strata of the Church. It is so that the assembly can function as does a body - each part having importance, interdependence and special significance. Each gift is essential, each person is valued. None can be done without. The true church pattern is not to have a group of people being ministered to by an elite minority (ministers) but to have the whole group, both congregation and preachers, ministering to and for the Lord with supernatural endowment.

5:2:5 To Manifest the Glory of God

In 1 Corinthians 12:7 we note the word "manifestation" from the Greek "phanerosis" meaning "a shining forth". In the Gifts of the Spirit we have a literal expression of Deity through men. God shines forth through them. The Gifts of the Spirit divide into groups which reveal the attributes of God.

1: Wisdom, Knowledge, Discerning of Spirits -
OMNISCIENCE - LIGHT - PURPOSE.

2: Faith, Healing, Miracles -
OMNIPOTENCE - LIFE - POWER.

3: Prophecy, Tongues, Interpretation -
OMNIPRESENCE - LOVE - PRESENCE.

Thus bringing to us a revelation of the Purpose, Power and Presence of God, which is totally beyond the capacity of man to manufacture.

These gifts, it has been observed, also express the essential characteristics of God.

- 1.** The Diffusion of the Divine Light
- 2.** The Demonstration of the Divine Light
- 3.** The Demonstration of Divine Love

Through these Gifts God thus makes Himself apparent.

Harold Horton notes that "As Children of God we are partakers - now - of His mighty, miraculous supernature (2 Peter 1:4, 1 John 3:2). The message of the whole Scripture is that this miraculous supernature of God should be manifest in His children. Like Father, like Son. And God has made full provision for the manifestation of that supernature in the Gifts of the Holy Spirit. We are sons and daughters of Omniscience and Omnipotence as well as of Infinite Holiness and Endless Life.

It is not a theological claim that arrested the devout Jews on that memorable day, but a manifestation of divine wisdom and power in the speaking of miraculous tongues by unlearned followers of the Lord Jesus. It was not a masterly unfolding of the Word that set the envious priests by the ears some time later, but a mighty and immediate operation of the Gifts of the Spirit in a man born lame by two of the simple children of God. It was not a phenomenal display of evangelical fervour that swept Samaria some time later still, but a repeated demonstration of the Gifts of the Spirit in supernatural healings, through the Spirit-filled hands of one who was not considered capable of ministering the Word of God (Acts 8:6, 6:2-4). Neither was it alone the sweet savour of fragrant holiness in Paul that caused the astounded Lycaonians and the gentle-hearted Maltese barbarians to ascribe to him divine origin and rank, but an unanswerable display of divine power through the Gifts of the Spirit in miracle after miracle of human deliverance." (Acts 14:3,11; Acts 28:6.) (Gifts of the Spirit - GPH - p 8-9)

5:3 THE SOURCE OF THE GIFTS

5:3:1 They are not received directly as an act of the seeker's initiative. They are given as the Spirit wills (1 Corinthians 12:11). He distributes at His discretion, though no doubt it is the attitude of the believer to some extent which influences that discretion. (Note 1 Corinthians 12:31, and 14:1,39.)

5:3:2 The Gifts, although an expression of Deity, become subject to the will of the recipient. God does not "take over" the believer. He works in co-operation with him. (Note Mark 16:20.) The Gifts can be suppressed or used out of order (1 Corinthians 14:32). Note the teaching of this whole chapter towards order and regulation.

5:3:3 The Gifts are in the Holy Spirit. Some have claimed the operation of "less controversial" gifts such as wisdom or faith etc, but have never received the Baptism with the Spirit or spoken in tongues. Without receiving the Holy Spirit as the apostles

did, one cannot exercise His Gifts.

Light is an excellent illustration of the nine Gifts of the Spirit. (Note 1 John 1:5.) There are seven compounded colours in white light - red, orange, yellow, green, blue, indigo and violet - One end of the spectrum we have ultra violet and on the other end infra-red - making nine in all. Note that as in light the 2 colours at both ends of the spectrum - violet and ultra violet and red and infra-red are connected.

So in the Gifts, wisdom and knowledge are related at one end and tongues and interpretation at the other. The different colours of light represent photons of different energy, those of blue light having nearly twice the energy of red. So it may be observed that although all the manifestations of the Spirit are essential to have a true vision of the Work of The Spirit, some manifestations call for a greater display of energy than others.

5:3:4 1 Corinthians 12:4-6 shows us the activity of the entire Godhead in these spiritual manifestations:

- a)** The Father energises all operations.
- b)** The Son controls the administration. (Head of the Church).
- c)** The Holy Spirit is the medium whereby the manifestations are distributed.

5:4 THE GIFTS CATEGORISED

The nine Gifts for the purpose of our study are best considered as 3 groups of 3.

5:4:1 The Gifts of Revelation

- 1:** The Word of Wisdom
- 2:** The Word of Knowledge
- 3:** The Discerning of Spirits

5:4:2 The Gifts of Power

- 1:** The Gift of Faith.
- 2:** The Working of Miracles
- 3:** The Gifts of Healings

5:4:3 The Gifts of Inspiration (often known as the vocal or utterance gifts)

- 1:** Prophecy
- 2:** Tongues
- 3:** Interpretation of Tongues

In the Golden Candlestick of the Tabernacle (Exodus 25:31-40) we have a wonderful type of Christ and His Church. The Candlestick's ornamentation is patterned on Aaron's almond Rod that budded, blossomed and brought forth fruit after being cut off. Christ fulfilled all this. He is the "Branch that was cut off is yet fruitful". The 3 branches on one side and the 3 branches on the other side of the candlestick were each ornamented with 1 bud, 1 blossom and 1 bowl in the form of an almond, making 3 groups of 3 on each side of the central Branch. This give us a wonderful balance between the Gifts of the Spirit and the Fruit of the Spirit in the Church, 2 x 9 in 3 groups of 3. Note: That the fruit of the Spirit also divide into 3 categories - POSITIVE (Love, joy, peace), PASSIVE (Longsuffering, gentleness, meekness), PERSONAL (temperance, faith, goodness).

These categories also show the manifestation of God's attributes as listed above. We are urged to covet the "best gifts" but there is no indication which are best. Perhaps a good rule would be to seek those gifts which are the most necessary for the calling and service in which we are found.

5:5 ARE THE GIFTS RESIDENT?

There is some controversy over the permanence of the Gifts. It is suggested that they are not actually given to a person, but that the Holy Spirit simply manifests what He chooses through whoever is available at a given time. It is pointed out by the proponents of this view that the term "gift" does not actually occur in the original language. The better term is "manifestation" and Paul refers to them as "spirituals" - Greek "pneumatikos" in 1 Corinthians 12:1, and the word "gift" in 12:4 is "charisma" - a grace, favour or kindness. They claim that because of this the faculty for the manifestations do not actually stay with any one person, but on one occasion a person may manifest one gift and on another occasion another, but he can never say I have such and such a Gift permanently.

This view would seem to be dispelled by the illustration Paul goes straight on to use to show the relation of one member of the body to each other. The eye is always the eye and the ear the ear, etc. The leg does not walk on one occasion, hear on another and smell on yet another.

1 Corinthians 12:30 would also indicate that the same gifts are not manifested in everyone; also Corinthians 12:7, to one this gift, to another that.

5:6 COMMANDS REGARDING THE GIFTS

5:6:1 We must not be ignorant of them (1 Corinthians 12:1, 14:38).

5:6:2 We are urged to earnestly seek for them (1 Corinthians 12:31, 14:1). Everyone should have at least one.

But, say some very dear and highly esteemed Christians, the Gifts of the Spirit in any case are surely optional; you can live without them. Agreed. You can live without eyes and ears and speech. Spiritual Gifts are as optional as eyesight, you can walk without eyes, but you cannot see without them. You can be holy without Gifts, but you cannot be mighty in God without them. It is power, not holiness, that heals the sick - the power the gifts supply. And remember that the highest claim to holiness is weakened by an exhibition of undisguised irritation or disobedience concerning any of the commands of God. Does not holiness consist in obedience to every holy command of our most Holy God - even the command to "desire spiritual gifts"?

5:6:3 We must learn to operate them correctly, in order that we may excel to the edifying of the assembly (1 Corinthians 14:12, 31-33). There have been occasions when people have exercised gifts in a selfish or censorious way. The effect of this has been to divert or damage the church and bring discredit on spiritual gifts. They exist for the benefit of the entire church and not as advantage for any individual.

5:6:4 The Gifts of the Spirit must enhance the function of the 'Body of Christ' (1 Cor 12: 12-27). The epistle of Ephesians 4:16 shows that the entire body "*is fitted together and compacted by that which every joint supplies*" Domination of opportunity or depriving others of respect in their operation of a gift of the Spirit will dilute the effectiveness of the church as a united body and hinder its true function in revealing Jesus in His entirety.

5:6:5 They must not be forbidden. Too many churches defy the work of the Spirit and deny the operation of any of His manifested powers. An arbitrary rule is made that only those things which are liturgically safe are permitted. Many churches have used the statement of Paul - 'decently and in order' (1 Corinthians 14:40) to ban any action or phenomena which is outside their experience or acceptance. This has unfortunately been perverted into a travesty since Paul applied this to NOT forbidding the manifestations of the Spirit. In effect he is saying that any church which deprives its members of these wonderful works of God is not 'decently in order!'

5:6:6 Gifts of the Spirit must be subject to analysis (1 Corinthians 14:29). No one can claim the right to operate a so-called gift in the church without the leadership being able to assess its origin and viability. No-one is infallible and all members of the church are subject to a variety of impulses. This safety valve is designed to keep the church pure from human or demonic substitutes for divine power.

The attitude of submission is crucial in respect of any gift of the Spirit. Frequently people being used of God think that they are now beyond correction or adjustment. However the entire epistles of 1 and 2 Corinthians are all about this and especially in respect of their inadequate operation of spiritual gifts.

5:6:7 The impulses of the Spirit are to be controlled and directed (I Cor 14:32). There is often a right time or way to exercise the gift. There are occasions when a person inspired may exercise their gift at an inappropriate moment (eg I Cor 14:19 and 24). Discretion is to be exercised as much as the gift is. Sometimes this can only be learned by experience. Paul suggests that the operation of the gift of prophecy will enable the gifted one to 'learn'. This can only mean that he/she will better learn the ways of the Spirit.

Chapter Six

Spiritual Gifts in the Post-Apostolic Period

INTRODUCTION

Besides the different ministries God appointed in His Church, the New Testament speaks about the diverse charisms or gifts whose purpose is to facilitate the advancement of the kingdom of God and to edify the saints themselves.

The dispensation of the Holy Spirit was expected to be manifested with great power and its message was to be accompanied with signs and wonders. In Mark 16:17 the promise is: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Cf Joel 2:8; Acts 2:14-18; 1:8; 8:6,13; 1 Corinthians 12-14; Hebrews 2:4; Galatians 3:5; 1 Thessalonians 5:19-21.)

This is the promise; and the faithful of the Apostolic Church had already tasted the heavenly blessings and experienced in their lives those marvellous and awesome manifestations of the promised Paraclete by healing the sick, expelling demons, and even raising the dead.

The Acts and the Epistles, especially those of St. Paul, repeatedly give clear testimony of the presence of these supernatural gifts operating in the life of the Church. The message of the Apostolic Church was not in words of man's wisdom, but in the demonstration of the Holy Spirit and in power. These gifts, being the manifestations of the Holy Spirit (1 Corinthians 12-14), were in operation not only in the apostolic times, as is quite evident from Acts and the New Testament epistles, but continued as integral and organic part of the life of the Church in the Post-Apostolic Era down to this very day.

It cannot be denied, however, that these manifestations of the Spirit became less frequent in that period. And the reason for this was not because God had a different plan for that age, nor because there was no need of them anymore, but because the Church had lost her first zeal and love. Little by little a more fixed and ceremonial type of worship was developing. Both Protestant and non-Protestant church historians are in accord on this point.

(Paraclete Magazine Vol 1-16)

POST APOSTOLIC AGE

Clement of Rome wrote his epistles to Corinth about the same time as the Revelation, or about 95AD. In Chapter 2 he said, "Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all."

About 110AD, Ignatius of Antioch in Syria, a bishop and martyr of the Early Church, wrote several letters to congregations in Asia. To the Ephesians, he said (chapter 8): "They that are carnal cannot do those things which are spiritual, nor they that are spiritual the things which are carnal... But ye, being full of the Holy Spirit, do nothing according to the flesh, but all things according to the Spirit."

In his benediction to another church (Smyrna) he said: "Fare ye well in the grace of God, and of our Lord Jesus Christ, being filled with the Holy Spirit, and divine and

sacred wisdom."

Shortly before Ignatius, the epistle of Barnabas was written, and in his opening address, he said: "I rejoice exceedingly . . . because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more...because I truly perceive in you the Spirit poured forth from the rich Lord of love."

Other similar statements throughout the second century reveal a rich spiritual experience of some Christians who were still "filled" with the Spirit.

About 200AD we learn of Proculus, a Montanist prophet and healer at Rome. There is a story that he even prayed for the emperor (Severus) and "cured him by anointing." He debated with Gaius, a man who led the "Alogi," a movement which rejected the Logos theology of John's writings.

Others were drawn into the controversy at Rome. Chief of them was Tertullian, later known as the father of Latin theology, and one of the most learned Christians of his age. He had been a lawyer prior to his conversion, and afterwards he wrote a famous *Apology* defending the Christians before the magistrates of Rome.

It is possible that Tertullian was called upon by the clergy of Rome to help decide whether to accept or reject the New Prophets. As he listened to both sides of the arguments, he decided in favour of the Montanists and concluded that the majority of Christians were so carnal that they no longer recognised the Spirit speaking in the prophets and other charismata. He later wrote against the Catholic opponents of Montanists, accusing them of being soft, worldly, lax regarding discipline in the church (remarriage), and afraid to die for the Lord (fleeing persecution)!

Shortly after 200AD, Tertullian joined the Montanists and led in a revival in Carthage, North Africa. In his church, it appears the charismata were exercised regularly. We have now among us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's day in the church: she converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications; some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of Scripture, or in the chanting of psalms, or in the preaching, or in . . . prayers, opportunity [is] afforded to her of seeing visions.

(Paraclete Magazine Vol 1-16)

Healing was also emphasised strongly in the Second Century.

About 50 years after the death of the apostle John, Justin Martyr mentioned healing in a list of spiritual gifts. He wrote: ". . . Daily some (of you) are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of this Christ . For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another to the fear of God."

(Paraclete Magazine Vol 1-16)

The fact that the Post Apostolic Church experienced the full range of New Testament power is seen in this passage from Iranaeus:

The fact that the Post-Apostolic Church considered demon possession and sickness as two distinctly different things is seen in this passage from Iranaeus: "Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform (miracles), so as to promote the welfare of other men, according to the gift which each

one has received from Him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe (in Christ), and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they're made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years." This is one of the finest passages on divine healing in all the second-century writings.

There is ample evidence, that all the gifts of the Spirit were actively present in the Church. Justin Martyr wrote: "For the prophetic gifts remain with us, even to the present time." And in another passage he wrote: "Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God." An indication of the spiritual condition of the Church is found in *The Pastor of Hermas*: "If you bear His name but possess not His power, it will be in vain that you bear His name."

Justin Martyr said of Christ, " that becoming a partaker of our sufferings, He might also bring us healing."

One of the most quoted verses of the Old Testament in post-apostolic writings was Isaiah 53:5, ". . . and with his stripes we are healed." The verse was directly quoted by Clement of Rome, Barnabas, and Justin Martyr.

(Paraclete Magazine Vol 1-16)

THE NICENE AND POST-NICENE PERIODS

In the Nicene and Post-Nicene Periods there were some of the most celebrated and distinguished Fathers and ecclesiastical writers. They have also spoken about these phenomena. We begin with St. Athanasius.

Athanasius (296-373) was born in Alexandria. He contributed largely to the decision against the Arians, and he gained the reputation as being the father of orthodoxy. Writing to Dracontius and urging him to accept the office of the bishop, he states in regard to the gift of working of miracles: "We know bishops who work miracles, as well as monks who do not."

In his epistle to the bishops of Egypt he exhorts them to pray for the reception of the gift of discerning of spirits: "Wherefore it is good and needful for us to pray that we may receive the gift of discernment of spirits, so that every one may know, according to the precept of John, whom he ought to reject and whom to receive as friends and of the same faith."

The life of St. Anthony, written by Athanasius, is full of the marvels God performed through that servant of the Lord who was unlearned but very strong in the Spirit. God bestowed on him the gifts of miracles, of healings and of discernment of spirits.

Eusebius of Caesaria (260-340), the father of ecclesiastical history, commenting on Psalm 65:4, says that the blessings of God's house are the gifts of the Holy Spirit by which the Church has been adorned. And those who aim at that which is better, he says, prepare themselves for the reception of these gifts.

In his comments on Psalm 77:18, "the lightnings lightened the world," Eusebius tells us that these lightnings are the splendour of the gifts of the Holy Spirit. For to one, he says, is given by the Spirit the word of wisdom; and to another, the word of knowledge; and to another, the word of faith; and to others, the rest of the gifts, which flash forth and shine upon His Church.

Cyril of Jerusalem (315-386) is the author of the famous catechetical lectures which he delivered in the Church of the Holy Sepulcher and which contain instructions on the

principal topics of Christian faith and practice. The number of these lectures along with the so-called "Procatechesis" is 19. The other five "Mystagogic Lectures" (on the mysteries), which are usually attributed to him, are the work of John of Jerusalem, the successor of Cyril.

In his 5th catechetical lecture on faith, Cyril affirms there are two kinds of faith: (1) the dogmatic one, involving an assent to some particular point, quoting John 5:24 and 3:18, and (2) the faith which is bestowed by Christ as a gift, and he quotes 1 Corinthians 12:8, 9. That faith he says, is not merely doctrinal, but energising working miracles.

In lecture 16.12, Cyril says: "For He employs the tongue of one man for wisdom; the soul of another He enlightens for prophecy; to another gives power to drive away devils."

In lecture 16.26, Cyril discusses the way the Holy Spirit is imparted to the faithful. He contends that in both the Old and New Testaments the laying on of hands was administered for the impartation of the Spirit of God, although he is aware that God is not bound to any specific and stereotyped form in baptising the believer. "In the days of Moses," he says, "the Spirit was given by laying on of hands and by laying on of hands Peter also gives the Spirit. And on thee also, who are about to be baptised, shall His grace come; yet in what manner I say not, for I will not anticipate the proper season."

In lecture 13.23 he affirms: "Thou receivest now remission of thy sins and the gifts of the King's spiritual bounty."

In lecture 17.15 and 19, Cyril says that as in the time of the Apostles, on the Day of Pentecost, the Holy Spirit will come upon you. He then quotes Joel 2:28,29 and declares: "The Holy Ghost is no respecter of persons; for He seeks not dignities, but piety of soul. Let neither the rich be puffed up nor the poor dejected, but only let each prepare himself for reception of the Heavenly gift."

In lecture 18.23 and 26, Cyril gives the meaning of the terms *catholic* as universal and *ecclesia* as the assembled ones, and in 18.27, he makes the following statement: "For when the first church (the assembled ones of the Old Testament) was cast off, in the second, which is the catholic church, God hath set as Paul says, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, diverse kinds of tongues, and every sort of virtue."

Basil the Great (329-379) is one of the most eminent of the Greek Fathers, distinguished for his zeal for the faith and piety. His grandmother Macrina, a woman of rare and profound Christian spirit, planted deep in his heart the teachings of Gregory Thaumaturgus.

He established hospitals, homes for the poor and the travelling Christians, and he became the symbol of charity.

According to Basil, the Holy Spirit arranges, directs, and adorns the Church with the various gifts. The Paraclete leads into all truth, establishes all that believe both in sure knowledge and accurate confession and in spiritual and true worship of the triune God. He says, God works the differences of operations, and the Lord the diversities of administrations, but all the while the Holy Spirit is present too of His own will, dispensing distribution of the gifts according to each recipient's worth." He then quotes 1 Corinthians 12:4-6,11.

The prerequisite for the reception of the Holy Spirit, according to Basil, is a total commitment and dedication to God. He says, characteristically, "So long then as we do not keep all the commandments of the Lord and are not such as to be testified of by Him that 'ye are not of this world,' let us not expect to be counted worthy of the Holy Spirit."

In his homily "On Faith", which in reality is a 'Confession of Faith", Basil declares, "We believe therefore and confess one only true and good God... And one only Spirit, the Paraclete...Who divideth and worketh the gifts that come of God." And his 6th homily on "The Hexaemeron" concludes with the prayer that the manifestation of the Holy Spirit be granted to His congregation according to the proportion of their faith.

In his "Shorter Rules," No. 278, answering the question, "How does a man's spirit pray while his understanding remains without fruit?" Basil states, "This was said concerning those that utter their prayer in a tongue unknown to the hearers." Note here that the verb utter is in the present tense. There can be no doubt that at least some believers were exercising this gift.

Elsewhere, Basil exhorts and directs the faithful to follow the evangelical pattern of worship as portrayed in the Pauline epistles: "Rather we should imitate the conventions which are recorded in the Gospels of our Lord Jesus Christ, and fulfil what the apostle commands as conducive to the following of such a model." Thus he writes, "When ye come together, each of you hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation; but let all things be done unto edifying."

He censures the habit of those who used to converse in the church and exhorts his congregation to follow the New Testament order of worship. "See to it," he says elsewhere, "that you do not at some time leave condemned along with those blaspheming the name of God instead of receiving a reward for glorifying Him. You have a psalm, you have a prophecy, the evangelical precepts, the preaching of the apostles. Let the tongue sing, let the mind interpret the meaning of what has been said, that you may sing with your spirit, that you may likewise sing with your mind.

From what has been stated, one can clearly see what great importance Basil attached to spiritual gifts.

By the third century," says W. K. L. Clarke, "primitive enthusiasm had died down in the rank and file. But it survived in 'holy' men and women, ascetics who lived a virgin life, and especially in martyrs and confessors."

"Basil," he continues, "had drunk too deeply of the well of the gospel truth to make mistakes about the charismata. In F.3 where he is discussing the New Testament evidence, not from an academic standpoint, but as describing something which applied to his own time, he says that the Lord asked for love as the sign and test of discipleship, not signs and wonders, though He gives these in the Holy Ghost."

(Paraclete Magazine Vol 1-16)

Even some hundreds of years after the original apostles, Spiritual Gifts were recognised, even though faith was decreasing, and those who exercised the Gifts were considered special.

Two such men were the Bishops:

1. *Gregory Nazianzen* (330-390) was born in Arianzus of Cappadocia. He was an intimate friend of St. Basil and in the points of doctrine and dogma followed him closely.

Sometimes in his sleep, the biographer says, and at other times when he was studying his Bible at night, Christ appeared to him in a distinct and visible form.

In his 5th Theological Oration on the Holy Spirit delivered at Constantinople in the year 380, Gregory Nazianzen defends the divinity and personality of the Paraclete against the Macedonians. He declares that the Holy Spirit has to be sought, after baptism, as a separate gift. The Paraclete, he says, is He "that teacheth, that bloweth where and to what extent He listeth; That guideth, talketh, sendeth forth, separateth, is angry or tempteth; That revealeth, illumineth, quickeneth, or rather is the very Light and Life; That maketh temples; That deifieth; That perfecteth so as even to anticipate Baptism, yet after Baptism to be sought as a separate gift."

In his XLI Oration, "On Pentecost," Gregory deals again with the deity of the Holy Spirit. He proceeds to show from God's Word that all the attributes of the Deity belong to the Holy Spirit. In Oration XLI.9 he affirms that the Holy Spirit is distributing gifts. In XLI.13 he makes the following statement: "He was promised by the mouth of Joel first who said, And it shall be in the last days that I will pour out my Spirit upon all flesh (that is, upon all that believe) and upon your sons and upon your daughters, and the rest.... And how abundant was this Promise. He shall abide for ever, and shall remain with you, whether now with those who in the sphere of time are worthy, or hereafter with those who are counted worthy of that world."

