

# The Gifts of the Holy Spirit

**Foundational Truth Volume 8**

By Johann Melchizedek Peter

© Copyright 2014 by Johann Melchizedek Peter. All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system, without permission in writing from the publisher

This PDF copy of this book has been provided free for those who can't afford it in order that they may be blessed and grow spiritually. Please feel free to donate whatever amounts you can afford towards the upkeep of our ministry.

Donations can be made via Pay Pal to [elshaddai1@bigpond.com](mailto:elshaddai1@bigpond.com). Please refer to the partners page of our website for any other form of donations:

Johann Ministries  
GPO Box 330  
Canberra  
ACT 2601, Australia.

Website: [www.johannministries.com](http://www.johannministries.com)  
Email: [elshaddai1@bigpond.com](mailto:elshaddai1@bigpond.com)

## PREFACE

In this book we seek to focus on the practical aspects of operating the gifts of the Holy Spirit. Definitions and explanations are given on each gift but we also explain the 'how' of each operation. Christians need to understand what type of gifts they are receiving before they can operate in them.

The gifts of the Holy Spirit are not manifesting much in some places because of a lack of teaching. It is teaching that brings faith and understanding for the operation of the gifts. This book was written with this purpose in mind.

Understand the call of God in your life. Flow in the dispensation of God's grace upon you. Know the limits and boundaries of the operation of His gifts in your life. May He grant the greater anointing to be upon you.

Pastor Johann Melchizedek Peter

# CHAPTER 1

## THE OPERATION OF THE GIFTS

Like all other things in the Christian life, the gifts of the Holy Spirit also must be taught to be practiced. Paul told the Corinthians that he did not want them to be ignorant of spiritual gifts (1 Corinthians 12:1). In teaching on the orderly function of gifts, Paul pointed out two groups of people: the unbelievers and the unlearned or untaught (1 Corinthians 14:23, 24). The unlearned are those believers who have not been taught concerning the flow and the function of the gifts.

We pray that fewer Christians would fall into this category. May all Christians be among those who understand and know the operation of all the gifts of the Holy Spirit.

### *The Manifestation of the Holy Spirit*

The nine gifts of the Holy Spirit can be divided into three categories:

the revelation gifts	- the word of wisdom, the word of knowledge, discerning of spirits;
the power gifts	- the gift of faith, the working of miracles, the gifts of healing;
the vocal gifts	- the gift of prophecy, varieties of tongues, interpretation of tongues.

The gifts of the Holy Spirit are not called up at the fancy of the vessel He chooses to use. The Holy Spirit manifests as He wills (1 Corinthians 12:7, 11). He reserves the right to choose not to manifest or to manifest. He is still the Boss. We cannot separate the gifts from the Giver. We have to relate closely to the person of the Holy Spirit if we want to function in the gifts.

The manifestation of the Holy Spirit will not bypass our free choice, our intellect, our emotions or our bodies. Evil spirits try to manifest by subjugating the will, mind, emotions of a person and possess the body. The Holy Spirit is a perfect Gentleman. He waits for us to choose Him; that is, to yield our wills to Him.

The most important part of our being is the power of free choice. It is highly regarded by God and by the angels of God. Even demons are not allowed to violate our free choice. The human will is the battleground of the spiritual realm. Demons seek to cause us to choose evil by temptations.

The Holy Spirit will never manifest until we choose Him. As we learn to yield our wills to the Holy Spirit, He manifests more and more. The Lord Jesus yielded so much to the Holy Spirit that The Holy Spirit was at liberty to drive Him (Mark 1:12). Paul yielded to the Holy Spirit so utterly that he even said that he was going to Jerusalem bound in the spirit (Acts 20:22, 23). There are various degrees of yielding to the Holy Spirit. The Holy Spirit manifests in proportion to our yieldedness.

After we have yielded our free wills to the Holy Spirit, He seeks to renew our minds by the Word of God. He gently imparts revelation and understanding of the things of the spirit realm. Unless we understand His manifestations, we can never channel His gifts. As our minds become more Spirit-controlled, the volume and intensity of His manifestations become more frequent. We must learn to mind the things of the Spirit (Romans 8:5).

The third stage of His manifestation is through our emotions. Our emotions play an essential part in communicating with others. All our daily actions have a certain level of emotions involved. Some people show less emotion than others but they still conduct their daily lives with emotions. By emotions, we do not mean just the outbursts of tears or anger.

Emotions are what life is about. They are the taste buds of the soul. It is the soul's emotion that gives us the sense of well being, the zest for life, the desire to achieve, the enjoyment of life. These are positive emotions. The negative emotions would be the reverse of these.

Sometimes in some individuals, the Holy Spirit begins to work on the emotions of a person before the intellect. At other times He works simultaneously. But the first area of the soul He requires is always the voluntary surrender of the will of man. The Holy Spirit manifests from our spirits, through our souls and then through our bodies.

Once the Holy Spirit has control of our spirits and our souls, He can manifest in powerful ways through our bodies. Some Christians have supernatural oil flow through their hands. Others have a special halo-like light over their heads. Even the shadows of human bodies can become transmitters of the power of the Holy Spirit (Acts 5:15).

#### *Relating Gifts to Ministries*

There are three categories of diversities as expressed in First Corinthians: diversities of gifts by the Holy Spirit, diversities of ministries by the Lord Jesus Christ, and diversities of operations by our Father God (1 Corinthians 12:4-6). Diversities of gifts refer to the nine gifts of the Holy Spirit (1

Corinthians 12:8-10). Diversities of ministries refer to the fivefold ministries and the nine ministries of believers (Ephesians 4:11; Romans 12:6-8; 1 Corinthians 12:28).

The gifts of the Holy Spirit are related to the ministry gifts. This can be illustrated through the relationship between talents and offices. For example when a person functions as a secretary, the person may require three talents to function in one office. The three talents required may be a good command of English, knowledge of shorthand and an ability to type. The person needs three talents to function in one office.

When God calls a person to function as a prophet, He requires that the person function in two revelation gifts and one vocal gift. He requires three gifts to function in one spiritual office. An apostle will require a combination of the revelation gifts and the power gifts.

Just because a person has a talent in typing does not make the person a secretary. Similarly, just because a person operates in the gift of prophecy does not make the person a prophet. The office requires those gifts but the gifts do not guarantee the office. It is God who sets people in spiritual offices and not men (1 Corinthians 12:28).

