

BIBLE FOUNDATIONS LESSON NO. 4

BAPTISM IN THE HOLY SPIRIT

After the resurrection of Jesus Christ, and just before He ascended into heaven, He told His apostles that they would be baptized with the Holy Spirit not many days hence (Acts 1:5) and would receive power after the Holy Spirit came upon them (Acts 1:8). He also told 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.*" These promises came to pass on the day of Pentecost, ten days after His ascension. On that day, when 120 of His disciples were in an upper room, there came a sound from heaven as of a rushing mighty wind, and cloven tongues like as of fire sat upon each of them (Acts 2:2, 3). They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4). The news quickly spread throughout Jerusalem, where devout Jews from every nation (Acts 2:5) were celebrating the feast of Pentecost. When they came together they were confounded, because every man heard the disciples speaking in his own language (Acts 2:6) the wonderful works of God (Acts 2:11). They were all amazed, and some said, ". . . *What meaneth this?*" (Acts 2:12), while others mocked and said, ". . . *These men are full of new wine* " (Acts 2:13). We see the same reactions today, even within the Christian church. God is pleased when our reaction is "*What meaneth this?*" because He will always answer a sincere question.

The book of Acts tells of five separate instances of the manifestation of the baptism in the Holy Spirit. Of the three occasions which were described in greater detail (Acts 2:4; 10:44-46; and 19:2, 6), speaking in tongues was mentioned each time. The other two instances tell of the outpouring of the Holy Ghost in Samaria (Acts 8:14-17) and of Paul's own filling with the Holy Ghost (Acts 9:17,18). Paul later said in 1 Corinthians 14:18, "*I thank my God, I speak with tongues more than ye all.*" The apostle Paul was not talking about the gift of tongues in the church, but his own personal use of tongues for prayer and praise (1 Cor. 14:15). In the five aforementioned examples in the book of Acts, believers received the baptism in the Holy Spirit either through prayer, laying on of hands, or while hearing the Word of God preached. The prime requirement for receiving the baptism in the Holy Spirit is a hungry heart wanting more of God.

MEMORY VERSE: Acts 1:8

THE HOLY SPIRIT PROMISED

1. By what power did Jesus do his earthy ministry? (**Acts 10:38, Luke 4:18, Matt. 12:28**)
2. Why wasn't the Holy Spirit given to others during the earthly ministry of Jesus? (**John 7:39**)
3. The promise of the Holy Ghost from the Father only came after what? (**Acts 2:31-33**)
4. John the Baptist said that Jesus would do what for His people? (**Matt. 3:11**)
5. Who did Jesus say would fill us with power and help us to become effective witnesses? (**Acts 1:8**)
6. To which three groups is the Holy Spirit promised in **Acts 2:38-39**?
 - (a)
 - (b)
 - (c)
7. For what did Peter and John pray concerning the Christians at Samaria? (**Acts 8:15**)
8. What did Paul expect that the disciples at Ephesus should have received since they believed, but they hadn't? (**Acts 19:2**)
9. On whom was the gift of the Holy Spirit poured out in **Acts 10:44-45**?

Lesson #4, cont.

THE HOLY SPIRIT FOR POWER

10. What did Jesus tell His disciples they would receive, after the Holy Spirit came upon them? (**Luke 24:49; Acts 1:8**)
11. Are the manifestations of those that receive the promise of the Holy Spirit necessarily quiet and hidden? (**Acts 2:33**)
12. Paul did mighty signs and wonders by what means? (**Rom. 15:19**)
13. How did Paul say God would fill us with all joy and peace that we might abound in hope? (**Rom.15:13**)

THE IMPORTANCE OF TONGUES

14. Give two or three reasons why God wants us to give control of our tongue to Him. (**James 3:6-10**)
 - (a)
 - (b)
 - (c)
15. What was the first sign on the day of Pentecost that the disciples were filled with the Holy Spirit? (**Acts 2:4**)
16. Unbelievers from all over the Middle East heard what by the power of the Holy Spirit? (**Acts 2:4-11**)
17. (a) What happened to the Gentiles to whom Peter was preaching in Cornelius' house? (**Acts 10:44**)
(b) How did Peter know that they had received the Holy Spirit? (**Acts 10:45-46**)
18. What two things are happening when we speak in an unknown tongue? (**1 Cor. 14:2**)
19. What happens to the person that speaks in an unknown tongue? (**1 Cor. 14:4; Jude 20**)
20. Who is praying when we pray in an unknown tongue? (**1 Cor. 14:14**)
21. Are 'other tongues' mentioned in the Old Testament? (**Isa. 28:11-12**)
22. Should we forbid speaking in tongues? (**1 Cor. 14:39**)
23. How much did Paul speak in tongues? (**1 Cor. 14:18**)

RECEIVING THE HOLY SPIRIT

24. The Father will give the Holy Spirit to them that do what? (**Luke 11:13**)
25. How did Ananias help Saul (Paul) receive his sight and be filled with the Holy Spirit? (**Acts 9:17**)
26. What happened to the disciples at Ephesus when Paul laid his hands upon them? (**Acts 19:6**)
27. How did those believers in Samaria receive the Holy Ghost? (**Acts 8:17**)
28. How did the Gentiles at Cornelius' house receive the Holy Spirit? (**Acts 10:34, 44**)
29. Do we ever need a fresh filling for more boldness (power)? (**Acts 4:31**)
30. Write out **Acts 2:17-18:**

BAPTISM OF HOLY SPIRIT

Memory:

Acts 1:8

Acts. 2:38-39

I Cor. 3:16

O.T. CONCORDANCE WORK & EXAMPLES

Hebrew #7307 - Ruwach - Wind, breathe

Greek #4151 - Pneuma - Breathe, breeze

Num. 11:17, 25-29 - Prophesied as a result, overflow - envy - forbid not

I Sam. 10:1-11 - 3 examples of gifts of wisdom, prophesied, can depart!

Isa. 28: 11-12 - Stammering lips and another tongue - rest and refreshing

Luke 1:39-44 & 67-70 - Mary, Elizabeth & Zacharias prophesied

N.T. James 3:5-8 - Tongue is a fire - fight bad fire with the Holy Ghosts' fire

Eph. 4:29-31 - Grieve not the Holy Spirit - control the tongue for good

Matt. 3:11 - Baptize you with Holy Ghost and fire

Luke 24:49 - Tarry ye...until ye be endued with power

Mark 16:15-18 - SIGNS - speak with new tongues

Acts 1:3-14 - Wait for the promise, receive power to be witnesses

Christ's earlier teachings about the Holy Spirit's ministries:

John 14:17 - WITH you but shall be IN you

John 14:16-18 - Comforter

John 14:26 - Comforter shall teach you all things

John 15:26 - Comforter, truth, testifier of me

John 16:7-8 - Reprove the world of sin and righteousness

John 16:13-14 - Guide you into truth, show you things to come

Eph. 1:13 - Seals believer

I Cor. 14:4 - Edifies believers

Acts 2:11 & 10:46 - Helps believers magnify God

Rom. 8:All - Prayer [11, 15] - Holy Spirit helps in prayer - intercession to battle the flesh, quicken our mortal bodies, helps us understand our adoption and inheritance.

