

*Living in God's Power, Part V*  
**Hour 1: Qualities of the Giver and His Gift**

**Outline of *Living in God's Power, Part V* – Hour 1**

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**Introduction**

**Greetings and acknowledgements:** It is been a long journey in bringing this first teaching series to its completion, and we appreciate your patience. We are very thankful to our other teachers of this series who gave of themselves to complete this project. Despite the length of time involved to bring this project to completion, we believe that every minute was worth it. People have commented that they are very blessed to have their own personal set of tapes and a detailed syllabus.

***Living in God's Power* as a tool:** Our goal and desire from the beginning was to develop tools, which could be used for learning and teaching God's Word. We wanted to develop tools to help families learn together with confidence within personal schedules. This puts the responsibility where it belongs, on the one using the tool, the student. It allows freedom for God to work in each individual and circumstance so that everyone has a chance to learn what he wants to learn.

People have used the tool, *Living in God's Power* in a variety of ways. Some have run the tapes much like a class, with several fellowships getting together. Others have worked through the material with their immediate family or fellowship and still others have used it in personal study. Having a detailed syllabus enables the student to write down their questions and comments and discuss them at the end of each hour. I am sure

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that as time goes on people will come up with many different ways of utilizing these teaching materials.

We believe that *Living in God's Power* is a life changing work that will help those who desire to know and understand God and His Word. We trust that people will come to realize just how complete the work of Jesus Christ really was and is. People, young and old, from all walks of life, rich or poor, no matter what their color, religion, or education all need to learn who Jesus Christ is and what God accomplished through him. Then it is their privilege to accept him or reject him, to believe or not to believe, but they should have that choice.

**Review:** In Part I we learned that our faith should not stand in the wisdom of men, but in the power of God. We also learned that we are to diligently seek him and that all the promises of God are ours and are “yea and amen” in Christ. We learned about the law of believing and how we are to eliminate fear from our lives. We learned about the profit, purpose, and origin of God's Word. We learned about the integrity of God's Word. It is true, and whatever God has said, He is able and faithful to perform. We also learned that we are to become workmen of God's Word, rightly dividing His Word of truth.

In Part II, Wayne Clapp taught us *How the Bible Interprets Itself*. No prophecy of the scripture is of any private interpretation, and we learned that the Word of God interprets itself. Wayne taught us keys to the Word's interpretation and shared records such as Jesus' Cry of Triumph, the others crucified with Jesus, and Peter's denials, to illustrate how it interprets itself and reveals the whole story. He also taught how God's Word interprets itself in the context, and as it has been used before. We learned biblical truths to which we must adhere when studying the Bible, and in the sixth and final hour, Wayne did a superb job of teaching God's heart concerning His desire for unity and fellowship in the Body of Christ.

Kevin Guigou taught Part III, *Redemption Realized*. He did an awesome job of handling the details of man's redemption and salvation through our lord, Jesus Christ. Kevin taught spirit, soul, and body, their differences and their unique importance. He also taught the beginning and the fall of man recorded in Genesis. We learned what man had lost by the sin of Adam and what he regained through Jesus Christ, the second Adam. We learned about the miracle of all miracles, the new birth. We learned about the mystery that has been revealed, the seed and the secret, and finally, fellowship activated. Man once again has access to full fellowship with God.

Part IV was unique in that there were three different teachers: Jeff Rath, Chuck Dietlin, and Chuck Nevins each of which handled two hours to complete the six hours in Part IV. In hours one and two, Jeff Rath taught natural knowledge versus spiritual knowledge and the difference between the two. He also taught facts versus truth and shared some biblical incidents and records that illustrated the difference. In the second hour Jeff taught the renewed mind is the key to power. Chuck Dietlin taught hours three and four. In hour three he taught the “how” of the renewed mind with keys to walking with power in the renewed mind. In hour four, Chuck taught on destroying the works of the

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adversary. This is done by: recognizing the power and authority you have, by rebuking and resisting the devil, and recalling scripture that is written to back off the adversary with God's powerful Word. The final two hours were taught by Chuck Nevins. In hour five the topic was: Your Sonship Rights. It is very important that every believer knows his sonship rights as a son of God. Another wonderful truth that Chuck shared was the blessings of obedience. He shared some great illustrations showing how people were blessed when they were obedient to God's Word and followed through on what God asked them to do. Hour six dealt with the gift ministries. Chuck went through each one of them and shared about their purpose and individual functions. It is important for believers to know and understand this information.

Now we are ready to begin Part V, entitled *The Giver and His Gift*. This is the "meat and mashed potatoes" in this five course spiritual meal. Or another way of putting it is, it is time to head for Sears and get some power tools.

**Recognition of our teachers:** Throughout our years of study, we, the teachers of this series, have had many teachers and we still continue to learn from many sources plus we exchange personal study of the scriptures with one another. One great teacher overall is God, for He is the originator of any and all truth. All truth originates from Him. However, we are deeply indebted to others who have gone before us, and the others that have gone before them, and the others that have gone before them. I think that you are getting the idea. We are thankful for all those who found truth, throughout the generations, and had the love, the boldness, and the courage teach and share it.

One great truth I would like to make is that God's truth has been laid out for man to know and to discover since it was first spoken and written throughout the generations. The Word of God has been discovered and rediscovered, over and over again. The discovering of the Word of God and its truths are important, but what you would do with it is even more important. There is a great tendency among men to want to claim God's truth as their own. Why is that? Because man basically seeks glory for himself, rather than give it to God. Seeking self-glory is not our goal or our purpose in the teaching of this material. We want to glorify God, and we want to honor Him, and we want to make His truth known to His people. We are doing our best to teach what we know and have learned, and we are endeavoring to be like the faithful men of II Timothy 2:2. It says in II Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"

If we discover or learn more truth of the Word of God, we will just simply teach it. Martin Luther in his commentary on Galatians<sup>1</sup> said:

"Wherefore it is very necessary that this doctrine be kept in continued practice and public exercise, both of hearing and reading... this doctrine can never be taught, urged, and repeated enough. If this doctrine be lost, then is also the doctrine of truth, life, and salvation, also lost and gone. If

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<sup>1</sup> Of course he was referring to the epistle of Galatians, but in truth, his comments could refer to all of God's Word.

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this doctrine flourish, then all good things flourish... [There is a] saying of the song of Sirach: [which is in the Old Testament Apocrypha] ‘When a man hath done what he can, he must begin again.’”<sup>2</sup>

That is what man does from generation to generation. I believe with God's Word, he begins again. So here we begin again, teaching these foundational truths as we close out the fifth and final part of the teaching series *Living in God's Power*.

### God, the Giver

In the foundational series of *Living in God's Power* we are concerned that the title become a reality in your life, not just words on a page. In Part V we are going to unfold the details concerning God's gift, “holy spirit” so that we can understand what He has given and what to do with it after we have gotten it. God has given us a power source unlike any other. God has given us power that can be manifested or evidenced as real, which can make *Living in God's Power* a reality. Before we get into the details of the gift, I believe we should take a closer look at the “Giver,” God. We will look at His qualities, and thus, build a greater appreciation and thankfulness for His Gift.

#### **The Giver gave His gift:**

Acts 5:32:

And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

The words “Holy Ghost” are from the Greek words “*pneuma hagion*,” and it means “holy spirit.” Who gave the holy ghost or the holy spirit? God, the Giver.

Acts 11:17a:

Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ....

God gave them the like gift, the same as the apostles received on Pentecost in Acts 2.

II Corinthians 5:5:

Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

God is the Giver of His gift, holy spirit, which is the “like gift” and “the earnest of the spirit.”

I Thessalonians 4:8b:

... God, who hath also given unto us his holy Spirit.

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<sup>2</sup> Commentary on Galatians, Martin Luther, Grand Rapids: Kregel, 1979, p. xi.

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I Timothy 6:17b:

... but in the living God, who giveth us richly all things to enjoy;

God is the Giver of all things, and we are to enjoy them richly. He has given unto us His gift, holy spirit. I know that when I have received a gift from someone, its value to me was directly related to who gave it to me and why, which influenced my appreciation and thankfulness. Therefore it is important that we learn all that we can about God, the Giver, and this wonderful gift of His that He has given to us.

**Qualities of God, the Giver:** God is the Creator. God is God above all gods. He is our Heavenly Father. He is our salvation. He is our protector. He is our peace. He is our healer and our deliverer. God is love. God is Life. God is light. He is wisdom, knowledge, and understanding. God is Holy, and God is Spirit, and God our Father is the Giver of His Gift. God is the Creator of the world and all things therein.

Genesis 1:1:

In the beginning God created the heaven and the earth.

Actually as the text reads, "God" is the first word in His Word. The Hebrew word for God is *Elohim*. *Elohim* occurs over 2600 times in the Bible, and its first use connects *Elohim*, God the Giver, with His creation. Therefore we know, creation will be involved in the giving of His gift for sure. *El* is essentially "The Almighty." *Elohim* is rendered God, the Almighty Creator. *El* is God, the Omnipotent One, the All-Powerful One. *Elohim* is God, the Creator, putting His omnipotence into operation. He has all power to create. *Elohim* is the Great Worker, thus separating the Worker, the Creator from the work, the creation. God, as *Elohim*, wills and orders all, and therefore is our one and only true object of worship. God as the great Worker is perfect, and therefore His work is perfect. Thus His gift also is perfect.

Deuteronomy 32:4a:

*He is the Rock, his work is perfect....*

II Samuel 22:31a:

*As for God, his way is perfect....*

II Samuel 22:33:

*God is my strength and power: and he maketh my way perfect.*

Our God is perfect. His work is perfect. His way is perfect. Therefore, He is able to make our way perfect. Thus the gift of God, the Giver, is perfect. Our understanding of the Giver tells us more about His wonderful gift. I am sharing all this with you so that you can see just how big a deal God's gift of holy spirit is to you and I. God chose the perfect gift for you and I. He gave the greatest gift He could give to His sons and daughters. He gave that which He is, holy spirit.

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The day you and I really realize this truth and begin to understand what we have been given, is the day that we can truly *live in God's Power*, and glorify Him by exercising the power that we have been given. The more real God's gift is to you, the more real God will be to you.

God is self-existent. No one created Him. He has no beginning, and He has no ending.

Isaiah 41:4:

Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; *I am* he.

God called the generations from the first to the last. He called the first one and He will call the last one. He has already done it, as far as He is concerned.

God has life within Himself.

John 5:26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

God put life within Jesus Christ, and now, because we have believed in Jesus Christ and are born again of God's spirit, we, too, have life within ourselves—eternal life and everlasting life.

While Paul was in Athens he spoke to the great minds and philosophers of his time.

Acts 17:24,25:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;  
Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

God gives life and breath to all things. Life and breath are not earned or owed, but they are given by the great Giver, God.

Psalms 36:9a:

For with thee *is* the fountain of life....

God, the Giver, is the fountain of life. God is the only true God and cannot be compared to any other.

Psalms 86:10:

For thou *art* great, and doest wondrous things: thou *art* God alone.

There is no other. He is God alone.

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Romans 11:36a:

For of him, and through him, and to him, *are* all things....

Jeremiah 10:10a,11:

But the LORD *is* the true God, he *is* the living God, and an everlasting king....  
Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

God, the true God, gives the true gift. Other gods shall perish. Gods made of stone and wood, gods in the figment of the imagination of men. But neither our God nor His gift can perish, for He and His gift are eternal, and they are life.

God, the Giver, is the God of peace.

Romans 16:20a:

And the God of peace shall bruise Satan under your feet shortly...

Romans 15:33:

Now the God of peace *be* with you all. Amen.

Romans 5:1:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

If the Giver is peace, then there must be peace in His gift, because God has given what He is.

Isaiah 60:19b:

... but the LORD shall be unto thee an everlasting light, and thy God thy glory.

God is an everlasting and constant light. He is the Father of light. An everlasting light does not go out, it is everlasting.

James 1:17:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

God's gift of holy spirit is good, and it is the perfect gift from above. The Greek word for "good" in verse 17 is *agathos*. It branches in two directions in its meaning. From ability, it passes on to serviceableness. It means good in relationship to that which is of advantage or that which is to advantage. God's gift is not only power with ability, but power and ability that is serviceable, not only to you, but also to the Body of Christ.

"Perfect" in James 1:17 means that which has reached its end, term, or limit. Hence it is complete, full, and lacking nothing. God the Giver's gift is perfect, complete, and lacks

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absolutely nothing. God the Giver is good and perfect as is His gift. It is complete in its ability, and it is for service, both to you and others.

“Variableness” means “no passing from side to side.” God is “the Father of Lights!” He stays put. His light is ever shining and unending.

I John 1:5:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

There is no darkness in the Giver, and there is no darkness in His gift either. God is holy, and He is spirit. Spirit cannot be seen by the five senses, unless it is manifested in the senses realm. Spirit is invisible. God, the Giver, is invisible, and so is His gift until it is manifested. John 1:18a and I John 4:12 both say “No man has seen God at any time.” Jesus Christ, the living Word, manifested God’s Word in the flesh. He walked in God’s power and His wisdom. He always did the Father’s will. The words and works of God were manifested and they were seen through the works and life of Jesus Christ.

John 14:10-12:

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works’ sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Jesus believed and acted and God energized the power. God’s gift enables us to do the works of Jesus Christ and greater. Jesus Christ manifested the words and works of the invisible God that all might see, hear, and believe. Then He gave that promise in verse 12, that ye might be able to do the works of Jesus Christ and greater works.

John 12:44,45:

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

And he that seeth me seeth him that sent me.

People could see because the works and words of God were manifested. The invisible God manifested Himself to Moses via a burning bush. Today, God the Giver, the invisible God is made manifest through His gift of holy spirit. God is invisible just like His gift, until it is manifested. “Manifest” means “to bring into evidence, into the realm of the senses.” That is right, it just brings it into evidence for all to see.

God’s gift of holy spirit can be latent within a Christian believer for years or even a lifetime, yet never be seen, because that believer does not manifest God’s gift. Why? Because he is ignorant that such a gift exists or he may have never been taught how to



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manifest it. He might know he has it, but not know how to manifest it. Another reason could be just plain old fear, fear of manifesting or not being able to manifest God's gift. Therefore, he never tries.

What else is the Giver? God the Giver is Love.

I John 4:8:  
He that loveth not knoweth not God; for God is love.

If the Giver is love, then His gift also must have love in it.

I John 4:16:  
And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Again it says God is love, and love motivated His giving. Love is the reason He gives His gift.

John 3:16:  
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God, who is love, is the greatest Lover, and He is also the greatest Giver. God so loved that He gave His son. In Acts 2:3 and 4 on June 20th, 28AD, when the Day of Pentecost had fully come, God again loved us and gave unto us. He gave unto His apostles that day (and it continues to this day) His gift of holy spirit. He has given it, and it behooves us to spend whatever time necessary to learn about what we have and how to utilize it to its full capacity.

### **God's Gift**

We have the same opportunity that Jesus Christ had, even greater, to manifest the God in Christ in us to our generation and time. The only question is, "Will we? Will you?" Are you starting to get the idea that God's gift of holy spirit is a really big deal. It is almost unbelievable that God would give such a gift to us, to trust this gift to us, and yet He has because He loved. Of every good and perfect gift from above, holy spirit truly has to be the grand daddy of them all.

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**THE GIFT REFLECTS THE GIVER**

His gift is powerful.....because God is powerful.  
His gift is eternal .....because God is eternal.  
His gift is invisible .....because God is invisible.  
His gift is perfect .....because God is perfect.  
His gift is good .....because God is good.  
His gift is incorruptible.....because God is incorruptible.  
His gift is righteous .....because God is righteous.  
His gift is faithful .....because God is faithful.  
His gift is holy .....because God is holy.  
His gift is spirit .....because God is spirit.  
And His gift was given out of love.....because God is love.

There is no other God liken unto our God, and there is no gift liken unto His gift.

Isaiah 43:10:

Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

All these things we have been looking at have given us a very short description of God, the Giver. God's gift to the believer is holy spirit, *pneuma hagion*. We must always understand its usage in scripture as to whether it is speaking of God, the Holy Spirit, the Giver, or His gift, holy spirit.

**The Giver and His gift in the same verse:** Some scriptures show the usage of both the Giver, Holy Spirit, and His gift, holy spirit in the same verse. When *pneuma* is used in the same verse with different meanings, it is the figure of speech antanaclasis. That would be God's way of emphasizing the difference between the Giver and His gift. Antanaclasis or word clashing is the repetition of the same word in the same sentence, with different meanings.<sup>3</sup>

It is also essential in the figure that the two words must be in the same spelling. An example would be "the more I **think of** (spend time considering) it, the less I **think of** (value or esteem) it." Benjamin Franklin while signing the Declaration of Independence said, "We must all **hang** (remain) together, or most assuredly we shall all **hang** (die by hanging) separately."

In John 4:24 Jesus is talking to the woman at the well. He is telling her a prophecy of the future. She was a Samaritan who worshipped God upon the mountain. Of course the rest of Israel, the Judeans, worshipped God in Jerusalem.

<sup>3</sup> Figures of Speech, E. W. Bullinger, Grand Rapids: Baker, p. 286.

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John 4:24:

God *is* a Spirit [*pneuma*, God]: and they that worship him must worship *him* in spirit [*pneuma*, the gift to come] and in truth.

Acts 2:4:

And they were all filled with the Holy Ghost [*pneuma hagion*, His gift], and began to speak with other tongues, as the Spirit [*pneuma*, God] gave them utterance.

Romans 8:26:

Likewise the Spirit [*pneuma*, God] also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit [*pneuma*, His gift in manifestation] itself maketh intercession [or intervenes] for us with groanings which cannot be uttered.

Romans 8:16:

The Spirit [*pneuma*, God] itself [Himself] beareth witness with our spirit [*pneuma*, His gift in manifestation], that we are the children of God:

Romans 8:5b:

... but they that are after the Spirit [*pneuma*, His gift in manifestation] the things of the Spirit [*pneuma*, God].

When you are walking or going according to the spirit, that gift of God, and you are manifesting that spirit, you do mind the things of God.

II Corinthians 3:6b:

... not of the letter, but of the spirit [*pneuma*, His gift in manifestation]: for the letter killeth, but the spirit [*pneuma*, God] giveth life.

God wants us to know and understand the difference and be able to track it through His Word.

II Corinthians 3:17:

Now the Lord is that Spirit [*pneuma*, God]: and where the Spirit [*pneuma*, His gift in manifestation] of the Lord *is*, there *is* liberty.

Galatians 6:8b:

... but he that soweth to the Spirit [*pneuma*, His gift in manifestation] shall of the Spirit [*pneuma*, God] reap life everlasting.

In the gospel of John chapter 3 Jesus was teaching Nicodemus about the spiritual birth that was to come.

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John 3:8:

The wind [*pneuma*, God] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [*pneuma*, His gift]<sup>4</sup>.

**The God-given ability and its manifestation:** We have taken a brief look at God, the Giver, the One who has given us His gift of holy spirit. God gave us what He is, holy spirit. We read many qualities of God: love, light, peace, perfect, good, eternal, powerful, which are all part of the gift we have received. We have covered a lot of material in the teaching series, and now we have arrived at the power section of the new birth. I wanted to make sure you understood that the greatness of the gift is only possible because of the greatness of the Giver, God.

As the earthly father of my two sons I have done my best to give them all the help possible that would afford them opportunity to become successful, happy, and blessed. Why? Because I love them and they are my sons. When they were born they received from their mother and I what we are, and it is a part of them, it is in their physical genes. When we got born again we received holy spirit, that which our heavenly Father is. We received His spiritual nature, and we received God-given abilities whereby we might live successfully, victoriously, and be happy and blessed. Our Father has assured us of a powerful opportunity for *Living in His Power*.

II Corinthians 9:15:

Thanks *be* unto God for his unspeakable gift.

It is unspeakable. It is awesome, untrackable. You cannot possibly know everything or teach everything about this gift, but we are certainly going to teach as much as we can.

In this Part V, we will be looking in detail at the gift we have been given, holy spirit. We will come to know our spiritual God-given abilities and how they function. We will also see examples in the Word of the gift of holy spirit being manifested, and before we are through, we will give you, too, the opportunity to manifest God's gift for yourself and begin your own personal walk of *Living in God's Power*.

We understand that God is the Giver, and His gift is holy spirit. Now we need to understand the difference between our God-given abilities and the act of manifesting that gift. The gift is our God-given ability. We act to manifest the gift, to bring it into evidence in the senses realm, so that people can see and hear and believe.

I Corinthians 12:7-10:

But the manifestation of the Spirit is given to every man to profit withal.  
For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

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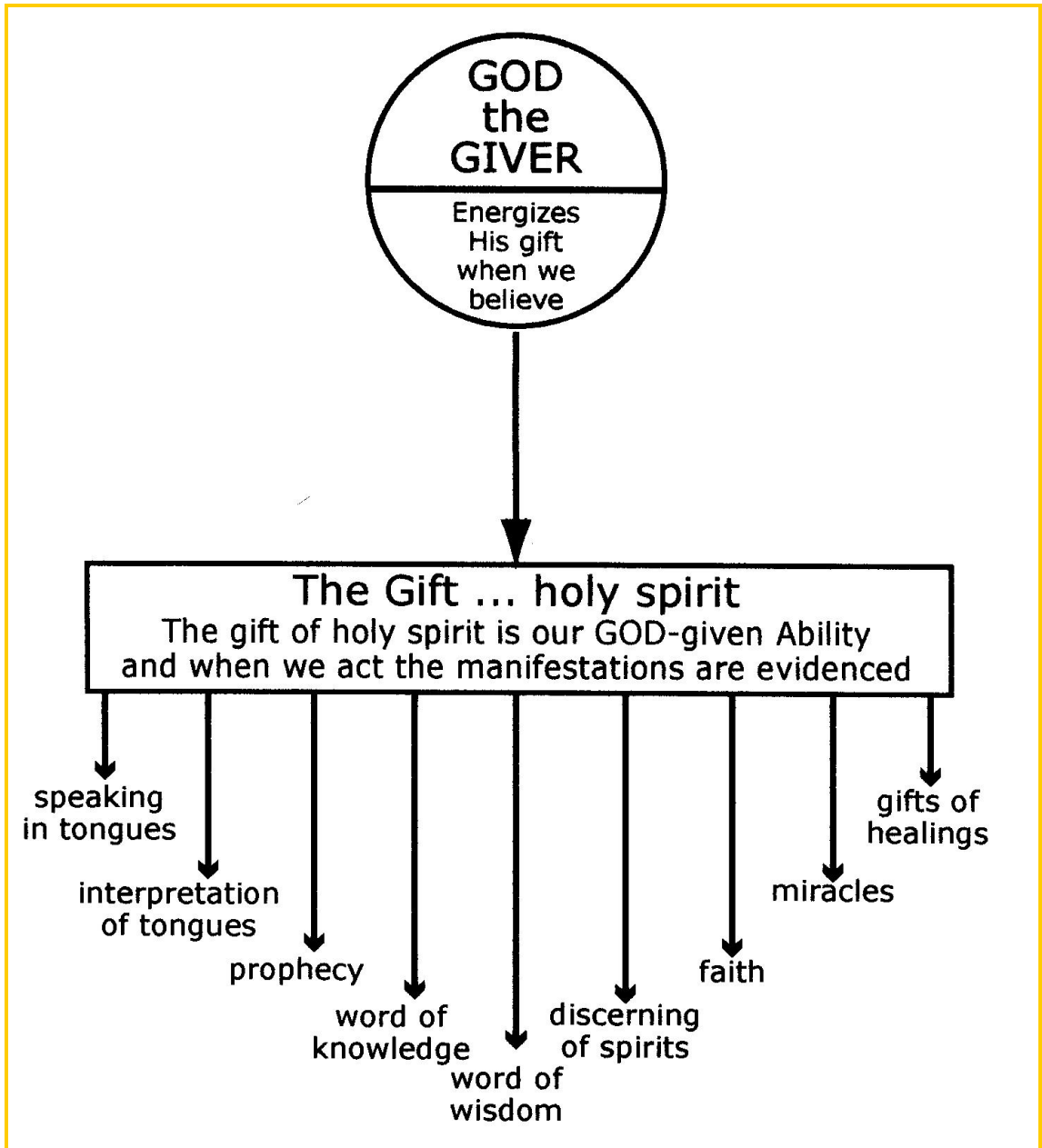
<sup>4</sup> John 3:8: "The Spirit where he willesh doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is every one who hath been born of the Spirit." (Young's Literal Translation).

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To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

These are the nine manifestations listed. They are the power and ability of God that reside within His gift, which has been given to every believer.



God is Holy and He is Spirit. He is the Giver. God gives His gift of holy spirit to the believer at the time of his new birth. The gift, holy spirit, is your God-given ability.

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When you believe and act using your God-given ability of holy spirit, one of the nine manifestations will be manifested. Then another and another as you believe.

An important key to always remember is that these nine manifestations of holy spirit will always flow with the Word of God. They will never contradict what the Word of God declares. They all work out of love. God so loved that He gave and continues to give. Now, we in turn, so love that we believe, and we act on what He has given. It is just that simple. There is really no muss or fuss, no problem at all, you just move on it.

Galatians 5:6b:

... faith which worketh by love.

“Worketh” means “energized.” God, the Giver, energizes His gift when we believe.

**I. Worship Manifestations**

1. Speaking in tongues
2. Interpretation of tongues
3. Prophecy

Speaking in tongues is basically for your private worship. It is perfect prayer. We will be getting into why we speak in tongues and learn more about it later on. It is for private worship. When someone speaks in tongues at a public meeting, it must be interpreted. Then there is interpretation of tongues and prophecy which are inspirational messages from God or for God to His people. Those two are utilized in public worship where you have a number of believers gathered together. You might have prayer and you might have the worship manifestations where someone might be inspired to stand up and give a word of prophecy or another to stand up, speak in tongues, and interpret. We will go into these in great detail when we get to I Corinthians 12, 13, and 14.

