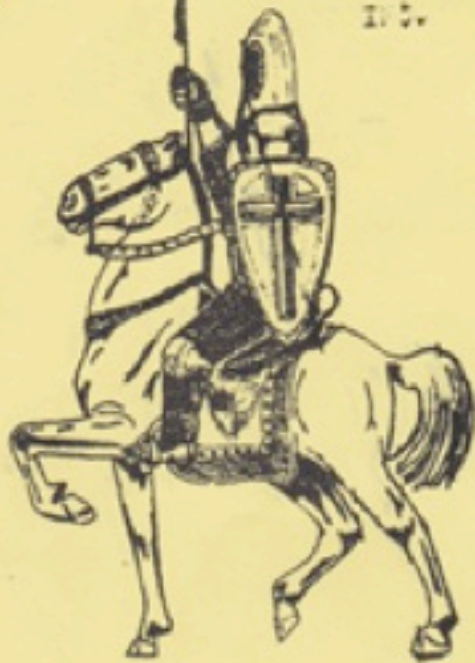


Christian Training Center



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

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BOOK TWO

SPIRITUAL GIFTS

Lesson 1: The Difference Between Regeneration and the Baptism of the Holy Spirit.....	4
Lesson 2: The Baptism of the Holy Ghost.....	8
QUESTIONS: LESSON 2.....	15
Lesson 3: The Introduction of Spiritual Gifts.....	16
QUESTIONS: LESSON 3.....	21
Lesson 4: How Spiritual Gifts Are Received	22
QUESTIONS: LESSON 4.....	25
Lesson 5: An Outline Study of Spiritual Gifts	26
QUESTIONS: LESSON 5.....	29
Lesson 6: The Gift of Divers Kinds of Tongues	30
QUESTIONS: LESSON 6.....	36
Lesson 7: The Interpretation of Tongues.....	37
QUESTIONS: LESSON 7.....	38
Lesson 8: Intercession in the Experience of the Believer.....	39
QUESTIONS: LESSON 8.....	43
Lesson 9: The Gift of Prophecy.....	44
QUESTIONS: LESSON 9.....	50
Lesson 10: The Laying on of Hands.....	51
QUESTIONS: LESSON 10.....	55
Lesson 11: Revelation and How It Is Received	56
QUESTIONS: LESSON 11.....	62
Lesson 12: The Word of Wisdom	63
QUESTIONS: LESSON 12.....	67
Lesson 13: The Word of Knowledge.....	68
QUESTIONS: LESSON 13.....	71
Lesson 14: Discerning of Spirits.....	72
QUESTIONS: LESSON 14.....	76
Lesson 15: The Working of Miracles.....	77
QUESTIONS: LESSON 15.....	81
Lesson 16: The Gift of Faith	82
QUESTIONS: LESSON 16.....	85
Lesson 17: The Gifts of Healing.....	86
QUESTIONS: LESSON 17.....	89
Lesson 18: Love the Controlling Power of Gifts	90
QUESTIONS: LESSON 18.....	93

Lesson 19: The Manifestation of the Spirit in the Church94
QUESTIONS: LESSON 19..... 97

More Doctrines in next Books

SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 2: Spiritual Gifts

Lesson 1: The Difference Between Regeneration and the Baptism of the Holy Spirit

Ezekiel 36:26,27

By Dr. Albert Grimes

There is much misunderstanding regarding the experience of regeneration and the infilling with the Holy Spirit.

There are some that teach that the believer receives regeneration and the infilling with the Holy Spirit, the moment he is saved. There are others who teach and who believe that regeneration and the infilling are two different experiences.

Then there are others who are different from both and they teach that the actual presence of the Holy Spirit is received after regeneration by the experience of the Baptism of the Holy Spirit.

In order to fully understand the experience of regeneration and the infilling of the Holy Spirit we must first deal with some of the major problems. The most common problem in regards to regeneration is this, that some teachers bring together in one experience the New Birth and the Infilling of the Spirit. They make the claim that believers are filled with the Spirit as soon as they are saved.

This infilling they relate to as the Baptism with the Holy Spirit, which they claim baptizes them into the Body of Christ. The scripture used is 1 Corinthians 12:13, "For by one Spirit 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."

We should understand that this scripture does not relate to the Baptism with the Holy Spirit, but it relates to a work performed by the Holy Spirit after we are saved.

We are added, or baptized into the Body of Christ by a work of the Spirit. Being baptized in the Holy Spirit does not place us into the Body. We are placed into the Body by the Lord through the Holy Spirit as soon as we are saved as stated in Acts 2:47, "Praising God and having favour with all the people. And the Lord added to the Church daily such as should be saved."

1 Corinthians 12:13 relates to the same experience; we are as saved believers submerged or baptized into the Body of Christ by the Holy Spirit, and we all experience the work and the power of that one Holy Spirit, after we are set in the Body of Christ as in 1 Corinthians 12:18, "But now hath God set the members everyone one of them in the body as it hath pleased him."

We must understand that "the Lord adding", and the "Spirit baptizing into", and "God setting the members", does not relate to the Holy Spirit Baptism.

Now in order to understand regeneration and the infilling or the Baptism of the Holy Spirit, we must understand each experience.

In the studies on the Doctrine of Salvation, we have dealt with this experience of regeneration. But here we will say that the experience of being regenerated, or saved, or born again is not an infilling with the Holy Spirit; It is a birth, a new creation which takes place in man as soon as he accepts Christ as Savior.

The fact that it is a Birth is pointed out in John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee except a man be born again he cannot see the Kingdom of God."

There are two births that men then can experience as described in John 3:5, "Jesus answered, Verily, Verily, I say unto thee except a man be born of water (relates to the human birth) and of the Spirit (relates to spiritual birth or regeneration). Again these two births are spoken of in John 3:6, "That which is born of the flesh is flesh; and that which is born of the spirit is Spirit."

What actually takes place at regeneration is described to us in the Covenant God made with Israel speaking of the future time when they would be saved as stated in Romans 11:26, "And so all Israel shall be saved."

This experience of their regeneration is described in Ezekiel 36:26-27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh. 27 And I will put my spirit within you; and cause you to walk in my statutes and ye shall keep mine ordinances, and do them."

From this scripture we are made to understand that two principles things take place at regeneration. First:

A new human spirit is born within us and created, Ezekiel 36:26, "A new spirit will I put within you." This new spirit is spoken of as the new man as in Ephesians 4:24, "And that ye put on the new man which after God is created in righteousness and true holiness." Then in Colossians 3:10, "And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Second: We are to understand that a new heart has been given the believer. Ezekiel 36:26, "A new heart also will I give you." The Hebrew word "lobe" is used very widely for the feelings, the will, and even the intellect; relating to the center of everything. This relates to the work of the Holy Spirit in the soul of the believer, a new mind, will, heart, and conscience. This enables the soul to become subject to the inner man, who is indwelt by the Holy Spirit.

DOES THE HOLY SPIRIT INDWELL THE REGENERATED BELIEVER?

We should first understand that it is not possible for a believer to be regenerated unless the Holy Spirit is in the believer.

The actual coming into the believer to produce regeneration is spoken of in scripture in John 20:22, "And when He had said this, He breathed on them, and saith unto them receive ye the Holy Spirit." This was before the Holy Spirit came as the promise of the Father in 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." But it was the direct fulfillment of John 7:37-39. "In the last day that great day of the feast, Jesus stood and cried out saying, If any man thirst, let him come to me and drink. 38 He that believeth on me, as the scripture hath said out of his heart shall flow rivers of living water. 39 But this spake he of the Spirit whom they that believe on him should receive; for the Holy Spirit was not yet given because Jesus was not yet glorified."

Thus the experience of John 20:22 is the fulfillment of the above scripture as it states "whom they that believe should receive." They received the Holy Spirit at regeneration.

Then the scripture in Acts 19:2, "Have ye received the Holy Spirit since ye believed?" The literal rendering of Acts 19:2, "Did you receive the Holy Spirit having believed?"

Then Ephesians 1:13,14, "In whom ye trusted after that ye heard the Word of truth the Gospel of your Salvation, in whom also after that ye believed ye were sealed with the Holy Spirit of promise. 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Then again in Titus 3:5, "but by his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit."

So we must conclude that at regeneration or when we are saved, that, we by the renovation of the Holy Spirit, thus we receive the Holy Spirit at regeneration, He indwells the believer.

It is at Regeneration that we are placed into the Body of Christ. Acts 2:47, "The Lord added to the church such as should be saved." This is the same principle as related to in 1 Corinthians 12:13, baptized into one body by the Spirit. Thus the regenerated child of God can claim the principle of indwelling. Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Thus the scripture is fully fulfilled in Romans 8:9, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."

The experience of regeneration and the infilling or baptizing in the Holy Spirit is another experience which comes by faith, after regeneration. In making this statement I am not saying that the regenerated believer is not indwelt by the Holy Spirit. He is. But a close study of scripture on this subject proves that the infilling comes after regeneration.

We have related how the disciples received the Holy Spirit from the Lord and were regenerated. John 20:23 proves this statement because the regenerated disciples were given the authority to forgive or retain sins, on the basis of the acceptance of their message.

They were given the Great Commission, Matthew 28:18-20, Mark 16:17-18, and told to tarry in the city of Jerusalem, Luke 24:49, "until they were endued with power"; and told they would be witnesses in all the world, Acts 1:8; all this took place before they were filled.

The people in Samaria received the word and were saved and baptized in water. Acts 8:14-16, "Now

when the Apostles who were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, 15 Who when they were come down, prayed for them that they might receive the Holy Ghost. 16 For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.”

Also 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.” The fact that they were baptized in water speaks of their being saved; and if saved they would have the Holy Spirit in them. Then they were prayed for by the Apostles and received another experience. The principle relates to further receiving the Holy Spirit, as stated in Acts 8:15, “that they might receive the Holy Spirit.” Acts 8:17, “and they received the Holy Spirit”, vs.19 "he may receive the Holy Spirit.”

Then Paul’s experience in Acts 9:6, “And he trembling and astonished said, Lord, what will thou have me to do?” The fact that Paul was saved is related to by the fact that Ananias called him Brother Saul in Acts 9:17, “And Ananias went his way and entered into the house and putting his hands on him said, 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 with the Holy Ghost.” Here the same two experiences are related.

In the house of Cornelius in Acts 10:44-48, “While Peter spoke these words the Holy Spirit fell on all them who heard the word...” We should take notice of the words that Peter was speaking in Acts 10:43, “To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins.” It was these words which they heard or believed and were regenerated when they believed them and they were filled.

Then in Ephesus in Acts 19:1-5 Paul found certain men who had been under John’s preaching and had received his baptism but were not saved. In verses 4-6, “Then said Paul, John verily baptized with the baptism of repentance saying unto the people that they should believe on him who should come after him, that is on Christ Jesus. 5 When they heard this they were baptized in the name of the Lord Jesus.”

At this point in the believer’s experience, water baptism proves his Salvation, so the experience of regeneration has taken place after which, Acts 19:6, “And when Paul had laid his hands upon them the Holy Spirit came on them and they spoke in tongues and prophesied.”

This was the experience of being filled with the Holy Spirit which is different from regeneration.

WHAT IS THE EXPERIENCE OF BEING FILLED OR BAPTIZED IN THE HOLY SPIRIT

We have already stated and revealed from scripture that regeneration is a birth, a creation, which is brought about by the Holy Spirit, and that the regenerated believer is indwelt by the Holy Spirit. It is from this indwelling Spirit that the mortification of the old nature takes place. Romans 8:13, “But if ye live after the flesh ye shall die but if ye through the Spirit do mortify the deeds of the body ye shall live.”

It is that same indwelling Spirit that produces the Fruit spoken of in Galatians 5:22,23. But apart from this indwelling of the spirit, there is another experience of being Baptized or Filled with the Holy Spirit.

John spoke of this experience in Matthew 3:11, "I indeed baptized you with water unto repentance, but he who cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire.”

The same experience is spoken of in 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.” The Baptism of the Holy Spirit endues the believer with power from on high.

Jesus related to this further in Acts 1:8, “But ye shall receive power after that the Holy Spirit is come upon you, and you shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth.

The term “come upon you” is an Old Testament term. In the Old Testament the Holy Spirit came upon them for a special work. But the experience in the New Testament is an abiding experience. The correct understanding of the word “filled” related to being controlled or endued with. The principle is not hard to understand.

The already indwelling Holy Spirit which has performed the work of regeneration, now desires to completely control or endue us with His power for service.

It's this kind of new dedication we make which brings us into the experience of being baptized, or filled with the Holy Spirit. The words "received" have been misleading in Acts 8:15, "receive," 18 "given," and verse 19 "receive."

These words as used in these verses do not relate to receiving the Holy spirit in the sense of never possessing Him, but only in the sense of receiving that particular experience relating to the infilling or becoming controlled, or endued with His power and the supernatural Gifts and Ministries that it would produce. The work Jesus spoke of Himself in John 14:12, "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."

THE EXPERIENCE OF BEING FILLED BY THE HOLY SPIRIT

Since being filled with the Holy Spirit relates to being controlled, or endued by the Holy Spirit; we must understand that this depends upon my obedience to the Holy Spirit. I can have this Holy Spirit control to a greater or a lesser degree. This principle is brought out in Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness." This happened after they had received the infilling in Acts 2:4. Now not to understand what happened here can bring us into a legalistic bondage, of constantly seeking an infilling of the Holy Spirit as some do.

The Apostles had already received the infilling, as in Acts 2:4, but because of certain conditions these same Apostles dedicated themselves to God in a deeper way in Acts 4:29,30. "And now Lord, behold their threatenings and grant unto thy servants, that with all boldness, they may speak the word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thy holy child Jesus."

It was after this dedication that the already indwelling Spirit rose up in them and they were filled, "or controlled" more than they had ever been before. This is the scriptural experience and it is not as some teach that the Holy Spirit leaves me, and I have to be filled with Him again and again. We must understand that He abides forever as in John 14:16, "...give you another Comforter that he may abide with you forever."

Obedience in all areas of our Christian experience is the only way to maintain the complete control of the Holy Spirit in my life.

It is evident I can grieve him. Ephesians 4:30, "And grieve not the Holy Spirit of God by whom ye are sealed unto the day of Redemption." I can quench Him also as in 1 Thessalonians 5:19, "Quench not the Spirit."

I grieve him when I live in the flesh and quench him when I refuse to produce manifestations in my life.

The only way in which I then can have the experience of being filled is to obey the word of God and walk in the light, and stir up the Holy Spirit Gifts and Ministries which the Lord has given me.

I am commanded to be filled as in Ephesians 5:18-21, "And be not drunk with wine in which is excess but be filled with the spirit. 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. 21 Submitting yourselves one to another in the fear of God."

To conclude we are indwelt by the Holy Spirit at regeneration, empowered and controlled and anointed at the Baptism but continuously controlled only as we obey. Acts 5:32, "And we are His witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him."

Book 2: Spiritual Gifts
Lesson 2: The Baptism of the Holy Ghost
Matthew 3:11 Acts 2:4
By Dr. Albert Grimes

THE NAME OF THE EXPERIENCE

Why do we speak of an experience, which we call “the baptism of the Holy Spirit”? We do so because it is a scriptural experience, and in the Bible it called by that name.

In 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.” Then in John 1:33, “He baptizeth with the Holy Ghost.” The name then of the experience is: “The Baptism of the Holy Ghost.”

Now there are other scriptural terms relating to this same experience. These are Acts 2:4, “Being filled with the Holy Ghost.” Acts 9:17, “And be filled with the Holy Ghost.” Other terms relating to the receiving of the experience are Acts 8:15-17, “they received the Holy Ghost,” Acts 10:44, “the Holy Ghost fell on all them,” Acts 19:6, “The Holy Ghost came on them.”

THE HOLY SPIRIT IN THE OLD TESTAMENT

Being filled with the Holy Spirit is not just a New Testament experience, but it has been God’s method of empowering His people for service all down through Bible History. When Moses, who carried the burden of the children of Israel, needed help, God provided it for him. Numbers 11:14, “I am not able to bear all this people alone; because it is too heavy for me.” Verse 16, “Gather seventy elders,” verse 17, “And I will take of the Spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee.”

In the building of the Tabernacle in the wilderness: God filled one man with the Holy Spirit: and gave him the ability to build it in Exodus 35:30-34, “The Lord hath called by name Bezalel...31 and he hath filled him with the Spirit of God; in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32...to work in gold, in silver, and in brass, 33 and in the cutting of stones...and in carving of wood, to make any manner of cunning work...34 And he hath put in his heart that he may teach,” and the ability to teach others.

When Moses was about to finish his ministry, and one was to be appointed to take his place, Joshua was chosen; and he was filled with the Holy Spirit after Moses had laid his hands upon him according to Deuteronomy 34:9, “And Joshua the son of Nun was full of the Spirit of wisdom; for Moses had laid his hands upon him.”

When David was anointed to be a King, the Holy Spirit came upon him as in 1 Samuel 16:13, “Then Samuel took the horn of oil, and anointed him in the midst of his brothers: and the Spirit of the Lord came upon David from that day forward.”

After Israel became settled in the land, it is stated in the Book of Judges, that seven times they backslid away from God, each time, God raised up a man and filled him with the Holy Spirit and he helped to deliver Israel from their enemies.

Judges 3:10, “And the Spirit of the Lord came upon him, (Othniel).” Judges 6:34, “But the Spirit of the Lord came upon Gideon.” Judges 14: 6, “And the Spirit of the Lord came upon him (Samson).” Judges 14:19, “The Spirit of the Lord came upon him (Samson).” The prophets were all men moved by the Holy Spirit, as we read in 2 Peter 1:21, “For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.”

These are all individual experiences. But the prophet Joel spoke of a day when this same Holy Spirit would be poured out upon all flesh, as in Joel 2:28-29, “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I

pour out my spirit.

THE HOLY SPIRIT IN THE NEW TESTAMENT

The angel of the Lord brings tidings of Christ's forerunner, John the Baptist, that he is to be filled with the Spirit; Luke 1:15, "And he shall be filled with the Holy Ghost even from his mother's womb." After John's birth, his father Zacharias was filled with the Holy Spirit. Luke 1:67, "And his father Zacharias was filled with the Holy Ghost, and prophesied saying..."

Then we come to the ministry of Jesus, after being baptized in Jordan. Luke 3:22, "and the Holy Ghost descended in a bodily shape like a dove upon him."

Then in the early church, children of God were filled with the Holy Spirit, as in Acts 2:4, "And they were all filled with the Holy Ghost..." Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost..."

Then in Acts 6:3, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost." Then in Acts 4:8, Then Peter, filled with the Holy Ghost." Also in Acts 11:24, "For he was a good man and full of the Holy Ghost (Barnabas)." Then in Acts 13:9, "Then Saul filled with the Holy Ghost." We as believers are exhorted to be filled with the Spirit, as in Ephesians 5:18, "But be filled with the Spirit..."

THERE WAS A DIFFERENCE BETWEEN THE OLD TESTAMENT FILLINGS WITH THE SPIRIT AND THE FILLINGS IN THE NEW TESTAMENT

Although in the Old Testament the Holy Spirit which came upon them, was the same Holy Spirit which now comes upon us as New Testament believers, in the Old Testament, God only filled individuals, not all saints.

This is the reason for the individual examples given in the Old Testament of men being filled with the Holy Ghost. Yet as we have already pointed out, Joel the prophet had spoken of a day when the Holy Spirit would be poured out upon all flesh.

Jesus also spoke of the same experience, but he also said that this experience could not come until after he was glorified. John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

According to these scriptures there something more for the New Testament saints.

First: It was to be upon all flesh. Second: It was to be after Christ's resurrection. Third: It was to be an abiding experience, as is stated in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;"

Therefore we find that the Spirit as the promise of the Father was none other than the third person of the Trinity, the Holy Ghost, and that He should abide once He came.

THE DESCENT OF THE SPIRIT UPON ALL FLESH

To bring again the thought that the Spirit was to come after the resurrection, we study how Jesus prepared the disciples for this experience.

He explained to them what the coming Spirit would do when He came. John 14:26, "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." Then also in John 15:26, "he shall testify of me;" and in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Then in John 16:15, "that he shall take of mine, and shall show it unto you."

After his resurrection he again gives them further instructions. They were not to depart, but wait, as in Acts 1:4, “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise...”

Now this promise of the Father was the coming Spirit. John 14:17, “Even the Spirit of truth.” Jesus must go away before the Spirit could come as stated in John 16:7, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

Now the reason for his coming is evident in Scripture: First: As the seal of our redemption, as in Ephesians 1:13-14, “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory.” Ephesians 4:30, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Second: For the receiving of power, as in 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 further instructs them in 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.”

Believing what Jesus said, they began to tarry and wait, and while they waited, their attitude is described in Luke 24:52-53, “And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.” Then in Acts 2:1, “And when the day of Pentecost was fully come, they were all with one accord in one place.” They waited for ten days.

THE OPENING OF A NEW DISPENSATION

Now the Pentecostal groups have made the mistake, that like the disciples in those days, we have to tarry for the Holy Spirit.

We must understand that the coming of the Holy Spirit at the day of Pentecost, was a sovereign dispensational act of God. It was the opening of the Dispensation of Grace.

Jesus said in John 14:16, “And I will pray the Father, and he shall give you another Comforter...” John 15:26, “...I will send unto you from the Father...” John 16:7, “...I will send him unto you.” Luke 24:49, “And, behold, I send the promise of my Father upon you:...”

The words “I will,” “I will send,” all suggest the sovereignty of God. Christ shed it forth, as stated in Acts 2:33, “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.”

Thus the tarrying of the disciples did not bring it. It was shed forth on a certain day, the day of Pentecost, which opened up a new dispensation, as in Acts 2:1, “And when the day of Pentecost was fully come...” The Holy Spirit came from heaven, 1 Peter 1:12, “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven...”

And in Acts 2:2, “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 Spirit of God is come, and is now here to be received. It is a gift from God, as declared in Acts 2:38, “...and ye shall receive the gift of the Holy Ghost.” Then in Acts 10:45, “...was poured out the gift of the Holy Ghost.” We do not tarry for a gift; we receive it by faith.

THIS EXPERIENCE IS FOR EVERY BELIEVER

This is a vital part of our study, for here we want to prove the fact that this wonderful experience is for all as stated in the following scriptures.

Joel 2:28, “...I will pour out my spirit upon all flesh;...” Acts 2:17,18, “...I will pour out of my Spirit upon all flesh...” Acts 2:39, “For the promise is unto you, and to your children, and to all that are afar off, even

as many as the Lord our God shall call.”

Now some claim to have received this experience when they were regenerated. They used scriptures such as 1 Corinthians 12:13, “For by one Spirit 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.”

They state that the word baptized means the Baptism of the Spirit, therefore all are baptized,

Then in Acts 19:2, “Have you received the Holy Ghost since ye believed?” which means according to their interpretation, that after believing they have the Holy Spirit.

Then in Romans 8:9, “...Now if any man have not the Spirit of Christ, he is none of his.” They claimed that having been saved they belong to God, therefore, they must have the Holy Spirit baptism.

Now in regards to 1 Corinthians 12:13, this scripture is speaking about the believer who is placed into the Body of Christ after he is saved, as in Acts 2:47, “...And the Lord added to the church daily such as should be saved.” The believer is added or baptized or identified with the church.

In the Doctrine of Baptisms as spoken of in Hebrews 6:2, “...of the doctrine of baptisms”, there are six baptisms relating to the believer.

1. Baptized into Christ Romans 6:3
2. Baptized into His death Romans 6:3
3. Baptized in water Matthew 28:19
4. Baptized in the Holy Ghost Matthew 3:11
5. Baptized into His body 1 Corinthians 12:13
6. Baptized in suffering Luke 12:50, Mark 10:38-39

Then in Acts 19:2, in the early church believers received the Baptism of the Holy Spirit when they were saved. This is the promise that Peter offered the Jews in 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.”

It was evident to Paul that these in Ephesus had not received that experience, because they were not even saved, for they had only received John’s baptism, Acts 19:1-3. When Paul preached Christ, they then were saved, according to Acts 19:4-5, after which Paul laid hands on them and they received the Baptism of the Holy Ghost, Acts 19:6. If this scripture proves anything, it proves that regeneration is one work of the Spirit, and that the Baptism of the Holy Spirit is another.

Then Romans 8:9, in the first part of the verse, “But ye are not in the flesh...” or “you are a regenerated man,” and according to Bible standard, believers were to be saved and also baptized in the Spirit. The Bible does not make any provision for believers just being saved. They are to be saved and baptized in the Holy Spirit, and it is in this sense that Romans 8:9 is speaking.

HOW ARE WE TO RECEIVE THIS EXPERIENCE

Peter opened the door to the gospel, and also to this wonderful experience for us in Acts 2:38,39, “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. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

From these verses one must conclude that as soon as we accept Christ as our Saviour, we can expect to receive the Holy Spirit, for it is a gift to every believer. And as to the actual receiving of the experience, it can come upon us as a sovereign act of God, as we wait, yielded before God as in 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.” Or in a service, listening to the word being preached as in Acts 10:44, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”

Then there is the administration of the laying on of hands in receiving the Holy Spirit. The Samaritans

received the Baptism in this way, Acts 8:15,17, “Who, when they were come down, prayed for them, that they might receive the Holy Spirit...17 Then laid they their hands on them and they received the Holy Ghost.”

The same administration was given to Paul in Act 9:17, “And putting his hands on him said, Brother Saul, the Lord, even Jesus hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.”

Paul also employed the same method in Acts 19:6, “when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied.”

Now there are believers who are gifted with the administration of the laying on of hands to impart the Baptism of the Holy Spirit. It is a gift, an operation of the working of miracles. Peter called it a gift in Acts 8:20, “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”

It is evident the laying on of hands is referred to here, Acts 8:18-20, “And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”

After studying the scriptures on this subject, I would suggest that it is God’s intention that the Holy Ghost should be imparted by the laying on of hands, for there are three examples of this administration given.