Handout 1-52

PENTECOST - Acts 2:1-18 - Cloven (split) tongue
[natural & supernatural]. Others doubt and mock.

Eph. 5:18 - Be not drunk with wine, be filled with the Spirit

Matt. 25:1-13 - 10 virgins - 1/2 with oil (Holy Spirit) in the lamps;
1/2 are empty and miss out

Ps. 78:7, 13-16, 19, 22-24, 27, 32, 41 - They forgot the mighty works of God
TAKE THE LIMITS OFF GOD! Can God? They believed not his wondrous works

Acts 2:17-18 - Last days, Spirit on ALL flesh, prophecy, visions, dreams

Acts 2:38-43 - GIFT of Holy Spirit, Promise is for you, your children, and to all afar off

Acts 4:30-31 - Refilling, signs & wonders, boldness

Acts 8:5-22 - Samaria, Disciples sent to pray they receive the Holy Spirit

Acts 9:17-18 - Saul - healed, baptized, receive Holy Spirit. I Cor. 14:18

Acts 10:44-48 - Gentiles received Holy Spirit - proof → they spoke in tongues

Acts 19:1-6 - Gentiles - Have you received the Holy Spirit since you believed?
They hadn't heard of it. Hands laid on - they spoke in tongues and prophesied.

I Cor. 12 - Spiritual gifts - Be not ignorant.

GIFTS

I Cor. 13



I Cor. 14 - Forbid not, follow after, desire, seek, excel,
be zealous, covet - spiritual gifts, especially tongues and prophecy

I Tim. 4:14, II Tim. 1:6 - Stir up, Neglect not

Eph. 5:8 - be filled

I Thess. 5:17-20 - Quench not the Spirit, despise not prophesyings

Titus 3:5 - Renewing of the Holy Spirit

Ps. 51:10-13 - Renew a right spirit within me. Take not thy Holy Spirit from me

HOW DO I RECEIVE?

IT IS A GIFT!

OPEN IT!

Luke 11:5-13

ASK, SEEK, KNOCK
PERSISTENCE

THE MINISTRY AND PERSONAL ACTIVITY OF THE HOLY SPIRIT

1. He strives with man (Gen. 6:3).
2. He instructs us in our wilderness experiences (Neh. 9:20).
3. He protects us from the enemy (Isa. 59:19).
4. He causes us to rest when we are weary (Isa. 63:14).
5. He causes us to walk in God's ways (Ezek. 36:27; Gal. 5:25).
6. He ministers life and quickens us (Ezek. 37:14; Job 33:4; John 6:33; Rom. 8:11; I Pet. 3:18).
7. He pours Himself out upon us (Joel 2:28; Acts 2:17-18; Acts 10:45).
8. He empowers the weak (Micah 3:8; Luke 24:49; Acts 1:8; II Tim. 1:7).
9. He leads the sons of God (Matt. 4:1; Rom. 8:14).
10. He speaks to and through us (Matt. 10:20; I Tim. 4:1; Heb. 3:7; Rev. 2:7; 14:13; 22:17).
11. He delivers us from demon power (Matt. 12:28).
12. He overshadows the humble and obedient (Luke 1:35).
13. He teaches us (Luke 12:12; John 14:26; I Cor. 2:13).
14. He regenerates us – attends our spiritual birth (John 3:5; Titus 3:5).
15. He refreshes the thirsty (John 7:37-39).
16. He comforts the bereaved and lonely (John 14:16, 18).
17. He testifies to us of Jesus (John 15:26).
18. He reproves the world (John 16:8).
19. He guides us into all truth (John 16:13).
20. He gives divine utterance to those who wish to sing, pray, and worship in the Spirit (Acts 2:4; 10:45-46; I Cor. 14:15; Eph. 6:18; Jude 20).
21. He gives boldness for us to witness (Acts 4:31).
22. He fills us with faith (Acts 6:5; 11:24).
23. He ordains and approves the servants of God (Acts 13:2-4; 20:28; II Cor. 6:4, 6).
24. He fills us with joy in spite of circumstances (Acts 13:52; I Thess. 1:6).
25. He forbids and restrains us in times of decision (Acts 16:6-7).

26. He sheds His love in our hearts (Rom. 5:5; 15:30; Col. 1:8; II Tim 1:7).
27. He liberates our lives (Rom. 8:2; II Cor. 3:17; Isa. 61:1).
28. He prompts within us the heart-cry, “*Abba, Father*” (Rom. 8:15; Gal. 4:6).
29. He brings His witness concerning our sonship (Rom. 8:16; I John 5:6).
30. He intercedes on our behalf (Rom. 8:26).
31. He fills our lives with joy, peace, and hope (Rom. 15:13).
32. He justifies and sanctifies each believer (Rom. 15:16; I Cor. 6:11; II Thess. 2:13; I Pet. 1:2).
33. He confirms our ministry of God’s Word by signs and miracles (Rom. 15:19; I Cor. 2:4; I Thess. 1:5; Heb. 2:4).
34. He searches out and reveals to us divine mysteries (I Cor. 2:9-10; Eph. 3:5).
35. He indwells (inhabits) our lives – temples (I Cor. 3:16; 6:19; Eph. 2:22).
36. He bestows spiritual gifts upon us (I Cor. 12:4-11; Heb. 2:4).
37. He officially seals our lives for God (II Cor. 1:22; Eph. 1:13; 4:30).
38. He is the earnest of our full spiritual inheritance (II Cor. 1:22; 5:5; Eph. 1:13-14).
39. He writes the letter-of-life upon our hearts (II Cor. 3:3, 6).
40. He transforms us into the image of Christ (II Cor. 3:18).
41. He communes (fellowships) with us (II Cor. 13:14; Phil.2:1).
42. He opposes the works of the flesh in our lives (Gal. 5:16-17).
43. He produces in us the fruit of the spirit (Gal. 5:22; Eph. 5:9).
44. He provides for us an access through Jesus to the Father (Eph. 2:18).
45. He strengthens us in the inner man (Eph. 3:16).
46. He produces a peaceful unity among the brethren (Eph. 4:3).
47. He fills our lives with melody (Eph. 5:18-19).
48. He sharpens the sword of God’s Word in our hand (Eph. 6:17; Heb. 4:12).
49. He supplies the “turning power” which redirects adversity for our salvation (Phil. 1:19).
50. He warns us concerning end-time deception (I Tim. 4:1).
51. He stimulates in us sound, balanced, disciplined thinking (II Tim. 1:7).
52. He enables us to keep the good things (treasures) of God without loss (II Tim. 1:14).