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**II. Revelation or Information &  
Direction Manifestations**

1. Word of knowledge
2. Word of wisdom
3. Discerning of spirits

The second category is the revelation manifestations or the information and direction manifestations. Word of knowledge is when God gives you knowledge concerning something about which you do not know anything. Word of wisdom is when He would tell you what to do about it. So you have information and direction. Then there is discerning of spirits which is also information and direction. It tells you whether there are spirits present and whether you can cast them out or not.

**III. Power or Impartation  
Manifestations**

1. Faith (believing)
2. Workings of miracles
3. Gifts of healings

All nine of these manifestations come from one gift. These manifestations are not gifts, but they come from the one gift. They function, and they work out of the love of God. God so loved that He gave, and He continues to give. Now we in turn so love that we believe and we act on what He has given. It is just that simple. If we want to believe and act, then love. People say, "I sure would like to believe bigger." Then love bigger, because believing is energized by love.

Our Father wants us, His children, to have the same opportunity to love and give as He did, and He does this by way of His gift, holy spirit. God just wants you to have the same joy that he had. If your earthly father gave you a new sports car would you just let it sit in your garage behind closed doors or would you use it? You would turn on the key, start the engine, drive it down the street and around town showing it off to your friends.

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Would you turn on the radio, the CD player, try the electric windows, and all the other special gadgets on the dash? You know you would. You would try everything out.

Now, God has given us the greatest gift. He did not give us a sports car. He gave us power—power that we can manifest in our day-by-day living—power to have perfect fellowship with Him—power to bless the Body of Christ—power to work with Him, so that He can work within us to do of His good will and pleasure—so that He can share things with us—so that we can have that perfect fellowship with Him—power so that we can move mountains.

Mark 11:23:

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Our mountains may not be of rock or of trees, but it may be other obstacles in your life. All this, God has given us so that we can, out of love, (His same love that is within us) operate these manifestations.

If you never operated your father's gift, you would miss out on its benefits. Your earthly father would not be blessed if you left that new car sitting in the garage. So what about our heavenly Father's gift to us? Should we not be as honest with God's gift as we would be with our dad's gift?



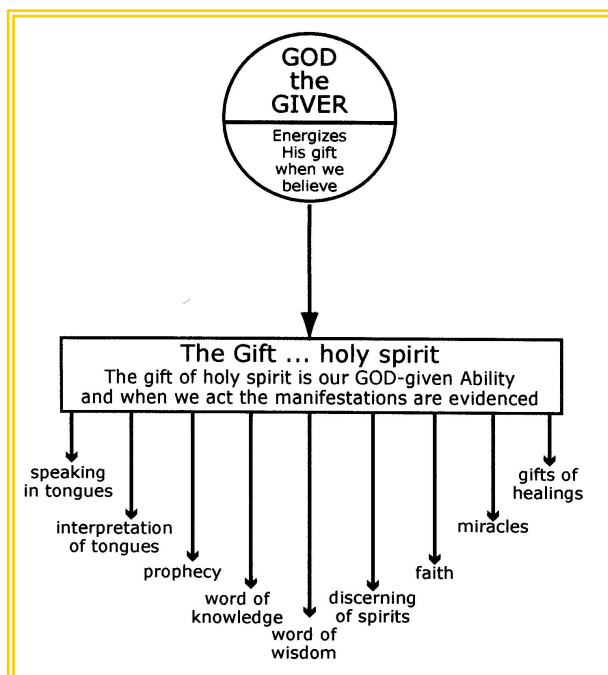
## *Living in God's Power, Part V* **Hour 2: Acts 1 & 2**

### **Outline of *Living in God's Power, Part V – Hour 2***

- I. Review (Galatians 5:6)
- II. The comforter
  - A. The comforter was promised. (John 14:16-20,25-27,29; 15:26)
  - B. The promise of the Father was foretold. (Luke 24:49; II Corinthians 9:14,15)
- III. Acts one
  - A. Acts was written by Luke. (Acts 1:1,2; Luke 1:1-4; Acts 1:3; I Corinthians 15:3-7; Acts 1:4)
  - B. The baptism with the Holy Ghost (Acts 1:5; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:32,33; II Timothy 2:21; Acts 11:16; Ephesians 4:5; Acts 2:38; 19:5; 1:6-15,23-26; Luke 6:12,13)
- IV. Acts two
  - A. The outpouring on the Day of Pentecost (Acts 2:1,2; John 20:22; Acts 2:3,4)
  - B. The Miracle of Pentecost (Acts 2:5-8,11)

### **Review**

In session one we looked at qualities of the Giver and His gift and gained a greater appreciation of both. God's gift is a big, big deal, because God, the originator of His gift, is the biggest deal of all. The gift is our God-given ability, and when we act on our God-given ability, manifestations are produced in the senses realm.



When we believe and act, God energizes within us, and nine different manifestations may be produced. There is one gift but there are nine manifestations from the one gift. The manifestations are not gifts, but they are produced from the one gift. These nine manifestations are: speaking in tongues, interpretation of tongues, prophecy, word of knowledge, word of wisdom, discerning of spirits, faith, miracles, and gifts of healing. The last one is called gifts because every time you and I are healed, it is a gift. We may receive many gifts, many healings. The result of ministering healing is the manifestation of the gifts of healing. God has given to every believer His gift of holy spirit. It is given out of love, and

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it is energized the same way, because of love.

Galatians 5:6b:

... but faith [*pistis*] which worketh [is energized] by love.

God's gift, holy spirit, does not possess us, but rather we possess it. God's incorruptible seed of eternal life is a part of us. The true God never possesses, but He does energize His gift when we believe and act. Our spiritual gift, holy spirit, is like a battery ready to go. God energizes our spiritual battery, which in turn brings forth the power to produce these manifestations of holy spirit. We are no longer just men of body and soul, but we have that supernatural, that super-spiritual power, latent within each and every one of us. That is what makes us a super-believer, a super-conqueror.

For example, you are given a brand new Lincoln fully equipped with all the bells and whistles. You sit in it, and turn the key. The engine starts, and you drive away. That is how God works with our spirit, and how we operate the gift He has given us. God gave us holy spirit, His gift. We believe we have it, and act like it. God then energizes our spirit, like the battery, and the manifestations are produced. We believe to speak in tongues, and then we start speaking. Thus speaking in tongues is evidenced in our lives. God gives. We choose to believe and act. Then God energizes His gift.

### **The Comforter**

**The comforter was promised:** Near the end of Jesus' earthly ministry, he told his disciples that he would not leave them comfortless. Jesus, talking to his apostles, said.

John 14:16-20:

And I will pray the Father, and he shall give you another Comforter, that he [it] may abide with you for ever;

*Even* the Spirit of truth; whom the world cannot receive, because it seeth him [it] not, neither knoweth him [it]: but ye know him [it]; for he [it] dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day [Pentecost] ye shall know that I *am* in my Father, and ye in me, and I in you.

This is where we get that phrase, "God in Christ in you." What is this comforter that will be sent? If you read on God will tell you. We learned that if you keep reading the context we will get the whole picture, and we will find out exactly what this comforter is. We do not have to guess about it.

John 14:25-27:

These things have I spoken unto you, being *yet* present with you.

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But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

You see Jesus instructed them that he would send the comforter and that they need never be afraid. They could have great peace. The Comforter is holy spirit. Jesus wanted them to know before God's gift came, so that when it did come, they would know what had come and remember the words that he had spoken to them so that they would believe.

John 14:29:

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

John 15:26:

But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Remember Jesus was going to pray to the Father, to send the comforter, that would testify of him. Every time we exercise our God-given ability and manifest one or more of the nine manifestations of holy spirit, we are giving witness of him. We are testifying of Jesus Christ and of his life, his ministry, his resurrection and ascension. Because without Jesus Christ and his accomplishments there would be no comforter, no gift of holy spirit to manifest. We would have no eternal life. We would certainly be the most miserable of all men. When we speak in tongues, we are witnessing of Jesus Christ. When we interpret, we are witnessing or testifying of Jesus Christ.

**The promise of the Father was foretold:** Just before Jesus' ascension he gives his apostles instructions and a promise.

Luke 24:49:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

In the gospel of John, Jesus called the gift of holy spirit, "the comforter" In Luke 24 it is called "the promise of the Father." Whatever it is called, it is the gift from God. "Every good and perfect gift is from above."<sup>5</sup> Jesus told them that the Father's promise was coming, and that they would be endued with power. "Endued" means "clothed with." They would be clothed with power from on high.

II Corinthians 9:15:

Thanks *be* unto God for his unspeakable gift.

"Unspeakable" means every detail about it cannot be known. It is just too awesome.

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<sup>5</sup> James 1:17

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In II Corinthians 9:14 the unspeakable gift is called “the grace of God in you.” God’s gift is called a number of different things, but it is still His gift. These different names are descriptions and characteristics of His gift. It is “the comforter.” It is “the promise of the Father.” It is “to be clothed with power,” and it is an unspeakable gift because you cannot possibly know every detail about it. It is “the grace of God in you,” because by grace we are saved.<sup>6</sup>

### **Acts One**

Remember the Book of Acts was written by Luke. God is the author of the whole Word of God. There were many writers that were moved by the Holy Spirit. They wrote; they spoke. Luke was one of them.

Acts 1:1,2:

The former treatise have I made, O Theophilus [beloved of God], of all that Jesus began both to do and teach,  
Until the day in which he was taken up, after that he through [*dia*] the Holy Ghost had given commandments unto the apostles whom he had chosen:

“Through” is the Greek word “*dia*” which means “by means of.” Jesus received revelation from God by means of the holy spirit. It works the same with us. We receive word of knowledge by means of the holy spirit. We receive word of wisdom by means of the holy spirit.

In Luke we see the same introductory address.

Luke 1:3,4:

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, [beloved of God],  
That thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke was the writer of the Gospel of Luke and the Book of Acts.

Acts 1 begins with events ten days prior to the ascension, and ends with the twelve apostles in tact and ready for the Day of Pentecost. In Acts 1, Jesus gives his final words of instruction to all his chosen apostles. How many apostles were there? How many did Jesus choose? Twelve! Was Judas one of the twelve? Yes! Was Judas at this meeting? Yes! It said he met with the apostles he had chosen.<sup>7</sup>

What love God and Jesus Christ had to allow Judas this privilege to make changes in his life and to receive with the other 11.

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<sup>6</sup> Ephesians 2:8

<sup>7</sup> *Living in God's Power*, Part II, hour 5 handles the death of Judas in greater detail.

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### **Hour 2: Acts 1 & 2**

Acts 1:3:

To whom also he shewed himself alive after his passion [sufferings] by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Jesus did not hide out for 40 days and wait for the time of the ascension to roll around. He was seen and heard by many.

I Corinthians 15:3-7:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas [Peter], then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

This is a tremendous chapter with a lot of information regarding the resurrection. Peter saw Jesus. The twelve apostles saw him. Over 500 brethren at one time saw him, as did James, then all the apostles. Mary Magdalene also saw Jesus it says in John 20:14. Jesus was not hiding out, he was still carrying on his ministry these days before his ascension, and he was doing it here in Acts 1 as he met with his apostles. Jesus testified of himself by showing himself and speaking of the things pertaining to the kingdom.

Acts 1:4:

And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Jesus reminded them of the promise of Father. He was giving them more instructions. He told them to stay in Jerusalem and wait. He was giving them instructions so that they might receive the promise of the Father, the comforter that was soon to come.

#### **The baptism with the Holy Ghost:**

Acts 1:5:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Jesus told them about the baptism that was soon to come. It was unlike the water baptism of John. It was not water, but a baptism of holy spirit.

John the Baptist had already prophesied about this new baptism that was to come, and how it was going to be different from his baptism.

## *Living in God's Power, Part V*

### **Hour 2: Acts 1 & 2**

Matthew 3:11:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

Mark 1:8:

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3:16:

John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Every gospel records this. Do you think God wants us to know something? Each time John says that I did this, but....

John 1:32,33:

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John knew Jesus, but he did not know he would be the one till now. How could he not know him? He was his first cousin. Jesus was not a stranger to John the Baptist. Both Matthew 3 and Luke 3 tell us that fire would be associated with the baptism of holy spirit. The joined phrases with holy ghost and with fire is the figure of speech called hendiadys, which means two things are said but only one thing is intended. The believers were not going to get two separate things, holy spirit and fire, but they were going to receive a fiery, white hot, spirit, one that would equip them for service, "making them meet for the master's use."

II Timothy 2:21:

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Fire was used to purge or cleanse thoroughly. That is what happens when we receive holy spirit at the time of our new birth. This phrase "baptized with holy ghost" is recorded once in each gospel and refers to what was going to happen on the Day of Pentecost in Acts 2:4. Acts 1:5 also refers to what was going to happen on Pentecost. Jesus was telling them before he left what was going to happen soon in Jerusalem. It appears only one more time in Acts 11:16. This phrase is used only 6 times in the Word of God.

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### **Hour 2: Acts 1 & 2**

Acts 11:16:

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

This is a direct quote from Acts 1:5 and refers to what Jesus said would happen and did happen in Acts 2:1-4, when the Day of Pentecost was fully come.

In Acts 11 Peter was called on the carpet because he preached Jesus Christ and the resurrection unto the Gentiles. That was a “no, no” for the people of Israel. The Gentiles and the Judeans were not to mix, and yet God had given Peter revelation to go to the house of Cornelius. Now he was getting confronted because he preached to the Gentiles. Peter was telling his confronters what Jesus had told him and the other apostles back in Acts 1:5.

The important thing I want you to see here is that all six uses of the phrase, “baptized with the holy ghost,” refer to what happened in Acts 2:1-4 “when the Day of Pentecost was fully come.” “Fully come” means “completed or fully completed.” The phrase “baptized with the holy ghost” is never used in the Church Epistles or any other place in the Word of God other than these six records.

“Baptized with the holy ghost” is what happened when the Day of Pentecost was fully come, and a new administration, called the Grace Administration, began. God’s people were introduced to a new sphere; they were baptized into the Body of Christ. J. Edwin Hartill in his book, “Principles of Biblical Hermeneutics” declares that baptism means introduced into a new sphere of service.<sup>8</sup> When things were baptized in the Old Testament for use in the temple, they were introduced into a new sphere of service.

When John baptized in the gospels, his disciples were introduced into a new sphere of life. John’s baptism was characterized as a baptism of repentance. People repented of their sins, were forgiven, and to signify the change in their lives, they were baptized with water. John’s water baptism was replaced by the baptism of the holy spirit on the Day of Pentecost. This baptism with the holy spirit ushered in a new administration where newness of life was made available through the gift of holy spirit. After the original outpouring of the holy spirit upon the 12 apostles on the Day of Pentecost, this change of life style through the new birth became known as “baptized in the name of Jesus Christ.”<sup>9</sup>

There are not two baptisms like some people teach. Some groups teach that you get born again, then you have to have a second work of grace and get baptized with the holy spirit which is usually indicated by their being able to speak in tongues. Ephesians 4:5 says there is One Lord, One faith and there is ONE baptism. That one baptism is the baptism in the name of Jesus Christ, which is the new birth.

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<sup>8</sup> *Principles of Hermeneutics*, J. Edwin Hartill, Grand Rapids, Zondervan, p. 28.

<sup>9</sup> It is also called “baptized in the name of the Lord Jesus” (Acts 8:16; 19:5), “baptized in the name of the Lord” (Acts 10:48) and similar expressions.

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### **Hour 2: Acts 1 & 2**

The Bible is very clear that the baptism of the holy ghost is what happened at the beginning of the new administration in which we live. It began in the temple on the Day of Pentecost, June 20, 28 AD. After the initial outpouring in verse 4, the introduction into a new sphere of life was spoken of as baptism in the name of Jesus Christ and never again spoken of as “baptism with the holy ghost.” Baptism with the holy ghost happened on the Day of Pentecost with the 12 apostles at the initial outpouring. After that, it was baptism in the name of Jesus Christ. Did they still receive the holy spirit after the Day of Pentecost? Yes!

After the initial outpouring on the apostles, Peter concludes his teaching with this invitation to the others that were there.

Acts 2:38:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

“Repent” means “change.” You are baptized in the name of Jesus Christ and you should receive, *lambanō*, God’s gift, holy spirit. “*Lambanō*” means to manifest into evidence the gift of holy spirit.

Acts 19:5:

When they heard *this*, they were baptized in the name of the Lord Jesus.

Not baptized with the holy spirit (even though they did receive holy spirit, *pneuma hagion*.) They were baptized in the name of Jesus Christ. They were cleansed, washed, purged in the name of Jesus Christ.

The phrase “baptized with the holy ghost” is reserved for what happened on the Day of Pentecost when God poured out His spirit for the first time. The Age of Grace was ushered in, and the Body of Christ became a reality. Then receiving holy spirit was referred to as baptized in the name of Jesus Christ.

Acts 1:6:

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Jesus had just told them one of the greatest revelations of all time, about the change to the baptism of the holy spirit. But they want to know about something that is not any of their business. The revelation just kind of blew right by them.

Acts 1:7:

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Jesus politely tells them only God knows that answer, and it is His business not theirs.



## *Living in God's Power, Part V*

### **Hour 2: Acts 1 & 2**

Acts 1:8:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Jesus told them that they shall receive, (*lambanō*, which means to manifest) power after they received holy spirit, and that they shall be witnesses unto him. These were the last words Jesus spoke before he ascended into heaven.

Acts 1:9:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

“Beheld” means “the act of seeing intently with earnest spiritual contemplation.” Contemplation is the consideration of spiritual things, to consider with full attention. Jesus had their attention, and they were thinking as they were watching him rise into the clouds. Then two men or angels appeared and delivered God’s message of promise, that Christ would return.

Acts 1:10,11:

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;  
Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

What did the apostles do? Did they go fishing again like Peter often wanted to do. No, they followed the instructions and commandments of Jesus.

Acts 1:12:

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey.

A Sabbath day’s journey was the furthest they were allowed to travel on the Sabbath, and it was fixed to be 2000 cubits from any direction.<sup>10</sup> 2000 cubits is around .6 miles or a little over 1/2 mile. Exodus 16:29 tells Israel to not travel on the Sabbath, but Numbers says if you must travel 6/10 of a mile is all you are allowed. Jerusalem is just over the Kedron Valley about one half of a mile. Having been there recently I could see that it was just over the valley.

Acts 1:13:

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

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<sup>10</sup> Numbers 35:5

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### **Hour 2: Acts 1 & 2**

There are 11 apostles named here. Judas Iscariot is no longer with them. He left their company sometime between, “while they beheld” as Jesus ascended and when the two angels appeared. Judas was not a Gallilean. Judas’ departure would soon be addressed by Peter. If Judas immediately hanged himself right after he betrayed Jesus, why is Peter just now getting around to handling this.

While in Jerusalem we visited a location they considered the upper room. It was on the upper level of a stone building and could comfortably accommodate a small number of people. You would be hard pressed to squeeze in about 120 people. The upper room was where the apostles slept; it was their bedroom. Also, women were not allowed in the upper room with the apostles.

Acts 1:14:

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

They did not do this in the upper room. No women were allowed in the upper room.

Acts 1:15:

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Those days were the 10 days between Jesus’ ascension and Pentecost. Then Peter stands up and speaks about Judas and how he had ended his life and ministry. Judas had killed himself during “those days.” Psalms 41:9 foretold of Jesus and his friend betraying him. Peter knew they needed to replace Judas and his being a witness unto Jesus Christ. In Acts 1:16-22 Peter brings up this need with the others. The need to accomplish this replacement was urgent, so they immediately took action.

Folks, someone needs to move ahead and make decisions. Jesus chose the original 12. Now somebody must do what needs to be done. Peter stood up, and Peter took action. Remember Jesus told him back in John that he had to feed his sheep. Someone has got to stand up and move. People just sit around a lifetime and do nothing till something happens. Jesus had just left. He was not here on earth any more. They had to take action. They needed to replace Judas.

Acts 1:23-26:

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## *Living in God's Power, Part V*

### **Hour 2: Acts 1 & 2**

They chose the 12th apostle to fill the place of Judas. The apostles prayed to God for the important job of choosing another to replace one of the original twelve. Guess whose example they were following here? Before Jesus chose his 12 apostles he went up into the mountains and prayed, then he came down and chose the 12 out from among his followers. Remember Jesus had a multitude of people following him around.

Luke 6:12,13:

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

Every apostle is a disciple, but not every disciple is an apostle. Jesus chose 12, and now they needed to choose another apostle. They prayed to God that they would make the right choice, that God would guide them and direct them. I am sure this Joseph called Barsabas was a quite a man, too.

### **Acts Two**

Now, the time was come, the apostles had actively followed the instructions of Jesus. They had tarried in Jerusalem and the Day of Pentecost had fully come.

Acts 2:1,2:

And when the Day of Pentecost was fully come, they [the twelve, the 11 that Jesus chose plus Matthias] were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

The location where they would be in one accord and in one place was the temple. They would be together during the five hours of prayer in the temple at Jerusalem. These hours of prayer would be approximately:

The 1st hour of prayer - 6:00 AM

The 3rd hour of prayer - 9:00 AM

The 6th hour of prayer - 12 Noon

The 9th hour of prayer - 3:00 PM

The 12th hour of prayer - 6:00 PM.

The hours of prayer were every 3 hours. They would start at daybreak and go to sunset. Later Peter tells the people that it is but the third hour of the day. Where would they be the third hour? In the temple praying. "Suddenly" in the Aramaic text means "out of quietness." They were just sitting there quietly praying like they would every hour. They were of one accord in the temple, when suddenly there came a sound from heaven. "Sound" is the Greek word "*echos*" from which we get the English word "echo."

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### **Hour 2: Acts 1 & 2**

The sound was echoing within the walls of the temple. “Heaven” refers to any place above the earth. It is the air around them. “A rushing mighty wind” means “heavy breathing.” “Wind” is the Greek word “*pnoē*” and is referred to in medical terminology as the first breath of a new born child.

Jesus had instructed his apostles back in the gospel of John about receiving the holy spirit. Remember he told them to tarry, go back, and wait for the promise of the Father. When the Day of Pentecost was fully come, they were all in one place sitting in the temple, quietly praying expecting to receive something because Jesus had told them.

John 20:22:

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

“Receive” is the Greek word *lambanō*, which means to not only receive, but to receive into manifestation. The twelve apostle followed Jesus’ instructions by tarrying at Jerusalem, and being where they were suppose to be. When suddenly out of the quietness the twelve began to “breathe in” the holy spirit.

Now I just want you to stop where you are right now. Just stop and be quiet for just a moment. I want you to breathe in and exhale. That is just what the apostles were doing, breathing in the holy spirit. That is what the apostles started to do and it echoed within the temple walls and filled all the house. In the Gospels Jesus called the temple, the house of prayer. It was in the house of prayer, the house of God, they breathed in the holy spirit.



Acts 2:3:

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Cloven means split or separated. It was like one big flame coming down from heaven that looked like a flame that was split off into twelve parts. Twelve fingers that split off from this big flame. Each finger, or each part of the flame resting on each of the apostles. “Sat” indicates that the work is done, complete. When God created and put the world into order it says in Genesis 2 that on the seventh day God rested. He sat down. He rested because His work was done. Similarly, Jesus sat down at the right hand of God because his work was completed, man’s redemption, his salvation, was accomplished.

In Acts 2:3 when cloven tongues like as a fire “sat” upon each of the apostles it meant they had received the promise of the Father. They were born again of His

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### **Hour 2: Acts 1 & 2**

spirit, the “gift” had arrived and was complete, and it sat upon each one of them.

Notice what else it says about these cloven tongues. It appeared unto them. Did it appear to anybody else? No. It was the twelve apostles, who saw it. It was not seen by any others. It was their private vision, just for them. This private revelation was their cue to quit breathing in and start speaking. The power Jesus told them that they would receive after the holy spirit would come upon them was now being exercised. It was being manifested.

Acts 2:4:

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

“Filled” is the Greek word, *plethō*, and it means “filled to overflowing or spilling over.” When we manifest God’s gift of holy spirit, we are overflowing with the spirit we have within. Acts 2:4 says they spoke in tongues as the Spirit, God, gave them utterance. The apostles did the speaking, but God gave them the words to speak. In verse 4 we have both the Giver and the gift.

The apostles were of one accord, sitting in one place, the temple. They began to breathe in. They were expecting to receive from God this comforter, the holy spirit, about which Jesus had told them. Their heavy breathing filled the whole temple. It echoed through the whole temple. They had a private vision of cloven tongues like as a fire splitting into twelve parts and sitting upon each of them. Then, when they saw the cloven tongues, they stopped breathing in and began to speak in tongues as God gave them the utterance. God gave them the words to speak. When they breathed in the holy spirit as Jesus had instructed them, immediately they spoke in tongues. They demonstrated the power of the holy spirit as Jesus had promised, and they were witnesses unto him.

**The miracle of Pentecost:** Needless to say this shook up those that were witnesses of what happened. They did not understand it.

Acts 2:5-8:

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

And how hear we every man in our own tongue, wherein we were born?

Then it goes on to list the 17 nations and areas that were represented having witnessed what had just happened at the temple on Pentecost morning. The list closes out in verse 11 and tells us what they heard.

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Acts 2:11:

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

They heard the wonderful works of God. They received the cloven tongues like as a fire revelation, acted on it and spoke in tongues. Thus a miracle happened. That is the way miracles work. You receive revelation, you act on it, and things happen. This was truly a miracle.