Acts 2:4, was a sovereign act of God, as was Acts 10:44, for God knew that the Jews would never touch a Gentile in this fashion.

Why I suggest the laying on of hands? I do so because, in a lot of cases, candidates for the Holy Spirit baptism may have spirits in their lives, and the laying on of hands, may discern the conditions which can be dealt with before the Holy Spirit is imparted, whereas a sovereign receiving of the Holy Spirit, may, and may not deal with the problems involved. Then the person who has received may afterwards have to be prayed for, for deliverance.

HOW WILL I KNOW WHEN I HAVE RECEIVE THE BAPTISM OF THE SPIRIT

The scriptures are very plain on this point. There are two very distinct things that will happen when a person receives this experience.

First: You will be filled with the Holy Spirit, Acts 2:4, “And they were all filled with the Holy Ghost...” This word “filled” means “endued,” “influenced,” “supplied,” “controlled.” The thought is that they were endued, or controlled with the Spirit. Indwelt.

Now before we go any further, let us not think that the Spirit of God is just something to be filled with, an essence, an influence. Jesus called the Spirit, the “Comforter” in John 16:7, “for if I go not away, the Comforter will not come unto you.” So being filled with the Holy Ghost means the Spirit, as a person comes into the believer.

Now in some sense, this infilling can be experience with a measure of feelings, and sometimes without any feelings of the experience, but by faith. The scriptures relating to this part of the infilling are Acts 2:4, “they were all filled,” Acts 8:16, “fallen upon none of them,” Acts 19:6, “Holy Ghost came upon them.”

So this infilling relates to the incoming of the Holy Spirit to dwell in the believer. Secondly, we will speak in tongues. Some have trouble in the actual speaking in tongues. Does the Holy Spirit speak through me? What is my part in this supernatural utterance?

This is the most important part of receiving the Holy Ghost. Our part is described in Acts 2:4, “And they began to speak with other tongues as the Spirit gave them utterance.”

The word “began” means to “commence.” They by an act of their own will, began to speak, or pronounce words given by the Spirit. We speak forth what the Spirit gives us to speak.

These words will not come from our intellect. I am not just repeating something that comes from my mind. I am speaking words that are put into my mouth by the Holy Spirit, regardless of what they sound like.

So the Spirit, as He now indwells me, gives me the languages, and we by an act of faith speak it forth. When this principle is fully understood we should have no trouble speaking in tongues.

Some may ask, why do I have to speak in tongues? We could say that in every instance where the Baptism of the Holy Spirit was received in the scripture they all spoke in tongues. And like Paul in 1 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.”

So we are not to go by human experience. A lot of people in our day are claiming to be filled with the Holy Spirit, who have never conformed to the scriptural operation.

In the actual receiving of the experience: 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.”

Paul in Acts 9:17, “And be filled with the Spirit.” 1 Corinthians 14:18, “I thank my God I speak with tongues more than ye all.” It was not a matter of when or where. Paul spoke in tongues. Do you?

In Samaria, as hands were laid upon the believers in Acts 8:15-17, it is evident that Simon saw them receive it in Acts 8:18, “and when Simon saw that through the laying on of hands of the apostles, the Holy Ghost was given.” Then in Acts 8:21, “Thou hast neither part nor lot in this matter.” That word “matter” means divine utterance, referring to tongues.

In Acts 10:46, “For they heard them speak with tongues and magnify God.” in the house of Cornelius.

Acts 19:6, “and they spake with tongues and prophesied.” It is an experience which can be seen and heard, as in Acts 2:33, “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.”

WHAT IS THE PURPOSE OF THE BAPTISM OF THE HOLY GHOST

The Baptism with the Holy Ghost must not be thought of as another experience apart from regeneration.

We would be more scriptural if we looked upon the experience as the completing of regeneration or the whole experience of regeneration, for the two experiences are always together; and they are to be received in that sense, as in Ezekiel 36:26-27, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

The infilling follows regeneration also in 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.”

The purpose then, of the Baptism of the Holy Spirit is suggested as the indwelling of the Holy Spirit as he comes into the life of the regenerated believer to produce through the believer the life and ministry of Jesus.

WHAT WILL THE BAPTISM OF THE SPIRIT PROVE TO ME?

Four distinct things will be proved to us. First: We will have added assurance of our salvation, for the Baptism is God’s seal upon our salvation; for God only seals with the Baptism, His own children, as in Ephesians 1:13, “...in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,” and sealed “unto the day of redemption,” as in Ephesians 4:30, “And grieve not the Holy Spirit of God whereby Ye are sealed unto the day of redemption.”

How did Peter know that the Gentiles were saved? Because they heard them speaking in tongues, as in Acts 10:46-47, “For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?”

When Jesus was Baptized in the Holy Ghost, and His Father said of him, in Matthew 3:16-17, “...This is my beloved Son in whom I am well pleased”, it proves my sonship.

Second: It will prove that we have received power to witness as in Acts 1:8, “But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses for me.”

Third: It proves in a personal sense that Christ is resurrected; and on the right hand of God, as in Acts 2:33, “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.”

To have received that which He hath shed forth, proves that He is on the right hand of God.

Fourth: We know that we are candidates, able to receive and have in our experience the signs spoken of in Mark 16:17-18, “And these signs shall follow them that believe. In my name, they shall cast out devils; they

shall speak with new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick; and they shall recover.”

Why can I believe this? Because in receiving the Baptism we have already fulfilled one of these signs, “They shall speak with new tongues.”

Thus, through the Baptism of the Holy Ghost, the doorway into God’s supernatural has been opened for you. And the Spirit of God has now come to take over the life that now belongs to God. 1 Corinthians 6:19-20.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 2

1. In what scripture, is this experience related to as “The Baptism with the Holy Ghost?”
2. Would you say that it has been History to fill men with the Holy Ghost?
3. What are we to understand about these scriptures, Joel 2: 28-29, and Acts 2:16-18?
4. Give the reasons why the Holy Spirit comes.
5. Did the tarrying of the disciples bring the Holy Spirit? Explain.
6. What scriptures prove that this experience is for every believer?
7. What three scriptures do some use to try and prove that every one receives the Baptism of the Holy Ghost at regeneration?
8. In the Doctrine of Baptisms, how many baptisms are described?
9. In what two ways can believers receive the Holy Ghost?
10. Why do we recommend the laying on of hands?
11. How will I know when I have received the Holy Ghost?
12. Could you explain the believers part in the speaking in tongues?
13. What is the relationship of regeneration and the Baptism of the Holy Spirit?
14. What will receiving the Baptism of the Holy Ghost prove to me?

Book 2: Spiritual Gifts
Lesson 3: The Introduction of Spiritual Gifts
1 Corinthians 12:7,11
By Dr. Albert Grimes

We are warned by many well meaning brethren, not to seek the Gifts, but to seek the giver, the Lord. We would like to remind these same brethren that gifts are given by the Holy Spirit according to the scriptures, as in I Corinthians 12:7, “But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 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: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

It is Christ that gave gifted men to the church, or ministry gifts, as in Ephesians 4:8, “and he gave gifts unto men.” However we are not seeking gifts for themselves: in seeking gifts we do so with the thought of ministering them to others, as is stated in 1 Peter 4:10, “as every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God.”

THE IMPORTANCE OF THIS STUDY

The operation of these gifts of the Spirit are to be seen all through the word of God. All prediction, which we mistakenly call prophecy; all miracles; all healings, that have come through men’s ministries in the Old Testament and in the New Testament have been manifestations of the gifts of the Spirit.

Then there are three chapters, 1 Corinthians 12,13,14, and nine direct references made in scripture regarding them.

Then we have the statement of the Apostle Paul in regards to Spiritual Gifts, 1 Corinthians 12:1, “Now concerning spiritual gifts brethren, I would not have you ignorant.” 1 Corinthians 14:1, “Desire spiritual gifts.” 1 Corinthians 14:31, “For ye may all prophecy one by one that all may learn.” 1 Corinthians 14:39, “covet to prophecy.”

SCRIPTURES WHERE GIFTS ARE SPOKEN OF

1 Corinthians 12:1, “Now concerning spiritual gifts, brethren, I would not have you ignorant.” 1 Corinthians 13:2, “And though I have the gift of prophecy.” 1 Corinthians 14:1,12, “Follow after charity, and desire spiritual gifts.” 1 Peter 4:10, “As every man hath received the gift even so, minister the same, one to another, as good stewards of the manifold grace of God.” Romans 1:11, “For I long to see you, that I may impart unto you some spiritual gift to the end ye may be established.” Proverbs 18:16, “A man’s gift maketh room for him, and bringeth him before great men.”

A GIFT IS CALLED A MANIFESTATION

1 Corinthians 12:7, “But the manifestation of the Spirit is given to every man.” The word “manifestation” means “expression”. It’s the expression of the indwelling Spirit, expressing Himself through believers, in utterance, in revelation, and in power. These manifestations come forth through believers in three different ways, and it’s in their special ways that we must learn to cooperate with the indwelling Spirit of God.

First: in utterance through human speech organs, in prophecy, tongues, and interpretation.

Second: in revelation, the revealing to man’s intellect, the word of wisdom, knowledge, and discerning of spirits.

Third: the outflowing of power, through the laying on of hands, through the word of command or through waiting on the gift of faith.

It is in these realms, Gifts are manifested through us. In most cases in the operation of these gifts, we

receive a witness or anointing. Especially is this so in the utterance gifts.

Believers who are not taught in regards to these operations, in a lot of cases mistakenly apply this anointing, and use it for a demonstration. Now we should understand these things, for there is a vast difference between a manifestation and a demonstration.

DEMONSTRATIONS

After believers are anointed to bring forth a manifestation, in most cases in utterance, not knowing how to cooperate with the Holy Spirit, mistakenly reacts in his own particular way, using the anointing for his own blessing.

Now the person may loudly praise, shout, run, get blessed. All he is doing is bringing forth an emotional demonstration. It's a misapplied anointing.

These demonstrations are absolutely of man, and we should never charge the Holy Spirit with such things.

Now apart from manifestations of the Spirit, we have what we call, "The Mood of the Spirit". They are more of a sovereign act of the Holy Spirit, and we are going to have to make room for these in our gathering. They are not as frequent as the manifestations. These movings, or moods, produce a like mood in the believers: praise, song, laughter, dancing, weeping, These are not man made demonstrations, but are of the Holy Spirit.

In utterance: He speaks forth by faith what the Holy Spirit gives him to speak. We must understand that the Spirit of God does not prophecy, nor speak in tongues, nor interpret. We do the speaking. We speak out what the Holy Spirit has put in our mouths.

In revelation: We receive to the intellect the revelation, and do as we are directed by the Holy Spirit.

In the Outflowing of Power: Whenever the need presents itself, we have to have faith to lay on hands, or give the command, or administer the impartation. We act by faith like Peter, Acts 3:6, "Such as I have give I thee."

All of these manifestations of the Spirit are operative through the human spirit, moved by the Holy Spirit. I myself control the utterance. It entirely rests with me to be in order, or out of order. I control the revelation. I receive it. I act upon it, or utter it. In the same sense, I control the outflowing of the power. I have nothing to do with the outflowing of the power of the Holy Spirit, but I must act, or command in faith. I am in control of the when, where, and how of all spiritual operation.

This is why Paul states in 1 Corinthians 14:40, "Let all things be done decently and in order."

IN HOW MANY WAYS DOES THE HOLY SPIRIT MANIFEST?

The scripture indicates that there are nine different ways in which the Spirit of God manifests Himself. 1 Corinthians 12:4, "Now there are diversities of gifts." Each gift has in it different operations, or workings and in some gifts, there are more workings or operations than in others.

The number of the gifts is given in 1 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; 9 To another faith, by the same Spirit. To another the gift of healing, by the same Spirit. 10 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."

All down through the Old Testament ages, and the New Testament it has been God's method to manifest spiritual gifts through his saints.

SPIRITUAL GIFTS IN OPERATION IN THE OLD TESTAMENT

Enoch prophesied: Jude 1:14, "And Enoch, also the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousands of His saints."

The Word of Wisdom given to Noah: Genesis 6:13-22, God reveals his plans concerning the Ark, flood and the birds, beasts, creeping things, and Noah and his household are saved.

Discerning of spirits is given to the Prophet Micaiah: 1 Kings 22:19-23, in order to give Ahab one last warning but he refused to listen to the Prophet and he died.

The Word of Knowledge is given to the Prophet of God, Ahijah: 1 Kings 14:5-6, the wife of Jeroboam tried to deceive the prophet of God but fails; as God reveals the deception.

The gift of Faith in the ministry of Elijah: 1 Kings 17:1-6, and the ravens bring him bread and flesh, All the manifestations of the Holy Spirit are to be found in the Old Testament, except Tongues and Interpretation. However an example is given in Daniel 5:24-28, God wrote a language upon the wall and Daniel gave the interpretation.

IN THE MINISTRY OF JESUS

Jesus declared that He ministered in the power of the Holy Spirit, as in Matthew 12:28, “But if I cast out devils by the Spirit of God.” Then in Acts 10:38, “How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil for God was with him.”

The word “power” relates to “workings” of power through spiritual gifts.

Now we can understand what Jesus meant by the statement in John 14:12, “He that believeth on me, the works that I do (through the gifts of the Spirit) shall he do also, and greater works than these shall he do because I go unto my Father.”

The word “greater” means a far more extended work; relating to the fact that every Spirit filled believer can bring forth these works.

JESUS GAVE THESE SAME GIFTS TO HIS DISCIPLES

Even while Jesus was with His disciples, He gave to them these same abilities, as is pointed out in the fact that He gave them authority to cast out devils, and to heal the sick, as in Luke 9:1, “Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases.” Then in Luke 10:1,9, “After these things the Lord appointed other seventy also,” verse 9, “and heal the sick that are therein.”

After this appointment the seventy returned and proved the power of such an endowment in Luke 10:17, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.”

THESE SAME SPIRITUAL GIFTS ARE FOR EVERY BELIEVER

The signs spoken of that were to follow believers, were functions or operations of the Holy Ghost as stated in Mark 16:15-18, “And he said unto them, go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe. In My name they shall cast out devils (the gift of working of miracles). 18 They shall take up serpents (the gift of faith). They shall lay hands on the sick and they shall recover (gifts of healing).” Thus all these signs were the manifestations of the Holy Spirit.

So according to the Great Commission, every believer is to have spiritual manifestations accompanying him. This is a normal Christian experience. Those who do not have these signs, fall below the scriptural standard for a believer.

Let us notice the truth here. These signs were to follow those who believed. In other words, every believer, those who have accepted the gospel message, who were saved. These signs were to follow them. Not just those who believe for the signs, but believers; every believer.

This is a plain statement in other scriptures also, as in 1 Corinthians 12:7,11, “but the manifestation of the Spirit is given to every man...11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will.” Thus the scriptures reveal that all should have spiritual gifts in operation.

DOES THE BELIEVER ACTUALLY RECEIVE THESE GIFTS? ARE THEY IN THE BELIEVER?

Some teach that the believer does not actually received these gifts, but that the gifts are resident in the

Holy Spirit alone, and all the believer is, is a channel of expression for the Spirit of God. And the Spirit can, at any time He wants, manifest any of the nine gifts of the spirit through the believer.

Then some teach that the gifts of the Spirit are in the church, not in the believer.

Both of these teachings produce confusion, and hinder the proper function of the gifts.

In regards to this teaching we must understand that the gifts are given to believers by the Holy Spirit as stated in 1 Corinthians 12:7-11, "But the manifestation of the Spirit is given to every man to profit withal..." Now notice the terms used in verses 8-10, "For to one is given by the Spirit, 'to another'". This statement is made eight times which means, to another kind of member is given by the Spirit. 1 Corinthians 14:2, "But all these worketh that one, and the selfsame spirit, dividing to every man severally as he will."

It must be understood that the Spirit of God always works through the human spirit. He moves and controls the human spirit, and the manifestation comes forth from the human spirit. This is plainly stated in 1 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 (human spirit) he speaketh mysteries."

Then also in 1 Corinthians 14:14, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." Notice that the human spirit and the understanding or the intellect are contrasted here. So it is from the human spirit, controlled by the Holy Spirit that tongues come forth. It must be understood that these gifts are faculties of the human spirit.

Scripture plainly states that we receive them, as in 1 Peter 4:10, "As every man hath received the gift." Then it states that they are in us, as in 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy." Then 2 Timothy 1:6, "Therefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."

Then we read in Romans 12:6, "having then gifts." The word "given" as in 1 Timothy 4:14, in this sense means "to commit unto." Peter the Apostle, understood this truth perfectly, when he stated in Acts 3:6, "Then Peter said, silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk."

We have discovered by praying over hundreds of people for the confirming of their ministries and gifts, for a period of forty years, that we receive gifts according to our ministry, some more, some less.

It is not a question as to how many gifts I have; the question is, am I using, or bringing forth what I do have for the benefit of others.

We are only given gifts then, according to our ministry. Jesus gives us an illustration of this in the parable of the talents. The word, "talent" suggests something a person has to bear, a responsibility, a qualification. This qualification was only given according to the person's ability, as stated in Matthew 25:15, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." The word "ability" speaks of the person's ministry as is stated in 1 Peter 4:11, "If any man minister let him do it as of the ability which God giveth." Both the ability which refers to our ministry, and the talents which refer to spiritual gifts, are given by the Lord and by the Holy Spirit, as stated in 1 Corinthians 12:5, "And there are differences of administrations, but the same Lord." 1 Corinthians 12:4, "Now there are diversities of gifts, but the same Spirit."

Because of the fact that we receive gifts, it brings forth the principal, that we can control their operation, and be in order, or out of order. This is the reason for Paul's statement in 1 Corinthians 14:12, "And the spirits of the prophets are subject to the prophets." The human spirit which is moved by the Holy Spirit. It is impossible to control something I do not possess.

WHAT IS THE PURPOSE OF THESE GIFTS

The main purpose is the building up of the church as stated in 1 Corinthians 14:12, "Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Then the unlearned, and unbelievers are ministered to as is pointed out in 1 Corinthians 14:23, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 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.”

Not only can a Gift of Prophecy be used in this sense, but a direct message in a language understood by the one to whom it is sent, can be used to bring people to Christ as stated in 1 Corinthians 14:22, “Therefore tongues are for a sign not to them that believe, but to them that believe not.” This is one of the operations of the Gift of Divers Kinds of Tongues.

Then prophecy can be used to speak to men, all men, as pointed out in 1 Corinthians 14:3, “But he that prophesieth, speaketh unto men, to edification, and exhortation and comfort.”

Spiritual gifts also confirm the word of God, as is stated in Mark 16:20, “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” Signs relate to spiritual manifestations.

Healing and the Casting out of Devils, also relate to Gifts of the Spirit in Jesus ministry as in Acts 10:38, “How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with him.”

When Spiritual Gifts are manifest they bear witness to the fact that God is with us, as stated in Hebrews 2:4, “God also bearing them witness both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will.”

The operation of gifts will cause people to listen to the word we have to preach, as in Acts 8:6-7, “And the people, with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 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.”

Spiritual manifestation has also an effect in other senses. Unbelievers cannot deny miracles of healing, although they will not accept the gospel, as is pointed out in Acts 3:10, “And they knew it was he which sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened.”

Then also in Acts 4:16, “Saying, what shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.”

Many are saved, as spiritual manifestations are brought forth in signs and wonders as stated in Acts 5:12-14, “And by the hands of the Apostles were many signs and wonders wrought among the people... 14 And believers were the more added to the Lord, multitudes both of men and women.”

Then we are made to understand by scripture that God shewed His approval of Jesus of Nazareth by the same kind of spiritual manifestation, as is stated in Acts 2:22, “Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by, miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also knew.” This is God’s method. No amount of human programming can take the place of spiritual gifts operating in the power of the Holy Spirit.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 3

1. By what person in the Godhead are spiritual gifts given?
2. What does Christ do to believers?
3. What should be our purpose in the seeking of gifts?
4. Why is the study of spiritual gifts such an important subject?
5. What is a gift called in the scriptures?
6. What does the word expression mean?
7. How many ways do these gifts come forth through believers?
8. What is a demonstration?
9. Why do believers demonstrate?
10. Apart from manifestations, and demonstration, are there any other works of the Holy Spirit?
11. In what three ways must we learn to cooperate with the Holy Spirit?
12. How many ways does the Holy Spirit manifest Himself?
13. Give an instance of a scriptural operation in the Old Testament?
14. What scriptures prove that Jesus manifested gifts?
15. When Jesus was on earth, who did He give gifts?
16. What scriptures prove that all believers should have spiritual gifts in operation?
17. Does the believer actually receive these gifts? Give scripture.
18. How are believers gifted?
19. What is the purpose of spiritual gifts?
20. Will human programming ever take the place of spiritual manifestation?

Book 2: Spiritual Gifts
Lesson 4: How Spiritual Gifts Are Received
2 Timothy 1:6-8
By Dr. Albert Grimes

It is without question that spiritual gifts are only received and become operative amongst believing people. And people can only receive and learn to manifest these gifts when they are taught from the Word of God concerning them.

We have already pointed out it is God's purpose that in the church, every believer should have signs following him; and these signs are manifestations of the Holy Spirit.

It is wonderful to note that in the days in which we live, because of the outpouring of the Spirit, that there is a renewed interest in the subject of spiritual manifestation.

WE ARE TOLD TO COVET EARNESTLY THE BEST GIFTS

It is evident from scripture, that we as Spirit filled saints should desire to have manifestation in our ministry, as stated in 1 Corinthians 12:31, 'But covet earnestly the best gifts: and yet shew I unto you a more excellent way.' There is no suggestion here that love is a gift to be coveted more than spiritual gifts, but that love as a fruit was to balance the operation of spiritual gifts. This is the more excellent way. We must have both, fruit and desire spiritual gifts. This perfect balance of both is pointed out to us in 1 Corinthians 14:1, "Follow after charity, and desire spiritual gifts."

As well as desiring, we are told to covet them also in 1 Corinthians 14:39, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." How can we coincide the fact that we are told to covet earnestly the best gifts, and yet we are also taught that the Spirit gives these gifts as He wills? This is pointed out in 1 Corinthians 12:11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

We must understand that we never put to one side the sovereignty of the Holy Spirit by our desiring certain gifts, for the Spirit of God will Himself put into us a desire for the gifts that He wants to give us; and when we are spiritually ready to receive it, it will be given us through the Holy Spirit.

**SPIRITUAL GIFTS WHEN RECEIVED WILL MANIFEST
THEMSELVES IMMEDIATELY AFTER BEING RECEIVED**

The evidence of the scripture points to this immediate operation in the ministry of Elisha, the Prophet. The gift worked immediately after having been received. 2 Kings 2:13, "He took up also the mantle of Elijah that fell from him." This suggest the receiving of Elijah's power or gifts, and acting immediately in faith; "and smote the waters, and said, Where is the Lord God of Elijah. And when he also had smitten the waters, they parted hither and thither; and Elijah went over."

The same is true of the Ephesus disciples, after Paul prayed for them in Acts 19:6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake in tongues, and prophesied." A gift of Prophecy was immediately manifested.

So after we have received the revelation of a gift in us we should immediately seek to stir it up into operation, as stated 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

THERE ARE DIFFERENT WAYS IN WHICH GOD HAS CHOSEN TO IMPART THESE GIFTS

It is quite evident that when a believer receives the Baptism in the Holy Spirit, spiritual gifts are also given unto him; this is shown in Acts 19:6, "And the Holy Ghost came on them; and they spake in tongues and prophesied."

The miracles of healing, and the display of spiritual gifts in the ministry of the Apostles was doubtless the

same thing. So after receiving the Holy Spirit baptism, one can expect to have manifestations of the Spirit in his experience.

Then it is what Moses did, according to Numbers 27:18-20, “And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.”

The result of this ordinance is seen in Deuteronomy 34:9, “And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him;” Thus he was able to take Moses’ place.

The same principle applies in the ministry of Elisha, as pointed out in 2 Kings 2:14,15, “And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? 15 and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha.”

The same thing takes place today. It was told of Dr. Price the great healing Evangelist, that before he died, he was told by the Lord to take Lorne Fox, an Assembly of God Evangelist, who had been healed in his meetings, to lay his hands upon him. Afterwards, when Dr. Price died, the same gift was manifest in Lorne Fox’s ministry. He had received the gift through the laying on of hands.

WHEN BELIEVERS ARE BEING ORDAINED INTO SOME OFFICE IN THE CHURCH

This is the same principle of the laying on of hands and impartation. Every ministry found in the local church should be confirmed through the method of the laying on of hands. The laying on of hands is an ordinance in the church just as much as the Lords Supper or Water Baptism, and it is through this ordinance that gifts are given.

The result of this ordination can be seen in Acts 6:6, “Whom they set before the Apostles; and when they had prayed, they laid their hands on them.” The result of the laying on of hands in this case is fully seen, for no where is it suggested that Stephen and Philip had any kind of spiritual power before hands were laid upon them, but after this event it states in Acts 6:8, “And Stephen full of faith and power, did great wonders and miracles among the people.” Then in Acts 8:5-6, “Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”

As believers are set apart to a ministry or elders are ordained, or deacons are ordained, spiritual gifts are given as is pointed out in 1 Timothy 4:14, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

Then also in 2 Timothy 1:6, “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”

ALSO THROUGH ANGEL MINISTRY

This experience is an exception, and is absolutely in the sovereignty of God, but it is spoken of in the scriptures; and there have been some believers in our day who have been visited by an angel of the Lord, and through this visitation, the revelation has been given of the fact that God would give some particular gift.

After this visitation, the gift has begun to manifest itself through the person so informed. Scripture points out that Daniel received gifts in this way. Daniel 9:22, “And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.”

HOW CAN I KNOW I HAVE RECEIVED CERTAIN GIFTS

There are certain things, that when understood could indicate the fact that I have certain spiritual abilities. For instance, if while in a meeting or group, I receive to my intellect words that relate to the mind of the Spirit, for the meeting or the gathering, or perhaps to some person present, this could indicate the gift of prophecy: because this is the way in which the message comes to us.

