All About The Gifts of The Spirit
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Are The Gifts of The Spirit For The Church Today?

Few subjects in the New Testament are as important as that of the gifts of the Holy Spirit. Paul, in the 12th chapter of 1 Corinthians, reveals the Church as the Body of Christ (1 Cor.12:27). He goes on to explain that the members of this Body are believers exercising varying gifts, even as the members of the human body of Christ have different functions and purposes. Paul adds, that all these members working harmoniously together, become the mystical Body of Christ on earth. In the light of this, it follows, that without the gifts of the Spirit, the Church becomes something quite different from that which God intended. Instead of being a supernatural organism, the Church is then only another human organization.

It is a matter of history, that within a short time after the Apostolic period, the gifts of the Spirit gradually began to disappear from the Church. Many reasons have been advanced as to why this happened. A common explanation is that when the New Testament Canon was completed, these gifts were no longer needed.

But as the well-known writer, Donald Gee, points out in his excellent book, “Concerning Spiritual Gifts”, there is no evidence in the New Testament to support any such view. He writes:

“Such an argument rests upon a complete misconception of the true nature and purpose of the gifts of the Spirit. It assumes that in the early Church, utterances through these gifts had all the authority of the Scriptures, but the New Testament utterly disproves such an idea. The early Church is consistently found always appealing to the Scriptures of the Old Testament (never to their own ‘prophets’ be it noted), for support for all doctrine and final settlement in every dispute (Acts 2:16; 15:15; 26:22). The ‘Prophecy of Scripture’ provided (2 Peter 1:20) a total different level of authority to the spiritual gifts among them, and it does so still.”

Although the manifestation of the gifts of the Spirit ceased to a great extent after the Apostolic Age, there is no evidence whatsoever that this occurred because the Lord withdrew the gifts. They ceased because the Church became lukewarm. The beginnings of this lukewarmness can be seen in the Lord’s warning to the Church at Ephesus, when He gave the Revelation to St. John about the year 96A.D. (Prophetic students fairly well agree that this Church symbolizes the Apostolic period of Church history)

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will re-move thy candlestick out of his place, except thou repent” (Rev. 2:4-5).

During the period of the great persecutions of the 2nd and 3rd centuries, the gifts of the Spirit continued to be more or less manifest. But shortly after Constantine’s Edict making Christianity the national religion, at which time the Church came into Imperial favor, the ministry of the gifts rapidly declined.

However, it is important to note that the operation of the gifts of the Spirit never altogether ceased. The story of St. Francis contains thrilling incidents of miracles of healing. When he sent his preachers out, he gave them the same command that Jesus gave His disciples in Matthew 10:8. They were to preach that the Kingdom of Heaven was at hand and to “heal the sick, cleanse the lepers, raise the dead, cast out devils”.

The history of the persecuted sects of the Waldenses and Albigenses, shows that the gifts of the Spirit were in manifestation even during the Middle Ages. John Wesley, in the 18th Century, records in his journals remarkable Pentecostal phenomena in the meetings of the early Methodists. The Moravians and other contemporary groups experienced many unusual supernatural manifestations. So while the operation of the gifts greatly diminished during the ensuing centuries of the Church Age, they never did entirely disappear. And when at last, men began to earnestly pray for their restoration to the Church, the present latter-day outpouring of the Spirit resulted.
HAVE THE GIFTS REALLY CEASED?

There is a passage of Scripture that has been commonly used as a proof—text by those who hold the position that the gifts of the Spirit have ceased from the Church. This is 1 Corinthians 13: 8-10:

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; or pass away. whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”

Here we are told that prophecies, and tongues, and knowledge shall cease, or pass away. Just one glance at the Scripture shows however, that the period referred to is not this age at all, but the perfect age which is yet to come! Even an unlearned person knows quite well that “that which is perfect”, has not yet come.

THE SIGNS WERE TO FOLLOW:

As we shall presently note, the Lord, in His Great Commission gave the promise of miraculous signs which would follow and confirm the preaching of the word (Mark 16:15-18). These signs were to be the means of convincing the heathen of the genuineness of the gospel message. There was no hint that the terms of the Great Commission were to be changed in any way. In fact, Jesus implied that all generations to come, even to the end of the age, were to observe “all things whatsoever I have commanded you”.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world” (Matthew 28: 19-20).

The above are the very last words written by the Apostle Matthew. Who will ever deny that this commission is not ALREADY DONE AWAY. Why? Everyone should realize that, no matter how we say it, the truth is this:

NO MATTER IF “THAT WHICH IS PERFECT” IS JESUS, OR WHETHER IT IS ETERNITY…

“THAT WHICH IS PERFECT HAS NOT YET COME!”

THE SIGNS WERE TO FOLLOW

As we shall present note, the Lord, in His Great Commission gave the promise of miraculous signs which would follow and confirm the preaching of the word (Mark 16:15-18). And it states:

“And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be dammed. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16: 15-18).

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“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world” (Matthew 28:19-20).

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The need of supernatural signs to arrest the attention of the masses is illustrated in Elijah’s challenge on Mt. Carmel, at the time he confronted the prophets of Baal. Elijah asked the people the question, “How long halt you between two opinions? If the Lord be God, follow him; but if Baal, then follow him… the people answered him...
not a word” (1 Kings 18:21). But when the fire fell miraculously from heaven in answer to Elijah’s prayer, the people fell on their faces and cried, “The Lord he is God” (Vs. 39).

**IS THE WORLD EVANGELIZED YET?**

The assumption by some that the world is now evangelized, and therefore the signs are no longer needed, is so far removed from the truth that it needs NO refutation. The facts simply are that the population of the heathen nations is multiplying at such a fantastic rate that unless the dissemination of the Gospel is speeded by some means, the fulfillment of the Great Commission can never be accomplished. So far, the only successful means of mass evangelism that ever has been demonstrated is that of the ministry of healing and miracles. We would be the last to criticize any sincere effort to reach the heathen, such as the use of medical missionaries and the building of schools and hospitals. Such means, however, are entirely too slow, if we are to reach the heathen in our generation. In view of our fearful increase of the destructiveness of war, he who predicts that the Church will have more time to evangelize, than the period of this generation, is indeed optimistic.

Shall we not face the truth? The real reason for which the gifts of the Spirit are missing from the Church is because the Church has been satisfied without them. The Church needs to realize that she is the Body of Christ, and without the gifts of the Spirit manifest in her midst, she can never fulfill her destiny. As Paul admonished Timothy to stir up the gift that was in him, so we today need to awaken the Church to the fact that Christ has set certain gifts in His body, and we do well to put them into action.

**RETURN OF THE GIFTS HAVE BEEN ANTICIPATED**

It is interesting to note that discerning Bible scholars of the 19th Century, realizing that the disappearance of the gifts of the Spirit from the main body of the Church, was due to her lethargy and lukewarmness, looked forward to, and even predicted a last-day outpouring of the Spirit and with it a reappearance of the gifts.

Michael Baxter, founder of the Christian Herald, writing in the year 1866, in his famous book, Baxter’s Forty Wonders—many of whose predictions have been startlingly fulfilled—has this to say concerning the reappearance of the supernatural in the Church:

“Increased faith to work miracles…and unparalleled boldness in preaching the gospel, will characterize the coming Pentecostal outpouring of the Spirit—the various gifts of the Spirit were bestowed upon pastors, prophets, evangelists, teachers, for the perfecting of the saints, and the gathering and completing of a perfect Church. But this end is not yet attained, therefore these gifts cannot altogether have ceased, or been entirely withdrawn, although they have been suspended temporarily withdrawn as mark of displeasure for the apostatizing of the Church from her first love”

At the turn of the century, Michael Baxter’s prediction came true. The great Pentecostal outpouring, beginning in America, spread out over the world, and with it a new manifestation of the gifts. Some of those who were most used in this outpouring, however, saw a greater move of the supernatural yet to come. In the book, “New Zealand’s Greatest Revival, by Roberts, a brother remarked to Smith Wigglesworth, “One is tempted to envy you when you have had such success.” He received the following reply:

“Young man, it is the other way around. I feel like envying you. I have had three visions—3 only. The first two have already come to pass, but the third is yet to be fulfilled. I will most likely assure you, you are a young man and will most likely be in what I saw.’ He burst out, ‘O, it was amazing.’ O’ he said, I cannot tell God’s secrets. But you remember what I say—this revival we have had is nothing to what God is yet going to do. The one to whom Brother Wigglesworth addressed these words commented: “It was quite evident that the evangelist had a special vision granted him of the coming outpouring of the Spirit in an unprecedented effusion in the days just before our Lord comes to snatch away the Church.””