The miracle of Pentecost was that when the twelve apostles spoke in tongues, their tongues were understood by the people that were dwelling in Jerusalem at Pentecost, June of 28 AD. Every one of these people present on Pentecost, heard the apostles speak in their native languages. In verse 13 they accused the apostles of being drunk, but Peter said how can we, it is but 9:00 AM, the third hour of the morning. Then Peter preaches the first sermon of the Christian Church.

The one notable thing to see and remember in this first account of men being born again of God's Spirit is that they immediately manifested what they had received. They spoke in tongues; they spoke the wonderful works of God. God's gift was exercised from the beginning. Jesus said ye shall be witnesses unto me after you have received. That is what he meant, and that is what we need to do also.

We will continue with other records of God's gift, and we will see if they manifested speaking in tongues right away or not. We will also be getting into more detail concerning the nine manifestations because we certainly want to know and understand what they received on the Day of Pentecost, and what we have received today when we get baptized in the name of Jesus Christ and receive God's gift of holy spirit.

Everything God does has purpose, and it has profit. This is no less true concerning His wonderful gift of holy spirit. I am sure you will be enlightened as we continue in these sessions. Thank you for listening and God bless you.

*Living in God's Power, Part V*  
**Hour 3: Speaking in Tongues in the Book of Acts**

**Outline of *Living in God's Power, Part V* – Hour 3**

- I. Introduction (Acts 2:38)
- II. Phillip's trip to Samaria in Acts 8
  - A. Philip preaches Christ unto them. (Acts 8:5-11)
  - B. The genuine versus the counterfeit. (Acts 8:5-13)
  - C. The Samaritans did not initially speak in tongues. (Acts 8:14-25)
    - 1. Understanding *dechomai* and *lambanō*
    - 2. Simon's revealing request
- III. Ananias' visit to Paul in Acts 9
  - A. God speaks to Ananias. (Acts 9:9-16)
  - B. Ananias ministers to Paul. (Acts 9:17-20)
    - 1. Understanding *plēroō* and *plēthō*:
    - 2. Review
- IV. Peter's trip to the household of Cornelius in Acts 10
  - A. God speaks to Cornelius and Peter. (Acts 10:1-23)
  - B. Peter ministers to the household of Cornelius. (Acts 10:24-47; 11:15-17; 10:48)
- V. Paul's trip to Ephesus in Acts 19
  - A. Apollos at Ephesus (Acts 18:24-28)
  - B. Paul at Ephesus (Acts 19:1-7)
- VI. Summary and conclusion

**Introduction**

God had the early history of the Christian Church recorded in the Book of Acts. It shows how God worked in the hearts of the first century believers during the first 32-36 years after the ascension of Jesus Christ. It records five significant records regarding the manifestation of the gift of holy spirit which came on the Day of Pentecost.

Last hour John handled the first of these, the initial outpouring of the gift on the Day of Pentecost. God set the standard that day that when people receive the gift they should immediately begin to use it.

Acts 2:38:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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That is the first invitation given after the initial outpouring to the twelve apostles on the Day of Pentecost. In it, Peter said that if they repented two things would happen. First, they would be baptized in the name of Jesus Christ, and second, they would receive the gift of the Holy Ghost. That is what happened to the twelve earlier that day and that is what Peter said would happen to those who repented and accepted his invitation. God wanted them baptized in the name of Jesus Christ, which refers to being born again. Peter said that they should also receive into manifestation “the gift of Holy Ghost,” they would speak in tongues like the apostles did. That is the way God wanted it done. When people were born again, God wanted them to manifest the spirit.

During this hour we will look at four other very significant records to better understand God's desire for every believer to enjoy the blessings of operating the manifestations of holy spirit.

**Phillip's trip to Samaria in Acts 8**  
**Ananias' visit to Paul in Acts 9**  
**Peter's trip to the household of Cornelius in Acts 10**  
**Paul's trip to Ephesus in Acts 19**

These accounts were included because of their significance, and, in each, we will see the people immediately manifesting the spirit or we will see God sending someone to help them so they can.

**Philip's Trip to Samaria**

**Philip preaches Christ unto them:** Philip is first mentioned in Acts 6:1-6, where he was one of seven chosen “to serve tables.” From that account we learned that he was of honest report (verse 3), full of holy ghost and wisdom (verse 3), and prayed for and ordained by the apostles (verse 6).

Acts 8:5:

Then [After the dispersion following the death of Stephen] Philip went down to the city of Samaria, and preached Christ unto them.

When we get to Acts 8, we find Philip going to Samaria to “preach Christ unto them.” Although the Samaritans were culturally considered inferior to the Jews, the Word is moving out from Jerusalem, reaching Samaria like Jesus said it should in Acts 1:8.



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Acts 8:6:

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

The people believed the words Philip spoke because they saw the miracles he did. Philip operated the power of God by way of the manifestations of holy spirit; he worked miracles and imparted gifts of healing like the next verses record.

Acts 8:7,8:

For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.  
And there was great joy in that city.

Look at the wonderful deliverance that occurred. Philip preached “Christ” unto them and the people gave heed unto him. That is the way it is supposed to work. Someone speaks for God, and those to whom he speaks give heed. They paid attention to what Philip spoke, and took heed to what he said. They took hold of his words and took them to heart.

The next word is very important. It is the little three letter word “but.” It sets what Philip did in contrast to what Simon had previously done there.

Acts 8:9-11:

**But** there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

And to him they had regard, because that of long time he had bewitched them with sorceries.

God sets a great distinction here between the genuine and the counterfeit. Simon had bewitched the people. He exercised devil spirit influence over the people. He had used this counterfeit spiritual power to bring much acclaim to himself. Instead of God getting the glory, Simon did. Philip operated a genuine ministry of God, and Simon, in contrast, deceived and controlled people with devil spirit power.

**The genuine versus the counterfeit:** The parallels in the accounts can be seen when we look at the person and place, the message that was preached, how they responded to the message, and why they responded to the message.

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	Genuine - Acts 8:5-7	Counterfeit - Acts 8:9-11
Person and place	Then <b>Philip</b> went down to the <b>city of Samaria...</b>	But there was a certain man, called <b>Simon</b> , which beforetime in the <b>same city...</b>
Message	... and preached <b>Christ</b> unto them.	... used sorcery, and bewitched the people of Samaria giving out that <b>himself was some great one.</b>
Heed given	And the people with one accord <b>gave heed</b> unto those things which Philip spake...	To whom they all <b>gave heed</b> , from the least to the greatest, saying, This man is the great power of God. And to him they <b>had regard...</b>
Reason they gave heed	... hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed <i>with them</i> : and many taken with palsies, and that were lame, were healed.	... because that of long time he had bewitched them with sorceries.

Acts 8:12:

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.<sup>11</sup>

The people of Samaria were bewitched. Simon had used sorcery, the black arts of the occult, to control the people and bring glory and power to himself. However, that devil spirit influence could not keep the Samaritans from being born again. God records at other places in His Word that “At the name of Jesus every knee should bow.”<sup>12</sup> “There is no other name given under heaven whereby men must be saved,”<sup>13</sup> and God can save to the uttermost them that come to Him.<sup>14</sup> Philip preached Christ and the entire city of Samaria was turned upside down.

Acts 8:13:

Then Simon himself believed also: and when he was baptized [born again, like the others mentioned in verse 12], he continued with Philip, and wondered, beholding the miracles and signs which were done.

Even the leader of the biggest devil spirit movement in town gets born again. I would call that having an impact on a community. No wonder verse 8 recorded that “there was great joy in that city.” One of the devil’s strongholds in that city was torn down.

<sup>11</sup> Remember from Acts 2:38 that “baptized in the name of Jesus Christ” refers to being born-again.

<sup>12</sup> Philippians 2:10

<sup>13</sup> Acts 4:12

<sup>14</sup> Hebrews 7:25

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**The Samaritans did not initially speak in tongues.**

Acts 8:14-17:

Now when the apostles which were at Jerusalem heard that Samaria had received [*dechomai*], the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive [*lambanō*] the Holy Ghost:

(For as yet he [it, the holy spirit] was fallen<sup>15</sup> upon none of them: only they were baptized in the name of the Lord Jesus. [They were born again, but they did not speak in tongues.]

Then laid they *their* hands on them, and they received [*lambanō*] the Holy Ghost.<sup>16</sup>

Something, unprecedented to this point, happened in Samaria. For the first time people were baptized in the name of Jesus Christ, born again of God's spirit, and did not manifest it. Peter and John went to Samaria to help. They prayed for them and ministered to them and the Samaritans did manifest the spirit.

From this account people erroneously teach that after receiving the new birth one still must receive "the baptism of the Holy Ghost" as a "second work of grace." However, there is nothing in this account about being "baptized in the Holy Ghost." Verse 17 says that after Peter and John ministered to them they manifested [*lambanō*] the holy spirit, they spoke in tongues. That is what Simon saw in verse 18.

People also teach from this account that one must have the bishop come down to lay hands on people before they receive into manifestation by speaking in tongues. However, we will see when we get to Acts 10 that the laying on of hands is not necessary. In Samaria they laid hands on the Samaritans by revelation. They identified with the people in ministering to them for specific words of knowledge, words of wisdom, and discernings of spirits by laying hands on them. From the background of the Samaritans with Simon and his sorcery, it was most likely discerning of spirits that was necessary to bring the deliverance and allow the Samaritans to speak in tongues.

*Understanding dechomai and lambanō:* A proper understanding of the two different Greek words translated "receive" in verses 14, 15 and 17 is necessary to rightly divide these scriptures. When used in association with the gift of holy spirit and the operation of the manifestations, "*dechomai*" and "*lambanō*" have different precise meanings. "*Dechomai*" is used to refer to the spiritual, inherent receiving of the holy spirit that comes with the new-birth. Everyone that is born again has the gift of holy spirit.<sup>17</sup> It was

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<sup>15</sup> The holy spirit "falling on someone" in the Book of Acts refers to them operating the manifestations of holy spirit, particularly speaking in tongues: Acts 8:16; 10:44,46; 11:15.

<sup>16</sup> "Receiving, *lambanō*, holy spirit" in the Book of Acts refers to them operating manifestations: Acts 2:38; 8:15,17,19; 10:47; 19:2.

<sup>17</sup> I Corinthians 12:13; Ephesians 1:13

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received, “*dechomai*,” with the new-birth. “*Lambanō*” indicates that the gift of holy spirit has been manifested, which can occur in one of nine ways.<sup>18</sup> “*Dechomai*” refers to the spiritual reception of the gift of holy spirit, and “*lambanō*” refers to the demonstration or manifestation of the gift by the operating of the manifestations. “*Dechomai*” refers to the spiritual acceptance, arrival, or acquisition of the holy spirit in the new-birth, the presence of which gives one latent, undemonstrated, or potential power. “*Lambanō*” refers to the occasions when that latent power becomes kinetic, manifested, or demonstrated, which occurs in one of nine ways. One can accept or receive the gift spiritually, “*dechomai*,” without manifesting it, “*lambanō*.”

Since the Day of Pentecost until this time in Acts, whenever anyone was baptized in the name of Jesus Christ, receiving the gift of holy spirit, he manifested the spirit by speaking in tongues. However, the Samaritans did not immediately manifest after being born again like the records before this time indicated. This broke with the pattern established until this point. This was indeed different. So different that two of the apostles from Jerusalem came to find out what was going on. The Samaritans had something stopping their manifestation of the gift. When Peter and John arrived and ministered to them with the laying on of hands, they received the revelation that was necessary to remove whatever had been blocking them from receiving.

The Samaritans had been bewitched by Simon a long time. Simon’s devilish teaching and control had bound them until Philip preached Christ unto them. When they confessed with their mouths that Jesus was lord and believed in their hearts that God had raised him from the dead, they were born again. There is nothing that can stop the new birth from happening. That is the miracle of all miracles. God is the one who saves, and nothing can hinder Him from performing His promise. However, after salvation, the believer must decide to manifest the gift he received. The receiving, *lambanō*, of the gift is not up to God, but rather up to the individual.

The adversary was working big time to try to retain his stronghold among the Samaritans. He did not want them operating manifestations. He did not want them operating the power Jesus promised in Acts 1:8. He did not want them changed and speaking in tongues the wonderful works of God. However, the apostles Peter and John were able to handle this new unique situation and lead the Samaritan believers into speaking in tongues.

Acts 8:18:

And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,

When Peter and John ministered the holy spirit<sup>19</sup> unto them in manifestation, it says, “the holy spirit was given.”<sup>20</sup> As was explained in verse 17, they received into manifestation.

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<sup>18</sup> These are listed in I Corinthians 12:8-10.

<sup>19</sup> Galatians 3:2,5

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They “*lambanō-ed*.” Simon saw something. What he saw was the outward manifestation in the senses world of the inward reality of the presence and the power of the holy spirit. Just like the rest of the believers until that point, they spoke in tongues. They had the proof of their salvation, which could not be counterfeited. Speaking in tongues by one’s own free will is the evidence externally of the reality internally. Simon wanted that power.

*Simon’s revealing request:* Simon had operated devil spirit power before, but nothing like this. When he was involved with the black arts, witchcraft, and the like, he had paid good money to learn to hoodwink and control people. Yes, now he is born again, but his mind, thinking, and motivation has not yet been transformed. He wants to do what he saw the Apostles do, so he offered them money.

Acts 8:19:

Saying, Give me also this power [*exousia*; authority or right to exercise power; the liberty to act with delegated authority], that on whomsoever I lay hands, he may receive [*lambanō*] the Holy Ghost.

Previously Simon had followed Philip around (verse 13) trying to figure out how he did such miracles, now when he sees Peter and John laying on hands, leading people into speaking in tongues, his old man jumps him and he wants part of the action. He offers to buy his way in. That is exactly how he had become the “great power of God” in Samaria previously. Sometimes old habits are hard to break. Peter’s response was to the point.

Acts 8:20-22a:

But Peter said unto him, Thy money perish with thee [You can take that money to the grave with you. We want no part of it.], because thou hast thought that the gift of God [Greek *dorea*, not *charisma*; it refers not to the new birth, but the ministry of an apostle in service to God’s people] may be purchased with money. Thou hast neither part nor lot in this matter [the ministry of the word of an apostle] for thy heart is not right in the sight of God.  
Repent....

Wait a minute, I thought Simon was already born again. He was! (Verse 13) Simon was a born again son of God, but he needed to line himself up in the renewed mind category.<sup>21</sup>

Acts 8:22-24:

Repent therefore of this thy wickedness, and pray [ask] God, if perhaps [that] the thought of thine heart may be forgiven thee.  
For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

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<sup>20</sup> Acts 5:32; 8:18; 11:17; 15:8 refer to the spirit being given, and in each, the demonstration of the internal presence of the power of the holy spirit is indicated.

<sup>21</sup> This repentance is not unto salvation but unto broken fellowship. Remember Part III of *Living in God’s Power*, hour 6 about the two kinds of repentance.

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Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

It does not say, but I reckon they treated Simon as the rest of the Samaritan believers and ministered to him as they did to the others, like he requested.

Acts 8:25:

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

That is how God's Word reached Samaria in the book of Acts.

### **Ananias' Visit to Paul**

One of the great turning points in the Book of Acts was the conversion of Saul of Tarsus, who may be better known to you as the Apostle Paul. Saul, after persecuting the church in Jerusalem headed for Damascus for the same purpose. However, on the road to Damascus, he, who had persecuted and injured the Church so viciously, was converted and led by the hand into the city of Damascus. There, "he was three days without sight, and neither did eat nor drink" according to Acts 9:9. He was instructed by the lord to wait for a man named Ananias to come to him.

**God speaks to Ananias:** God had a special job for a certain disciple named Ananias. He was not an apostle like Peter or John, yet he lays hands on Saul and ministers to him.

Acts 9:10-12:

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

I guess God had a pretty high opinion of this certain disciple. The lord told Ananias exactly what to do and where he would find Paul. He even told him what Paul would be doing. I venture to say that when Ananias arrived in the house of Judas, Paul was not sitting around holding a conversation or entertaining guests at a party. He was doing just what the Word of God said he would be: he was praying.

Acts 9:13-16:

Then Ananias answered, Lord, I have heard by many of this man [Ananias, along with other believers, had been warned about Saul by the saints at Jerusalem.], how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

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But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:  
For I will shew him how great things he must suffer for my name's sake.

I want you to note that Ananias had some reservations about God's instructions. That seems reasonable to me. After all, Ananias was one of the believers Saul had come to Damascus to capture, bind, and return to Jerusalem. Obviously, Ananias was aware of Saul and his mission and was probably believing to elude Saul when he got to town. Now, God tells him to seek him out. Ananias just wanted to be sure, so he asked God about it. He did not run all over town asking other people what they thought, he asked God. Seems like an appropriate thing to do. Ask the one who gave you the instructions when you need clarification.

**Ananias ministers to Paul:** Ananias acted literally upon the revealed Word of God. He went from his house into the street called Straight, and he entered into the house of Judas. There he found Paul praying. Then, Ananias went in and put his hand on him. He put his hand on Paul because God told him to. God had given him some great revelation, and He would give him some more, so he can minister to the soon to be, great apostle Paul. Ananias laid his hand on Paul for the same reason Peter and John laid hands on the Samaritans, so the revelation manifestations could go into operation. Ananias needed word of knowledge, word of wisdom, and discerning of spirits to carry out the job of delivering Paul who was blind, and who had not as yet received into manifestation the gift from the Holy Spirit. He put his hands on him and said—note very carefully—  
“Brother Saul.”

Acts 9:17a:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul...

In the East no one refers to a person as a brother unless he means it. The reason Ananias could refer to Paul as a brother was because the lord had told Ananias that Paul was converted on the road to Damascus. When a man is converted, born again of God's Spirit, having the same spirit that every born again son of God has, he becomes a brother to all the others born again.

Acts 9:17b:

... Brother Saul the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled [*plēthō*] with the Holy Ghost.

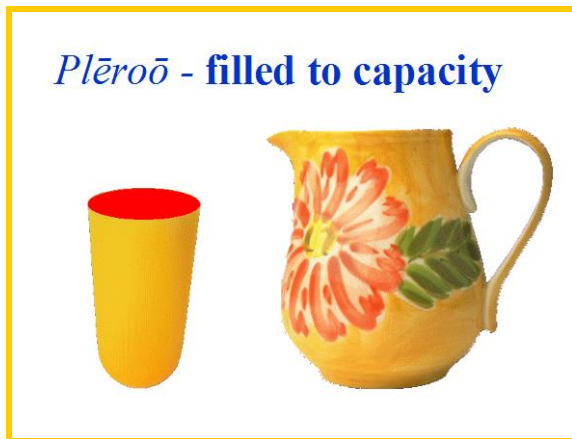
Ananias did not say, like Peter did on Pentecost, “Repent, and be baptized Paul in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Paul was already born again. That is what the kind and gracious salutation “brother” meant. But, Paul had not yet received the holy spirit into manifestation, *“lambanō.”*

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*Understanding plēroō and plēthō:* The Greek word for “filled,” “*plēthō*,” is used very precisely in Acts. It refers to the operation of the manifestations,<sup>22</sup> what is also called “*lambanō*.” God wanted Ananias to lead Paul into speaking in tongues.

Just like *dechomai* refers to the spiritual reception of the new-birth. *Plēroō* refers to the filling which accomplishes that reality. It is a filling to capacity, everything arrives, nothing is lacking. Then like *lambanō*, which refers to receiving into manifestation, *plēthō* refers to being filled and overflowing, which is the manifestation. The overflow is the evidence, the demonstration, or the manifestation. What beautiful precision God uses in His Word to describe these wonderful realities.



Acts 9:18-20:

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.<sup>23</sup>

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God.

Now it does not say here in Acts that Paul spoke in tongues, but Ananias' mission was two-fold, to minister sight and help Paul be filled and overflowing with holy spirit. There is no doubt in my mind that Ananias fulfilled his mission and Paul spoke in tongues. Although it does not record it here in Acts, I Corinthians 14:18 states, “I [Paul] thank my God, I speak with tongues more than ye all.” So the Apostle Paul must have spoken in tongues.

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<sup>22</sup> Whenever the phrase “filled with the holy spirit” is used in the Book of Acts it refers to the operation of the manifestations; speaking in tongues as well as the revelation manifestations are indicated in the scriptures: Acts 2:4; 4:8,31; 9:17; 13:9.

<sup>23</sup> It does not say “baptized in the name of Jesus Christ,” which would refer to the new birth, it just says “baptized.” Since Saul was already born-again, this baptism may have been in water. Some who see a problem if Saul was water baptized, suggest that the tense of the verb should be pluperfect. Then it could be translated, “having been baptized.” However, there is no textual support for changing to the pluperfect tense.



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Once Ananias ministered the holy spirit and healing into manifestation to Paul, Paul immediately went out and witnessed that “Christ... is the Son of God.” What a turn about. He who had been a persecutor, had now become a promoter, a preacher.

*Review:* On the Day of Pentecost God set forth His desire that all men repent and be baptized in the name of Jesus Christ for the remission of sins and receive the gift of the Holy Ghost into manifestation. In Acts 8, as God's Word moved out to the Samaritans, the manifestation of the spirit did not immediately follow their new-birth. Therefore, God sent Peter and John to help them manifest the spirit. Then in Acts 9, one of the believers' major persecutors was converted on the road to Damascus. God then instructed a certain disciple, named Ananias, to minister to Paul and lead him into the operation of the manifestation. Paul later said that he spoke in tongues more than anyone in the entire Corinthian Assembly. He certainly did operate the manifestations abundantly and was the one to whom God revealed the greatness of the mystery. Speaking in tongues immediately upon one's salvation clearly is God's desire, and when it does not happen, Acts records God sending someone to help rectify the situation and minister the spirit into manifestation.

#### **Peter's Trip to the Household of Cornelius**

The next record in the Book of Acts regarding anyone's receiving the holy spirit is recorded in Acts 10. This records the first time in the history of the Christian Church that Gentiles received the gift from the Holy Spirit without first becoming proselytes of Judaism. On the Day of Pentecost only men of Judaism received. In Acts 8, the Samaritans believed and received. Then in Acts 9, Saul of Tarsus is converted on the road to Damascus, and Ananias ministers sight and the overflowing of the spirit into manifestation to him. The next record in order is Peter going to the household of Cornelius in Acts 10. This was momentous for it records the first time that Gentiles received without first becoming proselytes to Judaism.

**God speaks to Cornelius and Peter:** Gentiles were referred to among the Judeans as “dogs,” having no part whatsoever in the things of the Lord. In the eyes of Judaism, Samaritans were bad enough, but Gentiles were even worse. No decent, ordinary, God-fearing Judean would have anything to do with a Gentile, yet those to whom Peter referred to as being “afar off”<sup>24</sup> are going to finally get their opportunity to receive God's goodness.

Acts 10:1,2:

There was a certain man in Caesarea called Cornelius, a centurion [leader of a hundred men] of the band called the Italian *band*,

A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

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<sup>24</sup> Acts 2:39

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What a great tribute to a man. The phrase, "one that feared God," was used of Gentiles who believed in the One True God, but had not yet been fully proselytized.

Acts 10:3-8:

He saw in a vision evidently about the ninth hour of the day [about three o'clock in the afternoon in our reckoning] an angel of God coming in to him, and saying unto him, Cornelius.

And when he [Cornelius] looked on him [the angel], he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

And now send men to Joppa, and call for *one* Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

And when he had declared all *these* things unto them, he sent them to Joppa.

God gave Cornelius instructions, and Cornelius gave his men instructions.

Acts 10:9-16:

On the morrow [the next day], as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour.

And he [Peter] became very hungry, and would have eaten: but while they made ready [the food], he fell into a trance,

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth [it was not a great sheet, it was *like* a great sheet]:

Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

This was done thrice: and the vessel was received up again into heaven.

How wonderfully God works with people according to their understanding. The voice said, "Rise, Peter; kill, and eat." One would think that if you heard a voice from heaven with specific instructions like that, you would jump right to it. However, Peter seemed rather shocked by the instruction. He declined saying, "Not so, Lord; for I have never eaten any thing that is common or unclean." But the voice instructed Peter that what God had cleansed, Peter had no right to call defiled or unclean. True, the Old Testament declared certain animals clean and certain animals unclean, but apparently God was changing things. God was talking to Peter in terms that he understood. Although

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speaking about clean and unclean animals, Peter would later understand that God was communicating to him about people. God was preparing Peter to minister to a Gentile and his household, and although he did not understand it at the time, he would later.

Acts 10:17,18:

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius [the two servants and the soldier] had made inquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there.

Look at God's timing. At the very moment Peter was considering the meaning of the vision, the men arrived from the house of Cornelius, "and called." (In the East you do not knock on the door; you stand in front of the gate and call by name the man you are seeking.) They needed to know "Simon, the tanner" to find the right house, and when they found the right house, they needed to know to call for Simon Peter.

Acts 10:19-23:

While Peter thought on the vision, the Spirit said  
Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Then called he [Peter] them [the three men] in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

When the men reported to Peter exactly what God had said by the angel to Cornelius, Peter realized the meaning of his own vision. God had been preparing him to go to Cornelius, a Gentile, and to enter into his house. This is something that no follower of Judaism would voluntarily think of doing. Yet God had instructed him to do so (verse 20).

Peter obediently went with the three men whom Cornelius had sent, and he took with him certain other brethren who were born again of God's Spirit. In this decision we see in operation the manifestation of the spirit called word of wisdom. Knowing that Peter would be questioned about his decision to go into the house of a Gentile by his brethren, God had Peter take witnesses with him so that they could substantiate everything that had happened when he would be called to give an account of his unusual actions. We see later in Acts 11:2 that Peter actually was called before the brethren in Jerusalem, and he reported his activity in the household of Cornelius as follows in Acts 11:12: "And the

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spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's [Cornelius'] house."

**Peter ministers at the household of Cornelius:**

Acts 10:24-26:

And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

But Peter took him up, saying, Stand up; I myself also am a man.