Sometimes an inner desire to lay hands upon the sick may indicate that one has the gift of healing or the same desire to lay hands on those who are desiring the Baptism in the Spirit, may indicate a gift along those lines.

A strong rebuking tongue coming forth from a person praying for the sick, or those who need deliverance may indicate discerning of spirits in the person who is doing the praying.

So an inner desire to do certain things may indicate a gift or ability to perform the things so desired. If we have results along certain lines of spiritual operation, it indicates a gift. Then the knowledge that we have certain gifts can be brought to us by revelation, through prophecy and confirmed by two or three witnesses or elders as stated in 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

This kind of revelation will help us to war a good warfare in relation to spiritual manifestation as is further pointed out in 1 Timothy 1:18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;"

It is quite evident that Paul also had some revelation concerning Timothy and his gift. 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

GIFTS ARE GIVEN BY THE SOVEREIGNTY OF THE SPIRIT

This is a scriptural principle as pointed out in 1 Corinthians 12:11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." No matter how spiritual gifts are received, whether through human channels, or revealed to us through human channels, they are all in every case given to us by the sovereignty of the Holy Spirit.

WE NEVER LOSE THESE GIFTS AND WE BECOME ACCOUNTABLE TO GOD FOR THEIR USE

There is no thought of losing a gift as some claim. They talk in these terms, "I have prophesied in the past", "I did have a gift at one time", etc. And as far as they are concerned, the gift is no longer with them.

The scripture contradicts this kind of teaching for in Romans 11:29, "For the gifts and calling of God *are* without repentance."

Let us, as children of God, stir up the gifts and minister in them, according to the proportion of faith that God has granted to us with these gifts, as stated in Romans 12:6, "Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;"

God has given a proportion of faith for the exercising of every gift; and we are responsible to God to do so, as pointed out in 1 Peter 4:10, "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God."

It is a sad thing to think that gifts that could be a blessing to the church are dormant in believers. If you are bound and unable to enter into spiritual operation, the laying on of hands by a Spirit filled saint can bring deliverance, and loose you from the bondage, and loose the gifts into operation.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 4

1. What scripture teaches that we are to covet gifts?
2. Explain what is meant by the more excellent way?
3. Explain why our desiring certain gifts does not go against the Holy Spirit, and what He has for us?
4. Give Scripture to prove that gifts operate immediately after being received.
5. Point out the different ways in which gifts are given.
6. After studying all these different methods of receiving gifts, what must we conclude regarding the Holy Spirit and gifts?
7. Do we actually lose the gifts which are given by the Holy Spirit?

Book 2: Spiritual Gifts
Lesson 5: An Outline Study of Spiritual Gifts
1 Corinthians 12:4-6
By Dr. Albert Grimes

In this outline study we will, as much as possible show how the Gifts of the Spirit operate and the different operations which are in the Gifts themselves.

Each gift has in it, different kinds of operations, as the scripture states in 1 Corinthians 12:4-6, “Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.

In Lesson 3 we brought out the fact that these gifts come forth through believers in three different ways. Then we divided the gifts into three divisions, that of utterance, revelation, and power. The gifts of the Spirit are divided into these groups, and each group of gifts forms or brings about a special function.

There are three gifts in each group and each gift performs a function which is related to the other gifts. Then these gifts from any group can become an ability that may work with the gift from another group. For instance, the Word of Wisdom which is a revelation of the plans and purposes of God which is a revelation gift, could work with the Gift of Faith or the Working of Miracles. These two are power gifts.

So it must be understood that these groups do not isolate their operations. There could be, and in most cases there is an interchanging or an intermingling of these different gifts of the Spirit.

Now these three groups of gifts are known as “The Utterance Gifts”, ”Revelation Gifts”, “The Power Gifts”. The purpose of these three groups is to be understood in this sense. Through them the believer, in his witnessing for God is able to utter supernaturally, see supernaturally, and act supernaturally.

THE UTTERANCE GIFTS

These three gifts are vocal gifts. That is man’s speech organs are used by the Spirit of God to bring forth languages, interpretation of these same languages, and prophecy.

I. DIVERS KINDS OF TONGUES

This gift through the Spirit gives the believer the ability to speak forth languages, known and possibly unknown. This gift has three operations in it. An operation is a working; and these are:

1. Gives the believer the ability to speak forth in private devotion before God, languages, known and unknown.
2. To bring inspired messages in tongues in the assembly, or group of the saints.
3. To bring forth an inspired message in a known language to a foreigner who himself would understand it.

II. THE GIFT OF INTERPRETATION OF TONGUES

This gift is an ability through the Spirit of God, by which the believer can interpret or show forth in his own language, the meaning of messages given in known and unknown languages in the assembly, or group, or meeting. There are two operations that have been noticed in this gift.

1. The interpretation of languages spoken forth in the assembly.
2. The interpretation of languages spoken by foreigners. This operation is an exception, not a rule.

III. THE GIFT OF PROPHECY

This gift is an ability given through the Spirit by which the believer is able to speak forth inspired messages in his own language. There are two possible operations in this gift.

1. Ability to bring forth through the Spirit’s inspiration messages of edification, exhortation, and

comfort.

2. Ability to bring forth in the inspired message, revelation from the revelation gifts. The word of wisdom, the word of knowledge, or discerning of spirits. The believer then is able to utter supernaturally.

The second group has to do with revelation. They enable the believer to see supernaturally, and are therefore called, revelation gifts. Things that the Spirit of God reveals, or makes the believer see in a spiritual sense.

THE REVELATION GIFTS

I. THE WORD OF WISDOM

This is an ability by the Spirit of God, which enables the believer to receive the highest type of wisdom that has to do with the plans and purposes of God. In regards to the different operations in the gift we can only relate what we have noticed during the years of study and teaching these truths.

1. Wisdom given to those who have a ministry of counseling others. Through this gift they are able to give forth wisdom relating to the plans and purposes of God, which have to do with those whom they counsel.
2. Some have the ability through prophecy to give forth this wisdom in the form of revelation concerning gifts and ministries in those for whom they pray.
3. Those who intercede sometimes receive revelation, enabling them to pray according to God's purposes and sometimes enabling them to pray in order that the will of God may be performed in others.
4. For those who have the ministry of governments, the word of wisdom is the core of their ministry; for guidance in regards to controlling of gatherings, and what would be manifest by members in the gatherings.
5. In one of its many operations it is the revelation of this wisdom that opens the way for the working of miracles.
6. It also operates as we pray for the sick; how to pray for them; how to deal with those who need deliverance.
7. It is also by a revelation of the word of wisdom, that the gift of faith is stirred and miracles of faith are produced.

II. THE WORD OF KNOWLEDGE

This is an ability given by the Spirit of God, whereby the believer is enabled to receive by revelation, the word of knowledge. God has all knowledge, and through this gift, He can reveal a word of it as He wills. In regards to its operation there seems to be three operations in this one gift.

1. Knowledge imparted by the Holy Spirit, concerning, conditions, circumstances, things, persons, objects, and so forth.
2. Knowledge revealed concerning people, their life, ways, all concerning them.
3. The knowledge of a sickness or disease, where it is located in the body, and what it is doing, and so forth. The purpose of this operation is to produce faith in those to whom the word of knowledge is given.

III. DISCERNING OF SPIRITS

This is an ability given through the Holy Spirit, that enables the believer to discern, or judge through spirits, giving knowledge of who or what they are, and what they are doing, how they are obsessing, oppressing, or controlling people.

1. First this gift operates in the realm of feeling. We are able to feel the presence of spirits in

- people or apart from people.
2. The operation where we both feel and also receive the revelation concerning them.
 3. The operation where we both feel their presence, receive the revelation and even see them in those we pray for, or even outside of people, as naked spirits.
- So through these revelation gifts, we receive the word of wisdom, the word of knowledge, and discerning of spirits. Through this kind of revelation we can then enter into the realm of power.

THE POWER GIFTS

These gifts of power enable the believer to act supernaturally. These gifts are:

I. THE WORKING OF MIRACLES

This is an ability given by the Spirit of God which enables the believer to perform miracles by an act or by a command. There are possibly five operations in this gift.

1. The casting out of devils is one of the operations of this gift. The believer has power to command spirits to leave, which is a miracle.
2. The power to work miracles with the elements, or material things or objects. These acts are performed by an act, or a command.
3. The power to bring about a miracle of healing, or creating new parts for the body is also brought about by an act or command.
4. The power of impartation in regards to the Baptism of the Holy Spirit is another operation.
5. The impartation of spiritual gifts is another operation of this gift.

II. THE GIFT OF FAITH

This is an ability given by the Spirit, whereby the believer can have an unwavering faith for miracles. This kind of miracle is not produced by an act or command, but by the passive waiting upon God. This faith is the divine assurance for miracles from God, or angels. In most cases the word of wisdom has already been given, and thus the knowledge of God's will enables the gift of faith to function. The operations in this gift are possibly five.

1. Faith for the provision of needs, food, clothing, shelter, and so forth.
2. Faith for protection in perilous circumstances.
3. Faith for the controlling of elements.
4. Faith that will enable healing to take place.
5. Faith that turning over to Satan brings about punishment.

It must be understood that in every miracle that is commanded or brought about by an act, there is a sense in which two gifts of the Spirit may function. The word of wisdom, to reveal the will of God, concerning the miracle. This will cause the gift of faith to operate, and the believer will have divine assurance which will enable him to wait for a miracle.

III. THE GIFTS OF HEALING

This is an ability given by the Spirit, to the believer, which will enable him, or her, to impart healing virtue, and bring about the curing of the sick. There are three operations in this gift.

1. The impartation of healing virtue by the laying on of hands.
2. The outflowing of healing virtue. When anyone touches the one with healing gifts, by faith, the virtue of the Spirit is drawn from the one who has the gifts.
3. The outflowing of healing virtue even to those who do not touch the one with the gifts, but have faith for healing. This study has given the extended range of the gifts of the Spirit in many different operations.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 5

1. How many groups are the gifts divided into?
2. How many gifts are there in each group?
3. Explain what an operation is.
4. How many possible operations are there in each gift?

Book 2: Spiritual Gifts
Lesson 6: The Gift of Divers Kinds of Tongues
Acts 2:4, 1 Corinthians 12:10
By Dr. Albert Grimes

There are two reasons why we study this manifestation first. The first reason: it is the first experience the Spirit filled believer will have after being filled, or baptized in the Holy Spirit. He will speak in tongues.

The second reason: it is the only gift that can be used for the personal edification of the believer himself. And if we learn to personally edify ourselves through this method we will soon be able to enter into the operation of other gifts of the Spirit.

WHAT ARE THESE TONGUES SPOKEN OF?

Speaking in tongues is a scriptural experience. It is the speaking forth of languages never learned, nor understood by the person who has received the Baptism of the Holy Spirit. They are scripturally connected with three events.

THE FIRST EVENT

The outpouring of the Spirit upon all flesh: Peter the Apostle states very plainly that the experience of speaking in tongues was the result of the outpoured Spirit in Acts 2:16-18, "But this (referring to the tongues spoken) is that which was spoken by the Prophet Joel. 17 And it shall come to pass in the last days saith the Lord. I will pour out of my Spirit upon all flesh: and your sons, and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, 18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy."

A close study of this section of scripture proves that in all of the last days, the Spirit of God will be poured out, and this of course suggests to us that tongues will be heard also during that same period of time. Notice the statement: "I will pour out in those days of my Spirit."

This statement is also confirmed by historical statements, from the Encyclopedia Britannica, where it states that speaking in tongues recurs in Christian revivals of every age. Among the Mendicant Friars of the Thirteenth Century, among the Jensenists and the early Quakers, the convert of Wesley and Whitefield, the persecuted Protestants of the Cevennes, and the Irvingites, Vol. 27, pages 9,10 and 11th Edition.

Now if tongues have occurred during the entire church age, right up to the present time, and they are a fulfillment of Bible Prophecy, then what are we to understand then in scripture, when we are told that tongues shall cease?

In 1 Corinthians 13:8, it states that "Charity 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." This scripture is in no way in conflict with the continuance of tongues during the church age.

Further reading reveals in 1 Corinthians 13:9, that in this life with all the spiritual gifts, we only know in part, we prophesy in part. But when perfection is reached, in our glorified state (I Corinthians 13:10) all these things including the gifts shall be no longer needed.

We must understand with all the spiritual manifestation, we are still, compared to our glorified state, as being in the child stage. But when glorified, my knowledge will go beyond what I have here in this life, even with all the gifts, I will then be grown fully into perfection.

Charity, which is God's nature in me, will go on into eternity, while all these other things will be left behind. The speaking in tongues will be heard until the church is complete.

THE SECOND EVENT

This outpouring of the Spirit according to the scripture is an individual experience. Every place in the

scripture men received this experience, the proof of their having received was finalized by speaking in tongues.

Speaking in tongues is connected with the receiving of the Baptism of the Holy Ghost. In what sense is it connected with receiving of the Baptism of the Holy Spirit? It is the evidence of having received it.

This is brought out in the statement of the Apostles themselves, when the Holy Spirit fell upon all those in the house of Cornelius in Acts 10:45-47, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit..." How did they know that these people had received the Holy Ghost? This is explained in the next verse, Acts 10:46-47, "For they heard them speak with tongues magnify God. Then answered Peter, 47 can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

Peter also revealed the fact that this experience of receiving the Holy Spirit was an experience which could be seen and heard as we read in Acts 2:33 "Therefore being by the right hand exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear."

IN EVERY INSTANCE WHERE THEY RECEIVE'D THE BAPTISM OF THE HOLY SPIRIT THEY SPOKE IN TONGUES

All the Apostles spoke in tongues, as stated in Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak in tongues, as the Spirit gave them utterance."

The Samaritans spoke in tongues. The evidence of this is brought out first in the fact that Simon saw men receive it as in Acts 8:18, it records, "And when Simon saw that through the laying on of the Apostles hands, the Holy Ghost was given, he offered them money." Second in the meaning of the word "matter", the Greek word "logos", which means "something said," "a divine utterance," as in Acts 8:21, "Thou has neither part nor lot in this matter for thy heart is not right with God."

Not only did Simon see something, but it is very evident that he heard something also, tongues as the evidence.

Paul the Apostle, after being filled with the Holy Ghost, as Acts 9:17 states, "And Ananias went his way, and entered into the house and putting his hands on him said, Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest hath sent me, that thou mightiest receive thy sight, and be filled with the Holy Ghost", who according to his own statement, spoke in tongues, 1 Corinthians 14:18, "I thank my God I speak with tongues, more than ye all."

In the house of Cornelius, they also spoke in tongues as in Acts 10:44-47, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word...47 For they heard them speak with tongues and magnify God."

The Ephesus disciples also spoke in tongues after receiving the Baptism in the Spirit, as stated in Acts 19:6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues and prophesied." The only scriptural evidence of having received the Holy Spirit is the speaking in tongues.

Tongues are a sign, an indication of having received the Spirit, as Mark 16:17 states, "And these signs shall follow them that believe; they shall speak with new tongues." In other words, "They shall speak with tongues they have never learned," as an indication of having received the Holy Spirit.

Why does the scripture impress the fact of tongues? Tongues is an evidence of the Lordship of the Spirit over the body, which He intends to make His temple. The tongue can no man tame as James 3:8 relates, "But the tongue can no man tame." But the Holy Spirit can master it. He does more. He looses, cleanses, controls, inspires, and makes it glorify God. Tongues then, are a sign of absolute submission to the Holy Spirit.

THE THIRD EVENT

Tongues in relationship to the third event, according to the scripture, the Holy Spirit has given spirituals, or gifts to the members of the church as stated in 1 Corinthians 12:7,11, But the manifestation of the Spirit is given to every man to profit withal...11 But all these worketh that one and the selfsame Spirit dividing to every man severally as he will."

Now apart from tongues as an evidence of having received the Holy Spirit, there is given to believers a manifestation of divers kinds of tongues. This is pointed out in 1 Corinthians 12:29,30, "Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of Miracles? 30 Have all the Gifts of Healing? Do all speak with tongues? Do all interpret?" In these two verses, ministries and gifts are being discussed; not tongues as the evidence. We have proved from scripture that all have tongues as the evidence, but not all have the manifestation of divers kinds of tongues. This is pointed out by scripture.

THE MANIFESTATION OF DIVERS KINDS OF TONGUES

As a manifestation it has in it three operations, or workings:

1. Tongues in private devotion.
2. Tongues as messages in the church.
3. Tongues as a sign to unbelievers.

We will deal with these three operations one at a time.

TONGUES IN PRIVATE DEVOTION

Tongues in this sense are to be used in our private devotion before God. They can become a medium where we are able to speak in mysteries to God. This is suggested in 1 Corinthians 14:2, "For he that speaketh in an unknown tongue speaketh not unto man, but unto God; for no man understandeth him, howbeit in the Spirit, he speaketh mysteries.

While we are exercising the manifestation in this way, we are building up our own spiritual self as stated in 1 Corinthians 14:4, "He that speaketh in an unknown tongue edifieth himself."

This fact is brought out more fully as we turn to Isaiah 28:11-12, "For with stammering lips and other tongues will he speak to this people. 12 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."

Through tongues in private devotion the believer can therefore charge up himself and refresh himself in body and mind, and give himself a spiritual tonic, and bring himself into spiritual rest.

This operation of tongues can be entered into at any time we desire, as stated in 1 Corinthians 14:15, "What is it then. I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also." It is also a powerful method of charging ourselves for spiritual service in our ministry.

In this type of devotion we must understand the principle of balance, for some become so fascinated with this part of the operation, that they spend all their devotional period speaking in tongues. To do this means that our understanding is not edified as stated in 1 Corinthians 14:14, "For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful."

This will then produce an unbalanced state. Paul deals with it in this sense in 1 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." This must become a daily habit for it will keep us in tune with the Spirit of God. Also it will keep us free from Satanic bondages. The channel for spiritual expression is kept open, enabling us to receive the burden of the Spirit for intercession.

This operation of tongues is for private devotion; but as believers gather together in prayer groups, this method can be used with much profit, only the unlearned and unbelievers are not allowed.

Mass praying in tongues in the open church, where the unlearned and unbelievers are, should not be allowed as brought out in 1 Corinthians 14:23, "If the whole church be come together unto one place; and all speak with tongues, and there come in those who are unlearned or unbelievers will they not say that you are mad." Even the individual prayers in tongues in the open assembly are not recommended, as stated in 1 Corinthians 14:16, "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say, Amen at thy giving of thanks, seeing he understandeth not what thou sayest." So this type of prayer is not to be used in the open assembly.

TONGUES AS MESSAGES IN THE CHURCH

It must be understood that when we bring forth messages in the church, where the unlearned and unbelievers are present that we must move in the anointing of the Spirit. Whereas in the first operation of tongues, I can speak at will, one must understand that this second operation, that of bringing messages, can only take place as I am moved by the Spirit of God.

In the open assembly there are needs to be met, and a certain pattern of meeting, which only the Spirit of God knows is in order. The Holy Spirit through the members, will fulfill the needs in the meeting only as I allow Him to move me. So in the open assembly I can only bring forth a message in tongues as I am moved by the spirit to do so.

Then all tongues as messages must be interpreted, that all may understand, as stated in 1 Corinthians 14:5, "I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues except he interpret, that the church may receive edifying." Also in 1 Corinthians 14:13, it states, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

The order of operation is also brought out in regards to messages in tongues and how we are to bring them forth, and also interpret them, as in 1 Corinthians 14:27,28, states, "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. 28 But if there is no interpreter, let him keep silence in the church and let him speak to himself and to God."

What is brought out in the method of bringing forth the message in tongues? The speaker as he brings forth his message must divide his message into sections, suggested in the words "and that by course". So any message in tongues could be broken down into two or three sections, with an interpretation between each section, instead of giving a long message in tongues.

If no one in the assembly can interpret, let the speaker keep silent rather than to speak forth a message that would not be understood. At the same time Paul also states the possibility of the speaker in tongues learning to interpret his own message, as in 1 Corinthians 14:13, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret."

In the giving forth of messages in the open assembly, one can speak the message, and another can interpret it, or he can learn to interpret his own messages. In this sense the church would not lose the intended message.

If we can learn to interpret our own messages, it will not be long before we can enter into prophecy, for it is received the same way as the interpretation is received, to the intellect.

HOW CAN I KNOW WHEN I AM TO SPEAK FORTH A MESSAGE IN THE ASSEMBLY

It must be understood as we have already stated that this type of tongue cannot be brought forth at any time, but we must move as we are touched by the Spirit of God to do so.

Usually when we are anointed to give forth a message, we feel the anointing in the region of our mouth. The touch of the Spirit upon my mouth and an inner desire to speak forth a message in tongues. Our part, when this takes place is to speak out by faith and speak as long as we are carried or borne by the Spirit; when the anointing ceases we stop our speaking.

After we have spoken forth the message, if someone else does not interpret it, you pray for the interpretation and as the message is revealed to your mind or intellect, you also speak forth what you have received and the rest of the interpretation will come forth as you are carried by the Spirit, as 1 Corinthians 14:13 states, "Wherefore let him that speaketh in an unknown tongue, pray that he may interpret."

TONGUES AS A SIGN TO UNBELIEVERS

This again is a different kind of operation from the other two. It is related to the second operation in that the person that brings forth the tongue must be anointed, but with this third type of tongue, although, it must be an anointed tongue, yet there is no interpretation given, for the tongue itself is a sign in the sense that it is

understood by the person to whom it is directed to.

The principle of this kind of tongue being brought forth is that the speaker will know by the Spirit that this kind of tongue is what is needed, because of the circumstances of the meeting, or because of those whom he is with at that time.

I have been made to understand many times by the Word of Wisdom that a message in tongues with interpretation was desired by the Spirit of God. This then is the principle of knowing just what kind of tongue the Spirit of God desires at a given time.

It must be understood that this operation is a tongue, which is a direct message to a person who understands the language spoken; the message no doubt would reveal the life, or sins, or conditions, with the thought of helping those spoken to, to Christ.

An example of this is given in scripture in Acts 2:7-11, "And they were all amazed and marveled saying one to another, Behold are not all these which speak Galileans? 8 And how hear we every man in our own language wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

EXAMPLES

In the book "With Signs Following", by Stanley Frodsham, we have some interesting examples. On page 238, we read of Mr. Gilbert attending a mission in Houston, Texas, where a young man spoke in a foreign language for five minutes or more. When the invitation was given, a Mexican came forward weeping, and told how this same man, had spoken to him about his sin and he had come now to accept Christ.

Then on page 239, Mr. Farr relates how in a certain city in Colorado he saw the value of tongues at the Bessemer Steel Mills where several thousand men are employed and more than twenty nationalities are among them. Most of them are Catholics and the priest had forbidden them to attend the meetings, but they would stand on the streets, listening to the workers singing and speaking in tongues. There are Greeks, Poles, Russians, Chinese, and each of these groups, heard messages given in tongues. They heard the message of the gospel in their own tongue.

On pages 242 and 243 we read the following testimony of Pastor A. G. Ward. A certain woman heard that her sister was attending the services of a Pentecostal Church, and was upset because of it. Later she came to the city, and decided to attend. On Sunday morning during the service the Pastor was moved to speak in tongues, after which the visitor informed her sister that she understood every word of the message which was given in Scandinavian; she was convinced this was the Lord.

The same Pastor Ward writes: A German lady came from the Old Country to visit her son: she was a Roman Catholic but she came to the church just to see where her son worshipped. She could not understand English. The Lord moved the Pastor to speak at some length in tongues. After the service the old lady seemed very happy, after which she told her son that the Pastor had told her about the Second Coming of Christ.

This third operation of Tongues, then does just what is described to us in 1 Corinthians 14:22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not."

THE SIGN GIFT OF TONGUES

Now as we have already explained in a former study on the Ministries, that, the Sign Gift Ministry is a person who is equipped with an outstanding sign gift which becomes a ministry as stated in 1 Corinthians 12:28, "And God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

There are some who are gifted with the sign gift of tongues. God gives them a language, or languages in order that they might preach in that way. I have personally known one who received the Chinese language, which was many times translated by missionaries as being that very language. I have worked with him in a Chinese Mission which he opened.

In "Signs Following", page 12 and 13, relates the following facts concerning Maria Gerber, who lived in a village in Switzerland, and was filled with the Spirit. She came to America but could not speak English; but after prayer, she was able not only to speak in English but also to read the Bible in English to a sick man whom she had to visit.

Then on page 241 is related how Mrs. Sophie Harrison received the Chinese language, and was able to preach to the Chinese in their own language. Souls were saved because of this gift and it lasted throughout her ministry.

On pages 256 and 257, we read of Francis Xavier, who died in 1552, and had made himself understood by the Hindus without knowing their language. The Catholic Encyclopedia also speaks of his preaching in tongues unknown to him.

In Catholic Church History it states that there were others with the same gift. It was said of St. Dominick, he encountered some Germans and travelled with them and for four days discoursed with them concerning the Lord in the German language.

Jean of St. Francis obtained from God, while in prayer, the gift of the Mexican tongue and immediately set himself to preach in this language to the astonishment of the hearers. This gift was also manifest in his missions in Georgia, so that he spoke Greek, Turkish, and Armenian so fluently that natives held him in admiration.

In regards to this last form of operation, relating to the sign gift of tongues or languages, we must understand that this gift is not given to all believers, who have the gift of divers tongues, but it is a special endowment to those who have the sign gift ministry.

We should be very careful here for many who have only the gift of divers kinds of tongues, have been sent out as missionaries on the basis of certain languages which they have spoken. Much trouble and heartache has resulted from this kind of procedure.

Let us understand that we believe that those who have the gift of divers kinds of tongues can have the three operations of tongues; tongues in private devotion, tongues as messages with interpretation, and tongues as a sign to unbelievers. But only those who have the sign gift ministry have the gift of languages, used as a method of preaching and teaching the gospel.