Note here two things of vital importance that dominated Gregory's thought. First, in quoting Joel 2:28 he categorically states that that promise was not only for those in the Apostolic Era, but for all that believe. Second, he states that the promise shall remain forever with those only who are worthy. This "oration" or sermon was preached at the Church of Anastasia (Church of the Resurrection) in Constantinople, and it was addressed to Gregory's congregation.

Elsewhere he says that order and discipline in the Church are the institution and the will of God. Every member in the body of Christ has its functions for a specific service. The function of the eye is not the same as that of the hand, etc. The Spirit is one but the charismata are not the same. "For to one," he continues, "is given by the Spirit the word of wisdom and contemplation; to another the word of knowledge or revelation; to another a steadfast and unwavering faith; to another the working of miracles and of mighty wonders; to another the gifts of healings . . . diverse kinds of tongues, interpretation of tongues. The greater and the lesser gifts according to the proportion of one's faith. Let us then, my brethren, respect and keep this order.... Let the prophets speak two or three and that by course; and let one interpret."

Two things, again, must be observed here: First, that the manifestation and operation of the gifts of the Spirit are not confined to the apostolic times. "Let us then, my brethren," says Gregory, "respect and keep this order." Second, we learn that the gift of speaking in tongues was manifested in his time along with the other gifts.

When he says, "Let the prophets speak two or three and that by course; and let one interpret," he certainly refers to those who were speaking in other tongues. What impresses us here is that he combines 1 Corinthians 14:27 and 29 and, following the Pauline teaching on the subject, he equates prophecy with glossolalia as long as the second is followed by an interpretation for the edification of the assembly. (Cf. 1 Corinthians 14:2-5.) Perhaps those of whom Gregory is speaking here were both prophets and glossolalists.

2. *Gregory of Nyssa* (335-395) is one of the three "Cappadocian Fathers" who were responsible for the final triumph of the Nicene orthodoxy over Arianism and Apollinarianism. He was the brother of St. Basil and a lifelong friend of Gregory Nazianzen. He became an ardent defender of the Nicene dogma of the Trinity. He was ordained a bishop in 371.

In his *Instituto Christiano* or "On the Christian Mode of Life," Gregory speaks clearly about the gifts of the Holy Spirit. The language he uses presupposes the manifestation of the gift of tongues too.

The Life of St. Macrina written by Gregory is an important source from which we can derive much regarding the life and customs of the Early Church. But above all we get a firsthand confirmation that the signs and wonders continued in the life of the Church and the gifts of the Holy Spirit operated in those who had made a total surrender of themselves to the Lord. Gregory's sister was endowed with the gifts of healings, miracles, and prophecy. Her distinguishing Christian virtues are vividly set forth by her brother Gregory. He relates the story of a military man of the nearby Pontus who along with his wife took their sick girl to Macrina. Macrina prayed for the little girl and as they were going back to their home the girl was miraculously cured.

"I do not think it is wise," says Gregory, "to add to my story all the other details we heard from those who lived with her and knew her life accurately, for most men judge the credibility of what they hear according to the measure of the experience.... Therefore, I pass over that incredible farming phenomenon at the time of the famine when, as the grain was given out in proportion to the need, the amount did not seem to grow smaller.... And after this, there were events more surprising than these: the healing of disease, the casting out of devils, true prophecies of future events.... But for the material-minded they are beyond what can be accepted. They do not know that the distribution of graces is in proportion to one's faith."

(*Paraclete Magazine* Vol 1-16)

Another of the Early Church leaders testified of the Charismata in the Post Nicene Period:

Chrysostom (golden mouthed) (347-407) was born in Antioch of Syria. He was baptised in 369 and in 398 was appointed bishop of Constantinople. Regarded as one of the greatest of the Church fathers, he is perhaps the most known and the most quoted ecclesiastical writer of the Ancient Church.

He was distinguished for his oratorical ability which combined both a genuine Christian love and a true humility. He fought against the evils of his day with unlimited aggressiveness and an indomitable moral resistance. He was a prolific writer and a brilliant expositor of the Scriptures.

Chrysostom was banished twice by the Empress Eudoxia because of his fearless preaching. In his exile, the day before his death, he saw in a vision the martyred Bishop Basiliscus who told him, "Be of good cheer, for by tomorrow we shall be together." The next day he partook of the Eucharist; prayed the last prayer; uttered his accustomed doxology, "Glory be to God for all things," and having sealed it with an "Amen," he yielded the spirit to His Saviour.

Like so many other ecclesiastical writers and fathers of the Church of the Ante-Nicene and Post-Nicene periods, Chrysostom speaks of the baptism in the Holy Spirit and the presence of the gifts of the promised Paraclete in the life of the Church.

Chrysostom acknowledges the existence of the charismata and repeatedly gives

testimony of their continuation in the lives of those only who had totally surrendered themselves to God. He points out also the reason many in the Church were not partakers of the Holy Spirit. He shows the way to attain the charismata which, according to him, are given for edification of the faithful and for the amendment of the lives of their fellowmen. He mentions all the gifts of the Spirit as enumerated by Paul in 1 Corinthians 12, and he acknowledges their manifestation and operation in his time.

It is true that, commenting on 1 Corinthians 12:1, 2, he said: "This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation such as then used to occur but now no longer take place."

What he meant in this passage is that the charismata and especially glossolalia were not manifested in every believer at the time of baptism as it used to be in the apostolic times. "Well what did happen then?" he asks. "Whoever was baptised he straightway spake with tongues..." In his first homily "On Pentecost" he reveals that certain members of his congregation asked him why all who were baptised then spoke in tongues but now they did not. "I hear this from many continuously," says Chrysostom, "and always they seek an answer for it."

What Chrysostom meant in his comments on 1 Corinthians 12:1, 2 is that these manifestations were not the order of the day; they were not a common phenomenon anymore. W. K. L. Clarke justly observes, "By the third century primitive enthusiasm had died down in the rank and file. But it survived in holy men and women, ascetics who lived a virgin life, and especially in martyrs and confessors."

In his comments on Psalm 110:4, he speaks of many miracles that one could see performed every day in individuals, in the homes, and in the cities. He then refers to the wonders and supernatural phenomena which took place during the reign of Julian the Apostate. Julian ordered the Jews to rebuild the temple but they were frustrated in their attempt by a miraculous interposition. A fire which burst from the temple's foundations consumed some of the workmen and all their tools. The story is related by Chrysostom, the Church historians, Socrates, Sozomen, the pagan historian Ammianus Marcellinus who was Julian's friend, and others.

Commenting on 1 Corinthians 14:26, wherein Paul gives instructions on the order of worship with all charismatics participating in it, he makes the following statement: "Seest thou the foundation and rule of Christianity?"

During the Diocletian persecution (304) a deacon named Romanus did all he could to encourage the Christians to remain steadfast and to hold to their faith. For this reason he was condemned to have his tongue plucked out by order of the Emperor. The order was executed, but something marvellous and wonderful happened. God intervened and in His inscrutable ways He confounded the enemies of Christ. His grace worked a miracle in Romanus who, tongueless, continued with a greater force to exhort the faithful. In his encomium to the martyr, Chrysostom says that was a miracle of the gift of tongues. He quotes 1 Corinthians 12:11 and exclaims, 'Where is now Macedonius who fights the Paraclete who has given (to the martyr) the gift of tongues?' "Pluck out, O tyrant, the tongue," he says in the same homily, "so that you may learn that He who promises the gift of tongues is true and faithful."

The teaching of Chrysostom and most of the Greek fathers and ecclesiastical writers is that the charismata of the Holy Spirit are given only to those who live lives of prayer, devotion, and dedication. As a result they have been judged worthy. "Observe," he says, "How when one is continuing in prayer, when one is in charity, then it is that the Spirit draws near." And a little later in the same homily, "But observe how those men also were first shown to be worthy, and then received the Spirit as worthy."

Commenting on Romans 15:13, he states: "For this is the way for you to be filled with joy, if you believe, if you hope . . . In this way, ye will also draw the Spirit to you."

(Paraclete Magazine Vol 1-16)

One of the most prominent of Early Church writers was Augustine:

While the writings of the Early Church Fathers contain abundant charismatic testimonies, it seems particularly worthwhile to examine the words of Saint Augustine. Ironically, he held to the cessation of the charismata in his earlier writings while maintaining their continuance in his later ones. This final persuasion, seen in several narratives reflecting unquestioned belief in supernatural manifestations of power, forever stands as his true conviction - not that opinion which was retracted.

Saint Augustine tells of a time when he endured excruciating pain from toothache. So great was his pain that it actually prevented his learning "anything afresh." Recounting this experience, Augustine writes (as unto the Lord):

Thou didst ...torture me with toothache; and when it had become so exceeding great that I was not able to speak it came into my heart to urge all my friends who were present to pray with me ... Presently as we bowed our knees that pain departed. But what pain? Or how did it depart? I confess to being much afraid of my Lord my God , seeing that from my earliest years I had not experienced such pain. And thy purposes were profoundly impressed upon me, and rejoiced in faith, I praised Thee.

(Paraclete Magazine Vol 1-16)

Still other passages present indisputable proof of Augustine's avowal of Pentecostal power. His extended story of Innocentius offers a typical example. Suffering a severe malady and having undergone several operations, the fearful Innocentius begged his fellow clergymen to be present for the final surgery. The story flows from Augustine's pen like a modern testimony appearing in some charismatic publication:

We went to prayer; but while we, in the usual way, were kneeling and bending to the ground, he cast himself down, as if some one were hurling him violently to the earth, and began to pray; but in what a manner, with what earnestness and emotion, with what a flood of tears, with what groans and sobs, that shook his whole body, and almost prevented him speaking, who can describe ! . . .

The dreaded day dawned. The servants of God were present, as they had promised to be; the surgeons armed; all that the circumstances required was ready; the frightful instruments are produced; all look on in wonder and suspense.

While those who have most influence with the patient are cheering his fainting spirit, his limbs are arranged on the couch so as to suit the hand of the operator; the knots of the bandages are untied; the part is bared; the surgeon examines it, and, with knife in hand, eagerly looks for the sinus that is to be cut. He searches for it with his eyes; he feels for it with his finger; he applies every kind of scrutiny: he finds a perfectly firm cicatrix!

No words of mine can describe the joy, and praise, and thanksgiving to the merciful and almighty God which was poured from the lips of all, with tears of gladness. Let the scene be imagined rather than described! - The City of God.

(Paraclete Magazine Vol 1-16)

THE POST REFORMATION PERIOD

Nonetheless, as Brunner says, canon law was now a substitute for the Holy Spirit, with the Word of God often replaced by theology and dogma. Consequently, simpler and purer manifestations of the charismata ceased to be generally recognised.

Louis Evans in *Life's Hidden Power* says, "Three things are possible with any power: its *use*, its *abuse*, and its *disuse*." Through a gradual disuse of divine power the organised church soon opened the door for abuse by sects outside the organised church.

Legitimate doctrines which had been loosened from their original moorings became eccentricities which caused not a few to miss the message of Pentecost. Nothing short of the Reformation was to bring a revival of primitive faith and apostolic authority.

In keeping with the history of most spiritual revolutions, charismata characteristic of the Apostolic Age soon surfaced. While the Reformers generally revolted against certain quasi-miracles within the Roman Church, they in no way disparaged signs and manifestations of the Spirit. Indeed, Martin Luther, while laying hands upon a possessed girl, justified his act of exorcism on the basis of the promise, "Greater works than these shall ye do."

The Cessation Argument clearly stands then without the support of historical evidence.

Throughout the centuries, charismatic theology has obviously enjoyed the unheralded assent of the same men who ever and always have guarded the cardinal doctrines of Christianity from abrogation and/or modification. By no means can it be said that those accepting the true, supernatural message of the New Testament constitute the peripheral sects long dissociated from Orthodox Christianity.

(Paraclete Magazine Vol 1-16)

Though most of the examples cited in this study are drawn from the first 500 years of the Church Age, it is of value for us to see that Spiritual Gifts were extant much later than this.

Though gifts of the Spirit occurred sporadically during the Middle Ages, the most important manifestations broke out in the late 17th and early 18th centuries in France among the Camisards and the Jansenist Convulsionaries.

The origin of the late 17th century glossolalia phenomenon has affinity with the religious-political development of 17th century France. Despite Catherine de Medici's numerous attempts in the 16th century to wipe out the French Protestants known as Huguenots, many survived and clung tenaciously to their way of life. In 1598 the new king, Henry IV, issued the Edict of Nantes which gave them social, political, and religious recognition.

Though later suffering political setback under King Louis XIII's great minister, Cardinal Richelieu, nevertheless these fearless French Protestants continued their worship, plied their trades, and were loyal citizens.

But Louis XIV, considering them an *imperium in imperio* (a political corporation within the state) and desiring only one spiritual and political authority within France, outlawed the Huguenots in 1685. The Revocation of the Edict of Nantes made all forms of Protestantism illegal under the severest penalties. The impact of the revocation had telling effect on the Huguenots. Up to 250,000 fled France. Many immigrated to the New World; others fled to nearby Netherlands; yet others hid in the hilly Cevennes

region of Southwest France.

Among the latter, whom Alexander Mackie in his book *The Gifts of Tongues* calls neither Roman Catholic nor Huguenot but an ecstatic sect, glossolalia broke out. Within the next decade glossolalia and prophetic utterances reached their height among the Cevennes Protestants.

It is difficult to trace the first occurrence of glossolalia among them. Marcel Pin in his biography of the illustrious Camisard, Jean Cavalier, contends that strange utterances occurred on February 3, 1688. A young 17-year-old berger, Isabeau Vincent, cried in his sleep and exhorted men to repentance. He also announced the deliverance of the "Persecuted Church." His parents feared that he was ill, but when he awoke he seemed quite well. These strange nocturnal incidents continued. Neighbours came to observe. Many became Christian converts.

Three months later an even more astonishing phenomenon occurred. He could speak only the local dialect, but in one of his nocturnal dialogues, he pronounced phrases in French. This facility of speech strengthened the belief of the Camisards that the young berger indeed spoke by a miracle of God.

According to Pin, the young prophet soon had many followers especially among the youth who along with Vincent practised glossolalia. These youth received the name "the Little Sleeping Prophets" of the Cevennes.

Alexander Mackie, however, avers that one William du Serre, from the village of Dieu-le-fit, was the first to practice spiritual gifts, including glossolalia. Quoting from a pamphlet published in England against the French Ecstatics, Mackie points out that du Serre soon had a following which grew rapidly. The ecstasies were everywhere. Villages and valleys were filled with them.

Echoes of Cevennes reverberated about 1730 among the Jansenists, a holiness Roman Catholic group and followers of Cornelius Jansen, a 17th-century bishop of Ypres and a dedicated Catholic. The Jansenists worked for religious reform of the church. At the time when Louis XIV was taking measures to deal with the Camisards, the Jansenists began giving him trouble.

In 1713 Pope Clement XI issued the papal bull *Unigenitus* by which he condemned Jansenist statements as expressed by the new powerful leader Pasquier Quesnel. Bitter opposition ensued. By 1725 the Jansenist controversy was full grown.

Simultaneous with this religious controversy, there arose among the Jansenists a group known as the "convulsionaries," who were noted for their peculiar and unorthodox behaviour. The Convulsionaries, according to Knox, not only carried on intensely emotional activities, but also spoke Arabic "and other languages they had never learned."

A Jansenist pamphlet quoted by P. F. Mathieu in his *Histoire des Miracles et des Convulsions de Saint-Medrad (History of Miracles and Convulsionaries of St. Medrad)* alleged that many a convulsionary had talked in an unknown tongue and one woman "understood any language that was spoken to her."

Tongues was not the only phenomenon experienced by the Convulsionary Jansenists. Numerous miracles, including healings and prophecy, reportedly occurred between 1725 and 1733. Unfortunately, the Convulsionaries became an embarrassment to the Jansenist movement.

In time the Jansenist movement, which was splintered and fragmented by schism, died

out. It was not until the next century that the gifts of the Spirit would reappear, and then with even greater impact.

(Paraclete Magazine Vol 1-16)

Led by George Fox (1624-1691) the Quakers or Friends claimed continuance of the original Gifts of the Spirit in the Apostolic age. In their early years they were acquainted with the phenomena of tongues. The Shakers who originated in England in 1747 and immigrated to America in 1774 had the manifestations of Glossolalia. Mother Ann Lee, the founder, was examined by the Church of England clergy who reported that she could not read or write but was heard to speak in 72 languages fluently.

John Wesley affirmed his belief in "speaking in tongues" along with other Spiritual Gifts, saying that they are for his day, and the only reason for their scarcity is that Christians have become heathen again, with only a dead form left. Thomas Walsh, one of Wesley's foremost preachers wrote in his dairy on March 8th, 1750, "This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner."

The Glossolalia has been observed in other groups in the last 200 years, such as the Irvingites, formerly Presbyterians who became the Catholic Apostolic. They have largely died out as a result of a lack of missionary zeal. It appeared in the meetings of Moody - Charles Finney testifies to his Baptism with the Holy Spirit. In the latter part of the 19th Century there was a prominent Pentecostal type movement in Russia and Armenia.

Chapter Seven

The Word of Wisdom

7:1:1 Natural wisdom is the ability to apply personal knowledge and experience. The word of wisdom is no more related to natural wisdom than the word of knowledge is to natural knowledge. Out of God's infinite knowledge and experience His purposes are planned and when the Spirit gives a word of wisdom He is really giving a fragmentary revelation of His purpose.

Definition: The Word of Wisdom is the supernatural revelation by the Spirit of Divine purpose; the supernatural declaration of the mind and will of God, the supernatural unfolding of His plans and purposes concerning things, places, people, communities, and nations. It is expressed not only for foretelling future events, but in those commands and instructions which God gives men arising out of His knowledge of future events.

It is not the gift of wisdom but of the word of wisdom. It is not a development of the God endowed faculty of human or natural wisdom. It is not to be confused with a deep spiritual insight and understanding of the more mystical parts of God's Word, or the sublimities of the Gospel. It is not to be confused with a high degree of intellectual or moral efficiency. It is not to be confused with administrative wisdom (1 Cor 12:28). It is not to be confused with wiseness or prudence or discretion or sagacity in word or action (many Godless nations have their wise men). It is not the wisdom which James enjoins us to seek from God (James 1:5).

7:1:2 It is possible to exercise this gift (as well as the other revelation gifts) without recognising it. At times it may be confused with ordinary wisdom or keen insight. The gift is often unobtrusive and does not always announce itself as the working of miracles or the gift of prophecy does.

7:1:3 This Gift is called a "Word" of Wisdom and it is generally an utterance, sometimes through the vehicle of prophecy, and at other times in preaching. The Greek words for it are "Logos Sophias", which means "the utterance of wisdom" or "the gift of wise speech". It is the act of speaking it which releases its power to accomplish God's purpose (Is 55:11).

His Word is like a hammer that breaks the rock in pieces. Like a skilled jeweller who strikes the diamond at the precise which causes it to split rather than shatter, or a bricklayer who can cut a brick neatly, so the Word of wisdom penetrates to the heart of the matter. Paul said that this wisdom from the Spirit was "spoken" (1 Cor 2:13); and Jesus said that it would be a "mouth" of wisdom which the adversaries would not able to gainsay or resist (Luke 21:14-15). Note Stephen before his accusers (Acts 6:10).

7:1:4 The Word of Wisdom from above Scripture is said to be spontaneous and unpremeditated. It is a fragment of God's wisdom imparted for a special reason and is not arrived at by deduction or normal thought processes.

It is a revelation from the Holy Spirit. It cannot be acquired or developed by human learning or skill. Note: Gal 1:11-12, 1 Cor 2:10, 2 Pet 3:15, 2 Cor 12:7, and Col 2:3.

7:1:5 The usual spheres of operation are in either Church Government, Acts 6 and 15 (that only which is spiritual, and not necessarily associated with the legislative) or in emergencies (Luke 21:15).

7:1:6 The Holy Spirit is the Spirit of Truth - John 15:26, and He guides us into all truth, (John 16:13). 1 Cor 2:10 says that the Holy Spirit searcheth all the deep things of God and reveals them unto us. Although a keen insight into the Word is not to be confused with the word of wisdom, yet the Holy Spirit does bring supernatural revelation on the Word through this Gift. Acts 15:16-19 is a case in point. Note also Eph 1:17-18 and Col 2:3. Paul's advice on marriage in 1 Cor 7 though said to be his own counsel is included in the Scripture and he says in 7:40, "... and I think I have the Spirit of God".

7:1:7 The Will of God in personal guidance is often ascertained by the operation of the Word of Wisdom (Col 1:9).

In addition to the areas of revelation of the Bible and the knowledge of God's will there is no doubt an area of "understanding of the times" associated with this Gift of the Spirit. In the Old Testament the tribe of Issachar had this special insight "to know what Israel ought to do" (1 Chron 12:32).

7:1:8 Perhaps this Gift is then a part of the preparation of the Church for the Coming of the Lord. Note it was the 5 "wise" virgins who went into the Marriage Supper. They had prepared themselves (Rom 19:7).

Noah had wisdom imparted to him to prepare an ark for the saving of His house.

7:2 RECOGNITION OF THE GIFT

According to James 3:17, "the wisdom that is from above is pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy".

In other words it does not come out of human strife, debate or contest. It will always produce good results and bring peace.

7:3 RECEPTION OF THE GIFT

It was imparted by the laying on of hands on at least one occasion, Deut 34:9; and was directly given by God in answer to a man's request - Solomon, 1 Kings 3:9-12.

7:4 EXAMPLES OF THE GIFT OF THE WORD OF WISDOM

1: To warn and guide people concerning future judgement and perils (Gen 6:13-22, 19:12-13, and Matt 2:20).

2: To reveal God's plan to those He is going to use. To appoint a leader, save a people and institute a dispensation (Gen 41:16, 28-41).

3: To ensure a servant of His divine commission (Ex 3:6-12 and Acts 16:16).

4: To unfold to a prejudiced mind God's unusual offer of grace (Acts 10:9-16).

5: To assure of coming deliverance in the midst of calamity (Acts 27:23-24).

6: To declare God's future acts and providences and His eternal mysteries. (ie) The Church to Paul, the Revelation to John, the Rapture to Paul.

7: To give assurance of blessing to come (Gen 12:1-7, 28:12-15).

8: To reveal the future - Daniel.

- 9:** To impart special abilities (Exodus 31:2-3).
- 10:** To enable the truth to be known (1 Kings 3:16-18).
- 11:** To confound critics (Matthew 21:25, 22:20-21, and John 8:17).
- 12:** To create a new office in the Church (Acts 6:1-5).
- 13:** To solve a theological crisis (Acts 15:28).

Chapter Eight

The Word of Knowledge

8:1 DEFINITION

8:1:1 A typical working definition of this gift is found in Horton who says: "The Word of knowledge is the supernatural revelation by the Holy Spirit of certain facts in the mind of God." It is evident that the point of such a revelation is that the one receiving could not himself have access to those facts by normal processes of observation and learning, at least at that time. Montgomery's version helpfully renders the name of this gift as "a word of insight".

8:1:2 Dale Moody takes a lofty view of the function of a spiritual gift: "The ... utterance of knowledge ... is mystical vision. It soars above the clouds of history in mystical contemplation". He no doubt has in mind Moses' knowledge of the glories of creation, or Paul's experience when "he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor 12:4). The prayerful desire of Paul for the Ephesians was "That the God of our Lord Jesus Christ ... may give unto you the ... knowledge of him ... that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph 1:17, 18).