### *The Right Atmosphere*

There is a minimum requirement of prayer level, faith level and worship level before the Holy Spirit manifests. Before we can have electric light we need the right filament, the right amount of electricity and the right electrical connections. When all these are in place, light results.

When Jesus first went into Gennesaret, the country of the Gadarenes, the people rejected Him and told Him to go away after seeing the demoniac delivered (Mark 5:17). The delivered man wanted to follow Him but Jesus told Him to share his testimony to the whole region (Mark 5:19, 20). By the time Jesus came back to that region, the faith level and expectation of the people were so high that the gifts and power of the Holy Spirit easily manifested. As many as touched His clothes were healed (Mark 6:53-56).

When the worship level of the priests reached a high point in Solomon's time, the glory of God came into manifestation (2 Chronicles 5:13). Paul and Silas went to Philippi and were beaten, imprisoned and locked in stocks. At midnight as they were praying and praising God, the power of God came into the prison. It shook the whole prison and set them free (Acts 16:25, 26).

The prayer level, the worship level and the faith level of the apostles were so high that they brought the manifestation of the Holy Spirit.

### *Quenching and Grieving the Holy Spirit*

When we do something which the Holy Spirit does not want us to do, we grieve the Holy Spirit (Ephesians 4:30). The Holy Spirit is a very sensitive person and He is saddened or grieved when we do things that He has not told us to do. It could be a wrong thought, a wrong word or a wrong action. All these cause Him to grieve. David, after he fell into sin, cried to God not to take the Holy Spirit from him (Psalms 51:11). He knew that he had grieved the Holy Spirit.

We quench the Holy Spirit when we neglect to do what He commands us to do (1 Thessalonians 5:19). It is like the fire of the Holy Spirit being kindled in our lives and we quench it by the waters of unbelief and doubt. Whenever the Holy Spirit desires to manifest, He causes a stirring in our spirit man. We must be sensitive to His stirring in our spirits. If we sense His stirring and do not respond, we quench the gifts that He wants to manifest.

Paul said that he served God with his spirit (Romans 1:9). All the work of the Holy Spirit will always flow through the human spirit. The Holy Spirit dwells in our spirits the moment we are born again (Ezekiel 36:26, 27). Everything He does will be through our spirits, then through our souls and then our bodies. Paul said that the spirits of the prophets are subject to the prophets (1 Corinthians 14:32).

All the manifestations of the gifts will come subject to our spirits sensitivity and to the permission of the free will. Learn to yield fully to the Holy Spirit.

### *Corresponding Growth Characteristics*

Each of the spiritual gifts of the Holy Spirit has corresponding spirit man characteristics that are similar in essence and quality but differing in function. In a true sense, these characteristics are growths rather than gifts. We will list them here but further explain them in the subsequent chapters.

Gifts	Growths
1. The word of wisdom	1. Spiritual wisdom
2. The word of knowledge	2. Spiritual knowledge
3. Discerning of spirits	3. Discernment
4. The gift of faith	4. Growing in faith

- |                              |                           |
|------------------------------|---------------------------|
| 5. The working of miracles   | 5. Believing for miracles |
| 6. The gifts of healings     | 6. Believing for healing  |
| 7. The gift of prophecy      | 7. Exhortation            |
| 8. The gift of tongues       | 8. Praying in tongues     |
| 9. Interpretation of tongues | 9. Private interpretation |

## CHAPTER 2

# THE REVELATION GIFTS

The revelation gifts are so called because they reveal something. The most important of all the revelation gifts is the gift of the word of wisdom. All three revelation gifts may manifest together. They flow one into another and the purpose for dividing them is to study the peculiarities of each gift.

### *The Word of Wisdom*

The word of wisdom is a revelation of the mind of God pertaining to things in the future. A word is a part of a sentence. A word of wisdom is a part of the total knowledge of God concerning the future. God does not reveal everything to His vessels. He only reveals whatever is required for ministry purposes. Gehazi knew that Elisha did not know everything all the time. When he lied to Naaman, he was hoping that it would be one of those times when Elisha did not operate in the gifts of the Holy Spirit (2 Kings 5:20-27). Elisha admitted that the Lord had not revealed what had happened to the widow's son (2 Kings 4:27).

When Agabus the prophet operated in the word of wisdom, he revealed that there was going to be a famine (Acts 11:28). There was an 'anointing upon' when he operated the word of wisdom. Agabus prophesied by the Holy Spirit, not by his human spirit, that there was going to be a famine. It was the voice of the Holy Spirit he heard and not merely the voice of the human spirit. In prophesying about Paul's imprisonment, Agabus used the phrase 'thus says the Holy Spirit (Acts 21:11). The word of wisdom is a revelation imparted through hearing the voice of the Holy Spirit.

The voice of the human spirit speaking to us concerning things of the future is not an operation of the word of wisdom but it is an operation of spiritual wisdom. It is an operation of the anointing within rather than the anointing upon. Paul received a revelation with his human spirit that there was going to be disaster if the ship which he was on set sail (Acts 27:10). He did not use a 'thus says the Lord' but rather said that he perceived. We should not use a 'thus says the Lord' loosely.

In his writings, Paul understood the difference between revelations received via the voice of the Holy Spirit and revelations via the human spirit. Whenever an instruction was from the Holy Spirit, he said that it was the Lord who commanded it (1 Corinthians 7:10). Whenever an instruction was from his own perception through his human spirit, he said that it was him who was giving the advice (1 Corinthians 7:12). In a general sense, all

the work of the Holy Spirit is through our human spirits (Romans 1:9). However, the gifts of the Holy Spirit are the Holy Spirit ministering through us while the guidance we receive from the human spirit is the Holy Spirit ministering to us.

### *Spiritual Wisdom*

The word of wisdom is an instantaneous impartation of revelation whereas spiritual wisdom is a result of growth. As we spend time in the Word of God, we can grow in spiritual wisdom. The Word of God is able to make us wise (2 Timothy 3:16). We can also pray for wisdom (James 1:5). The Spirit of wisdom can be received through prayer and through the laying on of hands (Ephesians 1:17; Deuteronomy 34:9). Spiritual wisdom increases as the human spirit develops and grows in the Lord. There is a clear distinction between spiritual wisdom and the word of wisdom.