HOW MANY KINDS OF TONGUES ARE SPOKEN BY SPIRIT FILLED BELIEVERS

It is quite clearly taught that languages of this world are spoken for this is proven by scriptures, as in Acts 2:6,8,11, "...Because that every man heard them, speak in his own language...8 ...how hear we every man in our own tongue...11 we do hear them speak in our tongues the wonderful works of God." There were about fourteen different languages spoken at that time.

Then the scripture seems to suggest the fact that unknown tongues are also spoken, as in 1 Corinthians 14:2, "For he that speaketh in an unknown tongue." The word "unknown" was put into the translation by the translators, and is found in 1 Corinthians 14:2,4,13,14,27. The Greek word "agnostos" which means unknown is used. This same word is used in Acts 17:23, "To the unknown God". There must be a reason why it is translated in that way. Paul also indicates the fact of speaking with Angelic tongues in 1 Corinthians 13:1, "Though I speak with the tongues of men, and of angels."

Regardless of what is written or spoken against tongues, the commandment still remains, 1 Corinthians 14:39, "Forbid not to speak with tongues."

All that we have taught regarding tongues was manifest in the early centuries of the church and we can look for a manifestation of all these things again before the Lord comes.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 6

1. Give the two reasons why we should study this gift first.
2. What three events are tongues connected with?
3. Give statements relating to the fact that tongues have occurred in every age.
4. In what way do tongues relate to receiving the Baptism of the Spirit?
5. What happened in every instance where they received the Baptism?
6. What are tongues the evidence of?
7. How many operations in the gift of divers kinds of tongues?
8. What have we to do in order to have a balanced prayer experience?
9. Can we bring the freedom of the devotional tongues into the open assembly?
10. Is it possible for the believer to interpret his own tongues?
11. In what way can tongues become a sign to unbelievers?
12. Is it possible to preach the gospel in different tongues?
13. What two different kinds of tongues can be spoken by Spirit filled believers?
14. Can we expect to experience all that we are taught regarding tongues?

Book 2: Spiritual Gifts
Lesson 7: The Interpretation of Tongues
By Dr. Albert Grimes

The manifestation of the interpretation of tongues is also one of the utterance gifts. It is to be understood that it is not a word for word translation of the message in tongues; but the word "interpret" suggests the idea of explaining the meaning of the message.

A DEFINITION OF THE GIFT

It is a supernatural manifestation of the Spirit, showing forth the meaning of tongues, given forth as messages in the church. Tongues must be made understandable in the assembly. When a message in tongues is made clear by interpretation, it is equal with prophecy; but messages are not to be brought forth, unless they can be interpreted. This is the clear teaching of the Word, as in 1 Corinthians 14:5, "I would that ye all spake with tongues, but rather that ye prophesied; for greater is he prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

The uselessness of uninterpreted tongues is brought out in 1 Corinthians 14:9, "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."

Those who have no understanding of spiritual operation are not edified, 1 Corinthians 14:16, "Else when thou shalt bless with the Spirit" this relates to praying in tongues in the open assembly, "how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest."

This, then is suggesting the fact of praying and thanking God in the assembly in tongues, which is not edifying to anyone else. The reason is made clear in 1 Corinthians 14:17, "For thou verily givest thanks well, but the other is edified."

It is God's order that someone interpret the message, or we learn to interpret our own messages, as stated in 1 Corinthians 14:27, "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." Then in 1 Corinthians 14:13, "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret."

How is the interpretation received? After the message in tongues has been given, it suggests what believers are to do in 1 Corinthians 14:13, "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret."

After praying for the interpretation, the message of interpretation will be received just the same as the message of prophecy is received. The words will be given to me by the Spirit of God, to my intellect, as stated in Numbers 22:38, "The word that God putteth in my mouth, that shall I speak. I may not receive all the interpretation at once; just a few words of it, but if I speak out those few words by faith, the rest of the message will come forth.

If the message by the speaker has been broken down into sections, interpret each section or message as given. This dual operation can be a blessing in any assembly.

Let's understand that If we have the gift of tongues, we may interpret our own messages.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 7

1. When we interpret a message in tongues, are we translating the language? Explain.
2. Must all messages in tongues in the open assembly be interpreted? Explain why.
3. What has the Word to say in regards to the uselessness of uninterpreted tongues?
4. How is the interpretation received?
5. Can a message in tongues be broken down into sections? Explain.

Book 2: Spiritual Gifts
Lesson 8: Intercession in the Experience of the Believer
By Dr. Albert Grimes

We bring this study into the study of spiritual gifts, for we have learned by actual experience that after a person becomes filled with the Spirit, and he begins to exercise the gift of tongues in private devotion, he may according to his ministry be taken by the Holy Spirit into the experience of intercession. And it is this intercession that we want the believer to understand, for the methods that we will study are methods of the Spirit. Then again the gifts of the Spirit are used much in this prayer ministry.

WHAT IS AN INTERCESSOR?

The word “intercessor” speaks of “one who stands between and pleads”. He pleads between God and man, between conditions, and circumstances, sicknesses, disease, bondages, and God, and deliverances are brought about. We have some wonderful Bible examples of intercessors standing between God and man.

ABRAHAM’S INTERCESSION FOR LOT

Abraham understood from the Lord that the angels of the Lord had gone down to Sodom, and that they intended to destroy it, and that Lot dwelt there. He stands before the Lord; he puts himself in between, as an intercessor, and pleads for Lot, Genesis 18:23-32, "If there be fifty righteous, or forty and five, thirty, twenty, ten." Lot was delivered because Abraham interceded for him.

MOSES STANDS BETWEEN ISRAEL AND GOD

After Israel would not go into the land of Canaan, and they tried to return back to Egypt, God became angry with them, and threatened to destroy them, as stated in Numbers 14:12, “I will smite them with pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.”

Moses as an intercessor, stood between God and Israel and pleaded for them, a people who were just about to be destroyed. Moses in his intercession pleaded the promises of God, and stood between them, as in Numbers 14:13-19, “And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) 14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. 17 And now, I beseech thee, let the power of my lord be great, according as thou hast spoken, saying, 18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

This is a masterpiece of intercession, how Moses pleads for Israel, and for the greatness of God, Himself, and the result of such intercession is pointed out in Numbers 14:20, “And the LORD said, I have pardoned according to thy word:”

Daniel in his great concern for his people intercedes for twenty-one days, before the revelation was received, Daniel 10:2,3, "In those days, I Daniel was mourning three full weeks. 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." A study of Daniel 10:12,13, reveals the fact that the angel who was to give him this revelation was held up in the heavens by Satanic princes, until Michael, the chief prince in God’s kingdom came to help; then the angel came to Daniel. But Daniel in his great concern for his people fasted and interceded before God until the revelation

concerning Israel came to him. Sometimes this intercession becomes a ministry.

All believers can learn to intercede before God, but sometimes some spend their whole life in this ministry, as Anna the Prophetess, Luke 2:36,37, “And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity;37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.” The word “served” means to “minister” or to wait on our ministry as in Romans 12:7. Intercession then can become a ministry.

ILLUSTRATIONS OF INTERCESSION

There are true instances which have come to pass in our time. A man, farmer in North Dakota, drove into his field one morning intending to plow. As he entered the Spirit of God began to burden him for intercession. This burden for intercession is something that most believers do not understand. It is a burden which the Holy Spirit brings upon believers; and with it comes the desire in our spirit to pray; we should always obey this if it is possible to do so. He drove to a straw stack in the field, and entered into it and began to intercede in the Spirit. He interceded most of the day, in the power of the Spirit. It was afterwards that he learned, that at that very time, two missionaries were sick unto death in Africa, and rose from their beds healed by the power of God.

Two young married folks had the farmer from the next farm visiting them one evening. They had spoken to him about the Lord, but could not get him to come to Christ. As the farmer left their home the Spirit of God moved them both to pray in tongues; the other person as he entered his own house was so moved upon by the Holy Spirit, that he accepted Christ.

Intercession is used in the sense we have described, but it can also be used to break bondages in the lives of people, as they themselves learn to intercede. People are filled with the Spirit because of the intercession of believers, healed, delivered from evil spirits. This ministry of intercession is always the foundation of spiritual awakening and is needed so much today.

It is a ministry that is connected with the gift of tongues. It is possible to intercede in our own language, but we have found out through experience, that the power of intercession is greatly increased when we learn to intercede before God in tongues. So speaking in tongues before God is the first step into an intercessory ministry. We should understand that every believer should have a measure of intercession in his ministry, and that some have it more than others.

HOW CAN I ENTER INTO THE OPERATION OF INTERCESSION

Some believers as we have said have a limited ministry of intercession, some because they are not gifted with divers kinds of tongues: but there are many believers who are gifted, who also are limited because they do not know how to enter into this operation.

In the first stages of becoming an intercessor, we must understand, as we have been taught in the Study of the Gift of Tongues, that God has given us a gift of the Spirit by which we can build up ourselves.

In its first operation, that of private devotion, we are to understand that this operation of the gift is the first step into an intercessory ministry; for praying in tongues, is prayer that is directed to God, and it is in the Spirit, 1 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.”

There is a twofold purpose in this kind of operation. First, it is a means of charging ourselves. This makes us spiritually able to perform the second operation of intercession, 1 Corinthians 14:4, “He that speaketh in an unknown tongue edifieth himself.”

WHAT WILL SPEAKING IN TONGUES DO FOR ME AS AN INTERCESSOR

It builds up, charges the believer, gives him a Spiritual tonic, and rest and refreshing, as in 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.”

Every word we speak is a faith word. It will keep us free from bondages that bind us. It will also keep open the channel for spiritual expression. It will clear us in order that we can enter into intercession before God.

SATANIC OPPOSITION

Because of the powerfulness of this spiritual operation, and because it is one of the main operations in the pulling down of Satan's work, we can expect opposition. Every possible thing will take place in order to hinder us from times of intercession. Even after we are in the presence of God and praying, spirit will try and hinder by coming into your presence. Their presence, if we do not understand, will bring fear. That fear will stop your prayer operation if not understood. The presence of spirits can be felt by Spirit filled believers; and more so by those who have discerning of spirits. When we experience this in our prayers, and times of intercession, rebuke these spirits in Jesus Name. They will leave, and then you can continue on in intercession.

It is a good practice while interceding to reach out, through discerning of spirits. In this way the believers will be able to detect spirits as they try to get into your presence. Rebuke them in the name of Jesus. This kind of opposition proves the effectiveness of this operation. It also is a powerful method of praying in the will of God.

After having entered into this part of the intercessory operation, we will soon sense that the Spirit of God is wanting to move in a different way upon me, which is not in tongues. But before we go into this other method of intercession, we want to say, that while interceding in tongues, the language will change according to God's will and need.

SPIRIT INTERCESSION

There is an operation of the Spirit of God that is apart from speaking in tongues. Praying in tongues is powerful, and can span the world in its range, reaching every land and every people, but in its operation it deals with the languages of beings, known and unknown. But the Spirit of God has other methods of intercession which cannot be put into any known or unknown language. This is pointed out in Romans 8:26, "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."

This is speaking of sounds that cannot be put into any language, sounds unspeakable, unutterable; groanings which cannot be put into any language. This is a deep moving of the Holy Spirit in our own spirit, a groaning which the Spirit of God, Himself, produces. It is a different experience than speaking in tongues, for it is something that cannot be entered into by an act of faith as in tongues. It is altogether and absolutely of the Holy Spirit.

I have watched this kind of praying in prayer meetings; and have had experience of it myself when interceding in tongues; then from the inner spirit, would come these groanings which cannot be uttered. I have noticed this type of prayer in operation when going into new areas where there was much opposition, and we were not just sure how or what to pray for, this type of praying seems to break, down opposition. I have also watched it in meetings where people are being dealt with who are bound with Satanic power. Intercessors will groan within themselves, not in a way that can be heard, but in their own inner self, and people are delivered. Those who move into the operation of intercession can expect to be moved upon in this sense. This kind of praying is further explained in Romans 8:27, "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.*"

Speaking in tongues is something that we do ourselves, but the language is given to us of the Spirit. But groanings are the Spirit's method of intercession as he prays through us, not for us, and through us for other saints. We will never enter into this experience until we have learned to intercede in tongues before God.

TRAVAIL IN THE SPIRIT

Travail is another operation of the Spirit of God, which intercessors experience. Notice how this experience is used in the life of Paul in Galatians 4:19, "My little children, of whom I travail in birth again, until

Christ be formed in you.” This is a Spirit travail, which is different than the former experience of groaning in the Spirit. This is an experience of suffering the pains of childbirth. In a spiritual sense it’s the act of bringing forth children; and the believer will actually travail that children can be born into the kingdom.

The same thought is brought out in Isaiah 66:8, "For as soon as Zion travailed, she brought forth her children.” This is possibly strange doctrine to some. I have actually seen people being picked up and put out of the church, because mistakenly travailing in the Spirit in the open assembly, and I have actually seen believers try to cast out the spirits of one who was Intercessing in this way in a prayer meeting.

People need to understand these things for many in this day will experience these things. They need to understand.

WARNING TO INTERCESSORS

We must understand that all these operation of intercession in tongues, groaning, and travail are not to be exercised in the public assembly, like any other type of prayer. If we are moved upon in the public assembly, we must do it in our inner self which is just as effective.

There are some parts of our body, as Paul teaches that we cover up and do not display. 1 Corinthians 12:23, “And those members of the body which we think be less honourable, upon these we bestow more abundant honour; and our uncomely parts have move abundant comeliness.”

The operation of intercession is one of these parts which we do not display in the assembly; for the unlearned and unbelievers cannot understand; and as we have already stated, often saints who exercise in the open assembly are misunderstood. But saints must be taught to understand these things, in order to move in with prayer and help the intercessors. There has to be a coming back to the prayer closets and prayer rooms where these truths can be taught and entered into. As believers enter into this operation, their own ministry will be enlarged.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 8

1. What operation of tongues is intercession connected with?
2. Explain what an intercessor does.
3. Who were the men listed in the scriptures who interceded in this way?
4. Who was the Prophetess who spent all of her time in intercession?
5. Give two illustrations of intercession listed in the study?
6. Give the results of this same intercession.
7. What could happen when believers intercede?
8. What is the first step into the operation of intercession?
9. In what two senses are believers limited in regards to intercession?
10. What twofold purpose is realized in speaking in tongues before God?
11. What kind of opposition can we expect as I begin to pray before God in tongues?
12. How can I overcome this kind of opposition?
13. Explain the other two operations related to intercession.
14. Where must all these operations relating to intercession be exercised?

Book 2: Spiritual Gifts
Lesson 9: The Gift of Prophecy
1 Corinthians 12:10
By Dr. Albert Grimes

Prophecy is the result of the outpoured Spirit. Wherever then the Spirit of God is outpoured, we can expect to hear the gift of prophecy in manifestation. This is the teaching of the Word, as in Acts 2:17,18, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”

It is to be noticed in these scriptures the sense in which the gift of prophecy is spoken about, sons, and daughters, servants, and handmaidens they shall prophesy.

IT IS THE GOAL OF UTTERANCE

Every Spirit filled believer, should never be satisfied until he has reached the place in the utterance gifts where he is able to prophesy. We are exhorted to do so in 1 Corinthians 14:1, “Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.” This would suggest that prophecy then, is the most important of the utterance gifts.

The meaning of the word “prophecy” is brought out more fully if we study the Hebrew and the Greek words for it. The meaning in the Hebrew is “to flow forth”, “to bubble forth”. Speaking in terms of a fountain, relating to the inspirational element of prophecy, it’s speaking inspirationally from the Spirit. Then it also means “to let drop”, as refreshing dew upon the grass and flowers, speaking of the refreshing influence it has upon the believers. Then “to lift up”, “to strengthen”.

In the Greek it means “to speak for another”, “to speak for God”, “to be His spokesman”, “His mouth”. All these different meanings suggest to us the power of this gift. The gift itself flows forth from the believer as a fountain. It is a fountain of inspirational speaking. It refreshes, and it strengthens the believer, as it is manifest; and the one who prophesies is speaking for God.

The importance given to the gift itself is related in the fact that the word “prophecy” in different forms occurs twenty-two times in the chapters of 1 Corinthians 11 to 14; and 181 times in different forms in the Old and New Testaments.

DEFINITION OF PROPHECY

It is supernatural utterance in a known tongue; an expression of the Spirit of God; a gift of the Spirit. Our human spirit is moved by the Holy Spirit to speak forth the message given us by the Spirit of God. It has nothing to do with human powers of thought, or reasoning. The message does not come from our minds. It is first revealed in part to our intellect by the Spirit of God. But as soon as we begin to speak forth by faith what has been revealed to our intellect, then our minds or intellect is no longer being used, for the rest of the message will come forth from our human spirit, controlled by the Holy Spirit. And we continue to speak from our human spirit as long as we are borne by the anointing of the Holy Spirit.

ALL BELIEVERS ARE SUPPOSED TO PROPHECY

Paul indicates the fact that all may prophesy, 1 Corinthians 14:5, I would that ye all spake with tongues, but rather that ye prophesieth”. 1 Corinthians 14:24, “But if all prophesy”. 1 Corinthians 14:31, “for ye may all prophesy one by one, that all may learn”.

The suggestions that all may, is also pointed out in the fact that in 1 Corinthians 12:28-30, prophecy is not mentioned in the list of ministries and gifts. We can use this section of scripture to prove that all do not have the gift of divers kinds of tongues, but we cannot use it in order to prove that all do not prophesy, for it is not

mentioned.

1 Corinthians 12:28-30, “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? 30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?” The fact that the gift of prophecy is not mentioned in this section may prove also that all can prophesy.

PROPHECY AS A GIFT OF THE SPIRIT, AND THE MINISTRY OF THE PROPHET

In our study on ministries the ministry of the prophet is described in this sense. The ministry is our “profession”. The gifts of the Spirit are operations of the Holy Spirit that enable us to minister more effectively in our ministry.

The ministry of the prophet is spoken of in 1 Corinthians 12:28. “And God hath set some in the church, first apostles, secondarily prophets”. The prophet is an inspired teacher, and speaker. He is also able to explain the hidden sense of scripture, relating to charismatic truth. He ministers mostly to saints, exhorting and confirming them in the doctrine of the Word, and stirring them into the operation of their ministries and gifts. In his ministry he has much revelation, relating to healing or deliverance. His ministry is to strengthen the churches that the apostle establishes, so it must be understood that far greater gifts are needed in the ministry of the prophet than just the gift of prophecy. So a prophet is a person with the ministry of a prophet.

THE GIFT OF PROPHECY AND PREDICTION

The gift of prophecy itself as a gift, has in it no prediction. It is inspired speaking from the human spirit controlled by the Holy Spirit. But it can have in it prediction which will come because of the operation of another gift, with or through the gift of prophecy. The gift of prophecy then, can be the channel for the greater gifts of revelation.

All prediction or telling forth of the future, comes by the gift of the word of wisdom. So wisdom can flow forth in the channel of prophecy, just as a log flows in a river; the river carries the log, just as prophecy carries the word of wisdom.

We have scriptural examples of this fact in Luke 1:67, “And his father Zacharias was filled with the Holy Ghost, and prophesied saying”. The prophecy as it is read, reveals the fact that it is just inspired speaking, the operation of the gift of prophecy. Then it is to be noticed that, at verse 76, a word of wisdom comes into the flow of prophecy, Luke 1:76, “And thou child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways”. In a word of wisdom, coming into the prophecy he confirms his own son’s ministry.

Another example of the same truth is further brought out in the ministry of Enoch, in Jude 14, “And Enoch also, the seventh from Adam, prophesied of these saying”. Into the prophecy comes the word of wisdom, “Behold the Lord cometh with ten thousand of his saints,” and so forth. So in the channel of prophecy, revelation can flow. That is the reason why some prophecies never seem to contain revelation; but those with the gift of prophecy, have not at that time, received the gifts of revelation.

The presbytery, or elders can have revelation in their prophecies as they confirm ministries and gifts, 1 Timothy 4:14, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery,” and in 1 Timothy 1:18, “This charge I commit unto thee son Timothy, according to the prophecies which pointed to thee, that thou by them mightiest war a good warfare.”

It is possible for all saints who have revelation gifts, to be able to prophesy the same revelation, as pointed out in 1 Corinthians 14:24,25, “But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: 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.

This type of prophecy with revelation flowing in it can then reveal ministries and gifts, the secrets of hearts, predict future events, and bring warnings, and revelation of sickness, disease, and reveal spirits in operation.

PROPHECY AND PREACHING

A few of the new translations, "so called", change the word "prophecy" and translate it "preaching". Every translator knows well that the word "prophecy" and the word "preach" are two different words in the original. To translate it preaching is to take liberties with the text. Are they trying to do away with the supernatural gift of prophecy? Or are they trying to prove that all who preach have the gift of prophecy? Whatever they are trying to do, it is impossible to make the word "prophetikos" mean the same as "kerusso", the word for preaching. In true preaching the human intellect with its knowledge of the word of God is anointed, or inspired by the Holy Spirit. So preaching comes from the intellect inspired by the Spirit.

In prophecy, which is inspired speaking from the human spirit without the human mind, speaking through human speech organs. And it is possible for the prophet to teach, or speak in this inspired sense. This is the highest type of prophecy, for within it comes forth the word of wisdom, and the word of knowledge, ministering to the needs of those to whom the prophet is ministering. But this is not preaching, it is prophecy. Prophecy then, is for speaking to men supernaturally. In tongues we speak to God supernaturally, but with the gift of prophecy we speak to men, 1 Corinthians 14:4, "but he that prophesieth edifieth the church".

THE FOUR ELEMENTS OF PROPHECY

Three of these elements of prophecy are spoken of in 1 Corinthians 14:3, "But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort." These three words suggest to us that the gift of prophecy gives spiritual instruction, encouragement, and comfort to the saints. Edification means to edify the church, build it up, confirm the saints. Exhortation suggests the idea of "a calling near", "encouragement", "to invite", "entreat". Comfort suggests "consolation", "solace", in trial and distress.

These three elements are brought forth in assemblies when they are needed: to the assembly as a group, or to individuals as needed. The fact is little understood, that the prophecies that go forth in any church, or group, give the spiritual temperature of that group. Prophecies often repeated in any church prove that the saints are not obeying the Spirit, and we should also understand that the message will not change until they are obeyed. So to listen to prophecy go forth in any assembly, let those who understand, know where the church is spiritually. Then the fourth element, the fact that prophecy can be the channel for the greater gifts of revelation; The word of wisdom, the word of knowledge and discerning of spirits.

WE MUST LEARN TO PROPHECY

We as members in the Body of Christ should become wise in the supernatural movings of the Spirit of God, both by prophesying ourselves, and listening to others, 1 Corinthians 14:31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." There are certain things we should understand which will enable us to learn to prophesy.

FIRST: We have to learn to understand the moving, or inspiration of the Holy Spirit. When the Holy Spirit desires us to prophesy, He will touch or anoint us. This touching is the witness that He wants us to speak; after which He will give the words I am to speak. These words will be revealed to my intellect;

SECOND: After I have received these words to my intellect, then I am to speak out by faith what I have received. Then this act of faith will release the gift of prophecy and the rest of the inspired message will come forth, not from my intellect, but from my inner spirit, and I will continue to speak as long as I am borne by the Spirit of God.

We must understand that the words which I am to speak are first revealed to my intellect. Most believers mistake these words which they receive, as their own thoughts. Therefore, they are fearful of speaking them forth, but this act of faith is spoken of in Numbers 22:38, "The word that God putteth in my mouth, that shall I

“speak”. The only way I will know that God has put words in my mouth will be as they are revealed to my intellect, as in 2 Samuel 23:2, “The Spirit of the Lord spake by me, and his word was in my tongue.”

Now once I have begun to speak, how long am I to speak? We continue to speak as long as we are borne, or anointed to speak. The Spirit of God bears, or carries us in prophecy as stated in 2 Peter 1:21, “Holy men of God spake as they were moved by the Holy Ghost.” The word “moved” means “to bear” or “carry”. When this bearing or carrying stops I will know it. We stop our speaking much in the same way as we know when we should cease our singing in the Spirit. The same element of faith that enables us to speak in tongues, what was put in our mouth by the Spirit of God, is used in giving forth prophecy.

THE THREE ELEMENTS OF OPERATION

There are three possible operations and it is well to understand them. First, we have the real spiritual operation which comes through our human spirit by the Holy Spirit. This is the kind of operation we need in our gatherings. Second, we have a kind of operation that comes altogether from the mind of the speaker. The word of God describes this in Jeremiah 23:16, “Thus saith the Lord of hosts. Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart; and not out of the mouth of the Lord”. This kind of prophecy is brought on by a desire to prophesy, with no knowledge of the principles of how to prophesy; or by an emotional stirring of our own spirit. The human spirit that has been hurt or grieved, may produce prophecies of judgment upon groups or upon individuals.

Compassion is a strong emotion, and sometimes our human spirit may be carried away with a compassionate heart, and we could prophesy, healings, miracles or good things which we desire that person to have. Much harm has been done with this kind of prophecy. But it is easily discerned, because it does not have the inspiration of the Holy Spirit in it.

Third, the possibility of a false prophetic spirit; a lying prophetic spirit, as suggested in scripture 1 Kings 22:23, “Now therefore, Behold the Lord hath put a lying spirit in the mouth of all these thy prophets.” It is through this kind of operation that all false revelation, so called comes into the church. There is a danger of this in people who are away from God, rebellious believers, unteachable believers, who persist in trying to produce spiritual manifestations, or those who have been caught up with private groups of rebellious believers, who will not be subject to church government. Their backsliding opens the way for these false lying spirits to control them. These kind of messages can be judged through and detected by discerning of spirits.

Now, just to repeat, most of our trouble in prophesy comes from the second element; those who have not learned to understand how the witness of the Spirit is received; and how the first part of the message comes; and because of this lack of understanding, only produce a message from their own minds. They do not understand how their spirit can be influenced by their emotions. Their message may be clothed with prophetic language, but it is flat and unanointed. In some cases they stumble, and feel for words to say. True prophecy flows or bubbles forth and is anointed, and according to the Word of God.