Clearly the Biblical concept of knowledge - the supernatural impartation of facts - runs the gamut from awareness of rather elemental matters to comprehensive and spectacularly thrilling facts related to the omniscient God. Again, some manifestations of the gift will be impressively evident, while others may not be clearly identifiable.

8:1:3 God knows all the facts of heaven and earth, past, present and future to us, (but always present to Him). The Word of Knowledge is the revelation to man by the Spirit of some detail of His ALL knowledge. The revelation perhaps of the existence, condition or whereabouts of some person or object or place, or the location or occasion of some event. (Knowledge of events as they are.)

8:1:4 It is not the Gift of Knowledge but the Word of Knowledge. The use of "word" - Logos is suggestive. It means a "meaningful message". It is not a God sent amplification of human knowledge, but a fragment of God's Omniscience. It cannot be acquired by study or concentration. It is not a faculty but a revelation. Clement of Alexandria believed it to be practical knowledge of what to do in a given situation. Augustine took it to mean knowledge of human and temporal things, while he thought the Word of Wisdom was of things divine and eternal.

It is not necessarily vocal - Samuel received it some time before he communicated it. It is not to be confused with natural ability, learning or enlightenment. It is a gift, not an accomplishment. It is not natural but spiritual. It is not to be confused with a profound knowledge of the Bible, or theology. It is not the mind of man which is active, but the mind of the Spirit. It is fragmentary, even if frequent. It is often used in connection with either the Word of Wisdom or Discerning of Spirits.

Howard Carter declared, "It is possible to manifest the Word of Knowledge without recognising it as a gift".

8:2 THE FUNCTION OF THE WORD OF KNOWLEDGE

8:2:1 The gift known as "the word of knowledge" (1 Corinthians 12:8) was prominently displayed in the New Testament churches with incalculable results. The rich fruit of anointed preaching, the acknowledged primacy of the Holy Spirit in worship, and the depth and sincerity of faith in those early groups of believers depended in large measure on the exercise of this gift.

The Corinthians were described as "not lacking in any spiritual gift" (1 Corinthians 1:7, RSV), but the apostolic statement was prefaced with an explanation "that in every way you were enriched in him with all speech and all knowledge" (v 5, RSV).

Paul's prayer for the Ephesians revealed his desire for them to receive a deeper vision of Christ through the spirit of wisdom and knowledge (Ephesians 1:17). For the Colossians, he prayed that spiritual wisdom and knowledge might reveal the will of God to them (Colossians 1:9). It is not surprising that the apostle stressed to his fellow believers the importance of divine wisdom and knowledge, for he exemplified them in his preaching. "Because we are interpreting spiritual truths to those who have the Spirit, we speak of these gifts of God in words found for us not by our human wisdom but by the Spirit" (1 Corinthians 2:13, NEB).

One should understand, however, that the word of knowledge is not theological erudition acquired by patient study. It is not a remarkable comprehension of the Scriptures resulting from years of Biblical research, even though Bible study is not only a duty but also a richly rewarding procedure for every follower of Christ. It is not the additional spiritual enlightenment that blesses the mind of the Christian after he has received the baptism in the Spirit. To be sure, the anointing from the Holy One is complemented with spiritual knowledge (1 John 2:20), but this is not the word of knowledge.

The word of knowledge is a gift of the Holy Spirit; consequently it comprises in its function the supernatural and the miraculous. It is the declaration of some aspect of divine omniscience through human lips to implement a sovereign purpose in the mind of God.

Unfortunately, there is no unanimity among Bible commentators that the word of knowledge is a vocal gift of the Spirit. Some have identified it with various forms of divine knowledge, regardless of the manner of transmission. A scrutiny of the description of the gift in the Greek New Testament (*logos gnoseos*) should provide a sound base for analysis. The Greek *logos* has more than 20 English translations. It is frequently rendered "word" but may also be understood as "words, discourse, speech." For example, note "word of promise" (Romans 9:9) and "word of prophecy" (2 Peter 1:19). Undoubtedly, both have the meaning of "words, discourse." How then should the word of knowledge be interpreted?

W. E. Vine, who undertakes in his *Expository Dictionary of New Testament Words* to give the precise meanings of Greek terms, defines *logos* in 1 Corinthians 12:8 as "discourse, speech". In the Vulgate the expression is *sermo scientiae*, a significant instance of Jerome's careful selection of *sermo*, "discourse," instead of *verbum*, "word." Since a discourse is a verbal communication in speech or writing, obviously the word of knowledge was transmitted vocally, for it is absurd to suppose that a busy disciple called for the tablet and stylus when the gift was being manifested. It is fully appreciated, however, that divine revelation flowed through the pens of anointed writers, though on occasions the words of inspiration were first spoken and then indited (Jeremiah 36:18).

8:2:2 The word of knowledge is not the only supernatural means of ascertaining present or future realities. It must be distinguished from six other media, equally miraculous in their transmission of divine thought.

The *gift of prophecy* is closely associated in function with the word of knowledge. Certainly the prediction of Agabus concerning the forthcoming famine was regarded as specific knowledge by the church at Antioch (Acts 11:28-30).

On occasion *dreams* were employed to provide guidance for the servant of God. Every Christian knows how the warning received by Joseph during sleep enabled the Infant Christ to escape the sinister designs of Herod (Matthew 2:13).

Supernatural knowledge was also communicated through *visions*. One cannot help but marvel at the detailed information given in the vision of Ananias (Acts 9:10-16). This somewhat hesitant disciple was told exactly where to find Saul. He was to go to Straight Street, where he would come to the house of Judas. There he would discover Saul in prayer. Saul would expect him, for he also had a vision in which he saw Ananias laying hands on him for healing. This same Saul was later to become a devoted follower of Christ and a notable witness for the gospel.

At Sinai, Moses was instructed by the *voice of Jehovah* not only in the principles of the Law, but also concerning the activities of the Israelites at the foot of the mountain (Exodus 32:7,8).

Nor should the ministry of *angels* be omitted as an important agency in the transmission of divine knowledge. One remembers how the directive of an angelic messenger was necessary before Elijah visited King Ahaziah (2 Kings 1:15).

The sixth method of imparting divine knowledge involved the use of *Urim and Thummin*, the mysterious stones by which the Aaronic priesthood made inquiry of God. There is little agreement among commentators as to their function in the determination of truth. Gesenius describes them as sacred lots, which were deposited in a hollow within the priestly breastplate. Apparently the high priest withdrew them from this pouch during his consultation with Jehovah.

An instance of this may be noted in Saul's conflict with the Philistines (1 Samuel 14). "While Saul was talking to the priest [Ahijah], the tumult in the camp of the Philistines increased more and more; and Saul said to the priest, 'Withdraw your hand' " (v.19, RSV). Evidently Ahijah was about to use the Urim and Thummim when Saul restrained him.

Later, however, they were employed to reveal the culpable act of Jonathan. "Saul said to the Lord the God of Israel, 'Why hast thou not answered thy servant today? If this guilt lie in me or in my son Jonathan, O Lord God of Israel, let the lot be Urim; if it lie in thy people Israel, let it be Thummin' " (v 41, NEB).

8:2:3 To the reader the discussion of the foregoing methods of conveying divine knowledge may seem unnecessarily exhaustive, but their positive identification is vital to proper recognition of the word of knowledge. The gift operates through none of the above channels. It proceeds from an inner fullness of the Spirit and is instantly vocalised by the gifted believer. Like other vocal gifts of the Spirit, it is understood by the mind after utterance is achieved.

(*Paraclete Magazine* Vol 1-16)

8:2:4 Examples of the Word of Knowledge

A superlative example of the gift is evident in Christ's conversation with the Samaritan woman. "You have had five husbands, and he whom you now have is not your husband" (John 4:18, RSV).

This insight was given to our Lord through the Spirit, from whom nothing is hidden (1 Corinthians 2:10).

In the church at Jerusalem, Peter's exercise of the gift withered incipient hypocrisy at its root. "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

Another instance is the apostolic rebuke to Simon of Samaria. "Thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:20, 21).

Consider also Paul on shipboard, disclosing the sailors' stratagem. "Except these abide in the ship, ye cannot be saved" (Acts 27:30). On that occasion the word of knowledge saved the lives of 276 persons.

The prophet Elisha appears to have been singularly gifted with supernatural knowledge, though it cannot be stated with certainty whether some of his revelations came by vision or utterance. His knowledge of Gehazi's cupidity is plainly recorded as visionary. "Was I not with you in spirit when the man turned back from his chariot to meet you?" (2 Kings 5:26, NEB). But what of his disclosure of the king of Syria's battle plans? He was aware of the words spoken in Benhadad's bedchamber (2 Kings 6:12). It seems likely that he obtained this information through a visionary procedure. His knowledge of impending assassination, however, was revealed through utterance (v. 32) and should be classified as a verbal communication of the Spirit.

Evidently Elisha was a frequent recipient of divine insight concerning people and events in his environment. He seemed to express surprise on one occasion that this supernatural knowledge was withheld (2 Kings 4:27).

One should not overlook the possible manifestation of the word of knowledge in cases where the Spirit is reported as speaking to a servant of God. The instruction of the Spirit to Philip (Acts 8:29) and to the gifted members of the church at Antioch (Acts 13:2) may perhaps be categorised as guidance, but Peter's experience on the housetop at Joppa is undoubtedly an utterance of knowledge. "The Spirit said to him, 'Behold, three men are looking for you. Rise go down, and accompany them without hesitation; for I have sent them' " (Acts 10:19, 20, RSV).

Were these words vocalised through human lips? Certainly, they were. Peter had the fullness of the Holy Spirit within him; hence, when the Spirit spoke, He spoke from within. If one accepts the fact that the Spirit communicates with others through the inspired speech of a Spirit-filled believer, why should it be difficult to understand that the Spirit can communicate in the same way with the believer himself?

Has God decreed that the gifts of interpretation and prophecy must never function in the believer's private devotions? If so, the secret place of prayer our Lord so greatly commended (Matthew 6:6) should be abandoned for the fuller expression of the Spirit in public worship. When the Holy Spirit spoke to the praying and fasting Christians at Antioch, He did so through a gift of the Spirit. When he spoke to Peter at Joppa, he expressed himself through the word of knowledge.

A supernatural utterance of knowledge was necessary in the search for Saul, king-elect of Israel (1 Samuel 10:22, 23). The rendering of these two verses in the Septuagint shows that Samuel inquired of the Lord, received the divine answer, and went personally to Saul's hiding place. "And Samuel asked yet again of the Lord, 'Will the man come here?' And the Lord said, 'Behold, he is hidden among the baggage.' And he ran and took him from there, and he set him in the midst of the people."

A declaration of divine knowledge penetrated the disguise of Jeroboam's wife when she consulted the prophet Ahijah concerning the illness of her husband (1 Kings 14:5). The true intent of the men of Benjamin was revealed to David when the Spirit came upon Amasai and spoke through his lips (1 Chronicles 12:16-18).

An unusual example of the word of knowledge is evident in Peter's response to Christ's question at Caesarea Philippi. "Thou art the Christ, the Son of the living God" (Matthew 16:16). Our Lord's authoritative word classifies this statement as a divine revelation of truth (v 17), and as such it appears to be identical with the gift of the Spirit. But if Peter had not experienced the baptism in the Spirit, when the words were spoken, how could the gift be in manifestation?

Probably the answer lies in the occasional endowments of supernatural power the disciples received in their Master's presence. Gifts of healing were duplicated in their ministry by His delegation of power (Matthew 10:1). His divine word of faith enabled Peter to walk on the sea (Matthew 14:29). On two occasions, when the power of the Spirit was undoubtedly present, our Lord received the Father's testimony to His divine Sonship (Matthew 3:17; 17:5).

Scripture indicates an interesting convergence of the word of knowledge and the gift of prophecy. The New Testament prophet was not exclusively a predictor of future events. He was also a revealer of present realities which could not be known by natural means. In this second capacity his ministry was implemented with the word of knowledge.

Note, for example, Paul's appraisal of this aspect of prophecy in public worship. "But if all prophesy, and an unbeliever or outsider enters, he is convicted of all, he is called to account by all, the secrets of his heart are disclosed" (1 Corinthians 14:24, 25, RSV).

The two gifts also appear in combination in Christ's instructions to two disciples regarding preparations for the Passover (Mark 14: 13-15). His prophetic mandate was assigned to a future fulfilment, but every item in the procedure was a precise detail of divine knowledge. The disciples were to enter the city, where they would be met by a man carrying a jar of water. They were to follow him to a house whose owner was to be questioned about a guest room. He in turn would show them a large furnished room.

Another example of prophecy and the word of knowledge in synthesis may be noted when our Lord directed Peter to catch a fish, take a silver coin from its mouth and use the money to pay the tax collector (Matthew 17:27).

According to Paul, the word of knowledge may be manifested through tongues and interpretation. In his discussion of the functions of charismata, he teaches that the latent meaning of tongues should be interpreted for edification of the assembly (1 Corinthians 14:5). Significantly enough, he then uses his own spiritual utterance as an illustration of his doctrine. "Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?" (v 6, RSV). The sense of the statement is clear. Paul could speak with tongues in the church, but his utterance should be interpreted. The church would then be edified when the interpretation disclosed a revelation, a perspective of knowledge, a

prophecy, or a doctrinal truth.

The word of knowledge appears rarely in the ecclesia of modern believers, perhaps because other gifts of more spectacular qualities are more earnestly desired. But this endowment of divine insight should be sought in fervent prayer for several reasons.

It surpasses the skills of even the most perceptive minds in understanding the ways and will of God. It moves the recipient in the path of the inscrutable purposes of the Spirit and thereby preserves him from human error in Christian service. In problems of fellowship, it is far superior to the probings and counsellings of psychology, for it reveals human conditions and needs with scrupulous accuracy.

To those with responsibilities of church administration, it is most essential in the formation of sound judgments. In these times of complex business transactions, legal intricacies, sophisticated fraud, and downright Satanic hostility, the Lord's flock needs the word of knowledge as a vital part of its spiritual equipment.

Should anyone ask, "How may I obtain the gift?" the procedure is plain. Seek it earnestly of Christ. In Him "are hid all the treasures of wisdom and knowledge" (Colossians 2:3).

- Section 8:2 by Albert Hoy

(Paraclete Magazine Vol 1-16)

Chapter Nine

The Discerning of Spirits

This gift possesses a much more limited range than the other two gifts of revelation because its powers are restricted to a limited class of objects. Its object as well as its operation is entirely spiritual.

9:1 DEFINITION:

Discerning of spirits gives supernatural insight into the secret realm of spirits. It reveals the kind of Spirit that is activating a person who is manifesting supernatural knowledge or power at the time. By its operation we may know the true source and nature of any supernatural manifestation whether divine or demonic. It is not discernment, but discernment of spirits. There is no such gift as the gift of discernment. It is not a revelation of thoughts or hearts or spirits in the metaphorical sense, such as a hasty spirit or a haughty spirit, etc. The fact that there is such a gift indicates that evil spirits can be mistaken for the Holy Spirit or vice versa. There are three kinds of spirits - Divine, human and Satanic. It is not keen mental penetration. It is not the power to discover faults in others. We shall know the identity of men by their fruits. We shall know the spirits which empower men by the gift of discernment of spirits.

9:2 USES OF THE GIFT

- 1:** To help in delivering the oppressed, afflicted, demented (Mark 5:5); unclean spirits (Acts 5:16); dumb, deaf and blind spirits (Matt 12:22, Mark 9:17-25); and spirits of infirmity (Luke 13:11-16).
- 2:** To discover a servant of the devil (Acts 13:9-10).
- 3:** To expose plausible error (1 Tim 4:1-2, and 2 Pet 2:21).
- 4:** To unmask demon miracle workers (2 Thess. 2:9, and Rev. 16:14).
- 5:** To know the name, nature and number of the evil spirits in control of areas of a person's life (Matt 16:23, cp Mark 9:17, 25, and Acts 16:16).
- 6:** To know when the captive is set free.
- 7:** To differentiate between the Holy Spirit, evil spirits, and human spirits. (Ezekiel 13:3, 1 Cor 14:32, and 12:3) - this is so in the area of prophecy.
- 8:** To determine between natural causes and demonic activity in sickness.

The Greek words used for this Gift are "*Diakrisis Pnuematon*" and means forming a judgement, making a distinction, or classification in order to pass sentence upon.

Although there are occasions in Scripture when this gift is operated without an accompanying deliverance, the usual thing is for the discerning of the spirit to lead to casting it out. In fact in most cases it is essential to determine the type of spirit before it will leave.

It should be understood that it is possible to detect the presence of a spirit and even in some cases to determine its type without the operation of this miraculous gift. However, this type of deduction does not generally lead to deliverance. The father in Mark 9:17 recognised his son's problem, but had to seek a Ministry which could deliver him. Discerning the evil spirit by the use of this gift will not necessarily cause it to go. In practically all cases there is a definite need to take a position of authority in the Name of Jesus in order to cast it out.

The Gift of Discerning of Spirits operates not in the human mind, but on the level of spiritual intuition. It is a direct revelation, as in the word of Wisdom and Knowledge, it

is a fragment of God's Omniscience. Sometimes the person ministering will become suddenly aware of the name, number or nature of the spirits. Some detect their presence by a reaction which they feel - such as a pain or pressure in the hand, etc. Some have seen the spirits in a type of vision.

It must be recognised that it is the spirits that are being tried and discerned and not the person. An essential character for any person seeking to minister to such bound souls is gentleness and much discretion.

It is probably significant that the Gift of Discerning of Spirits follows the Gift of Prophecy in the list of gifts. The Scripture commands us to prove all things and hold fast that which is good. Prophecy is to be judged by the other prophets - most likely through the Gift of Discerning of Spirits.

9:3 The function of the gift of discerning of spirits is to disclose to the human spirit and thence to the mind the causal agencies of manifestations.

It is not a capacity for remarkable insight. Nor is it an aptitude for the sort of profound reasoning that resolves into wise judgments. Though Solomon's mind was divinely stimulated to engender incredible wisdom (1 Kings 3:12, RSV), Scripture does not indicate that he was gifted with the discernings of spirits. It is by means of the fusion of the Holy Spirit with the believer's human spirit that the Christian becomes aware of spirit entities even before exact knowledge is conveyed to the mind. This conjunction of the Holy Spirit and the human spirit to determine a spiritual judgment is exclusive of any process of mental reasoning. It should also be made clear that the gift operates only when the servant of God is Spirit-filled.

In our day of a multiplicity of English Bible versions, one finds many descriptions of the discernings of spirits. That of the Revised Standard Version seems satisfactory, "the ability to distinguish between spirits (1 Corinthians 12:10), inasmuch as it is explicit and does not contain the generous paraphrasing or restrictions offered elsewhere.

The gift is related to the distinguishing of four spirits:

- (1) the Holy Spirit,
- (2) the regenerate spirit,
- (3) the unregenerate spirit,
- (4) the demonic spirit.

9:3:1 The Holy Spirit

The fact that spiritual discernment depends upon a plenitude of the Holy Spirit is shown in 1 Corinthians 2:15. "A man gifted with the Spirit can judge [Greek: *anakrinei*, discerns] the worth of everything, but is not himself subject to judgement by his fellow-men" (NEB). The apostle John supported this truth by stating that the unction of the Holy Spirit enables the Christian to exercise such discernment (1 John 2:20,27). He also declared it to be the obligation of every follower of Christ in 1 John 4:1: "Do not believe every spirit, but test the spirits to see whether they are of God" (RSV).

Detecting the Holy Spirit as the source of action appeared in the deliberations of the council at Jerusalem, where the suggested obligation of circumcision upon all Christians was discussed. Though the apostles and elders engaged in "much debate" (Acts 15:7, RSV), we have only the recorded statements of Peter and James. Both apostles rejected the arguments of the Judean legalisers and expressed themselves as against the addition of law to grace.

The opinion of James is recorded in verses 13-21 and may be identified as an excellent example of the word of wisdom in manifestation. Nevertheless, it was necessary for the

assembled disciples to exercise spiritual judgement upon his declaration. They did so and stated as their decision, "It has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things" (v 28, RSV). And what were "these things"? The very rules for exemplary conduct previously advised by James. Hence, when the members of the council signified the Holy Spirit agreed with their judgement, they were also indicating the Spirit was the source of James' declaration. Their spiritual discernment reached a unanimous conclusion.

In giving instruction to the Corinthians on the use of spiritual gifts in the assembly, the apostle Paul did not hesitate to submit his teaching to those who professed to be spiritually gifted. "If anyone claims to be inspired or a prophet, let him recognise [Greek: *epiginosketo*, discern fully] that what I write has the Lord's authority" (1 Corinthians 14:37, NEB).

One cannot mistake the apostle's meaning. When his epistle was read, he expected the church to receive divine confirmation that he had written by the inspiration of the Holy Spirit. So sure was Paul of the Spirit's inspiration that he expressed himself strongly against anyone who would question it (v 38, RSV). Evidently, discernment was frequently exercised by the Corinthian Christians (cf 1 Corinthians 14:29).

9:3:2 The Regenerate Spirit

We now direct our attention to the human spirit of the believer. This component may be activated in several ways. It may be used by the Holy Spirit to reveal the purposes of God. It may be stimulated by the Christian's own virtuous thoughts. It may, if communion with Christ is impaired through inordinate personal interests, become indulgent of fleshly desire (2 Corinthians 7:1).

A discussion of the relation of spiritual discernment to the regenerate spirit, however, necessarily confines our attention to the first and second types of motivation.

When a Spirit-filled follower of Christ becomes a channel for the manifestation of a spiritual gift, his inner fullness of the Holy Spirit is the source of the supernatural action. Even when such a gift is exercised during his private times of devotion, he is aware of a plenitude of the Spirit.

The claim made by some Pentecostals that they can speak with tongues at any time is a statement that requires careful definition. If the chosen time is one of devout worship, undoubtedly the Spirit's presence will enable them to stir up their gift (2 Timothy 1:6). But if they vocalise unintelligible sounds in a situation when the unction of the Spirit is perceptibly absent, their utterance is simply a contrived mechanism of speech.

One recalls the Old Testament record of Zedekiah's impressive prophecy before the kings of Israel and Judah, his assumed aspect of inspiration, and his awesome prancing with symbolic horns of iron (1 Kings 22:11). Unfortunately, he had bartered divine inspiration for royal favour long ago, as we can see in his conversation with Micaiah (v 24,25). This incident shows how the manifestation of the Spirit may be counterfeited.

The cautious attitude of the disciples in Jerusalem regarding the news of Paul's conversion is readily understood. A sudden transformation from Jewish persecutor to Christian polemicist was not easy to accept. It was the spiritual perception of the gifted Barnabas that settled all doubts. Convinced that Paul was not only a believer but also a Spirit-filled one, he brought him to the apostles with words of commendation (Acts 9:7, RSV).

An important part of this discussion concerns the regenerate Spirit activated by the

mind of the believer. Such a procedure, especially in Christian assemblies, frequently constitutes a sensitive problem requiring the most delicate treatment. In churches here the gifts of the Spirit are recognised, there are occasions when Christians ostensibly speak under divine unction. The speakers may be faithful members of the church and esteemed for their piety; nevertheless their declarations must be evaluated. The apostle Paul makes this clear by stating, "Of the prophets . . . two or three may speak, while the rest exercise their judgement upon [Greek: *diakrinetosan*, discern] what is said" (1 Corinthians 14:29, NEB).

There are two reasons for this monition. The speaker may indeed begin his utterance under divine inspiration, but as he continues he may inject some of his own conceptions. In Romans 12:6 Paul has dealt with this contingency in his teaching on the use of spiritual gifts by stating specifically that prophecy should be exercised "in proportion to our faith" (RSV). This indicates that a speaker under divine inspiration should declare only the spiritual utterance God has granted to his proportion of faith. He should refrain from going beyond what the Spirit has given. The admonition is reflected in the corollary of 1 Thessalonians 5:20,21, RSV: "Do not despise prophesying, but test [Greek: *dokimazete*] everything; hold fast what is good."