In Joseph's time, the Pharaoh of Egypt had a dream. The dream was a word of wisdom concerning a coming famine but nobody could interpret it except for Joseph (Genesis 41:1-28). After Joseph interpreted the dream, he advised Pharaoh to collect the excess grain during the years of plenty (Genesis 41:33-37). Joseph operated spiritual wisdom when he gave advice to Pharaoh. Spiritual wisdom is necessary for the successful application of God's commandments and also in dealing with the affairs of this life.

Sometimes we may receive a word of wisdom which we do not understand fully. The prophets in the Old Testament spoke about the coming of the Messiah without understanding much of what they spoke (1 Peter 1:10-12). The disciples at Tyre sensed that there was impending danger for Paul in Jerusalem and tried to persuade Paul not to go (Acts 21:4). What they sensed was correct but what they deduced was wrong. It was the Will of God that he go to Jerusalem (Acts 20:22). Jesus even appeared after his imprisonment to encourage him that he must from there testify in Jerusalem and in Rome (Acts 23:11).

After Agabus gave the prophecy concerning Paul's imprisonment, the disciples with Paul tried to persuade him not to go to Jerusalem (Acts 21:12). The word of wisdom was from the Lord but the interpretation was wrong. God did not prevent Paul from going to Jerusalem. He told Paul what to expect in Jerusalem. The word of wisdom was given to confirm and encourage Paul that when imprisonment took place, he was still in God's perfect Will. We need spiritual wisdom to apply the word of wisdom.

### *The Word of Knowledge*

The word of knowledge is a revelation of the mind of God pertaining to things past and present. It is an instantaneous impartation of the knowledge of God. As in the word of wisdom, the word of knowledge is only a fraction of the knowledge of God and not all or total knowledge. Only God alone can know all things. We can only know what God permits us to know.

Peter received a word of knowledge about what Ananias and Sapphira had done (Acts 5:1-11). There was no natural way by which Peter could have access to such knowledge. He received it supernaturally by the Holy Spirit. Elisha through the word of knowledge knew everything the king of Syria discussed in his bedroom (2 Kings 6:8-12).

Jesus operated through the word of knowledge extensively in his ministry. He took a look at Peter and called him by his name as well as gave him a new name (John 1:42). He knew by the word of knowledge that the woman at the well had had five husbands and the one whom she lived with was not her husband (John 4:18). He knew all men (John 2:24). The thoughts of many hearts were revealed to Him (Luke 2:35; 5:22; 6:8; 9:47).

### *Spiritual Knowledge*

The word of knowledge is not the same as spiritual knowledge. Spiritual knowledge is acquired through growing spiritually whereas the word of knowledge is given as a gift instantaneously. We increase in spiritual knowledge through the exceedingly great and precious promises given to us (2 Peter 1:2-4). Spiritual knowledge increases in proportion to the development of our spirit man.

Sometimes through spiritual knowledge, we can perceive some things. This is not the operation of the word of knowledge but rather the operation of spiritual knowledge. It is the voice of our human spirit and not the voice of the Holy Spirit. Spiritual knowledge operates through the anointing within whereas the word of knowledge operates through the anointing upon.

We can know things by our human spirit. Those things that we know by the human spirit should never be given with a 'thus says the Lord.' We should rather learn to say 'I perceive.' Peter through his experience and spiritual knowledge said that he perceived the spiritual condition of Simon the magician (Acts 8:21-23). He perceived that Simon was poisoned by bitterness and bound by iniquity.

Many Christians do not differentiate the distinctions between the word of knowledge and spiritual knowledge. They end up in both doctrinal error and

wrong practices. Every inner impression and perception is given as a word of knowledge with a 'thus says the Lord.' When subsequent events prove them wrong, they bring reproach to the precious Name of Christ.

Christians should learn the difference between the voice of the human spirit and the voice of the Holy Spirit. They should also learn the difference between the anointing within and the anointing upon. Without a spiritual development to differentiate between the two, there will be many inaccuracies in the operation of the gifts of the Holy Spirit.

### *Discerning of Spirits*

The gift of discerning of spirits is not just the ability to see demons. Discerning of spirits is the supernatural ability imparted by the Holy Spirit to see into the spiritual world. It is the ability to see spirits whether they be angels, God or demons. Anyone who claims this gift and only sees demons under every chair is more operating under a spirit of suspicion and fear rather than of the Holy Spirit.

There are three main operations of discerning of spirits: closed vision, open vision and spiritual vision. These are the three types of visions that are received when this gift operates. All the three types of visions can come in three categories: the allegorical vision, the message vision and the plain vision.

### *The Three Types of Vision*

The closed vision is where a person receives the gift of discerning of spirits in a trance-like state. The physical senses of the person are temporarily suspended. Only the spiritual senses of the person are alert. The person is totally unaware of what is taking place in the physical realm. When the apostle Paul was in this type of vision, he was not sure whether he was in the body or in the spirit (2 Corinthians 12:2). Peter was in a trance when he received a closed vision concerning the Gentiles (Acts 10:10-16). Dreams are a type of closed vision because the physical senses of the body are suspended.

In the open vision, the spiritual realm is opened to the person while the person is fully conscious of the physical realm. The person sees both the spiritual realm and the physical realm simultaneously. Zacharias through an open vision saw an angel of God standing on the right side of the incense altar (Luke 1:11). Peter through an open vision saw an angel of God who led him out of the prison (Acts 12:6-11).

The spiritual vision is the lowest type of vision but the highest type of revelation. It is the lowest type of vision because it is more like a mental vision. Precisely, it is seeing with the inner eyes of the spirit man. It is the highest type of revelation because it takes a greater faith to obey a spiritual vision than to obey a closed vision or an open vision.

Paul saw a spiritual vision of Ananias coming to lay hands on him while he was still conscious of the physical realm and of his inability to physically see (Acts 9:11, 12). This type of vision is usually seen with the eyes closed. With spiritual training and development, a person can receive it with his physical eyes open. It is sometimes what people call a 'mini vision' or a 'flash vision.' The mental image flashes as quick as lightning on the screen of the imagination.