THE JUDGING OF PROPHECY

Because of the fact that the humanistic and Satanic element can come into prophecy, it is necessary and scriptural to judge it. 1 Corinthians 14:29-31, “Let the prophets speak two or three, and let the other judge. 30 If *any thing* be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.”

The word “judge” means to separate thoroughly and reveal. It also means to take off the cover, and to depart from.

This section of scripture, 1 Corinthians 14:29-32, is speaking in terms of “Prophets speaking”, those with the prophet’s ministry. But as they, and their revelation, or their prophecies must be judged by other prophets, so all prophecy regardless of the ministry must also be judged. First, as to the spirit in operation; Second, as to its scripturalness; all who know the word of God can judge prophecy in the second sense, but only those with the discerning of spirits in the first sense.

The prophets, or anyone who prophesies, are responsible themselves for its use, misuse, or suppression, or

control, as is stated in 1 Corinthians 14:32, “And the spirits of the prophets are subject to the prophets,” pointing out the fact that the human spirit, through which the message comes by the Holy Spirit operates in subjection to the prophets.

A principle, which all who prophesy should understand in this regard is, that when the emotions control me, the heart may beat a little faster, or be even stirred. This should never be taken for the anointing of the Holy Spirit. We should never prophesy on the basis of this kind of stirring, for it is in most cases caused by emotions.

THE REGULATION OF PROPHECY

In order to fully understand what is taught regarding the regulations of prophecy, we must understand that in 1 Corinthians 14, there are two different kinds of meetings mentioned. The meeting of the whole church is spoken of in 1 Corinthians 14:23-25, “If therefore the whole church be come together into one place...” This is a gathering of all the house churches of that city of Corinth. For the first three hundred years of the church there were no church buildings. Believers gathered in homes, as stated in Acts 2:46, “...breaking bread from house to house...” This could be translated “from meeting house, to meeting house”. Acts 5:42, “And daily in the temple, and in every house, they ceased not to teach and preach Christ”. Romans 16:5, “Likewise greet the church that is in their house...” Colossians 4:15, “...and the church which is in his house.” 1 Timothy 5:13, “...wandering about from house to house...”.

At certain times they would gather all these house churches together in one large place. This is what is meant “when the whole church comes together into one place”. It was into this kind of meeting, that the unlearned, and unbelievers were also allowed to attend, 1 Corinthians 14:23, “*those that are* unlearned (or ignorant in spiritual things), or unbelievers”.

Now in this kind of gathering, it is suggested the possibility of the whole church prophesying as in 1 Corinthians 14:24, “But if all prophesy...” This is possible, for the Spirit of prophecy to control the meeting. This scripture deals with an element of prophecy that is little understood. It is prophecy that reveals the secrets of the hearts as stated in 1 Corinthians 14:24,25, “But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: 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.”

Many people are spoken to by this type of prophecy, which has in it revelation, revealing the secrets of peoples’ hearts. I have seen this many times in our classes. Sometimes four or five prophecies would relate to one person’s need. Those spoken to in this sense always know that they are being dealt with, and we have seen many come to the Lord.

We must understand that the order of two or three prophets does not apply in this kind of meeting. This we will further explain.

Also in the early church, there was a meeting for the edification of the believers, where no one but Spirit filled saints were allowed. This is spoken of in 1 Corinthians 14:26-33, “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...” This is a meeting for believers, in order that they might learn to manifest spiritual gifts and ministries. It is to be noticed that it is this meeting where we have the regulation of gifts and ministries.

This regulation is because of the element of time. It was necessary to only allow the operation of two or three tongues with interpretation. Three prophets could speak, and there would be doctrine from the teacher. Revelation also was allowed to go forth, all in order that all may learn to manifest spiritual gifts.

Thus the reason for regulations is quite plain and necessary in that type of a meeting, and the same order could be applied to any meeting, because of the same element of time. But we must not apply this order when prophecy moves in the whole church, as stated in 1 Corinthians 14:23-25. To do so would be to deny the church of one of the most powerful types of prophecy.

PROPHECY IS NOT TO TAKE THE PLACE OF THE WRITTEN WORD

We must understand that no matter what type of prophecy that is brought forth in the church, it is only

inspired utterance. Although it may be of God and is a gift of the Spirit it is never to take the place of the written word of God, for as wonderful as this gift is, it is only in part, 1 Corinthians 13:9, "For we know in part, and we prophesy in part", and when perfection is reached in our glorified state we will no longer need it, 1 Corinthians 13:10, "But when that which is perfect is come, then that which is in part shall be done away".

We must be careful not to allow the gift of prophecy to dominate our assemblies, or our lives. Our whole Christian experience is to depend upon the more sure word of prophecy; the Word of God as in 2 Peter 1:19, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed".

DANGERS RELATING TO PROPHECY

There is a tendency of most, untaught Spirit filled believers in the prophetic gifts, to use the gift as a method of guidance. Just like going to the Old Testament Seer, before we know it, our whole experience is directed by what some so called prophet has spoken. We are to be led by the Spirit of God and the Word.

Then there are others, who are led to believe that through prophecy they can receive revelation direct from God, and prophecy begins to take the place of the written word.

Some also develop the habit of prophesying over everybody they minister to, or those they pray for, for healing or deliverance. This practice can become dangerous and relating to prophecies from the mind.

Another practice is prophesying while in prayer alone. This too can be dangerous. Those who have the gift of prophecy in operation should learn to confine its operation to the open assembly. But we should understand that prophecy through a confirmed prophet is different in many ways. We will deal with this in our study of the ministry of the prophet.

In the gift of prophecy we speak forth according to the measure of faith as stated in Romans 12:6, "...whithersoever prophecy, let us prophesy according to the proportion of faith". With our gifts and ministry, God has granted a measure of faith. As we move into these, God will increase the measure, and our gifts and ministry will expand and grow. We are not to despise prophecy, 1 Thessalonians 5:20, "despise not prophesying", which means "to make it utterly nothing".

Fear is the only thing, after we have learned the principles, that may stop us from entering into this operation. Remember, fear is not of God. It is a spirit according to 2 Timothy 1:7, "For God hath not given us the spirit of fear..." Remember Paul's words in 1 Corinthians 14:1, "...but rather that ye may prophesy".

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 9

1. In the utterance gifts what should be our goal?
2. What is prophecy?
3. Are all believers supposed to prophesy?
4. Does having the gift of prophecy make us prophets?
5. Explain what we mean when we say prophecy can have in it prediction.
6. Is prophecy preaching? Explain.
7. What four elements could be in prophecy?
8. What are the three possible elements of operation in regards to prophecy?
9. Why must prophecy be judged?
10. Explain the reason for the regulation of prophecy; and in what meeting?
11. What must prophecy never do in regards to the written Word of God?
12. Explain some of the dangers relating to prophecy.

Book 2: Spiritual Gifts
Lesson 10: The Laying on of Hands
Hebrews 6:1-4
By Dr. Albert Grimes

This doctrine was one of the foundational doctrines of the Apostles' teachings. It is to be noticed in what position among the other six doctrines, this doctrine of the laying on of hands is to be found. It is right in the center, and sooner or later in our Christian experience we will come under this ordinance, either for healing, or blessing, the baptism in the Spirit, or even in the receiving of spiritual gifts. It is without a doubt, the central doctrine of all our doctrines, in regards to moving out into a spirit filled experience.

The word of God has a great deal to say about this "laying on of hands", and if we are going to continue steadfastly in the Apostles' doctrine, then we must not neglect this central doctrine, for in this doctrine is hidden the whole source of action that will open the door to untold operation in the Spirit. It is this ordinance that has been missing from our churches; the one thing that will bring the life giving Spirit back again to our cold assemblies. It is the basis of all different kinds of impartation. As we study the subject we will discover this fact.

**THROUGH THE LAYING ON OF THE HANDS OF THE PARIARCHS
CAME THE BESTOWAL OF INHERITANCE RIGHTS**

When Israel placed his hands upon Joseph's two sons, Ephraim and Manasseh, he imparted to them their rights, as in Genesis 48:13-20, "And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. 14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn..." But through revelation Israel knew that the younger, Ephraim, would be greater than the elder Manasseh, and he blessed him through the laying on of hands accordingly.

UNDER THE GUIDANCE OF GOD, ONE TAKES ANOTHER'S MINISTRY AND GIFTS

This principle of the laying on of hands is not understood. Let us notice, that what was here performed, was under the command of God, and the same principles of impartation are to be carried out even in our day, for this is God's own method of one's ministry and gifts being imparted to other generations. This is New Testament teaching also, Numbers 27:18,20,23, "And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;...20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient...23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses."

It is a known fact that the late Dr. Price, the healing evangelist laid his hands upon Lorne Fox, who is alive at this present time, and is an evangelist in the Assembly of God, just before he died, and imparted to him the same healing gift.

What happened to Joshua is fully explained in Deuteronomy 34:9, "And Joshua, the son of Nun, was full of the Spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses".

**THE PRINCIPLE OF IMPARTATION IN THE SUBSTITUTION OF AN ANIMAL FOR ONE'S
GUILT**

It is to be noticed that this chapter Exodus 29:10-19 deals with the consecration of the Priest. It was their sacrifice. Could it be said that the imperfections of the worshipper were transferred by faith to the sacrifice (which represented Christ) and the perfections of the sacrifice (representing Christ) were received by faith by him who laid hands on the sacrifice?

What would you think of the Priest if he were to doubt the powers of this ordinance? It was God who brought about this two-way transition, Exodus 29:10, “And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.”

The same principle is related to in Leviticus 1:4, “And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”

THE SETTING APART OF LEVITES FOR THE LORD’S SERVICE THROUGH THE LAYING ON OF HANDS

In the setting apart of the Levites, all Israel took part, as pointed out Numbers 8:9-11, “And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: 10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: 11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.” The power which would enable the Levites to minister was imparted through the laying on of hands.

IN THE NEW TESTAMENT THE ACT OF THE LAYING ON OF HANDS RELATES TO THE BESTOWAL OF BLESSINGS AND SPIRITUAL BENEDICTION JESUS BLESSED LITTLE CHILDREN

Jesus blessed little children in Matthew 19:13, “Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.”

I well remember as a boy having a godly Episcopalian Priest lay his hands on me. He walked with me for about a block, then returned into the church. There were many of us there that day, but he did this to me, from amongst them. I have never forgotten that day. I often wonder what really happened, for I attribute that act to my being in the ministry.

In another sense, with the same principle in mind, Jesus lifted his hands and blessed his own disciples before he left them in Luke 24:50-51, “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” The word bless, speaks of “to invoke a benediction upon them” or “a divine blessing upon them”.

THE LAYING ON OF HANDS WAS USED AS A METHOD OF CURING THE SICK

The laying on of hands was used as a method of curing the sick and healing was expected through this ordinance. Mark 5:23, “And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.”

The Lord also instructs believers to employ the laying on of hands for healing the sick, Mark 16:18, “They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” The apostles believed what Jesus had taught them, Acts 5:12. “And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch...)”

Why the laying on of hands for healing? It is God’s method of imparting healing virtue in order that people might be healed.

THE BAPTISM OF THE HOLY SPIRIT IS RECEIVED THROUGH THE LAYING ON OF HANDS

A careful study of Acts could prove that this is God’s intended way of receiving the Baptism. After Philip’s great revival in Samaria, Peter and John were sent down from Jerusalem to lead the saints into this experience, Acts 8:17, “Then laid they *their* hands on them, and they received the Holy Ghost.”

This administration of imparting the Holy Spirit is not only for Apostles, but for disciples as is stated in

Acts 9:17, "And Ananias went his way, and entered into the house; and putting his hands on him said, 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 with the Holy Ghost."

Paul also administered the Holy Ghost in this way, 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." It is a scriptural method of receiving the Holy Spirit. This administration is called a gift; and with the gift is power to impart the Baptism as stated in Acts 8:18-20, "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Personally I think it is the same principle as the imparting of the gifts of the Spirit as in 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." It is one of the operations of the working of miracles.

THROUGH THE LAYING ON OF HANDS MEN CAN BE ORDAINED INTO AN OFFICE IN THE CHURCH, AND A DIVINE COMMISSION CONFIRMED

In Acts 6:6, " Whom they set before the apostles: and when they had prayed, they laid *their* hands on them." These men were set apart to the office of deacons.

Paul and Barnabas had hands laid upon them confirming their Apostolic ministry, and were sent forth as God revealed in Acts 13:1-4, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

When this ordinance is performed upon those who are sent out to work for God, God through this ordinance gives the abilities needed to perform the task. When men are set apart to an office the same thing takes place.

THROUGH THE LAYING ON OF HANDS SPIRITUAL GIFTS ARE IMPARTED

Now to proceed further into this doctrine we come to the real problem in the doctrine, "The impartation of spiritual gifts". There is no deep mystery connected with this part of the doctrine. Let us go back to the Old Testament, Deuteronomy 34:9 "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:" This wisdom spoken of relates to the Word of Wisdom, the spiritual gift. Are we wrong in saying that Moses in the will of God imparted this to him?

Another Old Testament example is to be seen in 2 Kings 2:13-15, "He took up also the mantle of Elijah that fell from him...15 ...the spirit of Elijah," referring to the power, the spiritual gifts which were transferred to Elisha. Surely it is plain that Timothy received gifts through the laying on of hands, 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Paul makes a direct statement to the fact that Timothy also received a gift through the laying on of his hands, 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

It is an established fact. God imparts Gifts of the Spirit through human channels, not as men will, but "as the Spirit wills".

There is no suggestion anywhere in this doctrine that men impart anything at will. If anything is imparted it is from the Holy Spirit, 1 Corinthians 12:11, "dividing to every man severally as he wills".

THROUGH THE LAYING ON OF HANDS SAINTS CAN BE DELIVERED FROM EVIL SPIRITS

Many saints of God are hindered from moving into a deeper walk in the Spirit filled life, because they are bound by evil spirits: rebellion, stubbornness, fear, doubt, lust, and so forth. Through the laying on of hands by Spirit filled believers, these saints can be delivered into a useful experience for the Lord.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 10

1. What scripture speaks of the doctrine of the laying on of hands?
2. In what way did the Patriarchs administer the laying on of hands?
3. Explain what happened to Joshua because of the laying on of hands.
4. Explain what the priests had to do in regards to the animal.
5. What did Israel do with the Levites?
6. What did Jesus do to the little children?
7. Why do we lay hands upon the sick?
8. Explain what the laying on of hands to impart the Baptism in the Holy Spirit actually is.
9. What is done when saints are put into an office in the church?
10. Explain from scriptural instance, why it is possible to receive gifts through the laying on of hands.
11. Do men themselves actually impart gifts?
12. How can believers receive freedom from spirits?

Book 2: Spiritual Gifts
Lesson 11: Revelation and How It Is Received
Galatians 1:12
By Dr. Albert Grimes

What is revelation? The word itself means “a revealing” or “disclosing of the will of God to Men”. It is “a revealing of something not known, or realized”. Then the word also brings out the thought that revelation is something that is received, speaking of the act of receiving through communication, and directly from the person giving the communication.

The person giving, is the Holy Spirit. The act of receiving takes place wholly within the mind of the individual receiving it. Because it is received in this sense it is often mistaken for our own thoughts, or something that we might be thinking ourselves, but we should also understand, that revelation is an immediate knowing or learning of something without the conscious use of reasoning.

Revelation then is an act of God, by the Holy Spirit, uncovering to men, truth incapable of being discovered by man’s unaided reason as is brought out in Galatians 1:12, “For I neither received it of man neither was I taught it, but by revelation of Jesus Christ”.

The word revelation is used several times in the scriptures. This revelation relates to the scriptures as in Romans 2:5, “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God”. Thus the judgment of the wicked was a revelation, revealed by the Spirit to Paul.

Then another revelation is spoken of in Romans 16:25, “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.” This mystery relates to God’s world embracing purpose of redemption as it is revealed in the epistle of Romans. Also in Ephesians 3:3, “How that by revelation he made known unto me the mystery, as I wrote afore in a few words”. Then the revelation is explained in Ephesians 3:6, “That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel”. So the mystery that Jew and Gentile were to be made one in the church, was received through revelation.

The whole Book of Revelation is a revelation itself; revealed to Son of God by the Father, who in turn revealed it to John, who gave it to the church, as Revelation 1:1 relates, “The revelation of Jesus Christ by which God gave unto him, to show unto his servants things which must shortly come to pass.

Revelation then in the first sense, is revelation relating to the Word of God, and those who wrote the scriptures in which these revelations were a part were inspired to write what was revealed to them by revelations.

This brings us to another word which is related to revelation and that word is inspiration, 2 Timothy 3:16, “All scripture is given by inspiration of God...”.

INSPIRATION

This word reveals the fact that not only does the Holy Spirit give revelation, but He also gives inspiration. This is a divine influence upon human beings which resulted in the writing of the scriptures. Now we must understand that the type of revelation and inspiration which completed the scriptures is not given to men today. All that men receive today regarding the scriptures is illumination.

ILLUMINATION

The word illumination means “a lighting up”, “supplying of light”, “clarification”, “explanation or instruction”. The scriptures then, are illuminated to us. This comes by the Holy Spirit to us as we read the Word, or it could come through others as they teach the word to us. It is explained in Luke 24:4, “Then opened he their understanding that they might understand the scriptures”. And what is illuminated to us, the same Holy Spirit inspires us to write, or preach, or teach, or converse to others.

INSPIRATION OF TODAY

This word relates to an “inspiring” influence which the Holy Spirit brings to us. It is a stimulus to creative thought, or action. It is a prompting to write or speak what has been illuminated to us. This kind of inspiration is not the same as the Bible writers received, but it is inspiration relating to the illuminated scriptures. But we must understand that revelation in another form has been received by Old Testament and New Testament saints, and this form of revelation relates to the revelation gifts, revealed to us in 1 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 discerning of spirits...”.

This kind of revelation is also spoken of in scripture, 1 Corinthians 14:6, “...I shall speak to you either by revelation...”, meaning that the speaker speaks forth something revealed to him by revelation. 1 Corinthians 14:26, “...hath a revelation...”. Then in Galatians 2:2, “...I went up by revelation...”, and 2 Corinthians 12:1, “...I will come to visions and revelations of the Lord”, 2 Corinthians 12:7, “...the abundance of the revelations...”.

These revelations as they are received relate to three different kinds of revelation:

1. Revelations relating to the Plans and Purposes of God.
2. Revelation relating to knowledge. Any knowledge that God has He reveals.
3. Revelation relating to the World of spirits.

So the learning to receive this kind of revelation would enable the believer to enter into a greater ministry. In order for us to learn to receive revelation, we should come under an experienced teacher and in a group, or class of saints who understand, and are able to guide, and judge, and discern what we receive in the way of revelation. In this way we can learn to receive revelation, and have it confirmed.

THE FIRST PRINCIPLE OF LEARNING TO RECEIVE REVELATION

The method which we use in our classes as we teach this same subject, is that we teach people first to learn to interpret tongues; or learn to prophesy. In this way they will learn to know the Spirit of God, as He gives them the utterances. Having learned to know the Holy Spirit in that sense, they will know because of experience that what they are now receiving is of the Holy Spirit. Then also the same principle of group confirmation is also the true test of any revelation.

Then, coming under the guidance of experienced healers, and those who are experienced in exorcism. They can be taught to receive that form of revelation which causes a believer to be sympathetic to the sicknesses or diseases in others. Through this form of revelation, these same sicknesses or diseases can be described. In relationship to the discerning of spirits, this same sympathetic revelation would allow a believer to know in what part of the body the spirits are, and also when they are released from that part of the body. We must understand that these forms of revelation can only be taught to believers who are gifted in these areas.

HOW DOES THE HOLY SPIRIT GIVE REVELATION

There are four ways in which the Spirit of God gives revelation, and scripture gives an abundance of evidence. First, revelation is received through the direct voice of the Holy Spirit, relating to what we call intuition, the immediate knowing or learning of something without the conscious use of reasoning.

It is clear from scripture that the Spirit of God speaks to us. In Acts 8:29, “Then the Spirit said unto Philip, Go near, and join thyself to this chariot.” Then also in Acts 10:19-20, “While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.”

All believers should be taught to receive this kind of revelation first, and should never be encouraged to seek any other form of receiving revelation until these first principles are understood and experienced.

Inexperienced believers who seek these other areas of receiving revelation for proud display often come under the control of evil spirits, but with proper training and with the right motives there is nothing to fear.

SECOND: THE HOLY SPIRIT GIVES REVELATION THROUGH VISIONS

To explain just what a vision is, it is something seen by other than normal sight. It is supernaturally revealed to us while awake, a clear picture is acted out before us, apart from our surroundings. Sometimes we are an active part of it, sometimes not. Then sometimes it just seems to be a picture in our mind, that comes to us, that does not relate to what we are doing or even thinking. Not only do we see, but we also hear. Scripture relates many kinds of visions, Genesis 15:1, "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward". Ezekiel 11:24, "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me". Daniel 7:2-3, "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another."

Luke 1:22, "And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple". Acts 9:10, "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". Acts 16:9, "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us". Acts 18:9-10, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city". Receiving revelation in this manner is quite a scriptural method.

THIRD: THE HOLY SPIRIT GIVES REVELATION THROUGH DREAMS

Dreams explained: a sequence of sensations, or images, or thoughts, etc. passing through a sleeping person's mind, which become very real, as if the person themselves were involved in these things which they have dreamed.

Scripture relates instances of those who received revelation in this way, Genesis 37:5, "And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more."

Numbers 12:6, "And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream".

1 Kings 3:5, "In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

Matthew 1:20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost". Matthew 2:13, "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him".

Acts 2:17, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams".

FOURTH: THE HOLY SPIRIT REVEALS REVELATION THROUGH TRANCES

A trance explained: it is a state resembling sleep, in which consciousness may remain, although voluntary movement is lost.

Scripture relates to this method by which the Holy Spirit gives revelation to Balaam, Numbers 24:2,4,16, "...and the Spirit of God came upon him. . .4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open. 16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*." It was while in this trance state that he prophesied. Peter, in Acts 10:10, "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance". What he saw in the vision while in the trance is described in Acts 10:11-16. Then to Paul in Acts 22:17-18, "And it came to pass, that, when I was

come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me”.

CAN REVELATION BE SOUGHT?

There is much to learn at this point in our study. Only twice in scripture do we have any men actually seeking revelation. Both were extreme conditions, as in Daniel 2:18-19, “That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. 19 Then was the secret revealed unto Daniel in a night vision”.

Then revelation was also given to Peter concerning Dorcas, who was dead, Acts 9:40, “But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up”.

HOW REVELATION WORKS IN THE BELIEVER’S MINISTRY

In dealing with this part of the study we want to give scriptural examples of what receiving revelation does in the ministry. All through the Old and New Testament we can find instances of revelation being received.

Elijah’s ministry: 1 Kings 17:2-4, “And the word of the Lord came unto him, saying, 3 “Get thee hence, and turn thee eastward and hide thyself by the brook Cherith, that is before Jordon. 4 And it shall be that thou shalt drink of the brook and I have commanded the ravens to feed thee there.” This miracle of faith took place when the revelation was acted upon.

Again in Elijah’s ministry, in 1 Kings 17:8-9, “And the word of the Lord came unto him, saying, 9 Arise, get thee to Zarephath, which belongeth to Zidon and dwell there; behold I have commanded a widow woman there to sustain thee.” The same miracle of provision was brought to pass, because he acted upon the revelation.

In the ministry of Micaiah: A revelation of discerning of spirits, enables the prophet to understand, what is taking place as the King’s false prophets are prophesying, 1 Kings 22:19,23, “And he said, Hear thou therefore the word of the Lord. I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left...23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee”.

The ministry of Jesus: The same principle is at work. Jesus, no doubt, received a revelation from the Holy Spirit in regards to feeding the multitude in John 6:5-6, “When Jesus lifted up his eyes and saw a great company come unto him he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do”. He fed them.

The same principle again can be seen in the raising of Lazarus from the dead, in John 11:4,11,14, “When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep...14 Then said Jesus unto them plainly, Lazarus is dead”. This revelation concerning Lazarus made way for the miracle to take place.

In the ministry of Ananias: A revelation reveals Paul’s need in 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. 11 And the Lord said unto him, Arise, and go into the street which is called straight, and inquire in the house of Judas for one called Saul, of Tarsus; for behold, he prayeth. 12 And hath seen in a vision a man named Ananias coming in and putting his hands upon him that he might receive his sight, and be filled with the Holy Ghost”.

In the ministry of Agabus: The revelation of a worldwide dearth, Acts 11:28, ”And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world which came to pass in the days of Claudius Caesar”.

Again in Acts 21:11, “And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles”.

In the church at Antioch: They ministered to the Lord, they were waiting on God, and revelation came forth through prophecy or spoken revelation, Acts 13:2-3, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them". It is to be noticed that the revelation was not acted upon at once, as stated in verse 3, "And when they had fasted, and prayed, and laid their hands on them they sent them away".

TOWARDS THE END OF PAUL'S MINISTRY REVELATION BEGINS TO COME FORTH FROM EVERY CHURCH HE MINISTERED IN

Acts 20:22-23, "And now, behold, I go bound in the Spirit unto Jerusalem not knowing the things that shall befall me there. 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions await me".

REVELATION COMES THROUGH ANGELS TO THE CHILDREN OF GOD

Acts 27:23-24, "For there stood by me this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee".

Daniel 9:21-22, "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding". This kind of visitation is an exception.

REVELATION CAN COME FORTH IN MEETINGS WHERE THE SPIRIT OF PROPHECY IS MOVING

1 Corinthians 14:24,25, "But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: 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".

REVELATION CAN COME FORTH THROUGH PROPHECIES WHEN MINISTRIES ARE BEING CONFIRMED

1 Timothy 1:18, "This charge I commit unto thee son Timothy according to the prophecies which went before on thee, that thou by them mightiest war a good warfare". 1 Timothy 4:14-15, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all".