SPIRIT

Gen 1: 2 of the deep. And the S of God moved H7307
 6: 3 And the LORD said, My s shall not H7307
 41: 8 morning that his s was troubled; and H7307
 38 this is, a man in whom the s of God is? H7307
 45:27 him, the s of Jacob their father revived: H7307
 Ex 6: 9 for anguish of s, and for cruel bondage. H7307
 28: 3 filled with the s of wisdom, that they H7307
 31: 3 And I have filled him with the s of God, H7307
 35:21 one whom his s made willing, and they H7307
 31 And he hath filled him with the s of H7307
 Lev 20:27 that hath a familiar s, or that is a wizard, H178
 Nu 5:14 And the s of jealousy come upon him, H7307
 14 be defiled: or if the s of jealousy come H7307
 30 Or when the s of jealousy cometh upon H7307
 11:17 I will take of the s which is upon thee, H7307
 25 and took of the s that was upon him, H7307
 25 *that*, when the s rested upon them, they H7307
 26 Medad: and the s rested upon them; H7307
 29 the LORD would put his s upon them! H7307
 14:24 he had another s with him, and hath H7307
 24: 2 and the s of God came upon him. H7307
 27:18 is the s, and lay thine hand upon him; H7307
 Dt 2:30 God hardened his s, and made his heart H7307
 34: 9 was full of the s of wisdom; for Moses H7307
 Jos 5: 1 neither was there s in them any more, H7307
 Jdg 3:10 And the s of the LORD came upon him, H7307
 6:34 But the s of the LORD came upon H7307
 9:23 Then God sent an evil s between H7307
 11:29 Then the s of the LORD came upon H7307
 13:25 And the s of the LORD began to move H7307
 14: 6 And the s of the LORD came mightily H7307
 19 And the s of the LORD came upon him, H7307
 15:14 him: and the s of the LORD came H7307
 19 he had drunk, his s came again, and he H7307
 1Sa 1:15 of a sorrowful s: I have drunk neither H7307
 10: 6 And the s of the LORD will come upon H7307
 10 met him; and the s of God came upon H7307
 11: 6 And the s of God came upon Saul when H7307
 16:13 brethren: and the s of the LORD came H7307
 14 But the s of the LORD departed from H7307
 14 an evil s from the LORD troubled him. H7307
 15 now, an evil s from God troubleth thee. H7307
 16 when the evil s from God is upon thee, H7307
 23 And it came to pass, when the *evil s* H7307
 23 well, and the evil s departed from him. H7307
 18:10 that the evil s from God came upon H7307
 19: 9 And the evil s from the LORD was H7307
 20 over them, the s of God was upon the H7307
 23 in Ramah: and the s of God was upon H7307
 28: 7 hath a familiar s, that I may go to her, H178
 7 woman that hath a familiar s at En-dor. H178
 8 me by the familiar s, and bring me *him* H178
 30:12 he had eaten, his s came again to him: H7307
 2Sa 23: 2 The S of the LORD spake by me, and H7307
 1Ki 5: 5 the LORD; there was no more s in her. H7307
 18:12 from thee, that the s of the LORD shall H7307
 21: 5 thy s so sad, that thou eatest no bread? H7307
 22:21 And there came forth a s, and stood H7307
 22 I will be a lying s in the mouth of all his H7307
 23 hath put a lying s in the mouth of all H7307
 24 way went the s of the LORD from me H7307
 2Ki 2: 9 a double portion of thy s be upon me. H7307
 15 they said, The s of Elijah doth rest on H7307
 16 peradventure the s of the LORD hath H7307
 1Ch 5:26 And the God of Israel stirred up the s of H7307
 26 of Assyria, and the s of Tilgath-pilneser H7307
 10:13 *one that had* a familiar s, to inquire of it; H178
 12:18 Then the s came upon Amasai, *who* H7307
 28:12 that he had by the s, of the courts of the H7307
 2Ch 9: 4 the LORD; there was no more s in her. H7307
 15: 1 And the s of God came upon Azariah H7307
 18:20 Then there came out a s, and stood H7307
 21 out, and be a lying s in the mouth of all H7307
 22 hath put a lying s in the mouth of these H7307
 23 way went the s of the LORD from me H7307
 20:14 Asaph, came the s of the LORD in the H7307
 21:16 Jehoram the s of the Philistines, and H7307
 24:20 And the s of God came upon Zechariah H7307
 33: 6 with a familiar s, and with wizards: he H178
 36:22 stirred up the s of Cyrus king of Persia, H7307
 Ezc 1: 1 stirred up the s of Cyrus king of Persia, H7307
 5 all *them* whose s God had raised, to go H7307
 Neh 9:20 Thou gavest also thy good s to instruct H7307
 30 them by thy s in thy prophets: yet H7307
 Job 4:15 Then a s passed before my face; the H7307
 6: 4 drinketh up my s: the terrors of God do H7307
 7:11 the anguish of my s; I will complain in H7307
 10:12 and thy visitation hath preserved my s. H7307