### *The Three Categories of Visions*

The first category of visions is the allegorical vision. In this type of vision, all that is seen in the vision is symbolic. It is like a parable and it needs interpretation. Daniel saw visions of beasts and animals which represented various countries (Daniel 7:4-7; 8:4-8). Peter saw a vision of unclean animals that represented the Gentiles (Acts 10:11, 12). It is this category of vision that is the most difficult to interpret. The interpretation of this type of vision must be also given by the Holy Spirit.

One of the cardinal laws of interpreting this vision is that all the symbolism in the vision must be in line with the Word of God. For example, if a snake or a dog represents something evil in the Bible, any symbolic snake or dog in the allegorical vision must be interpreted as representing evil. It is important, when we have received this category of vision, to learn to wait on God for the right interpretation.

The second category of visions is the message vision. This particular vision seeks to impart a key message. It is not allegorical because it is not symbolic. Neither is it a plain vision because events will not be fulfilled precisely as seen in the vision. Paul had a message vision when he was waiting in Troas. He saw a Macedonian man calling him to come over and help them (Acts 16:9).

Paul understood that it was not a plain vision because when he reached Macedonia, he did not look for the man he saw in the vision. Instead, his first ministry in Macedonia was to the ladies (Acts 16:13). The message vision carries only one prime message to the recipient. The key message that

Paul received from his Macedonian vision was that God wanted him to go to Macedonia.

The third category of visions is the plain vision. In this vision, all things - persons, events, environments - must come to pass exactly as seen in the vision. Even the clothing of the people we see in such visions must be exact. Unlike the other two categories of visions, the plain vision does not need any interpretation. It will be fulfilled precisely as seen in the vision. Paul saw a plain vision of Ananias coming in to lay hands on him (Acts 9:12).

### *Spiritual Discernment*

Many people confuse the gift of discerning of spirits with spiritual discernment. The gift of discerning of spirits is a gift of the Holy Spirit which operates only when the anointing upon is manifested. Spiritual discernment is the consequent development of the human spirit brought about gradually by spiritual growth. Spiritual discernment is a development of the anointing within.

As we grow spiritually, we should have our spiritual senses trained to discern between good and evil (Hebrews 5:14). Paul prayed that the love of the Philippians would grow in discernment (Philippians 1:9). The anointing within us will help us in spiritual discernment (1 John 2:27). It is a necessary part of the Christian life to discern right from wrong. The ability to discern is developed through prayer and meditation on the Word of God.

## CHAPTER 3

### THE POWER GIFTS

The power gifts of the Holy Spirit do something. The most important of these three gifts is the gift of faith. Each of these gifts releases an aspect of the power of God. As in the revelation gifts, all these power gifts operate only as the Spirit wills and when the anointing upon is manifested.

#### *The Gift of Faith*

The gift of faith is the supernatural ability imparted by God to receive a miracle. The gift of faith operates in four areas: preservation, provision, proclamation and transportation. This supernatural faith is instantaneously infused into a person to receive a miracle which would be impossible by natural means. Except for the area of proclamation, the person who exercises this gift is at rest.

Daniel through the gift of faith was preserved from lions (Daniel 6:16; Hebrews 11:33). Daniel was at rest while he received his miraculous deliverance. He did not even have to fight with the lions. Samson had to tear the lion apart through the working of miracles (Judges 14:6). Daniel could comfortably enjoy a good night's rest with genuine lion fur as his pillow. It was the gift of faith in Jesus' life that preserved him from being thrown down the hill in his own home town (Luke 4:28, 29). The townsfolk had already taken him to the top of the hill. Suddenly the gift of faith must have manifested and nobody dared to touch Him as He walked through their midst (Luke 4:30).

Elijah through the gift of faith was supernaturally sustained and fed by ravens during the first part of the famine (1 Kings 17:4). Ravens are the stingiest of birds yet through the miracle of God, they were made to bring food for Elijah. The gift of faith brings about supernatural provision in miraculous ways.

The gift of faith in operation imparts supernatural power to the spoken word uttered during its manifestation. This is the operation of the gift of faith in proclamation. It is through the gift of faith that demons are cast out. It is also through the gift of faith that the spirits of those who have died can be called back.

In the resurrection of the dead three gifts are in operation: the working of miracles to resurrect the dead cells, the gifts of healings to heal the body of whatever disease it died from, and the gift of faith to call back the spirit of

one who has died. Through the gift of faith, Jesus cast out spirits with one word (Matthew 8:16). Through the gift of faith, Peter called Dorcas to arise from the dead (Acts 9:40).

It is the gift of faith that transports people supernaturally. Elijah was a man who operated much by the gift of faith. It must have been quite common for him to be carried by the Holy Spirit from one place to another. Upon his departure to heaven, the sons of the prophets thought that this was one of those times that the Spirit had carried him to the mountains and they sent out a search party for him (2 Kings 2:16). By the gift of faith, he was transported supernaturally past the galloping horses of the king of Israel (1 Kings 18:46). Enoch through the gift of faith was translated (Genesis 5:24; Hebrews 11:5).

### *Growing in Faith*

Growing in faith is the direct result of spiritual growth whereas the gift of faith is an instantaneous impartation and infusion of faith. When we were born again, we received the same measure of faith (Ephesians 2:8). Thenceforth, we are to develop and grow in faith. Faith comes by hearing the Word of God (Romans 10:17). The Thessalonians grew exceedingly in faith (2 Thessalonians 1:3).

It takes time to grow in faith. The laws of sowing and reaping apply when we want to receive something through our faith. We need to take time in meditating on the Word of God. However, when the gift of faith is imparted, we would have the supernatural faith to perform a task. The gift of faith is a supernatural impartation of faith to a specific person for a specific task in a specific time. Once the task is completed, the person is back to his normal spiritual level of faith that he has developed.

If God has to wait until we develop the faith to do some of the things that He wants done, it may take an eternity for some work to get done. For that reason, when He has a special work to be done, He imparts the gift of faith to the vessel who is chosen to perform the task. If a person is lazy and does not develop his own level of faith by growing, he will not be able to utilize the gift of faith because it is only for a specific task and not for all tasks.

We need to differentiate between the gift of faith and growing in faith. One is a gift; the other is a growth. The former operates only when the anointing upon is in manifestation; the latter operates as a development of the anointing within. We need to operate in the gift of faith as the Spirit wills and keep growing in faith to achieve success in spirit, soul and body during our Christian life.