Dr. Charles S. Price, noted evangelist, said in a sermon he preached shortly before his death: Yesterday we sang, ‘Showers of Blessing’, but now we are waiting for the deluge! It is coming and nothing can
Stop it. Like every previous outpouring, this glorious experience which is about to burst upon the world will not be the product of any established system. Established systems may experience it and enjoy it and flow along in the clear stream of it’s beautiful, onward flowing. Even then they may not do it as systems, but only as the multiplied thousands within their borders, who are hungry for God and are spiritually conscious of the fact that there is more to follow.

“You have thought, have you not, that you have been in some glorious healing service? Perhaps you have and for them we praise the Lord. But wait a little while. I declare unto you that God is going to do better in your tomorrows than He has ever done in the past.”

FEAR OF THE DEVIL’S POWER:
One circumstance that holds back some in seeking the gifts of the Spirit is an almost morbid fear of the devil. They see demon-power and delusion everywhere. Of course, we know that there are many deceiving spirits in the land. However, the Scriptures give us means to test the spirits and discern which is not from God. (I John 4:1-3) Moreover, one of the gifts is the discerning of spirits, a gift designed to detect the presence of evil powers. Those who fear that if they sought the gifts of the Spirit, they might receive something from the devil, should remember Christ’s words in Luke 11: 11-13:

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg will he offer him a scorpion? If ye then, being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Here, Jesus points out that if earthly fathers give good gifts unto their children, certainly the Heavenly Father will not do worse by His children!

It is significant to note also, the incident that followed this statement of Christ. It involved His healing of a dumb man. After the man was healed, opposers charged the miracle was performed by the power of Beelzebub. But Jesus pointed out that if Satan cast out Satan, then his kingdom was divided and would not stand.

"If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." (Luke 11: 18-20)

What is the conclusion of the matter? Surely, on the basis of Christ's words, we need not fear to press forward and claim this ministry. Fear kept the children of Israel from going forward and possessing the land that had been given them. The ten spies cautioned them to play it safe, that the inhabitants of the land were giants, and that the risks and hazards were too great. Because of their fear, that generation never entered into the land of promise. They were doomed to wander and die in the wilderness. God grant that we shall not repeat their foolish error.

Actually, we need the spiritual gifts to give LIS power in the battle. We need these tools in our warfare. Only thus equipped may the Church accomplish her appointed purpose.
The Purpose of The Gifts of The Spirit
Chapter 11

Having shown that the gifts of the Spirit are still in the Church, and that they are manifested wherever faith is, we shall consider something of their purpose and what God intended that they should accomplish. The gifts of the Spirit are not toys; they are God's love-gifts to the Church. Any attempt therefore, to use them for selfish or frivolous purposes, would be a tragic mistake.

What then were the purposes that God had in mind when He ordained these special gifts of the Spirit to be bestowed upon the Church? As we shall see, the paramount purpose was that through the operation of these gifts, the Church should become the functioning Body of Christ on earth.

1. To manifest The Body Of Christ On Earth.
In the 12th chapter of 1 Corinthians, Paul considers the Church as the Body of Christ.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many ... Now ye are the body of Christ, and members in particular." (1 Cor. 12:12-14,27).

Here is a vital truth which is not as fully understood as it should be. Here we are told that the Church is the Body of Christ, and each of us are members in particular. The point is this, that as long as Christ was on earth, He could only be in one location at a time. He could only minister to a few at a time. However, after the Spirit was poured out, it became possible for Him to manifest Himself through an unlimited number of believers. These members of His mystical Body could go forth into all parts of the world and minister to the people, even as He ministered when He was on earth. "As he is, so are ye the world." So was the Ministry of Christ multiplied.

Thus, by means of these supernatural gifts, Christ, through the Holy Spirit, may manifest Himself and His ministry in any part of the earth. The Church thus becomes indeed the Body of Christ, doing His works, and ministering His love and compassion to the needy. In a real way the Church is His eyes, His ears, His feet, His hands, to carryon His world on earth.

This truth also shows us, that when The Church loses the manifestation of her gifts, she becomes weak, ineffective, and something altogether different from what God intended.

2. To assist in the Evangelization of the World.
In Mark 16:15-18, the Lord gives the Great Commission as a command to believers for the evangelization of the world.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

How was this evangelization to be done? Not through the use of gimmicks or gadgets, but through certain miraculous signs which are manifest through the gifts of the Spirit.

It has not been easy to evangelize the heathen. William Carey, the first missionary of modern times, toiled six years to win a single convert. The evangelization of the nations has been a slow and tedious process. Missionaries have labored all their lives to win a few souls. Contrast this with the results of the great mass revivals conducted by those with sign-gift ministries.
SIGN· GIFTS AMONG THE MOHAMMEDANS

A few years ago one of our associates began a campaign in a Mohammedan country. Some ten thousand Moslems gathered to hear him speak. They were not really hostile, but neither were they convinced that Jesus is the Son of God, or that He is alive. They had been taught that He was a prophet such as Mohammed. The evangelist put a proposition to the people. If Christ were to heal the people before their eyes, giving sight to the blind, hearing to the deaf, and making the lame to walk, would they believe? They readily signified that they would, so it came about that when these miracles actually began to take place, and the people saw them with their own eyes, that the vast audience of Moslems began to shout, “Jesus is alive, He is alive! Jesus is the Son of God! He heals our people.”

One great purpose of the gifts of the Spirit is to give confirmation to the gospel.

3. To edify the Church.
"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort ... Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church ... How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:3, 12, 26).

A number of the gifts have a definite purpose in the edifying of the Body of Christ. The 14th chapter of I Corinthians, gives considerable instruction on the order of the apostolic service. For example, we are advised that if one is moved to give a message in the unknown tongue, he should ascertain whether there is an interpreter present. (Verses 5, 13) Several times in this chapter, Paul emphasizes that one of the great purposes of the gifts is for the edification of the Church. The gift especially adapted for the edification of believers is the gift of prophecy, and, the speaking in other tongues with interpretation. Of course, any gift manifested in the Assembly can result in blessing the believers.

4. For the deliverance of God’s people.
As certain of the gifts are specially designed for the edification of the saints, so there are others ordained for their deliverance. The Old Testament is replete with occurrences in which the people of God received supernatural deliverances. The ministry of Christ was marked by miracles of supply, such as the turning of water into wine, the feeding of the five thousand, or miracles of deliverance, such as the calming of the sea.

The gifts specially designed for the deliverance of God’s people in times of crisis, are the word of wisdom, the word of knowledge, gifts of healing, working of miracles and the gift of faith. In fact, almost all the gifts of the Spirit may serve at times to effect a supernatural deliverance for the people of God.

5. For the perfecting of the Church.
"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come into the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13)

Closely associated with the edifying of the Church, is God's eternal purpose to perfect the Church. The gifts of the Spirit are manifest through chosen individuals, apostles, prophets, evangelists, pastors, and teachers, so that the Church may be perfected, that is, made ready for His Second Coming.

Even though people become devout Christians, there is always a possibility that they may be misled by some plausible but self-deceived leader, who happens to win their confidence. God's people need teaching, by God-anointed men, who can discern between the true and the false, as Paul shows in the 14th verse.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4: 14)
Are Gifts OF The Spirit Actually Imparted To Believers?

Chapter III

Before we go further in the study of this fascinating subject, there is an important question to which we need to give careful consideration. The question is this: Are gifts of the Spirit actually imparted to believers? Do the individual members of the Body of Christ actually receive these gifts, or are they given to the Church as a body, and manifested by the Spirit through its various members by a sort of a rotation? There is a most important reason why we must know whether the Spirit of God directly imparts the gifts, or merely rotates them through the various members of the Body at times and seasons of His choosing.

THE THREE POSSIBILITIES:
There are three possibilities as to how this might be: First, God could give the gifts to a person in the same sense as the individual might receive an outright legacy. The gift would be his to do with exactly as he pleased, with no accounting required. He would need no help from the deceased, or anyone else to take care of the bequest. Obviously, the gifts of the Spirit are not given on that basis.

Secondly, it might be that all initiative in manifesting the gifts lies in the Holy Spirit, with members of the Body of Christ passive instruments. A notable illustration of this is seen in the incident of Balaam's donkey, in which God spoke through a dumb beast. In this case, it is apparent that God manifested Himself through the animal, though obviously the latter did not receive any gift. On the other hand, members of the Body of Christ not only are instruments in the operation of the gifts, but unlike the dumb animal, the believer bears responsibilities for their proper manifestation. This the Scriptures plainly state.