Job 15:13 That thou turnest thy s against God, H7307
 20: 3 my reproach, and the s of my H7307
 21: 4 so, why should not my s be troubled? H7307
 26: 4 words? and whose s came from thee? H5397
 13 By his s he hath garnished the heavens; H7307
 27: 3 me, and the s of God is in my nostrils; H7307
 32: 8 But *there is* a s in man; and the H7307
 18 For I am full of matter, the s within me H7307
 33: 4 The S of God hath made me, and the H7307
 34:14 unto himself his s and his breath; H7307
 Ps 31: 5 Into thine hand I commit my s: thou H7307
 32: 2 and in whose s *there is* no guile. H7307
 34:18 and saveth such as be of a contrite s. H7307
 51:10 O God; and renew a right s within me. H7307
 11 and take not thy holy s from me. H7307
 12 and uphold me *with thy free s*. H7307
 17 The sacrifices of God *are* a broken s: a H7307
 76:12 He shall cut off the s of princes: *he is* H7307
 77: 3 and my s was overwhelmed. Selah. H7307
 6 heart: and my s made diligent search. H7307
 78: 8 and whose s was not stedfast with God. H7307
 104:30 Thou sendest forth thy s, they are H7307
 106:33 Because they provoked his s, so that he H7307
 139: 7 Whither shall I go from thy s? or H7307
 142: 3 When my s was overwhelmed within H7307
 143: 4 Therefore is my s overwhelmed within H7307
 7 Hear me speedily, O LORD: my s H7307
 10 *art* my God: thy s is good; lead me into H7307
 Prv 1:23 I will pour out my s unto you, I will H7307
 11:13 is of a faithful s concealeth the matter. H7307
 14:29 but *he that is* hasty of s exalteth folly. H7307
 15: 4 therein is a breach in the s. H7307
 13 by sorrow of the heart the s is broken. H7307
 16:18 and an haughty s before a fall. H7307
 19 Better *it is to be* of an humble s with H7307
 32 ruleth his s than he that taketh a city. H7307
 17:22 but a broken s drieth the bones. H7307
 27 of understanding is of an excellent s. H7307
 18:14 The s of a man will sustain his H7307
 14 but a wounded s who can bear? H7307
 20:27 The s of man is the candle of the H5397
 25:28 He that *hath* no rule over his own s is H7307
 29:23 honour shall uphold the humble in s. H7307
 Ecc 1:14 behold, all is vanity and vexation of s. H7307
 17 perceived that this also is vexation of s. H7307
 2:11 and vexation of s, and *there was* no H7307
 17 me: for all is vanity and vexation of s. H7307
 26 This also is vanity and vexation of s. H7307
 3:21 Who knoweth the s of man that goeth H7307
 21 upward, and the s of the beast that H7307
 4: 4 This is also vanity and vexation of s. H7307
 6 full *with travail* and vexation of s. H7307
 16 this also is vanity and vexation of s. H7307
 6: 9 this is also vanity and vexation of s. H7307
 7: 8 in s is better than the proud in spirit. H7307
 8 in spirit is better than the proud in s. H7307
 9 Be not hasty in thy s to be angry: for H7307
 8: 8 power over the s to retain the spirit; H7307
 8 the spirit to retain the s; neither *hath he* H7307
 10: 4 If the s of the ruler rise up against thee, H7307
 11: 5 is the way of the s, *nor* how the bones H7307
 12: 7 the s shall return unto God who gave it. H7307
 Isa 4: 4 thereof by the s of judgment, and by H7307
 4 of judgment, and by the s of burning. H7307
 11: 2 And the s of the LORD shall rest upon H7307
 2 rest upon him, the s of wisdom and H7307
 2 the s of counsel and might, H7307
 2 and might, the s of knowledge and of H7307
 19: 3 And the s of Egypt shall fail in the H7307
 14 The LORD hath mingled a perverse s in H7307
 26: 9 yea, with my s within me will I seek H7307
 28: 6 And for a s of judgment to him that H7307
 29: 4 hath a familiar s, out of the ground, and H178
 10 out upon you the s of deep sleep, and H7307
 24 They also that erred in s shall come to H7307
 30: 1 of my s, that they may add sin to sin: H7307
 31: 3 flesh, and not s. When the LORD shall H7307
 32:15 Until the s be poured upon us from on H7307
 34:16 and his s it hath gathered them. H7307
 38:16 is the life of my s: so wilt thou recover H7307
 40: 7 because the s of the LORD bloweth H7307
 13 Who hath directed the s of the LORD, H7307
 42: 1 I have put my s upon him: he shall H7307
 5 it, and s to them that walk therein: H7307
 44: 3 I will pour my s upon thy seed, and H7307
 48:16 The Lord GOD, and his S, hath sent me H7307
 54: 6 and grieved in s, and a wife of youth, H7307
 57:15 and humble s, to revive the spirit of H7307
 15 to revive the s of the humble, and H7307

57:16 wroth: for the s should fail before me, H7307
 59:19 in like a flood, the S of the LORD shall H7307
 21 the LORD; My s that is upon thee, and H7307
 61: 1 The S of the Lord GOD is upon me; H7307
 3 of praise for the s of heaviness; that H7307
 63:10 But they rebelled, and vexed his holy S: H7307
 11 is he that put his holy S within him? H7307
 14 down into the valley, the S of the LORD H7307
 65:14 heart, and shall howl for vexation of s. H7307
 66: 2 a contrite s, and trembleth at my word. H7307
 Jer 51:11 hath raised up the s of the kings of the H7307
 Ezc 1:12 whither the s was to go, they went; H7307
 20 Whithersoever the s was to go, they H7307
 20 went, thither was *their s* to go; and the H7307
 20 them: for the s of the living creature H7307
 21 them: for the s of the living creature H7307
 2: 2 And the s entered into me when he H7307
 3:12 Then the s took me up, and I heard H7307
 14 So the s lifted me up, and took me H7307
 14 in the heat of my s; but the hand of the H7307
 24 Then the s entered into me, and set me H7307
 8: 3 head; and the s lifted me up between H7307
 10:17 the s of the living creature was in them. H7307
 11: 1 Moreover the s lifted me up, and H7307
 5 And the S of the LORD fell upon me, H7307
 19 I will put a new s within you; and I will H7307
 24 Afterwards the s took me up, and H7307
 24 me in a vision by the S of God into H7307
 13: 3 their own s, and have seen nothing! H7307
 18:31 s: for why will ye die, O house of Israel? H7307
 21: 7 feeble, and every s shall faint, and all H7307
 36:26 you, and a new s will I put within you: H7307
 27 And I will put my s within you, and H7307
 37: 1 me out in the s of the LORD, and set H7307
 14 And shall put my s in you, and ye shall H7307
 39:29 poured out my s upon the house of H7307
 43: 5 So the s took me up, and brought me H7307
 Dan 2: 1 wherewith his s was troubled, and his H7307
 3 my s was troubled to know the dream. H7307
 4: 8 in whom is the s of the holy gods: and H7308
 9 I know that the s of the holy gods is in H7308
 18 for the s of the holy gods is in thee. H7308
 5:11 in whom is the s of the holy gods; and H7308
 12 Forasmuch as an excellent s, and H7308
 14 I have even heard of thee, that the s of H7308
 6: 3 an excellent s was in him; and the H7308
 7:15 I Daniel was grieved in my s in the H7308
 Hos 4:12 unto them: for the s of whoredoms H7307
 5: 4 their God: for the s of whoredoms is in H7307
 Jud 2:28 I will pour out my s upon all flesh; and H7307
 29 in those days will I pour out my s. H7307
 Jer 2: 7 house of Jacob, is the s of the LORD H7307
 11 If a man walking in the s and falsehood H7307
 3: 8 But truly I am full of power by the s of H7307
 Hag 1:14 And the LORD stirred up the s of H7307
 14 of Judah, and the s of Joshua the son of H7307
 14 priest, and the s of all the remnant of H7307
 2: 5 s remaineth among you: fear ye not. H7307
 4: 6 but by my s, saith the LORD of hosts. H7307
 6: 8 have quieted my s in the north country. H7307
 7:12 hosts hath sent in his s by the former H7307
 12: 1 and formeth the s of man within him. H7307
 10 of Jerusalem, the s of grace and of H7307
 13: 2 the unclean s to pass out of the land. H7307
 Mal 2:15 the residue of the s. And wherefore one? H7307
 15 take heed to your s, and let none deal H7307
 16 your s, that ye deal not treacherously. H7307
 Mic 3:16 and he saw the S of God descending G4151
 4: 1 Then was Jesus led up of the S into the G4151
 5: 3 Blessed *are* the poor in s: for theirs is G4151
 10:20 For it is not ye that speak, but the S of G4151
 12:18 I will put my s upon him, and he shall G4151
 28 But if I cast out devils by the S of God, G4151
 43 When the unclean s is gone out of a G4151
 14:26 It is a s; and they cried out for fear. C5326
 22:43 doth David in s call him Lord, saying, G4151
 26:41 temptation: the s indeed is willing, but G4151
 1:10 the S like a dove descending upon him: G4151
 12 And immediately the S driveth him G4151
 23 with an unclean s; and he cried out, G4151
 26 And when the unclean s had torn him, G4151
 2: 8 perceived in his s that they so reasoned G4151
 3:30 they said, He hath an unclean s. G4151
 5: 2 of the tombs a man with an unclean s, G4151
 8 Come out of the man, *thou* unclean s. G4151
 6:9 supposed it had been a s, and cried out: C5326
 12:5 had an unclean s, heard of him, and G4151
 8:12 And he sighed deeply in his s, and saith, G4151
 9:17 unto thee my son, which hath a dumb s; G4151