### *The Working of Miracles*

The gift of the working of miracles is the supernatural ability imparted by God to work a miracle. It is different from the gift of faith because the recipient has to be actively involved in working the miracle. The reason why the Bible uses the plural word 'miracles' is because this gift operates in five areas of miracles: the transcending of natural laws, instantaneous healings, creative miracles, special demonstrations of the anointing and the working of signs and wonders.

When a natural law is broken, it is not just the illegal breaking of natural laws. More correctly speaking, it is the transcending of a natural law through the higher spiritual law. Through the working of miracles, all natural laws can be transcended. Moses through the working of miracles was able to go without food and water for forty days and forty nights (Deuteronomy 9:9). He also probably went without sleep during this period.

When Jesus walked on the water, He operated two gifts of the Holy Spirit. He operated the gift of faith because He merely continued walking on water as if it were solid ground; and He operated the working of miracles because the law of gravity was transcended (Matthew 14:25).

The second area of the working of miracles is in instantaneous miracles. Healing by the gifts of healings would normally take some time for complete normal function. This does not mean that the person who receives healing is healed gradually (that would have been healing by personal faith). Rather, when a person is healed by the gifts of healings, they are healed instantly of whatever sickness but their body takes time to go back to normal strength.

For example, if a person is bedfast for many years, even if the person is instantly healed, it may still take time for his body to recover the normal strength. Healing by the gifts of healings is also instantaneous but not as dramatic as healing wrought by the working of miracles. If the same person is healed by the working of miracles, two things would happen instead of one (the instantaneous healing). The person would receive the instantaneous healing and a supernatural restoration of normal strength. The lame man at the temple in Jerusalem was healed by a working of miracles because he received both a healing and an instant ability to walk and leap even though he had never walked before (Acts 3:8).

All creative miracles are classified under the working of miracles. This is the third area of the working of miracles. When Elijah stayed in the widow's

house, the bin of flour and the jar of oil were multiplied through the working of miracles (1 Kings 17:14-16). Jesus multiplied the five loaves and two fish through the working of miracles (Matthew 14:19, 20).

Jesus in His ministry performed many creative miracles. Many who were maimed were made whole (Matthew 15:30, 31). In Matthew 15:30-31, the word 'maimed' comes from the Greek word '*kullos*' which is used in the context of 'having amputated parts of the body' (Matthew 18:8; Mark 9:43). The maimed refers to those who have lost their arms, legs or other bodily parts. Jesus through the working of miracles restored their bodily parts. The other Greek word used in reference to 'maimed' is '*anaperos*' which is a derivation of two Greek words (*ana* and *peros*) and has the meaning of maimed or deprived of some member of the body or at least of its use (Luke 14:13, 21). In this last great move of the Holy Spirit, I believe that God will grant a special manifestation of this gift to work creative miracles.

The fourth area of the working of miracles is in special demonstrations of the anointing. Powerful demonstrations of the anointing result in miraculous healings. The presence of God in such meetings can be very strong and thick with the glory of God. Peter through the working of miracles brought miracles by means of his shadow (Acts 5:15). Miracles resulted wherever the shadow of Peter fell. In Ephesus, God worked special miracles through the hands of Paul. Handkerchiefs and aprons that Paul touched were charged with the power of God (Acts 19:11, 12). This special demonstration of the power of the Holy Spirit was brought by the working of miracles.

The fifth and final area of the working of miracles is in the performance of special signs and wonders. In the last days, God will demonstrate special signs and wonders through the outpouring of the Holy Spirit (Acts 2:18, 19). Paul demonstrated the power of the Holy Spirit against Elymas the sorcerer (Acts 13:8, 11). Elymas was not able to see for a season. When Ananias and Sapphira died, it was a special demonstration of the judgment of God (Acts 5:1-10). It was a sign that brought great esteem to the Name of Christ (Acts 5:13).

### *Believing God for Miracles*

The working of miracles operates only as the Holy Spirit wills. However, we can develop our faith to believe God for miracles by meditating upon the promises in God's Word. Abraham and Sarah needed a creative miracle in their lives. Abraham was sterile and Sarah's womb was barren (Romans 4:19). Sarah was probably well past her menopause. There was no natural way by which they could have children. They did not just need a healing; they needed a creative miracle.

By calling those things which be not as though they were, Abraham and Sarah exercised their faith for a creative miracle. Abraham was strong in faith giving glory to God (Romans 4:17, 20). There are many Bible promises that we can meditate upon if we want to exercise our faith for a miracle. Jesus said that all things are possible to those who believe (Mark 9:23). Nothing shall be impossible to those who have faith (Matthew 17:20).

Exercising our faith for miracles is a development of the spiritual man. Faith grows from level to level. As we meditate on God's Word we can believe God for miracles in our lives. Believing God for miracles taps on the believer's anointing that God has given to all those who are born again. The quality and essence of the miracles produced by exercising our faith are equal to that of the working of miracles. However, usually the miracles come gradually as we hold fast to the Word of God whereas in the working of miracles, it is instantaneous.

### *The Gifts of Healings*

The gifts of healings are the supernatural ability imparted by God to work a healing on a human being. Man is a tripartite being. He is a spirit being, has a soul and lives in a body. The spirit man does not need healing but it needs to be born again. It is the soul and the body of man that need healing. There is the healing of the soul and the healing of the body. The plural words for 'gifts' and for 'healings' are used because there are three operations of the gifts of healings.

The first operation is in the two realms of healings. There are healings of the soul and healings of the body. The spirit man does not need healing but rather needs to be born again. Jesus said that the Holy Spirit is upon Him to heal the brokenhearted (Luke 4:18). There are many people with wounded souls that need healing. Unless they are healed in their souls, they may never ever receive healing in their physical bodies. People need to be made whole both in their souls and in their bodies.

The second operation of the gifts of healings is in the application of God's power to the three different causes of physical sickness. Physical sickness can be caused either organically, by microscopic invasions - that is by germs, viruses, bacteria, etc. - or by demonic oppression. Sicknesses caused organically are those that result from a deformity in the physical organs or by a chemical imbalance. A host of other sicknesses are caused by microscopic invasions. Some sickness is caused directly by demons. Each type of sickness needs a different application of the healing gifts of the Holy Spirit.

