

GROWING UP IN CHRIST, PART TWO

*Teaching and Activation in the Manifestations
of the Gift of Holy Spirit*



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Dear Saint,

God bless you in the name of Jesus Christ.

We are very thankful for your interest in this pair of seminars collectively called *Growing Up In Christ*. Part One is titled *The Fruit of the Spirit—Developing the Character of Christ*, and lays the foundation for a walk of power addressed in Part Two: *Teaching and Activation in the Manifestations of the Gift of Holy Spirit*. God’s Word makes it plain that our Heavenly Father is concerned with the development of our godly character and our motivation, as well as with our faith and works (Matt. 7:15-23, 1 Cor. 13:1-3). We must each therefore establish our hearts in His ways so that our works will truly glorify Him.

It is our fervent prayer that these courses will greatly enhance your relationship with God and the Lord Jesus Christ to the end that you are confident of your ability to “walk in Christ’s steps,” both in heart and action. We love you and are excited for you to learn the thrilling truths contained in God’s Word and echoed and illuminated in these seminars. Please let us know how you are doing in your spiritual growth, and if there is any more we can do for you.

We want to thank all the men and women who made contributions to these seminars, especially those who taught some of the material. On behalf of all who shared God’s Word in these seminars, let us say how much we appreciate the opportunity to serve and guide you into understanding this vital aspect of what God and the Lord have provided for us. We pray that they will be pleased with this attempt to glorify them, and that the Word will be magnified and the holy spirit energized in as you as you practice these timeless truths.

In His service,

Mark & Karen Anne Graeser, John Lynn, John & Jenivee Schoenheit

At the moment of one's new birth, he is:

- clothed with (Luke 24:49)
- baptized in (1 Cor. 12:13)
- anointed with (2 Cor. 1:21)
- filled with (Acts 2:4)

Christ Jesus

1 Corinthians 12:1-11

2 Corinthians 4:1,2,5

Galatians 4:4-7 "Abba, Father"

Romans 8:15,16

Mark 14: 32-36

God wants every person to speak in tongues immediately after he is born again. Why? So He can illustrate to each of His children the truth about our reciprocal relationship with Him.

Romans 10:9 How do you know you're saved?

1 Corinthians 14:5 Speaking in tongues is your proof that:

- God kept His promise of salvation
- Jesus Christ rose from the dead
- The gift of holy spirit is in you
- You are a son of God, now and forever
- You have the potential to be like Christ
- You will live forever in Paradise

1 Corinthians 14:1-5 What is speaking in tongues?

1 Corinthians 14:17 You give thanks well

John 4:24/Philippians 3:3 You worship God in spirit & in truth

Acts 2:11 You speak the wonderful works of God

Acts 10:46 You magnify God

The most important benefit to S.I.T. is that it is your absolute guarantee that you are God's son.

2 Corinthians 5:1-5

Ephesians 1:13,14

"Step out of the boat." Stretch!! Obey, and God will prove Himself to you.

2 Corinthians 1:18-21

Interpretation of Tongues

The general condition of the Corinthian Church was that they were beginning to show the effects of a zeal for ecstatic worship and individual spiritual experiences that were unprofitable to the church as a whole. They were pursuing mystical *experiences* as a validation of their spirituality, and judging who was thereby “approved of God” (1 Cor. 11:19). Their meetings were doing more harm than good (1 Cor. 11:17), because each sought his own rather than the edification of the church. Therefore, Paul addressed these problems, redirecting their zeal toward the edification of the church by means of *words* that can be *understood*. Furthermore, this edification should take place with a loving attitude (1 Cor. 13:1ff) and a commitment to peace and orderliness (1 Cor. 14:33,40). These were the marks of true spirituality and obedience (1 Cor. 14:37). Immature thinking and behavior are reprov'd (1 Cor. 14:20). These admonitions are still most pertinent to the Church today. There are five general statements interspersed throughout the context of Chapter 14 that address the underlying problems occurring at Corinth:

Vs. 12-Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church [they were seeking to excel in personal experience].

Vs. 20-Brethren, be not children in understanding: howbeit in malice be ye infants, but in understanding be men [they were acting like children, seeking attention and approval].

Vs. 26-Let all things be done unto edifying

Vs. 33-For God is not the author of confusion, but of peace, as in all churches of the saints [there was a lot of confusion in their worship services that did not bring edification].

Vs. 40-Let all things be done decently and in order [there was much that was inappropriate and disorderly in their practices, due to their ignorant zeal for spiritual experiences].

General truths about the Interpretation of Tongues:

- Interpretation of Tongues is a manifestation of holy spirit whereby one may speak forth the meaning of what he has spoken in “tongues” so that the church can understand and be edified. It is *inspired* prayer and praise to God, spoken forth with zeal to exalt God and edify the believers.
- Both the speaker and the church body who is hearing it understand the language of the interpretation.

- Logically, whatever the meaning and purpose of “tongues” is, the interpretation of “tongues” is.
- The purpose of tongues is generally to praise, bless, give thanks to and magnify God, and is addressed to God.
- There are some exceptions to this rule, since what is spoken in tongues is as the spirit gives utterance (Acts 2:4). We don’t want to exclude the possibility of a phenomenal use of tongues for other purposes that would exceed God’s Word (1 Cor. 14:6).
- Since the nature of tongues is praise, we look to the sections of Scripture that supply the vocabulary and imagery of praise, especially the Psalms. Inspired utterance comes from our vocabulary and imagery, which can grow and be developed.
- “Tongues” can be interpreted as a whole message or line by line; it can be spoken or sung.
- Tongues with interpretation are as equally edifying as prophecy to the church.
- No more than three messages in tongues with interpretation are to be given in any single gathering of the church if the purpose is to address the congregation. Practice sessions would have a different intent, and are therefore not so limited.