It is an Eastern custom that when a man of God comes in, respect is shown to him by falling down at his feet, thereby indicating humility, reverence, and respect. Peter was appreciative, but knew there was no need for that kind of behavior.

Acts 10:27,28:

And as he talked with him, he [Peter] went in, and found many that were come together.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

God had specifically instructed Peter by means of the vision of a great sheet descending from heaven to earth. God had talked to Peter by way of the spirit—word of knowledge and word of wisdom. Peter never would have considered going with the two servants and the soldier that Cornelius had sent to Joppa had God not shown him that he was not to call any man defiled or unclean.

Acts 10:29:

Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

Peter still did not know the full purpose for which Cornelius had sent the men to him. God had given Peter much revelation, but He did not tell him what he was to do when he got there. Those words were to come from Cornelius' own mouth.

Acts 10:30-33:

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

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Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Note carefully that Cornelius, like Peter, acted literally and immediately upon the revealed Word of God. If we expect to receive the results of the Word of God, we too, must first, be sure that we have the Word, and then we must act upon it immediately and literally—no postponing—we must act right away!

Acts 10:34:

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons.

What a great lesson to learn! When Peter spoke the words, “I perceive that God is no respecter of persons,” thunderbolts ran through the hearts of Cornelius and his household. Until this point, they had believed that God was a respecter of persons, for they had been excluded from temple worship because they were Gentiles. Even Gentiles who were proselytes would still be barred from certain parts of the temple. So for them to hear that God was no respecter of persons thrilled their hearts. They hung on every word Peter said.

Acts 10:35,36:

But in every nation he that feareth him [has reverence for God], and worketh righteousness, is accepted with him.

The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).

“The word which *God* sent unto the children of Israel” refers to Jesus’ coming unto his own. The outpouring on the Day of Pentecost was to Judeans and proselytes only. Yet Peter knew now that God is not only the God of the Judeans, but that He is Lord of all. Every person in every nation who would believe on Jesus Christ would be born again and filled with the power from the Holy Spirit. How it must have continued to thrill Corneilius’ heart to hear he was accepted by God.

Acts 10:37,38:

That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached (past tense); [Not which we preach.]

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Jesus was anointed with holy spirit and with power so he could minister. Do we think we can minister without it? Remember Acts 1:8, “But ye shall receive power, after that the Holy Ghost is come upon you....” God equipped Jesus Christ for ministry with a

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powerful, holy spirit. He has done the same for us, too. If Jesus needed the spirit in operation, we should certainly expect that we would need the same.

Acts 10:39-44:

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree.

Him God raised up the third day.

Not to all the people [he was not shown openly to all the people], but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick [living] and dead.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter **yet spake** these words, the Holy Ghost [the *pneuma*, the *hagion*] fell on all them which heard the word.

On the Day of Pentecost, after Peter taught the people, he invited them to fully share what he had just experienced. He said, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” He extended a two-fold promise to them to be born again of God’s spirit and to operate manifestations. That was the instruction God had given him. That was the standard God had set. However, here at Cornelius’ house, he never gets to make an invitation. He never got to even finish his sermon, because while he was still speaking the holy spirit fell on them. Remember that phrase indicates the operation of the manifestations.

They knew about speaking in tongues, and when Peter said “whosoever believeth shall receive,” they did the one thing that all the others who believed had done. They spoke in tongues! In fact, this is the strongest proof that I know of how well it was known that when a person became born again, they spoke in tongues. Even these Gentiles knew that when one got born again he was supposed to speak in tongues.

According to Romans 10:9 and 10, the two requirements for the new birth are to confess Jesus as lord and believe God raised him from the dead. In verse 40, Peter tells them God raised Jesus from the dead, and in verse 43, Peter told them that whosoever believe will receive. Then, after they knew what was required for salvation, while Peter was still speaking, they got born again of God’s spirit. They received the gift from the Giver.

Not only did they get born again, they began speaking in tongues and magnifying God—while Peter was yet preaching. He was teaching the Word of God to Cornelius and those assembled in his house, and when he had mentioned the two criteria for the new birth the entire group got born again and spoke in tongues. No one laid hands on them. No one ministered to them. No one even told them what to do, they simply did what everyone else had done. What everyone was supposed to do. Peter and his Judean brethren were amazed.

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Acts 10:45,46:

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured<sup>25</sup> out the gift of the Holy Ghost [*pneuma hagion*].

For they [Peter and the six brethren who accompanied him] heard them speak with tongues, and magnify God ....

They were astonished “because that on the Gentiles also was poured out the gift.” The word “also” tells us that the Gentiles had received the same gift as those of the circumcision years before in Jerusalem, and they had received it in the same way. No invitation, no one ministering to them. They knew what the Judeans had done, and they did the same. When they spoke in tongues no one could deny God’s presence and power within them. It was indisputable and undeniable. It was irrefutable and unquestionable. They had received the gift from the Giver and had immediately put it to use magnifying God.

No one “of the circumcision,” could deny the truth thereof. The evidence in the senses world was plain and clear. The Gentiles spoke with tongues, and Peter and those with him knew this to be the external manifestation of the presence of the holy spirit.

Acts 10:47:

[Then Peter said] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost [*pneuma hagion*] as well as we?

The excitement of the occasion so overwhelmed Peter that he ordered John’s water baptism, but he never carried it out. When he got back to Jerusalem, he explained what happened in Act 11.

Acts 11:15-17:

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

[Acts 10:47 would occur at this point, before verse 16.]

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Water baptism was not needed nor administered. Peter was reporting back to the rest of the Apostles in Jerusalem. Was his explanation good enough for them? Then, it ought to be good enough for you and me and anyone else today. It was their speaking in tongues that indicated that they were born again. Water had nothing to do with it.

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<sup>25</sup> This Greek word for “poured out” is only used in connection with the holy spirit in the Book of Acts in Acts 10:45 and in Acts 2:17,18,33 (translated “shed”), further tying together how the gentiles received with what happened on the Day of Pentecost.

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Acts 10:48:

And he [Peter] commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Have you ever tried that? Commanding someone to be born again! The word here for command is not the usual word translated command. It is *prostassō*. Thayer says it means "to assign or ascribe, to join or enjoin, to appoint or to define." Peter did not direct them to be baptized. (They were already born again and speaking in tongues.) He simply ascribed or defined what they had done as being baptized in the name of the Lord. He informed them that they had received the like gift as the apostles did. Peter simply clarified for everyone that they were born again just like the Judeans were.

They never got around to using the water. Peter initially thought that they should use water. When proselytes were made, water was used. Gentiles who converted to Judaism were water baptized. Peter's first reaction was to do the same. However, the magnitude of what happened and how they received in the same manner as the apostles at the initial baptism of the holy spirit in Acts 2:1-4 convinced Peter that water was not necessary. These men were not brought in as proselytes. The Giver had given the same gift. These men were brothers.

This concludes the fourth record in the Word of God concerning the receiving of the new birth, the gift from the Holy Spirit. Again, as in Acts chapter two, these men and women spoke in tongues immediately upon their new-birth. No one had to lay hands and minister to them. No water was used to baptize them. For the first time in the history of the Christian Church, Gentiles received the new birth and the gift from the Holy Spirit into manifestation without becoming proselytes. They were brothers. The Giver had given His gift

### **Paul's Trip to Ephesus**

A fifth record in the Word of God regarding receiving the holy spirit is in Acts 19. To understand Acts 19 we must begin reading in Acts 18.

#### **Apollos at Ephesus:**

Acts 18:24,25:

And a certain Jew named Apollos, born at Alexandria,<sup>26</sup> an eloquent man, *and* mighty in the scriptures, came to Ephesus.

This man was instructed in the way of the Lord; and being fervent in the spirit [spiritually fervent or enthusiastically spiritual], he spake and taught diligently the things of the Lord, knowing only the baptism of John.

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<sup>26</sup> In the early Church age there were two major schools of learning, Antioch in Syria and Alexandria in Egypt. The Greek center of learning at Alexandria, where Apollos lived and was educated, lacked the fullness of knowledge regarding the holy spirit which was known in Antioch.



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Apollos was a mighty man in the Scriptures; he was eloquent; he was instructed in the way of the lord, but only to a limited degree. He knew the baptism of John which was water baptism, but he did not know about the manifestations of holy spirit. Apollos journeyed to Ephesus.

Acts 18:26:

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard they took him unto *them*, and expounded unto him the way of God more perfectly....

Aquila and Priscilla were a husband and wife who had left the city of Rome because of persecution and had come to Ephesus. There they heard Apollos speaking the Word of God. Apollos was eloquent and mighty in the Scriptures, yet he was humble enough to listen and learn from these simple disciples as they “*expounded* unto him the way of God more perfectly.” How wonderful that is! Aquila and Priscilla understood the Word of God even better than Apollos, so when they heard Apollos preach and teach the new birth, but not the manifestations of the holy spirit, they undertook to explain to him the great truths pertaining to the Giver and His gift.

Acts 18:27,28:

And when he [Apollos] was disposed to pass into Achaia, the brethren wrote, exhorting the disciples [in Achaia] to receive him: who, when he was come, helped them much which had believed [in Achaia before] through grace: For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

**Paul at Ephesus:**

Acts 19:1-5:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received [*lambanō*] the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [They had heard about God, the Giver, but not about manifesting His gift. It would be hard to manifest it, if you did not know it was available.]

And he [Paul] said unto them, Unto what then were ye baptized? [What happened when you were baptized?] And they said, Unto John's baptism. [That's means water, they were immersed.]

Then said Paul [to these disciples in Ephesus], John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. [Yes, John baptized with water, but John said Jesus would be bringing something much bigger and better.]

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(When they heard *this* [from Apollos], they were baptized in the name of the Lord Jesus.) [This verse is a parenthesis that explains what happened when Apollos was there.]

Paul questioned these disciples who had been born again under the ministry of Apollos. He asked if they had received the gift, into manifestation when, or since, they had believed. Here the word “received” is “*lambanō*.” He knew they had received spiritually, “*dechomai*.” So Paul asked them, “Have you received [*lambanō*, have you manifested] holy spirit.”

Sure they knew Who the Giver was. They knew about God, but they did not know about the operation of the manifestations. You cannot go beyond what you are taught, and Apollos did not know about the manifestations of holy spirit, so he could not teach them. He had taught them about the Lord Jesus Christ and new-birth, and baptized them with water, that was all he knew to do.

That is why today many people are born again of God's Spirit but are not manifesting the power from the Holy Spirit. They have not been properly taught. They do not understand. Some do not care to understand, but many of them would enjoy the blessing if they were properly instructed. There are believers today who would have to answer Paul's question as did these Ephesian disciples: “We have not so much as heard whether there be any manifestation of Holy Ghost.”

The next verse tells us of Paul's ministry to those disciples.

Acts 19:6:

And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

What had happened to the Ephesians is still happening today. Many people are born again, but they manifest no evidence in the senses world that they are born again of God's Spirit. In other words, they do not operate speaking in tongues, interpretation of tongues, prophecy, word of knowledge or wisdom, discerning of spirits, faith, miracles, and healing. These manifestations of the spirit are the external evidence of the new-birth—the power from the Holy Spirit.

Paul laid hands on these new believers by revelation. He needed to receive revelation from God regarding what to do concerning these Christians who had not evidenced the gift from the Holy Spirit. Paul laid his hands on them and he received revelation to minister to them, and the holy spirit came into manifestation. These disciples, who had been recently born again under Apollos' ministry, now received into manifestation the power of the holy spirit. They spoke in tongues. Who did the speaking? They did the speaking. They moved their lips, throats, and tongues; they made sounds. The language they spoke was tongues. *They* did the speaking, but *what* they spoke was as the Spirit gave them utterance.

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Here for the first time in the Book of Acts, we have an added manifestation in evidence, namely, prophecy.

Acts 19:6,7:

And when Paul had laid *his* hands upon them, the Holy Ghost came<sup>27</sup> on them; and they spake with tongues, and prophesied.

And all the men were about twelve.

We covered five records in the Book of Acts regarding receiving the holy spirit into manifestation. In each of these records concerning the receiving of the gift from the Holy Spirit, it is specifically stated, or the implication is so clear it cannot be missed, that when people were born again, filled with the holy spirit, *speaking in tongues* was the external manifestation of the internal reality and presence of the gift. In all five of these records this outward manifestation was the proof of the reality of the internal gift.

#### **Summary and Conclusion**

God set the standard in Acts 2:38 at Peter's first sermon on the Day of Pentecost. When the believers in Samaria did not receive the gift into manifestation, God sent Peter and John to help. Since Paul had not received into manifestation, God sent Ananias to him to lead him into the manifestation. Then Cornelius' household all did it immediately as the apostles did in Acts 2. The final account was with the Ephesians who had not been properly instructed. Again, God sends Paul there and what is one of the first questions he asks? "Have you manifested the holy spirit?" When he finds out they had not yet manifested, he leads them into the operation of speaking in tongues and prophecy.

No one can manifest the power until he has received the gift. The gift of God is the new birth. Once we have received the gift, holy spirit, which is "Christ in you," we have the God-given ability to perform the act of manifesting the gift by speaking in tongues as the Spirit gives us utterance.

We saw that the receiving of the holy spirit into manifestation was called many things in the Book of Acts. All these phrases are used to describe one and the same reality.

The holy spirit being "given" to people  
The holy spirit "falling" upon people  
The holy spirit "coming" upon people  
The holy spirit being "poured out" on people  
People "receiving [*lambanō*] the Holy Ghost"  
People being "filled with [*plēthō*] the Holy Ghost"

There is no scripture that teaches that when people are born again they should not speak in tongues. In I Corinthians the Word teaches just the opposite—"forbid not to speak in

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<sup>27</sup> This is the same word "come" as is in Acts 1:8.

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tongues.”<sup>28</sup> The gift of the holy spirit is to be outwardly manifested. In hour two we saw how the new-birth, the baptism in the name of Jesus Christ, was to replace the water baptism of John. In Acts 19, when people were not aware of the manifestations of holy spirit, water was used. We also saw that both the teacher and those he taught were later better instructed in the matter. Those of us who want to do God's will, will certainly want to follow the example of the dynamic first century church and speak in tongues.

Where shall we go but to the Word of God when we want to know the will of God? We cannot be led by what men say nor by what different schools of learning may teach. We must go to the literal accuracy of the Word of God. The Word of God says that when the people spoke in tongues they spoke “the wonderful works of God” or they “magnified God.” When a person operates that manifestation of the gift, it is impossible to speak anything other than the wonderful works of God and thereby magnify God. We need to come back to the Word of God. We must not listen and act on the negative and many times misleading opinions of people. We must believe and live by the revealed Word and will of God, manifesting the power of God if we are to please Him. That is where we will be going in the next hour. We will be looking at I Corinthians 12, 13, and 14, and find out more about this wonderful manifestation of speaking in tongues.

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<sup>28</sup> I Corinthians 14:39

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**Hour 4: I Corinthians 12—*Pneumatikos***

**Outline of *Living in God's Power, Part V – Hour 4***

- I. Introduction (I Corinthians 1:2)
- II. Truth not experience is the proper foundation for spiritual matters. (I Corinthians 12:1-3)
- III. There is unity in diversity. (I Corinthians 12:4-6)
- IV. God energizes the manifestation of the spirit. (I Corinthians 12:7-11)
- V. The one-body illustrates two things. (I Corinthians 12:12-27)
- VI. Diversity is important in the Body of Christ. (I Corinthians 12:28-31)

**Introduction**

Last hour we saw in the Book of Acts that God desires for people to manifest as soon as they are born again. When they did not, God sent someone to them to minister the spirit into manifestation.

In this hour we will see God's desire for us to be knowledgeable of spiritual matters. He will show us what He does and what we are supposed to do. We will also see God's manifold wisdom in making One Body with many members, each of which is vitally important to the proper functioning of the body as a whole.

Chapters 12, 13, and 14 of I Corinthians form a unit of teaching on spiritual matters that we will look into during the next couple of hours. Remember in Part II of *Living in God's Power* we saw the important key of knowing to whom a section of scripture is addressed.

I Corinthians 1:2:

Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Is I Corinthians written to the Jews, the Gentiles, or the Church of God? It is written to the church. Have you called upon the name of Jesus Christ? If so, this is written to you. We are the saints to whom God addresses this letter.

**Truth Not Experience is the Proper Foundation for Spiritual Matters.**

I Corinthians 12:1:

Now (indicating a change in subject; next up is spiritual matters.) concerning spiritual *gifts* [*pneumatikos*], brethren, I would not have you ignorant.

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Please notice that the word “gifts” is in italics. The word “gifts” is not in any Greek text. Reading the word “gifts” into this verse has caused misunderstanding in the field of spiritual matters. The Greek word for “spiritual” is *pneumatikos*, meaning “spiritualities” or “that which belongs to, is determined or influenced by, or proceeds from the Spirit.” A better translation would be “spiritual matters” or “things of the spirit.”

The subject of spiritual matters is much bigger than just spiritual gifts. Not everything Paul handles in I Corinthians 12-14 are gifts, and thinking that they are, can cause major problems. Yes, all spiritual gifts are spiritual matters, but not all spiritual matters are spiritual gifts.

Notice the last part of verse one says, “I would not have you ignorant.” Is there anything ambiguous about that? Paul sounds pretty clear to me. We are specifically instructed not to be ignorant regarding spiritual matters within the Church. Since God does not want us ignorant, He is going to instruct us with the truth.

The Greek word for “ignorant” is “*agnoeō*,” which is the verb form of the word from which we get our English word “agnostic.” An agnostic is one who believes that the human mind cannot know if there is a God or anything else beyond the material realm. God does not want us agnostic. He wants us absolutely convinced about Himself and about spiritual matters. It is available for us to know about spiritual realities, and God is the One Who is going to instruct us.

I Corinthians 12:2:

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Paul is saying, in essence, “You know what you came out of. Why would you want to go back there?” They got in trouble before because they went by their experience, having no foundation in the truth. They went where they were led. (That is what also caused the misuses of the manifestations, which we will get to in chapter 14.) They went by their experience, as they had been led, not by the truth of God’s Word. Paul’s warning is to not go back there. When they were Gentiles, they were led about by others who taught them. When you are taught to worship dumb idols and you follow where you are led, you can experience all kinds of things. However, when it comes to spiritual matters, truth not experience is the proper criterion.

In most religious circles today, truth still subordinates to experience. Experience has become the bottom line for religion because the notion of revealed, absolute truth has been for the most part rejected. Without a firm foundation on the absolute truth of God’s Word, things become subjective. “This is how I feel.” “This is what happened to me.” “This is what I saw and heard.” However, we cannot equate those facts with **the truth**. There is an absolute truth that absolutely works.

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God has written His Word so we can know the truth, so we do not have to stay ignorant of spiritual matters. Furthermore, we can “prove” it.<sup>29</sup> His truth does work absolutely for those who work it. Going the way of the truth of God’s Word does not eliminate or rob people of experience. Rather, it provides a proper foundation for experience and a basis for evaluating experience, bringing value and meaning to it.

I Corinthians 12:3:

Wherefore I give you to understand, that no man speaking by the Spirit of God [*pneuma theou*] calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost [*pneuma hagion*].

Does Paul make that statement based on experience or truth? It does not matter what they experienced or saw. It does not matter what anyone has said or done, no man speaking by the spirit of God<sup>30</sup> calls Jesus accursed. I am sure the person who taught them that was sincere and convinced it was true. But, it was not true.

Last hour, we read from Acts 2, that when they spoke in tongues they spoke the wonderful works of God. We also read in Acts 10 that they magnified God. Does that sound like calling Jesus accursed? No way! But, the adversary will try to do anything he can to keep people from manifesting the power of the holy spirit, like he did in Samaria in Acts 8. Here, the lie being promoted was that speaking in tongues was cursing Jesus.

What is the difference in verse 3 between “the spirit of God” and “the holy ghost?” None, they both refer to the gift. The words “spirit,” “holy,” and “ghost” should all have lower case letters at the beginning because they refer to the gift and not to the Giver.<sup>31</sup> “Spirit of God” emphasizes the source of the gift, and “holy ghost” or “holy spirit” emphasizes the character of the gift. Since God is the One Who gives the utterance, (He is the source of the tongue), one would never curse Jesus when speaking in tongues. God has nothing but praise for His only begotten Son. He has exalted his name above every name.<sup>32</sup> No one speaking in tongues could possibly call Jesus accursed.

Any one can say with his mouth, “Jesus is the lord.” You do not even need to know the English language to repeat the sounds, but to say it with genuineness, a man must have

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<sup>29</sup> Romans 12:2; I Thessalonians 5:21; Malachi 3:10.

<sup>30</sup> The phrase “by the spirit” or “in the spirit” was a first century idiom which meant to do something by means of a manifestation of holy spirit. So the phrase “speaking by the spirit” could include speaking prophesy by revelation, interpretation of tongues, and the manifestation of prophecy as well as speaking in tongues. However, “speaking by the spirit” in I Corinthians 12:3 refers specifically to speaking in tongues. That’s why we need the explanation that no one doing so calls Jesus accursed. It was because people did not understand what was being said in the unknown tongue that others could propose the lie that Jesus was being cursed by it. Speaking prophesy by revelation, interpretation of tongues, and the manifestation of prophecy would be able to be understand. If those options were intended the explanation would not be needed. We would be able to tell if Jesus were being cursed, for we would be able to understand the content and compare it with the Word.

<sup>31</sup> See Part II, *Living in God's Power*, Appendix 1: “Uncovering the Word of God” for a more detailed discussion of capitalization in the Bible.

<sup>32</sup> Philippians 2:9-11

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repented, been born again of God's Spirit, and made Jesus lord in his life. The point is not the sounds coming from the mouth, but the reality of what has transpired in the heart. No man can say with full assurance and conviction that "Jesus is the lord, but by the Holy Ghost." If one does not have holy spirit, it doesn't matter what one says. It's the presence of the holy spirit in one's life that allows one to make that confident assertion.<sup>33</sup>

Truth provides a solidarity and foundation for life. It provides a bedrock of understanding, that when coupled with experience, is unmovable and unalterable. When you know what God says about the new birth and the manifestations of holy spirit and you speak in tongues, you will have an experiential understanding that should never be shaken. You then have the guarantee that you are God's kid and will be enjoying eternity with Him.

It does not matter what any one has said or experienced. Experience is no guarantee for truth. But, experience proceeding from the truth provides a great solidarity for life. Like The Amplified New Testament says, "no one can [really] say, Jesus is [my] Lord" except by way of the holy spirit, which is the gift in manifestation. When you know what the truth of the Word says about God's gift and its manifestation and you speak in tongues, you will know that you know that you know that you are God's child and will live with Him throughout all eternity.

That short introduction lays the foundation for the rest of chapters 12-14. Truth, not experience, is the foundation and springboard from which God has Paul declare these spiritual matters about which God does not want us ignorant. The next section, verses 4-6, deals with the One True God and the various ways He distributes His blessings.

### **Unity in Diversity**

I Corinthians 12:4-6:

Now [again indicating a change in subject; the introduction is over and Paul begins with presenting the diversities.] there are diversities [*diairesis*] of gifts [*charisma*], but the same Spirit

And there are differences [*diairesis*] of administrations [*diakonia*], but the same Lord.

And there are diversities [*diairesis*] of operations [*energēma*], but it is the same God, which worketh all [the gifts, administrations, and operations] in all [the believers].

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<sup>33</sup> Bullinger notes that to be "able to say" is a Greek idiom meaning to be "able really and truly to affirm from the heart." He also notes that: "Any one can utter the words; but no one can truly with the whole heart, own Jesus as his Lord, and take Him for his Master, but by the Holy Ghost." One needs to genuinely have the spirit and be born again to do so. A primary evidence of doing so is speaking in tongues. However, operating any of the manifestations would provide the same evidence. Those manifestations that involve speaking would include speaking prophesy by revelation, interpretation of tongues, and the manifestation of prophecy. E. W. Bullinger, *Figures of Speech Used in the Bible*, Baker Book House, Grand Rapids, MI 1979 p. 828.



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	<i>REPETITION</i>	<i>TYPE</i>	<i>REPETITION</i>	<i>SOURCE</i>
4	DIVERSITIES <i>Diairesis</i>	GIFTS <i>charisma</i>	THE SAME <i>autos</i>	SPIRIT <i>pneuma</i>
5	DIFFERENCES <i>Diairesis</i>	ADMINISTRATIONS <i>diakonia</i>	THE SAME <i>autos</i>	LORD <i>kurios</i>
6	DIVERSITIES <i>diairesis</i>	OPERATIONS <i>energēma</i>	THE SAME <i>autos</i>	GOD <i>theos</i>

The word “diversities” in verses 4 and 6 and “differences,” in verse 5, is the Greek word *diairesis*, which is a dividing or distributing. “Distributions” would be a good translation. This is God’s choice or option. It is absolutely His prerogative. *Diairesis* occurs at no other place in the New Testament. It only occurs three times in these three verses. This repetition and unique occurrence draws attention to the significance of this section of scripture.

The other repetition in these verses is “the same,” the Greek word *autos*. The emphasis is on the one God who distributes all things—not on different gods. The Greeks worshipped many gods. (They were polytheistic.) They even called them *daimon* and *diamonion*.<sup>34</sup> Their true nature was identified in the New Testament as devil spirits. The Greeks divinities had different functions. There was a god of war, a god of love, and a god of harvest, etc.

When it comes to spiritual matters there is much diversity, but God wanted to be sure that the believers understood that there was only ONE GOD distributing everything. It is the same Spirit that gives each and every gift. It is the same Lord that gives each and every ministry of service. And, it is the same God who energizes each operation. God is absolutely magnificent. He alone is God, and there is nothing that compares to Him.