On the other hand, what appears to be a vocal gift of the Spirit may have its source completely in the speaker's mind. During public worship the thoughts of the participating Christian will surely be stimulated by the spiritual environment, and he may feel he would grieve the Spirit if he neglected to express them. The situation is a perplexing one, for on most occasions those who speak forth with such "messages" in Christian services are among the most devout members of the congregation. A wise pastor will certainly not rebuke them. He will instruct them with kindness and tact.

They should be taught that the consecrated thinking of a Christian mind is not identical with the supernatural utterance of the Holy Spirit. In the divine outpouring on the Day of Pentecost, the disciples did not express their own thoughts. They spoke as the Spirit gave them utterance (Acts 2:4). When they used vocal gifts in their own language, they also spoke as the Spirit gave them utterance, as Christ himself predicted. "When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of our Father speaking through you" (Matthew 10:19,20, RSV).

In this vocal manifestation, the disciples are not to express their own thoughts as a means of defense. From their inner fullness of the Spirit would come a supernatural utterance that would confound their persecutors. The Spirit would speak through them, as exemplified by Peter and Stephen in hostile confrontations (Acts 4:8; 6:10).

9:3:3 The Unregenerate Spirit

There is no doubt that our Lord exercised unerring spiritual discernment. "He knew all men and needed no one to bear witness of man; for he himself knew what was in man" (John 2:25, RSV). Before Nathanael became a disciple, his character had been divinely scrutinised and a verdict rendered. "Behold, an Israelite indeed, in whom is no guile!" (John 1:47, RSV). It seems apparent in this evaluation of the human spirit that Christ was aware of Nathanael's thoughts (cf 1 Corinthians 2:11, RSV). Nor should the fact be surprising, for several Biblical references attest the dual ability of the discernings of spirits and thought-reading (Luke 11:17; Acts 8:20;14:9; 1 Corinthians 14:24,25).

An interesting example of spiritual discernment appears in the Old Testament record of Nehemiah's undertaking to rebuild the walls of Jerusalem. Faced with considerable opposition, he accepted the condolence of the prophet Shemaiah who advised him to seek safety in the temple. At that juncture Nehemiah became aware of the spirit of

deceit in his so-called friend. "I perceived that God had not sent him" (Nehemiah 6:12).

Shemaiah's suggestion was diabolically shrewd for if Nehemiah had acted upon it, he would not only have incurred the accusation of cowardice, but would also have committed sacrilege by entering territory reserved exclusively for the priests. It would seem from verse 13 that when Nehemiah discovered his counsellor's perfidy, he also became aware of the consequent hazards.

9:3:4 The Demonic Spirit

Neither divine nor human, the fourth type of spirit with which the followers of Christ have to deal is sinister and supernatural. It is designated in Scripture as a "demon" (Matthew 10:8, RSV), and its evil purposes are to possess and destroy human bodies, to lead the unregenerate into idolatry, and to seduce Christians from the faith.

Today, modern theologians are apt to dismiss the possession of human bodies by demons as a medieval superstition. The psychobiologist classifies split personality syndromes and compulsive habits of self-hate as mental derangements. It seems strange that the Biblical descriptions of such cases have been overlooked. The demoniac at Capernaum could not have entered the synagogue if this evil control had not been intermittent (Mark 1:23). The unfortunate Gadarene was bent on self-destruction when Christ met him (Mark 5:5).

It is an appalling fact that demon-possessed persons are presently found in various forms of public life. Some demoniacs are by no means irrational, but are intelligent and cunning. Hence, it should be said that one of the greatest uses of the gift of the discernings of spirits is the detection of demonic control.

As in New Testament times, so today some diseases are caused by demon possession, and not by physical stress or functional maladjustment. No medical treatment could have cured the blind and mute demoniac described in Matthew 12:22. A physician's diagnosis of the child mute in Mark 9:17,18 would probably have included epilepsy, where as Christ promptly exorcised the evil tenant of the disordered body (v 25). Present-day servants of God should realize the vital importance of spiritual discernment in their decisions to pray for the restoration of the sick or to practice exorcism.

Demoniacs may socialise and conform to the life-styles of their environment. Some of the material provision received by Christ and His disciples was contributed by "a number of women who had been set free from evil spirits and infirmities" (Luke 8:2, NEB). Mary Magdalene was one of them. The ample means of these erstwhile demoniacs could not have been obtained without their social integration.

Supportive on the point is the description of Paul's encounter with the demon-possessed girl at Philippi (Acts 16:16-18). Though presumably a slave girl, she was under no restraint and frequently appeared in public. Her demonic utterance was a true evaluation of the apostles and their mission, yet it contained the insidious suggestion that being thus knowledgeable, she was one of their adherents. In discerning the evil spirit's presence and exorcising it, Paul must have been aware of the demonic disguise as a servant of righteousness (2 Corinthians 11:15, RSV).

For ministers and laity today, the gift of the discernings of Spirits is of inestimable value. Its function distinguishes the voice of the Holy Spirit among professed inspirational utterances. It detects with unerring precision the rich, expository preaching of the faithful shepherd of the flock, and the sounding brass of the adulated pulpiter. As one of the choice endowments of the Holy Spirit, it is a divine sentinel on guard against all forms of deception, preserving the gifted believer from error by the practice

of John's wise counsel.

"Test the spirits to see whether they are of God" (1 John 4:1, RSV).

Albert L Hoy, Ph.D.

This section by Professor Hoy is from "Paraclete" Fall issue 1984.

Chapter Ten

The Gifts of Faith

The Spirit-filled believer is keenly interested in the charismata of 1 Corinthians 12. Some of these gifts such as tongues, interpretation, and prophecy, commend themselves to profitable study more readily than others, for they may be witnessed in church services. Gifts such as wisdom, knowledge, and the discerning of spirits may be understood after intensified consultation with Scripture.

The gift of faith, however, is one divine endowment which has had its meaning obscured either by casual analogy or theological screed. In the opinion of some, it is simply a greater measure of confidence in God than that exhibited by the average Christian. According to more studious minds, it is a mysterious outcome of God's foreknowledge and prevenient grace, which makes use of human agency.

(Paraclete Magazine Vol 1-16)

10:1 DEFINITION

The Gift of Faith is a supernatural endowment by the Spirit whereby that which is uttered or desired by man or spoken by God shall eventually come to pass. It differs from healings and miracles in that often its operations are not immediately or even generally observable. Miracles are more of an act - Red Sea, Jordan, Water from the Rock. Faith is more passive as Isaac blessed Jacob in terms which could only be fulfilled over a long period.

Recommended Reading - "The Real Faith" by Charles Price.

10:2 FOUR KINDS OF FAITH

Faith, as every Christian knows, is the basic requirement or communion with God (Hebrews 11:6). But in Scripture it may be viewed in four categories which require clear definition if the gift of faith is to be understood.

First, there is faith of a purely rational nature, grounded in experience and factual knowledge. Without it no farmer would put seed into the ground (James 5:7). This faith is actually a process of logical reasoning and finds no acceptance with God.

A second type may be described as "saving faith." It is imparted to the repentant sinner at the moment of his surrender to Christ. It is an implicit trust in the Saviour and, being divine in essence, is a benefaction of God's grace (Ephesians 2:8).

Faith as the fruit of the Spirit is a third scriptural classification (Galatians 5:22). It is really the development of Christly character in the believer through progressive sanctification. Modern translations of Galatians 5:22 ("fidelity," NEB; "faithfulness," RSV) clarify the Authorized Version by indicating that this sort of faith is observed in conduct.

The gift of faith is the fourth category (1 Corinthians 12:9). It impregnates the believer's godly desires with divine power, whether they be in the spoken word or in acts of obedience. "He shall have whatsoever he saith" (Mark 11:23). "There shall not be dew nor rain these years, but according to my word" (1 Kings 17:1).

Though the gift of faith produces results that transcend natural law, it is not identical

with the gift of miracles (1 Corinthians 12:10). The gift of miracles operates with immediacy in overt action as a public testimony to the greatness of God. It has an objective effect upon persons, creatures, or things (Matthew 15:36-38). In contrast, the gift of faith has its effect primarily upon the gifted believer. Its essential functions are to afford him divine protection, provide for his physical need, and aid him in his work. Unlike the gift of miracles, its outcome may be deferred - a circumstance doubtless intended to increase the gifted person's reliance upon God.

Scripture abounds with references in proof of this definition. The sublime record of faith and its results in Hebrews 11 states that it "stopped the mouths of lions" (v. 33), an obvious allusion to Daniel's experience. Here divine faith can be seen protecting one of God's choicest saints. "So Daniel was lifted out [of the lions' pit] and no trace of injury was found on him, because he had put his faith in his God" (Daniel 6:23, NEB).

On occasion our Lord was delivered from hostile hands by His exercise of the gift. Note for example the opposition He met in Galilee. "They leapt up, threw him out of the town, and took him to the brow of the hill on which it was built, meaning to hurl him over the edge. But he walked straight through them all, and went away" (Luke 4:28-30, NEB). Consider also Paul's experience at Melita. As he warmed himself at a fire, a viper fastened on his hand. "Paul, however, shook off the snake into the fire and was none the worse" (Acts 28:5, NEB).

This bestowal of divine faith to provide physical sustenance may be observed in the unusual periods of fasting undertaken by Moses (Deuteronomy 9:9,18) and in his remarkable vitality at the age of 120 (Deuteronomy 34:7).

Apparently without hesitation Elijah went to the brook Cherith, confident his life would be preserved by the daily visits of ravens sent by God (1 Kings 17:5, 6). Just as readily he went to Zarephath, where his potent word of faith replenished the widow's barrel of meal and cruse of oil until the drought ended (1 Kings 17:8-16).

The matchless faith of our Lord in His unswerving obedience to the Father's will during rigorous testing was rewarded by the ministrations of angels to His humanity (Matthew 4:11).

The greatest use of the gift, however, is its omnipotent supplementation of the work of a servant of God.

As a mediator between Jehovah and Israel, Moses frequently made utterances of supernatural faith. His intercession for the unbelieving Israelites at Kadesh-barnea exemplifies the fact: "And the Lord said, I have pardoned according to thy word" (Numbers 14:20).

While the prophet Samuel was young in years and ministry, it appears from Scripture that his words were invested with divine faith: "As Samuel grew up, the Lord was with him, and none of his words went unfulfilled" (1 Samuel 3:19, NEB).

A notable example of the spoken word of faith is evident in Elijah's declaration to Ahab after the prophet's victory on Mount Carmel: "Go up, eat and drink; for there is a sound of the rushing of rain" (1 Kings 18:41, RSV). The surprising fact is that when these words were uttered, there was not the slightest sign of relief from the long drought. This statement of faith had a deferred fulfilment and did not come to full manifestation until Elijah had exercised himself intensely in earnest prayer (1 Kings 18:42-45).

Examples of the gift of faith are readily seen in the ministry of our Lord. One remembers the occasion when it proved vastly superior to the skill of experienced

fishermen. Peter, James, and John had toiled all the previous night and had caught nothing (Luke 5:5), but they agreed "at thy word" to let down their nets once more. Their massive catch of fish is undeniable proof that Christ's anointed word of faith positively affirmed the fish would be there. Incidentally, the miraculous outcome enlarged the number of His disciples.

The divine word that withered the fig tree (Mark 11:14) was defined by our Lord as an instance of the gift of faith. With a brief but significant exhortation, He indicated to His disciples that an unshakeable belief in the power of God had produced the miraculous event (Mark 11:22).

By a similar demonstration of faith, Christ walked on the water and spoke the word of power that enabled Peter to do so. When Peter's fear of the elements caused him to lose his firm footing, Christ rescued him, saying, "How little faith you have!" (Matthew 14:31, NEB).

In any scriptural analysis of the gifts of the Spirit, it should be apparent that some of these endowments operate in conjunction with others. Admittedly, the gift of interpretation complements a preceding utterance in tongues. Attention has already been drawn to the fact that the gift of faith is frequently consummated in miraculous occurrences, but there are occasions when it must be preceded by other gifts.

A case in point is the casting out of demons. Our Lord demonstrated that such deliverance from Satanic oppression is accomplished by the word of faith (Matthew 8:16). When the disciples asked Him why they were unable to cast the evil spirit out of the epileptic, He replied, "Because of your little faith" (Matthew 17:20, RSV). That His statement had reference to divine faith is seen in His further allusion to the removal of mountains by faith.

It should be obvious, however, that before an evil spirit is expelled the gift of discerning of spirits must function. Christians ought to be aware that some hostile spirits are not identified by natural observation, as in the case of the Philippian girl who followed Paul and Silas. Her words (Acts 16:17) seemed to commend the evangelism of the apostles and doubtless would be regarded today as excellent advertisement. But Paul's spiritual perception penetrated the deceptive procedure and his anointed rebuke cast out the evil spirit.

By comparing a number of Biblical references to the gift of faith, one can identify some of its components. Its foundation is not mental assent or human obedience, but an unwavering trust in divine goodness and omnipotence (Hebrews 11:27). This trust is so profound that no trial can shake it (v 35-39), and so absolute that it can survive even the loss of its own acquisition (v 17-19). It is imparted by the Holy Spirit (1 Corinthians 12:9; 2 Corinthians 14:13), and it functions through the believer's complete identification with Christ (Acts 3:16).

An utterance of divine faith may have a prophetic complement (1 Kings 17:14-16); it may produce a miraculous suspension of natural law (Joshua 10:12-14); or it may result in physical healing (Luke 8:26-36). Scripture reveals that it is also an instrument of divine judgment, as may be noted in Elisha's imprecation upon juvenile insolence (2 Kings 2:23, 24), and in Paul's chastisement of Elymas (Acts 13:8-11). A remarkable instance of its use is shown in the disciplining of an immoral member of the Corinthian church.

The union of apostolic faith with that of devout believers is indicated in 1 Corinthians 5:4, 5, RSV: "When you are assembled, and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, that his

spirit may be saved in the day of the Lord Jesus." Discipline in the New Testament church seems to have been especially severe upon those who made use of Christian profession as a cloak for acts of deliberate sin (cf Acts 5:5, 10).

In the words of the apostle Paul, all members of the body of Christ should "earnestly desire the higher gifts" (1 Corinthians 12:31, RSV). Hence it is not improper to propose some discussion on the scriptural conditions which must be met by those who would become instruments through whom the gift of faith is manifested.

One of these requirements may be asserted without question - the gift operates only in the believer who has a conscious fullness of the Holy Spirit. Stephen and Barnabas, both gifted men, were full of the Holy Spirit and of faith (Acts 6:5; 11:24). Paul was full of the Holy Spirit when he pronounced judgment upon Elymas (Acts 13 9-11).

Abraham, one of faith's notable examples, has bequeathed a testimony to all believers that explains how faith grows: "No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God" (Romans 4:20, RSV). Evidently the practice of praise and thanksgiving to God was a means of strengthening Abraham's faith.

Spirit-filled Christians today should be aware that the use of the gift of tongues in private devotions promotes deeper communion with God and thereby increases faith. In apostolic language, tongues of praise and prayer "build up" (Greek, *oikodomeo*) the believer (1 Corinthians 14:4). The more the Spirit manifests himself in divine utterance through a person, the closer becomes that person's relationship with God.

The development of faith is coincident with growth in grace and the knowledge of Christ (2 Peter 3:18). The Christian's realisation of Christ's indwelling presence is achieved by faith, a procedure Paul attributes to the work of the Spirit in the inner man (Ephesians 3;16,17).

When one has a vital awareness of the Lord's presence in daily activity, he will not only exemplify faith, the fruit of the Spirit, but he will also be a fitting candidate for faith, the gift.

It is clear from Scripture that God desires to lead His people through progressive stages of faith. Paul's definition of the gospel includes its revelation of divine righteousness "depending on faith and leading to faith" (Romans 1:17, Weymouth). This cultivation of faith requires that the believer have an unclouded vision of Christ. He must keep his "eyes fixed on Jesus, on whom faith depends from start to finish" (Hebrews 12:2, NEB). To become an instrument of the manifestation of the gift of faith, one must be able to identify its antitheses and avoid them. Scripture states positively that fear and pride are inimical to faith.

Among the Old Testament prophets none surpassed the remarkable faith of Elijah, yet a woman's angry threat replaced his faith with fear and almost caused him to renounce his ministry (1 Kings 19:2-4).

Though Christ's disciples had frequently witnessed the miraculous works of their Master, their dread of the Galilean storm demolished what faith they had. In their abject terror it was necessary for Christ to deliver them with His word of power (Mark 4:35-40). What a triumph of faith it would have been if they had focused their attention not on the tumultuous waves but on the sleeping Son of God! Such an attitude of trust would have convinced them that they were on board the only unsinkable vessel in history and, incidentally, would have permitted the Lord to obtain needful rest for His physical body.

Debilitation of faith by pride can creep imperceptibly into Christian experience. It seems quite natural for a servant of God to be warmly complimented for his ability, but he must take care that human commendation does not lure him into egotism. The desire for preeminence in public opinion was denounced by our Lord as a particular hindrance to faith. "How can you have faith so long as you receive honour from one another, and care nothing for the honour that comes from him who alone is God?" (John 5:44, NEB).

With evident solicitude the apostle Peter cautioned the young Christians of his day: "Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud, but gives grace to the humble' " (1 Peter 5:5, RSV).

To avoid the pitfall of pride, a faithful disciple of Christ will offer his achievements to God on the secret altar of his heart, for he has learned that he is but an instrument in the divine hand. "It is God who works in you, inspiring both the will and the deed, for his own chosen purpose" (Philippians 2:13, NEB).

Perhaps no divine gift is more greatly needed in the 20th century church than this supernatural endowment of faith. It would invest the spoken word with a divine authority that none could resist. It would open up the resources of the kingdom of God to those in need. With its utterance of power, it would wither Satanic opposition and afford instant release from the bondage of affliction.

Why then should not every child of God take the exhortation of Paul to heart?

"Earnestly desire the higher gifts" (1 Corinthians 12:31, RSV).

(*Paraclete Magazine* Vol 1-16)
(The above study was written by A.L. Hoy.)

Chapter Eleven

The Gifts of Healing

The expression *Charismata iamaton* occurs just three times in the Bible, and all three of these occurrences are in 1 Corinthians 12. It is an odd fact that the one unvarying original expression is given two different translations in the King James Version in these occurrences: "To another the gifts of healing by the same Spirit" (1 Corinthians 12:9), and "Have all the gifts of healing" (1 Corinthians 12:30), but "God hath set some in the church...gifts of healings" (1 Corinthians 12:28). The correct form, "gifts of healings," should properly have been used all three times rather than only once, for this double plural has a significance that ought not to be passed over.

If we follow with consistency and symmetry a listing of spiritual gifts in the form "the gift of the word of wisdom" or "the gift of faith," then we ought to speak of "the gift of the gifts of healings" in identifying this gift of the Spirit which occurs number four in the list of nine. All the standard presuppositions and qualifications that apply to the other gifts of the Spirit (1 Corinthians 12:8-10) apply to this gift also:

- 1)** bestowed according to the will of the Spirit (1 Corinthians 12:11b)
- 2)** abiding within the Spirit rather than in the human worker (note that in strict scriptural language gifts are neither imparted nor bestowed, but "manifested" [1 Corinthians 12:7])
- 3)** exclusively and wholly supernatural and of the Spirit and in no way whatsoever of the natural human self (1 Corinthians 12:11a)
- 4)** given for the good of the body as a whole, that is, "to profit withal" (1 Corinthians 12 :7).

The expression "the gift of the gifts of healings" implies both that the Spirit's manifestation to the human channel is a gift, and that that which He gives that channel to perform is in turn the giving of a gift. We might paraphrase the relationship: "The human channel receives a package of healing remedies to be shared as gifts with others."

In both occurrences of the word "gift," the original is a form of *charisma* which implies a grace, a favour, a free gift, a kindness, or a help. It is not "gift" in the sense of that which is possessed by a gifted performer whose skill impressively copes with the task; rather it is "gift" in the sense of a possession gratuitously made available at an appropriate moment as a resource or a tool to meet a need. Thus, the exact scriptural designation twice asserts that this fourth gift of the Spirit is a matter of a "charitable bestowment of a specific application." This is the nature of what is given to the human worker, and this is what he receives to give to others. At both levels it is, as it were, divine charity, and not human merit or even human faith.

In seeking to explain the double plural of "gifts of healings," Pentecostal authors have adopted a rather uniform position.

Ernest S. Williams writes: "It is reasonable to believe that God might anoint one person with faith for certain diseases, another with faith for others."

Howard Carter says: "Where all the gifts of healing are in operation, there all classes of disease could be healed."

Harold Horton asserts: "A believer possessing one or more of them will be used of God in certain cases of sickness, but not necessarily in others."

Donald Gee varies the formula with two alternatives: "The simplest explanation is probably that there can be different gifts for different classes of disease.... Another explanation is that the Spirit will direct in different ways of conveying His healing power." (He has in mind prayer, laying on of hands, anointing with oil, and so forth.)

In the current charismatic revival, divine healing has aroused a great deal of interest. Fourth on the list of spiritual gifts, this supernatural benefaction is described in plural terms (Greek, *charismata iamaton*) "gifts of cures" (1 Corinthians 12:9). The use of the plural has caused some commentators to suggest that believers thus empowered by the Spirit have restrictions upon their ministry. The gifts of some, they claim, enable them to deliver the victims of cancer, but not of cardiac trouble; others may restore hearing to the deaf, but not sight to the blind.

Like other human theories, this supposition disappears when confronted with the plain testimony of the Word of God. The Book of Acts records no limitations in the healing ministries of the apostles. Even before they received the fullness of the Spirit at Pentecost, their Master "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matthew 10:1). A noteworthy example appears in the sequel to Paul's healing of the father of Publius on the island of Malta. "And when this had taken place, the rest of the people on the island who had diseases also came and were cured" (Acts 28:9, RSV).

Reference to the Greek New Testament shows that the plural designation is not applied solely to gifts of healing. The original reading of 1 Corinthians 12:10 describes three other spiritual gifts as *energemata dunameon* (inworkings of powers), *diakrieseis pneumatou* (discernings of spirits), and *gene glosson* (kinds of tongues). Undoubtedly the student of Scripture has discovered that miracles are not only the product of the specified gift, but also of the gift of faith (Mark 11:14, 20-23). The outcome of spiritual discernment may occasionally be supplied by the word of knowledge (Acts 5:3). Nor does it appear from Paul's statement in 1 Corinthians 12:10 that the speaker in tongues has linguistic limitations.

These considerations would indicate that different situations required different methods for appropriate treatment. This is certainly true in cases of divine healing. Scripture records the experiences of those who were healed by a word, a touch, the laying on of hands, prayer, and acts of obedience (John 9:7). Therefore "gifts of healing" probably refers to varied procedures of the Spirit in dealing with different kinds of persons and diseases.

However, the total significance of the plural "gifts of healings" seems to exceed any of these explanations. A fact that must not be overlooked is that out of only three Scripture references, two imply a limit upon the distribution of the gift: "God hath set some in the church" and "Have all the gifts of healing?" Yet the Bible by no means restricts its presentation of God's provision for human healing to a limited scattering of gifted "healers," each with powers for only certain kinds of infirmities. Scripture presents in explicit detail God's plan for His impartation of healing to His people. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5 :14,15). In this Scripture, healing is simply made a matter of meeting God's conditions and it is freed from all capriciousness and uncertainty. If this is God's plan for the bestowment of healing, then it is clear that the gift of the gifts of healings is primarily directed toward some other purpose than bestowing healing for healing's sake.