The third operation of the gifts of healings is in the specialization that God grants to different ministers. Some ministers are gifted in ministering to those who are deaf and dumb while others are more successful in praying for those with cancerous growths. Others may be good at ministering to those with bone and back problems. Philip the evangelist seemed to have been especially gifted in ministering to those who are paralysed and lame (Acts 8:7).

The gifts of healings flow like many rivers from the same source. Each river brings about a particular type of anointing to meet the specific but varied needs of healing of suffering humanity. Great compassion is usually released through this special gift of the Holy Spirit.

### *Believing God for Healing*

God has placed in the church avenues for receiving healing. James said that if anyone is sick, he should call for the elders of the church and they shall anoint him with oil in the Name of Jesus for his healing (James 5:14). Furthermore, believers have the command to go forth and lay hands on the sick so that they shall recover (Mark 16:18). Those who are sick can claim the healing promises of God and exercise personal faith for their healing. All these are not the special demonstration of the gifts of healings.

The gifts of healings operate only as the Spirit wills but anytime, day or night, a believer can claim the promises of God for healing. When the anointing upon is not manifest, believers can always tap into the anointing within. Faith for healing can increase gradually through the development of the spirit man.

## CHAPTER 4

# THE VOCAL GIFTS

The most common and the most prominent gifts manifested in the body of Christ are the vocal gifts. Notwithstanding, the vocal gifts are also one of the most easily abused and misunderstood gifts. Of all the vocal gifts, the gift of prophecy is the greatest. However, the gift of tongues working together with the gift of interpretation of tongues functions with the same edification as the gift of prophecy (1 Corinthians 14:5).

### *The Gift of Prophecy*

The gift of prophecy is the supernatural utterance given by God to man in a known language. The anointing to operate the gift of prophecy is similar to the anointing of a prophet except that the anointing of a prophet feels a million times stronger than just the anointing to prophesy. It is a necessity for all prophets to operate this gift but not all those who operate this gift stand in the office of a prophet.

There are three basic operations of this gift: to edify, to exhort and to comfort. Each of these operations performs a different work in the recipients of the prophecy. All prophecy is only to confirm and not to lead. In the New Testament, the gift of prophecy functions merely as confirmation whereas in the Old Testament, the gift of prophecy was consulted every time

God's people need guidance. The difference is because in the New Testament, all believers have the Holy Spirit dwelling in their hearts while in the Old Testament, only the prophets, priests and kings had the Holy Spirit. New Testament Christians are to be led by the Holy Spirit and the Word of God and not by any self-proclaimed prophet (Romans 8:14; Hebrews 1:1, 2).

The first operation of the gift of prophecy is to edify the body of Christ. The word 'edify' is from the Greek word '*oikomone*' which is the same word used in referring to the building of a house. The word 'house' comes from the same Greek word (*oikos*). The building of a house is achieved by the bringing together of various materials and assembling them according to an architectural blueprint. The gift of prophecy edifies us by supplying part of the details to the architectural blueprint in our lives.

Paul said that we know in part and we prophesy in part (1 Corinthians 13:9). The Holy Spirit bore witness with Paul that imprisonments awaited

him in Jerusalem (Acts 20:22, 23). Paul said that he did not know all the things that were going to happen to him there (Acts 21:22). Paul knew generally what was going to happen but he did not know the specific details. Later when Agabus was prophesying to Paul, more details were supplied as to what was going to happen. Agabus added the detail that Paul would be delivered to the Gentiles (Acts 20:11). The prophecy edified Paul. It confirmed to Paul what he had already received and prepared him for what was to come.

The second operation of the gift of prophecy is in exhortation. The word 'exhortation' comes from the Greek word '*paraklesis*' which means 'to be called alongside.' Sometimes in obeying the Will of God, Christians feel that they are walking alone. In such times, a word of prophecy may come to their lives to exhort them - to encourage them with the fact that God is walking alongside them. When the gift of prophecy operates in exhortation, it brings a stronger presence of God into the life of the recipient of the prophecy. It imparts a blessing - an additional boost - to the one prophesied to.

The third operation of the gift of prophecy is in bringing comfort to the body of Christ. The word 'comfort,' in reference to the gift of prophecy, comes from the Greek word '*paramuthia*' which means 'to come alongside and console' (1 Corinthians 14:3). Sometimes as a person walks along the path of God's Will for his life, he turns aside or stumbles along the way. It is at this point that the gift of prophecy comes in its third operation to comfort a person. The purpose of this comfort is to soothe the pain of missing the mark and encouraging the person to go on with God. Most people who stumble and became grieved are tempted to give up.

### *The Spiritual Growth of Exhortation*

The gift of prophecy manifests as the Spirit wills but the ability to give exhortation is inherent in all believers. If we are filled with the Word of God, we will be able to teach and admonish one another in psalms, hymns and spiritual songs (Colossians 3:16). This is quite a similar work to the gift of prophecy except that this ability is gradually developed rather than an instant manifestation of a gift. It is the outworking of the anointing within rather than the anointing upon.

Through spiritual development, we are to learn to use our words for edification so that the body of Christ will be built up by our lives (Ephesians 4:29). As each member of the body of Christ speaks the truth in love, every joint supplying its part to the whole body, the church of Jesus Christ will edify itself in love (Ephesians 4:15,16). It is important for us to understand

the difference between the gift of prophecy and the spiritual ability to exhort. One is a gift of the Holy Spirit while the other is a growth.

### *The Gift of Tongues*

The Bible calls this the gift of various kinds of tongues (1 Corinthians 12:10). There is a vast difference between the gift of various tongues and the gift of praying in tongues. The gift of various kinds of tongues is a supernatural utterance given by God through human vessels in an unknown language. Because it is in unknown tongues, it needs to be interpreted for the edification of the hearers.

Note that the gift of tongues is a message from God to men while prayer in tongues is spoken by men to God. As God understands every language, there is no necessity for any interpretation. However, when it is a message in tongues from God to us, we need the interpretation because we do not understand all languages spoken. When Paul said that there was a need to interpret the gift of tongues, he was referring to this gift of tongues and not prayer in tongues (1 Corinthians 14:5, 27, 28).