THE PROBLEM THAT UNTAUGHT SAINTS HAVE IN THESE AREAS

In our study we have taught in regards to what revelation is, and how it is received, and what it does in ministries. There is no problem when believers are taught; but untaught believers are constantly getting in trouble in this area of experience. Some of the problems: groups who gather in homes with no qualified teacher to instruct them, seek to receive revelation by just allowing anything to come into their minds; after a period of this kind of waiting, they then give out what they have received. This is the most dangerous thing to do, for this kind of waiting, where the mind becomes passive gives an opening for evil spirits to control the mind. This type of waiting becomes close to the method used by spiritists to train their mediums.

Then there is the type of meditation that is done in the same way, alone in prayer by some. This can have the same effects.

The method of prophesying while alone in prayer, could bring one under the same effects. Untaught saints prophesying gifts and ministries, not understanding the proper way of receiving prophecy, could be prophesying

all kinds of wild things through their minds. And all kinds of unscriptural gifts and ministries confirmed by wrong, so called, revelation could be produced.

It must be understood, that this is an area, where nothing but blessing can come forth, to those who are correctly taught, but untold heart break can come forth, and ruin good ministries where believers are unteachable.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 11

1. Explain what revelation is.
2. Explain how it is received.
3. Give two revelations which were revealed through scripture.
4. Explain what inspiration is.
5. Is the same revelation and inspiration that the Apostles received, given today?
6. What kind of revelation do we receive today?
7. What is the first principle in learning to receive revelation?
8. Does the Holy Spirit speak to us?
9. Would His speaking to us be considered to be the first method of receiving revelation?
10. How many other ways can we receive revelation?
11. Can revelation be sought? Explain.
12. Give a few scriptural instances of how revelation works in a ministry.
13. Explain the problem that untaught believers have trying to receive revelation.

Book 2: Spiritual Gifts
Lesson 12: The Word of Wisdom
1 Corinthians 12:8
By Dr. Albert Grimes

The word of wisdom is one of the revelation gifts, and possibly the most important, for it is through this gift of the Spirit that we receive revelation concerning the plans and purposes of God. As a gift it is the foundation of all miracles for it is through this gift that God reveals His will in regards to the miracle, and how it is to take place. In the same sense it is this gift that activates the gift of faith. So miracles are worked after the divine will is revealed through the word of wisdom.

There is a difference of opinion in regards to the two revelation gifts, the word of wisdom and the word of knowledge. Some teach that both of these gifts are only used in the teaching ministries. The word of wisdom is used by the teacher to teach the deep things or wisdom of God, the way of salvation. The word of knowledge is the utterance of facts, such as the knowledge of the Christian faith, and the knowledge of God, and related facts of knowledge from the Word of God. But we must understand the purpose of these gifts. The word of wisdom, and the word of knowledge are revelation gifts, and we do not receive revelation on the Word of God. The Word of God is a complete revelation, and all we receive now in regards to the Word of God is illumination, and it is possible that the teacher, even as other teaching ministries, as the Apostle, prophet, pastor-teacher, receive more of this illumination of the Word, more than other ministries.

This illumination does not come through a supernatural gift, but the understanding is opened to understand the scriptures as stated in Luke 24:45, "Then opened he their understanding, that they might understand the scriptures".

Both the word of wisdom and the word of knowledge are clairvoyant, but they could be exercised in teaching, and preaching, but in this sense. Sometimes the apostle, or prophet, or teacher, as they teach, will be led by the Spirit of God, to answer all the questions, and deal with certain problems in the minds of those he is teaching. The knowledge of these needs is given to the one teaching or preaching through the word of knowledge, and he is led by the Holy Spirit to deal with them. Through these revelation gifts he received the revelation of these needs. Sometimes a word of wisdom may come forth from the one ministering, that will reveal the plans and purposes of God to someone who is in the group, or meeting.

The Evangelist may through the word of knowledge, know of a certain person in his meeting, and his condition. The person may be astounded, at the knowledge which is revealed through the Evangelist, as he, as it were, speaks directly to him. This often brings a deep conviction, and is a means of that person coming to Christ. Even sicknesses and diseases through these same revelation gifts are revealed.

Thus, those gifts are used in the teaching ministry, but that is not all of their operation. They, as gifts of the Spirit, can be operative through all believers, even those who do not have a teaching ministry.

Then this wisdom spoken of is not the wisdom spoken of in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him". This wisdom has to do with our every day lives as children of God, referring more to our conduct, how we behave ourselves. This kind of wisdom would be given through the Word of God, or the wise council of others.

DEFINITION OF THE WORD OF WISDOM

The word of wisdom is a supernatural revelation given by the Spirit, of the divine plans and purposes of God, a supernatural declaration of the mind, and will of God, the supernatural unfolding of His plans and purposes, concerning things, places, peoples, individuals, communities, nations, as they enter into the plans of God.

HOW DOES THE REVELATION COME TO US?

It is called a word of wisdom, because it is revealed to us by the Spirit in our language, and in most cases it is revealed to us, by being directly imparted to our intellect by the audible voice of the inner Spirit of God, as

stated in Ezekiel 3:10, “Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears”. The term which is repeated hundreds of times in the Old Testament reveals what we mean. 1 Kings 21:17, “And the word of the Lord came unto Elijah”. It relates to God speaking, or the giving of revelation. Another scripture, in 1 Samuel 9:15, “Now the Lord had told Samuel in his ear, a day before Saul came saying”. He gave the prophet a word of wisdom in regards to Saul.

These revelations may come in visions, or dreams, or trances, or even in prophecy, or a message in tongues with interpretation, relating to the past, or present, or future, having to do with peoples, places or things.

EXAMPLES OF THE GIFTS IN OPERATION IN THE SCRIPTURES

After God had called out Abraham, he gave him revelation through the word of wisdom concerning his future in Genesis 12:2-3, “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”. Then God also revealed to him what would happen to his seed, regarding their going into captivity, and of their deliverance into the land of Canaan, in Genesis 15:13-16, “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs,” referring to the land of Egypt, “and shall serve them; and they shall afflict them four hundred years. 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age...”

Abraham would never have known these things. Only by revelation was he able to understand, and see into the future, just what his people would experience.

God also gave Noah a revelation, concerning things to come. Noah and his family were the only ones left following God. It is no doubt that this man of God was seeking an answer to these problems. Then God spoke, and gave him a word of wisdom in Genesis 6:13-22, “The end of all flesh is come before me: make thee an ark of gopher wood; I will bring a flood of water upon the earth...” The effect of such revelation is to be seen in Hebrews 11:7, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house”. The revelation of the word of wisdom brought into operation the gift of faith; and the miracle of the ark took place.

The principle of what the word of wisdom is for, is brought out. It enables Faith to operate; and it gives wisdom to know what to do, or what course to take in any circumstance, or condition.

Revelation was also given to Joseph, but here we have revelation of the word of wisdom given through dreams in Genesis 37:5,6, “And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed”. Now this dream revealed his future exaltation in Egypt, Genesis 37:7, “For behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and, behold your sheaves stood round about and made obeisance to my sheaf”. This related that his own brethren were one day going to bow down to him. This took place in Egypt. Then in Genesis 37:9,10, “And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet another dream; and behold, the sun and the moon and the eleven stars made obeisance to me”. This was understood to mean that even his father and mother, and his brethren would sometime in the future all bow down to him, Genesis 37:10, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?”

In the life of Moses we have the fact that God revealed to him through the word of wisdom that he was to deliver Israel. But he made the mistake of trying to work out in his own way God’s revealed purposes, and had to kill an Egyptian, Exodus 2:12, “he slew the Egyptian and hid him in the sand”. But his own people did not receive him, and Moses had to flee for his life. Acts 7:25, “For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not”. Moses did not understand that he was the only one who had received the revelation, and that it was a future event, to be worked out by God alone. Because of this rash act, that was out of time and place, Moses had to spend forty more years learning to be subject to God: and wait for God’s time in bringing to pass the revelation.

This gift of the word of wisdom, was foremost in Jesus’ ministry. His whole life, and the works that he was to perform were shown him by the Spirit in John 5:20, “For the Father loveth the Son, and sheweth him all

things that himself doeth: and he will shew him greater works than these, that ye may marvel”.

We have instances of how this very thing came to pass. John 4:4, “And he must needs go through Samaria”. Jesus had at this time received the revelation of the word of wisdom concerning the woman whom he was to meet at the well. This fact is further brought out in John 6:5,6, “When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?” Verse 6 proves that Jesus knew what he would do, and what would happen, verse 6, “And this he said to prove him: for he himself knew what he would do”. A word of wisdom opens the door for a miracle to take place. The same truth is brought out in the raising of Lazarus. The revelation of what he was to do was received, John 11:11, “These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep”. Through the word of wisdom Jesus knew exactly what he was to do before he ever went to Bethany. These are the different operations in the performing of a miracle. The word of wisdom is given, relating to what God wants to do. This revelation activates the gift of faith to perform the act, or give the command as in John 11:43, “And when he had thus spoken, he cried with a loud voice, Lazarus, come forth”. The spoken act or command, activates the working of miracles as in John 11:44, “And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go”.

Peter the apostle also received revelation by the Spirit as he is left in the room with a dead body. After putting out of the room all that were there, he began to seek revelation from God, Acts 9:40, “But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise.” So Peter in the midst of death received the word of wisdom from God.

Paul also, forbidden twice of the Holy spirit, to go to certain places, no doubt begins to seek God, and the Holy Spirit gives him a word of wisdom through a vision, Acts 16:6,7,9, “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not...9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us”. Clear through the word of wisdom.

Then in Corinth, afraid and knowing not what to do, a word of wisdom guides Him, Acts 18:9,10, “Then spake the Lord in the night, by a vision. Do not afraid, but speak, and hold not thy peace. 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city”. And because of this Word of Wisdom he stayed, and taught the Word of God, Acts 18:11, “And he continued there a year and six months, teaching the Word of God among them”. The operation of this word of wisdom is to be seen in all manner of ways.

In our own meetings we have many times received the word of wisdom to pray for certain believers, who were not present at that time, or belonged in some other area after which we have found out, that at that very time they had needs. Sometimes it can come through prophecy, or tongues with interpretation. Whatever method God uses to reveal his wisdom, it always relates to the plans and purposes of God.

IT IS SCRIPTURAL TO SEEK REVELATION THROUGH THIS GIFT

We have stated in our study that revelation is received without the use of reasoning. This would point out the fact that revelation is given to us at the will of the Holy Spirit, and this is the first principle we must understand. So when it is necessary for us as Spirit filled believers to have a word of wisdom it will be given to us, or the gift will operate in our experience. However there may be times as the scripture points out to us, when revelation can be sought after and received as in Daniel 2:1. This dream was a revelation of the whole period of the “Times of the Gentiles”. The background of this incident related to the fact that Daniel had found out that the seventy years captivity of Israel was just about over, and he sought God for revelation concerning what was to take place after this captivity was over.

Then in a life and death matter relating to the wise men in Babylon in Daniel 2:18,19, “That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. 19 Then was the secret revealed unto Daniel in a night vision.”

Peter received wisdom in this way, as he prayed before God in Acts 9:40, “Peter kneeled down, and

prayed". It is to be noticed, that it was after he prayed that he turned to the body and commanded her to rise.

We must understand, that the operation of this gift in our experience does not apply to every step we take, or everything we do. There are many areas of our lives that are to be controlled by nothing more than good common sense. We have met many saints, who are so "super" spiritual that the Spirit of God, so called directs every movement of their lives, to the point where they do not even have to decide anymore in any area of their lives. That kind of super wisdom is not a gift, but it could be an evil spirit that controls our lives and far from making us spiritual, it has us in a bondage that we need to be delivered from. However God's wisdom is at the disposal of the believer at the will of the Holy Spirit. God does not intend that His children walk in darkness regarding His plans and purposes.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 12

1. How important is the word of wisdom?
2. Explain the difference of opinion in regards to the word of wisdom and the word of knowledge.
3. How could the word of wisdom and the word knowledge be used in teaching and preaching?
4. Is the word of wisdom the same as the wisdom spoken of in James 1:5?
5. Give a definition of the word of wisdom.
6. How does the revelation of the word of wisdom come to us?
7. In short form, give three examples of the gift from the scripture.
8. Explain the mistake that Moses made, in regards to the revelation he received.
9. Give examples from the ministry of Jesus.
10. Is it scriptural to seek revelation through this gift?
11. Does this gift give us wisdom for our every step in our Christian experience?
12. In what way is this wisdom at the disposal of the believer?

Book 2: Spiritual Gifts
Lesson 13: The Word of Knowledge
1 Corinthians 12:8
By Dr. Albert Grimes

The word of knowledge is one of the revelation gifts. The difference between the word of knowledge and the word of wisdom is, the word of wisdom reveals to us the plans and purposes of God, as they relate to men, circumstances, conditions, and so forth. The word of knowledge has to do with things that God knows; fact in the divine mind.

A DEFINITION OF THE WORD OF KNOWLEDGE

The word of knowledge is the supernatural revelation by the Spirit of certain facts in the mind of God. God keeps before Him in the storehouse of His mind all the facts concerning heaven and earth. He knows every person, place, or thing in existence, and He is conscious of them all the time. The word of knowledge then, is a revelation to man by the Holy Spirit of some detail of that all knowledge. The revelation, of the existence, condition, or description of some sickness, or disease. It should be understood, that it is this gift of the Spirit that works with the gifts of healing. It operates in two possible ways as a revelation gift. First through the direct voice of the Holy Spirit to our intellect. Second in a sympathetic revelation, which relates to the receiving in our bodies of the symptoms of sicknesses, and diseases belonging to others. This type of revelation enables us to be able to pray for others more intelligently. The word of knowledge then relates to a knowledge that supernaturally reveals concerning things which were hopelessly hidden from the minds of men.

HOW THE REVELATION IS RECEIVED

As we have already taught, it may be received as a silent revelation, by the Spirit, of God, to our intellect, the inside voice of the Holy Spirit. We should be very careful in regards to voices that speak to us from outside of ourselves. The revelation could be revealed by vision. We may see what God wants to reveal to us. An image, or picture is presented to us, and then the revelation comes. It may be revealed by a dream while we sleep, or through a trance or prophecy, or tongues with interpretation. It is a word of knowledge in the sense that God through His Holy Spirit is revealing a fragment of His knowledge to us. Then it is a word of knowledge in the sense that it is revealed to us in our own language. It becomes vocal when the revelation is shared with others. When it is necessary, we can therefore speak forth revelation, as in 1 Corinthians 14:6, “Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation”.

SCRIPTURAL INSTANCES IN THE WAY THE GIFT OPERATES IN THE MINISTRY OF BELIEVERS

Samuel the prophet had just anointed Saul as King of Israel. In order to increase his faith in regards to his being made king, the prophet tells him exactly what will take place, on his way home, 1 Samuel 10:2,3,5,6, “When thou art departed from me today, then thou shalt find two men by Rachel’s sepulcher. They shall tell thee that the asses are found...” Then further in verse 3, “ye shall meet three men, one carrying three kids, the other three loaves of bread, and another carrying a bottle of wine. They shall salute him, and give him two loaves of bread.” He shall go further and in verse 5, “meet a company of prophets”, and in verse 6, “the Spirit of God shall come upon thee, and that he himself would prophesy”. This was a detailed revelation of knowledge, which all came to pass as was spoken, 1 Samuel 10:9, “And all these signs came to pass that day”.

This scripture reveals to us the purpose of the gift. When revelation is given to others through this gift, it will generate faith in the one who hears the revelation given by a servant of God. I remember praying for a woman, who in her younger years had received an injury in her head. She had entirely forgotten the event. This injury was the reason for her trouble. This revealed through revelation, by the word of knowledge, the

condition, and when it had happened. When it was told the woman, she remembered, and her faith rose to a healing level, and she was healed.

In the ministry of Ahijah the prophet, we find this same revelation. Jeroboam the King of Israel, was a wicked king, and his son became sick. So he sent his wife, disguised, to the prophet in order to get help. He did this because, the old prophet was blind, but God revealed these things to the prophet, and he knew who she was when she came to him, 1 Kings 14:5,6, “And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another woman. 6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy tidings”. Then he sent her home to tell her husband, that her son would die. Deception is revealed and brought to light by this manifestation.

Again in the ministry of Elisha, the prophet, Naaman had received healing, and in gratitude wanted to reward the prophet, who refused. Gehazi, Elisha’s servant, lies to Naaman in order to receive some of this same reward. After hiding the talent of silver, and two changes of garments he returns to the prophet Elisha. The prophet had already received a word of knowledge in regards to what his servant had done, for his words to his servant are these in 2 Kings 5:25-27, “Whence *comest* thou, Gehazi? And he said, Thy servant went no whither. 26 Went not mine heart *with thee*? 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow”. Through this gift the hidden actions of men can be revealed.

Again in the ministry of Elisha, the King of the Syrians had made plans to ambush the King of Israel, but Elisha the prophet received revelation, through the word of knowledge concerning these same plans. Thus he was able to warn the King of Israel, 2 Kings 6:9-12, “And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down... 11 Therefore the heart of the king of Syria was sore troubled for this thing...” The King of Syria was sure that he had a spy in their midst and said, 2 Kings 6:11, “...Will ye not shew me which of us *is* for the king of Israel? 12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.” This was the statement of one of his own servants. Such revelation is possible in our day through this same gift. The secrets of hearts are made manifest as stated in 1 Corinthians 14:24,25, “But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all. 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”.

This is the word of knowledge in the channel of prophecy. This manifestation operates in many ministries in different forms, expanding the ministries. Those that intercede sometimes receive revelation, concerning people and things and conditions, enabling them to pray. The prophet or apostle sometimes prophesies the word of knowledge, or speaks it forth, as it is revealed.

In the ministry of Jesus, taxes were to be paid, but no money was to be found of the disciples, but through the word of knowledge, revelation comes to Jesus. Then he instructs Peter in Matthew 17:27, “go thou to the sea, and cast in an hook and take up the fish, that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them, for thee and me”. If these things could happen in Jesus’ experience, they could happen in ours too. Let us remember as we have been taught that this kind of revelation is received as the Spirit of God wills.

Then Jesus reveals the hidden things in the life of a woman, John 4:16-18. “Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou has well said, I have no husband, 18 for thou hast had five husbands and he whom thou now hast is not thy husband”. As she listened to the circumstances of her life being revealed, her remarks to others were, John 4:29, “Come, see a man which told me all things that ever I did”. Revealing of such things brings people to repentance and the acceptance of Christ.

These revelations from the word of knowledge, as we have said, can come to us in many ways. Sometimes in prayer groups, revelation will be received in regard to prayer for someone in need, not present at that time. Then it could be revealed to us as we counsel with someone, certain conditions could be revealed to us about them, and when revealed could bring repentance or increased faith. The condition in a person’s body

could be revealed as we pray for someone's healing. All who have the gifts of healing are also endowed with this revelation gift in order that they may be able to pray with more intelligence for the sick. Thus the word of knowledge should be expected to operate with the gifts of healing.

An example of a powerful word of knowledge: I know personally a brother who taught classes on the gifts of the Spirit. While in class one day he revealed even the thoughts of one of his students. This teacher had held meetings for this same student the summer before in his church. Many had been saved, and filled, but towards the fall of the year, most of the newly saved had left the church. In this class this student had been thinking about this, and also added his own thoughts in this sense. "If this brother was what people say he is, those people would be still in my church". Now, while all this was going on in the students mind, this teacher was teaching. Then without mentioning the students name, the teacher went on to say, "Yes, and if you had visited, and shown an interest in these same people, they would still be in your church today". Then he went on teaching. This student himself told me from that day on, he was very careful about his thinking in that classroom. This often happened in Jesus' ministry as in Matthew 9:3,4, "And behold certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts." Distance makes no difference to its operation. Age, education, nor nationality, God's knowledge is at the disposal of the believer, as the Spirit wills.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 13

1. Explain the difference between the word of wisdom and the word of knowledge.
2. Give a definition of the word of knowledge.
3. How is the revelation of the word of knowledge received?
4. Give a few scriptural instances of this gift in operation.
5. What is the purpose of this kind of revelation?
6. How does the gift operate in regards to sickness?
7. What two ways could this revelation come to believers in regards to sickness?
8. Is it possible to know of people's thoughts through this gift? Explain.

Book 2: Spiritual Gifts
Lesson 14: Discerning of Spirits
1 Corinthians 12:10
By Dr. Albert Grimes

There are some that teach the main principle purpose of this revelation gift is to reveal the false utterances, of those who preach, and teach, or prophesy or speak in tongues in the church. This is to protect the church from false counterfeit operation. This is one part of its operation, but in its operation it deals with the whole of the spirit world, and the Satanic spirit world in particular. God has provided, through the gift of discerning of spirits, the insight and the understanding which we as saints need. So we must understand that in its operation it deals with one realm, and that is the realm of the Spirit world.

Through this manifestation, a believer is able to see into the realm of spirits, every being in the spirit world. It enables the believer to know what and who they are, angelic or satanic; how they conduct themselves; what sicknesses, or diseases, oppressions, obsessions, deformities, they are binding people with. In this sense we are able to “discern” or “judge through” spirits.

What percentage of God’s Spirit filled believers have this gift? We can only speak from our experience, after more than thirty years of study, and teaching these truths, and also being used to confirm ministries and gifts through prophecy. I could say that every believer has some kind of healing gift.

It may be the gifts of healing, or discerning of spirits, with the working of miracles to cast out spirits. And when we look at the condition of this world, as far as healing and deliverance is concerned, we can understand why God has so abundantly given these gifts to the church.

DISCERNING OF SPIRITS AND THE CASTING OUT OF SPIRITS

It is to be understood that discerning of spirits, enables the believer to discern, or judge through spirits. This would enable the believer to know of their presence, the, who, or what they are, and what they are doing. Now this is as far as the operation takes us. It is a revelation, or revealing gift only. But the actual casting out of spirits is brought about by another manifestation, “the working of miracles”, one of the power gifts. So it must be understood that with the gifts of healing and the working of miracles, there must be revelation gifts in operation.

Jesus revealed the fact that casting out of spirits was a miracle. When the disciples found the man casting out spirits, they forbade him. Jesus said to them in Mark 9:38,39, “But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me”.

We are not suggesting by this fact, that discerning of spirits and the working of miracles are two different manifestations, that the believer with discerning of spirits has no power over spirits, but as we have found that those who have the gift of discerning of spirits also have the operation of the working of miracles, which allows them to cast out spirits. Just as, in the same sense, the believer who has the gift of divers kinds of tongues can pray for and receive the interpretation for that tongue as in 1 Corinthians 14:13, “Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret”.

HOW DOES THIS MANIFESTATION OPERATE THROUGH BELIEVERS?

Actual experience has taught us that this gift begins to manifest itself through the believer in stages. Those who receive the gift confess almost unanimously that first an awareness of the presence of spirits, in individuals, in places, and things, and in congregations, has taken hold of their spirit. This spiritual perception sometimes becomes so strong that it actually affects the flesh, or body and in this sense we also feel the presence of spirits.

So in the first stage of discernment of spirits, the Holy Spirit gives the possessor of the gift the certain knowledge of the presence of spirits. The person feels, or senses these evil spirits by their emanations, or vibrations that issue from the spirit itself, or from that part of the body that is bound by them. So the first stage is more in the realm of a feeling, or an awareness. There are many spirit filled believers who are in this first

stage, and have not yet realized why they have these experiences. They do so, because they have the gift of discerning of spirits.

This experience could be encountered anywhere, but in most cases, in our prayer life. These spirits will enter into the place of prayer, to try and hinder your praying, or to make you afraid. This unknown presence will bring a feeling of fear and if not understood will stop your prayer experience. Then another indication of this manifestation is when we are praying for people for healing, and the Spirit of God through us will move us to rebuke in tongues. This indicates the presence of an evil spirit in the person you are praying for. The rebuke in tongues is a command to the spirit to leave. Another indication of the manifestation is when in meetings where spirits are being cast out, and as the command is given by the person praying for them, that you, in your own spirit feel the spirits leave the person being prayed for. It also may indicate that you have a sympathetic discernment which allows you to feel the presence of spirits in your body, just the same as those with the gifts of healing have sympathetic symptoms of sickness, or disease that are actually in others with whom they come in contact. Thus you are sympathetic to the spirits in others, and you know or feel when they leave. Still another indication of the manifestation, is when you are in a prayer meeting, praying with others in the Spirit, while praying, you suddenly come forth with a heavy anointed rebuking in tongues. This would indicate the presence of a spirit that has been stirred up, which is in someone in the meeting, or it may be a naked spirit trying to come into the midst of the believers. All these experience, are evidences of the gift of “discerning of spirits”, and if not revealed through revelation, these evidences prove the existence of the gift in believers.

HOW DOES THIS REVELATION COME TO US?

When we speak of the revelation, we mean the actual receiving by the Spirit of God, of the identity of the spirit, or angel, what kind of spirit it is, what name it bears, what it is doing, or possibly what it is intending to do. All these things can be revealed to us through the Spirit of God. The revelation can come to us in the same way as the other revelation gifts. The inner audible voice of the Spirit of God, or through visions, dreams, or through the gift of prophecy, or even tongues with interpretation. Through prophecy, and utterance gifts would come the revelation of warning and perhaps personal conditions relating to believers. It is by no means a personal method of ministering to one another. In personal ministry the revelation, as we have said would first come through the inner voice of the Holy Spirit, and in most cases it would be received after hands are laid upon the one being prayed for. Thus contact brings the revelation. Others, so gifted, can even as they stand before the one needing prayer, discern the spirits, and in a highly developed manifestation, it is possible to see the spirits, as we receive the revelation concerning their identity.

INSTANCES OF THE GIFT IN OPERATION IN THE SCRIPTURE

The writer of the Book of Job received revelation of Satan's activities behind the scenes. And it is quite possible, because of the manner in which it is described in so much detail, that he actually saw what took place. A study of Job 1:6,19, Job 2:1-10, reveals the insight which was given the writer through this gift. Sometimes things take place in our lives which can only be explained upon these grounds. Satan, by God's permission, has planned a deliberate attack against us. How much it would also help us if we could receive a revelation, and be able to understand what is really taking place.