Mk	9:20 straightway the s tare him; and he fell	G4151	Ro	8:23 firstfruits of the S, even we ourselves	G4151	Eph	6:17 of the S, which is the word of God:	G4151
	25 he rebuked the foul s, saying unto him,	G4151		26 Likewise the S also helpeth our	G4151		18 in the S, and watching thereunto	G4151
	25 dumb and deaf s, I charge thee, come	G4151		26 as we ought; but the S itself maketh	G4151	Php	1:19 and the supply of the S of Jesus Christ,	G4151
	26 And <i>the s</i> cried, and rent him sore, and			27 <i>is</i> the mind of the S, because he maketh	G4151		27 ye stand fast in one s, with one mind	G4151
	14:38 s truly is ready, but the flesh <i>is</i> weak.	G4151		11: 8 given them the s of slumber, eyes that	G4151		2: 1 of the S, if any bowels and mercies,	G4151
Lk	1:17 And he shall go before him in the s and	G4151		12:11 Not slothful in business; fervent in s;	G4151		3: 3 God in the s, and rejoice in Christ	G4151
	47 And my s hath rejoiced in God my	G4151		15:19 the power of the S of God; so that from	G4151		2: 5 am I with you in the s, joying and	G4151
	80 and waxed strong in s, and was in the	G4151		30 and for the love of the S, that ye strive	G4151	Col	1: 8 also declared unto us your love in the S.	G4151
	2:27 And he came by the S into the temple:	G4151	1Co	2: 4 demonstration of the S and of power:	G4151		2: 5 am I with you in the s, joying and	G4151
	40 waxed strong in s, filled with wisdom:	G4151		10 unto us by his S: for the Spirit searcheth	G4151	1Th	4: 8 who hath also given unto us his holy S.	G4151
	4: 1 was led by the S into the wilderness,	G4151		10 his Spirit: for the S searcheth all things,	G4151		5:19 Quench not the S.	G4151
	14 in the power of the S into Galilee: and	G4151		11 of a man, save the s of man which is in	G4151		23 God your whole s and soul and body be	G4151
	18 The S of the Lord <i>is</i> upon me, because	G4151		11 God knoweth no man, but the S of God.	G4151	2Th	2: 2 neither by s, nor by word, nor by	G4151
	33 a man, which had a s of an unclean	G4151		12 Now we have received, not the s of the	G4151		8 consume with the s of his mouth, and	G4151
	8:29 (For he had commanded the unclean s	G4151		12 of the world, but the s which is of God;	G4151		13 of the S and belief of the truth:	G4151
	55 And her s came again, and she arose	G4151		14 the things of the S of God: for they are	G4151	1Ti	3:16 flesh, justified in the S, seen of angels,	G4151
	9:39 And, lo, a s taketh him, and he	G4151		3:16 and <i>that</i> the S of God dwelleth in you?	G4151		4: 1 Now the S speaketh expressly, that in	G4151
	42 the unclean s, and healed the child,	G4151		4:21 or in love, and <i>in</i> the s of meekness?	G4151		12 in charity, in s, in faith, in purity.	G4151
	55 know not what manner of s ye are of.	G4151		5: 3 but present in s, have judged already,	G4151	2Ti	1: 7 For God hath not given us the s of fear;	G4151
	10:21 In that hour Jesus rejoiced in s, and	G4151		4 together, and my s, with the power of	G4151		4:22 The Lord Jesus Christ <i>be</i> with thy s.	G4151
	11:13 give the Holy S to them that ask him?	G4151		5 the flesh, that the s may be saved in the	G4151	Phlm	25 Lord Jesus Christ <i>be</i> with your s. Amen.	G4151
	24 When the unclean s is gone out of a	G4151		6:11 the Lord Jesus, and by the S of our God.	G4151	Heb	4:12 of soul and s, and of the joints and	G4151
	13:11 which had a s of infirmity eighteen	G4151		17 he that is joined unto the Lord is one s.	G4151		9:14 the eternal S offered himself without	G4151
	23:46 I commend my s; and having said thus,	G4151		20 body, and in your s, which are God's.	G4151		10:29 hath done despite unto the S of grace?	G4151
	24:37 and supposed that they had seen a s.	G4151		7:34 in body and in s: but she that is married	G4151	Jas	2:26 For as the body without the s is dead,	G4151
	39 me, and see; for a s hath not flesh and	G4151		40 I think also that I have the S of God.	G4151		4: 5 s that dwelleth in us lusteth to envy?	G4151
Jn	1:32 saying, I saw the S descending from	G4151		12: 3 speaking by the S of God calleth Jesus	G4151	1Pt	1: 2 of the S, unto obedience and	G4151
	33 thou shalt see the S descending, and	G4151		4 are diversities of gifts, but the same S.	G4151		11 of time the S of Christ which was	G4151
	3: 5 water and of the S, he cannot enter into	G4151		7 But the manifestation of the S is given	G4151		22 the truth through the S unto unfeigned	G4151
	6 and that which is born of the S is spirit.	G4151		8 For to one is given by the S the word of	G4151		3: 4 a meek and quiet s, which is in the sight	G4151
	6 and that which is born of the Spirit is s.	G4151		8 the word of knowledge by the same S;	G4151		18 in the flesh, but quickened by the S:	G4151
	8 so is every one that is born of the S.	G4151		9 To another faith by the same S; to	G4151		4: 6 flesh, but live according to God in the s.	G4151
	34 giveth not the S by measure unto him.	G4151		9 the gifts of healing by the same S;	G4151		14 <i>are ye</i> ; for the s of glory and of God	G4151
	4:23 the Father in s and in truth: for the	G4151		11 and the selfsame S, dividing to every	G4151	1Jn	3:24 in us, by the S which he hath given us	G4151
	24 God <i>is</i> a S: and they that worship him	G4151		13 For by one S are we all baptized into	G4151		4: 1 Beloved, believe not every s, but try the	G4151
	24 must worship <i>him</i> in s and in truth.	G4151		13 have been all made to drink into one S.	G4151		2 Hereby know ye the S of God: Every	G4151
	6:63 It is the s that quickeneth; the flesh	G4151		14: 2 howbeit in the s he speaketh mysteries.	G4151		2 of God: Every s that confesseth that	G4151
	63 unto you, <i>they</i> are s, and <i>they</i> are life.	G4151		14 <i>unknown</i> tongue, my s prayeth, but my	G4151		3 And every s that confesseth not that	G4151
	7:39 (But this spake he of the S, which they	G4151		15 What is it then? I will pray with the s,	G4151		3 and this is that s of antichrist, whereof	G4151
	11:33 he groaned in the s, and was troubled,	G4151		15 I will sing with the s, and I will sing with	G4151		6 we the s of truth, and the spirit of error.	G4151