Each couplet reveals a different emphasis on the One True God’s distributions. First, there is “gifts” and “spirit.” They are paired as Giver and gift. God, the Giver, is Spirit and so is His gift.<sup>35</sup> That is why “spirit” is associated with gifts of grace, *charisma*. These gifts are not given on the basis of merit, but to enable people and meet needs.

Next, is “administrations” (or services) and “Lord.” “Lord” and “services” are paired because of the master/servant relationship. Lord connotes obedience, which is the first requirement of serving on a horizontal level. Our services are rendered to our Lord who provides the opportunity and the wherewithal to minister His blessings.

Finally, “operations” (or energizings) is paired with “God.” They are paired, for God energizes all the workings in all men. This is the essence of the vertical relationship of

<sup>34</sup> Acts 17:18 – In Athens the Apostle Paul is called “a setter forth of strange gods (*diamonion*).”

<sup>35</sup> John 4:24; Acts 2:38 among many listed in hour one.

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the believers and God working together. God alone energizes the potential power He placed within us. That is how we become workers together with Him.<sup>36</sup>

It starts with gifts of grace (*charisma*) from God to man. Then comes the ensuing responsibility in service (*diakonia*) on a horizontal level,<sup>37</sup> which can only be accomplished or fulfilled by a working (*energēma*) energized by God Himself. God not only enables with His gifts, but He also directs their service to the benefit and blessing He desires. He alone energizes the potential power He already placed in His people, making it kinetic, actively working in the hearts and lives of His own to will and to do of His good pleasure.<sup>38</sup>

The Greek word for “gifts” is *charisma*, meaning “free gifts of grace,” from God to man. These gifts are enablements that fully equip the recipient for a life of joy and service. The gifts are never an end in themselves, they are the means to an end. The end is that we are conformed to the image of His son, so that we grow more Christ-like day by day.

There are diversities or differences of these gifts of grace:

1. To believers—the new-birth including eternal life and the ability to manifest the holy spirit.
2. To the Church of the Body—the gift ministries of apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11).
3. A third kind of *charisma* (free gifts of God’s grace) are gifts of healings. This is not natural healing. God designed the body to heal itself. He built that into the fabric of life. Gifts of healings are specific energizings of God that heal and restore to health. It is the only manifestation of the spirit that can properly be called a gift.<sup>39</sup>

Next, I Corinthians 12:5 lists “administrations.” These are services or ministries in the Church, which bless and benefit everyone whose lives they touch. The Greek word *diakonia* means ministries of service, help, or benefit to others. God directs the fully equipped one to serve and minister in various ways. God sets opportunities before people and directs their service to help and benefit others. Not only are the *charisma* distributed, but also the effect in service is further distributed so that their ministries actively benefit others on a horizontal level. This increases the benefits exponentially. God distributes the ministries in the Church to be the greatest service and benefit to all.

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<sup>36</sup> I Corinthians 3:9; II Corinthians 6:1

<sup>37</sup> I Peter 4:10

<sup>38</sup> Philippians 2:13

<sup>39</sup> As with the new birth and the gift ministries, gifts (*charisma*) of healing indicate no special goodness or merit on the part of the recipient. They are free gifts of God’s grace which are not given because they are earned, but because God so loves.

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Lastly, is “operations.” (The verb form of the Greek word for “operations” is translated “worketh” in the latter part of verse 6 and in verse 11.) When God works, it produces something, which we could call a “working.” From this Greek word we get our English word “energy.” The effects produced or wrought are diverse. Not only does God distribute the gifts and further distribute their services to benefit others, He advances it still more, working and energizing ministries and manifestations. This energizing includes the energizing of our spiritual ability to manifest nine operations, plus energizing the five ministries of service in the Church body.

The One True God is magnificent! One God distributes the gifts, further extends the services to benefit others, and still further advances their impact energizing each of the operations. There is only one source from which all of these move to accomplish God’s purposes in providing for all His people. When you have a God like the One True God you only need one, because He can do everything and nothing is beyond His providence. How benevolently He provides for His people.

Verses 1-3 set truth, not experience, as the standard of spiritual matters. Verses 4-6 show God’s general plan for distributing the enablements, the services, and the energizings to reach and impact His people. Next, we move from the general provision of verses 4-6 to the specific accomplishment thereof via the manifestations in verse 7-11. This section will show us how God works “all in all” and that He desires profit for all who work with Him.

### **The Specific Energizing of the Manifestations of Holy Spirit**

I Corinthians 12:7:

But the manifestation of the Spirit is given to every man to profit withal.

The word “but” sets this verse in contrast with what precedes it. We are moving from the general operations of God to deal specifically with the manifestation of the spirit. Jesus said in Acts 1:8 that “ye shall receive (*lambanō*) power, after that the Holy Ghost is come upon you.” The manifestation of the spirit is the way this power is evidenced. The word “manifested” means “shown forth in the senses world,” “demonstrated,” “exhibited,” “displayed,” or “evidenced.” We demonstrate or exhibit or display God’s power by manifesting His gift of holy spirit. Remember that is what Phillip did in Acts 8.

“Manifestation” is in the singular form, although there are nine different ways it may occur. We have one gift with nine different manifestations or evidences. This collective usage shows that the nine function as a unit. It is like the English words “everyone” or “team.” They are both collective nouns, taking singular verbs, and although singular, they comprise several items. The manifestation of the holy spirit has nine separate yet united parts making up the whole,<sup>40</sup> and the *whole* is given to every man for profit or

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<sup>40</sup> There are also nine different members on a baseball team on the field at once. They have different functions, but they work together to accomplish the same goal.

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benefit to himself and for the common good of the Church. The manifestations are one body, with nine members.

Every spirit-filled believer has the privilege and responsibility of demonstrating or manifesting the spirit in the Church for the benefit of all. It “is given to every man.” Therefore, everyone who is born again of God and thus filled with the gift of holy spirit, can potentially manifest. Remember, the gift is given to every man, but since the gift is spirit, it comes into manifestation only when man believes to manifest it. Unless the recipient believes in his ability to operate these manifestations, they will never be evidenced. It is up to each born again believer to do the speaking in tongues, the interpreting, the prophesying, and the operating of the other six manifestations.

Please note the last three words—“to profit withal.” “To profit withal” is one Greek word, *sumpherō*, which literally is “to bring together.” It suggests a bestowal or granting of advantage or benefit on those brought together. In Biblical usage, the archaic meaning of “to profit withal” means “for the common good.” The basis for and the priority of the operation of the manifestations of the spirit is the welfare of the Body of Christ. With this understanding, a better translation of verse 7 could be: “But to every man is given the manifestation of the spirit for profit to him and for the common good of all.” This profit would provide not only immediate benefit, but also an enduring or lasting benefit to the believer individually and the believers collectively.

Every manifestation of the spirit is profitable, so profit should be gained from the evidencing of each manifestation. The operation of the manifestations produces power that benefits the individual and everyone else involved. Verses 8 to 10 elaborate on the profit first discussed in verse 7.

I Corinthians 12:8-10:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the **same Spirit**;

To another faith by the **same Spirit**; to another the gifts [*charisma*] of healing<sup>41</sup> by the **same Spirit**;

To another the working [*energēma*] of miracles<sup>42</sup>; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

The first word in verse 8 is “for,” which is a conjunction setting this verse in correspondence with the profit of verse 7. It is used in an explanatory sense. Today we might say “for example” or “for instance.” Verses 8-10 simply inform us of the profit.

Many people read verse 8 thinking “one” refers to people. They conclude that one person gets what they call “one gift.” Yet we saw Philip was noted in Acts 6:5 to have the spirit of wisdom and in Acts 8:6 to have worked miracles and in Acts 6:7 to have

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<sup>41</sup> Gifts of healing is the only one of the nine manifestations to be called a gift, *charisma*, also.

<sup>42</sup> Workings of miracles is the only one of the nine manifestations to be called a working, *energēma*, also.

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imparted gifts of healing. So he had at least three. The one gift theory is just that—a theory someone devised from personal experience. “One” and “another” do not refer to people, they are relative pronouns and refer to “the profit” explaining how the profit of verse 7 comes.

I Corinthians 12:8-10:

(For [instance] one [profit] given by the Spirit [comes via] the word of wisdom; another [*allos*; profit of the same kind as word of wisdom] [is] the word of knowledge by the same Spirit;

Another [*heteros*; profit of a different kind than word of wisdom & word of knowledge] faith [comes via] by the same Spirit; another [*allos*; profit of the same kind as word of wisdom] the gifts of healing [comes via] by the same Spirit;

Another [*allos*; profit of the same kind as word of wisdom comes via] the working of miracles; another [*allos*; profit of the same kind as word of wisdom comes via] prophecy; another [*allos*; profit of the same kind as word of wisdom comes via] discerning of spirits; another [*heteros*; profit of a different kind than word of wisdom comes via] *divers* kinds of tongues; another [*allos*; profit of the same kind comes via] the interpretation of tongues.)

Notice that the Greek word for “another” used with the manifestation of believing and kinds of tongues is *heteros*, which is different from *allos* which is associated with the other seven manifestations. Why is *heteros* used twice and *allos* used six times? There must be a reason for the occurrence of two different Greek words, which in all cases are, translated “another.”

The reason for the use of two different words for “another” is to show a distinction in the kind of profit from them. *Allos* is translated “another” and is accurately used as “another” when more than two may be involved or when the others involved are of the same kind.<sup>43</sup> *Heteros* is used for “another” when *only* two are involved or when the two are of different kinds.<sup>44</sup> Six manifestations have the same kind of profit as word of wisdom. Both the numeric distinction (There are more than two.) and the generic distinction (They are of the same kind.) apply in this case. Similarly *heteros* is used with only two manifestations (the numeric distinction) of a different kind (the generic distinction).

Two of the nine manifestations are specifically for the individual believer’s profit only. The manifestation of speaking in tongues and the manifestation of believing are a profit only to the person receiving from God. Speaking in tongues profits the believer edifying his spirit. The manifestation of believing, (by which one believes for the impossible to

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<sup>43</sup> The English word “allomorph” is used of any of the crystalline forms of a substance existing in many forms. It carries over both the numeric and generic nuances of the meaning of *allos* from the Greek.

<sup>44</sup> The English word “heterosexual” is used of one who prefers the other sex (of which there are only two) of a different kind. It carries over both the numeric and generic nuances of the meaning of *heteros* from the Greek.

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come to pass according to the revelation he received by word of knowledge, word of wisdom, and discerning of spirits), profits only the believer operating it. Other people may profit from the result of the operation (which would be a working of a miracle or a gift of healing), but not from the manifestation of believing itself. Since no other person profits from the operation of the manifestations of believing and speaking in tongues, *heteros* is used because only God and the believer are involved and only the operator is profited by them. All the other manifestations may be of profit to others besides the person operating the manifestations and *allos* is used with them.

Verses 8-10 elaborate on the different profits of the manifestation of the spirit. The different uses of “another” further emphasize the profit, *allos* and *heteros* further distinguishing and explaining more about it. The profit brings advantage and benefit to both the individual believer and others in the Body of Christ. The profit is for not only the individual, but also for the common good of all the believers.

I Corinthians 12:11:

But all these [all nine manifestations with their corresponding profit] worketh [are energized] that one and the selfsame Spirit, dividing to every man severally [*idios*] as he will.

The words “one and the selfsame Spirit” are a unique triple reflexive with the emphasis made by *one*, *self*, and *same*. This is the third place One God is emphasized. Verses 4-6 mention the same Spirit, the same Lord, and the same God. Verses 8 and 9 repeat “the same spirit three times. Verse 11 then follows up with “one and the selfsame spirit.” It is One God Who worketh all in all.

The word “dividing,” is the verb form of *diairesis*. It means “distributing” or “allocating.” Verse 6 stated generally that there is a diversity of workings, but One God who worketh all in all. In verse 11 we have God specifically energizing the manifestations, distributing them to every man.

The word “severally” in verse 11 is the Greek word *idios*,<sup>45</sup> meaning “one’s own.” This is the only place in the Bible where it is translated “severally.” It is usually translated “one’s own” or “his own.” The word *idios* occurs 114 times, but not once is it rendered “severally” except in I Corinthians 14:11. It would be more consistent to translate it as “his own.” That would make the latter part of the verse read “distributing to every man his own.”

The last four words of verse 11, “severally as he will,” have caused much confusion. Some say, “God divides to every man severally as He [God] wills,” implying that it is not God’s will for a believer to have and operate all nine manifestations of the spirit. If this were true, then God would be a “respector of persons,” which the Word says He is not.<sup>46</sup>

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<sup>45</sup> Some critical Greek texts omit the word *idios*.

<sup>46</sup> Acts 10:34; Ephesians 6:9; Colossians 3:25

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The will of God can be determined only from the Word of God. In verse 7 God specifically set forth His will in stating that the manifestation of the spirit is given to *every man* to profit withal. God gave the whole package of the manifestations to each believer who operates it as he wills. All nine manifestations are available to every man; but each person, because of his will to believe, may have a very special adeptness or long-suit in operating one of the manifestations in the Church.

Every spirit-filled believer has the capacity to operate all nine manifestations, but all nine are not always operative in the same person because he may not be instructed or he may not believe sufficiently to do so. A believer may have a strong desire to manifest one of the evidences more than others. Then this believer may excel in the operation of that manifestation. Although he can effectively operate the other manifestations, his personal contribution to his local church may repeatedly occur with the operation of one of the manifestations. This is a believer's prerogative, "as he will." God energizes *all* manifestations in *every* believer, but the believer may manifest, in the Church, *one* of the manifestations more effectively according to his own believing, for the benefit of all. Like we saw last hour in the Book of Acts, God gives the gift, which is His spirit; but once given, it is the recipient of the gift, the spirit-filled believer, who is responsible for its operation. We have the ability (that came with the gift which enabled us) to operate all nine, but it happens as each believer wills to do so.

The demonstration of the spirit in the spirit-filled believer is according to *each man's* believing. God is more anxious to give than we are to receive. At this point, our believing, not God, makes possible the reality of our receiving into manifestation. God's will is for these manifestations to be operated by every believer according to the man's believing. If a believer does not act, he will never manifest God's gift.



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When we will and act upon God's Word to operate the manifestations, God energizes. This working is a demonstration of the power of God in our lives, and it produces the fruit of the spirit.<sup>47</sup>

Remember the gift is the God-given ability. The manifestation is the action that we take because we already have been enabled by the gift. The result of the energizing is the production of the fruit of the spirit in our lives.

Verses 1-3 established that God does not want us ignorant and that truth, not experience, is the foundation for spiritual matters. Verses 4-6 explained how One God works all in all by distributing gifts, services, and operations at His prerogative. Verses 7-11 explained how God gave the manifestation to every man for profit to him and the common good of the church. These manifestations are operated by the believers' free will, God energizing the manifestations as the believer wills to operate them. In verses 12-27, God explains how the body of manifestations and the Body of Christ are to function together. In it, He shows the importance of individual members while also presenting the divine design of the body as a whole.

**The One-Body Illustration**

Verses 12-27 paint a beautiful mind-picture of how God works all in all. In it He uses the analogy of the members of the human body working together to illustrate two great realities:

**The Double Analogy of I Corinthians 12:12-27**

1. The human body is compared to the nine manifestations of the spirit, where each manifestation is an important and integral member of the whole body of manifestations. It illustrates that all nine manifestations are important to each individual believer.
2. The human body is also compared to the Body of Christ, where each believer is an important and integral member of the whole Body of Christ. It illustrates that all believers are important to entire Body of Christ.

I Corinthians 12:12a:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body....

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<sup>47</sup> For further explanation of this process see the *Walking by the Spirit* series.



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The first analogy is a function of the context. “For” sets these verses in correspondence with verses 7 and 11 progressively. Verse 7 gives the manifestation of the spirit (nine in number) as God’s will for every believer. Verses 8-10 lists the specific profits associated with each of the manifestations, each of which is significant and integral, none of which can be overlooked or discarded. Verse 11 then shows that the believer will only manifest as many of these available nine as he wills to manifest. The word “body” also relates back to the collective “manifestation of the spirit” in verse 7, and the members relate back to the individual manifestations in verses 8-10 with their specific profits. The purpose of the analogy is to establish the importance of how all nine manifestations work together and to encourage the believer “to will” to operate all of them. Then as the analogy continues in verses 12 to 27, the “members” continue to represent as many of the nine manifestations as the man wills to manifest.

I Corinthians 12:12b,13:

... (so also *is* Christ.

For by one Spirit [*pneuma*] are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.)

This parenthesis is added in order to make the second analogy. “Also” means in addition and correspondence. The context presents “the body” as the manifestation of the spirit. This parenthesis makes another application corresponding to the first one regarding the Body of Christ. It is introduced with the phrase “so also is Christ.” Verse 13 continues to explain where the phrases “baptized into one body” and “made to drink into one Spirit” refer to the new birth, which provided access and membership to the Body of Christ. Then as the analogy continues in verses 12 to 27, the “members” continue to represent the believers as vital parts of the Body of Christ.

I Corinthians 12:14:

For the body is not one member, but many.

Following the double analogy through will help us see its two applications. The first application would be that the body represents the manifestation of the spirit, which has not just one member, but nine. Each individual manifestation with its own profit is incomplete without the other manifestations and is no more important than any of the other manifestations. Likewise, the second application would be that the body represents the Body of Christ as one unit with many members. Each individual believer has a function in the Body of Christ and is incomplete without the other members and has no greater importance than any other member.

I Corinthians 12:15-17:

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

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And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? [Notice the repetition in the structure of verses 15 and 16.]

If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? [Again, notice the repetition in this verse.]

Can interpretation of tongues say, “Because I am not prophecy, I am not a manifestation?” Can word of knowledge say, “Because I am not word of wisdom, I am not a manifestation?” No! If all the manifestations were speaking in tongues how would one minister healing? If all of the manifestations were prophecy, how would one discern spirits? God has given nine manifestations, each with its own profit, working together as one unit in each believer as he wills. If a believer only operates one manifestation, he will not have the complete unit. No manifestation is insignificant or unprofitable. Each believer needs all nine manifestations in operation in his life to have the full blessing.

Can one believer say, “Because I do not serve the same way this other believer does, I am not of the body?” No! If every believer served in the same way, where would the great diversity we read of earlier be? No believer is insignificant or worthless. Each believer has a function to perform and without him performing it, there is lack in the body. Each individual in the Body of Christ is important.

Verses 15-17 show one extreme of thought regarding the importance of the members. Comparing ourselves among ourselves is not wise.<sup>48</sup> No member is insignificant or worthless or unprofitable. One member cannot look at another and think that because his function is different than another's, that he is less important or unnecessary. Every member has something vital to contribute.

I Corinthians 12:18-20:

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where *were* the body?

But now *are they* many members, yet but one body.

God designed the manifestations to work together for the ultimate profit of the believer and the entire Body of Christ. No one of the manifestations could do the whole job. Similarly, God placed each member into the Body of Christ. No two are identical, and no one is independent of the others. Nestled between these two examples are these wonderful verses which show God's Providence. He set the members in the body as it pleased Him. He knew without diversity within the members, there would be no body. Yet, although there are many members and much diversity, there is only one body, with a unity and majesty that declares the glory and manifold wisdom of God.

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<sup>48</sup> II Corinthians 10:12

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I Corinthians 12:21:

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Can a believer say, “I need gifts of healings, but I do not need speaking in tongues.” Can a believer say he has no need for another believer? No! All the manifestations are necessary to the believer and all the believers are necessary to the Body of Christ.

Verse 21 shows the opposite extreme of thought regarding the importance of the members. No member is so all-important that he does not need the others. No manifestation stands or functions on its own and neither does any believer. That would be the height of egotism to think that although God made a body, I am sufficient in myself. This “no one is as good as me attitude” separates the member from the blessing of the rest of the body.

No one member is designed to be independent of the others. Otherwise, what is the purpose of the body. Just like one manifestation needs the others to function properly each believer needs others to help and contribute to their lives. Can one operate gifts of healing without revelation. No, it does not work that way. The manifestations work together, and so must the Body of Christ. No one should ever think, “I do not need help from anyone.” There are vital contributions others can make which are necessary to the proper functioning of each member.

I Corinthians 12:22,23:

Nay, much more those members of the body, which seem to be more feeble, are necessary:

And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

Those members, which “seem to be more feeble” and “less honourable” are just as important as others. Some may say that certain manifestations are less significant than others. In religious circles, speaking in tongues is often considered the least important of the manifestations, but God’s Word declares that it is the foundational manifestation and vital to the believer’s spiritual growth. Similarly, each believer and each ministry is as vital to the Body of Christ as any other. It is wrong to say one believer is more important than another.

The word translated “uncomely” in verse 23 is used in profane Greek literature as a sexual term to mean the private parts. The “uncomely” members are those, which are unpresentable, personal, or private. (In public, we cover up our private parts.) Two manifestations are designed primarily for private use. They are speaking in tongues and believing. These are the two manifestations with which *heteros* is used in describing the profit. The profit is primarily for the believer operating the manifestation. The other seven manifestations are primarily for use in the Church. Similarly, some members of

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the Body of Christ serve a more public function. They speak and minister in public gatherings. These would include teachers and men and women with other ministries. Yet those, which are more private in the Body, are just as vital as others.

I Corinthians 12:24:

For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

Our comely parts have no need or lack. Other parts, which seem to lack, may be inferior in appearance, but not in power. God has tempered the body together. In Greek the word translated “tempered together” means “mixed together to form a new substance.” It implies an inseparable blend. The nine manifestations are an inseparable unit. A believer must operate all nine manifestations, or he will be lacking in his walk. Likewise, the believers in the Body of Christ are inseparable. We are going to live together for eternity. One believer cannot separate himself from the rest of the Body, or he and the Body will lack, and there will be division in the Body.

I Corinthians 12:25-27:

That there should be no schism in the body; but *that* the members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

If one member suffers, all the members suffer with it. If a believer is weak in one of the manifestations, it will effect the other eight also. The body of the nine manifestations will not be effectual in the believer's life. If a believer does not speak in tongues much, how will he bless the Body with interpretation of tongues or prophecy? If a believer does not operate the revelation manifestations, or the manifestation of believing, how will he operate gifts of healings or workings of miracles?

Similarly, if one believer suffers, the whole Body of Christ suffers. Suppose, for example, a believer is hurt, not walking in fellowship with God. Since he is no longer walking in the power of holy spirit, the whole Body is weakened that one person's worth. On the other hand, suppose a believer is dynamically walking on the Word. As he speaks boldly and ministers effectually, the whole Body benefits and rejoices because of his walk and contribution.

I Corinthians 12:27:

Now ye are the Body of Christ, and members in particular.

We are part of his Body, and it is vital that we contribute to its overall well-being. How wonderful to know we have been empowered with such a magnificent gift. We can manifest it in nine wonderful ways, which are all important if we are to fulfill our ministry and function within the Body of Christ.

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We looked at the entire section from verses 12 through 27, and saw how God used it as a double analogy. God used the human body as an illustration to present the same truth that applies to both the spiritual Body of Christ and the manifestations as a whole. Verse 27 concludes the double analogy. Then verse 28 starts a new section.

**The Importance of Diversity**

Following up on the double analogy, verses 28-31 integrate manifestations and ministries operated by members of the Body of Christ. Just as the individual believer needs all nine manifestations, the Body needs all ministries in operation. The list in verses 28-30 is a sampling, not a complete list, of the functions of the ministries and manifestations in an alternating sequence.

I Corinthians 12:28-30:

And God hath set some (members) in the church, first apostles, secondarily prophets, thirdly teachers, [These are ministries.] after that miracles, then gifts [*charisma*] of healings, [These are manifestations.] helps, governments, [These are ministries.] diversities of tongues. [This is a manifestation.]

*Are* all apostles? *Are* all prophets? *Are* all teachers? [These are ministries.] *Are* all workers of miracles?

Have all the gifts [*charisma*] of healing? Do all speak with tongues? Do all interpret? [These are manifestations.]

After the alternating structure of verse 28 repeats, it repeats again in verse 29 and 30. However, in verses 29 and 30 questions are used. The questions of verses 29 and 30 are the figure of speech *erotesis*, the asking of rhetorical questions. These questions are designed to provoke thought to emphasize a point. The Greek includes the word *mē* (not) with each question, which prompts a negative reply: “No!”

These questions further emphasize the double analogy of Body of Christ (Represented as ministries of service which function for its profit.) and manifestations (each of which functions with its individual profit). “Are all ministries apostles? No! We need more than just any one gift ministry. Are all ministries prophets? No! Are all ministries teachers? No!” (Remember I Corinthians 12:5 said there are differences [diversities] of administrations [*diakonia*, ministries, ways of serving].) Three of them are listed. Not everybody is an apostle. Not everybody is a teacher. Not everybody is a prophet. “There are many ways of serving in the Body; the five gift ministries, helps, and governments name a few. There are other functions listed in Romans 12. All the ministries are needed at one time or another. Verses 14-26 point out how the Body would be lacking if all were apostles or if all were prophets.

God made diversity in the manifestations and in the Body of Christ. We all have personal preferences that differ from one another, but we must not allow our personal likes and dislikes to exclude or separate us from one another. One likes “new light” and prefers the ministry of an apostle. Another prefers the “down-home” style of a pastor

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who comforts and cares for people. Yet another responds better to the voice of a prophet calling him back to the truth of God's Word. We need to learn to appreciate our diversity. I am glad everyone in the Body of Christ is not identical to me.

Look at the rest of verses 29 and 30. "Do all the manifestations profit by producing miracles? No! Do all the manifestations provide gifts of healings? No! Do all the manifestations worship God perfectly by speaking in tongues? No! Do all the manifestations interpret? "No!" I Corinthians 12:7 tells us that the manifestation, the body of nine collectively, is given to every man to profit withal. Then verses 8-10 tell us that each one of the nine has a distinct profit. All nine are needed in a believer's life. Each has its own profit, and each is equally needed in the believer's life. Verses 14-26 illustrate how incomplete a believer would be operating only one manifestation in his life.