Paul instructed that when the gift of tongues is exercised, there must be an interpretation after every three messages in tongues (1 Corinthians 14:27). Some people misinterpret this verse to mean that there must be no more than three messages of tongues per meeting. But a close examination of this scripture shows that Paul was not referring to three messages per meeting. He was emphasizing the need for interpretation. He was explaining the necessity of not allowing too many messages in tongues to go without interpretation.

### *Praying in Tongues*

Whilst the gift of tongues is the result of a manifestation of the Holy Spirit, praying in tongues is the spiritual development of the spirit man. When we pray in tongues, it is our spirit man who prays (1 Corinthians 14:14). Many people cannot differentiate between the gift of tongues and praying in tongues. As a result they think that when Paul said that not all speak with tongues, he was referring to praying in tongues (1 Corinthians 12:30). Paul was talking about the gift of tongues and not praying in tongues, which is the right and privilege of the newborn spirit man. When the newborn spirit prays, it will be tongues (1 Corinthians 14:14).

Paul said that he prayed more in tongues than all the Corinthians put together (1 Corinthians 14:18). Can you imagine how much he must have prayed in tongues to surpass all the Corinthians? The major key in moving

into the operation of the gifts of the Holy Spirit lies here. It is as we pray much in the spirit that we are spiritually ‘charged’ to operate in the gifts of the Holy Spirit. Praying in tongues is the starting place for all who desire the manifestations of the Holy Spirit.

### *The Interpretation of Tongues*

The interpretation of tongues is the supernatural ability given by God to interpret a message in an unknown tongue. The person who interprets the tongues does not understand the tongue but he receives the interpretation as a message from the Holy Spirit. Sometimes he may receive just the first part of the interpretation but at other times he may receive it as a whole message. At other times the interpretation may be accompanied by a vision.

It is important for us to understand that it is an interpretation of tongues and not a translation. As such the amount of time required to interpret a message in tongues may sometimes be longer than the message in tongues. Sometimes only the gist of the message in tongues is given which would make it shorter than the message in tongues. Different people receiving the same interpretation may sometimes convey it using different words.

For example, the interpretation of a tongue may be “Fear not, I am with you.” Another highly educated person may interpret it as “God says do not hold to any phobias for His presence is with us.” A young person who receives the same interpretation may give it as “Don’t be scared for He is near us.” The gist of the message is given.

Daniel interpreted the four words ‘Mene, Mene, Tekel, Upharsin’ in three long sentences (Daniel 5:25-28). A strict translation would have been ‘Number, Number, Weigh, Divide.’ The interpretation of tongues brings forth an application of the message of God.

### *Private Interpretation*

We can pray for the ability to interpret our tongues (1 Corinthians 14:13). God would not require us to understand everything that we pray in tongues about but as we develop and grow in the things of the Spirit, we can receive an understanding of the gist of what we are praying about. This spiritual sensitiveness can be nurtured and developed. It is an out working of the anointing within whereas the interpretation of tongues is an outworking of the anointing upon.

We can also learn to sing in the spirit in our private lives and then sing the interpretation. This is a very powerful way of edifying oneself. Sometimes,

as we yield ourselves to the Holy Spirit, we can speak to ourselves in tongues and then interpret it as a message for ourselves. Such times have always been very edifying.

## CHAPTER 5

### HOW TO FLOW IN THE GIFTS

There are some basic principles that are applicable to the operation of all the gifts of the Holy Spirit. All these basic principles can be developed to different degrees in a person's life depending on their consecration to the Lord.

#### *The Principle of Faith*

All the gifts of the Holy Spirit operate by faith through a person. There is, of course, the manifested anointing upon that is present with their manifestation. Nevertheless, no matter how many spiritual sensations we receive, it still takes sheer boldness to operate them. God's gifts do not violate the free choice of man.

We must exercise our faith in operating any of the gifts of the Holy Spirit. It is just like the ability to continue praying in tongues. Every tongue-talker has probably, at some point in their Christian life, questioned the genuineness of the tongues that they are speaking. Every tongue-talker has to exercise faith every time he speaks in tongues; believing that it is the Holy Spirit who is speaking through him.

As a Christian establishes himself in the Word of God and gains more experience in the things of the Spirit, he will develop more boldness and be more confident of himself the next time he operates in the gifts of the Holy Spirit.

#### *The Principle of the Unction*

All the gifts of the Holy Spirit are accompanied by an anointing upon. We should learn to differentiate the anointing upon and the anointing within. The gifts of the Holy Spirit are manifested with a strong unction. Human beings tend to swing to extremes. There are those who dare not move out into obedience for fear that it is not the Lord. These need to pray for more boldness. On the other hand, there are those who are 'regulars' in operating certain gifts. These 'regulars' need to make sure they have an unction (an anointing upon) before they operate in a so-called gift of the Holy Spirit. Otherwise, it would merely be the voice of the human spirit they hear and not the voice of the Holy Spirit.

We should give room in a service for people to make 'honest mistakes.' They are given the opportunity to sincerely seek out obedience to the Holy

Spirit and the manifestation of His gifts. However, as a Christian grows older in the Lord and becomes more experienced in the things of the Holy Spirit, we expect a Christian to know how not to waste the time of the rest of the congregation who are waiting to receive only what God wants to speak to them - not just an exhortation. We want a 'fresh word from the Lord' and not 'stale bread' from yesteryear's oven.

### *The Principle of Desire and Expectation*

Paul said that we should covet earnestly the best gifts (1 Corinthians 12:31). The Holy Spirit will only work wherever He is welcomed. Sad to say, in many places, the Holy Spirit is not welcomed to manifest. Everything has been stereo-typed and bolted down with man's programs. There is no liberty of the Holy Spirit.

In order to give the Holy Spirit free reign to manifest the gifts, the meetings for Him to manifest must be fluid and not under time pressure. The Holy Spirit takes His own time to manifest as He wills. We must have a tremendous hunger for God and an earnest expectation for Him to manifest at our meetings. The people who come to such meetings must be willing to wait upon God, allowing God to speak. Waiting should be accompanied by much praise and worship.