	13:21 he was troubled in s, and testified, and	G4151		16 Else when thou shalt bless with the s,	G4151		6 we the spirit of truth, and the s of error.	G4151
	14:17 <i>Even</i> the S of truth; whom the world	G4151		15:45 last Adam <i>was made</i> a quickening s.	G4151		13 in us, because he hath given us of his S.	G4151
	15:26 the Father, <i>even</i> the S of truth, which	G4151		16:18 For they have refreshed my s and	G4151		5: 6 And it is the S that beareth witness,	G4151
	16:13 Howbeit when he, the S of truth, is	G4151	2Co	1:22 Given the earnest of the S in our hearts.	G4151		6 beareth witness, because the S is truth.	G4151
Act	2: 4 tongues, as the S gave them utterance.	G4151		2:13 I had no rest in my s, because I found	G4151	Jude	19 themselves, sensual, having not the S.	G4151
	17 pour out of my S upon all flesh; and	G4151		3: 3 ink, but with the S of the living God;	G4151	Rev	1:10 I was in the S on the Lord's day, and	G4151
	18 days of my S; and they shall prophesy:	G4151		6 letter, but of the s: for the letter killeth,	G4151		2: 7 let him hear what the S saith unto the	G4151
	5: 9 to tempt the S of the Lord? behold,	G4151		6 the letter killeth, but the s giveth life.	G4151		11 let him hear what the S saith unto the	G4151
	6:10 wisdom and the s by which he spake.	G4151		8 How shall not the ministration of the s	G4151		17 let him hear what the S saith unto the	G4151
	7:59 and saying, Lord Jesus, receive my s.	G4151		17 Now the Lord is that S: and where the	G4151		29 what the S saith unto the churches.	G4151
	8:29 Then the S said unto Philip, Go near,	G4151		17 the S of the Lord <i>is</i> , there <i>is</i> liberty.	G4151		3: 6 what the S saith unto the churches.	G4151
	39 of the water, the S of the Lord caught	G4151		18 to glory, <i>even</i> as by the S of the Lord.	G4151		13 what the S saith unto the churches.	G4151
	10:19 on the vision, the S said unto him,	G4151		4:13 We having the same s of faith,	G4151		22 what the S saith unto the churches.	G4151
	11:12 And the S bade me go with them,	G4151		5: 5 hath given unto us the earnest of the S.	G4151		4: 2 And immediately I was in the s; and,	G4151
	28 signified by the S that there should be	G4151		7: 1 s, perfecting holiness in the fear of God.	G4151		11:11 And after three days and an half the S	G4151
	16: 7 Bithynia: but the S suffered them not.	G4151		13 because his s was refreshed by you all.	G4151		14:13 Yea, saith the S, that they may rest from	G4151
	16 possessed with a s of divination met	G4151		11: 4 ye receive another s, which ye have not	G4151		17: 3 So he carried me away in the s into the	G4151
	18 and said to the s, I command thee in	G4151		12:18 <i>is</i> walked we not in the same steps?	G4151		18: 2 hold of every foul s, and a cage of every	G4151
	17:16 at Athens, his s was stirred in him,	G4151	Gal	3: 2 Received ye the S by the works of the	G4151		19:10 testimony of Jesus is the s of prophecy.	G4151
	18: 5 was pressed in the s, and testified to the	G4151		3 Are ye so foolish? having begun in the S,	G4151		21:10 And he carried me away in the s to a	G4151
	25 fervent in the s, he spake and taught	G4151		5 to you the S, and worketh miracles	G4151		22:17 And the S and the bride say, Come.	G4151
	19:15 And the evil s answered and said, Jesus	G4151		14 the promise of the S through faith.	G4151			
	16 And the man in whom the evil s was	G4151		4: 6 hath sent forth the S of his Son into	G4151			
	21 purposed in the s, when he had passed	G4151		29 was <i>born</i> after the S, even so <i>it</i> is now.	G4151			
	20:22 And now, behold, I go bound in the s	G4151		5: 5 For we through the S wait for the hope	G4151			
	21: 4 Paul through the S, that he should not	G4151		16 <i>This</i> I say then, Walk in the S, and ye	G4151			
	23: 8 nor s: but the Pharisees confess both.	G4151		17 For the flesh lusteth against the S, and	G4151			
	9 in this man: but if a s or an angel hath	G4151		17 the Spirit, and the S against the flesh:	G4151			
Ro	1: 4 according to the s of holiness, by the	G4151		18 But if ye be led of the S, ye are not under	G4151			
	9 I serve with my s in the gospel of his	G4151		22 But the fruit of the S is love, joy, peace,	G4151			
	2:29 <i>that</i> of the heart, in the s, and not in the	G4151		25 If we live in the S, let us also walk in the	G4151			
	7: 6 s, and not <i>in</i> the oldness of the letter.	G4151		25 in the Spirit, let us also walk in the S.	G4151			
	8: 1 walk not after the flesh, but after the S.	G4151		6: 1 such an one in the s of meekness;	G4151			
	2 For the law of the S of life in Christ	G4151		8 that soweth to the S shall of the Spirit	G4151			
	4 walk not after the flesh, but after the S.	G4151		8 shall of the S reap life everlasting.	G4151			
	5 are after the S the things of the Spirit.	G4151		18 Lord Jesus Christ <i>be</i> with your s. Amen.	G4151			
	5 are after the Spirit the things of the S.	G4151		1:13 sealed with that holy S of promise,	G4151	Eph	1:13 sealed with that holy S of promise,	G4151
	9 But ye are not in the flesh, but in the S,	G4151		17 may give unto you the s of wisdom and	G4151			
	9 if so be that the S of God dwell in you.	G4151		2: 2 of the air, the s that now worketh in	G4151			
	9 not the S of Christ, he is none of his.	G4151		18 have access by one S unto the Father.	G4151			
	10 the S <i>is</i> life because of righteousness.	G4151		22 for an habitation of God through the S.	G4151			
	11 But if the S of him that raised up Jesus	G4151		3: 5 his holy apostles and prophets by the S;	G4151			
	11 bodies by his S that dwelleth in you.	G4151		16 with might by his S in the inner man;	G4151			
	13 if ye through the S do mortify the deeds	G4151		4: 3 Endeavouring to keep the unity of the S	G4151			
	14 For as many as are led by the S of God,	G4151		4 <i>There</i> is one body, and one S, even as ye	G4151			
	15 For ye have not received the s of	G4151		23 And be renewed in the s of your mind;	G4151			
	15 ye have received the S of adoption,	G4151		30 And grieve not the holy S of God,	G4151			
	16 The S itself beareth witness with our	G4151		5: 9 (For the fruit of the S <i>is</i> in all goodness	G4151			