Now the gift of the gifts of healings shares with tongues and miracles the special status of being given on a twofold basis: to the individual (1 Corinthians 12:7) and to the

Church (1 Corinthians 12:28). Its identification with these two other gifts becomes a further fact in understanding its nature and its divinely intended purpose. These are sign gifts, given in fulfilment of the Lord's farewell promise: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17,18). As it were, these are the credentials God provides His servants, both individually, and corporately as a church, so they are enabled to carry out His commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We read of the ministry of Philip: "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:6).

It becomes clear that the primary purpose of the gift of the gifts of healings is to validate the ministry of God's people. Donald Gee recognised this fact when he wrote:

"It appears to be a spiritual gift especially connected with the ministry of an evangelist, and granted to those called to fill that office.... It often gave the apostles an open door in their evangelistic work; as, for instance, the healing of the father of Publius by Paul (Acts 28:8-10). Its exercise attracted the attention of the people to the gospel of Christ in a way that was both arresting and calculated to produce a sympathetic hearing." The significance of the plural harmonises with this interpretation when we understand that God is telling us certain Christian workers are granted the exercise of a supply of healing portions. It is their privilege to be channels for the distribution of these in such a way that they will have a favourable effect upon the overall gospel outreach. Primarily, the issue is not a matter of the nature of the confronting infirmity, for all infirmities are equally impotent before divine power. It is, rather, just a case of that which best confirms the ministry of the servant of the Lord.

If the foregoing interpretations are sustained we may derive conclusions as follows:

- 1.** The significance of the plural "gifts of healings" inheres in the fact that the gift provides individual, specific healing portions to be distributed one by one to certain infirm persons.
- 2.** God intends that this gift function, not as a channel of healing for its own sake, but to prosper God's purposes in the life and ministry of an individual or a church.
- 3.** The gift may be exercised upon either believers or unbelievers depending upon the will of God. The responsibility of its ministry is retained within the sovereignty of God, for it is a sign gift confirming the ministry of a human servant in a particular situation.
- 4.** The pursuit of healing by the believer is meant normally to conform to the pattern of James 5:14,15. Only on those occasions when the divine sovereignty warrants will the believer's healing be an instance of the exercise of the gift of the gifts of healings.
(*Paraclete Magazine* Vol 1-16)

There seems to be a distinction between the ministry of healing as noticed in James 5:14-15 and Mark 16:18, and the Gifts of Healings. They appear to be in a specialist realm. Modern observations indicate that certain members of Christ's Body have a degree of success in ministering healing that eludes others. It should be noted from 1 Cor 12, that these Gifts have been SET in the Church for all time and not all have them.

The Gifts of Healings are designed for intercessory use in the Church and are not possessed by all, but the grace gift of healing is our individual inheritance and redemptive right.

Chapter Twelve

Working of Miracles

12:1 DEFINITION

A miracle is a supernatural intervention in the ordinary course of nature, a temporary suspension of the accustomed order, an interruption of the system of nature as we know it. The gift of the Working of Miracles operates by the energy or dynamic force of the Spirit in the reversals or suspensions of the natural law. A miracle is a sovereign act of the Spirit of God irrespective of natural laws or systems. A miracle does not demand the existence of an undiscovered law to explain it. It has no explanation other than the sovereign power of God. When in a sudden and sovereign act God steps outside the circle by which His creatures or creation are boundaried, we call it a miracle and so does God in the Scriptures.

A gift of Working of Miracles refers exclusively to acts of power - a miracle of knowledge or wisdom is produced through these gifts respectively. We must limit the meaning of the word miracle in discussing the Gift of the Working of Miracles excluding even certain acts of power - those which have to do with the healing of the human body, and include only those which have to do with the laws of inanimate nature or the miraculous manifestation of objects - turning water into wine, bringing fire from heaven, stilling the tempest, feeding 5,000 and 4,000, Phillip's translation, draught of fishes, etc.

It is necessary first to think generally about the Biblical use of the word miracle. There are three Hebrew words which are translated by the English word miracle in the Old Testament: *mopheth*, "sign, wonder"; *owth*, "signs, miracles, as pledges or attestations of divine presence and interposition"; and *niphlaoth*, "wonderful acts." Each of these words is used many times in the Old Testament. The first is translated miracle in Exodus 7:9 and Deuteronomy 29:3; the second in Numbers 14:22 and Deuteronomy 11:3; and the last in Judges 6:13.

In each of the above references the emphasis is on the extraordinary or spectacular acts of God, as when Moses called forth the plagues upon the Egyptians. Such acts were corporate in nature and openly visible to all. Much could be said here about Old Testament synonyms for miracle, although the purposes of this study are served well by this rather narrow treatment of the word.

In the New Testament two Greek words stand behind the English word *miracle*; *dunamis*, "power, might, strength, force," and *semeion*, "sign or distinguishing mark by which something is known." In addition, it is important here to note several synonyms which heighten our understanding of the New Testament picture of miracle. As the multitudes observed the miracles of Jesus they thought of them as "wonders" (Mark 2:12; Acts 3:10,11). Or again, they interpreted His miracles as "signs" (Mark 16:20; John 2:18). Frequently reference is made to the miracles of Christ as "powers" or "mighty works" (Matthew 11:20; Luke 10:13). Trench suggests that each synonym is of special significance. "Wonders" refer to the astonishment of the beholders. "Signs" suggest the near presence of the miracle producer. But "power" directs us to the causality or source of such miracles - the power of God.

Care must be taken to distinguish Biblical miracles from those occurrences in nature which in themselves are suggestive of miracle. The sprouting of a seed, an eclipse of the sun, or the splitting of an atom call forth the word miracle. To speak of divine miracles, however, is to lay emphasis on the extraordinary or special manifestations of God in history. The blind are made to see, the lame walk, the water becomes wine. Such phenomena deny the empirical and rest in the supernatural.

(Paraclete Magazine Vol 1-16)

12:2 FUNCTION OF THE GIFT

Miraculous occurrences accompanied the preaching of New Testament evangelists. Scripture makes it clear that these manifestations of divine power were the credentials of those who proclaimed the new covenant of grace, proving them to be genuine messengers of God.

On more than one occasion our Lord appealed to His listeners on the basis of such testimony. "Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves" (John 14:11, RSV). His miracles, such as turning water into wine and feeding the multitude, confirmed to His contemporaries His divine mission. Even some persons of prominence were impressed by His works as well as by His words, as may be seen in the statement of Nicodemus: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him" (John 3:2).

When Christ sent out His twelve disciples and also the Seventy to preach the tidings of redemptive grace, He conferred spiritual power upon them to invest their presentation of truth with divine authority. To the Twelve He "gave . . . authority over unclean spirits, to cast them out, and to heal every disease and every infirmity" (Matthew 10:1, RSV). Note that Matthew 10:8 includes the power to raise the dead. A part of the commission given to the Seventy was to "heal the sick" (Luke 10:9), while their power to cast out demons is attested in Luke 10:17.

The confirmation of Christian witness by miraculous signs appears frequently in the New Testament. After the Day of Pentecost these manifestations astounded the citizens of Jerusalem (Acts 2:43). Stephen and Philip, who were subordinate in rank to the apostles, nevertheless were attended by divine phenomena in their preaching (Acts 6:8; 8:6). Similar miraculous depositions validated the ministries of Paul and Barnabas. "For some time Paul and Barnabas stayed on and spoke boldly and openly in reliance on the Lord; and he confirmed the message of his grace by causing signs and miracles to be worked at their hands" (Acts 14:3, NEB).

A miracle may be defined as a phenomenon that transcends natural law as a result of direct volition by God. Since God upholds "all things by the word of his power" (Hebrews 1:3), one must grant him the ability to modify at will any established law of creation. When this scriptural truth is accepted, it is needless to conduct a scientific investigation of Joshua's mandate to the sun (Joshua 10:12), or of the regression of the shadow on the sundial of Ahaz (Isaiah 38:8). Human intelligence will never fathom the inscrutable purposes of Omnipotence.

Miracles are the outcome of divine intervention in the natural order of things with or without human agency. The greatest miracle in Holy Writ is the resurrection of Christ accomplished by a sovereign act of God. Nor were human channels employed in the pillar of cloud (Exodus 40:38), budding of Aaron's rod (Numbers 17:8), and the smiting of Herod by angelic hand (Acts 12:23).

Where human agencies are involved, supernatural occurrences follow the operation of spiritual gifts or prayer. It can certainly be granted that the product of every spiritual gift is miraculous, but the two most visible in apostolic evangelism were the gifts of the working of miracles and of healings (1 Corinthians 12:9, 10). The gift of faith (1 Corinthians 12:9), which functions by the Spirit's impregnation of the spoken word, is frequently consummated by a supernatural event (Acts 9:40). Its primary use, however, is not to verify divine truth to unbelievers, but to supply the needs of the Lord's people (1 Kings 17:14; Mark 4:39). Conversely, gifts of healings and the working of miracles were concomitant with New Testament evangelism and apparently were regarded by the apostles as standard procedure in their ministry (Acts 4:29, 30; 1 Corinthians 2:4, 5).

Miraculous developments from importunate prayer merit recognition. Elijah's prayers and their results are recorded in James 5:17, 18. The supplications of Cornelius brought an angelic visitor and the power of the Holy Spirit to his home (Acts 10). Many Christians today can relate how prayer has solved incredible problems, not by a spectacular stroke of divine power but by the Lord's unmistakable intervention in the course of ordinary human events. Such happenings also proclaim the omnipotence of a loving Heavenly Father.

Among those gifted by the Spirit in the New Testament churches, the worker of miracles occupied a position of unusual importance. It should not be suggested from a cursory view of 1 Corinthians 12:27 that since the miracle-worker is outranked by the apostle, prophet, and teacher, his contribution to the ecclesia was not of immense value. What Paul is doing through this arrangement is giving precedence to the ministration of the Word before the sign gifts (miracles, healings), which served to reinforce anointed utterance and validate the preacher's claims (Romans 15:18, 19). Faith in the Word of God always precedes the manifestation of divine power (John 11:40).

In the Greek New Testament the word miracle is expressed in two ways - by *dunamis*, commonly translated power, and by *semeion*, which means a sign. The composite meaning of these descriptive terms is not difficult to understand. A miracle is an act of power intended to serve as a sign to confirm divine truth. It thus becomes evident that a person through whom the gift operates is conscious of an inner plenitude of the Spirit's power, and that he also receives the Spirit's guidance concerning the judicious use of such power for the fulfilment of divine purposes.

This explains why there were certain occasions in our Lord's ministry when He refused to display His miraculous power. Supernatural demonstrations for personal aggrandisement or to satisfy the capricious desires of gaping bystanders would certainly violate the Spirit's hallowed designs. Satan was well aware of the fact when he tempted Christ in the wilderness (Matthew 4:1-7). Remember also that Herod was denied the sign that his morbid curiosity so avidly sought (Luke 23:8).

To utilise his gift the worker of miracles is completely dependent on the assurance of the powerful indwelling of the Holy Spirit within him. When the activities of persons gifted with the Spirit are studied in the Scriptures, it is apparent that the operations of their gifts were not the result of an initial baptism with the Spirit, but of a present divine fullness at the moment of manifestation. For example, Paul was baptised with the Holy Spirit when Ananias laid hands upon him (Acts 9:17, 18), yet when he became the instrument of the gift of faith in the chastisement of Elymas, the record states he was filled on that occasion with the Holy Spirit (Acts 13:9-11).

Peter was filled with the Spirit on the Day of Pentecost (Acts 2:4), but he was filled anew when God used him to manifest the word of wisdom in defense of the disciples

(Acts 4:8). Without the Pentecostal enduement Stephen would never have been elected to the diaconate, but as he stood on the brink of martyrdom, his inner fullness of the Spirit granted him a comforting vision of his glorified Lord (Acts 7:55, 56).

When Paul advised the Ephesians to be filled with the Spirit (Ephesians 5:18), he was certainly not suggesting an initial filling for he knew they had already received the experience (Ephesians 1:13).

Obviously he was recommending successive replenishings of the Spirit such as the refillings mentioned in Acts 4:31 and 13:52.

Several references in the Old Testament reveal that the display of supernatural power was accomplished by the Spirit's possession of the human agent. Samson's amazing strength was not the result of physical exercise; it was a divine enduement. When he encountered the lion, "the spirit of the Lord suddenly seized him and . . . he tore the lion in pieces as if it were a kid" (Judges 14:6, NEB).

In the emancipation of Israel from the bondage of the Midianites, the Spirit came upon Gideon to qualify him as a divinely appointed leader. "Then the spirit of the Lord took possession of Gideon" (Judges 6:34, NEB).

On a notable occasion the prophet Elisha had recourse to the influence of music to soothe his pent-up anger and enable him to perform his prophetic duty. "And when the minstrel played, the power of the Lord came upon him" (2 Kings 3:15, RSV). Spiritually gifted though he was, Elisha uttered no prophecy prior to the harping of the minstrel. It was when the power of the Lord came upon him that he prophesied.

In the New Testament the gift of the working of miracles is sometimes difficult to distinguish from other gifts which have miraculous complements. Any instance of divine healing of course is a miracle, but the exercise of a gift of healing apparently requires faith on the part of the recipient or from those who act in his behalf (Mark 2:5; cf Mark 6:5, 6).

In Acts 14:9 Paul saw that the cripple had faith to be healed, but in Acts 3:5 the man at the gate of the temple merely displayed an interest in alms. Furthermore, it can be said that the high priest's servant was not only devoid of faith but was also hostile to Christ, yet the Lord "touched his ear and healed him" (Luke 22:51, RSV). In the second and third healings the initiative of faith was completely on the part of those gifted with divine power. The operations of the gift of faith (Acts 3:16) and the working of miracles seem more likely in these cases, though both had outcomes of healing.

Few of the signs and wonders which characterised the founding of the early churches are specifically described. The sudden deaths of Ananias and Sapphira followed Peter's utterance of the word of knowledge (Acts 5:1-11). The record states, "When Ananias heard these words, he fell down and died" (v 5, RSV). Undoubtedly Peter was the instrument through whom the Spirit performed this miracle.

As a worker of miracles, Philip proved an effective Christian witness to the Samaritans (Acts 8:13), though reference is made only to the healings he accomplished (v 7). Perhaps the most amazing sign in his recorded ministry was his physical transference by the Spirit (v 39). If his volition was a factor in this supernatural occurrence, the gift of the working of miracles was unquestionably in operation.

According to Scripture the extraordinary vitality of the Holy Spirit in the miracle worker bestows divine power upon his apparel. The mantle of Elijah was used to divide the waters of Jordan (2 King 2:8, 14). Elisha believed his staff could revive a dead child (2 King 4:29), though in Gehazi's hands it was powerless. It is recorded that "through Paul

God worked singular miracles" (Acts 19:11, NEB) by the spiritual virtue inherent in the apostolic clothing (v 12). Nor should one forget the outflow of power from Christ's garments in response to the touch of faith (Luke 8:43-48).

The need for the miracle worker's spiritual replenishment may also be noted in our Lord's statement: "Someone did touch me, for I felt that power had gone out from me" (Luke 8:46, NEB). Though the Father was always with Christ (John 8:29), occasions of prayerful solitude were integrally a part of His ministry (Matthew 14:23).

In a closer scrutiny of the gift of miraculous works, it is regrettable that some versions of the New Testament make no distinction in translation between the Greek *dunamis* (power) and *exousia* (authority). The latter term should be understood as the right to use power by virtue of a privileged relationship.

As the Son of God, our Lord manifested the power of the Spirit under the seal of the Father's sanction. For example, He said to the paralytic, "Son, thy sins be forgiven thee" (Mark 2:5), a statement not only invested with divine authority but also productive of a miracle of grace. To the objection of His critics, "Who can forgive sins but God only?" (v 7), He validated His *exousia* by His *dunamis*, saying, "That you may know that the Son of man has authority on earth to forgive sins . . . I say to you the paralytic, rise, take up your pallet and go home" (v 10, 11, RSV).

It follows, therefore, that the worker of miracles must be a person of spiritual maturity. In the family of God his relationship is that of a son, for if he maintains a conscious indwelling of the Spirit's fullness, he must be led (moved) by the Spirit (Romans 8:14, NEB). Viewed in a hallowed perspective, this is really the possession of the believer by the Spirit, an experience that provides him with both *dunamis* and *exousia*.

Should the miraculous power of the Holy Spirit accompany the preaching of the gospel in modern times? Despite the negation of the rationalist, the Scriptures answer strongly in the affirmative. The contention that supernatural signs are to be relegated to the days of the apostles is an argument that limps pitifully through modernistic literature. A simple acceptance of Peter's statement on the Day of Pentecost (Acts 2:39) would banish it from human thought.

Fundamentalists are encouraged by the current charismatic revival with its increasing evidences of the Spirit's presence in supernatural healings and in inspired gifts of utterance. But the spiritual standards of the New Testament churches are not yet fully attained. Can it be that the modern follower of Christ pays more attention to communion than to prayer? Let no one forget it was in the place of prayer that the building was shaken, and all present were refilled with the power of the Holy Spirit (Acts 4:31).

(*Paraclete Magazine* Vol 1-16)

Chapter Thirteen

The Gift of Prophecy

13:1 DEFINITION OF THE GIFT

13:1:1 In classical Greek the *prophetes* was one who spoke for another, frequently "a spokesman for a god." One notes with interest that though the first Christians roundly repudiated Hellenic polytheism, they retained the precise meaning of the word, regarding the prophet in the ecclesia as a spokesman of the Lord.

The English verb *prophecy* is represented in the Greek New Testament by *propheteuo*, which has a double signification - to predict and to expound publicly. Both meanings apply ideally to the New Testament prophet who was not only a foreteller of events but also a supernaturally illuminated expositor of sacred verities.

For a satisfactory understanding of the gift of prophecy, the testimony of the Old Testament must be considered. There are significant implications in the Hebrew *naba* (to prophesy), inasmuch as Gesenius identifies the basic meaning of the word to suggest the idea of *boiling forth* like the waters of a fountain; hence *to pour forth words* as one under divine inspiration. Such a connotation indicates the fervid demeanour and utterance of the prophet in the act of ministrations (1 Samuel 10:6).

(*Paraclete Magazine* Vol 1-16)

13:1:2 Prophecy in its simplest form is divinely inspired and anointed utterance. It is entirely supernatural. It is a manifestation of the Spirit of God and not of the human mind. In its simplest form it may be possessed by all who have received the baptism in the Holy Ghost (1 Cor 14:31).

The human will and faith are active in prophecy, but not the human intellect.

In keeping with all the gifts of the Spirit, prophecy is a supernatural manifestation. "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Corinthians 12:11).

13:1:3 It is distinct from preaching and teaching, for whereas they are the product of human study and preparation, prophecy is the product of the spontaneous, unpremeditated inspiration of the Spirit. Prophecy may sometimes occur within the context of preaching, for there are times when both preacher and congregation are conscious of a special unction in the course of an otherwise "normal" message or sermon.

13:1:4 It is clear from Scripture that there are various levels of prophecy. The "holy men of God" who "spoke as they were moved by the Holy Ghost" (2 Peter 1:21) were in a special category, for their words are recognised in Scripture as the infallible revelation by which all other teaching is to be tested.

Paul claimed this kind of authority for his own writings (1 Corinthians 14:37, 38). It is significant that Paul assigns the gift of prophecy in the local church to a lower level than these, declaring that it must be weighed before being finally accepted. Nevertheless, the New Testament sees this gift as a valuable source of spiritual enrichment which is to be earnestly desired.

13:1:5 One thing is common to prophecy at all its levels - the direct communication of the thoughts of God through human channels, in which the Holy Spirit, using the minds and mouths of the prophets, conveys a message from God. It is supernatural in inspiration and origin even though it makes use of human expressions and vocabulary. Thus true prophecy occurs only through the initiative of the Spirit. The prophet is moved not by his own meditations, feelings, or assessment of the situation around him, but by a direct coming upon him of the Holy Spirit.

Jeremiah (20:9, RSV) describes his experience as one in which his own natural reluctance to speak the Word of the Lord was overpowered by the pressure of the divine urge within him, which he describes as "a burning fire shut up in my bones, and I am weary with holding it in." There was a contrast between this hesitation of the genuine prophet and the easy glibness of self-inspired men who were so quick to utter what they liked to believe was prophecy: "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied" (Jeremiah 23:21, RSV).

13:1:6 Jeremiah indicates the difference between the genuine and the false: only the man who has stood in the council of the Lord to perceive and to hear His word is in the position to prophesy aright (see Jeremiah 23:18, 22). This refers to the higher levels of prophecy, but it is equally true of all. The man or woman who exercises the gift of prophecy must be much before the Lord in humble prayer that he or she may learn to discern what is the prompting of the Holy Spirit and what is merely the product of their own thoughts and feelings.

It is a solemn thing to say, "Thus saith the Lord." Better be "swift to hear and slow to speak" like Jeremiah than to run to utter superficial words like his worthless contemporaries.

13:1:7 If prophecy and interpretation are the products of the Holy Spirit's inspiration, we should expect them to be worthy of the intelligence and dignity which are His characteristics. This does not mean that every utterance will have the same kind of expression, for the Spirit of God is using the expressions of the man He is inspiring, and this means that one man's utterance will be couched in more cultured terms than another's. This is apparent in Scripture, where the epistles of the fisherman Peter differ from the writings of Paul, the highly educated rabbi; but a spiritual quality and an authority are common to both. The same ought to be discernible in any utterance of the Spirit.

Whether expressed through the simple, direct, down-to-earth language of a man who has been denied the privilege of higher education or through the more sensitive, imaginative language of someone with an artistic temperament, the utterance ought to have an unmistakable note of authority and of relevance to its hearers. If God is inspiring it, it will say something worth saying in such a manner as will command the attention and respect of sincere, intelligent listeners.

Nothing less than the best is good enough for the service of God. It is the solemn responsibility of all who exercise the gifts of the Spirit to do so in a manner that will bring glory to God and real help to His people. We need to examine ourselves and to ask whether our own ministry is fulfilling the scriptural standard.

When I utter an interpretation or a word of prophecy, is it an almost automatic reflex, something I have got into the habit of doing regularly, or is it because I have genuinely experienced the promptings of the Holy Spirit? When I have finished, have the hearers really been enriched by a word from the Lord, or have they merely listened to a repetition of stock phrases and wearisome clichés?

Did I come to the meeting today praying, "Lord, unless you really want me to speak to the assembly, keep me in my seat. Help me to distinguish between the promptings of my own spirit and the genuine moving of the Holy Spirit," or did I breeze into the meeting and automatically get to my feet as soon as someone had finished speaking in tongues?

These are uncomfortable questions and we are sometimes irritated by them, yet they need to be asked if we are to guard our meetings from false fire and keep our worship pure. The true presence of the Spirit is experienced in "rivers of living water" fresh from the throne of God, not in the sluggish backwaters of secondhand phraseology. We need to pray, therefore, that God will save us from the third-rate and keep us in the place where His Holy Spirit can genuinely move in and through us.

The privileges of our great Pentecostal heritage place a great responsibility upon us. The gifts of the Spirit are not playthings for the spiritually immature but superb equipment for the Church in its great task of fulfilling the ministry of Christ in the world. This being so, it is imperative that we handle these precious things with the utmost care.

The local church must not only covet earnestly the best gifts but also insist that the man who exercises them does so in complete dependence on the leading of the Spirit. Unless we are genuinely moved by the Holy Spirit and obey His promptings, we run the danger of uttering merely human thoughts and words under the pretence of speaking through the gifts.

(Paraclete Magazine Vol 1-16)

13:2 COMMON ERRORS ASSOCIATED WITH THIS GIFT

13:2:1 The gift of prophecy is confused with the prophetic office (Eph. 4:8). Both the Office of Prophet and the Gift of Prophecy are called gifts, but the offices are the gifts of Jesus to the Church, while the gifts in 1 Cor 12-14 are the gifts of the Holy Spirit to the individual. Again both the holders of the prophetic office and the gift are generally called prophets, yet there is a difference which is clearly seen in Acts 21:9-10, where Phillip's four daughters are put in deliberate contrary distinction to a certain prophet named Agabus, who in inspired mimicked action foretold how Paul should go to Jerusalem and what should befall him there.