Verses 28-30 form a beautiful alternating structure of ministries and manifestations, which were introduced in verses 1-11 and further discussed by analogy in verses 12-27.

- A. People operating ministries--apostles, prophets, teachers
- B. People operating manifestations--miracles, gifts of healings
- A. People operating ministries--helps, governments
- B. People operating manifestations--kinds of tongues
- A. People operating ministries--apostles, prophets, teachers
- B. People operating manifestations--workers of miracles, gifts of healings, speaking in tongues, interpretation

How beautifully this structure adds to the impact of this section of God's Word, which depicts the importance of each manifestation to the believer's walk, and each believer to the entire Body of Christ! Verses 28 through 30 are an expression of the truth that every member, every believer, has a specific ministry to perform, and that it requires the operation of all the manifestations to get it done.

Recognizing the double analogy in I Corinthians 12:12-27 clarifies the "members" in the section and enriches our understanding of the manifestations and of the Body of Christ. Every believer has the God-given ability to operate all nine manifestations. The manifestations are one body, with nine members. Each believer needs all nine members in operation in his life to be complete for every situation.

By the same token, every believer is a member in particular in the Body of Christ, and has a unique function in the Body. Apostles are necessary, and so are the other gift ministries, helps, governments, and, yes, every individual believer has a function to perform. Each believer is a necessary member, working together with all the other members as one Body.

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In the Church, the Body of Christ, you will see long-suits or strengths in people. You may see instances when people ministering are especially adept at doing certain things better than others. All the ministries in the Church, even those that are “gifts” of God in a vertical way, will be in manifestation or evidence on the horizontal plane among the believers in the Church *only* according to the proportion of believing of the individual spirit-filled believer who is ministering.

An example of this is found in the Greek word for “diversities” in verse 28. It is *genos*, meaning “kind.” People having a ministry of “diversities of tongues” do not use one tongue exclusively, but rather they are adept at bringing forth a variety of different tongues. This is using tongues in a more comprehensive sense, that is, the sense described by the word *genos*. People’s long suits often provide repeated avenues of service which facilitates their further development and helps meet needs within the church.

I Corinthians 12:31:

But covet earnestly the best gifts [*charisma*, in the Church]....

This instruction compels those of us who belong to the Church to covet the best gifts. The word “covet” means, when used in a positive sense as it is here, “to set one’s heart on, be deeply concerned about; or have or show a great interest in.”<sup>49</sup> The “best gifts” referred to are the *charisma*. If we have the ability, it is up to us to venture forth and serve. If we do not have this spiritual ability in evidence in the Church we need to do some earnest desiring so we can rise up with the power of God to meet needs.

What are the “best gifts?” Are apostles better than prophets? Are evangelists better than pastors? The word “best” does not mean that one gift of God is better than all the rest. How could that be? Every gift of God is good and perfect. “Best” means the most useful, the most serviceable, or the most advantageous. What is best or most advantageous varies depending on the local assembly.

What would be the “best” gift of God for one local church might not be the “best” for another group of believers in another local church. For instance, if one church fellowship should be located in an area among many who are unsaved, then that church fellowship should “covet earnestly” the gift of an evangelist. Another church in another area may be located among Christian believers only. This church does not need an evangelist; this church should “covet earnestly” the gift of a pastor. Remember this verse deals with gifts of God’s grace, gift ministries of apostles, prophets, evangelists, teachers, and pastors.

I Corinthians 12:31:

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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Paul is going to show a more excellent way than what? Paul is going to show a more excellent way than coveting or earnestly desiring these gifts, *charisma*. This *better way* than coveting is the way that is set forth in the thirteenth chapter. We will see as we study this chapter that, if and when we apply the principles of the love of God in the renewed mind in manifestation in our lives, we will no longer need to “covet” or “earnestly desire” anything, for God knows our every need and He will supply to us most liberally, even before we ask. That is where we are headed next hour as we will look in more detail at the more excellent way of the love of God in the renewed mind.

I trust you have a clearer picture of God's desire for us to be knowledgeable of spiritual matters. We saw how important each and every manifestation is to you and how important you are to the Body of Christ. God showed us what He does and what we are supposed to do. We also saw God's manifold wisdom in making One Body with many members, each of which is vitally important to the proper functioning of the body as a whole.



## *Living in God's Power, Part V* **Hour 5: I Corinthians 13 and 14**

### **Outline of *Living in God's Power, Part V – Hour 5***

- I. Introduction ( I Corinthians 12:31; Romans 5:5)
- II. I Corinthians 13–The love of God
  - A. The preeminence of love (I Corinthians 13:1-3)
  - B. The practice of love (I Corinthians 13:4-6)
  - C. The power of love (I Corinthians 13:7)
  - D. The permanence of love (I Corinthians 13:8-13)
- III. I Corinthians 14–Manifestations in the church (I Corinthians 14:1-40; Galatians 3:28; John 7:38))

### **Introduction**

I Corinthians 12:31:

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

As we saw before this word “covet” when used in a positive sense as it is here, could be translated, “set one’s heart on, be deeply concerned about; or have or show a great interest in.”<sup>50</sup> We are to set our heart on and be deeply concerned about the best gifts, the gifts that are most needed. After giving such a grand exhortation, it continues saying, “Yet show I unto you a more excellent way.” God through Paul is going to show us a more excellent way than coveting earnestly, and that is what I Corinthians chapter 13 is all about. I Corinthians 13 is the more excellent way, and the more excellent way is charity, the love of God in the renewed mind in manifestation.

There are two Greek words in the Bible for love.

1. *philia*--*natural* or human love (the corresponding verb is *phileō*)
2. *agapē*--*divine* love or the love of God (the corresponding verb is *agapaō*)

The love of God, *agapē*, comes into a man when he is born again. Romans 5:5 says that “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” When we received the gift of holy spirit, this wonderful love of God came with it. When we hold this love of God in our minds and act accordingly, act lovingly, love people with that love which God poured into our hearts, then this new kind of love is manifested in the world. The only way people will ever see God’s divine love is when a born again believer renews his mind and loves others the way God loves him.

The usage of *agapē* in I Corinthians 13, which is called “charity” in the King James Version, is the love of God in the renewed mind of the believer in manifestation. It is the “active” love of God. The love of God in the inner man is from God at the time of the new

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birth. Once that spiritual reality has been “shed abroad in our hearts,” we must choose to live that way. To love like this is a function of our will. We have been enabled by God to live that way, and we must choose the more excellent way of the love of God.

The presence of this love in our hearts is by grace. The manifesting of it takes intentional effort and resolve. It is a “renewed mind” action. *Agapē* is a commitment of the will to cherish another and give of oneself. The more excellent way of I Corinthians 13 is the love of God in the renewed mind in manifestation. Chapter 13 could just be one word—LOVE! However, God did not just say love. He goes on at length about it. He does not just casually mention it. He elaborates on it. He states it and restates it and goes back again and says it from another angle.<sup>51</sup>

The point of this grand discourse on the love of God in the renewed mind in manifestation is to impress upon the mind of the believer just how magnificent this love of God is. Sure, we all know something about love, but we do not know enough about it. God's presentation at length of this topic illuminates its grand importance. We may never fully understand it, but God wants us growing into an experiential awareness of how dynamically important it is.

### **I Corinthians 13**

**The preeminence of love:** Love is what makes life meaningful. It is the only standard of success. Without the love of God there will be little in life that is worthwhile or significant or lasting. All of the nine manifestations of the holy spirit, as well as all of the gift ministries, operate for the individual believer's profit only as they are operated with the love of God in the renewed mind in manifestation.

I Corinthians 13:1:

Though I speak with the tongues of men and of angels, and have not charity [the love of God in the renewed mind in manifestation], I am become as sounding brass, or a tinkling cymbal.

This verse does not say that the manifestation of speaking in tongues itself, operated outside of love, becomes nothing. It says, “I am become as sounding brass, or a tinkling cymbal.” Without renewing his mind with the love of God, the person speaking in the tongues of men or of angels is little more than sounding brass or a tinkling cymbal. The

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<sup>51</sup> J. Edwin Hartill in *Principles of Biblical Hermeneutics*, Chapter 12 defines “The Full Mention Principle” as “that principle by which God declares His full mind upon any subject vital to our spiritual life. Somewhere in the Word, God gathers together the scattered fragments that have to do with a particular truth, and puts them together into one exhaustive statement.” I Corinthians 13 is one of those places where God, out of such great concern for our well-being, elaborates extensively on love. The force and impact of this statement is so powerful that it demands attention. The force of the statement shocks us from complacency. Sure, we know something about love, but God wants us to be aware that we do not know enough about it. Therefore He goes on at-length until we admit or realize that there is always room for improvement, thereby encouraging us to practice it more and more. This full-mention principle challenges us to continue to improve and never become complacent about manifesting the love of God in the renewed mind.

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manifestation does not profit *him* without love, because love makes the manifestation really worthwhile to do. To fail to manifest the love of God in his renewed mind is like going through the motions. You can hear the sounds, but there is no profit to the speaker. It is just as much God's will for the person ministering to profit as it is for the ones being ministered to, to profit.

A person speaking in a tongue will always be speaking a tongue of men or of angels. If he speaks a tongue of men, it is a known language spoken at some time, somewhere on earth. If he speaks a tongue of angels, it will be a language unknown anywhere on earth.

I Corinthians 13:2:

And though I have ~~*the gift of*~~ prophecy, and understand all mysteries, and all knowledge; and though I have all faith [believing], so that I could remove mountains, and have not charity [the love of God in the renewed mind in manifestation], I am nothing.

The words "*the gift of*" are in italics and have been added by the translators. They should be deleted, for this verse is referring to the manifestation of prophecy. It is not the manifestation of prophecy, nor understanding of mysteries, nor knowledge, nor believing that becomes nothing; it is the individual, operating the manifestations without the love of God in the renewed mind, who becomes nothing. Like I Corinthians 12:28-30, although the list of manifestations here is not complete, this truth applies to all nine of the manifestations of the holy spirit as well as all gift ministries. A man does not profit or benefit himself, unless he operates in love.

I Corinthians 13:3:

And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity [the love of God in the renewed mind in manifestation], it profiteth me nothing.

That is the third time. Do you see the preeminence of love? Without it there is no profit to life. We can operate manifestations. We can give everything we have. We can serve God to the utmost, yet without the love of God in our renewed minds manifested—WE DO NOT PROFIT! God is interested in you profiting. God wants your life blessed. He wants you to operate manifestations and serve the Body of Christ, but He wants you to profit from it. The profit to us personally and individually comes as we love with His love. When we do, our lives have meaning; our lives have purpose; our lives are benefited. It does not matter how many manifestations we operate. It does not matter how much we give of ourselves in service to God's people. If we do not do it with love—there is no profit to us personally. If I operate the manifestation of prophecy, the believers in that meeting will be profited. They will be built up. But, if I want profit from doing it... If I want there to be meaning in doing it and satisfaction from doing it... If I want significance and impact and value from the action... It must be done with the love of God in manifestation.

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Therefore, what is the most important thing we can do with our minds? Love with that perfect, pure, and most precious love of God. When we love, we manifest God's love in the world and to the world.

**The practice of love:**

I Corinthians 13:4-6:

Charity [the love of God in the renewed mind in manifestation] suffereth long, *and* is kind; charity [the love of God in the renewed mind in manifestation] envieth not; charity [the love of God in the renewed mind in manifestation] vaunteth not itself, is not puffed up,  
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;  
Rejoiceth not in iniquity, but rejoiceth in the truth;

I think most people read this and think, "Isn't that nice." Love is such a wonderful thing. As if love was an entity in itself. As if love was something that exists and lives independently. NO! Love is a reality in the life and heart of every believer. If you and I do not manifest it to the world, it will never be seen. This love of God does not exist outside or apart from a believer who wills to love.

Jesus loved this way. We can read account after account in God's Word and see Jesus loving with God's love. These verses speak about the practice of love. There is no question about God's love being kind. The question is, "Am I kind?" "Do I practice the love of God in my life?" Jesus manifested God's love for people to see. He practiced the love of God day in and day out. Let's go back to verse 4 read it again as an illustration.

Jesus suffered long, *and* was kind; Jesus envied not; Jesus vaunted not himself, he was not puffed up, he did not behave himself unseemly, he sought not his own, he was not easily provoked, he thought no evil; he rejoiced not in iniquity, but rejoiced in the truth.

Were those things true about Jesus? Sure they were, because he loved with the love of God. We can, too. It says the love of God in the renewed mind in manifestation is kind, so if I put the love of God in my renewed mind and manifest it, how will I be? That is the point or impact of these verses to me. When God's people renew their mind and love, they will be kind! They will not envy! They will not vaunt themselves!

When I put this love of God into practice in my life, then I may say:

I suffer long, *and* am kind. I envy not. I vaunt not myself. I am not puffed up. I do not behave myself unseemly. I seek not my own. I am not easily provoked. I think no evil. I rejoice not in iniquity, but I rejoice in the truth.

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When I can say that then I am practicing the love of God. Then the love of God is active and vibrant and kinetic and effective in my life. How do I practice living the love of God? We just read it. When I work with people I am longsuffering, I put up with their imperfections and affronts. I envy not, I do not think that anyone else in the Body of Christ has an advantage over me. I do not think that anyone else in the Body of Christ is any better off than I am. I do not think that God's blessing on my brothers and sisters means He has less to give to me. I do not egotistically think that I am better than anyone else in the body. I do not see what I do as any more important than what anyone else does. I do not puff up, I build up. I do not seek my own, I seek God's will and my brothers' best interest. I do not allow myself to get mad and blow up and lose control. I do not think evil about others. I do not wish or desire ill upon others. I do not get blessed when I see someone miss the mark, but when the truth is proclaimed and lived I am tickled pink. These are all deliberate decisions I must make.

We have seen the preeminence of love and taken a look at the practice of love, the final qualities listed have to do with the power and permanence of love.

#### **The power of love:**

I Corinthians 13:7:

[This love of God in the renewed mind] Beareth all things, believeth all things, hopeth all things, endureth all things.

Similarly, when we love we can bear all things, believe all things, hope and endure all things. That is the power of love in our lives. It enables us, and sustains us, and directs us to do God's Word and will. There is no onslaught of the adversary, no pressure, no temptation, nothing that can prevail over us when we love. Love is not gullible, and it never quits. It never gives up and never wears out. After others have fallen away, those who love still remain. We can bear, believe, hope, and endure what God's Word says we can, when we love.

#### **The permanance of love:**

I Corinthians 13:8:

Charity [the love of God in the renewed mind in manifestation] never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

Verse 8 does not say that prophecies and tongues ceased, or, like some teach, "they went out with the apostles." As if they were just for the first century church and not for today. We are in the same administration today as they were, operating and functioning under the same principles and spiritual truths as they did. Of course, if they did cease we would not know it, because it also says knowledge would vanish away. So, if knowledge has not vanished, then the manifestations of tongues and prophecy have not ceased either.

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I Corinthians 13:9:

For we know **in part**, and we prophesy **in part**.

We know in part! We prophesy in part! We do not have all the answers. Nobody does. It is absolutely impossible, even with the operation of the manifestations of holy spirit and the gift ministries, for any one person or group of people to think they know it all and have **THE** corner on the truth. At best, we know in part. At best we prophesy in part.

Both the manifestation of prophecy and the ministry of prophets are directed to and for the benefit of those present when the prophecies are spoken. They are to meet the need of the believers at that particular moment in time and place. Tomorrow's need may be different and the word from or for God then will also change to fit the different need.

I Corinthians 13:10:

But when that which is perfect is come, then that which is in part shall be done away.

“But when that which is perfect is come” refers to the coming of the Perfect Lover, Jesus Christ. He left, but promised to return. Some teach that “when that which is perfect is come” refers to the writing of the Bible being completed. They say the manifestations were done away when the Bible was completed and canonized. But verse 12 explains that when this happens it will be “face to face.” When Jesus Christ returns we will see him face to face and will be like him. This refers to Christ's second coming and our gathering together unto him. Until then, these manifestations and ministries will all be available to believers even though they will function in part only. They will profit the individual who operates them with his mind renewed, manifesting the love of God, and they will bring great goodness and power to believers in the Body of Christ.

However, with the return of Jesus Christ, that which we have been doing in part, (namely, operating the manifestations of the holy spirit for the benefit and advancement of the Body of Christ)—will be done away. When Jesus Christ comes again, we will not need the manifestations. We will know even as we are known and we will be like him for we shall see him as he is.

I Corinthians 13:11-13:

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly [we will continue to see through a glass darkly until Christ comes again]; but then [when he comes] face to face: now I know in part; but then [when he comes] shall I know even as also I am known.

And now abideth faith, hope, charity [the love of God in the renewed mind in manifestation], these three; but the greatest of these *is* charity [the love of God in the renewed mind in manifestation in the individual Christian and, thus, in the Church].

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We are like children now. We need “toys,” and the manifestations of the spirit are like *spiritual toys to spiritual children*. Our “play time” with them is important to our growth and maturity. They help us develop from ego-centric little babies to mature members of the Body of Christ who are concerned with serving God and our brothers and sisters instead of being self-serving. But when Christ comes back, “childish things” will no longer be needed, for we will see him face to face and be like him. But until his return, all nine manifestations of the spirit and all five gift ministries will be in operation among believers.

We set our heart on and are deeply concerned about spiritual matters for the betterment of the Body of Christ. Our interest in things of the spirit is very important. However, without the more excellent way of the love of God in the renewed mind in manifestation, our personal profiting will be severely curtailed. This thirteenth chapter teaches *how* the manifestations and ministries bless the operators in their use.

This grand discourse on the love of God in the renewed mind is sandwiched in between chapters 12 and 14 and never can be taken out of its context, if we are to properly interpret it and rightly divide the Word of Truth. We saw how chapter 12 led directly into chapter 13, and we will see how chapter 13 leads directly into chapter 14 as we continue.

#### **I Corinthians 14**

The fourteenth chapter of I Corinthians is the only chapter in the entire Bible discussing the use and misuse of the worship manifestations of the holy spirit, in the Church. The worship manifestations of speaking in tongues, interpretation of tongues, and prophecy are to be used in believers' meetings to bring edification, exhortation, and comfort to those gathered. This fourteenth chapter of I Corinthians deals almost exclusively with the proper order and use of these manifestations.

The church in Corinth had been misusing these manifestations, so God has Paul teach them about their proper order and use in this chapter. This chapter will be handled in much more detail in the next *Growing in God's Power Series*, but for now I want to handle it briefly as the time left in this hour allows. I want to specifically note *the importance of edification in the assemblies, the benefits and uses of speaking in tongues, and the Godly order that should be maintained in the church meetings*.

I Corinthians 14:1:

Follow after charity [the love of God in the renewed mind in manifestation in the Church], and desire [*zeleō*, to be zealous, have zeal for] spiritual ~~gifts~~ [*pneumatikos*, spiritual matters], but rather that ye may prophesy [in the Church].

Following immediately on chapter thirteen, we are specifically instructed to follow after the love of God. We are to make it our chief goal; pursue it; set our hearts on it; work at it; think about it; aim toward it; track it; “hot-foot-it after it. This love of God that God just handled at length in chapter thirteen is stunning in its impact and brilliant in its

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illumination. It must be in manifestation among the believers so that all members of the Body of Christ are blessed. We are to yearningly desire the spiritual realities presented in chapters 12 and 13. Each and every manifestation is important and necessary to each believer, and each and every believer is important and necessary to the Body of Christ. Because each member is important, we want to do our utmost to see that each member is edified, and that will demand that we use each manifestation to do so. As we better understand how the manifestations function in association and correspondence with one another, we will better understand how the One Body of Christ should function, and vice versa.

In our zeal to enjoy all the spiritual matters God has made available, it is important that we are meek to the instruction God has set for us in His Word. These inspirational manifestations are new to the church. They were not in operation in the Old Testament times. The operation of these inspirational manifestations is at our discretion. The people in Corinth were misusing them and God has Paul write to show them the best way to use these inspirational manifestations.

The exhortation to follow after love is the key to their proper use. We know from chapter 13, that if those who operate the manifestations of the spirit want to profit from their operation, they need to walk in the love of God. We will see as we proceed through this chapter how love directs us toward the proper practice of these manifestations.

Love is the basic, biblical reason for exercising any of the manifestations. When we cherish one another and give of ourselves, seeking what is best for the church, we can leave behind selfish and egotistical pursuits and enjoy the profit and benefit of the love of God in the renewed mind in manifestation. Love leads us to reach out for someone else's benefit. The underlying theme for I Corinthians 14 is *to seek to excel to the edifying of the Church*, and that takes love. Any church that aims for love and desires the things of the spirit will flourish.

Again note that the word "*gifts*" is in italics. As we discussed previously in I Corinthians 12:1, it is improperly supplied here. It is the Greek word, *pneumatikos*. It is not spiritual gifts, but rather the new worship manifestations of speaking in tongues, interpretation of tongues, and prophecy that is being addressed.

When it comes to believers assembling together, the most desired manifestation in practice is prophecy. This manifestation of the holy spirit is not that which the Bible refers to as the office of a prophet. That is something entirely different. The manifestation of prophecy is bringing forth in the language of the majority of the people in the Church meeting a message directly from God or for God, which will build up or edify, exhort, and comfort those assembled together. The manifestation of prophecy will always do one or more of these, and it will always flow with the Word of God, never contradicting it. Although we can trace the ministry of a prophet that was operated by revelation back through the Old Testament, the inspirational manifestation of prophecy, like speaking in



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tongues and interpretation, came with the permanent in-dwelling of the holy spirit on the Day of Pentecost.

Prophecy is singled out above other spiritual matters because of its design and purpose. Remember from I Corinthians 12:8-10 each manifestation has a unique profit. Prophecy was one of the *allos* profits, like word of wisdom, which benefited others besides the one operating the manifestation. Prophecy, like interpretation of tongues, builds up the believers by exhorting, and comforting them. As we get further into the chapter we will see that the distinct profit is that prophecy is designed for the more fully instructed believers who do not need the sign of speaking in tongues to indicate to them the significance of the words being spoken. Speaking in tongues is a sign, and speaking in tongues with interpretation of tongues in the assembly is designed to grab the attention of those not as fully instructed. Speaking in tongues indicates something significant is going on.

I Corinthians 14:2:

For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

The Word of God clearly defines speaking in a tongue. First of all, let us be clear that the tongue or tongues are unknown to the speaker. The translators of the King James Version put the word "*unknown*" in italics indicating that it was added to the text to clarify the meaning. When one speaks in tongues he does not know or understand the language that he is speaking. In that sense, it is an unknown tongue. It is unknown to the speaker. However on the Day of Pentecost the languages the twelve spoke, although unknown to them, were well known and understood by those who heard them. I Corinthians 13:1 declares that these tongues are the tongues of men or angels. If what one speaks is a tongue of men, then it is possible that someone other than the speaker may understand the words. However, if the language is a tongue of angels no man will understand it, but that is God's prerogative. He gives the utterance. We just speak the words.

God explains that a man speaking in a tongue does not understand what he is speaking. If he did, it would not be the manifestation of speaking in tongues but a known language to the speaker. Speaking in tongues bypasses the understanding of the man speaking. The man speaking in a tongue hears the sounds but does not understand what the sounds mean. If he understood what he was saying, it would not be tongues but a known language to the speaker. A man does not use his mental faculties to decide what to say. Rather, the utterance or the content of what is said, comes via the spirit, and not by the deliberate means of our normal speech where we use our minds to formulate words into coherent phrases.

When a man speaks in tongues in his personal life he is not speaking to men but to God. Remember from I Corinthians 12:8-10 that tongues had a *heteros* profit. It was profitable to the one operating it only. It was one of the comely members to be kept private. Speaking in tongues is first and foremost intended for one's private fellowship with God.

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There is a second public use of the manifestation of speaking in tongues, which we will read about in verse four. It will be spoken to men, but then it will be properly followed by the manifestation of interpretation of tongues so the people hearing will be profited.

As a believer speaks in a tongue, he speaks mysteries or “divine secrets.” This is one of the benefits or uses of speaking in tongues. Speaking in tongues is the holy spirit in a believer in direct communication with God by the operation of the free will of the believer. Is there anything more wonderful than for a believer to be able to speak directly to the Father with the words the Father provides for each specific matter on his heart? Speaking in a tongue is an awesome communion with and communication to God.

I Corinthians 14:3:

But [in contrast to the private operation of the manifestation of speaking in tongues in one's personal life which only benefits the speaker who is speaking to God. Remember the *heteros* profit?] he that prophesieth [Remember prophecy has an *allos* profit that benefits not only the speaker, but others in the Body of Christ who hear him. It is for the common good of the assembly. They will profit from it, and just how they will profit from it is found in the rest of the verse.] speaketh unto men *to* edification, and exhortation, and comfort.

This is obviously now talking about a gathering of the believers where one speaks to others. Prophecy is to be used in assemblies of the believers never in one's personal and private life. Prophecy will be in the language of the majority of the people in the meeting, and it will *edify, exhort, and comfort*. That is the profit that the manifestation of prophecy brings for the common good. Prophecy is a supernatural manifestation operated by the believer for the edification, exhortation, and comfort of the others who hear it. *Edification is a major theme of I Corinthians 14*. It will come up several times in this chapter. In the assemblies of the believers things should be done with the love of God in the renewed mind in manifestation for the edification of the church. Edification is a building up, a growth, or maturity. It strengthens, sustains, and fortifies. It promotes the growth of the believers by way of exhortation and comfort.