SPIRITS

Lev	19:31 Regard not them that have familiar s,	H178
	20: 6 as have familiar s, and after wizards, to	H178
Nu	16:22 the God of the s of all flesh, shall one	H7307
	27:16 Let the LORD, the God of the s of all	H7307
Dt	18:11 s, or a wizard, or a necromancer.	H178
1Sa	28: 3 s, and the wizards, out of the land.	H178
	9 that have familiar s, and the wizards, out	H178
2Ki	21: 6 dealt with familiar s and wizards: he	H178
	23:24 Moreover the <i>workers</i> with familiar s,	H178
Ps	104: 4 Who maketh his angels s; his ministers	H7307
Prv	16: 2 own eyes; but the LORD weigheth the s.	H7307
Isa	8:19 that have familiar s, and unto wizards	H178
	19: 3 that have familiar s, and to the wizards.	H178
Zec	6: 5 me, These <i>are</i> the four s of the heavens,	H7307
Mt	8:16 he cast out the s with <i>his</i> word, and	G4151
	10: 1 <i>against</i> unclean s, to cast them out, and	G4151
	12:45 seven other s more wicked than	G4151
Mk	1:27 the unclean s, and they do obey him.	G4151
	3:11 And unclean s, when they saw him, fell	G4151
	5:13 leave. And the unclean s went out, and	G4151
	6: 7 and gave them power over unclean s;	G4151
Lk	4:36 the unclean s, and they came out.	G4151
	6:18 with unclean s: and they were healed.	G4151
	7:21 and of evil s; and unto many <i>that</i>	G4151
	8: 2 been healed of evil s and infirmities,	G4151

THE TEACHING
LEGACY
 OF DEREK PRINCE

The Holy Spirit in the Congregation

One distinctive and important result produced by the presence of the Holy Spirit in the church may be recognized by the active participation of all the members in the life, worship and service of the church. In the regular ^{church} services of the great majority of Christian churches today, almost all the real initiative and activity are confined to just a few individuals. The congregation as a whole may take part in certain prearranged activities: singing hymns or repeating fixed prayers or responses. There may also be one or two smaller, specially trained groups, such as a choir or an orchestra. But apart from this, in the vast majority of congregations, all the real initiative and activity are left in the hands of one or two individuals while the rest of the congregation is expected to contribute little more than an occasional *Amen*.

However, if we examine with an open mind the life and worship of the early church as portrayed in the New Testament, we find that there was active participation by all the believers present in any service. This was brought about by the supernatural presence and power of the Holy Spirit, operating in and through the individual believers.

Gifts Are Given to the Church

The first point we need to establish is that, according to the New Testament pattern, the supernatural gifts of the Holy Spirit are not given primarily to the individual believer. Rather, they are given—through the vessel of the individual believer—to the church or congregation as a whole. Therefore they cannot achieve their proper purpose unless they are freely manifested and exercised in the life of the congregation.

This is clearly brought out by the teaching of Paul in 1 Corinthians 12. In verses 7 through 11 of this chapter, Paul lists nine specific supernatural gifts of the Holy Spirit, ending with the words: *"But one and the same Spirit works all these things, distributing to each one individually as He wills"* (verse 11). This last phrase obviously indicates that these gifts are given in the first instance to individual believers. However, Paul does not end there.

In the next 16 verses of the same chapter (verses 12–27), Paul goes on to say that the Christian church is like one body with many members, and he likens each individual believer to a single member of one body, ending with the words: *"Now you are the body of Christ, and members individually"* (verse 27). Spiritual gifts are not intended primarily for the benefit of the individual but for the life and worship of the whole congregation.

This truth is clearly stated by Paul in the very next



verse—that is, “*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues*” (verse 28).

Speaking here of various ministries and supernatural gifts of the Holy Spirit, Paul says that all of them have been appointed by God “*in the church*.” That is, they are intended not merely for private use by individual believers, but for public manifestation in the church—the congregation of God’s people as a whole.

The Lampstand

This same truth is strikingly brought out by a brief parable Jesus uses in the Sermon on the Mount:

“*Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.*” *Matthew 5:15*

The two main symbols used in this parable are *the lamp* and *the lampstand*. The symbol of the lampstand may be interpreted by reference to Revelation 1:20: “*The seven lampstands which you saw are the seven churches.*” Throughout the whole of Scripture, a lampstand (or candlestick) is used as a symbol of a church or a congregation.

The symbol of the lighted lamp or candle may be interpreted by reference to Proverbs 20:27: “*The spirit of man is the lamp of the LORD.*” Thus, the lighted lamp is a symbol of the spirit of the believer, made to burn and to shine by the fire of the indwelling Spirit of God. More simply, the lighted candle represents the believer baptized in the Holy Spirit and fire.

Going back to Matthew 5:15, Jesus

says that the Spirit-baptized believer belongs by right in the candlestick—that is, in the church, the congregation of God’s people. A candle under a basket or covered up by an empty vessel is out of place and useless. Just as the lighted candle belongs in the candlestick, so the Spirit-baptized believer is under an obligation to take his rightful place in the congregation of God’s people. A believer who has received the baptism in the Holy Spirit but never makes public use of any spiritual gift is just like a candle under a basket.

We see then, from these Scriptures, that the baptism in the Holy Spirit and the supernatural manifestations of the Holy Spirit are intended to play an effective part in the public life and worship of the congregation as a whole. When the presence and power of the Holy Spirit are publicly manifested in this way through various believers, the result is that the whole life and worship of the congregation are completely transformed. The main responsibility for the ministry and conducting of the service are no longer borne by one or two individuals while the rest remain lazily passive. On the contrary, every member of the congregation begins to participate actively in the service, and the various members minister to each other, rather than one or two ministering to everyone else all the time.

This is the pattern indicated by Paul’s example of the body and its members, and it is confirmed by the words of the apostle Peter:

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God, if anyone ministers, let him do it with the ability which God sup-

plies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

1 Peter 4:10–11

Peter here speaks of God’s grace being “*manifold*.” God’s grace is so rich, so many-sided, that a different aspect of that grace can be manifested through each individual member in the total worship and service of God’s people. God’s grace is so rich that every member of the church may receive a special manifestation of it and may thus have something to minister in turn to all the other members. The language Peter uses here includes every member of the church; no one need be left without a gift or a ministry. Peter says: “*As each one has received a gift, minister it to one another.*” And again, in the next verse: “*If anyone speaks . . . if anyone ministers.*” There is no indication here of a church with one or two “professional,” full-time ministers, while the remaining members are largely inactive.