Revelation of things outside the Word of God, things of hidden past, present or future, is necessary to the prophetic office as David who, "being a prophet and knowing that God had sworn an oath to him ... he seeing this before spake of the resurrection of Christ". Acts 2:30, but this revelation is not included in the scope of the spiritual gift of prophecy given in 1 Cor. 14:3. The test of the prophet is this personal and exclusive revelation, Numbers 12:6, but in 1 Cor 14, it is nowhere implied any such personal revelation to the prophesying. On the contrary it plainly limits the province of this gift to edification, exhortation and comfort. This gift of prophecy is compared to the gift of tongues plus interpretation in 1 Cor 14:5 in such ways to suggest an exact correspondence in value. Nobody would say that the two gifts of tongues and interpretation place their possessor among the seers, neither does the equivalent gift of prophecy. For these and other reasons the prophetic office is distinct from the gift of prophecy.

13:2:2 The gift of prophecy is often confused with prediction. The Scripture definition in 1 Cor 14:3 gives no hint of foretelling. It was only in medieval times that the word passed into the English language in the sense of prediction. "Etymologically", says William Smith in his Bible Dictionary, "it is certain that neither prescience nor prediction is implied by the term in the Hebrew, Greek or English language."

To prophesy then does not mean to foretell but simply speak for another. Prophecy may certainly be employed as the medium of prediction as a river may bear upon its bosom a floating flower or a wisp of moss or a branch or a boat.

A beautiful example of the use of the simple gift of prophecy is seen in Luke 1:46-55, "and Mary said, My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." Only once in this lovely passage are the reins taken by the greater Prophecy - at verse 48 in a word of wisdom Mary predicts "for behold from henceforth all generations shall call me blessed." When a simple gift is regularly accompanied with the exercise of these greater gifts, its possessor may be regarded as a prophet or a seer.

Revelation of the future is always the work of the Word of Wisdom, and never the simple gift of prophecy. The revelations of the Epistles and indeed the whole of Scripture, are one sustained flow of prophetic utterance lavishly laden with future revelations of the Word of Wisdom. Future revelations may come also through visions and dreams. The word that conveys miraculous revelation is prophecy; the word only. The work of revelation is by some other inspiration or gift. When Ezekiel prophesied life to the bones and they lived, the power was in the associated gift of faith, not in the prophetic words. The same with the Lord when He prophesied death to the fig tree and it perished. And the word of the Lord which told the disciples where to find the colt was a prophecy made possible only by the revelation it contained by the Word of Knowledge.

13:2:3 Arising out of the former error and closely related to it is the mistaken notion that prophecy is intended for guidance without being subject to personal confirmation. Guidance is not indicated as one of its rules in the comprehensive definition of 1 Cor 14:3. It is not, indeed no spiritual gift is, intended to take the place of common sense and natural judgement (Ps. 32:8, and Luke 12:57).

In the Old Testament people went to the seer or prophet to inquire of the Lord, but never in the New Testament. We now have the Word of God and the Holy Spirit to guide us into all truth.

13:2:4 The Gift is confused with preaching. Every translator knows well that the word for preach in the original is always different entirely from that for prophecy. Many words are rendered preach from the Greek. Their meaning is to announce, proclaim, cry, tell - always in the sense of telling out or expounding the word of God - the Scriptures, the good tidings. It is quite a modern perversion of the Greek word to call prophecy preaching. This is done of course to make plausible the claim of possession of the gift of prophecy. In true preaching the natural mind with its furnishings of the Word is operated by the Spirit. In prophesying the mind of the Spirit is speaking through natural speech organs. By an access of divine inspiration, preaching in the Holy Ghost may on occasions be lifted right away into the realm of prophecy. Preaching is divinely inspired, but not supernatural. Prophecy is every whit supernatural.

It is not unusual to find statements such as, "Prophecy is inspired preaching (or teaching)." But such an equation is much too simple. As Cullmann has observed, teaching and preaching are based on an intelligible exposition of the Word; the gift of prophecy, on the other hand, is based on *apokalupsis* (revelation).

It is most unfortunate that some free translations and paraphrases of the New Testament have failed to indicate a difference between the Greek word for *prophesy* (*propheteuo*) and the words which properly are translated *preach* (*kerusso* and compounds of *aggello*). For example, *The New Testament in Modern English* by J.B. Phillips consistently mistranslates in 1 Corinthians 12 and 14 with the result that prophesying becomes "preaching the word of God" and prophet becomes "preacher."

Prophecy and preaching may not be mutually exclusive, but some important differences do exist between the two. It is true that "as activities they overlap, but . . . they differ essentially in the message which it is their function to proclaim." Preaching, on the one hand, is the *kerygm* "the announcement of good news of what God had done and was prepared to do for those who would hear and believe." Its hearers are usually those outside the pale of the Church. Prophecy, on the other hand, is "declaratory and imperative" and is concerned primarily with a crisis or need which faces God's people. These revelations of prophecy "proclaimed to the primitive church what it had to do and to know under special circumstances." Its hearers were believers, and only incidentally unbelievers or outsiders (1 Corinthians 14:24).

The gift of prophecy was not intended either to supersede preaching or to be regarded simply as preaching. In the primitive church, as Cullmann has said, "There is room alongside preaching for a perfectly free proclamation in the Spirit." Yet of the two, preaching, which is associated with the apostles, received priority. Prophecy "may offer divine instruction which is helpful *hic et nunc* (here and now), but it is put beneath the apostolic preaching, beneath the gospel, which must occupy the place of honour (compare 1 Corinthians 12:28)."

(*Paraclete Magazine* Vol 1-16)

13:2:5 The gift used to be confused with mere repetition of Scripture verses but this notion has almost corrected itself with experience and the passage of time. One of the offices of the Holy Ghost is to bring to our mind the Word of God, John 14:26, but this is a work of the Spirit through the natural faculty of memory, not through a spiritual gift at all.

13:2:6 Prophecy is not used for Church Government. The deacons were chosen by election in a Church business meeting. If these were to be selected always by prophecy, there would be no reason for the qualifications of deacons to be listed in 1 Tim 3. The Early Church settled its doctrinal problems by open discussion in a Church Conference, rather than by a prophetic utterance. Gifts of Government and a Word of Wisdom exist for this function.

13:2:7 Prophecy is not to be used for the interpretation of Scripture, as the utterance of those prophesying are to be judged (1 Cor 14:29). The prophets are judged by Scripture, and not Scripture by the prophets.

13:2:8 Prophecy is not to judge people's hearts - Note 2 Cor 13:1, and 1 Tim 5:19 .

13:2:9 Prophecy is not infallible.

Confusion has been brought about in the minds of some by accepting the voice of prophecy as infallible. Some have felt that it would be a sin even to question what they consider to be the voice of the Spirit. However, in the ministry of all gifts there is a cooperation between the divine and the human. Because the human element can be present, we are instructed to examine and judge all these things (1 Thessalonians 5:20; 1 Corinthians 14:29). Rather than being afraid of grieving the Spirit by calling into question an utterance that may not seem to be in line with the Word of God, we should be fearful of grieving the Holy Spirit by failing to follow His clear instructions in the Word of God.

(*Paraclete Magazine* Vol 1-16)

13:3 PURPOSES OF THE GIFTS OF PROPHECY

The clearest definition of prophecy is in Paul's words in 1 Corinthians 14:3. It seems clear that Paul includes interpretation in this general classification, so we should be justified in regarding this definition as applying to both gifts (v 5). Three important words are used to summarise the function of prophecy, and they are worthy of closer inspection.

13:3:1 Edification

This comes from the Greek word *oikodome*, which means "to build a house." The Revised Standard Version renders it "upbuilding" in our particular text. This word or its cognates occur seven times in the "Pentecostal paragraphs" of Paul's letter to the Corinthians, and this reminds us that the object of prophecy in the assembly must be constructive. It may be true that some demolition is sometimes necessary before building can take place, but unless the bulldozers are followed by the builders, only a wasteland results.

Sadly, there have been too many occasions when assemblies have been pulled to pieces by strong words of harsh, unloving denunciation from those who seem to have imagined themselves as modern John the Baptists, stern and uncompromising. The work of the Spirit is always positive. He never pulls down without building up. The genuine utterance in the Spirit will always sound this positive note.

Let us take notice that the sphere of influence of the prophetic gift is not confined to the Church. The sphere of influence of the prophetic office may extend far beyond even until the prophet has become God's mouthpiece unto cities, nations or the whole world.

13:3:2 Exhortation

This is a familiar word, *paraklesis*, from the same root as the name Jesus gave to the Holy Spirit - the "Comforter." Basically it means "to call to, so as to encourage." Again, the idea is positive. It is not so much "telling off" as "calling on," just as the supporters of a runner will encourage him by their shouts when the competition is at its height. The function of prophecy or interpretation is not to intimidate the people of God into submission by dire threats of judgment, but to inspire and encourage them to greater heights of devotion and endeavour for Christ.

(Paraclete Magazine Vol 1-16)

Barnabus is called 'The Son of Paraklesis' (or consolation), Acts 4:35, which means exhortation, comfort and encouragement. This, however, is translated in the Aramaic as 'Son of Prophecy'. Hence, exhortation is a division of the gift of Prophecy dealing with the stimulation of the will.

13:3:3 Comfort

This lovely word has a very special emphasis. It is the Greek word *paramuthia*, which means "to speak closely" to anyone. It expresses a feeling of tenderness, the whispered word of consolation. John uses it to describe the Jews comforting Mary and Martha in their bereavement (John 11:19). Paul uses it in 1 Thessalonians 2:11 to describe the tender way a father seeks to train his child, and in 1 Thessalonians 5:14 to indicate how strong Christians should "give courage to those who are apprehensive" (Jerusalem Bible).

Paul gives a further thought about the function of prophecy in 1 Corinthians 14:31: "You can all prophesy one by one, so that all may learn and all be encouraged" (RSV).

Here the idea is the imparting of knowledge or instruction.

It is clear from these verses that prophecy's use within the assembly is to provide positive spiritual help and encouragement as well as comfort for those who are especially aware of need. The main emphasis is a definitely positive one. Whereas Scripture is declared to be "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16, RSV), prophecy seems to be limited to this general area of encouragement.

Certainly there seems to be no scriptural warrant for looking for personal or general guidance through this gift, though doubtless there are times when it has special helpfulness to the individual. On this point it is important to reemphasize Paul's words, "He who prophesies edifies the church."

(*Paraclete Magazine* Vol 1-16)

13:3:4 For speaking unto men supernaturally (1 Cor. 14:24, 14:3).

13:3:5 That believers may learn.

From the position of the word here we may be sure it means that members of the Church should become wise in the mysterious and supernatural beauties of the Spirit. All may prophesy that all may learn the ecstatic delights of speaking by the Spirit. Learn both by prophesying ourselves, and listening to others prophesy.

13:3:6 To convict the unbeliever and make manifest the secrets of his heart (1 Cor 14:25).

13:4 REGULATIONS OF THE GIFT OF PROPHECY

Paul is insistent that the prophetic ministry does not grant anyone immunity from scriptural regulation (1 Corinthians 14:37, 38). The prophet is subject to certain well-defined limitations and can never assume greater powers or authority than God has permitted him.

13:4:1 He must act in sincere faith (Romans 12:6).

Some people seem to have interpreted this verse as meaning "guesswork." Faith, to some people, is opening our mouth in the hope that God will fill it. Like foolhardy non-swimmers, they shut their eyes and jump in, hoping that as they thresh around they will come to the surface safely. Whether they are sure God would have them speak or not, they stand to their feet and utter their "thus saith the Lord" in the hope that something will come. More often than not, their stammerings and unconnected thoughts reveal how uncertain their faith really is.

To "prophesy according to the measure of faith" does not mean this kind of thing. Biblical faith is always based on an understanding of the Word of God (Romans 10:17) and consists of an intelligent, obedient response to what the believer sincerely understands to be the mind of God.

In relation to prophecy this means obeying not a whim or a fancy, but what is thoughtfully believed to be the prompting of the Holy Spirit. It means that I do not stand to speak because this has become a habit of mine over the years, or merely to save someone who has spoken in tongues from embarrassment, or because I feel the meeting will not be Pentecostal unless there is a manifestation of spiritual gifts, but

because I am conscious of a genuine constraint of the Holy Spirit upon me.

Faith in this context is the obedience of my spirit to a prior initiative of the Holy Spirit. It is certainly not a pious leap in the dark.

13:4:2 He must accept scriptural order.

Paul says, "You may all prophesy one by one" (1 Corinthians 14:31), but it is clear that he does not expect this to happen in the course of one meeting. Verse 29 shows that, while the gift of prophecy is one which all may exercise provided they earnestly covet to do so, its exercise must be limited to two or three utterances in each meeting.

13:4:3 He must exercise self-discipline.

"The spirits of the prophets are subject to the prophets" (1 Corinthians 14:32). God himself is a God of order and harmony (v 33), and manifestations of the Spirit must likewise be rational and orderly. The historian Gibbon once remarked that the whirling dervishes of the desert "mistook the giddiness of the head for the illumination of the Spirit." Although this is an extreme instance, it is a reminder of the dangers that accompany us when we enter the realm of the supernatural.

It is important to realize that the anointing of the Spirit never demands the loss of true self-control. A man can exercise restraint over his own spirit even when under the constraint of the Spirit, and if the moment is not appropriate he should do so. To say, when an utterance has been untimely or unseemly, "I couldn't help it," is to offend against one of the cardinal Biblical principles relating to spiritual gifts.

13:4:4 There should be no inappropriate speech.

If there is no interpreter present, then we must exercise restraint (v 28). This suggests that a visitor to another assembly would be wise to exercise such restraint, since he does not know whether an interpreter is present, nor is he known to the members of that assembly.

It is certainly inappropriate for a person to 'prophesy' what he knows is out of harmony with the teaching of the Assembly. He should go and discuss it with the Minister of the Assembly before giving any utterance which would confuse or offend.

13:4:5 There should be no monopoly of speech.

No one should monopolise the exercise either of prophecy or of interpretation (v 30). The gifts are distributed by the Spirit "who apportions to each one individually as he wills" (1 Corinthians 12:11, RSV). It is not scriptural for one person always to be exercising his gift so others do not have opportunity. In this situation, of course, undue reticence on the part of some can be as responsible as undue forwardness on the part of others.

13:4:6 There should be no unseemly speech.

"Decently and in order" (v 40) is the scriptural standard. Men of different temperaments react in different ways, but there is no excuse for the unseemly. Unnecessary shouting, peculiar postures, gestures, or phraseology are no evidence of inspiration - rather the reverse.

True Pentecostalism is not measured by the frequency or number of manifestations of the gifts of the Spirit, but by their quality. The Spirit's ministry is to glorify the Lord Jesus (John 16:14) and any so-called manifestation of the gifts which does not do this

is, to say the least, suspect. Let us "seek to excel."
(*Paraclete Magazine* Vol 1-16)

13:4:7

We are expressly commanded to desire this particular gift and to covet it (verse 39). The word is exactly the same in both cases in the original and it means, as even a glance at it "zelu" will indicate, to strive for, eager, enthusiastically, desirous, "zealous for prophecy". Prophecy should be the gift most commonly exercised in the Church and women should prophesy as freely as men (1 Cor 11:5). Even Joel in his prophecy says your sons and your daughters shall prophesy. The Scripture clearly states that all may prophesy (1 Cor 14:1, 24, 31).

13:4:8

Prophecy is greater than tongues when not accompanied with interpretation of tongues. These two gifts together are equal in value to prophecy but this does not mean that prophecy rules out the necessity of the other two. They are far from identical in purpose.

13:4:9

Though prophecy is clear to the understanding, it is not speaking with the understanding, as in verse 19. It is the Spirit of God speaking through human speech organs. It is a manifestation of the Spirit of God (1 Cor 12:7, 11). Prophecy is divine but it does not set aside human elements, hence its varying influence and force in different characters.

13:4:10

A believer may be endowed with prophecy or any other gift at his baptism, with the Holy Ghost, in addition to his speaking with tongues - as at Ephesus (Acts 19:6) - though there is no indication anywhere that prophecy even takes the place of speaking with tongues as the initial sign of the baptism.

13:4:11

The Gift is not to take the place of the written Word of God. This is most important. How foolishly unnecessary it should be to remind ourselves that the word of men, even when he is purporting to speak for God, is always fallible. Prophecy, we are assured shall cease (1 Cor 13:8), but the Word of the Lord abideth forever (1 Pet 1:25). So true is it that the written word is our only infallible guide that the scriptural character of the message in prophecy is to be judged by the other prophets present (14:29).

First, Scripture alone is totally authoritative and normative for the entire Church. Second, the gift of prophecy is given for specific reasons at specific times to specific people. Third, one can be blessed in a general way by prophetic oracles which have come to and through other members of the body of Christ in much the same way as one is blessed through hearing what God is doing in the lives of other believers. But remember that Scripture is the definitive source for Christian guidance and strength. Prophecy cannot be gullibly accepted without proper testing. Thus it can be a dangerous practice, and one that leads to misconceptions on the part of our evangelical friends, if we as Pentecostals, and more generally if members of the charismatic movement, actively circulate prophecies as though they were portions of a new edition of the all-sufficient rule for faith and practice.

We need not hesitate to recognise that our affirmation that "the Bible is our all-sufficient rule for faith and practice" is consistent with our recognition that God on occasion speaks to us today through a word of prophecy. But in recognising this, we must be sure to do in practice what we say in word and allow the inspired and authoritative Word of God, Scripture, to judge and rule over every word and experience of our lives.

(Paraclete Magazine Vol 1-16)

13:4:12

There is a fault which those that prophesy quite often innocently fall into which we will mention here. The message is given an air of authority which is quite unscriptural by the words, thus, "The Lord has spoken" etc, or the Lord Himself has given a voice in the first person as "I the Lord am in the midst" or some such words. It can easily be seen that this practice is flinging back the responsibility upon the Lord which He has already placed upon the prophet (verse 32). It is not the Lord who speaks, but the prophet, and the prophet speaks by the third person of Trinity, not the second. All the operations of the gifts are manifestations of the Holy Ghost. Let the prophet take responsibility in the scriptural way for his own utterances and let him frame them not as speaking in the place of the Lord, but as speaking about the Lord - not saying "I the Lord will hear thee in the day of trouble", but as in David, "The Lord will hear thee in the day of trouble, or as James "The Lord is very pitiful and of tender mercy".

It is wiser not to begin with the phrase, "Thus saith the Lord" and safer not to conclude with "The Lord hath spoken". If that were really true, how could others dare to do what the word commands them to do, and judge what you have said.

13:4:13

The possessor of the gift is responsible for its use, misuse, suppression or control. The spirits of the prophets are subject to the prophets (v 32). This indicates that our spirits are prophesying. Conybeare and Howson put it, "The gift of prophecy does not take from the prophets control over their own spirits". Obviously the Gifts can be misused, therefore it must be regulated (v 29), and safeguarded (v 33, 40). The prophet, not God, is responsible for any disorderly use of the gift, however emphatically he may protest that he was under divine compulsion.

13:5 EXAMPLES

Some of the great examples of prophecy in the sense of I Cor 12 and 14 are found in:

Luke 1:46-55 - Magnificat

Luke 1:67-79 - Zacharias

Luke 2:28-34 - Simeon.

Further investigation of the gift of prophecy reveals that occasionally it was manifested in spiritual song. On this point the psalmist David may be regarded as a suitable example, for several of his inspired songs are prophetic. In one of his most notable productions, he attributes the selection of his language to the Holy Spirit. "The Spirit of the Lord has spoken through me, and his word is on my lips" (2 Samuel 23:2, NEB).

Miriam and Deborah, both prophetesses, sang under divine inspiration to Israel (Exodus 15:21; Judges 5:1). Nor should one overlook David's Levitical choir supervised by Asaph, Heman, and Jeduthun, who prophesied in song with musical instruments (1 Chronicles 25:1). That these leaders had received endowments of the Holy Spirit may be concluded from the fact that Heman was the king's seer (1 Chronicles 25:5).

In the New Testament church singing with the spirit is a charismatic manifestation (1 Corinthians 14:15) and is often designated as "singing in tongues." One should not forget, however, that some singing inspired by the Holy Spirit was intelligible and was instrumental in revealing divine truth to the assembly (Ephesians 5:18, 19; Colossians 3:16). It is quite possible that the prophets in the membership engaged in this ministry.
(*Paraclete Magazine* Vol 1-16)

Many of the Psalms fall into this category of speaking forth for God.

13:6 PROPHECY AND THE UNBELIEVER

13:6:1 The persons referred to in 1 Cor 14:16 and 23 (ie the unlearned or outsider) is from the Greek "idiotes" and refers to those who may have been inquirers into the Christian faith but certainly were not born again believers, and therefore did not understand the things of the Spirit.

13:6:2 Verses 24-25. It means that such a person, in the Presence of God, where there is such supernatural manifestation, discovers that new sense of God; feeling his own heart to be probed, inwardly scrutinised; his spirit sifted and searched out. His conscience becomes interrogated, investigated. That is what is meant - and not necessarily that hidden things about man's past life are suddenly exposed to others sitting by. No. Here is a generation of deep conviction, by reason of the manifestation of prophecy. The purpose then is that there might be the acknowledgment of God.

13:7 PROVING THE PROPHECY - Proverbs 14:15, and 1 Corinthians 14:29

13:7:1

This gift, by reason of its nature, is liable to misuse and abuse. There is therefore a need for instruction and regulation. So it is given in this chapter (1 Cor 14). There are certain principles which govern the exercise of this gift. Not every utterance is inevitably and infallibly by the inspiration of the Holy Spirit. There are "false prophets" (1 John 4:1). It is also possible for so-called 'prophecies' to have arisen out from personal prejudices and even directed against certain individuals. This is most vicious and to be condemned, when advantage is taken to speak out against persons present; and also it is unfortunate and unwelcome when opportunity is exploited to exhort another as though by sudden inspiration and revelation of the Spirit, when the circumstances, etc, concerning some person is personally known by the speaker. Thus, there is need for utterances to be JUDGED, PROVED. Greek 'diakrino' - to separate thoroughly, to discriminate. This word is akin to 'diakrisis', which is the word used for discernment. See 1 Thess 5:20 - not to quench or despise, but PROVE - though not upon emotional response, and certainly to be rejected through respect for the one used as the channel.

13:7:2 How to Judge Prophetic Utterance by C.M. Robeck, Jr

From time to time in Pentecostal meetings we hear prophetic utterances. Generally these words are well spoken and bring spiritual edification to the church. The church can listen and be aware of a manifestation of the Spirit in its midst. The gift of prophecy properly used is meant to edify.

There are times, however, when prophetic utterances bring questions rather than answers, divisions rather than unity, defeat rather than edification. These problems may be related to:

- a) the person who prophesies
- b) the method by which the prophetic utterance is given
- c) the message which is spoken
- d) a combination of these.

How these utterances affect the faith of believers and the health of the church depends upon the manner in which they are handled and delivered.

Prophecy is a gift of the Spirit (1 Corinthians 12:10). It is given to the church for its benefit (Ephesians 4:11-16). Perhaps because it is a gift bestowed by God's Spirit, Christians may be reticent to question it. Yet there is scriptural warrant and instruction to do so. In Matthew 24:24, 25, Jesus himself was well aware of the potential for counterfeit prophets to arise. As a result He warned His disciples to be alert to their presence.

Paul writes to the Corinthian congregation that no one under the influence of God's Spirit can curse Jesus (1 Corinthians 12:3). This would seem to indicate that the Corinthians were aware of someone who claimed to be able to do so. Likewise in Asia Minor John warned the people to be alert to the presence of those false prophets who would come prophesying that "Jesus is not of God" (1 John 4:3, RSV).