Biblical examples of prayer/praise/inspired worship:

David’s prayer–1 Chron. 29:10-15;

Mary’s song–Lk. 1:46-55; Ps. 47,48,50 (praise and prophecy), Ps. 51 (prayer of contrition and praise), Ps. 145 (mixture of person and number), 146 (3rd person), 147 (3rd person sing), 148 (2nd person plural).

The Use of Metaphors (i.e., analogies) in Praise (and Interpretation of Tongues):

Simple metaphors:

The tree planted by the waters

The surefooted deer who traverses mountainous regions

Many-leveled metaphors:

Biblical–The human body

Marriage

Athletics

Military

Husbandry

Farming

Current–Flying an airplane, mechanic, surgeon,

I am the pilot; God is a trusting passenger (observer, potential victim)

I am the pilot; God is the navigator (gives intimate guidance, direction only)

I am the pilot; God is the Air Traffic Controller (gives distant direction, directs flight pattern, altitude and speed; obedience to the next point)

I am the pilot; God is the co-pilot

God is the pilot; I am the co-pilot

God is the pilot; I am the passenger

Driving a car:

I drive; He is the driving instructor in the passenger seat

I drive; He is a back seat driver (nag)

He drives; I am a hitchhiker he has picked up- helpless.

Conjugating Praise: Men speak to God: man is the subject, God is the object

	Singular	Plural
First Person (I, we)	I am in awe of you, God	We are in awe of you, God
Second Person (You)	You are majestic; you are great	You (God and Christ) have redeemed by life from destruction
Third Person (He She, It)	The Lord is great and mighty He is full of mercy and goodness	They (God and Christ) are at work together to lead me to victory

Conjugating prophecy: God speaks to men directly or indirectly, personally or corporately: God is the subject, man is the object.

	Singular	Plural
First Person (I, we) God and/or Christ	I have called you	We have called you
Second Person (You)	You are called to be an evangelist, so go speak	You are seated in the heavenlies; you are my people
Third Person (He, she, it)	He is kind and merciful	They (God and Christ) have redeemed you from destruction

Praise Phrases

Majestic, splendid	Has compassion and mercy	to cry Abba, Father
Awesome, Exalted	Hears and saves	He is like a mighty warrior
Unfathomable greatness	Watches	A mighty oak
Glorious splendor of majesty	Frustrates and destroys His enemies	A faithful husband
Gathers His people from afar	Upholds the cause of the oppressed	A fortress
Heals the brokenhearted	Gives food to the hungry	A strong tower
Binds the wounds	Sets prisoners free	A rear-guard
Determines the bounds of man's habitation	Searches the heart and examines the mind	A help and shield
Calls the stars by name	Provides food for all His creatures	A Rock
Has limitless understanding	A very present help	The Head
Sustains the humble	The creator of heavens & earth	Rejoices in His people
Casts the wicked to the ground	Blesses, showers blessings	He loves righteousness and justice
Covers the sky with clouds	Keep me from the evil one	Righteous and Holy
Supplies the earth with rain	Grants	He who inhabits eternity
Delights in those who fear Him	Lifts those who are bowed down	He is a spring of living water
Strengthens the down-trodden	Loves the righteous	He is full of loving-kindness
Satisfies	Remains faithful	In your hands are strength & power
Scatters the wicked	Trains our hands for war	The creator of all things
Loves perfectly	Arms us with light	The judge of all the earth
Has compassion and mercy	Fills us with peace that passes understanding	The heavens cannot contain thee
Hears and saves	Sends His spirit into our hearts	

Words "directing" God

Rescue, protect, keep, save, hear, shield, avenge, keep watch, set a guard over my mouth, let me not..., search, test, come quickly, be not angry, hide me in the shadow of your mighty wing.

1 Corinthians 14:1ff

The following table categorizes the various statements of the chapter into the three categories that are addressed. In some cases inferences are made, and these are marked with an asterisk.