Active Members

This picture of the church with every member active is confirmed by the words of Paul:

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts

differing according to the grace that is given to us, let us use them: if prophecy, let us prophecy in proportion to our faith, or ministry, let us use it in our ministering: he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Romans 12:3-8.

In these verses Paul once again likens the Christian church to a body of which each individual believer is a member, and he lays great stress on the activity of each member. Paul teaches that God has allotted to each believer a special function, a special ministry. God has also appointed to each member a measure or a proportion of faith, sufficient to enable each particular member to fulfill successfully his allotted ministry. Thus, the New Testament picture of the church is that of a vigorous, active body, in which each individual member properly fulfills his or her special function. A church in which only one or two members had any active ministry would be, by New Testament standards, like a body in which, let's say, the head, one hand, and one foot were strong and active, and all the rest of the body was paralyzed and useless.

In 1 Corinthians 12, Paul lays particular emphasis upon the supernatural ministry imparted by the Holy Spirit to every member of a New Testament church. He says: "But the manifestation of the Spirit is given to each one for the profit of all" (verse 7). And again, concerning the nine supernatural gifts of the Holy Spirit: "But one and the same Spirit works all these things, distributing each one individually as He wills" (verse 11).

These words make it plain that it is the express will of God for every member of the church to exercise spiritual gifts—the open, public, supernatural manifestations of the indwelling Spirit. If all believers do not in fact have these gifts in operation, it is not because God withholds them, but simply because such believers (through carelessness or unbelief) fail to press on into the fullness of God's revealed will for His people.

Exercising the Gifts

In 1 Corinthians 14:5, Paul says: "I wish you all spoke with tongues, but even more that you prophesied." Since Paul is here writing under the inspiration of the Holy Spirit, his words impart to the church the revealed will of God for all His believing people both to speak with tongues and to prophesy. If there are believers who do not enjoy the exercise of these gifts, it is not because God has withheld the gifts, but simply because those believers have not entered into the fullness of their inheritance in Christ. The Lord said to Joshua and to His people under the old covenant: "There remains very much land yet to be possessed" (Joshua 13:1). So it is also with God's people under the new covenant today: There remains very much land yet to be possessed.

In 1 Corinthians 14:13, Paul says also: "Therefore let him who speaks in a tongue pray that he may interpret." Plainly, God's Word does not tell us to pray for something which it is not God's will for us to have. Therefore, we know that it is God's will for anyone who speaks in tongues to also interpret that utterance. Since Paul has already said that it is God's will for all to speak in tongues, it is therefore also God's will for all to interpret.

Again, in 1 Corinthians 14:31, Paul says: "*For you can all prophesy one by one, that all may learn and all may be encouraged.*" Nothing could be plainer than this. It is within the revealed will of God for all the members of the church to exercise the spiritual gift of prophecy. On this general revelation of God's will, Paul imposes only two limitations. Here in the verse just quoted, he says, "*one by one.*" That is, believers are to exercise this gift by turns, not more than one believer prophesying at any one time. The purpose of this is obvious, and is stated a few verses further on: *to avoid confusion* (verse 33).

The other limitation upon the exercise of the gift of prophecy is stated by Paul a little earlier, in verse 29: "*Let two or three prophets speak, and let the others [the members] judge.*" Paul here limits how many may exercise the gift of prophecy in any service to two or three. The purpose of this is that the whole service should not be monopolized by one particular form of spiritual manifestation. The exercise of prophecy has its place in the service, but it does not make up the whole service. The ministry of the Holy Spirit through God's people is much more varied than that. Many other different forms of ministry are required to make up a complete service.

In this verse Paul also says clearly that the exercise of the gift of prophecy must be judged, or tested. He says: "*Let the others judge.*" The word *others* here, in Greek, is plural, meaning: "the rest of the members" or the other Spirit-baptized believers present who are capable of recognizing the genuine manifestation of the gift of prophecy. Even in this we see that Paul brings in all the members. He does not specify merely one professional minister who

is to judge, but he makes the believers as a whole responsible to do this.

This is in line with what Paul says in 1 Thessalonians 5:19-21:

Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good.

These three verses are addressed to Christian believers generally, and they must be taken closely together. It is wrong for believers to quench or reject the moving and manifestation of the Holy Spirit in their midst. It is also wrong for believers to adopt an attitude of criticism, contempt, or unbelief toward the manifestation of the gift of prophecy. On the other hand, when this gift is manifested, believers are to test it by the standards of Scripture and then accept or retain only that which is good—that which accords with the standards and patterns of Scripture.

We see, then, that Paul is careful to guard against anything that might be spurious or disorderly in the exercise or manifestation of spiritual gifts. However, with this one qualification, Paul repeatedly and emphatically states that all believers in the church can—and should—enjoy and exercise the open manifestation of spiritual gifts.

★ All Contribute

What is the result in a church when all its members freely and publicly exercise supernatural spiritual gifts in this way? In 1 Corinthians 14:26, Paul describes the kind of services that result. He says: "How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification."

Notice the phrase, "each of you has"—a psalm, a teaching, a tongue, a revelation, an interpretation.

Generally speaking, when Christians come together today, they come with the primary purpose of receiving, not of contributing. They come to get a blessing, to receive healing, to hear a preacher. But this was not the way of the New Testament church. There, the members came not primarily to receive, but to contribute. Paul mentions various possible forms of contribution.

A psalm would denote some form of musical contribution. This might be the product either of natural talent or of the supernatural enabling of the Holy Spirit.

A teaching would denote the ability to impart some truth from the teaching of God's Word.

A tongue and an interpretation might be taken to cover generally the three gifts of supernatural utterance: tongues, interpretation and prophecy.

A revelation would cover any one of the three main revelatory gifts: a word of wisdom, a word of knowledge, and discerning of spirits.

In this way—mainly through the operation of the supernatural spiritual gifts—all the members had something of their own to contribute towards the total worship and service of the church. They are thus able to fulfill the injunction given by Peter: "As each one has received a gift, minister it to one another" (1 Peter 4:10). The ability of the members to minister effectively to one another was due mainly to the fact that they had received these supernatural spiritual gifts.

Had their ability to minister to each other depended merely on education or natural talent, many of them would have been just what we see in the majority of Christian

churches today. The main burden of ministry would have fallen upon just a few of the members, and the rest them would have remained largely passive or inactive, without any real opportunities for spiritual expression or development.

The only escape from this limitation and frustration is through the supernatural ministry of the Holy Spirit in the church, dividing spiritual gifts to all the members individually, according to His own will. In this way, the members are delivered from and lifted out of their own natural limitations into a spiritual realm where they can all operate freely and share together the burden of the total ministry of the church. In this way, all the members of the body of Christ can be made effectually active, instead of only a few members participating while the rest remain as spectators. Thus the body of Christ, as a whole, is able to fulfill its appointed function

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