That brings us to the third possibility, and the one that we believe is the Scriptural one: it is, that the believer is an actual recipient of a gift and as such is an active partner (not just a figurehead, nor a passive instrument as in the case of the donkey), in the manifestation of the gifts.

It is very important that this should be made clear. For if individuals get the impression that the gifts are entirely sovereign manifestations of the Spirit, apart from human responsibility and cooperation, it can lead to serious error. If they suppose that the responsibility for the operation of the gifts lies entirely with God, there is danger that they will confuse their own faulty actions with those of the Spirit. If, and when, such persons get out of order, they will resist instructing—claiming that the Spirit of God makes thei, 1E) what they do. Paul, of course, refuted this fallacy when he said, "The spirits of the prophets are subject to the prophets." (1 Cor. 14:32) The Apostle is not referring here to the Spirit of God, but to the spirit of the prophet. The operation of a gift is clearly in the hands of the prophet. Paul further explains that much depends on the prophet, for the manner in which the gift is manifested, for its timing, and for its proper exercise. (1 Cor. 14: 23-32).

DO INDIVIDUALS RECEIVE GIFTS TO DO WITH AS THEY PLEASE?
We may emphatically state however that on one receives spiritual gifts in the sense that he may do with them as he pleases. Wrong as it would be to deny the believer's responsibility in the manifestation of the gifts, it would be still more serious to fail to emphasize the importance of the place of the Holy Spirit in their operation. A partnership exists between God and man, and the cooperation of both is indispensable. Believers receive gifts, yet only in the sense of stewardship, as is illustrated in the Parable of the Talents.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." (Matt 25: 14-15)

The talents did not belong to the servants. They were stewards only. All of the talents, and the increase, were to be presented for accounting at the return of the Lord. One of the servants failed to use his talent and hid it in the earth. The fate of that evil servant, when the time of reckoning came, we all know. That wicked servant who had acted as if the talent were his to do with as he pleased, paid a terrible penalty for his disobedience.
It is extremely important that we have a balanced understanding of the basis on which gifts are given. They are not something to be "turned on or off" at the person's will. Nor are they to be used for personal benefit nor gain. The gifts are given by the Spirit to qualify a person for a special service in the Body. As Paul declares:

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:27-28)

One person is set in the Church in a prominent position, as pastor or teacher. To another is given the position of "helps", a ministry which may include many things. Romans 12:8 speaks even of giving, as one of the "helps". God may bless a certain man above others with miracles of finance so that he is enabled to help the Church financially in a special way. Another member, God will use in a different way. Now while no one receives gifts of the Spirit to use as he pleases, nevertheless, the Scriptures plainly teach that a gift is given in such a way that we can say that one person has it and another does not—that the gifts do reside within the believer, and are to be manifested on a partnership basis with God. Since God will always do His part, it remains for the believer to do his. It is important for every spirit-filled believer to realize that God wants him to have at least one manifestation of the Spirit, and that he is responsible to see that it is exercised. For all of us must stand before the judgment seat of Christ to give an account of our stewardship.

Now let us consider the Scriptural evidence which shows that gifts of the Spirit are actually imparted to believers:

1. THE GIFTS OF THE SPIRIT ARE BOTH GIFTS AND MANIFESTATIONS

Are the "spirituals" that Paul speaks of, gifts of the Spirit, or are they manifestations? They are both. As we study I Cor. 12: 4-11, we see that these nine spirituals are called "gifts" and "manifestations" both. "But the manifestation of the Spirit is given to every man to profit withal." (Verse 7) We are thus informed that every man should have at least one of the manifestations. But they are also called gifts, as the 4th verse plainly says: "Now there are diversities of gifts but the same spirit." (I Cor. 12:4)

This statement does not refer to I Cor. 12: 28 at the end of the chapter. Paul in these 4th to 7th verses is plainly giving an introduction to the nine gifts, that he enumerates in the 8th to 10th verses. Now if Paul speaks of these manifestations as "gifts", it is also in order for us to do so. They are called both "gifts" and "manifestations".

2. WE ARE TO COVET EARNESTLY THE BEST GIFTS.

Does the Holy Spirit give gifts to believers?

Here we are told, particularly, "to covet earnestly the best gifts". Is Paul referring to the gifts of the Spirit, or to the ministry-gifts of verse 28? Well, the ministry-gifts include apostles and prophets. Surely Paul does not mean that the members of the Church are all to covet the offices of apostleship and prophet! The verses which follow, show that Paul is referring to the gifts of the Spirit, for he mentions several of them: the speaking in tongues, prophecy, the word of knowledge, faith, and miracles.

Notice the peculiar verb which is used - "covet". The word "covet" speaks strongly of desiring possession of something. The tenth commandment warns against coveting or seeking possession of that which belongs to another. Notwithstanding, the coveting of God's best gifts, Paul encourages!

3. SOME RECEIVE GIFTS OF HEALING.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (I Cor. 12:29-30)

Is more proof needed than this that the manifestations of the Spirit are gifts of the Spirit, than to note that Paul actually speaks of one of these as "gifts of healing"? "Gifts of healing" is a gift of the Spirit. It is by virtue of having this gift, that one qualifies for the office of "gifts of healing". "Have all gifts of healing?" Paul asks. Obviously all do not have them, but conversely, some do. In other words, gifts of healing are made available to the Church, although they are given only to certain members. Some have
4. THE SPIRIT DIVIDES SEVERALLY AS HE WILL
But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (I Cor 12:7-10)

We have noted that Paul says, "There are diversities of gifts." (Verse 4). In the seventh verse, we are told that the manifestation of these gifts is given to every man to profit withal. Far to one is given the word of wisdom; to another the word of knowledge, etc .... After listing these nine manifestations of the gifts, he then adds, "But all these worketh the one and the selfsame Spirit, dividing to every man severally as he will." (Verse 11) Notice that Paul devotes the whole balance of the chapter to explaining that through the operation of these gifts each member of the Body of Christ (which he likens to the members of the human body) has a special function of its own. By virtue of this function, the man himself, through his office, becomes a gift to the Church. God sets him in the Body to fulfill a certain purpose. (Verses 28-30) It seems logical that God should give certain gifts to individuals who by nature and temperament are best fitted for those gifts, rather than rotating them indiscriminately through all members of the Body. Observation confirms that this is what happens. Yet it is true, that only God knows what is in the heart of man. Same that we would not suppose would be qualified for a certain minis-try, will receive it. God reserves the right to manifest His gifts through anyone, at anytime, and on any occasion that He deems fit. Neither Samuel nor Jesse thought David was the one to receive the anointing, but God gave it to him anyway.

5. SPIRITUAL GIFTS ARE IMPARTED
"For I long to see you, that I may impart to you some spiritual gift, to the end ye may be established." (Rom. 1:11)

The Apostle Paul, in writing to the saints at Rome, is filled with solicitude for the spiritual growth of Christians in that city. He declares that he has them much an his heart, and he hopes God will permit him to visit them. For what reason? That he might impart "unto them some spiritual gift". Did Paul mean that the spiritual gift to be imparted was only to the Church as a whole and not to the individual? Paul's epistle to the Romans considers not only the Church's possessing gifts, but also her individual members. He points out that believers have "gifts differing according to grace that is given us, whether prophecy ... "Let us read the entire passage of Romans 12: 4-7:

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministering, or he that teacheth, on teaching.

6. WHAT GIFT WAS TIMOTHY TO STIR UP?
"Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery." (I Tim. 4:14)

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1:6)

Was the gift that Paul told Timothy to stir up, the gift of the Holy Ghost? Or rather did Timothy receive a gift of the Spirit for some special ministry that was ahead, and which was announced by prophecy? It is true that the Holy Ghost is called a gift. The Book of Acts uses the term "gift of the Holy Ghost" several times. (See Acts 2:38; 8:20; 10:45; 11:17; Heb. 6:4) But in each case the Greek word for gift, "dorea", is used.

On the other hand, whenever gifts of the Spirit are mentioned, the word "charisma." is used. In no case is "charisma." used in connection with the Holy Ghost as a gift. Conversely "dorea" is never used in any instance in connection with the gifts of the Spirit.

Now we ask, what word was used in connection with Timothy's gift? Is it "dorea"? No, it is "charisma", the word the Bible uses with the gifts of the Spirit. The reference therefore is to a gift of the Spirit, not to the receiving of the Holy Ghost. Besides, one would hardly expect Paul to tell him to stir up the Holy Ghost. Rather, he was
saying for Timothy to stir up that gift of the Spirit he received, to stir up the ministry that had been given him by prophecy.