Tongues (w/out interpretation)	Interpretation of Tongues	Prophecy
Spoken to God	Spoken to God*	Spoken to men
Edifies himself	Edifies the church	Edifies the church
No one understands [himself]	The church understands	The church understands
Speaks mysteries in the spirit		Exhortation and comfort
I want you all to s.i.t.	Equally edifying as prophecy to the church*	Would rather you prophesy [in the church]
Ways that speaking in tongues without interpretation might still be profitable: revelation, knowledge, prophesying (inspired utterance), teaching	Distinction of sounds, recognizable tune; meaningful sounds that move the mind and body (as to battle)	
	Seek to edify the church—therefore pray to interpret	
My spirit prays	Understanding unfruitful—interpretation is not <i>understanding</i> but inspired utterance*	
I will pray with the spirit	I will pray with the understanding (i.e., interpretation of tongues)	
I will sing with the spirit	I will sing with the understanding also (i.e., sing the interpretation).	
Bless (praising) God with the spirit	The unlearned will say “Amen” if they understand what is said.	
Giving of thanks I thank my God (by s.i.t.) I s.i.t. more than you all	I’d rather speak 5 words understood in the church than 10,000 in tongues not understood	
I will sing with the spirit	I will sing with the understanding also (i.e. sing the interpretation)	
A sign for unbelievers (<i>apistos</i> = not confident, mistrustful, faithless) when spoken distinctly by an individual*		A sign for believers
If all speak in tongues in the church [not at the same time*] without interpretation, these <i>idiotes</i> (uninformed) and <i>apistos</i> faithless) will say you are mad (crazy) because they don’t understand anything distinctly (a word, phrase, sentence, etc.)		If all prophesy [not at the same time, but so the <i>idiotes</i> and <i>apistos</i> can understand what is said], they will: 1. Be convinced of all 2. Judged of all 3. Have secrets revealed 4. Will “fall on his face” 5. Report that God is among you
Only two or three s.i.t. in the church in order [not simultaneously]	Let [each *] interpret (see v. 13)	Let only two or three prophets speak
If he lacks the will to interpret, let him keep silence and speak to himself, and to God		
Don’t forbid speaking in tongues		Covet to prophesy

The Manifestation of Prophecy

What is Prophecy? Prophecy is bringing forth a message by inspiration or revelation of holy spirit that communicates the mind, will and word of God in a way that edifies, exhorts and comforts the hearer or hearers.

To Whom do we prophesy? We do not prophesy to ourselves, but to others: individuals, groups, nations.

Why Prophesy?

- 1 Cor. 14:1, 5, 39 particularly emphasize the significance of prophecy in the Church.
- The Bible says that we are to earnestly desire prophecy (1 Cor.14:1). It is the only manifestation we are told to "covet" (earnestly desire)), because it seems to be an interface between the "utterance" and the "revelation" manifestations.
- If we are to obey, we will need to also obey the biblical imperative in Heb. 10:25: "Not forsaking the assembling of ourselves together... but exhorting one another." Prophecy is specifically designed to do this, and it powerfully connects us to one another in the Body of Christ.
- We are fully equipped with holy spirit, fulfilling the prophecy of Joel that your sons and daughters will prophesy (Joel 2:28).
- Don't underestimate your value and ability to contribute. We are ambassadors for Christ (2 Cor. 5:20), and we need to prophesy to deliver the Master's message.

How does prophecy come?

- Not by the will of man, but by holy spirit (2 Peter 1:21)
- Some prophecy is unchanging and never failing; other prophecy is conditional and can change or "fail" (1 Cor. 13:8). Example: Abraham's instructions to sacrifice Isaac in Genesis 22.
- All men believe by hearing the Word of God, but we hear differing things (Romans 10:17).
- Prophecy is inspired or revealed by holy spirit. It may come by way of:
 1. Images or pictures.
 2. A word.
 3. A feeling or inclination.
 4. A verse or passage of Scripture.
 5. Your *personal* relationship with God.
 6. Nothing at all. That is, none of the above are prerequisites for how a prophecy may begin. The Lord is always ready to speak according to the faith of the individual. Sometimes you just "walk out" on the promise, knowing that God via holy spirit will supply. If you have just a little, walk out on what you know. If you don't "know" anything, walk out on what you would know if you did know something.
- Don't confuse revelation with premeditation. Sometimes God gives you a word long before you have an opportunity to give it. In those cases it might be good to write down what is revealed in order to accurately deliver the message later.

What is communicated in prophecy?

- **God's mind.** What God thinks of you. We can have the mind of Christ, understanding His workings and purposes. Prophecy helps us have spiritual direction for our lives (Prov. 3:5).
- **God's will.** God has a vision and plan for you, your fellowship, the nation and the man down the street. Not all men recognize and know how to respond to the voice of the Lord. Prophecy encourages and exhorts us toward greater sufficiency in Christ as the body of believers edifies one another in love (Eph. 4:16).
- **God's Word.** God sent his Word to heal (Ps. 107:20). Prophecy reminds us of God's promises, renews our hope and strengthens our resolve to continue to share fully in the sufferings and glory of Christ. God communicates his intimate care individually for each son and daughter, and collectively for his family by prophecy. Unbelievers are introduced to a loving, caring God and Savior by the same means.

Who should prophesy?

- **Prophets.** The ministry of a prophet is a gift to the Church, and it plays a vital role in the maturing of the saints. Prophets prepare the way of the Lord and announce his plans and purposes. Prophets identify and activate, ministering giftings and callings within the Body of Christ. Prophets speak to areas of guidance, instruction, rebuke, judgment and revelation for the perfecting of the saints.
- **The saints.** Not only can prophets prophesy but so can all believers (the "saints"). 1 Cor. 14:5 says: "I want you all to speak in tongues, but rather that you prophesy..." Verse 1 of the same chapter tells us to follow after love and to covet spiritual things or matters—especially prophecy. It would be ridiculous to make these directives to all believers if only a certain few could prophesy.

Why should I covet to prophesy?

- We all are regularly in need of edification, exhortation and comfort if we are to be ready to carry out Christ's commission and live victoriously.
- Prophecy serves as a sign to believers, demonstrating the significance of the work being wrought in their midst (1 Corinthians 14:22).
- The unlearned (some) are convicted of sins and judged or examined by what is prophesied to them. The secrets of their hearts are laid bare, which results in humility and worship to God as well as recognizing that God is truly in you (1 Corinthians 14:24,25). No other manifestation is said to do this.
- Prophecy provides a bridge or an interface with other manifestations concerning revelation and impartation.