With this type of problem in mind, believers are exhorted not to do away with prophetic utterances in their midst, but rather to judge them. John enjoins his readers to put to the test the spirits to see whether they are of God (1 John 4:1). In 1 Thessalonians 5:19-22, Paul argued, "Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil" (RSV). Indeed, it seems Paul never saw the gift of prophecy as separate from the necessity of evaluation.

How does one judge prophetic utterance? What rules or guidelines must be brought to bear on this subject? When must a person judge an utterance to be "out of order"? Perhaps we can see the issues more clearly if we look into the three basic aspects of prophetic utterance and see what guidance Scripture offers for each.

The Person who Prophesies

Since the gift of prophecy is given to the Church, the body of Christ, one may safely assume that the one who prophesies in a congregation must first of all be a Christian (1 Corinthians 14:27, 28). The Greeks had their oracle at Delphi who prophesied by means of evil spirits, but Paul would leave no room for this type of prophecy to be accepted in the Church. On the contrary, Paul writes that one cannot say, "Jesus is Lord," except by the Holy Spirit (1 Corinthians 12:3, RSV). This would indicate that the individual must be judged in accordance with his relationship to the Spirit of God.

A good practice is not to legislate by rule or regulation who may prophesy, but rather look to the essential confession in or by the Spirit that Jesus is indeed Lord! While anyone is able to mouth such an affirmation, only those who are indwelt by the Spirit of God will truly submit themselves to the lordship of Jesus Christ.

Recognition of the false prophet may take place in three basic ways. First, God has given to the Church another charism by which to test prophetic utterance. It is the gift of discerning of spirits. John told us not to judge the person who prophesies per se in all cases, but to test the spirits (1 John 4:1). This gift is a supernatural bestowal of the Holy Spirit for the basic purpose of determining the source of a prophetic utterance. It would seem that Paul exercised this gift when he recognised that the girl had a spirit of divination, while proclaiming, "These men are the servants of the most high God, which

show unto us the way of salvation" (Acts 16:16-18).

Peter, perhaps more than any other New Testament writer, helps us with a second means of recognising a false prophet. He pointed out the type of life-style exhibited by a false prophet, and thus by reverse reasoning a true prophet. The false prophet follows the way of licentiousness (2 Peter 2:2). It would seem then that the true prophet does not exhibit such works of the flesh (Galatians 5: 19), but rather will exhibit fruit of the Spirit (v 22-24). While the false prophet may prophesy for selfish gain (2 Peter 2:3), the one who exercises this gift as from the Lord does not do so.

The Didache, a document dating from the beginning of the second century, set down some specific guidelines for those who prophesied. They were generally related to life-style. The ones who prophesied could not ask for money for themselves (Didache 11:6,12). In addition, if they travelled from church to church, they had to limit their visits to 2 days (Didache 10:5). These guidelines, as well as those given by Peter, may suggest that the local congregation today be very cautious in accepting the prophetic utterance offered by strangers in its midst. Those in the local congregation can know others of the congregation who prophesy and determine quite readily whether they exhibit the fruit of the Spirit in their lives.

A third method of recognising the false prophet is when the one who prophesies is not submissive to the Word of God which offers guidance concerning prophetic utterance. Paul was adamant about this. He wrote in 1 Corinthians 14:37, 38 that a true prophet would recognise his guidelines for prophetic utterance as having the authority of a command of the Lord. If one prophesied while not submitting to Paul's guidance, his prophecy was to be totally disregarded. Once again, the congregation was called upon to recognise and judge false prophetic utterances.

The Method by which Prophecy is Given

A second major area to be judged in prophetic utterance is the method by which it is delivered. While the person who prophesies is open to the judgement of the congregation at various points, the method is perhaps as clear an indicator of truth or falsity. The method, like the man, is to be questioned for validity.

Prophecy is meant to be conveyed in language the congregation hearing it will understand (1 Corinthians 14:3, 5). When properly delivered, it is given in an orderly manner (1 Corinthians 14:29-33). Thus it is important that congregations in which prophetic utterances occur be taught the basic scriptural guidelines for prophecy. True prophetic utterances do not divide the church, nor do they create problems of order.

People have total control of themselves at the time they give prophetic utterances. False prophets may not necessarily have such control or, if they do, they may not exercise that control. In Corinth Paul evidently addressed a group of extreme ecstasies who claimed the disorder they were causing by suddenly injecting badly timed prophetic utterances was Spirit-controlled. Their cry was apparently, "The Spirit made me do it!"

Paul claimed that the person through whom prophecy is given can never say he has been coerced by the Spirit to speak either at an inopportune time or in an inappropriate manner. While a prophetic utterance may come to a believer at an inopportune time, the person who receives such a prophetic utterance is instructed to exercise self-control until a more opportune moment, and moderation in the method of delivery (1 Corinthians 14:31-33). True prophecy is given in such a way that peace reigns within the church.

During the middle of the second century the Montanists, under the leadership of Montanus, were suspect at this very point. Montanism was a "Spirit movement" which claimed that the Holy Spirit was moving through its adherents in the gift of prophecy. While a few of its opponents questioned the prophetic messages given, the majority questioned the methods involved in delivery.

One anonymous source, recorded in the writings of Eusebius, the church historian, remarks concerning Montanus' demeanour when prophesying:

He became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning.

Thus it was that the church ultimately excommunicated Montanus and his followers, partially on the ground that their method of prophesying was contrary to the guidelines set down in Scripture. This same judgment is required of the church today which takes seriously the gift of prophecy and the word of the Lord in its midst.

A legitimate concern that the church must have then is that the method as well as the message must bring about edification, exhortation, or comfort (1 Corinthians 14:3). If it does not do so, or if it brings the opposite results, the utterance must be ruled "out of order."

The Message Conveyed

The third major area which should be judged in prophetic utterance is the message itself. In the Upper Room discourse of John 14-16, Jesus instructed His disciples concerning the coming of the Paraclete. The relationship of the Spirit to Jesus was twofold. The Spirit was to bear witness to Jesus (John 15:26), and He was to glorify Jesus (John 16:14). Paul seems to suggest that the person who prophesies properly in a congregation brings glory to Christ. Thus it is the Spirit who enables the prophet to affirm, "Jesus is Lord!" (1 Corinthians 12:3; 1 John 4:2, 3).

Ultimately the glorifying of Christ by the individual rings glory to God. Peter states this clearly. Members of the body of Christ are given gifts, including that of prophecy, and the ability to exercise these gifts so that "God in all things may be glorified through Jesus Christ" (1 Peter 4:11).

It would seem apparent then that for a prophetic utterance to be judged as valid, it must bring glory to Christ. Paul gave one example of how this may operate (1 Corinthians 14:24,25). In this passage, Paul pictured the prophetic message as consisting of something which convicts of sin, calls to account, and discloses the secrets of a sinner's heart. Because the prophecy is valid and given by the Spirit, the sinner falls on his face, worships God, and recognises the presence of God in its operation. Thus, though the prophecy does not explicitly edify or comfort, but in this case exhorts, God is glorified and the validity of the utterance is confirmed.

For one to say prophetic utterance must bring glory to God does not mean there can be only one type of utterance. Scripture illustrates a variety of valid utterances. Prophecy can be given for information (Acts 20:22, 23; 21:11), for guidance (Acts 13:1-3; 16:6, 7; 20:21), for confirmation (Acts 15:28), for calling (Acts 13:1-3), and for teaching (Ephesians 3:4-6; 1 Thessalonians 4:15-18). 1 Chronicles 25:3 relates prophecy even more directly to praise and thanksgiving. Thus it would seem that many prophetic utterances are not merely futuristic in orientation, but specific words to specific situations which ultimately bring glory to God.

A final but crucial method of measuring the prophetic message is to ask the question, "Is it consistent with Scripture the revealed will of God?" Prophetic utterance needs always to be measured against the Word of God. It is not meant to be accepted on the same level as Scripture but is properly a secondary source of revelation. Scripture stands on its own authority. Prophetic utterance stands on the authority of Scripture, for it must always be judged by Scripture.

The principles we have set down for judging prophetic utterance have been those found in Scripture. Thus prophetic utterance can be expected to add no new doctrine, but rather may clarify existing teaching only. Those prophetic utterances which pretend to add to or delete from Scripture must be counted as destructive heresies (2 Peter 2:1). If the Church properly exercises its role of judging prophetic utterances, the chance for division and defeat is greatly reduced. Scripture gives clear guidelines which can be followed by each member of the body of Christ in judging prophecy. If pastors will teach believers these methods, they will have brought God's people one step closer to the place where they are no longer tossed to and fro by the cunning of men (Ephesians 4:11-16).

(Paraclete Magazine Vol 1-16)

13:8 THE VALUE OF PROPHECY

There can be little question that the gift of prophecy is one of the "greater gifts" (1 Corinthians 12:31) which believers are to desire earnestly (1 Corinthians 14:1, 39). Its importance and value are seen further in that it appears in all three of the most prominent Pauline listings of spiritual gifts (1 Corinthians 12:8-10, 28-30; Romans 12:6-8; Ephesians 4:11). The gift of prophecy is a divinely ordained means of edification for the Church. It may minister to both saint and sinner. It is available to all, and all may exercise it. It is so comprehensive in nature that it includes a teaching function and is related to, though not identical with, preaching. Unlike its sister gift glossolalia, it may function in the assembly independent of any other gift, even though the gift of discernings of spirits is a corollary to it.

Surely the church of Jesus Christ will be more enriched when it comes to a better understanding of the gift of prophecy and avails itself of the benefits to be derived therefrom.

(Paraclete Magazine Vol 1-16)

13:9 FINAL OBSERVATIONS

13:9:1 Apparently it was the Gift of Prophecy which precipitated Timothy into the Ministry. Note - "This doing, Son Timothy, I lay upon you, following that prophetic utterance which first pointed you out to me" (1 Tim 1:18 NEB), and "in accordance with the prophetic intentions which I formerly received concerning you" (Amp.). Note also that Timothy's gift was imparted by prophecy and laying on of hands (1 Tim 4:14).

13:9:2 1 Tim 1:18 declares that by these prophecies Timothy would be able to wage a good warfare (i.e. inspired and aided by them - Amp. Bible).

13:9:3 Following this same thought of victory through prophecy, 2 Chron 20:20 reveals that Jehoshaphat, in the face of overwhelming enemies, encouraged Israel to "Believe in the Lord your God, so shall you be established; believe his prophets so shall you prosper". Note also Ezra 6:14 - in rebuilding the Temple in the face of enemy opposition, they prospered through the prophesying of Haggai and Zechariah.

13:9:4 The level of prophecy depends on the level of faith being expressed. Weak or ineffective faith will produce innocuous prophesying (Rom 12:6).

13:9:5 True prophecy will always be Christ exalting and revealing (Rev 19:10). This is in accordance with John 16:13-14. Prophecy as a Gift of the Holy Spirit will edify, exhort and comfort the believers by a revelation of the love, character and ability of Jesus.

13:9:6 We are warned to despise not prophesyings (1 Thess 5:20). This occurs between two related teachings to do with spiritual gifts:

a) Quench not the Spirit

b) Prove all things.

Paul is teaching that we need to be balanced and not reactionary. Don't be conservative and negative, on the other hand, do not be gullible.

13:9:7 Earnest desire to prophesy (1 Cor 14:39, RSV). Let the believers make it a top priority of their lives, once having been Baptised in the Holy Spirit, to progress to the marvellous gift of prophecy which is available to everyone and necessary for everyone.

Chapter Fourteen

The Gift of Tongues

14:1 IS TONGUES GENUINE LANGUAGES?

The Greek Word for speaking in tongues is Glossolalia: *Glossa* - tongue, *lalia* - speaking.

Today there is a great deal of discussion as to the nature of modern glossolalia: Is it a genuine gift of the Holy Spirit, or is it "auto-suggestion, self-induced" ? The recent translation of the New English Bible follows the view that glossolalia (1 Corinthians 12 to 14) is best described as "ecstatic utterances," implying a connection somehow with the ecstatic Greek cults prevalent contemporaneously with the Corinthian church.

A number of points can be raised in support of the view that the glossolalia in Corinth was regarded by Paul as real languages:

1: Throughout the New Testament and in Greek literature surrounding the New Testament period, *tongue* refers most frequently to "meaningful human speech". Hatch and Redpath (Concordance to the Septuagint) lists *glossa* as occurring about 30 times throughout the Septuagint in the sense of normal language. Twice the term refers to "stammering" (Isaiah 29:24 and 32 :4).

2: In connection with the glossolalia in First Corinthians, the word *diermeneuo* usually indicates the translation of a language when used in that context. In 21 cases where this word is used in Scripture (LXX and New Testament) - apart from the cases in question - one refers "to satire or figurative saying, two refer to explanation, and eighteen to translation."

3: It is quite apparent that Luke had in mind foreign languages when referring to glossolalia in the Acts (2:6-11). This is especially significant when we remember that Acts records that Paul and Luke were frequent travelling companions, and doubtless discussed this very phenomenon.

4: It is sometimes stated that in 1 Corinthians 14:2, "No man understandeth him; howbeit in the spirit he speaketh *mysteries*," we have evidence of ecstasy. But we must remember that the term *mystery* denotes spiritual truth regardless of the mode of communication. "In the Spirit" can also refer to clearly understood prophecy, which is given in one's native language (1 Corinthians 12:4-11) .

5: The unintelligibility of the tongue (1 Corinthians 14:9,14) does not imply "ecstasy" because, when neither the speaker nor anyone in the assembly has the interpretation, the speaker is urged to pray "that he might interpret." Paul forbids one to speak in the assembly when there is no one to interpret (1 Corinthians 14:28).

(*Paraclete Magazine* Vol 1-16)

6: Tongues of Angels. According to 1 Cor 13:1, some of the languages spoken by those Baptised in the Holy Spirit do not originate on earth, but are those spoken by the angels.

14:2 THE INITIAL EVIDENCE AND THE GIFT OF TONGUES

Note the terminology used in defining this gift. It is not the gift of tongues but diverse kinds of tongues. Whether the initial evidence of the Baptism of the Holy Ghost - to wit, speaking in one language only can be called the gift of tongues or not is a rather mute point, but going by our scriptural definition and our idiomatic expression - "the gift of tongues" - the ability to speak supernaturally in more than one language should be meant. We could be accused of splitting hairs when we say that the initial evidence of speaking with tongues if in only one language is not strictly speaking "the gift of tongues", nevertheless this statement has the most scriptural warrant.

There is no doubt at all that there is a distinct difference between the tongue received as initial evidence of the Baptism with the Spirit, and the Gift of different kinds of Tongues. Paul infers by his question "Do all speak with tongues?" that all do not have the Gift to which he has just referred. However, as previously noted in the study on the Baptism with the Spirit, all do speak with tongues when they receive that blessing. Besides the limitation on the number of tongues exercised, not all receive the inspiration to deliver an utterance in tongues in the Assembly.

At the Baptism we receive the ability to express ourselves to God - our minds being shortcircuited but not our vocal chords. Our spirit is given articulation without the via of the mind. The Holy Spirit gives our spirit the gift of speech - our spirit prayeth.

14:3 THE USE OF THE GIFT OF TONGUES

In churches where the whole gospel is preached, speaking with tongues is frequent manifestation of the Spirit's presence. Of all the *pneumatika*, the gift of tongues is appropriately the most prevalent, for one of its main purposes is to promote spiritual growth in the believer (1 Corinthians 14:4). It should also be remembered that speaking with tongues is the scriptural evidence of the infilling with the Holy Spirit (Acts 2:4; 19:6); hence, it is the divine enablement that has been experienced by all Spirit-filled followers of the Lord.

With some regret, however, one is compelled to state that this wondrous operation of the Spirit is imperfectly understood even by many who enjoy its ministrations. Too frequently, clear Biblical teaching has been supplanted by the glowing fervour of personal experience, in the erroneous supposition that the dealing of the Lord with a particular believer is unquestionably the divine methodology He uses throughout the entire body of Christ.

With reference to the gift of tongues, the pressing need of the moment is an uncompromising affirmation of exactly what the Holy Spirit does when the gift is in manifestation. Surely, there can be no statement on the point more unmistakable than that in Acts 2:4. The disciples "began to speak with other tongues, as the Spirit gave them utterance." Here we are plainly informed that the "utterance" (words, phrases, sentences) was supplied by the Holy Spirit, and that the disciples used no conceptual forethought of their own in the vocalisation. The Christian who speaks with tongues needs only a moment's reflection to realize he does not know what syllables he will utter before he speaks them. He speaks not as he receives a mental impression, but as the Spirit gives him the utterance.

All vocal gifts of the Spirit operate in this way, as is clearly proved by both Old and New Testaments. In Numbers 22, we see Balaam temporising with Balak and insisting that, as prophet of God, he can utter only the words the Spirit puts in his mouth. "And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak" (Numbers 22:38).

Of course, Balaam had power to say something if he had wished. He could have spoken the thoughts of his own mind. But since he had come to give a prophetic utterance, he knew there would be no divine validity in his own viewpoint. Later, when the Spirit prompted him with anointed speech, he was surprised at the content of his discourse, yet again he informed Balak that he was obliged to speak; the words of God and not those of his own mind (Numbers 24:13).

The words of Christ in Matthew 10:19, 20 strikingly define the utterance of the Spirit in the believer's hour of need. "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Since the fact has now been documented that in speaking with tongues the language is that of the Spirit, while the submission of the vocal organs for articulation is the part of the human speaker, let us proceed to a discussion of the purposes of the gift. If we take time to analyse the inspired teaching of the apostle Paul in 1 Corinthians 14, it becomes apparent that two divine objectives may be accomplished through speaking with tongues. Both of them concern the believer and his relationship to the body of Christ, and both have a concomitant aim which Paul describes as arresting the attention of unbelievers (1 Corinthians 14:22).

According to Paul one use of the gift is dependent on the volition of the speaker. In His instructions to the Corinthians he states "I shall pray with the spirit and I shall pray with the mind also" (1 Corinthians 1:15, NAS). Personal freedom of choice here is obvious. There were occasions when Paul chose to pray with the spirit (in tongues 1 Corinthians 14:14), and at other times he decided to invoke the Lord in his native language. Throughout the world a great number of Christians can subscribe heartily to the apostle's statement. Daily they enjoy the stimulation of earnest prayer, and in their devotions they customarily pray with the spirit just as Paul did. Like Paul they know their choice of intercessory language brings them the experience described in 1 Corinthians 14:14, "For if I pray in a tongue, my spirit prayeth but my understanding is unfruitful."

One can see clearly here that some utterances in tongues are not intended to be interpreted, for they are used in devotional exercises for personal inspiration. By choosing to pray in the spirit, the Christian edifies himself (1 Corinthians 14:14). He may avail himself of this privilege in private and in public, but when he is in the presence of believers assembled for worship, he should "speak to himself, and to God" (1 Corinthians 14:28), because he knows his utterance has been stimulated by personal choice and not by a sovereign impregnation of the Holy Spirit.

This function of the gift of tongues should be carefully explained in churches where the work of the Spirit is honoured. Though the times of spiritual refreshing have continued for more than half a century in our land, it is unfortunate that one still finds frequent occasions when good people employ tongues of praise or prayer to suspend public worship. Do we not realize the unscriptural presumption in such cases? When a believer stirs himself to speak publicly with tongues, he implies that God has chosen that moment to give a message to the church. Hence, it appears that the divine decision to speak to a congregation is really in the hands of the gifted believer. The conclusion, of course, is utterly unacceptable.

To be scrupulously fair, however it could be said that if any member of a congregation asserts his right to halt the proceedings of divine worship whether he chooses to pray or praise in the Spirit, then all other Spirit-filled Christians have the right to do so. What confusion would ensue if this policy were adopted! What place could be found for the singing of hymns and the teaching of the Word of God? Long ago Paul considered the

possibility, and his solemn word of caution should be taken to heart. "If therefore the whole church be come together into one place and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Corinthians 14:23).

Now let us consider the inquiry that inevitably follows the foregoing teaching. If some utterances in tongues are not to be interpreted, how does the Christian know the distinction between speaking for personal edification and for the edification of the church? The Scriptures are not silent on the matter.

First, an utterance in tongues of praise or prayer comes as the believer stirs up the gift by his own volition. Paul may refer to this in 1 Timothy 1:6. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Second, the decision to bring an utterance of divine instruction to the church is, of course, God's. The spiritual enablement which implements the divine purpose is described as a sudden "falling upon" the human agent by the Holy Spirit. It is similar to the swift descent of unction upon the believer at the moment of his initial filling with the Spirit. One should note the equivalence in the records of Acts 10:44 and Ezekiel 11:5. In the first text the Spirit "fell" on those who heard Peter's sermon. This "falling upon" brought an initial filling with the Spirit. In the second text the Holy Spirit "fell" upon the prophet for the purpose of giving instruction to Israel.

(Paraclete Magazine Vol 1-16)

14:4 THE SCRIPTURAL PURPOSE OF SPEAKING WITH TONGUES.

1: Speaking with tongues is the initial evidence of the Baptism in the Holy spirit (Acts 2:4, 10:46, 11:6, 8:17-19, and Mark 16:15-17).

2: That men may speak supernaturally to God (1 Cor 14:2)

3: That the believers may magnify God (Acts 10:46).

4: That with the Gift of Interpretation of Tongues the Church may be edified (1 Cor 14:12, 13, 26).

5: That we might edify ourselves (1 Cor 14:4; 14:18).

6: That our spirits as distinct from our understanding might pray (1 Cor 14:14, Romans 8:27).

7: Tongues are a sign to them that believe not (1 Cor 14:21-22).

8: That God may speak to men supernaturally.

9: This is a "sign gift" and is given to arrest the attention of unbelievers on some occasions (1 Cor 14:22).

14:5 REGULATIONS OF THE GIFT OF TONGUES

Tongues are to be used exclusively for the edification of:

a) individuals

b) Church (1 Cor 14:31).

"The spirits of the prophets are subject to the prophets". This verse indicates that a person inspired to prophesy has complete power over his own spirit and therefore may

exercise his own personal judgement as to the suitability or otherwise as to the utterance. If this is so with the Gift of Prophecy, then we assume it is so with the Gift of Tongues. If there is any relationship between fruits and gifts, then without doubt, temperance would be connected with tongues.

In 1 Cor 14:23 Paul teaches that it is wrong - so wrong, that we can be accused of being mad if we all speak at once in tongues in a meeting, therefore it is strongly taught that we are able to and should exercise our discretion according to guidance from Scripture as to the time and place of speaking in tongues.

1 Cor 14:27 teaches that after 3 people have spoken in tongues further speaking in tongues is out of order. This verse also teaches, along with verses 6-11, 13, 14, 16-19, that tongues must always be interpreted in believers' meetings. The counsel is that if a tongues message goes uninterpreted the speaker must then remain silent, and especially so if no interpreter is present.

In 1 Cor 14:39 we are expressly told that we are not to forbid speaking with tongues but obviously if tongues are used in a disorderly manner, then some prohibition is necessary.

14:6 THE EVIDENCE POINTS TO THE EVIDENCE

by D.V. HURST

"Is speaking in tongues the initial outward evidence of the baptism with the Holy Spirit?" is a question which confronts many people. Most who reply in the negative have not spoken in tongues. Some who have spoken are uncertain. There is much current discussion of the question.

Within the discussion, it appears there are three prior questions which must be answered as a basis for considering the major question itself:

- 1)** Is speaking in tongues a valid or genuine spiritual experience today?
- 2)** If so, is it good, and therefore to be desired?
- 3)** Is it evidence of the baptism with the Spirit *at all*?
- 4)** Is it *the* initial outward evidence ?