7. THE GIFTS OF THE HOLY GHOST OF HEBREWS 2:4

"God also bearing the witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will." (Heb. 2:4)

This is the one passage in which the term "gifts of the Holy Ghost" appears, that is not translated from the word "charmisa". It comes from the Greek, "merismos", meaning "distributions". The translators, in using the word "gift" however, were within their province, since "distributions" conveys the idea of gifts. The gifts were distributed to the members of the Body of Christ.

8. GIFTS CAN BE MISUSED

Careful consideration of the subject shows that the individual is a full partner in the manifestations of the gifts. As such, he has a certain responsibility in their operation. Otherwise, if it is wholly the initiative of the Spirit, it would be impossible for a gift to be mis-used.

For whatever the Holy Spirit does by Himself, He does perfectly and well. Yet, the evidence of the Scriptures is overwhelming that it is possible that gifts can be misused.

When Moses smote the Rock twice in the wilderness, he erred in not sanctifying the Lord be (Nu. 20: 11-12) Notwithstanding, the water flowed out of the Rock anyway. Moses' faith caused the miracle to take place, even though he had misused his gift by not sanctifying the Lord in the eyes of Israel when performing the miracle.

In another instance, the disciples of the Lord would have brought fire down out of heaven upon the heads of the people in a village of Samaria, if Christ had not restrained them (Luke 9:51-55).

Paul makes it very clear that the speaking in other tongues can be misused by being exercised at the wrong time (I Cor. 14: 23). Prophets are to manifest their gift in the Assembly in proper order, and under certain circumstances to restrain it. (I Cor. 14: 29-32)

We all know that it is possible to misuse the gifts of God. This being true, it is evident that there is a joint responsibility of both God and man in their manifestation.
How The Gifts of The Holy Spirit Are Received
Chapter 4

We now have come to the Question, as to how the gifts of the Spirit are received. In answering this question, the first thing that should be said is that the sovereign will of God is involved in the impartation of any gift of the Spirit. This is made abundantly clear in many examples throughout the Scriptures. Jeremiah was called to be a prophet before his birth.

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jeremiah 1:5).

Samuel was chosen to be a prophet, even before he knew the Lord by personal experience (1 Samuel 3:7, 20). John the Baptist was ordained as the forerunner of Christ, before he was conceivced (Luke 1: 13-15).

In the 12th chapter of 1 Corinthians, we are made to know that spiritual gifts are divided severally by the will of the Spirit. No man by his own will, takes upon himself the callings of God. “And no man taketh this honor to himself, but he that is called of God as was Aaron” (Hebrews 5:4). It is the Spirit of God who makes the choice as to who manifests these gifts.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will... But now hath God set the members every one of them in the body, as it hath pleased him.” (1 Cor. 12:11, 18).

David du Plessis, whose ministry has had an unprecedented acceptance in many areas of the Church, including the historic denominations, has some interesting and enlightening remarks to make on this subject. I take the liberty to quote from his book, “The Spirit Bade Me Go.”

“The ministry in the Church is of tremendous importance. I shall never forget years ago when I read the fourth chapter of the book of Ephesians. I came to the 8th verse which said: ‘He led captivity captive, and gave GIFTS unto men.’ Immediately I thought of the ‘gifts of the Spirit’. But when I came to the 11th verse I read: ‘And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints.’ This is where many stop and then seek prefect saints. But I believe it means that Christ gave these ministries that by them the saints may be trained or perfected, or matured”—‘for the work of the ministry’, (by all saints in the church), ‘for the edifying of the body of Christ’. When I check with 1 Cor. 12:28, I find that—‘God hath SET some in the church, first apostles, secondarily prophets, thirdly teachers’, etc. These were not gifts of the Spirit; they were ministries GIVEN by Christ and SET by God.

When I realized all this, I asked myself, ‘Did Christ give me a MINISTRY GIFT? Has God SET me in the Church for any particular MINISTRY?’ From that time on, I have been less concerned about my career and more about the MINISTRY. Am I doing the will of God? Am I obedient to the guidance of the Holy Spirit? Am I perfecting the saints that they may be able to build the Church? NO LONGER did I look for ‘gifts of the Spirit’. I knew that IF I am faithful in the MINISTRY, the Holy Spirit will MANIFEST His gifts through me that I might bring them to the saints for their edification.

"Now let us stop in the 12th Chapter of 1st Corinthians for a while. In a retreat with a score or more theologians and ecumenical leaders in 1956, I dealt with this matter. I gave my personal testimony of how the Lord had blessed me, and I had seen a manifestation of ALL THE GIFTS of the Spirit at one time or another in my ministry. Then Dr. Henry P. van Dusen asked me, 'How can we get those gifts?' I re- plied, 'Gentlemen, it is not a question of seeking for GIFTS, but rather a matter of RECEIVING the GIVER of these gifts.' Once you have the Spirit, and the Spirit has full control of YOU, the gifts will follow, or be manifested by the Spirit through you. "I know the general idea is that the Holy Spirit
GIVES certain gifts to certain men and thus enables them to do specific things. There is a sense in which this is true, but it is not true that He gives any man a gift that he may USE. No man can USE the Holy Spirit, but rather the Holy Spirit USES the man as His channel to manifest HIS GIFTS to the church. The key to the entire operation is found in the 7th verse: 'BUT the MANIFESTATION of the Spirit is GIVEN to every man to profit WITHAL.' It is the MANIFESTATION that is most important.

"Reading from the King James Version, I would put it this way: 'For to one (in a specific assembly of the church) is given BY THE SPIRIT, (here I add - THE MANIFESTATION of) the word of wisdom, To another (the MANIFESTATION of) the word of knowledge. BY THE SAME SPIRIT. . . ALL may have occasional manifestations of ALL THE GIFTS, but some have more frequent manifestations of the same gift. and thus we have the MINISTRIES which are listed in verse 28. Verse 29 only emphasizes the fact that all have not the same ministry, nor even do all have ministries, BUT the fact still remains that THE MANIFESTATION OF THE SPIRIT Is given to EVERY MAN."

We note the writer's concern, not as to which gifts he should seek, but for what purpose had God set him in the Church. He had the deep conviction that if he moved into the ministry that the Lord had intended for him, then God would equip him with the gifts necessary to the fulfillment of that ministry. Certainly, those anticipations have been remarkably fulfilled, God opened doors for David du Plessis that have been opened to no other man in this generation. The word of wisdom has been manifested through him in such richness, that it has enabled him to give satisfying answers to the many questions he has been asked by the world's outstanding theological scholars. As a result, he has been able, directly or indirectly, to lead literally hundreds of denominational ministers into the experience of the Baptism of the Holy Ghost. Only a supernatural ministry could make such a remarkable thing possible.

In these days, too often we see men trying to copy the ministry of another. The attempt to wear Saul's armor can never make for a satisfying ministry. We believe that every young minister who feels the call of God, should first of all, by waiting on God in prayer and fasting, and with heart open, seek to learn what ministry God has set him in the Church to accomplish, The great question then is not how we shall use God, but how can God use us?

The gifts of the Spirit are therefore, given to equip men for the ministry God has chosen for them, whatever that may be. Such gifts we say, are effective only if they are motivated by the Spirit of God, and used for His glory. They are in no sense to be used for personal convenience, or for promotional purposes.

GOD CHOOSES THE HUMBLE:
It is a common observation that the gifts of the Spirit are not usually given to those who are specially endowed with unusual natural abilities. The very fact that one has exceptional human talents, provides a strong temptation for that person to rely upon those gifts. This is not always true, of course. The Apostle Paul certainly was endowed with outstanding natural abilities before he became a Christian. (See Phil. 3:4-7) Nevertheless, the apostle, himself, declared that not many of those specially endowed, received the call of God.

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the things which are mighty; And base things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." (1 Cor. 1: 26-29)

It is strange but true, that men who possess unusual, natural talents have an almost fatal tendency to develop pride in their abilities. We are told that the archangel Lucifer, fell by reason of his wisdom and beauty. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ézek. 28:17)

Hence, God has chosen men who are; small in their own eyes, to perform His special work. Notice in the days of the Judges, the kind of men whom God called to deliver His people.

Moses was the meekest man on the face of the earth (Num. 12:3).
Caleb was a mighty man of war. (Josh 14:10-11), but his younger brother, Othniel, was chosen as Israel's first judge. (Judges 3:9)

Ehud was left-handed (Judges 3: 15).