What about correction? How does that edify?

- It is certainly not edifying to remain in sin. All prophecy needs to be guided by wisdom, love and sensitivity, but especially so in the cases where correction is called for. We should despise not prophesying or the chastening of the Lord. It is often as grievous to give chastening as to receive it, but we look for the restoration of the other (Heb. 12:5,11). Consider yourself first and make sure you are not satisfying your own judgments, frustrations or need to be right (Gal. 6:1).
- Correction involves risk, so pray for wisdom like Nathan's (2 Sam. 12).

Problems and misunderstandings:

- Prophecy does not release you from your responsibility to work out your own salvation (wholeness). It may provide a witness or confirmation to what God has already been prompting in you by His spirit.
- Accountability:
We see through a glass darkly (1 Cor. 13:12).
Prophecy involves flawed humans communicating God's message to other flawed humans. That is why we tape each prophecy.
Much of what is revealed about prophecy is within the confines of a church meeting. "Let the prophets speak two or three and let the other judge" (1 Cor. 14:29). This provides a built-in safeguard.
We seek to excel, but mistakes will be made. When you receive prophecy, compare it to Scripture. Share it with those you trust to receive their spiritual counsel. Pray about your prophecy and ask God for insight.
- Be patient. Prophecy is progressive in nature. Prophecy does not identify every bump on the highway in your trek to the Promised Land. You must act in faith on God's vision for you, but don't try to attain prophetic results by your own willpower without God's timing.
- Don't be a prophetic bore. 1 Cor. 14:36 says "What? Came the word of God out from you? or came it unto you only?"
- Some common-sense "ity's" to remember: *brevity*, *clarity* and *sensitivity* will lead to more *credibility*.

Conclusion

Let's accept the same charge received by Timothy from Paul that we war a good warfare according to the prophecies that went on before us (1 Timothy 1:18).

Word of Knowledge and Word of Wisdom

What are Word of Knowledge and Word of Wisdom?

- Revelation manifestations (evidences) of the holy spirit residing within each believer (I Cor. 12:7-11).
- Word of Knowledge is a revealing of truths or facts from God concerning any situation about which you would be unable to know by your five senses.
- Word of Wisdom is divine insight concerning how to respond to the Word of Knowledge or divine insight to help you deal with life's situations that require supernatural solutions.
- Knowing in part (1 Cor. 13:8-12).
- "Hearing" from the Lord.

Ways to "hear" from the Lord

- Visions (Acts 2:17,18)
 1. Dreams–visions during sleep (Matt. 1:20; Acts 16:9,10).
 2. Visions– pictures in your mind while awake (Acts 7:55; Acts 10:9-19).
- Thoughts– a word or many words.
- Through an angel (Acts 5:19,20; 8:26).
- An awareness– an inner knowing (possibly Acts 14:9 or John 16:19-29).
- Through a feeling or any one of your five senses.
- While in prayer and reflection (Acts 13:2-4). Ask God/the Lord Jesus for information.
- Information may come "out of the blue" when you least expect it.

Who are you "hearing" from?

- "I am in the Father and the Father is in me" (John 14:10ff).
- Jesus always does what pleases the Father (John 8:29).
- Jesus Christ is the Head of the Body (Eph. 1:22ff; 4:7-16).

Keys to "hearing" from the Lord

- Maintaining an attitude of humility is paramount (Gen. 41:15,16; Dan. 2:1-49 esp. vs. 10,19,27,30).
- Recognize that what you receive may be for your information only (2 Cor. 12:1-5).
- Asking for it/knowing it's available (1 Kings 3:5-15; Matt. 7:7-11).
- The Lord will communicate to you in personal and individual ways.
- Learn from your mistakes—training is involved (Heb. 5:14;12:11).
- When you receive a Word of Knowledge, that does not necessarily mean it is absolutely going to happen (1 Kings 21:17-28; 2 Kings 20:1-7; Jonah 3:4,10).
- Don't get "spooky" spiritual.
 1. The written Word is also revelation.
 2. Wisdom can come from good old common "horse" sense.
- Gain a solid foundation of Scriptural understanding (Heb. 4:12; 2 Tim. 3:16).
- Recognize that we have a God and a Lord who want to be involved in every aspect of our lives (Matt. 10:30; Ex. 31:1).
- Remember that it's a relationship. If you are unsure about the information, just talk with the Lord about it (Acts 9:10-19; James 1:5).
- The love of God will energize the revelation manifestations (1 Cor. 14:1; Gal. 5:6)

Conclusion

- Doing the greater works (John 14:12).
- "That He may give you the spirit of wisdom and revelation, so that you may know Him better" (Eph. 1:17-23).

Discerning of Spirits

While every believer has the ability to receive revelation in this category, it is God's prerogative whether to inform us or not. You can't discern spirits just because of your desire to deliver others, your belief in your authority over demons or your five senses. Some believers will particularly excel in the manifestation of discerning of spirits as the Lord leads them. Our ability to discern spirits seems to occur in direct proportion to our mature shouldering of the responsibility of the ministry of reconciliation. The manifestation of holy spirit is not the result of metaphysical techniques, but a vital relationship with the Holy Spirit, God, our Father.