### *The Manifestation is for All*

All the principles of manifesting the anointing upon, as covered in the book on The Anointing of the Holy Spirit, should be applied to all meetings where we desire the Holy Spirit to manifest. The manifestation of the Holy Spirit is given to each one for the profit of all (1 Corinthians 12:7). Each person definitely receives something from the Holy Spirit that they could contribute to the edification of the whole body of Christ. As we understand what the gifts of the Holy Spirit are, we are better prepared to receive the manifestation of the Holy Spirit. The gifts of the Holy Spirit should be allowed to operate in a meeting in an orderly manner. There is a time and place for each type of gift to manifest. The anointing for revelation gifts, the anointing for power gifts and the anointing for vocal gifts operate differently. We should be sensitive to which type of anointing is in manifestation to discern the right gift to operate in the right time.

## CHAPTER 6

### THE WORD AND THE SPIRIT

There is a need to balance between the Word of God and the manifestation of the gifts of the Holy Spirit. All the gifts of the Holy Spirit are experiential in the spiritual dimension. And that is where the danger lies. The spiritual realm is also the dimension that demons and fallen angels operate and it is a battlefield. All the gifts of the Holy Spirit serve to confirm the Word of God. The gifts are the Lord confirming His Word with signs following (Mark 16:17-18). When the multitudes sought to press upon Jesus, He sat in a boat away from them to teach the Word first before healing them (Luke 5:1-15). The works of Jesus serve to confirm His Word and were directed to enable belief in Him (John 10:37-38; 14: 10-11). In His prayer for the church at the end of His ministry, He testified that the disciples had received the Word (John 17:6-8).

#### *The Purpose for the Holy Spirit Gifts*

God does signs and wonders to lead God's people into a relationship with Him through His Word. God does not do signs and wonders as an end to itself. There is a purpose to all signs and wonders. When Moses asked God how the people will know that God has sent him to fulfil the promise to Abraham, God gave him the power to do signs and wonders (Exodus 4:1-9). Moses, himself, warned that if a false prophet performs a sign and wonder and it comes to pass but the false prophet wants to lead people away from the Word of God that was delivered to them by him, that they were to kill the false prophet (Deuteronomy 13:1-5). The Word of God is above all the gifts of the Holy Spirit and every sign and wonder. The purpose of the devil doing signs and wonders is to get the deceived to believe wrong doctrines and to worship a different god (Ephesians 4:14; Revelation 13:13-15).

The gifts of the Holy Spirit are the manifestation of the workings of the Holy Spirit and will be in line with the attributes of the Holy Spirit and the Word of God. Paul emphasized that the gifts of the Holy Spirit must be operated in the best way, which is through the love of God (1 Corinthians 12:31; 1 Corinthians 13: 13). The signs and wonders of an apostle that operated through him was to make the Gentiles obedient to the Word of God delivered through him (Romans 15:18-19). To the Corinthians, he spoke of the signs and wonders of an apostle wrought through him with perseverance (2 Corinthians 12:12). The word '*perseverance*' is the Greek word '*hupomone*' which speaks of abiding or dwelling in the Word of God (John 15:1-5). The purpose of the operation of all the gifts of the Holy Spirit is to

confirm the Word of God and have people enter into a relationship with God based on the principles in His Word.

In the endtimes, there will be demonic spirits that do signs and wonders but they will not be able to reproduce the powerful doctrines of God that bring understanding about God nor will they be able to duplicate the genuine agape love of God. Paul prophesied that in the last days some will depart from the faith giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy (1 Timothy 4:1-2). The answer to this is to be nourished in the good words of faith and good doctrine (1 Timothy 4:6). He exhorted Timothy to teach the Word and to be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity (1 Timothy 4: 12-13). He was to spend time in reading, exhortation and doctrine, emphasizing doctrine three times in the same passage (1 Timothy 4:6, 13, 16). It is easy to tell when false spirits are at work, no matter how astounding their signs and wonders are, they have zero doctrine and teaching and if any, it is completely contradictory to the written Word of God.

### *True Signs and Wonders*

Everything that God does is always in line with His attributes. God will never violate His Word nor His love to do signs and wonders. In fact, all the signs and wonders of God are performed through faith, which in turn is energized by His love (Galatians 3:1-5; 5:6). All the miracles of God in the New Testament are performed through the proclamation of His Word and gospel. It is through the hearing of faith that the conditions for true miracles are created (Romans 10:17). And there can be no true hearing of faith without the preaching of the genuine Word of God. All miracles are done through the name of Jesus but faith in the name of Jesus is through His Word. God exalts His Word above His name (Psalm 138:2).

In Lystra, as the lame man heard the Word of God preached by Paul, he had faith to be healed and was healed at a command by the apostle Paul (Acts 14: 8-10). The church in the book of Acts continued steadfastly in the apostles' doctrine and fellowship, and this resulted in many signs and wonders done by the apostles (Acts 2:42-43). Paul preached in Ephesus for three years (two of those years were based at the school of Tyrannus) and God did mighty signs and wonders (Acts 19:10-11). The Word of God always came first and never second. Even after the miracles start flowing it was only to further confirm the Word of God that was preached. It was so that the Word of God can grow mightily and prevail (Acts 19: 20).

All the works of God will always also be accompanied by His agape love. Without His love, all tongues, prophecies, signs and wonders and charitable works come to nothing (1 Corinthians 13: 1-3). Hope brings assurance, faith wrought miracles but the greatest is still love (1 Corinthians 13:13). For only the love of God can establish whether one is in darkness or in the light of God (1 John 2:5-11). It is the key to tell the manifestation of the devil from the manifestation of the Holy Spirit of God (1 John 3:10). The works of the flesh are directly opposed to the works of the Spirit (Galatians 5:17-23). Paul does not use the word '*works*' of the Spirit but in context contrasts between them. His reason for the use of the word '*fruit*' is to emphasized a relationship with the Holy Spirit and the resultant manifestation.

In summary, the manifestation of the Holy Spirit will always have all the fruit of the Holy Spirit and point us back to the Word of God and the true worship of God. True signs and wonders always have these qualities. Qualities that the demons and the fallen angels cannot duplicate or imitate for they neither have the Word of God in them nor the love of God. It is important in these last days to examine not just whether a sign and wonder in itself is supernatural but rather to examine the source and the purpose for the sign and wonder. Everything must begin and end with our Lord Jesus for He is the Alpha and the Omega. To Him all glory and worship must go and every knee will bow and every tongue will confess that Jesus is Lord.