“Exhortation” is the Greek word *paraklēsis*, which literally translated is “a calling near.” It is supporting, encouraging, and steadying. “Comfort” is the Greek word *paramuthia*, which is “speaking tenderly bringing relief and consolation.” The prophecy builds up the believers in the Church by way of exhorting and comforting them.

Verse four then shows the difference between speaking in tongues in one's private prayer life and prophecy in the assembly of believers.

I Corinthians 14:4:

He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

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Here is another benefit of speaking in tongues. It edifies the speaker. Prophecy, on the other hand, edifies the whole church. If you remember, that is the difference in the two kinds of profit. One is personal, and the other is for the common good. That is also another benefit of speaking in tongues. Not only does it put you in direct communication with God, it edifies you in your inner man. Speaking in tongues can be operated privately at almost any time. One can always speak silently to oneself and edify oneself spiritually. However, within the assembly, the edification of the people in their renewed mind is not accomplished by speaking in tongues aloud without interpretation. It is accomplished by the manifestation of prophecy, which builds up those that hear by exhorting and comforting them.

I Corinthians 14:5:

I would that ye all spake with tongues but rather that ye prophesied....

God wants us built up. He wants us to speak in tongues in our private lives. We can even do it in the assemblies if we do it quietly to ourselves. When someone prays with their understanding we listen, pay attention, and lift the need or request to God along with them by speaking silently to ourselves in perfect prayer with our spirit. Paul explains that he does not want the people not to speak in tongues in their private life. He wants them to speak in tongues and edify themselves. However, in the assemblies of the believers, prophecy is preferred because its profit will edify the fellowship by way of exhortation and comfort. They can speak in tongues and build themselves up spiritually at almost any time and place. They do not need to assemble together for that. However prophecy was not designed for private use. It is designed to be used when the people get together. The private use of speaking in tongues should be kept private, and prophecy should be used in the assembly because of the blessing for the entire body.

I Corinthians 14:5:

I would that ye all spake with tongues but rather that ye prophesied for greater *is* [the profit in the assembly from] he that prophesieth than he that speaketh with tongues...

Why? Because tongues without interpretation builds up the speaker only, and prophecy builds up the entire assembly by the exhortation and comfort it brings to all the believers. However, the verse is not yet complete.

I Corinthians 14:5b:

...except he interpret, that the church may receive edifying.

There is another benefit or use of speaking in tongues. Tongues with interpretation, like prophecy, will edify the church. When the message in tongues is interpreted, it will be in the language of the body of the people present and will, like prophecy, build up the Church by edifying the believers in their renewed minds. Interpretation of tongues has the same kind of profit as prophecy. It is for the common good of the church. God notes this exception for speaking in tongues. It can be done in the believers meeting when followed

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by interpretation, and it is the interpretation that builds the believers up in their renewed mind. The tongues function as a sign of the significance of what is going on. We will read about that later.

I Corinthians 14:6a:

Now, brethren, if I come unto you speaking with tongues [in the Church without interpretation], what shall I profit you...

Speaking in tongues aloud, without interpretation of tongues accompanying it, is out of order. It is not proper because it is not used as God intended. The profit of each manifestation is set by God. Speaking in tongues is not to be done aloud in the church assembly without interpretation. There is no profit in speaking in tongues in the Church except the speaker give the interpretation. Therefore, without interpretation I am not building up all believers, and consequently, I am not ministering effectively to all members of the Church. In a believers' meeting everything that is done must be for the profit of all. That keeps things decent and in order. Tongues are for our private use, doing it aloud in the church is generally out of order.

I Corinthians 14:6b:

... what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

Speaking by revelation, by knowledge, by prophesying, or by doctrine, employs the language of the people present and thus blesses everyone because they can understand and be edified.

God directs Paul to handle the typical use of the inspirational manifestations in the assemblies of the believers. However, do not forget the other unique and specific occurrence of publicly speaking in tongues aloud we have already read in Acts. On occasions where people are initially led into the manifestation of speaking in tongues it is not out of order for speaking in tongues to be done aloud. Both on the Day of Pentecost and at Cornelius' household they spoke in tongues aloud when they initially manifested the gift of holy spirit. Also when Peter and John went down to minister the spirit to the Samaritans they spoke aloud because Simon saw and heard it. Likewise when Ananias ministered the spirit into manifestation to Paul, Paul spoke aloud or Ananias would have never known if he accomplished his mission.

These meetings (which may be referred to as receivers' meetings for those who have never done it before and practice meetings for those who have done it before, but need some practice to get comfortable with the operation of the manifestations) serve a specific purpose other than the general assemblies which we call believers' meetings.

I Corinthians 14:7-11:

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? [How

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much would you enjoy going to a concert and hearing the same note played in the same way the entire time?]

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? [To effectively communicate the sounds must be able to be distinguished. Can you see someone in battle wondering, "Is that charge or retreat?"]

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. [For all the good it does the people, who might as well be just speaking to the wind because they will not understand.]

There are, it may be, so many kinds of voices [tongues] in the world, and none of them [none of these voices which could be spoken forth in tongues] *is* without signification.

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian [if I do not understand the language the believer is speaking, I am unto him a barbarian or a foreigner], and he that speaketh [in an unknown tongue if it is not interpreted] *shall be* a barbarian [foreigner] unto me.

God wants us all to speak in tongues in our private prayer life, but when done in the church it must be interpreted. If it is not interpreted, the Word says speaking in tongues is as though a man would stand in an English-speaking congregation and speak in some foreign language. As far as the people in that particular church would be concerned, the speaker would be a foreigner, and they could not understand what he said unless someone were present who knew that language and would interpret it into English. Inside the Church everything must be done for the building up of all believers.

I Corinthians 14:12:

Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

This takes us right back to verse one. We want to seek to excel to the edifying of the church. All spiritual matters are important and have their place and profit. Paul is setting guidelines for the use of the inspirational manifestations in the believers' assemblies. Within the Church where believers meet, their primary responsibility is to excel in spiritual matters to edify, build up, the entire fellowship.

I Corinthians 14:13:

Wherefore let him that speaketh in an *unknown* tongue [in the Church meeting] pray that he may interpret [in the Church meeting].

If a man is going to speak in a tongue in the Church, he is responsible to interpret what he has spoken. "Pray" is used with the meaning of desire or want. If someone does not desire or want to interpret, he should not speak in tongues. You may be familiar with this usage of "pray" from the phrase "I pray thee" which is used 162 times in the KJV. (If you just look up "pray" in an English dictionary and you will find this usage.)

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I Corinthians 14:14:

For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding [*nous*, mind] is unfruitful [it furnishes nothing].

This is a different usage or meaning of the word “pray” than in verse 13. In this verse, Paul is no longer speaking about believers in the Church, but he is speaking about himself. He also changes from the usage of “speaking in tongues” to “praying in tongues.” Praying in tongues is prayer and praise to God according to one’s will to do so. The mind is built up by putting the Word of God in it; the inner man spirit is built up by speaking in tongues. The believer’s freedom of will makes it possible for him to speak in tongues at will. That is his responsibility. When we pray in a tongue it is our spirit that prays. Thus, we are the ones who are doing the praying. The language or the tongue in which we are praying is unknown to us. It is a supernatural, God-given language. The fact that we pray in the spirit is a matter of *our wills*. What is said, the utterance, is God’s doing

I Corinthians 14:15:

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Paul is still speaking of the use of tongues in one’s private, personal life. We exercise our free will and choose which means of prayer we are to use. We decide to pray with the spirit or to pray with our understanding. The same truth applies to singing. We decide whether we sing with the spirit, bypassing the understanding; or sing with the understanding. Paul prayed in tongues and sang in tongues, but he did not sing or pray in tongues in the Church unless interpretation followed.

I Corinthians 14:16:

Else [otherwise] when thou shalt bless [praise God] with the spirit, how shall he that occupieth the room of the unlearned [those uninstructed] say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Prayer and singing are both wonderful ways to praise God. When done in an assembly it is usually done with the understanding. On occasions when it is done in tongues it should always be interpreted. How can anyone else in the room agree with me or unite with me in my prayer and praise if he does not understand what I am saying. Paul is saying that they should pray with the understanding and not with the spirit if they are praying aloud and someone else is present.

Did you catch that benefit or use of speaking in tongues? It provides a way for us to bless or praise God and give thanks well.

I Corinthians 14:17:

For thou verily givest thanks well, but the other is not edified.

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Yes, praying in the spirit is “giving thanks well,” but if anyone else is present it is of no value to him. He is not edified unless it is interpreted.

I Corinthians 14:18:

I thank my God [just like he said in verses 14-17], I speak with tongues more than ye all.

Paul spoke in tongues often. He did it more than anyone in the Corinthian assembly. It would behoove us to follow his example and operate this wonderful manifestation prolifically. Speaking in tongues is very important for us. Paul did not want, in any way, to discourage people from speaking in tongues. He just wanted to encourage them to walk in love and do what would edify the church. This is God's Word and Paul practiced what he taught. Paul spoke with tongues more than any other believer in the Church at that time. Paul wanted other believers to profit from this manifestation of the spirit, which he used and found so valuable, but he recognized the problems that had arisen in the church at Corinth because of the wrong use of speaking in tongues. Therefore he goes into detailed teaching on the subject.

I Corinthians 14:19:

Yet **in the church** I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

After declaring how frequently he spoke in tongues, he clarifies that it was in his private life. When Paul is in an assembly of believers, he would rather speak five words with his understanding that all who are present might be built up by his speaking, than ten thousand words in a tongue which no one could understand without interpretation and by which no one but himself would be edified.

Please note that verse 19 says nothing *against* speaking in tongues in the proper manner and place. But he explains that within the Church it is not the will of God that the people be left with no understanding of the message. Therefore, we see quite clearly that unless a message in tongues is interpreted to the edification, exhortation, and comfort of the people present, the message should be in the language and understanding of both the body of believers and the speaker.

I Corinthians 14:20:

Brethren, be not children in understanding: howbeit in malice [evil intentions] be ye children, but in understanding be men.

Concerning the usage of speaking in tongues and praying or singing in the spirit, we are instructed to grow up. We must understand the profit God desires for His people and not operate the manifestations out of order. Sure, we could if we wanted to. The Corinthians had even been led to do so. However, experience is not proper criterion. Paul is telling them the proper criterion. What is best for the fellowship of believers. But, Paul declares the truth to them about how the manifestation should be used in the church, and then he

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exhorts them to grow up and act responsibly for the edifying of the church. When it comes to spiritual matters, *pneumatikos*, God does not want us ignorant. He instructs us and then exhorts us to heed the instruction like mature responsible men, not like children who have to be told over and over again what to do.

In spiritual things we are to be more mature than children, but in malice we are to stay like children who have no malice. These believers were not children. They understood what Paul was saying. For them to continue to speak in tongues out of order would demonstrate malice or evil intention on their part. Once one is instructed, he simply needs to obey. Children often disobey out of foolishness not malice. However, if the Corinthians were to refuse Paul's instruction, they would be showing malice.

I Corinthians 14:21:

In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Paul knew the argument they used to justify speaking in tongues aloud. They thought people would hear and believe, like on the Day of Pentecost. However, Paul quotes Isaiah 28:11 and 12 from the Old Testament to show them that Pentecost was a special or unique occasion. On Pentecost the people understood what was said, that does not normally happen when we do it. The apostles received the cue to speak, and it resulted in the miracle of the visitors hearing the wonderful works of God in their native tongues. Speaking in tongues aloud before other people without guidance to do so, is not profitable and is out of order.

The quotation in verse 21 differs from both the Hebrew and Aramaic texts as well as the Septuagint. It is accommodated to fit the new circumstances by omission of the center section appearing in Isaiah. God had said that men will speak with other tongues, and that this speaking in tongues is the rest which "may cause the weary to rest; and this *is* the refreshing" for the weary. How wonderful that speaking in tongues rests and refreshes the soul of the speaker, but what does it do for the listener? Even this mighty sign in the presence and in the midst of the people will not cause them to hearken to the Lord. One would think it should, but it does not. How does tongues function as a sign then?

I Corinthians 14:22:

Wherefore tongues are for a sign [in the Church] [*sēmeion* indicating the significance of the work wrought], not to them that believe, but to them that believe not [*apistos*]<sup>52</sup> ....

This verse is addressed to the Church, and the Church is composed of born again believers. Yet, in the Church there are some born again believers who are "unlearned" (like it says in verse 16) and are still "children in understanding" (like it says in verse 20). They have

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<sup>52</sup> *Apeithes*, another Greek word translated "unbeliever" and meaning "fully instructed, but refusing to believe or be persuaded," is not used in this scripture.



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recently become members of the Church and have not been fully instructed yet. They are “babes in Christ,” referred to here as “them that believe not.”

Tongues are for a sign in the Church to those who have not been fully instructed yet or who have been instructed but do not sufficiently believe to walk on it. To them, tongues are a sign of a significant work of the Holy Spirit within the Church. This sign is to inspire these unlearned Christians to put forth a greater effort to understand and experience this spiritual manifestation. The ability to speak in a tongue comes with the new birth, and it is to be exercised for the purpose of direct and intimate communication with God. Therefore, this divine manifestation is a sign to those in the Church who do not, as yet, fully manifest the mighty working of the power of God.

I Corinthians 14:22:

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

Prophesying is the bringing forth of a message, divinely given by God, from or for God to the people in the language of the people, which will build up their believing by way of exhorting and comforting the body of believers. Prophecy is a sign to the instructed and practicing believers, the faithful, because of the significance of the work wrought by the manifestation of prophecy. Those fully instructed and walking in the love of God on His Word no longer need the sign of tongues. Reading this in the context explains verse one “but rather that ye prophesied.” Having prophecy exclusively would indicate that the congregation is all fully instructed and no longer needs tongues as a sign.

I Corinthians 14:23:

If therefore the whole church [note the word “whole” includes the faithful, the unfaithful, and the unlearned] be come together into one place, and all [note the word “all”] speak with tongues ...

For everyone to speak in tongues at the same time in the Church, without interpretation, has so discredited speaking in tongues for some born again believers that they have refused to believe anything worthwhile or good could possibly come from speaking in tongues or receiving the gift from the Holy Spirit.

I Corinthians 14:23:

... and there come in *those that are* unlearned [*idiotēs*], or unbelievers [*apistos*], will they not say that ye are mad?

The word “unlearned” is the Greek word *idiotēs*, meaning an uninstructed believer, a babe. The unlearned are those who, though born again, have not yet been sufficiently instructed to be transformed by the renewing of their minds. The unbelievers, *apistos*, are those who have been instructed, but not sufficiently to believe to the end of manifesting. When they, the unlearned and the unbelievers, hear everyone speaking in tongues at the same time,

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they will rightly conclude “that ye are mad.” If a whole church were to come together and all were to speak with tongues at the same time, or one after another without interpretation, there would be a great bedlam of noises with no edification for the entire body. The uninstructed as well as the unfaithful will all say, “You are out of your minds.”

I Corinthians 14:24:

But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of [by] all, he is judged of [by] all.

He could be convinced because he understood the words. The edification by way of exhortation would encourage him to a more worthy endeavor. The loving reproof would encourage him in his growth to not stay unlearned. “Judge,” means “examine” or “inquire” not “to pass judgment.” Hearing God’s word spoken in his own language for his own exhortation and comfort causes him to examine and convince himself of the truth.

I Corinthians 14:25:

And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

When the worship manifestations are operated properly, those who will to receive God’s blessing will find that the words spoken in interpretation of tongues and prophecy will speak straight to his heart. The cares and concerns on his heart will be addressed as God exhorts him to rise up and believe and comforts him through the trials and tribulations of life. When God works in this wonderful way all of His people receive the blessing.

I Corinthians 14:26:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying [in the Church].

There is that criterion of edification again. Paul is saying that since you know this, why is it brethren, that when you all come together in the Church every one of you wants to have a psalm, a doctrine, and so on? This commotion is as confusing as all wanting to speak in tongues at the same time. Sure, people want to contribute and bless the body. But, if three hundred people were present, would we ever get done? We would be worn out. During a church service, we must make sure that all things are done to build up the entire Church body, instead of everyone doing as he pleases. God is a God of order, and the assembly of the saints should be decent and in order, too.

I Corinthians 14:27:

If any man speak in an *unknown* tongue [in the Church], *let it* [the speaking] *be* by two, or at the most *by three*<sup>53</sup>, and *that* by course [in order]; and let one [the same one or each one]<sup>54</sup> interpret.

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<sup>53</sup> Since tongues are for a sign to those not fully instructed, Paul instructs them (that if they are going to have tongues with interpretation) it should be by two or three. For the sign to have its full impact, two or three

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Paul sets this guideline for the church. When tongues are spoken in the Church it should be by two or three. More than three messages in tongues are not necessary. Furthermore, the interpretation must be given after each message so that all believers may be built up. The one speaking in tongues must always be willing, and believe, to give the interpretation. For note what the next verse says.

I Corinthians 14:28:

But if there be no interpreter [no will or desire to interpret], let him [who is considering whether or not to speak tongues] keep silence in the church; and let him speak to himself, and to God.

Without interpretation, the message in tongues is not understandable and therefore not profitable. Verse 27 tells us the one speaking in the tongue is the one who is to interpret. If the one who desires to speak in a tongue in the Church lacks either the believing or the willingness to interpret what he is about to speak, he is to remain silent. His lack of readiness to interpret, either because of insufficient instruction or refusal to speak forth the interpretation, is reason for him to keep silent in the Church. He may, in that case, speak silently to himself and to God in tongues, which is “praying in the spirit.” This is private communication with God, edifying to his own spirit but not to the Church. It is God’s will that all speaking in tongues in the Church be followed by interpretation in order that *all* may be edified.

I Corinthians 14:29:

Let the prophets speak two or three, and let the other [ones] judge.

If there are gift ministries of prophets inside of the Church, two or three prophets may speak while the others weigh their messages. The *ministry* of such a prophet will have the same characteristics as the *manifestation* of prophecy in any spirit-filled believer, with this exception: the prophecy of a prophet maybe by revelation and not inspiration, and may include foretelling as well. However, the foretold information will agree with the revealed Word of God and never contradict it.

I Corinthians 14:30,31:

If *any thing* be revealed to another that sitteth by, let the first [the prophet who is speaking] hold his peace. For ye may all [the prophets] prophesy one by one, that all may learn, and all may be comforted.

In the Church every prophet may bring forth a message in prophecy, which he has received by revelation, the purpose of which is that all may learn and be comforted in the Church.

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people ought to do it. Having just one person speaking in tongues and interpret may be more easily dismissed as unique or unreliable, but having two or three will establish and complete the witness of the tongue functioning as a sign. Remember the Biblical precedent set for two or three witnesses (Deuteronomy 17:6; 19:15; Matthew 18:16; II Corinthians 13:1; I Timothy 5:19; Hebrews 10:28).

<sup>54</sup> The Greek text uses the word *heis* meaning “the one and the same,” not someone else. Thus, “let each one who speaks in tongues, that one and the same interpret.” See also I Corinthians 14:5 and 13, Luke 12:52, Romans 3:10 for examples of the use of *heis*.

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For the Church must be edified via the manifestations or the teaching of the Word of God as given by the prophet. This verse is instruction pertaining to the prophecy of a prophet and does not apply to the manifestation of prophecy or to preaching. The Word of God means what it says and says what it means.

I Corinthians 14:32:

And the spirits of the prophets are subject to the prophets.

This verse succinctly states that the man is in absolute control of his actions at all times. He can start to speak, and he can stop speaking at any time, for “the spirits of the prophets are subject to the prophets.” What is said here is applicable to all spiritual abilities and evidences of the holy spirit. Freedom of will is never overstepped as a person operates the manifestations of the holy spirit or ministries within the church. The believer is *never* used, controlled, taken over, or possessed by the Spirit of God. God *never* oversteps the free will of man. The believer is not an impersonal channel or instrument. He is a son of God by a decision of his will to believe. Therefore, each believer is responsible for his actions at *all* times, and when he is manifesting any of the spiritual abilities in the Church, all must be done decently and in order for the edification of the whole body of believers.

I Corinthians 14:33:

For God is not *the author* of confusion, but of peace, as in all churches of the saints.

There should never be any confusion inside the Church. If there is, it did not come from God. God brings peace. Where the fellowships adhere to Paul's instruction as the commandments of the Lord, there will be peace because they will be decent and in order. The fellowship of the believers who are living in love and seeking to excel to the edification of their brothers and sisters in Christ will have peace and not confusion. If there is confusion among the believers—and there will be if the believers do not follow the revealed Word of God that Paul is declaring—this confusion is from Satan (James 3:13-18).

I Corinthians 14:34-36:

Let your women [the wives of the prophets] keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

And if they [the wives of the prophets] will learn any thing, let them ask their husbands at home: for it is a shame for women [the wives of the prophets] to speak in the church.

What? came the word of God out from you [the prophets' wives]? or came it unto you only?

The Word of God was not given by the wife, but by the prophet. This is specifically addressing the wives of the prophets, not women in general. Women may teach and operate manifestations as well as any man. For Galatians 3:28 says, “There is neither Jew

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nor Greek, there is neither bond nor free, there is neither **male** nor **female**: for ye are all one in Christ Jesus.” Both male and female receive that same gift of holy spirit, the measure of faith, and both can operate effectually for there is no difference between them. This does not say that all women are always to be silent in the Church. Rather, the context clearly indicates that “women” refer to the wives of the prophets. A man’s gift makes room for him. One’s contribution to the body is a function of one’s love and believing—not to whom you are married. As someone once said, “There are two kinds of speakers: Those who have something to say and those who have to say something.” Paul is concerned with limiting the latter.

I Corinthians 14:37:

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Wonderful! There will be no confusion if the commandments of the Lord are followed in regard to the operation of the worship manifestations inside the Church. The entire fourteenth chapter of I Corinthians is specifically “the commandments of the Lord.” It pertains to the manifestations used in worship, all three manifestations being clearly defined, and the specific differences being noted between speaking in tongues or praying in the spirit in one’s private worship versus speaking in tongues in a believers’ meeting or when any other person is present. All three of the manifestations: speaking in tongues, interpretation of tongues, and prophecy—are inspired utterance, operated by a believer filled with the holy spirit. As you are inspired you give out, and as John 7:38 says, “out of his belly shall flow rivers of living water [not ‘into,’ but ‘out of’].” We give out from what we already have.

I Corinthians 14:38:

KJV But if any man be ignorant, let him be ignorant [or ignored].

NIV If he ignores this, he himself will be ignored.

NAS But if anyone does not recognize *this*, he is not recognized.

NRS Anyone who does not recognize this is not to be recognized.

Paul has declared the commandment of the Lord, clearly setting forth the character and use of the manifestations from the Holy Spirit both within the Church, the fellowship of believers, and in one’s own personal life. Now, if any man still wants to be ignorant after all of this (in spite of the fact that God has said we are not to be ignorant of spiritual matters) let the man be ignorant.” Nothing can be done if someone does not want to receive and practice the evidences of the holy spirit or does not earnestly covet spiritual things and the proper operation of them in the Church. So, let that person stay ignorant. Do not be upset by his lack of concern or knowledge. Do not argue and debate with him, just move ahead with the things of the spirit as you have been instructed. Maybe one day he will be zealous about doing things right and decently and in order. Until then, you just move ahead. Even though it is the commandment of the Lord, each believer must *will* to receive and operate, otherwise there will be no manifestations in evidence.

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I Corinthians 14:39:

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues [in the Church].

Paul says that when you are in the Church, your great longing and desire and prayer should be to prophesy and edify by way of exhortation and comfort. Paul also specifically instructs them “to forbid not to speak with tongues.” Why would any one dare to contradict this commandment of the Lord? Especially after reading:

- that it provides a way to communicate directly with God, speaking divine secrets—verse 2
- that it edifies you in the inner man—verse 4
- that when interpreted it will edify the believers—verse 5
- that it is a wonder avenue of prayer and praise—verse 14-16
- that it allows us to sing and make melody in our hearts to the Lord—verse 15<sup>55</sup>
- that it allows us to give thanks well—verse 17
- that it provides a rest and refreshing to our souls—verse 21

Yes, in the Church tongues must be interpreted, but in our private lives it is such an outstanding avenue to build ourselves up on our most holy faith.<sup>56</sup> Yes, like the Apostle Paul, we should be speaking in tongues abundantly. What a foundation it will supply for the proper operation of the other manifestations.

I Corinthians 14:40:

Let all things be done decently and in order [in the Church].

In verse 33 we were told that God is not the author of confusion. Now this is repeated to emphasize His command for orderliness and to impress upon those who have transgressed the proper usage of the manifestations in the Church: all things must be done decently and in order. God is not a God of confusion; in everything He is a God of order.

The twelfth chapter of I Corinthians gives the gifts and manifestations from the Holy Spirit available to the members of the household of faith—the believers. The thirteenth chapter specifically informs us that these manifestations in a believer, are of no value to the believer if operated outside of renewed mind love. Inside the Church there must always be the love of God in the renewed mind in manifestation, because love is the great hallmark of Christian sonship and fellowship.

The fourteenth chapter of I Corinthians gives the particular details concerning the operation of the worship manifestations of the spirit within the fellowship of the believers. Paul, under the guidance of the Holy Spirit, set down so beautifully these things in proper order and sequence. How strange that so many have failed to see that the thirteenth

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<sup>55</sup> This imports the language of Ephesians 5:19, into Paul's discussion in I Corinthians 14 about singing in tongues.

<sup>56</sup> Jude 20

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chapter of I Corinthians follows perfectly after the twelfth, naturally explaining it and preparing us for the fourteenth chapter, in which the operation of the worship evidences within the Church are discussed?

As stated before, tongues is speaking a message from God or for God and must always be interpreted in a believers' meeting. When the believer speaks in tongues or prays in the spirit in his private prayer life he *never* interprets. Interpretation is the companion manifestation to speaking in tongues, enabling the entire Church to be built up. Without interpretation, speaking in tongues is limited to the individual's prayer life, and builds him up spiritually.