1 Cor. 12:10—"discerning"—a thorough judging (*diakrisis*) of spirits. We must judge righteously, which involves humility and spiritual maturity. Knowledge puffs up, charity edifies. "A little knowledge is a dangerous thing" applies to discerning of spirits. (e.g. the sons of Sceva—Acts 19:13ff).

We want to provide a context, or framework, for additional learning as the Lord leads. We will focus on the qualifications and heart issues that pertain to the minister, more than to the nature and characteristics of the spirits. If we are walking with the Lord's heart, whatever specific information we need will be revealed as we walk. Many have let knowledge run ahead of their faith and their character development. The result has been false accusations, envy, confusion and prideful lording over God's people.

Qualifications

Attitude of heart

- Personal holiness; discipline; dedication; mature Christian character.
- Walking in love (1 Cor. 13) sets the proper context for the manifestations and prevents their misuse: false accusations, poor timing, prideful indiscretion.
- Humility (Gal. 6:1-5). In meekness restore those overtaken in a fault.
- Compassion—Jesus seemed to deal with the demonized as victims of demonic transgression rather than as willful sinners. Though we know that sin often opens the door to demons, they are fundamentally trespassers and usurpers.
- Motive—why are you drawn to delivering others of demons? Is it for the other, or maybe for your own deliverance? Are you drawn to the power struggle and competition or do you have compassionate concern for the other?

Prayer and fasting Mk. 9:29—Prayer and fasting required for triumphing over some demons.

Prayer

- *Proseuchomai* = the fervent intercession of a constant and faithful minister emphasizing God's ability to perform what He has promised. This type of prayer was epitomized in the life of Jesus Christ.
- Prayer of great faith (Matt. 17:20; 21:22; Mk. 11:24).
- Prayer with great intensity (Lk. 6:12; Lk. 22:44; Acts 20:36,27; Col. 4:12).

- Associated with constant faithfulness (Acts 6:4; 12:5; Rom.1:9; 12:12; Eph. 1:16; Col. 1:3; 1:9).
- Deprecation – prayer against evil (Mk. 13:33; Lk. 6:28; 1 Pet. 4:7).
- Related to reaching out to others (Matt. 19:13; Acts 8:15; 13:3).
- Frequently preceded the working of miracles (Lk. 3:21,22; Acts 9:11,12; 9:40; 22:17; James 5:17,18).
- Descriptive of Jesus Christ’s private prayer life (Matt. 14:23; Mk. 1:35; 6:46; 14:32; Lk. 5:16).
- Prayers that are memorials before God (Rev. 5:8; 8:3,4).

Fasting

- **The fast of man** (doing without food) was a fast that was initiated by man, done voluntarily. The first record of a *proclaimed* fast is in 1 Kings 21:9-12, which Jezebel initiated for evil intentions. Fasting was customarily practiced among the Gentiles (Jonah 3:5) and the Israelites (Judges 20:26; 1 Sam. 7:6; 31:13; 2 Sam. 1:12). God never required or proclaimed such a fast, though it became a common custom practiced frequently by David and mentioned throughout the Psalms.
- **The fast of God** emphasized obedience and good works. 1 Sam. 15:22 makes it clear that God wants obedience more than sacrifice. The true fast of God is detailed in Isa. 58:2-5. God ignores man’s fast and states that His is a fast of obedience and service. Furthermore, Zech. 8:19 proclaims that His is a fast of love, joy and gladness, peace and truth, as opposed to man’s fast, which is abstinence and self-affliction. Fasting from food can be a profitable time of focusing on God and His will, but we ought not to think that we are obeying God in doing it, unless we have specific guidance.

The Sword of the Spirit

- This is often the missing element in today’s deliverance emphasis.
- Heb. 5:11– senses exercised to discern (*diakrisis*) between good and evil.
- Understanding Scripture is the foundation for spiritual discernment.
- 1 Cor. 14:20–Be not children in understanding concerning the manifestation of the spirit. Lacking understanding in this category, God’s people can open themselves up to hearing from demons (1 Cor. 14:20, Isa. 28:7-13).
- The sword of the spirit. The Word of God underwrites our authority over demons (Matt. 10:1,8; Matt. 28:18; Mk. 16:17,18; Lk. 10:17,18,19; Eph. 1:19-23; Phil. 2:9-11; Col. 2:9,10,15; Heb. 2:14,15; James 2:19; 4:7; 1 John 3:8b; Rev. 20:10).
The Word preached, taught and understood builds faith for deliverance.
The Word held in mind helps *keep* deliverance.

Words and Works

In the Old Testament, believers knew little about the spiritual battle, and therefore all things were attributed to God. Jesus Christ blew Satan's cover and established our authority and victory over Satan and his kingdom.

In both the Gospels and Acts, deliverance from demons always occurs in the context of the preaching of the Gospel. The works of the spirit followed the proclamation of the Word.

- Gospels: Mk. 16:20 is typical of the other examples. Deliverance confirms the written and proclaimed Word of God. (Matt. 10:7,8; Mk. 1:21-25,38,39; 3:14,15; 6:12:13; Lk. 9:1,2; 13:10-13).
- Acts: There are four references to deliverance from demons, which all clearly show the relationship between preaching and teaching with boldness and the resulting deliverance.