Deborah and Jael, who received the credit for delivering Israel from the power of the cruel Sisera, were women. (Judges 4:9,21; 5:7) Gideon, the son of a poor man, was least in his father's house. (Judges 6:15)

Jephthah, an illegitimate child, was cast out of his father's house (Judges 11:1-3)

Even Saul, the first king, was a humble man until he became lifted up with pride of his position.

"And Saul answered and said, Am not I a Benjaminit, of the smallest of the tribes of Israel? and my family the ieast of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? .. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (I Sam. 9:21; 15: 17)

David was the youngest of Jesse's sons. Neither Jesse nor Samuel supposed that the Lord would choose David to be the king. Jesse had not even bothered to call him in from the herding of his sheep, at the time the choice was to be made. (1 Sam. 16: 11) The twelve apostles were all chosen from among men of lowly and humble position. Not one was taken from the ranks of the scholars who had been trained and schooled in Judaism.

It is evident that the Spirit of God does not impart His blessings indiscriminately. He is wisdom personified, and nothing takes place at random nor by accident. In the impartation of the ministry-gifts, He takes into consideration the person's temperament and general make-up. One person may have natural talents that lend themselves to evangelism. Yet, he may also have hidden tendencies that may lead to self-exaltation or ruinous conceit. As one writer puts it:

"It seems that in some cases the Spirit's distribution of gifts is determined in a measure by the makeup and inherited characteristics of the individual person. Usually, He imparts such gifts as the person can most readily lend himself to. The natural orator is anointed to become a preacher and the one with an analytical mind becomes a teacher. The one for whom it is more natural to have great faith receives the gift of healing, and such as have a combination of a strong will-power, great faith and a fiery nature, become endowed with power to the working of miracles or the casting out of demons. Others who are very susceptible to spiritual influences, are endowed with the gift of discernment of spirits."

Now, let us consider some of the elements and conditions that enter into the impartation of the gifts of the Spirit.

**1. Receive the Holy Spirit.**

It is self-evident that if the gifts are of the Spirit, we must needs have the Holy Spirit for their proper manifestation. While it is true that every saved person has the Spirit, and may even have some operation of the Spirit in his life, the full Baptism of the Spirit is necessary to a normal working of the gifts.

However, it is apparent that the apostles exercised gifts of healing, and perhaps some working of miracles, before the day of Pentecost. Indeed, they were commanded to "heal the sick, cleanse the leper, raise the dead, and cast out devils." (Matt. 10: 8) Yet, we know that the Baptism of the Holy Ghost is a most important factor in the full manifestation of the gifts of the Spirit. The early Pentecostal writer, we have just quoted, makes the following inter-estingly instructive remarks as to what degree one who does not have the Baptism of the Holy Spirit can manifest the gifts of the Spirit:

"Some of the gifts of the Spirit, such as healing the sick, discernment of spirits, casting out of demons, and the anointing to preach and teach the word, producing prophecy in its first forms, can be possessed in a measure before the full baptism occurs. While others, such as speaking with tongues and the interpretation thereof, the deeper phases of prophecy and discernment of spirits, the working of miracles
and the casting out of the more powerful demons, cannot be possessed before the full baptism has taken place.

"Some may question why this is. As all saints have some measure of the Spirit, this measure manifests itself in some way and the degree of this manifestation is directly deter- mined by the degree in which the Holy Spirit has control over the individual. If the person has but partly yielded, He has but a partial or fractional control over him and therefore His operations are but partial or fractional; that is, there will be a mixture in the manifestation or operation, part Holy Spirit, and part the flesh and mind of the individual. Healings of the sick can take place under such conditions, also a small measure: of discernment, likewise the casting out of the less powerful demons, and the ordinary preaching of the word under a partial anointing. But the deeper and more powerful manifestations cannot, because their successful operation is independent of the ordinary workings of the mind. In fact, in order to come forth in clearness and purity, the will and mind of the person, for that particular time and moment, must be completely so subject to and under the control of the Holy Spirit, that His wish and will are in no way interfered with. The mind, unless in that condition of complete submissiveness to the Spirit of God, will interfere and effectually prevent the operation and manifestation of the Spirit. So certain of these gifts and manifestations can- not take place unless the baptism has occurred, not because the experience has made the person any more worthy, but because the experience has prepared him in such a way that the Spirit can more successfully operate through him and upon him."

2. "Covet earnestly the best gifts." (I Cor. 12: 31) Since the Holy Spirit is the Giver of the gifts and that prerogative belongs to Him, it is thought by some that there is little that we can do about it— that we must wait patiently for God to move in His own good time and His own way. This is a very inadequate view of the matter, and has encouraged the Church in times past into lethargy and lukewarmness. By the same reasoning, certain theologians have argued that whereas the new birth is a supernatural work, the sinner must await the Lord's time for him to be saved. Others have taught that since healing is a work of God, we must leave the matter entirely in His hands, and wait until He is ready to heal. This putting of all the responsibility on God may sound fine, but the Scriptures plainly teach that man has also a very definite responsibility. God always fulfills His part, if we are faithful in doing ours.

Therefore, although the "dividing severally" of the gifts is the Spirit's prerogative, Paul, nevertheless, urges us to "covet earnestly the best gifts". We must have a deep desire for them; indeed, there is need of heart preparation on the believer's part, if he is to properly exercise the gifts he receives. Even as a child asks gifts of its father, so Jesus tells us that God's gifts are given to those who ask for them (Matt. 7:11). As an illustration of this, Paul admonishes that those who speak in tongues in the assembly should pray that they may interpret. "Wherefore let him that speaketh in an unknown tongue pray that he may interpret" (I Cor. 14:13).

Another example of a man's earnestly desiring a certain gift or ministry is found in the story of Elijah and Elisha. Elisha followed after the prophet, refusing to accept anything less than a double portion of the Spirit that Elijah possessed. Elijah pointed out that Elisha had asked a difficult thing. He knew full well that God's best is not given lightly. Elisha, however, passed every test, and after the translation, the sons of the prophets observed "The spirit of Elijah doth rest upon Elisha." (II Kings. 2:15) Observe also that the gifts followed the giving of the ministry!

What are the "best gifts" that the believer should covet? We would not attempt to decide the order of their value. Indeed, the gifts of the Spirit, operating through members of the Church are compared to the members of the human body; each has its vital purpose.

The loss of a little finger call can cause severe suffering. Paul tells us that we are not to say to the weaker members, "I have no need of you" (I Cor. 12:21). The "best gifts" for each member of the Body, are the gifts that the Spirit chooses to manifest through them. As each believer earnestly looks to the Lord, the Spirit will reveal the gifts that He has prepared for their ministry. And while we are on the subject, we can say without fear of contradiction, that the one of the "best gifts" is wisdom. This we need in the successful manifestation of all other gifts. James tells us that any of us may ask for and receive wisdom.
"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

Some may hold that James is not speaking of the gift of the word of wisdom, but verse 17 indicates that he is speaking of gifts.

3. Dedication to God.
He who manifests gifts of the Spirit, bears a definite responsibility of holy living. Since he has in his hands special tools for wrecking severe damage upon the kingdom of Satan, he thereby becomes a special target for the attacks of the enemy. Satan seeks to intensify the temptations of anointed ministers, and at times only the most steadfast and continued resistance to the temptation brings victory. A good illustration of this is seen in Christ's spiritual conflict in the Garden of Gethsemane. (Heb. 5:7; Luke 22:44) The gifts of the Spirit bring the recipient into realms of warfare in the heavens. A let-down in the prayer-life can involve one of the gravest of dangers.

We have only to turn to the examples of men like Balaarn, Saul, Samson, and Judas, to understand what is meant by these warnings. Each of those men were given unusual ministries. Yet, none were adequately prepared for the responsibilities they undertook, and as a result their earthly careers closed in tragedy and disaster.

Thus, we see that one of the important preparations for receiving the gifts of the Spirit is a complete surrender and consecration to God. This ministry requires the services of fully dedicated men. There must be a complete committal to God, so that come what may, there will be no faltering, no turning back. The consecration must be as final as that of the three Hebrew children, who for their faith were cast into the fiery furnace.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, 0 king. But if not, be it known unto thee, 0 king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17-18).

4. The laying on of hands.
Paul said, "Lay hands suddenly on no man" (I Tim. 5:22). This must include reference to the laying on of hands for the gifts of the Spirit. Simon, the sorcerer, wanted power so that on "whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:19) Peter's rebuke settled the question for all time about the matter of laying hands, indiscriminately, on people.