It must be admitted at the outset that the "New Testament contains no plain, categorical statement anywhere as to what must be regarded as the sign." Therefore, induction can be the only basis for asserting that speaking in tongues is the initial outward evidence.

QUESTION ONE: Is speaking in tongues a valid or genuine spiritual experience today?

There are those who would explain present-day speaking in tongues (distinguishing from apostolic experience) as psychologically induced. Quotation of authority is compounded to support the plausibility of the explanation. Some analysis of the alleged psychological nature of the experience is given. Various possible ways this could occur are offered. And then, presumably, the spiritual genuineness of the experience is discredited or laid open to serious doubt by the label and its accompanying questions.

It is one thing to suggest that tongues is a subconscious language from somewhere - resident but dormant, as some would say - or a meaningless garble of sounds psychologically induced. It is quite another thing to note that speaking in tongues is genuine language and is used in praising God and magnifying Jesus (John 16:14) as has often been observed. (Evidence is submitted later.) Does not this latter fact suggest strongly the scriptural principle of Holy Spirit "utterance" (Acts 2:4) as the source of

tongues, rather than psychological inducement?

Those who maintain the viewpoint of psychological inducement must differentiate between the tongues of apostolic times and those of the present day. It could hardly be asserted that Peter's or Paul's experiences were psychologically induced. But can such a differentiation be established by simply posing the question: How can Pentecostals and Neo-Pentecostals be sure that what is going on in tongues-speaking circles today is the same thing that went on in New Testament days? Cannot the counterquestion be asked: What ground is there for assuming there is a difference ?

If this distinction is made, passages of Scripture such as Mark 16:17, "These signs shall follow them that believe. . . they shall speak with new tongues," must for the most part be disassociated from the present day and relegated to apostolic times. The phrase "them that believe" makes this difficult, however, for there is no time limit in it.

Furthermore, Peter's promise must be accounted for. In identifying the experience of the 120 (Acts 2:4) as a fulfilment of Joel's prophecy, Peter opened up the promise to "all who are afar off, even as many as the Lord our God shall call" (Acts 2 :39). And Peter's subject was "this" which was to be seen and heard that day and which was "that" spoken by Joel. Not a part of the experience, but "this" - all of what was seen and heard. Not for a few, but for "all." This is hardly suggestive of a termination time or a point when the promise would be withdrawn, nor is it suggestive of a limitation in scope to a select few. So, again, the question must be asked: What ground is there for differentiation ? Can it not well be that the tongues on the Day of Pentecost were a fulfilment of Joel's prophecy and tongues in the present day are a fulfilment of Peter's promise, affirming the extended reach of Joel's, and being the same in nature?

The question must be asked: Why is it that so many (some have asserted there are 10,000,000 Pentecostal believers) speak in tongues today? What occasions this? Is it not because the Pentecostal message has been preached and believers all over the world have responded in faith in accordance with the promises in God's Word? The next question then is this: Do these genuine (sincere and Bible-believing) seekers really receive a non-genuine, psychologically induced experience? Are they deceived? Do they believe they have received something which in fact they have not? Is not this the question Jesus answered in speaking of His loving heavenly Father who gives good gifts and "the Spirit to them that ask him" (Luke 11:13) ? Jesus said the Father would not give a stone for bread, a serpent for a fish, or a scorpion for an egg.

In the 20th-century move of the Holy Spirit enough instances have been documented in which someone standing by knew the language employed and understood the speaker in tongues, when the speaker himself did not understand what he was saying, to attest to the authenticity and genuineness of the miracle. And is not this the very fact which arrested and convinced the crowd who listened on the Day of Pentecost? They understood the languages; they knew this was genuine, not a gibberish. And so it has been today.

One further striking piece of evidence can be cited which attests to the authenticity of the experience and strongly argues against possible imitation or suggestion. The deaf, and even the deaf-blind, speak in tongues! Calling on the files of the National Home Missions Department of the Assemblies of God, C. M. Ward, Revivaltime evangelist, has cited many cases in which the deaf have been baptised with the Spirit and have spoken in tongues. Some of them have been understood as they spoke in German and English, for example. They have not heard or spoken before. Some, exercising the gift of interpretation, have interpreted with their sign language as others of their number spoke in tongues.

To respond to the first question that tongues is a valid or genuine spiritual experience and not just a result of psychological inducement is not to say that the psychological nature of man is not involved in the baptism with the Spirit. Man is a whole being, and a deep spiritual experience will involve the whole of him and have psychological implications. There is a deep therapy, a "rest" and "refreshing" in the baptism with the Holy Spirit (Isaiah 28:12).

QUESTION TWO: Does speaking in tongues (whether sign or gift) have value and is the experience therefore to be desired?

An affirmative answer must be given without equivocation. Paul made it clear that one who spoke in tongues spoke to God and edified himself (1 Corinthians 14:2,4).

Some caution that Paul urged desiring the best gifts (1 Corinthians 12:31) and he did not class tongues this way. Having said this they then appear to reject tongues entirely (or almost entirely) because it is not classed with the "best."

If this position is taken, it raises another question: Since tongues is not the best is it bad and therefore not to be desired? Are there only two extremes? Why would the Apostle say, "I would that ye all spoke with tongues . . ." (1 Corinthians 14:5) and again, "Forbid not to speak with tongues" (1 Corinthians 14:39) ? Is the entire matter not to be taken in total scriptural context and put in balance, with tongues in its proper place? Is not this the final appeal of Paul in the matter, ". . . decently and in order" (1 Corinthians 14:40) ?

However, Howard M. Ervin draws a fine line in Paul's thinking on the value of tongues. He notes that in 1 Corinthians 14 "Paul is not making a value judgment upon the intrinsic value of any of the gifts of the Holy Spirit. His judgment, as to relative importance, is dictated by the practical needs of the public assembly." And it must be noted that even in this context tongues and interpretation are equal to prophecy (1 Corinthians 14:5).

Later, speaking to the subject of the value of tongues, Dr. Ervin identifies six Biblical reasons for speaking in tongues:

- 1:** Tongues are a sign that confirms the witness of the believers to the Word of God (Mark 16:17, 18, 20).
- 2:** Tongues are a vehicle of praise to God (Acts 2:7,11) .
- 3:** Tongues are a supernatural means of speaking to God in prayer (1 Corinthians 14:2).
- 4:** Tongues are a means of self-edification (1 Corinthians 14:4).
- 5:** Tongues are a supernatural means of taming the 'restless evil' of the tongue (James 3:8).

Implied in part in this last value is one probable reason why God chose tongues. Speaking in tongues encompasses a great psychological fact - the body reflects and expresses the condition or stance of the inner man. The gesture, the bowed or lifted head, the look in the eye - all suggest inner condition. But nothing reflects the inner man like the voice and speech. Some feelings must be expressed. They cannot be restrained. Thus it is not just the tongue that must be tamed, but the inner man. But when he is, what will his tongue say since the two are so closely allied, with the one the source of the other? As Jesus said, "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). When one is filled with the Spirit what shall he say to God? Sometimes he knows not. But he must speak. Paul stated that here is where the Spirit helps (Romans 8:26). Later he said he personally could pray with the "Spirit" and contrasted this to praying with "understanding," which he said he would also do (1

Corinthians 14:15).

Another value implicit in the experience of the Day of Pentecost could be added. Bystanders heard the 120 speak in their "own tongue" (Acts 2:8) . On occasion in the 20th-century move of the Spirit, tongues has served as a special sign to some who understood the particular language and were greatly influenced by it to turn to Christ initially or in confirmation of their belief. However, it is not contended that tongues is for preaching the gospel. On the contrary, one who speaks in tongues speaks to God (1 Corinthians 14:2) and magnifies God (Acts 2:11).

Still other values and reasons for tongues have been suggested. Dr. Henry H. Ness has listed 20 scriptural reasons. Thus ample evidence is available to attest to the value of the experience and to point to its desirability.

QUESTION THREE: Is speaking in tongues outward evidence of the baptism with the Spirit AT ALL?

It is helpful to note first that the term outward is to be preferred to the term physical, which is often used. To suggest that speech is purely physical inadequately accounts for the makeup of man. Mind is more than brain. The roots of speech go beneath the physiological (Matthew 12:34). Furthermore the term physical opens way to the surface question, "Can the physical evidence the spiritual?" This is a question that fails to strike at the heart of the matter.

Was tongues ever evidence of the Baptism? It seems hardly possible to reply in any way but "yes." The record of the initial experience (Acts 2:4) permits nothing but the affirmative. In reporting the experience Luke linked the infilling with the expression. He used a conjunction which suggests a coordinative or causal relationship - "They were all filled...and began to speak" (Acts 2:4). Peter identified the total experience as fulfilment of Joel's prophecy and cited what was to be seen and heard (Acts 2:33). The infilling of the Holy Spirit produced an initial result which was a part of the whole experience.

In considering whether tongues is evidence at all, it is helpful also to note the reactions to the incident at Cornelius' house (Acts 10). In reporting these reactions Luke notes the amazement of Peter's companions in seeing the Holy Spirit poured out on the Gentiles. That this had occurred was incontrovertible, "For they heard them speak . . ." (Acts 10:46). The logic - conclusion based on evidence - that Luke attributes to them is unmistakable !

But this logic is carried further. In reporting the happenings at Jerusalem, Peter recounted the developments step by step and then stated the Holy Ghost "fell on them, as on us at the beginning" (Acts 11:15). He continued the logic, going back to Christ's promise (Acts 1:5) and restating his premise. Finally he drew one further conclusion - "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). A startling conclusion in view of the long-standing prejudice!

The root evidence supporting all action and conclusions was "tongues." The Holy Spirit was poured out, water could not be forbidden, and repentance was available to the Gentiles - all based on the evidence.

It is significant too that, after time for further reflection and in the face of opposition, Peter remained with his original position. At the Jerusalem conference (Acts 15) he employed the same incontrovertible logic. As Ervin says in reviewing this reasoning, "I submit that the Biblical evidence admits of no other conclusion than that speaking in tongues is an evidence of the baptism with the Holy Spirit." If tongues was not to be regarded as evidence at all it could never have been used in a pattern of logic as Luke and Peter used it in these accounts.

QUESTION FOUR: Is tongues THE initial outward evidence?

As was observed in the beginning, inductive reasoning is the only basis on which the question can be answered since there is no direct or categorical statement affecting it.

It is significant that this question was not raised in the Early Church. At least, there is no record of its having been an issue. Had it been, it seems Paul would surely have discussed it in his Corinthian letter when he gave so much attention to tongues. Clearly, then, it was either understood as the initial evidence or only as an evidence. To conclude that the latter was the case is hardly possible in view of the precedent setting initial case and the succeeding instances when those who were baptised with the Spirit spoke in tongues. I submit this was so clearly understood that there was no need to make an issue of it. Hence it was not even necessary for Luke, the faithful observer-historian, to mention its manifestation specifically each time.

The inductive case for speaking in tongues as the initial outward evidence is built primarily on the sequence of experiences reported in the Book of Acts. Taken in the whole context of prophecy, fulfilment, Peter's identification of the fulfilment, and later Pauline instructions to the Corinthian church, these experiences stand in evidence pointing to the evidence.

In the first case (Acts 2:4) all spoke in tongues. Speaking was a part of the whole experience. They were "all filled and began to speak." Commenting at this point, William G. MacDonald notes: "This was the first perceptible expression from within the disciples that they had been filled with the Spirit," this in contrast to the Spirit's presence with them or coming upon them. It was this evidence from within that made the experience so definite and identifiable. Subsequent evidences logically would come later as Jesus had affirmed (John 14 and 16), but these would take time.

In this first instance a precedent was set, one that would be repeated if it were to be the normative experience.

In the second case (Acts 8) Luke did not state that tongues was in evidence. However, Simon the Sorcerer "saw" something for which he offered money. Dr A.T. Robertson concludes that the Greek "shows plainly that those who received the gift of the Holy Ghost spoke with tongues." While cautioning against hasty inductions at this point MacDonald reasons that "Glossolalia would fit the occasion"" and the silence of Luke on the matter fits in with his other accounts (Acts 2:4; 10:44-46; 19:6) , hence requiring no mention of tongues. Had there been a noteworthy variance, a faithful recorder such as Luke would have included it.

The third case centres in the experience of Saul of Tarsus (Acts 9). His baptism with the Spirit is not separately recorded but is implied as a part of the total experience he had resulting from Ananias' visit. The instructions to Ananias and the purposes for his whole mission are explicit. That his full purpose was effected can hardly be questioned. It appears the historian Luke recorded only facets of his experience that were peculiar to Paul. Paul's own statement concerning his personal, even more abundant speaking in tongues (1 Corinthians 14:18) is final evidence that he began at some time. There is every reason to conclude that he experienced the initial evidence and began when Ananias came to visit him.

The fourth case recorded occurred in Cornelius' house (Acts 10:34 to 11:18). The logic Peter employed as he and his companions observed the experience has already been noted. It is significant that Peter called this the "like gift" (11:17) and stated four times that these men had received the Holy Ghost just as they had "at the beginning." Donald Gee stated that the Lucan line, "For they heard then speak with tongues" (10:46), "is

so emphatic that it approaches a definite statement of the doctrine"" under consideration.

The fifth recorded case occurred at Ephesus under Paul's ministry. Of significance in this case is the distance in place and time, occurring in Paul's third missionary journey. The recurring evidence of the experience was glossolalia. MacDonald notes, "That the nucleus of the church at Ephesus should experience glossolalia was no surprise to Paul, for the church at Corinth that he founded likewise experienced the same, evidently from the beginning, and by inference this may well have been the norm in all churches Paul founded."

Thus, the evidence in the historical record of the Acts points to glossolalia as the initial outward evidence of the baptism with the Holy Ghost.

One further piece of evidence may be cited again at this point. In his great discussion of the gifts of the Spirit, Paul clearly identified the evidential value of tongues (1 Corinthians 14:22). He related tongues as a "sign" to Isaiah's prophecy concerning God speaking to His people by means of "stammering lips" and "another tongue" (Isaiah 28:11). Thus Paul clearly recognised tongues as a fulfilment of Isaiah's prophecy and as being given for an overall evidence purpose to the unbeliever, even though earlier he had stated that one who spoke in tongues spoke "unto God" (1 Corinthians 14:2).

To balance the weight of evidence supporting tongues as the initial outward evidence, some have suggested from an experience point of view that there are those who have had great spiritual experiences but who have not spoken in tongues at the time. This is true. (Indeed, the conviction of the Holy Ghost is the first spiritual experience and the new birth a second.) However, to label these great experiences some have had as the infilling of the Spirit, the baptism with the Spirit, or the "gift," as Peter does the experience of those at Cornelius' house, cannot be supported by Scripture. On the other hand to discredit these would be improper too.

Harry Stemme compared a great spiritual experience he had while a student at Wheaton and the Pentecostal baptism he later experienced. Prior to his Pentecostal baptism he noted he had had a settled "conviction . . . that (he) had received the gift of the Holy Ghost." Following his personal baptism with speaking in tongues, however, he realized that he then experienced much more and spoke of it as the "most fruitful experience which ever came into my life up to that time." Others have had similar personal experiences. So it is understandable how some may have had an experience and not spoken in tongues yet have felt they have been filled with the Spirit. As in the case of Stemme, subsequent experience may well show them the difference and personal experience will then corroborate the evidence of the Scripture.

In summation regarding the fourth question, "Is tongues the initial outward evidence ?" it may be stated that tongues:

- 1:** Is a valid spiritual experience and remains so today.
- 2:** Has a distinct, scripturally identified value and is to be desired as a spiritual experience.
- 3:** Has been identified as an evidence of the infilling without question
- 4:** Was included in prophetic indication of the coming of the Holy Spirit.
- 5:** Appeared as the first outward evidence in the initial outpouring, a precedent-setting experience, the one to which Peter and the others referred.

- 6:** Was included in the whole experience identified by Peter as the experience.
- 7:** Was either statedly observed as a part of each subsequent experience recorded in Acts or it can be shown inductively that tongues most likely was in evidence.
- 8:** Was the anchor evidence in logic supporting all conclusions drawn on the Cornelius' house experience.
- 9:** Was accepted by the Early Church without debate.
- 10:** Was explicitly given as a "sign" to the unbeliever, an evidence of spiritual reality and presence. It was meant to be evidence!

Chapter Fifteen

Interpretation of Tongues

15:1 DEFINITION

15:1:1 Interpretation of tongues is the supernatural showing forth by the Spirit of the meaning of an utterance in other tongues. This interpretation is not an operation of the mind of the interpreter, but of the Spirit of God. The interpreter never understands the tongue he is interpreting - they are unknown words.

15:1:2 The gift of tongues and the gift of interpretation are closely related. Interpretation would be meaningless without tongues, and in this way it is unique among the gifts. In one sense, it is the only gift dependent upon another. Speaking in tongues publicly should not be encouraged in the assembly unless there is an interpreter. While Paul spoke in tongues "more than . . . all," he was concerned that in the assembly everything should be understood. Edification of the church is the important matter (1 Corinthians 14:17-19).

The operative work of the Holy Spirit is similar in both gifts. As the utterance of tongues is not conceived in the mind, so the utterance of interpretation proceeds from the Holy Spirit rather than from the intellect of the person. There are occasions when the interpreter is aware of the sense of the utterance being given in tongues, but generally he has to act in simple faith and interpret as the Spirit leads. Donald Gee observes:

This spiritual gift . . . comes directly from the Holy Spirit. It does not imply the slightest natural knowledge by the interpreter of the language spoken in tongues; and it logically follows that the interpretation is received, not so much by close attention to the words of the one speaking in tongues, as by a close concentration in spirit upon the Lord - who alone gives the interpretation. The words are given by revelation and follow the rules of prophecy and all inspired utterance, coming either by vision, by burden, or by suggestion, just as the Lord may choose.

(Paraclete Magazine Vol 1-16)

15:2 THE PURPOSE AND FUNCTION OF THE GIFT

1: To render an utterance in tongues intelligible to others so that the Church may receive edification (I Cor 14:5, 27).

2: To make clear to the understanding of the possessor what has already been an edification of his spirit in tongues (v 13-14).

3: It is a gift of interpretation not a translation. A translation is a rendering from one language to another in equivalent words or grammatical terms. An interpretation is a declaration of the meaning and may be very differently stated from the precise form of the original. The Greek word is "hermeneia" and means to explain thoroughly. The Greek Word in the original means to explain thoroughly, not to translate.

Further, the interpretation of the message in tongues for the Spirit is at liberty to dictate what words He will. Many an instance might be cited of an utterance in tongues receiving an exact literal translation in the learning of one familiar with the language spoken and therefore in a position to verify it.

4: The English verb interpret is found in three forms in the Greek New Testament. One of these, *hemeneuo*, means "to explain" and usually applies to translation from one language to another (John 1:38; Hebrews 7:2). A second term, *methermeneuo*, conveys the thought of exact translation, as may be observed in Matthew 1:23 and Mark 5:41. The third form is *diermeneuo* which means "to explain thoroughly," apparently indicating the desire to go beyond translation so as to show not only the sense of a statement, but also its significance as related to the hearer (1 Corinthians 12:30; 14:5). Nor is the Greek lexicon the only authoritative voice on the third definition. One may recall the voice of Christ to confirm it also.

The concluding chapter of Luke's Gospel records the appearance of a risen Saviour to the bereaved disciples en route to Emmaus. Though they did not at first recognise their Lord, they were strangely moved as He conversed with them (Luke 24:32). Luke states, "He expounded unto them in all the Scriptures the things concerning himself (Luke 24:27). In this text the word expounded is a translation of the Greek *diermeneou*. It is obvious that Christ explained the meaning of the Scriptures and applied their truth with comforting significance to the lives of these bereaved disciples.

Now this word *diermeneuo* is the verb from which Paul chiefly employs in 1 Corinthians 12 and 14 to denote the gift of interpretation. If one admits that in Luke 24:27 it means exposition as well as clarification, he must give it the same meaning in Paul's treatise on the gifts of the Spirit.

Interpretation of language by the aid of the Holy Spirit is also found in the Old Testament and may be examined with profit in the Book of Daniel. The fifth chapter of this book affords a description of Belshazzar's feast with its blasphemous revelry and its tragic culmination in the mysterious handwriting on the wall. In the ensuing pause of unspeakable dread, the queen-mother informed Belshazzar that there was a man in the kingdom "in whom is the spirit of the holy gods," and that through divine power he would be able to interpret the writing (Daniel 5:11, 12). When Daniel was summoned it is possible that he needed no divine guidance to recognise the words on the wall, for the writing was in the Aramaic language with which educated persons of the day were well acquainted. The words are recorded in Daniel 5:25: "*Mene, mene, tekel, upharsin.*" Their exact translation is "numeration, numeration, weighing, division."

Daniel could easily have said that much. Simply by calling to mind the knowledge acquired in his youth, he could have read the writing and translated it precisely in the Babylonian language; but his duty was not that of simple translation. He was to read the writing and give its interpretation. Knowing, therefore, that the interpretation must come from God (Genesis 40:8), he spoke by the inspiration of the Spirit, and his utterance was a prophecy of terrific judgment upon the Babylonian kingdom. In his interpretation the word *mene* is shown to signify, "God hath numbered thy kingdom and finished it." *Tekel* is interpreted to mean, "Thou art weighed in the balances, and art found wanting." The term *upharsin* is given an extended meaning, the greater part of which could not possibly be obtained by mere translation: "Thy kingdom is divided, and given to the Medes and Persians" (Daniel 5:26-28).

According to the plain statement of Scripture, this then is an interpretation given by the indwelling Spirit of God. A phrase of nine syllables is expanded into three sentences. The words of the written message are first translated (for they appear in the interpretation) and then the translation is enhanced by exposition and application. Through the Spirit Daniel was shown who is weighed in the balances, and what is numbered and divided.

Here in Daniel, as was previously noted in Luke 24:27, one sees exposition as well as clarification. These two examples should assist the student of Scripture in understanding the function of the gift of interpretation.

(Paraclete Magazine Vol 1-16)

15:2:1 Observations

1: This Gift is interpretation of Tongues - not just interpretation of dreams or circumstances.

2: It should be possessed by those who have the operation of the Gift of Tongues (1 Cor 14:13).

3: There should only be one interpretation per message in tongues, and in order (1 Cor 14:27).

4: The 2 Gifts used together equal prophecy although a different purpose is involved. Tongues and Interpretation call for a supernatural co-operation within the Body of Christ.

5: It will bring forth an explanation of the mysteries of God (1 Cor 14:2) and as such could be equalled as a "Revelation" Gift, and may in fact be the vehicle for the Gift of the Word of Wisdom at times.

15:3 ITS PRINCIPLE OF OPERATION

This gift follows the principles of prophecy, in which the mind is imbued with an immediate revelation and there is uttered under Divine inspiration the meaning of what has been articulated in other tongues. It is NOT someone being acquainted with the language spoken, standing to enlighten the others present. Equally miraculous as the speaking with diverse kinds of tongues.

Remember: Those who have received the manifestation of diverse kinds of tongues are under divine commandment to seek God until they receive the companion gift of Interpretation of Tongues.

"WHEREFORE, BRETHREN, COVET TO PROPHECY, AND FORBID NOT TO SPEAK WITH TONGUES".

Acknowledgment

Some of the material used in this study manual pertaining to the specific Gifts of the Holy Spirit has been drawn from articles published in "Paraclete" magazine and is *reprinted by permission of Paraclete*.

Paraclete magazine is published by the Assemblies of God in the USA and subscriptions to this excellent journal are recommended.

The address is 1445 Booneville Ave, Springfield Missouri 65802 - 1894 USA.

The studies have been written and edited by

DAVID CARTLEDGE
PO BOX 1008
INGLEBURN
NSW 1890
AUSTRALIA

PHONE 02 9605 6366
FAX 02 9605 6366
Email – info@cartledge.com.au
Website – www.cartledge.com.au