Actions/Words	Results/Works
Acts 4:29 b, 33a	Acts 5:16
Acts 8:4,5	Acts 8:7
Acts 16:10b	Acts 16:18
Acts 19:8,9b	Acts 19:11,12

Of these four examples, only one (Acts 16) indicates the actual casting out of a spirit. The other deliverances resulted from the preaching of the Word. Acts 8 is particularly noteworthy in that Phillip preached the Word with such boldness that demons came out of many with loud voices. This principle is demonstrated in other examples of discerning of spirits and casting out of demons throughout the Gospels and Acts. These were tools to help the believers carry out their ministry of reconciliation and further the Gospel. They were not an end in themselves nor experiences that were to be sought for their own sake.

Faith

Hebrews 11:6. Without faith it is impossible to please God.

The manifestation of the spirit defined: The manifestation of faith is trusting that what the Lord reveals to you by His holy spirit He will work with you to bring to pass.

To understand the manifestation of faith, we must first understand *faith*.

Faith defined

- *KJV* – Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.
- *NIV* – Heb. 11:1 Now faith is being sure of what we hope for and certain of what we do not see.
- *NAS* – Heb. 11:1 Now faith is the assurance of *things* hoped for, the conviction of things not seen.
- *AMPLIFIED*–Heb. 11:1 Now faith is the assurance (the confirmation, the title deed) of the things (we) hope for, being the proof of things (we) do not see *and* the conviction of their reality [faith perceiving as real fact what is not revealed to the senses].

Faith requires an object

- Faith=*pistis* (Greek): trust, confidence, assurance [See *Don't Blame God!* p.131,132]= *fides* (Latin): trust, confidence, assurance.
- Therefore, faith= trust, confidence, assurance.

Faith grows

- We trust things and people that show themselves to be trustworthy (2 Thess. 1:3; 2 Cor. 10:15).

Faith can be destroyed

- Shipwrecked faith (1 Tim. 1:18-20).
- Christ prayed Peter's faith would not fail (Lk. 22:32).
- Paul was concerned about the faith of the Thessalonians (1 Thess. 3:2-10).
- Parable of the sower (Matt. 13:1-9, 18-23).

Faith is specific to an object

- I can trust one person and not another, or one thing and not another. "Faith" is not an "all or nothing" thing that I either have or do not have. I can have great faith in one area of my life (for example, health) and have little faith in another area (for example, finances).
- I can have faith in the wrong thing.
Faith in man's wisdom (1 Cor. 2:5).
Our faith in Christ is voided if Christ has not been raised (1 Cor. 15:14-17).

I do not have to have my life “together” to have faith

- I just have to trust in the person from whom I am expecting something.
- Abraham received the promise because he knew God was faithful (Rom. 4:19-21).
- The poor of the world can be rich in faith (James 2:5).
- Someone’s lack of faith will not nullify God’s faithfulness (Rom. 3:3).
- God is faithful (1 Cor. 1:9).
- Without ever inquiring as to the condition of their personal life, Jesus told person after person that their faith had made them whole.
- Woman who was bleeding (Matt. 9:20-22).
- Two blind men (Matt. 9:27-31).
- Canaanite woman (Matt. 15:21-28, esp. v.28).
- Lame man at Lystra (Acts 14:8,9).

We should have faith if we have experienced the Lord

- The storm on Galilee (Mark 4:35-40).

Salvation comes through faith in Christ

- Faith comes through hearing and hearing through the message of Christ. So each of us should be prepared to give the Good News to those who need it (Rom. 3:21-28; Gal. 2:15,16; Phil. 3:9; Rom. 10:15).
- Before faith in Christ we were under the law (Gal. 3:22-24).

We need faith in all areas of our lives

- We walk by faith, not by sight (2 Cor. 5:7).
- The message did not profit them because there was no faith (Heb. 4:2).
- Receive the holy spirit and work miracles by faith (Gal. 3:2-5).
- Faith is a shield to protect you (Eph. 6:16).
- Faith is a breastplate (1 Thess. 5:8).
- When someone is weak in faith we are to be sensitive to that (Rom. 14:1-23).

Faith expresses itself through love

- Faith expresses itself through love [see Luther’s commentary on Galatians] (Gal. 5:6).
- Faith without love amounts to nothing (1 Cor. 13:2).
- Service out from faith (Phil 2:17).
- Work produced by faith (1 Thess. 1:3).
- Faith without works is dead (James 2:17,18).

Faithfulness and obedience are important for the long run

- The Lord shows Himself to the obedient (John 16:21).
- As you do God’s will, you learn (John 7:17).
- If we obey, we are friends (John 15:14-16).
- Add to your faith: moral excellence, knowledge, self control, etc. (2 Pet. 1:5-9)
- Your conduct affects your confidence in hearing God’s voice (1 John 20,21).

The manifestation of faith

- The object of faith is whatever God reveals via holy spirit— a particular “promise” (Mark 11:23; Gen. 12:1-3 Abraham and Sarai).
- It is usually something He wants you to do for others (Acts 8:26,27; Exodus 14:15,16; 21:22).
- The time between His revealing and it coming to pass is the time in which faith must be manifested
- (I Peter 5:17,18—Elijah and the rain).
- Many great acts of courage and dauntless resolution have been the result of believers being energized to have faith in God’s power to do the impossible. We see the results but we don’t see what God worked in them to catalyze such faith.
- You have the potential for enough faith in God to do whatever He calls you to do in your particular function in the body (30, 60, 100 fold) (Rom. 12:3).