What can be said about caution in laying on of hands for the Holy Ghost, can be emphasized in the matter of laying hands on people to receive the gifts of the Spirit. While the Holy Ghost is promised to all "the Lord our God shall call", the gift-ministries are given only as the Holy Ghost chooses. While every man should have some manifestation of the Spirit, yet, the choice of these manifestations resides in the Holy Spirit.

Nevertheless, it is true that gift-ministries may be imparted through the laying on of hands. Paul told the Romans that it was his deep desire to visit Rome that he might "impart unto you some spiritual gift". (Rom. 1:11) Certainly, the Spirit of God may lead God-anointed ministers to lay hands upon certain persons for the receiving of a gift-ministry. This was evidently true in the case of Paul's laying hands on Timothy.

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (II Tim. 1:5-6)

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (I Tim. 4:14).

Clearly, the direct guidance of the Spirit of God is all-important in this matter of laying on of hands. It appears that Paul and the presbyters did not lay hands on Timothy to give him some pre-determined ministry. Rather it was the Spirit that spoke by means of a prophecy and told them what his ministry would be. Over-
zealous persons can by their well-meant but unscriptural actions, do things that are out of order and lead to expectations that can never be fulfilled. Paul laid hands upon Timothy, but he knew all about him, about his mother, and even his grandmother. It is not a little significant that Paul refers to the young man's background in connection with the laying on of hands on Timothy. Moses laid hands on Joshua that he might receive the spirit of wisdom (Deut. 34: 9). But he did so, after he had known Joshua for a long time—after he had thoroughly proved himself.

Some General Facts About The Nine Gifts of The Holy Spirit

Chapter 5

The nine gifts of the Spirit fall into three general classifications:

First, there are the revelation gifts:
1. Word of wisdom
2. Word of knowledge
3. Discerning of spirits

Second, there are the power gifts:
1. Faith
2. Gifts of healings
3. Working of miracles

Third, there are the inspiration gifts:
1. Prophecy
2. Divers kinds of tongues
3. Interpretation of tongues

GIFTS BLEND ONE WITH ANOTHER:

It must not be thought that the gifts of the Spirit are all sharply defined one from another. Actually, the working of the gifts in these three groups, tend to merge from one into another, as the spectrum of a rainbow. Thus, the word of knowledge and the discerning of spirits, are similar gifts. The supernatural knowledge obtained through the gift of discerning of spirits is really a specialized kind of knowledge. Again, gifts of healing are for the deliverance of the human body from sickness and disease. Yet, a miracle of healing, in which creative work is required, would seem to be classified more correctly under the working of miracles. Certainly, the raising of the dead, and calling back of the human spirit to a dead body is beyond the scope of gifts of healing, yet, healing is involved. It is evident that the boundaries between the two gifts are not sharply defined.

Again, those familiar with Pentecostal meetings will observe as a frequent occurrence, that they who interpret, may move into the realm of the gift of prophecy. The two gifts are similar in operation except that with prophecy there is no speaking in the unknown tongue, as with the gift of interpretation.

Moreover, it is often true that two or more gifts operate together at a given time. The word of wisdom and the word of knowledge work closely together. Knowledge is the raw material, but we must have wisdom to know how to use it. In II Kings 6, we see as many as seven of the gifts in operation during one occasion!

GIFTS OF THE SPIRIT IN THE OLD TESTAMENT AND NEW TESTAMENT DISPENSATIONS:

This brings us to the question as to whether the supernatural manifestations recorded in the Old Testament, may be regarded as gifts of the Spirit. We can scarcely see how they could be considered in any other light, since the operations clearly were of the Spirit of God. However, in Old Testament times, the manifestations of the Spirit were on a far more limited scale. Only a comparatively few enjoyed these supernatural gifts. While in the New Testament dispensation, "the manifestation of the Spirit is given to every man to profit withal". (I Cor. 12: 7)

Then too in the Old Testament, the emphasis was on the working of miracles and prediction of future events. The gifts of tongues and interpretation were not in evidence at all. In the New Testament, the work-ing of miracles
holds a place, but it is balanced by the operation of other gifts. The working of the gift of prophecy now, is not so much the fore-telling of future events, as the forth-telling for the edification of the members of the Body.

Another important factor in the operation of the gifts in the New Testament period, is the fact that the Spirit of God has made His headquarters on earth during this age. This does not mean, of course, that the Holy Spirit’s presence is only on earth. The Spirit of God reaches out into every part of the universe, as Psalms 139:7-8 shows:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."

There is much about the laws of the spiritual world which we do not yet fully understand; however, it is evident that in a special way the Holy Spirit has made His headquarters on earth during this present age. As a result, He now manifests His presence in a more direct way to God’s people than during Old Testament times. This is clearly seen from the words of Jesus in John 16.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

DIFFERENCES OF ADMINISTRATIONS AND OPERATIONS:
"And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12:5-7).

That there are diversities of gifts and gift-ministries is more or less recognized" but the fact that there are different administrations and operations of gifts is not so clearly understood. For example, both Isaiah and Hosea were prophets, and their writings are inspired, but there is certainly a vast difference in their prophecies.

Among the Old Testament prophets, the message of one may be a simple warning to the people to repent. Another prophet may go much deeper into the mind of the Spirit and bring forth deep revelatory truths. Yet both areunctionized by the same Holy Spirit. The same variation in prophetic ministries exists among the New Testament prophets.

Likewise with the gifts of healing; there are wide variations of operation in the ministries of different men. This is also true in the manifestation of the other gifts.

There are diversities of gifts, differences of administration, and diversities of operations. Our Gad is a Gad of variety whether it is in the realm of nature, or in the spiritual world.

THOSE WHO MINISTER GIFTS MAY EXPECT PERSECUTION:
Despite the great blessings that come from the operation of the gifts, there will be carnal people, who will for various reasons, oppose the manifestations of the Spirit.

In the days of Christ’s ministry there was a certain religious group, the Sadducees, who denied the miraculous, altogether. (There is nothing very modern about modernism.) They did not believe in the resurrection, neither in angels, nor spirits. (Acts 23: 8) On the other hand, the new dynamic religion of Christianity that swept across the known world was based on a supernatural ministry. It was the signs, wonders, and miracles that were responsible for amazing growth of the Early Church. (Acts 5: 12-14)

Even during the ministry of Paul, there were some in the Church who began to draw back from the ministry of the supernatural.

There were those who had a form of godliness, but denied the power thereof. Paul warned Timothy that from such turn away (II Tim. 3: 5).
Already (only 35 years after Pentecost) there were those from within the Church's own ranks, such as Hymenaeus and Philetus who taught that the resurrection was past, which practically meant that they did not believe in it at all. (II Tim. 2:17-18) Others had not gone so far, but it could be seen that they were moving away from the supernatural ministry. Ritualists soon learn that it is easier for them to maintain a smooth-running religious organization, if it is conducted on purely natural lines. In the Church at Thessalonica, there was a trend to hold down the operation of the prophetic gifts, no doubt because of the problems presented by this ministry. Notice Paul's admonition to the Thessalonians:

"Quench not the Spirit & Despise not prophesying. Prove all things; hold fast that which is good" (I Thes. 5:19-21).

To those in the Church at Corinth, who would eliminate speaking in tongues because some might have misused the gift, the Apostle admonished, "Forbid not to speak with tongues." (I Cor. 14:39)

True, the Scriptures teach that the manifestion of the gifts must confirm to the Scriptural order, but they are to have a place in worship, and their proper use should be encouraged.

**STIRRING UP THE GIFTS:**
As we shall presently observe, if the gifts of the Spirit are distributed according to the sovereign will of God, yet they require the earnest cooperation of the recipient. It follows therefore, that there is a danger that some who have gifts will be tempted to allow them to become dormant.

Apparently, this was true to some extent, in the case of Timothy, a young man in whom Paul had a fatherly interest and affection. If Paul had an heir, it was Timothy. Yet we note that the Apostle was constrained twice in his letters to admonish the young man to stir up this gift. He reminded him in both instances of the occasion on which hands were laid upon him, and a prophecy was given foretelling the ministry that would be his.

With the gifts, come serious responsibilities. We have seen some who have gifts, neglect their responsibility, perhaps desiring a quieter ministry. This is a dangerous thing to do. All gifts of the Spirit are given by the Lord to accomplish a certain work. Failure to exercise the gift would probably mean that the work would be left undone. This is a serious matter and reminds us of the parable of the slothful servant who took the talent the Lord had given him and buried it in the earth. The judgment that fell upon the servant for his slothfulness, should be a warning sufficient to rouse up any believer whose gift is being allowed to lie dormant.