In the Life of Peter

Through this manifestation, Jesus was able to warn Peter of a coming conflict with Satan, but Peter failed to take heed, and was not watching when it came upon him, Luke 22:31-32, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not”. Jesus was warned, and prayed for Peter, but Peter was not ready when it came as in Matthew 26:74, “Then began he to curse and to swear, saying, I know not the man”.

I remember well one night, years ago, in a prayer room, seeing a vision of a company of spirits gathered together in order that they might plan the downfall of our church, which had been in revival for about one whole

year. As I watched, one was chosen to come into our midst to perform this work of destruction. Three weeks later into our midst came a woman. We were ready. The Spirit of God revealed the spirit's identity as this woman came into our church. We were saved much trouble because of discerning of spirits in our midst.

The Prophet Micaiah

Four hundred false prophets were informing the King of Israel that God had delivered his enemies into his hands. It was a Satanic trap to send the king to his death. The true prophet of God reveals this fact through discerning of spirits, but the king would not listen. A reading of this section of scripture reveals the fact, that the prophet saw all this in a vision, 1 Kings 22:19-23, "And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee". Ahab failed to take heed; believing those false prophets, went to death.

In the ministry of Jesus: This scripture points out to us the fact that believers can be controlled and used by evil spirits, as well as the Holy Spirit. Peter received the revelation by the Holy Spirit, concerning who Jesus really was in Matthew 16:16,17, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him... flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven", proving that the revelation came from God. In Matthew 16:21, Jesus speaks to his disciples concerning his death on the cross, after which Peter was moved upon, by Satan to rebuke the Lord in Matthew 16:22, "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee", or in other words "pity thyself Lord, this shall not be unto thee" or "do not do this thing". Satan through Peter tried to direct Christ from going to the cross, Matthew 16:23. "But he turned, and said unto Peter, get thee behind me, Satan thou art an offence unto me", a snare or trap unto me. Jesus discerned the work of Satan through Peter.

I personally know a good Evangelist, whose ministry was often spoiled because of this same dual operation. Under the power of the Holy Spirit, she performed a wonderful work, but under the control of a spirit of error, she caused nothing but trouble in the churches in which she ministered in. She was afterwards delivered, and had a very profitable ministry.

In the Early Church: Satan tries to bring sin into the church, but Peter through the Holy Spirit discerns Satan's work through Ananias in Acts 5:3, "But Peter said, unto Ananias, why hath Satan filled thine heart to lie to the Holy Ghost". Peter also discerned the condition of Simon, although, Philip had baptized him in water, Acts 8:23, "For I perceive that thou art in the gall of bitterness (referring to a bitter spirit) and in the bond of iniquity".

In the ministry of Paul: This woman was possessed with a divination spirit and this spirit was trying to hide its identity by giving testimony to Paul and Silas, being men of God in Acts 16:17,18, "These men are the servants of the most high God which shew unto us the way of salvation..." This kind of Satanic operation gives us an example of how a counterfeit spirit could utter in prophecy, and speak forth a revelation in the midst of the gatherings of the saints. But Paul was not deceived by such a statement, and discerned the kind of spirit, who spoke those words, "But Paul being grieved in his spirit". This is what an utterance coming from a false spirit does. It grieves our spirit. Then Paul "turned, and said to the spirit, I command thee in name of Jesus Christ to come out of her, and he came out the same hour". It is to be noticed in some of these instances, that the gift of discerning of spirits was manifest, with the power of casting them out also which would seem to indicate that believers can have both operations.

THE GIFT OF DISCERNING OF SPIRITS IN THE ASSEMBLY: AND THE JUDGING OF UTTERANCES

It is through this gift, that all utterances are to be judged as they are brought forth in the assembly. All believers who have an understanding of the word of God, can judge utterances, prophecy, or tongues, with interpretation and all uttered revelations. But only believers with discerning of spirits can discern the type of spirit that is in operation, while the utterances are being brought forth, 1 Corinthians 14:29, "Let the Prophets speak two or three, and let the other judge". The possibility of lying spirits, and divination spirits must be guarded against as in 1 Kings 22:22, "I will be a lying spirit in the mouth of all his prophets". Then in Acts 16:16, "a spirit of divination".

With this operation in the church, bound saints can be delivered. The plans of Satan can be discerned, and sin can be kept out of the midst of the saints, and false revelation can be detected. There is a tremendous need for the operation of this gift, and the working of miracles, to deliver those who are bound, by spirit bondage. Even the children of God are in bondage, and need help along these lines. Let us desire earnestly the operation of these gifts of the Spirit.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 14

1. In its operation what does the gift of discerning of spirits deal with?
2. What does the gift enable the believer to do?
3. Do all believers have some form of healing? Explain.
4. What other gift would operate with discerning of spirits?
5. Explain the different stages of operations related to this gift.
6. How does the revelation come to us?
7. Give some scriptural examples of the gift in operation.
8. Explain what part this gift has to do with utterances made in the assembly.

Book 2: Spiritual Gifts
Lesson 15: The Working of Miracles
1 Corinthians 12:10
By Dr. Albert Grimes

The gift of the Working of Miracles, belongs to the group which we call the “Power Gifts”. Its operation can be seen throughout the Bible. Miracles have been worked by men of God in all ages, but the same principles which allowed men to work these miracles have been the same in every age.

First: They were performed through the power of the Holy Spirit. Second: Revelation was received from God regarding the performing of the miracles, how and where, and by what means it was to be performed. So it must be first understood that these men who performed these miracles were men who understood the voice of God, and were able under the power of the Holy Spirit, to obey as commanded in order that the miracle may be performed. The type of miracles performed would depend more upon the age, and condition in which the man of God lived. It is to be noticed that in some ages there were more miracles brought forth, but a study of the Bible reveals the fact that miracles have taken place in every age, and we must not believe as some would try to teach us, that the day of miracles is passed. God still witnesses even in our day, and miracles are performed.

IN THE MINISTRY OF MOSES

Moses, as he was sent down by God into Egypt to deliver the children of Israel, understood that mighty signs and wonders would be needed in order to convince the Egyptians that God had sent him, as stated in Exodus 4:1, “And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee”.

It was after this statement that Moses Made to God, that God gave Moses the gift of the working of miracles, as pointed out in Exodus 4:2-4, “And the Lord said unto Moses, What is that in thine hand? And he said, a rod. 3 And he said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the Lord said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand”.

The principle of the working of miracles is to be seen in these scriptures. First: The revelation of what God wants to do. This is the Word of Wisdom. The Holy Spirit gives us a word of His wisdom. God, then through the Holy Spirit, reveals to us what He wants to do. Second: In the same revelation, they are also told how to perform the act that will produce the miracle; after the man of God received through revelation what God wants to do, and then how God wants the act performed or the command to be given. Then the gift of faith comes into operation, enabling the person to act or command as God through His Spirit has revealed, and the miracle then is brought to pass, as the person does in faith what God has commanded.

This is pointed out in Exodus 4:3,4, “...And he cast it on the ground and it became a serpent; and Moses fled from before it”, and, “4...he caught it, and it became a rod in his hand”. Then the purpose of the miracle is also revealed to us in Exodus 4:5. “That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee”.

Miracles are also performed by the power of the Holy Spirit through men, in order to prove, or witness to the fact that God is with them. This same thought is brought out in Hebrews 2:4, “God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will”. Miracles then performed by the above methods described, were performed by God’s Prophets, all through the Old Testament age, proving the fact that they were prophets of God, for God witnessed through the miracles. This established the Prophets as men of God.

IN THE MINISTRY OF JESUS

Jesus performed, as we will see, miracles in the same way as the Old Testament Prophets performed them. First: The revelation was given, then it was acted upon, and the miracle was “worked”, or “performed”. And as these miracles established the Prophets as men of God, so the miracles in Jesus ministry established, or proved,

His Messiahship, as stated in John 20:30,31, “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name”.

Seven miracles are listed in the Gospel of John. These miracles give to us the range of power which can be extended through this manifestation of the Spirit, “The Working of Miracles”.

Changing The Water Into Wine

John 2:7-11, “Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.” Verse 9, “When the ruler of the feast had tasted the water that was made wine”, verse 11, “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him”. This miracle was performed by a command and an act which included others.

The Healing of the Nobleman’s Son

John 4:50-54, “Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way... This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee”. This was a miracle of healing, what is known as “absent healing”.

Healing of the Impotent Man

This was thirty eight years in this condition. John 5:5,8,9. “And a certain man was there, which had an infirmity thirty and eight years,” verses 8,9, “Jesus saith unto him, Rise take up thy bed, and walk. 9 And immediately the man was made whole”. This miracle of healing was performed by a command.

The Feeding of Five Thousand

John 6:11, “And Jesus took the loaves; and when he had given thanks, he distributed to his disciples, and the disciples to them that were set down; and likewise of the of the fishes, as much as they would”. A miracle that multiplied the loaves and fishes.

The Miracle of Walking on the Water

John 6:19, “So when they had rowed about five and twenty furlongs, they see Jesus, walking on the sea, and drawing nigh unto the ship”. The miracle of walking on the water.

The Healing of the Blind Man

John 9:1, “And as Jesus passed by, he saw a man which was blind from birth... 6 When he had thus spoken he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay... 7... Go wash in the pool of Siloam... He went his way therefore, and washed, and came seeing”. Jesus used the clay in order to make new eyes for the blind man. This was a Miracle of Healing.

The Raising of Lazarus from the Dead

John 11:43,44, “And when he thus had spoken, he cried with a loud voice, Lazarus, come forth”, verse 44, “And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a cloth. Jesus saith unto them, Loose him, and let him go”, a miracle of resurrection.

These miracles give us the range of operations in the working of Miracles. These miracles established Christ as the Messiah.

THE GIFT OF THE WORKING OF MIRACLES IN THE CHURCH AGE

The working of miracles in the church age bears testimony to the fact that God is with us. They also confirm the Word of God as stated in Mark 16:20, “And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following”.

Then also in Hebrews 2:4, “God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will”.

Thus the same purpose that was the reason for miracles in the Old Testament is to be found in the New Testament.

But those who oppose miracles taking place in this church age, teaching that they ended after the Apostolic age, make the statement that the devil performs miracles, therefore miracles cannot confirm the fact that God is with those who perform them as is stated in Matthew 7:22,23, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name. And in thy name have cast out devils. And in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you, depart from me, ye that work iniquity”.

In understanding this scripture, we should go back to Matthew 7:15,20, dealing with false prophets. “Beware of false prophets who come to you in sheep’s clothing, but inwardly they are ravening wolves...20 Wherefore by their fruits ye shall know them.”

A study of the occult proves the fact that miracles are performed, and part of their religion. But their miracles, even if they are healings, or what ever kind of miracle it produces, it always draws those who are a part of it, or they witness it, deeper into the occult power. Miracles performed under the power of the Holy Spirit, do exactly the opposite. They draw men to God.

In the church age miracles are brought to pass more in the realm of healing miracles, or “Miracles of Healing”. It is to be noticed the fact that the Working of Miracles as a gift is different from the Gifts of Healing, as in 1 Corinthians 12:9,10, “...to another the gifts of healing by the same spirit, 10 To another the working of miracles...”

Then in the sign gift ministries, it is again mentioned in 1 Corinthians 12:28, “After that miracles, then gifts of healings”. Then again in 1 Corinthians 12:29,30, “...are all workers of miracles? 30 Have all the gifts of healing...” Miracles of Healing are healings that are beyond the gifts of healing. In most cases, when we come under the administration of the gifts of healing, the healing is not an instant thing, but we begin to recover, as stated in Mark 16:18, “They shall lay hands on the sick, and they shall recover”. But when we come under the administration of the working of miracles the healings are instantaneous. Then we should also understand the casting out of spirits, which is another form of healing is a miracle as stated in Acts 8:6,7, “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles, which he did. 7 For unclean spirits, crying out with loud voices, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed”.

Then in Acts 19:11,12, “And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons and the diseases departed from them, and the evil spirit went out of them”.

HOW THE MANIFESTATION OPERATES IN THE BELIEVER’S EXPERIENCE

How this gift of the Working of Miracles, works in the believer’s experience, we have already stated. The Word of Wisdom is given through the Spirit. This produces faith, through the gift of faith. This faith enables the believer to act, or command, or perform the miracle.

Instances in scripture are given to us where the word of wisdom is first given. The word of wisdom to Moses, Exodus 14:15, “...Wherefore criest thou unto me; lift up thy rod, and stretch out thine hand over the sea, and divide it”. Faith in what Moses knows is the will of God, enables him to perform the act as commanded by God. Exodus 14:21, “And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind, all that night and made the sea dry land, and the waters were divided”.

The same principle is to be found in the miracles which Jesus performed, in John 6:5,6, “When Jesus then lifted up his eyes, and saw a great to company come unto him, he saith unto Philip, whence shall we buy bread that these may eat? 6 And this he said to prove him: for he himself knew what he would do”.

The same principle of receiving the word of wisdom is also seen in John 11:4,11, “When Jesus heard this, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby...11 These thing said he: and after that he said unto them, Our friend Lazarus, sleepeth: but I go that I may awake him out of his sleep”.

It is this revelation by the Spirit which reveals what the will of God is, and how it is to be performed, by a word, or an act, or a command. By a command as in Mark 3:1,5, “And he entered again into the synagogue; and there was a man there which had a withered hand...5 He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other”.

By an act, as in John 9:6, “When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay”.

By a command, and an act, Acts 3:2,6-8, “And a certain man lame from his mother’s womb”. Acts 3:6-8, “In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength. 8 And he, leaping up, stood and walked...”

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 15

1. The gift of the Working of Miracles belongs to what group?
2. What two principles relate to the performing of miracles?
3. What seven miracles did Jesus perform?
4. Miracles in the church age bear witness to what fact?
5. Explain Matthew 7:22,23.
6. Are there miracles performed in the occult? What is the result of such miracles?
7. In the church age what type of miracles are performed?
8. In scripture is there a difference made between Miracles and the gifts of Healing? Give scripture.
9. Is the casting out of spirits a miracle?

Book 2: Spiritual Gifts
Lesson 16: The Gift of Faith
1 Corinthians 12:9
By Dr. Albert Grimes

The Gift of Faith is one of the Power Gifts. By the gift of faith we produce miracles by faith. In other words we by faith wait for miracles to come to pass.

This then is the difference between the Working of Miracles and the Gift of Faith. As we have stated by the Working of Miracles we work miracles by an act or command, as we receive a word of wisdom from God. But with the gift of faith we receive a divine assurance from the Holy Spirit, and a word of wisdom, and we then have faith for a miracle without the act or command. There is a sense in which we may act, but in most cases we wait in faith for the miracle.

In the working of miracles, then we do things by the power of the Spirit. By the gift of faith, we receive things by the same Spirit's power. The gift of faith then, is the divine assurance that miracles will take place, and it's faith that will enable us to wait for the miracle to be performed, without us acting or commanding.

A DEFINITION OF THE GIFT OF FAITH

The gift of faith is a manifestation or expression of the Holy Spirit, which enables the believer, through the Spirit, to have a divine assurance that whatsoever is uttered, or desired by believers, or by God shall eventually come to pass.

THE GIFT OF FAITH AND OTHER GIFTS

The gift of faith is not the basis of all other gifts. What we mean is that the gift of faith is not needed to operate all the other gifts.

We have to understand that God Himself measures faith to us, as stated in Romans 12:3,6, "According as God hath dealt to every man the measure of faith". This faith is not the gift of faith but a faith that enables the believer to move into the operation, of his ministry and gifts, as stated in Romans 12:6, "let us prophesy according to the proportion of faith".

Then we must understand that the gift of faith does not overcome all other measures of faith spoken of in the scriptures. Nor does it put one in a position where he does not have to doubt God anymore. This gift then, as we see, is not in continuous operation.

Just as a believer can only prophesy when the Spirit gives him the words to say, so the possessor of the gift of faith, can only have this kind of faith when the Holy Spirit is moving in the gift of faith.

When the gift of faith is not in operation, the believer who possesses this gift has, like the rest of us, to measure faith to himself by an acceptance of God's Word, and a believing for the measure of faith to operate the gifts of the Spirit.

An example of this is given to us in scripture. In the experience of Elijah the Prophet, he prays with divine assurance for a miracle, 1 Kings 18:37, "Hear ne O Lord, hear me, that this people may know that thou art the Lord God, and that thou has turned their heart back again".

Then the miracle took place, 1 Kings 18:38, "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench". After the gift of faith had ceased to operate in this prophet and because of Jezebel saying that she would kill him, 1 Kings 19:1,2, he requested God that he may die, 1 Kings 19:4, "But he himself went a day's journey into the wilderness and came and sat down under a juniper tree: and he requested for himself that he might die: and said it is enough; now O Lord, take away my life: for I am not better than my fathers".

From this scripture we find that the possessor of the gift of faith, sometimes finds it no less an effort of consecration and will, to believe God in ordinary things, than any other believer.

SCRIPTURAL EXAMPLES OF THE GIFT IN OPERATION

This gift of faith operated in the life of Isaac, to bring about the miracle which the blessing had bestowed by faith. So by this gift, Isaac blessed Jacob in things to come as in Genesis 27:28,29, "Therefore God give thee of the dew of heaven, and the fatness of the earth and plenty of corn and wine: 29 Let people serve thee and nations bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee". These utterances were uttered, as the gift of faith was in operation, giving the divine assurances that would produce the miracle of these very things mentioned in Jacob's life as stated in Hebrews 11:20, "By faith Isaac blessed Jacob and Esau concerning things to come". The principle is brought out in Mark 11:23, "But shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith".

Just as in the working of miracles, the word of wisdom reveals God's will in regards to the working of the miracle. So in the gift of faith the word of wisdom gives the purpose for the gift of faith to operate.

By this gift, personal protection in perilous circumstances is assured. There would hardly be any kind of circumstance more perilous than being placed in a lion's den, shut up, and unable to get out. This was Daniel's condition, Daniel 6:17, "And a stone was brought, and laid upon the mouth of the den; and the king sealed it, with his own signet and with the signet of his lords; that the purpose might not be changed, concerning Daniel". Daniel 6:23, "Then was the king exceeding glad for him, and commanded they should take Daniel up out of the den, and no manner of hurt was found upon him, because he believed in his God."

This is the result of supernatural faith, as related in Hebrews 11:33, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions".

This same protection through the gift of faith is to be found in Paul's Ministry in Acts 28:5, "And he shook off the beast into the fire, and felt no harm (speaking of Paul being bitten by a serpent)".

This same manifestation of faith is to be found amongst believers in our day as stated in Mark 16:18, "They shall take up serpents: and if they drink any deadly thing it shall not hurt them".

The same faith can afford miraculous protection from murderous crowds, intent on killing the servants of God as in Luke 4:29,30, "And rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through their midst went his way". The divine assurance that is produced through this gift, enables the believer to do this.

The gift, as it operates supplies the needs of God's children in a miraculous way. It is to be noticed that in this instance the word of wisdom is first given to the prophet in 1 Kings 17: 2,4. "And the word of the Lord came unto him saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan...4 And it shall be, that thou shalt drink of the brook: and I have commanded the ravens to feed thee there". After receiving the word of wisdom from God, the gift of faith, which gives divine assurance of the promises of God, enables the Prophet to believe, and obey the word of the Lord, "for he went, and dwelt by the brook Cherith, that is before Jordan".

After the Prophet obeyed the word of wisdom, divine faith brought about the miracle, 1 Kings 17:5,6, "And the ravens brought, him bread and flesh in the morning and bread and flesh in the evening and he drank of the brook". God continued to supply the needs of the Prophet until the brook dried up, 1 Kings 17:7, "And it came to pass, after a while, that the brook dried up, because there had been no rain in the land". Once again the Prophet is given a word of wisdom from God, as in 1 Kings 17:8,9, "And the word of the Lord came unto him saying: 9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold I have commanded a widow there to sustain thee".

After he met this widow, all she had was a handful of meal, and a little oil, and she intended to bake a cake for her and her son, then die. But Elijah the Prophet spoke the words of faith. Let us remember what the Lord said regarding this faith in Mark 11:23, "For verily I say unto you; That whosoever shall say unto this mountain, Be thou removed, and be 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". These are the words of faith which the Prophet spoke to the widow in 1 Kings 17:14, "For thus saith the Lord God of Israel," The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth". After which the woman obeyed the man of God as in 1 Kings 17:15,16, "And she went and did according to the saying of Elijah: and she and he, and her house, did eat many days. 16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah".

Sometimes God makes astounding promises to his children which are in relationship to His will. But supernatural faith produces the faith, to believe, accept, and act upon such promises. Even in this instance, the word of wisdom revealing the plans and purposes of God is given in Genesis 17:19, "And God said, Sarah thy wife, shall bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant and with his seed after him".

The age of Abraham and Sarah is given in scripture and at this age it was impossible to have children. Genesis 17:17, "Shall a child be born unto him that is an hundred years old? And shall Sarah that is ninety years old bear?" But supernatural faith takes hold of the promises of God, and Abraham believes God as stated in Romans 4:19, "he considered not his own body now dead, neither the deadness of Sarah's womb". Romans 4:20, "He staggered not at the promise of God through unbelief; but was strong in faith".

God then sometimes gives astounding promises to his children, but He can also give the same astounding faith that will enable the one so promised to lay hold in strong supernatural faith upon these promises, thus bringing them to pass.

Then as we study further into the possibilities of this great gift, we see judgment can be brought down upon things and people. We have the counterfeit of this in the Satanic curse. Through this gift of faith Jesus curses the fig tree in Mark 11:13,14, "And when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever". What happened to the tree is further pointed out in Mark 11:21, "Master, behold the fig tree which thou cursed is withered away". It was Jesus Himself, that pointed out, that this was an act of faith, Mark 11:22, "And Jesus answering saith unto them, Have faith in God (or have the faith of God)". Then he relates to them the possibilities of such faith in 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".

An instance of this judgment can be seen in Peter's ministry, as he speaks words of judgment in Acts 5:4,5, "Thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost". Then in Acts 5:9,10, "...behold the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband".

Those who teach error are dealt with through this gift of faith, and turned over to Satan as in 1 Timothy 1:20, "Of whom is Hymenaeus, and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme". They blasphemed in this sense, as stated in 2 Timothy 2:18, "Who concerning the truth have erred, saying that the resurrection is past already; and have overthrown the faith of some".

Then as this faith can become the divine assurance for the working of miracles, this same faith can enable the gifts of healing to operate for healing. And often in the intercessory ministry it's this kind of faith that enables the one who is interceding to continue on in prayer until God's will is accomplished.

In the face of such scriptural facts, is the command to covet earnestly the best gifts wrong? No, God wants to give these things, but He only gives them to those who long after them, and to those who only desire them in order to help others.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 16

1. What group does this gift belong to?
2. What is the purpose of this gift of faith?
3. Explain the difference between the gift of the working of miracles, and the gift of faith.
4. Give a definition of the gift of faith.
5. Does this gift of faith control all the other gifts? Explain.
6. Does this gift of faith control all other measures of faith? Explain.
7. What happens to believers when this gift is not in operation?
8. Give some instances from the scriptures of the operation of this gift.
9. For what purposes can this gift be manifest?
10. Can the operation of this gift bring curses upon offenders?

Book 2: Spiritual Gifts
Lesson 17: The Gifts of Healing
1 Corinthians 12:9
By Dr. Albert Grimes

In our study on the Working of Miracles, we found out that in that gift as it operates, there are healings that are brought about. But in most cases these healings are instantaneous miracles of healing. Now much confusion has been wrought, because believers were not taught regarding the difference between healings brought about by the gifts of healing.

In this study we will try to point out the difference, in order that those with the gifts of healing can enter into the operation of their gift in a more enlightened way.

The manifestation of healing is mentioned in three scriptures, 1 Corinthians 12:9, "to another the gifts of healing", 1 Corinthians 12:28, "Then gifts of healings", 1 Corinthians 12:30, "Have all the gifts of healing". As we study these scriptures it is noticed that the gift is related to as the gifts of healing, 1 Corinthians 12:9. We learn then, that there are gifts of healing. This refers to the principle that gifts of healing relates to different kinds of sicknesses and diseases, and that each gift is an ability to bring about a healing of a certain sickness or disease.

The other statement in 1 Corinthians 12:28, gifts of healings, relates to the principle that it is possible to have all the gifts of healings which would be an ability to bring about cures for every sickness and every disease, as in the ministry of Jesus when it states that in Matthew 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people".

It may be a principle that when we receive the gifts of healing we receive some of the gifts; and with a faithful ministration of what we have received, more gifts will be added by the Holy Spirit. This will extend the range of our healing gifts.

The word "healing" as used in 1 Corinthians 12:9, means "to cure", "to make well", "to restore to health". These gifts are for the supernatural healing of sickness and disease without any natural means of any sort.

There are two different ways in which the word "healed" is used in scripture, Mark 5:29, "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague". In this verse the word "healed" means "to cure", "to make whole". This is what these gifts are for, the curing of sickness and disease. But there is also another sense in which the word "healed" is used in scripture. Luke 8:36, "They also which saw it told them by what means he that was possessed of the devils was healed". The word "healed" in this verse means "to make safe", "to save", "to deliver", or "protect". The difference between these two kinds of healings is brought out in scripture in Matthew 8:16, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick".

The casting out of spirits, which is a form of healing, is performed by a word of command, and is a manifestation of the "Working of Miracles".

Healing or curing the sick, is brought about by healing virtue, administered through the laying on of hands, or through healing virtue going out of the healer as in Luke 6:19, "And the whole multitude sought to touch him; for there went virtue out of him, and healed them all".

HOW DOES THIS MANIFESTATION OPERATE THROUGH THE BELIEVER?