Comment:

The Working of Miracles

Defined

The working of miracles is manifested when a supernatural event results from our obedience to what God has revealed for us to do. We cannot do miracles just because we desire to do so or because there is a great need.

Different words for miracles *Dunamis*=(KJV) “mighty work.” *Semeion*=equivalent term (used esp. in the Gospel of John; Acts 4:16,22; 8:6; 15:22).

Looking at the flesh of the minister is the fastest way to keep the miraculous power of God from being manifest: “Whence hath this man this wisdom, and these might works?” (Matt 13:54).

Miracles involve a reciprocal relationship with God

True miracles are done in the name of Jesus Christ (Mark 9:39). Lying signs and wonders (miracles) are done in other names (2 Thess. 2:9). God energizes miracles (Num.14:22, Acts 2:22, 15:12), but in nearly every case He requires someone to “work the work” by faith in Him (John 9:4). Moses, Elijah, Elisha, Jesus, the twelve apostles (Acts 2:43), Paul (Acts 19:11), Philip (Acts 8:6) and others were the “secondary cause” of miracles. It is understood that they did the miracles according to the will of God and by His power. In such cases, the interdependent relationship between God and man is clear (John 5:19; Mk. 16:20; John 14:11,12).

Faith and miracles are interrelated

Miracles are done in faith (Gal. 3:5). Faith is usually required on the part of the recipient also (Matt. 13:58; Mk. 6:5). The Bible encourages belief based upon miracles (John 4:48; 12:37, 14:11,12). Miracles serve to attract people to God’s Word, build their faith and bring glory to God (See *Don’t Blame God!* Pg. 137).

Miracles are not everything

Miracles cannot be used to validate or invalidate one’s ministry, doctrine or personal character (Matt. 7:22,23). John the Baptist never did a miracle (John 10:41), yet Jesus called him the greatest of the prophets.

Specific events the Bible calls miracles

Supernatural overriding of nature:

- The parting of the Red Sea (Num. 14:22; Deut. 11:3-11).
- The stilling of the storm
- Jesus and Peter walking on water

Physical transformations:

- Changing a rod into a serpent (Ex. 7:9).
- Changing of water to wine (John 2:11).

- The healing of the diseased (John 6:2; Acts 8:7; 19:11). Some healing is miraculous and some is not. If *all* healing were miraculous, there would not be “gifts of healing” mentioned as a separate manifestation.
- The healing of the blind man. (John 9:16).
- The casting out of demons (Mk. 9:39; Acts 8:7; 19:11).
- Raising the dead (John 12:18).

Workers of miracles

- 1 Cor. 12:29; Gal. 3:5: Some believers will be miracle workers, having a particular calling in the Church to do so.
- Jesus was a miracle worker as a part of His Messianic ministry:
A man approved of God among you by miracles (Acts 2:24).
He went about doing good = manifesting God’s power (Acts 10:38).
- Paul was a miracle worker. (Acts 19:11,12.) The signs of an apostle—signs, wonders and mighty deeds (*dunamis*=miracles—2 Cor. 12:12).

Gifts of Healing

I Am The Lord Who Heals You

(Exodus 15:26)

Part One

Stewardship of the body

- You don't just wake up one day with a disease, you earn it, in most cases, by compromising the physical laws of health over a period of time.
- Educate yourself about quality, mineral-rich foods that will feed your body on a cellular level.

Maintain mental health with sound words

- Stress causes glandular and chemical imbalance.

*Learn to **manage** stress:*

- a) Massage Therapy
- b) Proper amount of rest
- c) Physical outlet
- d) Deep breathing
- e) Soft Music
- f) Laughter

- Every thought we think, good or bad, has a corresponding physical response or reaction.

Proverbs 17:22:

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

- What we eat affects our health, as does our mental diet.
God's Word— sound, whole thoughts (Proverbs 3:1-2,8; 4:20-22; 16:24).
- God encourages us to forgive, and rid ourselves of anger, bitterness, criticism, etc. They poison/pollute not only our thinking, but our body as well, and have deleterious effects.

Definition of the Manifestation of the Gifts of Healing

Your God-given ability to impart the healing virtue of Christ to another (provided he has faith to receive).

Healing is a way of life

God's provision: Healing through the ministries of His children.

Matt. 10:1, 7-8:

And he gave **them** power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mark 16:17-18:

These signs shall follow them that believe they shall lay hands on the sick, and **they** shall recover.

Matt 9:8:

They marveled and glorified God, who had given such power unto **men**.

The key ingredient needed when ministering or being ministered to is *expectancy*, that is, faith.

- Woman with an issue of blood (Mark 5:25-34).
- Cripple at the temple gate Beautiful (Acts 3:1-8).

When ministering healing, you may be led to use many of the manifestations:

- *Tongues* - for peace in heart.
- *Word of Knowledge* - to ascertain cause of malcondition.
- *Word of Wisdom* - to know what to do.
- *Discerning of Spirits* - to know if an evil spirit is present.
- *Miracles* - if you cast out evil spirits or command the impossible to come to pass.
- *Faith* - to get the job done, and/or by your words impart faith into the heart of the person so he can receive his healing.
- *Prophecy* - you may be led to give a prophetic word to the person you are ministering to.
- *Gifts of Healing* - minister the healing virtue of Christ to the person.

THERE ARE NO FORMULAS!

Don't think people need hours of Bible instruction before they can be healed (e.g., man of the tomb, cripple at Temple gate).