This is one reason, however, why some individuals do not manifest their gifts as they should. It is because of their lack of faith. There must be a certain boldness of faith in the operation of the gift or it will not work. An excellent illustration of this is seen in the incident of Peter's walking on the water. He got his eyes off of Christ and upon the waves, and down he went.

It is clear that whatever the gift God has given us, it will not function properly except where there is faith. However, it should be understood that God has given all His people a certain amount of faith. As Romans 12:3 declares, "God has dealt to every man the measure of faith. Nevertheless, even this faith can become passive unless we exercise it. Faith is an act. We must put our faith into action.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the profession of faith" (Romans 12:6).

While it is not wise to attempt things beyond one's faith, neither should we lag behind in the measure of faith that God has dealt to us;

Donald Gee in his book, "Concerning Spiritual Gifts" makes the following excellent remarks on this thought, which I take the liberty to quote:
"These passages suggest at once the thought that many believers do not need to pray for the bestowal of spiritual Gifts half so much as they need to attend to the exercises of those they already possess. In such a case it is no use trying to throw the responsibility on the Lord, as though He had never given, or else had withdrawn the gift. The believer himself is responsible for stirring up his gift as the Holy Spirit moves upon him and seeks to bring the sluggish manifestation of His presence into operation once more. How firmly Paul's inspired advice to Timothy insists on the human side of responsibility for the exercise of the Spirit's gifts. It is almost as though God had made Himself sovereign in the bestowal of the gifts, and then left man sovereign as to their free and profitable exercise. The whole teaching of 1 Cor. 14 implies the same principle.

"If the believer is convicted that he is not in perfect liberty regarding the exercise of gifts once bestowed, then the obvious remedy is repentance concerning whatever may have hindered; a placing ourselves as far as possible in the flow of the spirit, and a definite exercise of the will to stir up the neglected Gifts. Failure to do this means personal loss, means loss to the Church, and loss thereby to the glory of God."

ARE THE GIFTS UNDER CONTROL OF THE BELIEVER?
We believe that with possible rare exceptions the recipient of a gift has complete control of his faculties. It is true that on occasions, a person, while receiving the Baptism, or some special revelation, has been so lost in the Spirit that he may not be aware of what is going on about him. But during public ministry, the speaker, even while deep in the Spirit, in almost all cases, knows what he is doing and saying. If he chooses, he can cease speaking in tongues or prophesying. Of course, when the Spirit is upon him to do these things, he will obey the Lord, but nevertheless, what he is doing is under his control.

Paul bears this out when he says "and the spirits of the prophets are subject to the prophets." (1 Cor.14:32) He instructs the Church to prophesy one by one, and to let everything be done by course, to avoid confusion. If there is no interpreter, let the one who speaks in the unknown tongue be silent (1 Cor. 14: 28). All these instructions indicate that the gifts are subject to the prophets. The Spirit does not force anyone to manifest a gift.

Regarding this, Donald Gee writes in his book, Concerning Spiritual Gifts:

"There is a mistaken idea quite prevalent that in the exercise of a spiritual gift, the believer is practically forced by the Holy Spirit, almost in spite of the human will. This is never so when God is the source of inspiration to either utterance or action. He always leaves the freedom of the human will entirely unimpaired. The manifestation of the Spirit can be 'quenched'; on the other hand the impulses of the Holy Spirit can be yielded to so readily and intelligently that there can be an instant and beautiful exercise of any spiritual gift. This should be our aim, and it reveals 'God and man in oneness blending,' not the driving of slave by its master."
Can the Gifts of The Spirit Be Counterfeited?
Chapter 6

Can the gifts of the Spirit of God be counterfeited? The correct answer to this question is extremely important. For many people take for granted that every manifestation that resembles the operation of the gifts of the Spirit, must be genuine. Yet, John the Apostle straightly warns us that we are to try the spirits, for not every spirit is of God.

"Beloved, believe. not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4: 1-3).

Jesus, Himself, warned that as the days of the Great Tribulation draw near, there will be false prophets arising, showing great signs and wonders.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The Book of Revelation shows that at that time, spirits of devils will go forth showing forth miracles and deceiving the whole world. (Rev. 16:14)

In view of these warnings, there can be no doubt that the gifts of the Spirit can be imitated with the result that some, perhaps many, will be led astray. Just as the voice of the serpent deceived Eve at the beginning, even so Satan through his false prophets, continues to the present day, to allure many into paths of deception and error. Yet, there is no real excuse that these delusions should ensnare people. The Scriptures provide full information on how we can discern between the true and the false. Those who apply themselves prayerfully to the study of the Word of God, will never fall victim to these deceptions.

THE MAGICIANS AND MOSES:
Perhaps the most striking illustration of the ability of Satan to imitate the work of God, is provided in the story of Moses. God had given the prophet authority, to execute judgment upon the land of Egypt. The Lord gave Moses the sign of the rod and the serpent. When Moses cast the rod upon the ground, it became a serpent. (Exod. 4: 3) This was the sign that Moses and Aaron were to demonstrate before Pharaoh, when he asked proof of their authority. (Exod. 7: 9)

Moses and Aaron went in unto Pharaoh, did as the Lord had commanded. and the rod turned into a serpent. (Verse 10) But the magicians cast their rods down also and 10, they also became serpents! (Verses 11-12) How then was it possible to tell which miracle was of God and which was of the devil? Notice what happened. Aaron’s rod swallowed up the magicians’ rods!

Spiritualists and sorcerers today, are able to perform many mystifying acts, including even materialization and dematerialization. Sorcery is the art of producing false miracles such as materialization and dematerialization. Such however, pertain not to the gifts of the Spirit. Elijah and Elisha created oil, but the oil did not dematerialize; it remained to bless. Oil that dematerializes smacks of sorcery. Divine power swallowed up the magicians’ serpents. Sorcery may imitate a creative miracle, but its miracles are illusionary and not real. Satan does not possess true, creative powers.

The magicians, with their sorceries, kept on trying. Aaron took his rod and stretched it out over the waters of Egypt and, they became blood (Exod. 7: 19-21). The magicians tried their enchantments. They could not counteract the plague, but they were able to imitate what had been done.
Pharaoh hardened his heart and would not repent, so another Judgment came on him—the plague of frogs. (Exo. 8: 5-6) Once again the magicians were able, by their enchantments, to imitate what Moses and Aaron had done. But the sorcerers were nearing the end of their resources. The next plague was the plague of lice. Here the magicians failed in their attempts to imitate the miracles of Moses.

"And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said" (Exo. 8:18-19).

The magicians now recognized that the judgments were the finger of God. The perverse, self-willed Pharaoh, however, stubbornly refused to repent or change his course.

What do these signs the magicians produced, teach us? They reveal that Satan has a certain degree of power. He can imitate some of the gifts of God. Therefore, we must be alert to Satan's deceptions. Nevertheless, there is a definite limit to what Satan is able to do. He is in no sense all-powerful. He can go only so far.

**HUMAN FAILURE AND EVIL SPIRITS:**

Can the men who have this supernatural ministry fail God? People are prone to suppose that a man, as long as he is manifesting a gift, can do no wrong. Some seem to go so far as to suppose that he is practically infallible. Though we should extend honor to the office, this is no excuse for us to shut our eyes and surrender our powers of discrimination to the point at which we cannot recognize wrong when it exists. A man, ministering the gifts of the Spirit, is just as accountable to God and man as anyone else.

Here is something that should be understood. Because a man goes wrong, does not mean that the gift of God will no longer be manifested through him. In fact, we are told that "the gifts and callings of God are without repentance" (Rom. 11: 29). This is something that is hard for people to understand. They suppose, if a man goes wrong, that the Spirit of God will at once cease manifesting Himself in his life. In time yes, but not necessarily immediately. A man with a sign-gift ministry, may actually have fallen into a state of disobedience to God and still continue his ministry—for a time. This is clearly portrayed in the life of Saul, who not only was king of Israel, but also was given a prophet's ministry.

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." (I Sam. 10:6,10)

Unfortunately, Saul was an unstable character. Self-will, envy, and a violent temper marked an erratic temperament. Eventually, the Spirit of the Lord departed from him. And an evil spirit took control. The servants of Saul apparently discerned what had happened and took measures for his deliverance. David, upon whom the Spirit of the Lord had come, was brought to Saul's house and during his ministry with the harp, the evil spirit left Saul.

"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." (I Sam. 16: 14-16, 23)

Nevertheless, it came to pass that after David had slain Goliath, a spirit of jealousy rankled in Saul's heart, and opened the door to the return of the evil spirit.