The love of God in the renewed mind in manifestation is the greatest of all. Love is the activating, motivating power behind all gifts of grace. If one had all spiritual things, but did not have love, the individual would profit nothing. The spiritual abilities themselves would remain the same. But operated outside of love, the evidences are profitless to the man operating them. It is wonderful to see how very clear the Scripture is. But, as the Apostle Paul said, if anyone wants to be ignorant after hearing all this, let him remain ignorant. The hearer now has to make the choice.

I trust that you can now read the twelfth, thirteenth, and fourteenth chapters of I Corinthians with understanding. Read them again and again until you, too, have become sure that God means what He says: that the Church today is not to be ignorant concerning spiritual matters. Then you, too, zealous of spiritual things, will seek to excel to the edifying of the Church. Let us not miss the many blessings of God by failing to operate our God-given ability. Let us be fruitful and walk in the overflowing greatness of God's provision for us.

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**Outline of *Living in God's Power, Part V – Hour 6***

- I. Review
- II. The manifestation of speaking in tongues, what it is not. (II Timothy 1:7)
- III. The manifestation of speaking in tongues, what it is. (I Corinthians 14:18, 12-14; II Timothy 1:7)
- IV. Why should we speak in tongues?
  - A. Benefits of speaking in tongues (I Corinthians 14:4a; Jude 20; I Corinthians 14:2; Acts 2:11; 10:46a; Romans 8:26,27, I Corinthians 14:17; Romans 8:16,17a; Ephesians 3:16; II Corinthians 4:16, 22a; Mark 16:17; Isaiah 28:11,12; Acts 2:32,33; Ephesians 1:13b,14; Galatians 5:22,23; I Corinthians 12:3; 14:13,27)
  - B. Speaking in tongues for edification (I Corinthians 4:7; 6:19,20; 14:18; Romans 15:1; I I Corinthians 10:8; Acts 9:31)
  - C. The circle of strength
- V. What is required for speaking in tongues? (James 1:17; Luke 11:13; Romans 10:17; I Corinthians 2:4,5)

**Review**

Welcome to this sixth and final hour of Part V, which completes “The Giver and His Gift.” During the first 5 hours we have looked at many details concerning God, the Giver, and His abilities, attributes, and character. God is Holy, and He is Spirit. All His abilities, attributes, and character are part of His gift of holy spirit. When we realize just how awesome His gift is, we will appreciate it, and we will desire to use it every day of our lives.

The nine manifestations were introduced, and we saw how they are produced from the one gift that God gives to every believer. God energizes His gift as we act or believe. Remember the gift is the God-given ability, and the manifestations are the acts. They are not gifts, but the product of His gift. Every believer has the potential to exercise all nine or none of them. It is always his or her freewill choice.

We read the record of Acts 1 in detail, reading the last instructions of Jesus before his ascension. Jesus told his apostles to go back to Jerusalem and wait for the “promise of the Father,” and that they would receive power after the holy spirit was come upon them and that they would be witnesses unto him.

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We read Acts 2:1-4 and saw the response of the apostles when God poured out His gift to them. They had breathed in the holy spirit as Jesus had instructed them in John 20:22, and immediately they manifested His gift by speaking in tongues the wonderful works of God. Session 3 covered the other records in the Book of Acts that dealt with others that received God's gift of holy spirit, and we found out that the norm was that they spoke in tongues, they manifested God's gift, at the time of their new birth. They were witnesses unto Jesus Christ and his resurrection and ascension. Session 4 and 5 covered in detail I Corinthians 12-14 which revealed more information about God's gift and how the manifestations are to be utilized by believers both as individuals and as members of the Body of Christ functioning together.

Now in this sixth and final hour we will discuss and teach more about the manifestation of speaking in tongues and then minister and give you the opportunity to manifest God's gift by speaking in tongues.

### **The Manifestation of Speaking in Tongues -What It Is Not.**

**The manifestation of speaking in tongues is not being possessed by God.** He does not take over your mind, your body, and your mouth and make you speak in tongues. God does very lovingly beseech us and exhort us to utilize the things he has given. Speaking in tongues is by inspiration (in-spirit-action) not some involuntary reaction. Speaking in tongues is not a reflex; it is inspired utterance. Speaking in tongues is done by freewill choice. Sometimes I'm riding along in my car, thinking about things; I'm thinking about people. Sometimes I'm just thinking how awesome God is and how thankful I am to be His child. Then, I just begin to speak in tongues because I'm inspired. I'm driving down the road just speaking in tongues, sometimes to myself and sometimes aloud. But, I chose to speak in tongues or I choose not to speak in tongues. I can start when I want to, and I can stop when I choose to.

I Corinthians 14:32:

And the spirits of the prophets are subject to the prophets.

In a little while we will get into the topic of "why I should speak in tongues," but the one great point I want you to understand is that speaking in tongues is not being possessed by God. God does not possess. You do not just sit there with your eyes closed and wait until God takes over your mouth and your throat and your tongue and makes you speak. It does not work that way. If you sit around and wait for that to happen you will become a "Rip Van Winkle." It just does not happen that way.

**Speaking in tongues is not a gift of languages or linguistic ability** where you, all of a sudden, know and understand other languages. Those that speak in tongues, speak in a language unknown to them. They have not studied the language that they speak. It is unknown to them or they would not be speaking in tongues. You do not just travel to Venezuela, and then, all of a sudden, you speak Spanish.

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**Speaking in tongues is not a gift.** It is one of the nine manifestations of the gift. You got the gift of holy spirit when you accepted Jesus Christ, and you can speak in tongues. You have the God-given ability. In Acts 2:4 the apostles did the speaking, and the Spirit of God gave them utterance. He gave them the words to speak. It may be the languages of men or of angels.<sup>57</sup> If you went to Sweden and you spoke in tongues in the Swedish language, it would be extraordinary and remarkable. It is not promised in the Word of God that every time you travel to a foreign country you will speak in the tongue or language of that country. The point is that you have the God-given ability to speak in tongues, wherever you go, whatever the country. You may choose how you move your lips, your throat, and your tongue, but God gives the utterance.

Once I spoke in an Arabic tongue. It was known and understood by a retired military officer who was visiting our fellowship one night. After the fellowship he came up to me and asked me how long I had lived in Arabia, and where did I study and learn the language. He went on to say my interpretation of the language was perfect. Then I told him that I did not know the language and have never been to Arabia. He was flabbergasted. This was truly a miracle of God. But God did this for this one person to help him believe.

**Speaking in tongues is not gibberish.** It is not trying to make up a language. One time I had a young lady in high school that came to our fellowship, and she heard the speaking in tongues and said that I just made it up. I said no I did not. I said there is the clock on the wall, I will start speaking in tongues and you start making up what you think is speaking in tongues and we will see who will last the longest. Because I guarantee you, as long as my voice will last I can speak in tongues. Well, she did not take me up on it, and she did not come back for a while. Later on she did come back, and she did accept the Lord Jesus Christ. She still fellowships with God, and I still see her from time to time.

**Speaking in tongues is not foolish.** "Foolishness" is used of one losing composure. It is of no profit and no purpose. Some groups have made speaking in tongues look foolish because they have failed to keep themselves decent and in order as prescribed in I Corinthians 14. They do not control their minds or their bodies. They go to the meetings; they get inspired and begin to speak in tongues. But instead of them exercising their free will while manifesting God's gift, they just give up control and allow another spirit (not one from God) to take control of them, and they do foolish things. Thus speaking in tongues gets the "bad rap." The problem is with wrong teaching. Somewhere along the line they were instructed that this is what you do, and therefore they let go. Then the next thing you know, they get possessed.

That is possession. Not speaking in tongues. People are allowing a spirit to take over their bodies. I have seen this with my own eyes (in person and by way of religious TV programs). Maybe you have also. Someone starts to speak in tongues, and they fall flat on their backs. They call it "slain in the spirit" and say it is from God. They quote

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<sup>57</sup> I Corinthians 13:1

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scriptures where men fell down when approached by an angel or a great prophet. If you read those scriptures you will see that they fell on their faces and not their backs. Also, the first thing they are told by that angel or prophet is get up. The angel or prophet did not want them laid out on the ground. God does not want you passed out or incoherent. He wants your full attention. He wants your freewill love, worship, and attention. There are groups that make the things of God look foolish, and they put fear into people's lives.

I Corinthians 14 says things are to be done decently and in order, not rolling down the aisles or hanging on the light fixtures. It is not uncontrollably laughing where they literally fall on the floor and cannot stop laughing. They call that laughing or joy in the spirit. That is not from God that is possession. It is wrong, and it makes God and the things of God look foolish. Free will is aborted, and God wants us to operate these manifestations of the spirit by free will. Those things come from another spirit, not the True God, when they lose control. A spirit cannot control you unless you allow it to, so do not worry that you are going to get possessed walking down the street. You have to open up to that stuff. Someone has to teach you, and then you succumb to it and allow it to happen. We do not do that, and we do not allow that to happen.

I have to talk about this junk because people see this stuff on TV, and they get afraid to speak in tongues. There is never any reason to fear anything that God does. God does not want us to have fear, and God does not want us to look foolish and be out of control. When it comes to speaking in tongues you move your mouth, you move your lips, you move your throat, you move your tongues and you make the sounds. Then God will supply the words as you speak. It is freewill choice.

II Timothy 1:7:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

You choose to speak or not to speak, but do not have any fear about it. God will not force you to speak or possess you. You are to do it out of a loving, freewill heart.

#### **The Manifestation of Speaking in Tongues -What It Is.**

It is the external or outward manifestation in the senses realm that gives testimony to the inward reality and presence of the holy spirit. Speaking in tongues is supernatural. No one can perfectly speak in another language in an instant without having studied, practiced, and learned that language, except it be the supernatural manifestation of speaking in tongues. Speaking in tongues is speaking a language that is unknown to you.

Why should I speak in tongues? Let us look at some of the reasons. Why should you do anything? Because there is a good reason. If your house is on fire and you are in it, why do you immediately leave? Because there is a good reason. Why should I speak in tongues? Because there are good reasons and I'm going to give you about 16 of them. If we are going to be "*Living in God's Power*," if we are going to mature and develop into

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spiritual men and women, who can speak God's Word with authority and power, then we must learn to exercise the God-given abilities that He has given to us. We build up ourselves and strengthen ourselves physically by doing physical exercise. We exercise our arms, our legs, our heart muscle, and we become stronger and healthier. When we got born again of God's spirit we received spirit with spiritual abilities. We need to exercised it, if we are going to build up and strengthen ourselves spiritually and develop our relationship with God. Speaking in tongues is big key in developing your spiritual relationship with God.

I Corinthians 14:18:

I [the Apostle Paul] thank my God, I speak with tongues more than ye all:

Speaking in tongues is the one manifestation that primarily benefits the one speaking. Speaking in tongues edifies and builds up the one speaking. The bulk of its use is for that benefit. This is its private use. Speaking in tongues also has a public use, and that is done in the presence of others during a church or fellowship meeting. In its public use, it must be accompanied with the manifestation of interpretation of tongues. When these two manifestations are in operation, every one present gets edified, built up, comforted, and strengthened.

God states clearly in His Word that if someone speaks in tongues in a public meeting it must be interpreted so all are edified.

I Corinthians 14:12-14:

Even so ye, forasmuch as ye are zealous of spiritual *gifts[matters]*, seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an ~~unknown~~ tongue pray that he may interpret. For if I pray in an ~~unknown~~ tongue, my spirit prayeth, but my understanding is unfruitful.

Without interpretation of tongues, speaking in tongues is praying in tongues, and it is back to private use. I would like to say something about the use of the manifestations of tongues with interpretation and prophecy that is exercised in public meetings. In meetings that I am leading, my preference is to ask those who feel inspired to edify the body of believers to stand up in the fellowship. Then I call on them one by one to begin and follow up in course until we have completed the worship manifestations for that meeting. If nobody is inspired then do not have any, just teach the Word and let the Word edify the fellowship. Why should the leader of meeting have to receive revelation from God every time in a meeting as to who is inspired to manifest or not to manifest. The people themselves know. Some believers still lack confidence in their believing to manifest tongues with interpretation or prophecy.

II Timothy 1:7:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

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We do not want to be timid when we speak in tongues. We are to be confident and bold when we speak in tongues. That happens by exercising. We do not exercise speaking in tongues or any other manifestation out of fear, but rather out of love unto edification and a sound, freewill mind.

Speaking in tongues is always available to do, it is kind of at your "finger-lips" so to speak. It can be exercised almost anytime, the choice is yours. By speaking in tongues we express our love for God, and we honor Him. We praise and glorify Him.

**Why Should We Speak in Tongues?**

**The benefits of speaking in tongues:**

1. Speaking in tongues edifies you. I Corinthians 14:4a; Jude 20.

I Corinthians 14:4a:

He that speaketh in an ~~unknown~~ tongue edifieth himself....

Jude 20:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

2. Speaking in tongues provides a way to speak mysteries (or divine secrets) to God. I Corinthians 14:2

I Corinthians 14:2:

For he that speaketh in an ~~unknown~~ tongue speaketh not unto men, but unto God: for no man understandeth ~~him~~; howbeit in the spirit he speaketh mysteries.

3. Speaking in tongues provides a way to speak the wonderful works of God. Acts 2:11

Acts 2:11:

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

4. Speaking in tongues magnifies God. Acts 10:46a

Acts 10:46a:

For they heard them speak with tongues, and magnify God.

5. Speaking in tongues provides a way to pray perfectly. Romans 8: 26

Romans 8:26,27:

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Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

6. Speaking in tongues provides a way to give thanks well. I Corinthians 14:17

I Corinthians 14:17:

For thou verily givest thanks well, but the other is not edified.

7. Speaking in tongues provides a way to have God bear witness with our spirit that we are His children. Romans 8:16

Romans 8:16:

The Spirit itself beareth witness with our spirit, that we are the children of God:

8. Speaking in tongues provides a way to give witness that we are a joint heir with Christ. Romans 8: 17a

Romans 8:17a:

And if children, then heirs; heirs of God, and joint-heirs with Christ....

9. Speaking in tongues strengthens us with might in our inner man. Ephesians 3:16; II Corinthians 4:16

Ephesians 3:16:

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

II Corinthians 4:16:

For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

10. Speaking in tongues is a sign to unbelievers. Speaking in tongues recognizes and indicates the significance of the work God has wrought in your life. I Corinthians 14:22a, Mark 16:17

I Corinthians 14:22a:

Wherefore tongues are for a sign, not to them that believe, but to them that believe not.

Mark 16:17:

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And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

11. Speaking in tongues gives rest to the soul. Isaiah 28: 11,12, I Corinthians 14:21

Isaiah 28:11,12:

For with stammering lips and another tongue will he speak to this people.  
To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest;  
and this *is* the refreshing: yet they would not hear.

12. Speaking in tongues proves the resurrection and ascension of Christ. Acts 2:32,33

Acts 2:32,33:

This Jesus hath God raised up, whereof we all are witnesses  
Therefore being by the right hand of God exalted, and having received of the  
Father the promise of the Holy Ghost, he hath shed forth this, which ye now  
see and hear.

13. Speaking in tongues is a guarantee for our new spiritual body in the future.  
Ephesians 1:13b,14

Ephesians 1:13b,14:

... in whom also after that ye believed, ye were sealed with that holy Spirit of  
promise,  
Which is the earnest of our inheritance until the redemption of the purchased  
possession, unto the praise of his glory.

14. Speaking in tongues produces the fruit of the spirit. Galatians 5:22,23

Galatians 5:22,23:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,  
goodness, faith,  
Meekness, temperance: against such there is no law.

15. Speaking in tongues provides a way to declare Jesus as Lord. I Corinthians 12:3

I Corinthians 12:3:

Wherefore I give you to understand, that no man speaking by the Spirit of  
God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but  
by the Holy Ghost.

16. Speaking in tongues when exercised with its companion manifestation of interpretation of speaking in tongues brings forth a message of edification, exhortation and comfort to the believers. I Corinthians 14:13, 27



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I Corinthians 14:13,27:

Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* by course; and let one interpret.

The context of these verses is the use of the worship manifestations of speaking in tongues with interpretation and prophecy in a church meeting. The “let one” interpret of verse 27 means “let the same one.” The same one that spoke in a tongue must also interpret that tongue.

Why should I want to speak in tongues? Well, I just gave you sweet 16 reasons of why and I am sure there are more. We have plenty of reasons. Just that God says you should is enough, but He give you more. He lays it out in His Word.

In the next teaching series, “*Growing in God's Power*,” we will be handling interpretation of tongues and prophecy and show how to live the mystery. The prophecy of prophets can be found throughout the Old Testament and Gospels, but the manifestation of prophecy came with the gift of holy spirit in the new birth.

**Speak in tongues for edification:** The greatest reason we speak in tongues is for edification, to be built up. Bullinger defines edification as “building a house,( the action being incomplete and in progress).<sup>58</sup> Edification or edifying yourself or others is like the renewed mind, it is a constant process. That is why the Apostle Paul said he spoke in tongues “more than ye all.” He wanted to keep the process going in his life.

II Corinthians 4:7:

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

When we speak in tongues we are edified and God is glorified. Do you want to glorify God? Do you want to magnify Him? Do you want to speak His wonderful works? Then you are going to have to speak in tongues. Godly edifying is always a work in progress and a need for the Christian believer, because we live in an ungodly world. The world is always contesting for your life and time. It is a world of distraction, and it is run by the thief of John 10:10a, who wants to steal, kill, and destroy your life. We need everything God has to offer. That is why it is needful and it is imperative that we exercise our God-given abilities to the end that we develop ourselves spiritually so that we become able ministers, able to help ourselves and others. Then this world will not be a distraction for us from the life of God in Christ in us and the impact of our lives will not be stolen, or killed, or destroyed.

Speaking in tongues is important to our development and strength because it is constant edification to us spiritually. It is also a constant reminder of all the potential power we

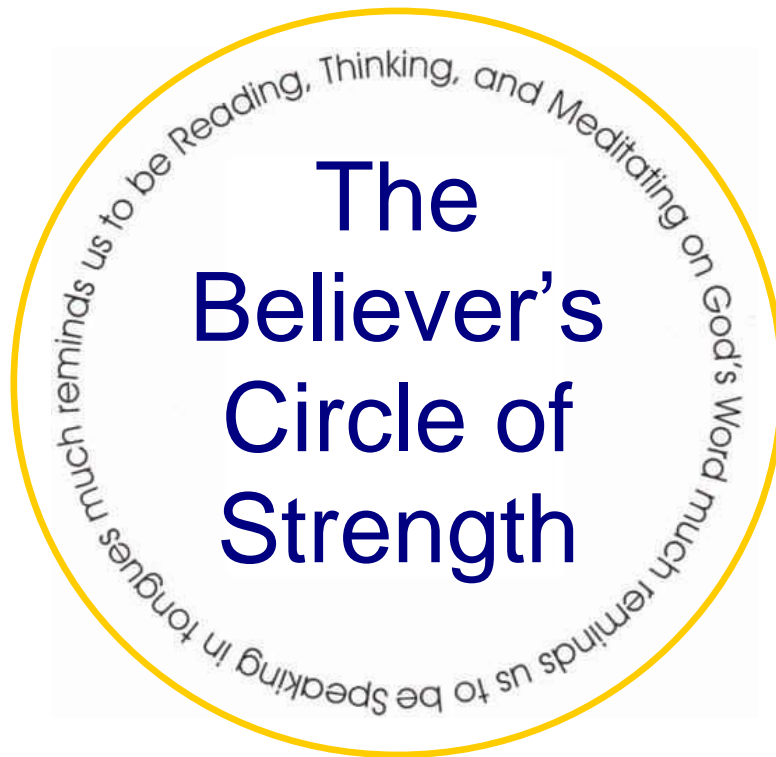
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<sup>58</sup> A Critical Lexicon and Concordance, E. W. Bullinger, London: Samuel Bagster & Sons Ltd, p. 244.

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have been given to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils as it says in Matthew 10:8. We can heal all kinds of sicknesses and cleanse and wash away the things that eat away at people's lives. Preach God's Word, the message of Romans 10:9,10 that God delivers people from death unto eternal life. Cast out devils and cast out evil that is before you and tries to rule the lives of men.

Speaking in tongues becomes a bigger deal the more we see its importance. We have the potential power to move mountains, to heal the sick, to reconcile men and women back to God. Speaking in tongues edifies us, builds us up, so we can believe to do the job.



Reading, thinking studying, and meditating on God's Word will remind us and inspire us to speak in tongues. Our speaking in tongues will remind us and inspire us to read, study, and think the Word. This process is a circle of strength and inspiration that yields edification to ourselves and the Body of Christ.

In I Corinthians 14:18 when Paul said he thanked God that he spoke in tongues "more than ye all," it was not because he was in some kind of competition with the other believers and he wanted to score the most points. No! It was because he knew the importance of speaking in tongues to his life and to the Body of Christ. Paul wanted to develop himself and his relationship with God. He wanted to walk in the steps of Jesus Christ. He wanted to become the "new man" of God in Christ in him. How do you think he got all that revelation of the Church Epistles. Paul not only wanted to strengthen himself in the inner man but also wanted to maintain that strength. Speaking in tongues much was the key, and he knew it.

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Speaking in tongues is the act. It is the process of building up yourself in the spirit. It is exercising the new man of Christ in you.

Romans 15:1,2:

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please *his* neighbour for *his* good to edification.

“Please” means “to give satisfying hope.” Notice how God is continually concerned about His people being edified. We get strong by exercising our God-given abilities. The spiritual things of God always work towards edification and not destruction. This includes God's ministries of authority.

II Corinthians 10:8:

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

Paul's ministry was for edification, not for destruction. Where there is edification, there is growth. God wants us to grow.

Acts 9:31:

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

They grew. When you are edified, there is growth in your life, in the church, in the ministry, and in the Body of Christ. Another great reality of speaking in tongues is that it gives witness to the resurrection and ascension of Jesus Christ and the hope of His return. People, we have the best of reasons to speak in tongues. Now is the time to speak in tongues.

We have already gone through the doctrinal side and looked at why we should speak in tongues. Now before we make it available and give you the opportunity to manifest this manifestation of speaking in tongues, I would like to go over the practical side or mechanical side of speaking in tongues.

### **What Is Required for Speaking in Tongues?**

1. You must be born again of God's spirit. You cannot manifest something you do not have. Well, we have it.
2. By your free will you must choose to believe and act on your God-given ability. God is not going to make you speak in tongues. We choose to believe, and we choose to act.

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3. The mechanics of speech are all involved. You must open your mouth. You must move your lips. You must move your tongue. You must move your throat. You must make the sounds.

James 1:17:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

God gave us His good and perfect gift. It will work if we work the gift. He wants us to exercise and utilize its abilities. He wants us to be edified and to edify others also.

Luke 11:13

If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

If we know how to give good gifts, then surely God can. People, we have all that we need. You are not getting any more.

We know that it is God's heart and His will for us to speak in tongues. What is your heart and will? Surely, by now, after you have heard all this wonderful Word of God you want to speak in tongues, too. It is time to act.

Romans 10:17:

So then faith *cometh* by hearing, and hearing by the word of God.

You have the faith or believing to exercise God's gift because you have the Word of God. Now it is time for you to step out on our believing and act, to speak in tongues and magnify God. You have the faith of Jesus Christ. You have God's gift of holy spirit. You have the God-given ability to speak in tongues. You have the right to do so, and you have the might to do so.

I Corinthians 14:5a:

I would that ye all spake with tongues....

I Corinthians 14:37:

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

God wants us to do it for our blessing and profit, and God likes it, too, because He is glorified, honored, and blessed. Now it is time for all of us to step out with believing action and speak in tongues.

Job 29:23:

And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

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The early rain brings moisture to the newly planted field and stimulates the growth. The later rain helps the plants burst out with increase. When we open our mouths we will receive increase and bear the fruit of the harvest. Open your mouth wide for the increase in your life, for growth and development in your spirit-filled life so that you might receive into manifestation and exercise God's magnificent gift to you.

I also want you to breathe in as Jesus instructed them.<sup>59</sup> This is what they did in Acts 2 when there was a sound of rushing mighty wind.<sup>60</sup>

Open your mouth wide and breathe in. Inhale and exhale.

Now I'm going to pray with you and minister to you God's gift of holy spirit into manifestation. If you will follow my directions very soon you will hear yourself speaking in tongues the wonderful works of God, magnifying and glorifying God.

Galatians 3:2,5:

...Received ye the Spirit by the works of the law, or by the hearing of faith?  
He therefore that ministereth to you the Spirit, and worketh miracles among you,  
*doeth he it* by the works of the law, or by the hearing of faith?

During all these many hours of teaching you have been hearing the word of faith, and it has bought you to this moment. You have listened and believed, and now it is time to act.

Acts 1:8:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Now you are truly "*Living in God's Power.*"

#### **Conclusion:**

I Corinthians 2:4,5:

And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

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<sup>59</sup> John 20:22

<sup>60</sup> Acts 2:2

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Ephesians 3:14-21:

For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
Of whom the whole family in heaven and earth is named,  
That he would grant you, according to the riches of his glory, to be strengthened  
with might by his Spirit in the inner man;  
That Christ may dwell in your hearts by faith; that ye, being rooted and grounded  
in love,  
May be able to comprehend with all saints what *is* the breadth, and length, and  
depth, and height;  
And to know the love of Christ, which passeth knowledge, that ye might be filled  
with all the fulness of God.  
Now unto him that is able to do exceeding abundantly above all that we ask or  
think, according to the power that worketh in us,  
Unto him *be* glory in the church by Christ Jesus throughout all ages, world  
without end. Amen.

I love you. God bless you. You are truly God's best because you are His children.

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