You can't put God in a box. It is as He gives the revelation. (Jesus spit in some clay to put on the eyes of a blind man, this does not mean that *every* blind person gets a mud- pack).

Luke 10:17-20

Rejoice that your name is written in heaven and **not** that the spirits are subject unto you.

1 Peter 4:8, 10-11

Let us:

- a) Steward our bodies.
- b) Maintain mental health by sound thoughts.
- c) Minister with the ability that **God** gives, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.

Part Two

"We need to take good care of our bodies. We need to have a positive mental attitude about ourselves and about life. And we need to have a strong spiritual connection. When these three things are balanced, we rejoice in living. No doctor, no health practitioner can give us this unless we choose to take part in our healing process." (Louise L. Hay)

- Mentorship (Jer. 6:16). Start ministering healing today. "The years teach what the days cannot know." (Ralph Waldo Emerson) (Mk. 12:28-33, 16:15-18; Acts 2:22a, 10:38).
- Stewardship of the body
- Mental health (Sound words/Four types of stress)
- Divine assistance (Gifts of Healing/Expectancy)

Mechanical Issues

Types of Healings

To restore to health

This implies that the one receiving healing (being ministered to) has known health at one time or another and has been robbed of the level of health once enjoyed. It also implies progression (Mark 16:18c).

To cure

This signifies a setting free, a deliverance from. To do a cure means to set free from or remove the cause of a condition—nothing more, nothing less. Jesus did cures. Luke, the beloved physician used this phrase often, especially in connection with the casting out of devils. And in that same hour he cured many of their infirmities and plagues and of evil spirits (Luke 7:21a).

To reconcile

To bring together that which has been removed apart or severed, such as broken bones, cut or torn ligaments, tendons, tissue, etc (Luke 22:50).

To make sound

To make completely whole. This is what Peter did to the cripple at the gate. When confronted by the amazed multitude in the temple, Peter, preaching Jesus unto them, said: "And his name through faith in his name hath made this man strong whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3: 16).

When questioned by the Sanhedrin, he responded: "If we this day we be examined of the good done to the impotent man, by what means he is made whole; Be it known unto you all, and to all

the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (Acts 4:9,10).

Causes of Malconditions

"It is perfectly natural for the body to **recover** from a malcondition once the **cause** of the condition has been successfully removed. All medical men, and any others who give themselves to the alleviation of human suffering, know that this is true. That is why they strive so desperately to ascertain the causes of the diversities of malconditions prevalent amongst people today. (B.G. Leonard)

It is not natural for the body to be ill. The human body, given a chance, will repair itself; something no other machine will do. There is a reason for its illness, and that reason (cause) must first be removed or the body cannot recover.

On authority and precision of language

- The language you use while ministering the gift of healing is a reflection of your faith and the authority with which you minister (Matt. 12:34; Mark 9:20-27; John 4:46-50).
- **What** you say and **how** you say it can affect the faith of others.
- The language of authority (or lack of it). has a direct bearing on the faith of the one being ministered to.

Examples of language in ministering

- **"God (Lord), I thank you for...straightening, removing, replacing this bone, in the name of Jesus Christ."**

This puts the responsibility/workload on God, who gave all power and authority to the Lord Jesus who authorizes **us** to do the work.

- **"In the name of Jesus Christ, I command this bone...to be made straight, to be replaced, to be healed."**

This is better, but in all fairness to the authorization given to us by the Lord Jesus, do we even need to announce our actions (work) in this way? All those present during the healing (minister, receiver, and those standing near in prayer and support) already know you are doing the work. Let's position our language in the true authority given to us for the faith and benefit of all who hear. That is exactly how our Lord and His original followers spoke when ministering healing to others. It might sound like:

"In Jesus' name, cancer, loose your hold!" "Bone, straighten." "Blood, be clean." "Liver, engage." "Evil spirit, go!"

Please understand that this is not a formula. God will honor the heart of any man or woman engaged in this wondrous work. Just remember that we are

the ones commanded and commissioned to do this work and greater works.
We do the work. **We** speak to the malcondition.

Heart Issues (as they pertain to faith)

Relationship

- With God (Rom. 4:20)
- With Jesus (Matt. 9:1-8; 28:18)
- With others in the Body (Rom. 1:8-12)
- With yourself—which brings us to...

Motive

- **Die to self and energize your ministry**
Matt. 7:21-23 (from *The Message*)
Lk. 10:17-20, Matt. 5:7,8 (especially in dealing with evil spirits)

At all costs, never allow anyone to put you on a pedestal, and never allow yourself to build a ministry around “your gifting.” Others will “help you” fall into these trappings.

Faith

- It is in the receiving. Help to put the one to whom you minister on "believing ground" (Acts 3:1ff).
- If there is trust in the relationship (with God, with anyone...) you don't "psyche yourself up" for the encounter.
- You don't have to have "faith in your faith."

Some Final Thoughts...

- When you minister, stand up, and have the person stand up as well. You'll be amazed at the results!
- **Listen** to the Lord.
- **Take your time.** It's never wrong to ask, "Is there anything else?" after ministering. This does not mean that you have failed or missed something. It's about meeting a need and caring about your sister or brother.
- When possible, minister in pairs, and have any others support in prayer without laying their hands on with the two that are ministering.

Blessed are the pure in heart, for they shall see God (Matthew 5:8).