As we study this operation, we find that the gift may operate by the laying on the hands of the healer, or by someone touching the healer in faith, or because of the same faith, virtue going out of the healer to others. The word healer is just a term, for the one with the healing gift. We understand that it is the Spirit of God working through human channels that brings about the healing. Mark 5:23, "And besought him greatly saying, My little daughter lieth at the point of death: I pray thee come and lay thy hands on her that she may be healed". Matthew 8:3, "And Jesus put forth his hand, and touched him, saying, I will; be thou clean". Matthew 8:15, "And he touched her hand, and the fever left her". Matthew 20:34, "So Jesus had compassion on them, and

touched their eyes”.

This is the method that all believers who have the gifts of healing should exercise in order to begin this operation of healing. The purpose of this contact must be understood, and the person who has these gifts is curing the sick, as stated in Luke 7:21, “And in the same hour he cured many of their infirmities and plagues”. Luke 13:32, “Behold I cast out devils, and I do cures today and tomorrow”. This curing is brought about by the means of contact. This is the reason for the statement, “They shall lay hands on the sick, and they shall recover”.

The word "lay" in that scripture means “to distribute”, and what is distributed is healing virtue that brings about the cure. How this healing virtue brings about the cure is brought out in scripture. Luke 8:43-47, “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment, and immediately her issue of blood stanchd...”

The healing virtue which flowed forth through her own faith destroyed the sickness or the disease. Also the one through whom healing virtue is administered, feels the outgoing virtue leaving his body, as Jesus did, Luke 8:46, “And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me”.

So it must be understood that there is a certain directive power which comes from the indwelling Holy Spirit through the laying on of hands. So it is through the laying on of hands, that the one who is sick or diseased is given, because of their faith, healing virtue, and physical contact centralizes and expands the healing power of the healer.

For the actual administration of healing virtue, some healers are “right handed” or “left handed”. The healing virtue comes through the right hand, or the left hand. And the hand through which virtue flows is called the power hand. If a person is left handed, or the hand is the left hand, the right hand is what some healers call the “sedative” hand. And this sedative hand should first be placed upon the sufferer for from it comes an anointing or virtue that soothes or quiets the one in need of healing.

And after you have instructed the patient in regards to the healing Word, and faith in that Word, and in the gifts of healing, then the power hand can then be placed upon their heads, or on the affected parts, and the prayer that brings healing can be prayed. The hand should be kept upon the person as long as healing virtue is flowing.

We should understand that behind the actual contact, the healer is seeking to secure the sympathetic attention and receptiveness of the sick person, in order that they may receive the healing virtue.

The patient should be instructed into receiving this same virtue for the actual healing of their bodies. When healing virtue enters the human body, it is often received by some as an emotional blessing, and not for the purpose of healing. The word “virtue” means power, miraculous power. It is the same word as used Acts 1:8, “...ye shall receive power...”.

Now in the study of Jesus ministry we find as we have stated, that all the methods of operation relating to this gift can be found in Jesus ministry. This same virtue that is administered by the laying on of hands, can be brought forth from the healer, by a touch of one who has faith for healing. This fact is proven by the woman who had the issue of blood twelve years in Matthew 9:20,21, “And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself, If I may touch his garment I shall be whole”. What happened is brought out in Mark 5:29, “And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague”.

This same principle applies to many people, not just one. This is seen in Matthew 14:35,36, “And when the men of that place had knowledge of him, they sent out into all that country round about and brought unto him all that were diseased, 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole”. When people have faith together, anything can happen.

The possibility of faith drawing virtue from the healer is not without possibility, as stated in Luke 6:19, “And the whole multitude sought to touch him, for there went out of him virtue and healed them all”. The whole multitude could not touch him, yet healing virtue went out of him, and healed them all.

The virtue or power that comes from the indwelling Spirit of God, does not flow at the will of man. The virtue that flowed from Jesus into the woman was drawn out by her own faith. Luke 8:45,46, “And Jesus said, Who touched me?...46...Somebody hath touched me; for I perceive that virtue is gone out of me”.

WHAT THIS VIRTUE DOES TO SICKNESS AND DISEASE IS BROUGHT OUT IN SCRIPTURE

It is quite evident, that as healing virtue enters the human body it destroys the effect of the sickness or the disease, Mark 5:29, “And, straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague”. Fever leaves as healing virtue enters, Matthew 8:15, “And he touched her hand, and the fever left her”. And leprosy departs, Luke 5:13, “And he put forth his hand, and touched him, saying, I will, be thou clean and immediately the leprosy departed from him”.

So we have the operations of the gifts of healing. The impartation of healing virtue, through the laying on of hands, the outflowing of healing virtue as the healer is touched by faith by one who needs healing, then the outflowing of healing virtue, as those who need healing by faith draw healing virtue without even touching the healer.

THE DIFFERENCE BETWEEN THE GIFTS OF HEALING AND THE WORKING OF MIRACLES

It is noticed how these two manifestations are separated, one from the other throughout the Bible. Mark 6:5, “And he could there, do no mighty work (relating to miracles) save that he laid his hands upon a few sick folk, and healed them”.

In the early church, the casting out of a devil is a miracle, but those who had palsies, or paralysis in any part of the body, and those lame, were healed as stated in Acts 8:6,7, “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many that were taken with palsies, and that were lame were healed”.

Separate in the list of gifts, as in 1 Corinthians 12:28, “after that miracles, then gifts of healings”. The word miracle in the New Testament sense, relates more to miracles of healing. These miracles of healing are brought about by an act or a command, as in Luke 6:10, “And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so, and his hand was restored whole as the other”. Acts 3:6,7, “In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength”.

Also the creating of new parts in the body is a miracle. It is evident that Jesus performed a miracle of this kind as he anointed the eyes of the blind man, which was blind from birth, John 9:1,6,7, “And as Jesus passed by he saw a man which was blind from birth”. This man needed new eyes and Jesus used the same substance that man’s body was first made from, and created new eyes. Verse 6, “When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay”. Verse 7, “And he said unto him, go wash in the pool of Siloam. He went his way therefore, and washed, and came seeing”.

Healing in this realm of miracles of healing is brought about by the “Working of Miracles”. The gifts of healing are lesser works, not classed as miracles; but they are cures, brought to pass by the laying on of hands, or by the method of contact described or by the outflowing of healing virtue.

In most cases those who are prayed for through the gifts of healing will begin to recover. They are not instantly healed but must have a constant faith for full recovery. Believers must be taught this as it states in Mark 16:18, “They shall lay hands on the sick, and they shall recover”. The word recover means to “convalesce or get well”.

Those then with these gifts of healing can go forth, and administer healing virtue, and cure the sick. The teacher should lay hands upon those who have the gifts of healing in order to stir up the gift.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 17

1. Explain the reason for the two statements of 1 Corinthians 12:9 and 1 Corinthians 12:28.
2. Did Jesus have all the gifts of healings? Give scripture.
3. Explain the meanings of the two different words relating to healing.
4. How does this gift operate through the believer?
5. What is the first principle way to begin to operate this gift?
6. What does the word curing relate to?
7. Explain what the word “lay” means.
8. What does healing virtue do to sickness?
9. Explain what is meant by the terms "right handed, or left handed".
10. Does the healer by his own will send forth virtue? Explain.
11. Are there other ways which virtue can flow out for healing? Explain.
12. Give scripture to prove what virtue does when it flows into those who are sick.
13. Explain the difference between the gifts of healing and the working of miracles.

Book 2: Spiritual Gifts
Lesson 18: Love the Controlling Power of Gifts
By Dr. Albert Grimes

It is quite evident from the scriptures that spiritual gifts do not in themselves produce a Holy life, or the fruit of the Spirit. The Church of the Corinthians is an example of this very thing. As a church they came behind in no gift; they had them all, 1 Corinthians 1:7, “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ”.

So all the Gifts of the Spirit operated in the church, yet other things appear to be wrong, which the Apostle Paul tries to correct. There were divisions, and contentions among them, 1 Corinthians 1:10, “...there be no divisions among you...” 1 Corinthians 1:11, “...there are contentions among you”. Paul called them babes, and carnal, 1 Corinthians 3:1, “And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ”. There was fornication in their midst, 1 Corinthians 5:1, “It is reported commonly that there is fornication among you...” They were taking one another to law, before the judges. 1 Corinthians 6:1, “Dare any of you, having a matter against another, go to law before the unjust and not before the saints?” They were eating meat which had been offered to idols, and by it offending their weak brethren. 1 Corinthians 8:12, “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ”. They were coming drunk to the Lord’s supper, 1 Corinthians 11:21, “For in eating every one taketh before other his own supper: and one is hungry, and another is drunken”.

Then in the operation of these gifts they were out of order. 1 Corinthians 14:23, “...and all speak with tongues...” The whole Chapter 14 is given to correction in order to correct the disorder of operation in the church. This whole evidence of their lack of spirituality is the reason for Chapter 13.

In the past, in our Full Gospel movements, there has been an effort to produce spiritual operation, but there has been a great lack of teaching on how the Fruit of the Spirit is produced. This lack of fruit has been a stumbling block to others outside the Full Gospel ranks. However a close study will help us at least to understand the reasons for some of these things. It is one thing to find our place in the Body of Christ, and operate spiritual gifts, but it is quite another thing to successfully minister in the same, in order that we might minister effectively and not as a stumbling block. We may fool some of the people some of the time, but we cannot fool all of the people all of the time.

What controls us, controls our ministry, and spiritual gifts. So, finding our place in the Body of Christ, and manifesting Spiritual Gifts, is not the ultimate in our Christian experience. We can have these things to perfection, yet fail in the administration of them to others. Some might say at this point that the Spirit of God does not manifest Spiritual Gifts through unsanctified vessels: and if these people do manifest gifts, that they are not genuine spiritual gifts. The evidence of scripture points to the one principal law, that God will operate through unsanctified vessels but that this kind of operation will not last long.

In 1 Corinthians 13:2, “And though I have the Gift of Prophecy, and though I have all faith”. These gifts were real, but it was the vessel that marred the operation. 1 Corinthians 13:1, “I am as sounding brass, or a tinkling cymbal”. This is the truth that Paul is teaching - that unsanctified vessels mar the spiritual manifestations.

And Yet Shew Unto You a More Excellent Way

Now, it must be understood, in 1 Corinthians 12, it does not instruct us regarding Spiritual Gifts and scatter them with love in 1 Corinthians 13. The more excellent way is not love instead of Spiritual gifts. The three Chapters of 1 Corinthians 12, 13, 14, teach regarding the believer’s place in the Body of Christ, and his spiritual equipment; then Love as the controlling power of this spiritually equipped believer; then the instruction in regard to the operation of Spiritual Gifts in the Church. Thus, all these three chapters deal with the one realm of truth - spiritual Gifts controlled by the Fruit of the Spirit.

Love Controlling Spiritual Gifts: 1 Corinthians 13:1-3. This section deals with four realms: that of utterance, revelation, power, and sacrifice. Now, these things are not discredited; it is the person, the vessel, that is spoken of – the vessel in which the Spirit dwells. “Though I speak with the tongues of men, and of angels,

and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the Gift of Prophecy, and understand all mysteries and knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing". "If I have not charity" - speaking in terms of love as the Fruit of the Spirit.

I have in most cases some other things controlling my life and it's this instead of love that is the controlling force, and it mars the utterance, the revelation, and the power, and the sacrifice. If I give forth utterances controlled buy love, it will never be offensive, neither will my revelation, or my sacrifice have the wrong motive; it is going to be acceptable to God and man.

Charity Described

1 Corinthians 13:4-7. The word "Charity" means love, "love in action". It is a word that covers all the fruit of the Spirit spoken of in Galatians 5:22,23. It's Christ through the Spirit of God controlling the vessel. An outline of charity is given:

It suffereth long. It means, forbearance, fortitude, with long enduring temper, patiently bearing injuries, a patience for a long time.

And is Kind. Not bitter, hardened, even after suffering long.

Charity envieth not. To have a feeling against anyone in a jealous way, or to be jealous because of someone else's gifts, or ministry, or anything they may do.

Is not puffed up. To inflate, to be proud, blowing what he is.

Doth not behave itself unseemly. Does not act indecent in talk, as well as action.

Seeketh not her own. Seeking one's own rights in everything, self-justification.

Is not easily provoked. To become exasperated, stirred up.

Thinketh no evil. To take inventory, estimate, reckon, to estimate the worst against the evil doer, or anyone.

Rejoiceth in the truth, or in the victory of the truth, or having the truth, or with the truth, or in the victory of the truth, no matter where or how it goes forth.

Rejoiceth not in iniquity. To rejoice in the misfortunes of others; does not delight in the punishment of the wicked.

Beareth all things. To cover with silence, endure patiently.

Believeth all things, hopeth all things, endureth all things. It bears up under anything and everything that comes, is ever ready to believe the best of every person. Its hopes are fadeless under all circumstances, and it endures everything without weakening.

Charity never faileth, or shall never pass away; It will become part of our glorified nature, Because of its enduring nature, it is not put in the place of the gifts of the Spirit, but this kind of love, with Spiritual Gifts, is the more excellent way - better by far than Gifts without love.

GIFTS AND KNOWLEDGE GAINED IN THIS LIFE WILL PASS AWAY

It would suggest that What we gain in fruit in this life will remain, but the Gifts and our present knowledge shall be eclipsed with greater gifts and greater knowledge. 1 Corinthians 13:8, "But whether there shall be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away".

It is a command of the Lord that in our experience on earth we have spiritual gifts, but they are only till Christ comes again. The Gifts of Knowledge in this life then are only in part, for this state in which we live is not a perfect state; neither what we have in this life in the way of spiritual gifts and knowledge perfect; it is only in part, or in portions, 1 Corinthians 13:9, "For we know in part, and we prophesy in part". So our knowledge and prophecy is limited.

But when perfection comes: We have different kinds of teaching on 1 Corinthians 13:10, "But when that which is perfect is come, then that which is in part shall be done away". Some teach that the perfect has come, in the completing of the Word of God; and when this took place, the Gifts which were just until this time were put to one side. But they fail to explain how knowledge was going to pass away also at this time. This is based upon wrong teaching, for they suppose that the Gifts of the Spirit were taking the place of the Word of God. The Gifts in their function confirm the word; that is their basic use even today. The scripture teaches this fact, Mark 16:20, "Confirming the word with signs following". The word perfect means "complete" or completeness, conclusion; and this completeness is brought out in Romans 8:23, "Waiting for the adoption, to wit, the redemption of our body".

When full and complete salvation comes, the Gifts and knowledge I have used in this life will no longer be needed. This experience we are now enjoying with all its gifts and knowledge, is just to be compared to the child state of my experience. In glorification, I will enter into the adult stage; and the childish things of this life will no longer be needed. 1 Corinthians 13:11, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things".

The comparison between now in this life, and that of the glorified life, is also brought out, 1 Corinthians 13:12, "For now we see through a glass darkly". The brass looking glasses of those days gave only a blurred image, and so today we do not have yet a complete revelation. 1 John 3:2, "And it doth not yet appear what we shall be". But then when perfection comes, I shall see face to face; a perfect image shall reflect in my glorified state.

Now I know in part, I have not a full knowledge of things; but then in perfection, I shall know even as also I am known. In the finished purposes of God I am a perfect being like his Son; God knows that now. But when perfection comes, I myself shall know and experience the reality of what God already knows. The reason I now need charity. We understand that charity is the fruit of the Spirit. 1 Corinthians 13:13, "And now abideth faith, hope, charity, these three; but the greatest, of these is charity".

Love, controlling our gifts and ministries, will take us successfully with God's blessing through the gates of pearl, but the Gifts will be left, when we arrive; but charity will go right through the gate with us into eternity.

The greatest need in our lives, besides knowing our place in the Body of Christ and learning to manifest Spiritual Gifts, is to have charity control us. For with Gifts and ministries alone, we could not reach the divine mark set for us.

Love without Spiritual Gifts is also not God's order. While some Spirit filled people have tried to operate Spiritual Gifts without love and have fallen into an unbalanced state, others outside of this experience have also fallen into an unbalanced state, because they turn away from Gifts to seek only love. These are both extremes.

We need to have both Gifts and Love for a successful Christian experience.

The manifestation of Spiritual Gifts and the producing of fruit, are needed to produce a full experience of growth. This is the word. 1 Corinthians 12:31, "But covet earnestly the best gifts: and yet I shew unto you a more excellent way". What is this excellent way? 1 Corinthians 14:1, Follow after charity, and desire Spiritual Gifts".

Our Spiritual Tree should have its trunk with its roots deep in Christ: and on the trunk three strong branches; one of fruit, one of gifts, and one of ministry. These three branches together, will produce fruit unto eternal life.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 18

1. Why in scripture is it evident that Spiritual Gifts do not produce the fruit of the Spirit?
2. What happens when believers operate Spiritual Gifts without the fruit of the Spirit in their lives?
3. Can people who do not produce the fruit of the Spirit operate Spiritual Gifts ? Give evidence.
4. Are the fruits of the Spirit to take the place of Spiritual Gifts?
5. Explain what 1 Corinthians 12, 13, 14, as chapters teach.
6. Explain 1 Corinthians 13:1-3.
7. What does the word “charity” mean? What does it cover?
8. Give a short outline of the fruit of the Spirit.
9. How long will Gifts operate in our experience? How long will the fruit of the Spirit last?
10. Explain what is meant by the statement “when perfection comes”.
11. Explain the child stage of our experience. Explain the adult stage.
12. What are the comparisons between this life, and the life of glorification?
13. What will Love do as it controls our ministry and gifts?
14. What do we need for a successful Christian experience?
15. Explain what our spiritual tree should have.

Book 2: Spiritual Gifts
Lesson 19: The Manifestation of the Spirit in the Church
By Dr. Albert Grimes

There is much being taught and written regarding the Manifestation of the Holy Spirit. It is to be noticed that there is a growing tendency amongst the clergy to only allow such manifestations in the midweek services, and keep them out of the open Sunday services; because of the fact of the unlearned and the unbelievers being present.

It must be understood that the whole purpose of Spiritual Manifestation has at its base the saving of souls. Spiritual Gifts are not only for believers to build up and edify themselves, but also that souls may be saved. All spiritual operation must be directed to that end. The Bible distinctly teaches that all the Spirituals are to operate in the open assembly when the unlearned and unbelievers are present.

If they are correctly manifested in the Spirit they can be the means of many finding Christ as Savior or the unlearned being brought into spiritual operation. The scriptures that point out these facts to us are found in 1 Corinthians 14:4, "He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth the church".

The word, "church", refers to the body of believers in the open assembly, and it is the same word used in 1 Corinthians 14:23, "If therefore the whole church be come together in one place..." In the church the unbelievers and unlearned could be present.

The same word is used in its relation to Spiritual Gifts in 1 Corinthians 14:5, "I would that ye all spake with tongues but rather that ye prophesied for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying".

It is also pointed out that the purpose of all utterance gifts is that the church may be edified. In 1 Corinthians 14:12, states, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church", or building up of the church.

These same words are used again in relation to uninterpreted tongues, and all accept this as relating to the open meetings. In 1 Corinthians 14:19, says, "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".

It must be understood that it is uninterpreted tongues as a direct message that is a sign to unbelievers, as in 1 Corinthians 14:22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not". Tongues with interpretation is equal to prophecy and is a form of prophecy when the two gifts of Tongues and interpretation are manifest together, as stated in 1 Corinthians 14:5, "For greater is he that prophesieth than he that speaketh with tongues, except he interpret that, the church may receive edifying. "

Then the purpose of prophecy is brought out in regards to the open meetings of the church when unlearned and the unbelievers are present. For 1 Corinthians 14:24,25 states, "But if all prophesy and there come in one that believeth not, or one unlearned; he is convinced of all, he is judged of all. 25 And thus the secrets of his heart are made manifest: and so falling down on his face he will worship God and report that God is in you of a truth".

The plain simple truth of these scriptures has never yet been understood; it is stating that when the unlearned or unbelievers are in the midst of the church that God by His Spirit, through the manifestation of Prophecy, carrying in it revelation, actually reveals through utterance the condition of hearts. The Spirit of God knows of every person in the church and through revelation by prophecy can reveal the conditions and bring conviction. People know when God is speaking to them.

Thus the very thing we need in our open assembly that would reveal the hidden things and bring conviction upon those who need it, we suppress and stop its operation.

This scripture has been fulfilled in our classes hundreds of times. Someone would come into the midst of the spirit filled believers and as the Spirit began to operate in our midst things would be revealed regarding these people, and in most cases they were helped and brought into a closer relationship with God.

Not only should Prophecy and Tongues with interpretation be allowed in our open meetings but also revelation just as well as doctrine. For 1 Corinthians 14:6, states, "Now brethren, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying or by doctrine".

Therefore in the open assembly one can speak in tongues, with interpretation and prophesy. This would be the gift of prophecy. The prophet could minister in or by prophecy or revelation, speaking forth the word of wisdom, word of knowledge, or discerning of spirits. This revelation could be a revelation concerning the plans and purposes of God, concerning the whole church or an individual member in it. Or it could be knowledge of some event or circumstance or even the condition of some sickness or disease which could be revealed in the same manner. It could reveal some Satanic bondage or even some Satanic plan against the church or individual in the midst. It would come as a warning, or with the thought of the person being delivered.

As you read these words, I fully understand just what you are going to say. I will say it for you. "Brother Grimes, I know what you say is true, but I cannot depend on my people; the whole meeting will get out of order, and it will drive some people away from my church. It's impossible to have these kinds of meetings."

THE LACK OF CONTROL

The trouble with many of the Clergy in regards to Gifts in the open assembly is their own lack of control. The people in the pews are not to blame for their misuse of the Gifts; the fault lies with the Clergy themselves. They are supposed to control meetings under the control of the Gift of Governments. Under the Gift of Governments all meetings are controlled according to the Mind of the Holy Spirit. People are taught how to stay in the pattern of operation set for that meeting.

Some Clergymen have not learned that they do not have the mind for the meeting. The Holy Spirit is the only person that knows who is coming into the meeting and the conditions existing in their hearts. Anyone with the full Gift of Governments knows that he is to find the mind of the meeting, and then control the meeting accordingly in the Spirit. In this sense we have a Spirit controlled meeting where every need is taken care of and every question is answered; where every soul is dealt with according to God's pattern, not man's.

In most churches the members know exactly what is going to take place as it is a man-made order of meeting. We do not invite the Spirit into our meetings. We must learn to cooperate with the Holy Spirit in His meetings for He alone has the order of service.

People are not to blame for their misuse of spiritual gifts in the open assembly. They must be taught not only to exercise in an open meeting but taught concerning Spiritual Gifts.

THE LACK OF TEACHING

It is a strange thing to have to admit that while whole churches are trying to keep out of their open meetings spiritual operation that nothing is being done in regards to the Believer's Meetings. This is a place of instruction for Spirit filled saints, in order that they might learn to operate Spiritual Gifts without mistakes in the open meetings.

The Spiritualist's groups are adding at least 10,000 members a year to their ranks. They are careful to instruct their believers in what they call the Developing Circle. Most of these Spiritualist Churches have them for the benefit of newcomers and these classes are held in private homes. They are held by experienced mediums and the converts to their order are actually taught in the art of receiving counterfeit gifts by deceiving spirits. After this kind of instruction they actually receive spirits that manifest through them all different kinds of counterfeit operations. They are even taught how to operate in open meetings and as a result, many are converted to their belief.

This is the Devil's Counterfeit for the Believer's Meeting mentioned in 1 Corinthians 14:26-33. He is using it to great advantage while the Clergy in the churches, in most cases, are not too much interested. Saints try and experiment in Spiritual operation, only to be rebuked and silenced, when with the right kind of instruction they could enter into Spiritual operation to the benefit of the church.

WHAT IS A BELIEVER'S MEETING?

The Believer's meeting is spoken of in 1 Corinthians 14:26-33. It is a meeting of instruction and operation where believers are made wise in Spiritual operation and then taught how to bring forth these manifestations.

We have a mistaken conception that all spiritual operation should come, and does come natural to the Spirit filled believer without teaching. This is about as bad as teaching that all believers can have all nine gifts of the Spirit in operation through them, any time they are needed.

People cannot in most cases enter into any kind of operation in the Spirit unless they are taught how to. We understand perfectly that some believers do enter into spiritual operation without being taught, but they are exceptions, not the rule.

The Believer's Meeting is for this purpose. It is a meeting that is held during the week, where only Spirit filled believers are allowed. They are taught all about gifts and ministries, and are taught how to bring forth these manifestations.

All believers have to learn. This is the reason for the scripture in 1 Corinthians 14:16-24, "Else when thou shalt, bless with the Spirit, how shall he that occupieth the room of the unlearned..." This person is a person that is saved and possibly does not have the Baptism of the Holy Ghost, or he may, but he is unwise in Spiritual operation. Unlearned people must be taught, and our churches are full with this type of believer. The Word suggests there are some things to learn in regards to Spiritual operation. In 1 Corinthians 14:31 states, "...that all may learn..." Believers must be taught in believer's meetings before they can be allowed in the open meeting.

In most cases people are not taught in a believer's meeting and they do their experimenting in the open meeting. This is costly, for mistakes are not to be made in the open meeting where the unlearned and unbelievers are present.

True Spiritual Operation in the open meeting can and is a blessing. This is what the word teaches. The ignorance among the Clergy in this regard is pathetic, and a deterrent to the whole movement of the Spirit in our day.

GIFTS OF THE SPIRIT
Book 2
QUESTIONS: LESSON 19

1. What is the growing tendency amongst the clergy of our day?
2. What is the real purpose of Spiritual Gifts?
3. Explain how Spiritual Gifts could be manifest even when the unlearned and unbelievers are present.
4. What could be the effect upon the unlearned and unbelievers, when utterance gifts are in operation?
5. What other Gifts should be allowed to be manifest in the open assembly?
6. How should meetings be controlled?
7. Are church members to blame for being out of control in the church?
8. Explain what the Spiritualists do to their converts.
9. What are spiritualists meetings a counterfeit of?
10. What is a believer's meeting?
11. Why do saints have to experiment in open meetings?
12. What is a deterrent to the whole movement of the Spirit in our day?