"And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand." (I Samuel 18: 10)
Saul under the influence of this demon, became actually murderous. He now sought to kill David. (Verses 11-12) From that time on, evil preponderated in the life of Saul. (I Sam. 19: 9) Yet, a very strange thing happened. Saul, in his pursuit of David, went down to Naioth. Apparently, Samuel and David had called the prophets of the Lord together for a time of waiting upon God, and for wisdom to meet the threat to their lives. As the messengers of Saul came into the camp; however, instead of taking David captive, they began to prophesy. Then Saul, himself, came down. Now notice what happened. Although an evil spirit had taken possession of Saul, yet, on his way to David and Samuel’s camp, he began to prophesy! Here we see a conflict of powers—evil and good. The Spirit of God came upon the man in whom an evil spirit had taken possession! It was a weird affair. The tormented Saul, caught between the conflicting forces of good and evil, tore off his own clothes! The Spirit of God, however, obtained the mastery for the moment, and Saul prophesied before Samuel.

"And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?" (I Sam. 19:23-24)

The only explanation of this is that the gifts and calling of God are without repentance. The Spirit of God came on Saul and he prophesied. But in the conflict, the evil spirit that had controlled him, caused him to tear off his clothes and to lay naked. What an example of the flesh warring against the Spirit! What a warning to all who have gifts of the Spirit to walk humbly before their God, lest evil powers seek to move in and hinder or prevent altogether, the operation of their gifts.

Such a state of affairs as existed with Saul could not go on forever. Toward the end, Saul’s gift no longer was manifest. His sad confession was, "I have played the fool, and have erred exceedingly" (I Sam. 26:21).

As we see Saul in the final chapter of his life, his testimony was that God answered him no more. In this hopeless condition, he turned to spiritualism, and paid a visit to the witch of Endor.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." (I Sam. 28:6-7).

The next day he was to lose the battle and die on the point of his own spear. In looking back over the years, we have seen the story of Saul repeated more than once. One minister in particular we could mention, once possessed an outstanding anointing. Certain gifts of the Spirit were clearly manifest in his ministry. Moving at a high tempo and failing to take time to wait on God, he relapsed into an old habit, formed before his conversion, of seeking relaxation through the use of alcohol. Caught in an intoxicated condition on the public highway, he was arrested and charged with driving while under the influence of alcohol. He confessed what had happened to several of his fellow ministers, and had he only stayed by his confession God would have given him deliverance. Pressures, however, were brought to bear upon him by those who believed a cover-up was necessary to save his ministry. Whereupon he publicly declared the whole thing had been a frame-up. Thus, he succumbed to the same temptation that faced Saul, that he must not at any price lose face with the people.

"Then he said, I have sinned: yet honour me now, I pray thee before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God" (I Sam. 15:30).

Strange to many, was the fact that this leader, after his duplicity, continued on with increased popularity. His followers could not believe that he would be party to such a brazen falsehood, and they considered him a martyr. For a long time, it seemed to many that God had sanctioned his course. The gifts of the Spirit apparently still continued in evidence in the meetings. Nevertheless, the time came that this strange Dr. Jeckyll and Mr. Hyde's
performance gradually came out and those who encouraged the minister to live a lie, began to reap the bitter fruits of the deception.

GIFTS OF THE SPIRIT AND GODLY LIVING:
It is often assumed that any person in whom a gift of the Spirit is manifest, must be living a holy life. Certainly, one so chosen bears a great responsibility before the Lord to live a holy and separated life. Unfortunately, there are some who manifest genuine gifts, who afterwards fall into sin, and in so doing, bring confusion into the house of God. As to the possibility of such things happening, we need look no further than the case of David, the sweet psalmist of Israel, a man in whom the prophetic gifts were manifest in a marked way, and whose Psalms have provided inspiration to millions of people.

Yet, this inspired writer, became guilty of the most flagrant conduct. He committed adultery with Bathsheba, and to cover up his deed, was a conspirator in the death of her husband. God forgave David, because he became deeply repentant for his sin. But the consequences of his act were beyond calculation. First, it brought reproach upon the cause of the Lord.(II Sam.12:14) Second, for the balance of his life, David paid the penalty for his misdeed. Treachery and betrayal occurred in his own household. David continued to manifest the ministry of a prophet (see Psalms 51), but he paid a fearful price for his indiscretions.

BALAAM:
Balaam was an hireling prophet, but he was not a false prophet. Some of his prophecies are among the most beautiful in the Scriptures. Consider his prophecy of Christ:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth." (Num. 24: 17)

Balaarm's besetting sin was his love of money. God forbade him to go with Balak, the Moabite king, who wanted him to curse the children of Israel. (Num. 22: 12) Yet, because Balak promised him riches and honor, he sought the Lord again for permission to go his way. But it brought Salaam neither riches nor honor. The prophet retained his position as a seer, but his ministry degenerated into sooth-saying and divination.

"Balaam also the son of Bear, the soothsayer, did the children of Israel slay with the sword among them that were slain by them." (Joshua 13:22)

Was it the Spirit of God, or a deceiving spirit, that was responsible for the soothsaying of Balaam? Divination, according to Acts 16: 16, is the work of familiar spirits. As in the case of King Saul, the Spirit of God evidently forsook Balaam and an evil spirit took its place.

SAMSON:
Samson was one of the Judges of Israel. His birth was foretold by an angel. God ordained him to be a Nazarite. Early in his life, the Spirit of God began to move upon Samson at his home in the camp of Dan. (Jud. 13:25; 14:6) Samson's great supernatural strength enabled him to confound and put to flight Israel's enemies, the Philistines. His colorful exploits are a familiar story to all Bible readers.

But he had one fatal weakness. Samson continually ignored his Nazarite vow of separation. He visited a harlot one night at Gaza. Yet, the gift of God did not immediately fail him. At midnight he carried off the gates of the city to the top of a hill before Hebron (Jud. 16:1-3). It might seem to the casual observer, that his immoral conduct was being winked at by the Lord. But God does not always collect His accounts the day evil is committed. Samson, morally weakened by his consorting with harlots, now dallied with the treacherous Delilah. As a result of her seductions, Samson permitted his hair to be shorn. Then, suddenly, his strength left him. Having deliberately played with fire, he became a victim of his folly. His eyes put out, he must now grind in shame in the prison-house of the Philistines. Alas, the Lord had departed from him!
"And she said, the Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (Judges 16:20-21).

Yet, the gift had not altogether departed. He was to perform one more great exploit. When at last his hair had grown out again, and he was brought before the Philistines to make sport, the Lord in answer to his prayer, allowed him to collapse the pillars of the philistine temple, bringing death to about 3,000 men and women. (Jud. 16:27,30)

Elsewhere, we have recorded an incident of a young minister, whom we knew, who apparently had a genuine experience with God, but due to certain inconsistencies in his life, opened the door to evil spirits. Since that experience is an excellent example of the matter we are considering we quote from it here:

**INCIDENT OF SEDUCING SPIRITS:**

During the time shortly after my conversion, I made it a habit to set aside certain periods for seeking the Lord. My heart was hungry for a deeper revelation of God's wisdom and power. Some times I would give hours, even nights waiting upon the Lord. During this period I was joined by another brother, who often spent considerable time with me in prayer. He was almost a full-blooded Indian and we called him "Indian Bill". Indian Bill seemed quite sincere, and it was not until sometime later that I learned that he indulged periodically in heavy potations of strong liquor, at which time he became quite another man. Actually, I believe that he desired to be a real Christian, but when temptation pressed him he would yield to it, thus opening the way for the operation of demon powers.

Being a new convert, I was rather naive in my understanding of spiritual things. At the time, I supposed that most Christians were only a little less than perfect, and altogether I possessed a very inadequate knowledge of the cunning and subtlety of Satan.

One night while we were praying, Indian Bill began to hear a voice. The voice claimed to be of God. It then informed him that he had been specially favored of God to receive certain "revelations". Bill was far from an educated person, and the "revelations" certainly indicated that another intelligence than his, was doing the speaking. In fact, most of the subjects discussed were well beyond the ken of my companion's knowledge. Such subjects as heaven and hell were minutely discussed, and the conditions of those places described in detail. I had a novice's fascination by all this, and at the time had no doubt but that the communications were of God. Having reached the place where we had unreserved confidence in the "messages", the voice then began to play on our human ego. Foolish dupes that we were, we were elated over the thought of being the recipients of what seemed to us to be revelations as great as those in the Bible.

After a time, the voice began to speak against certain ones in the church who, it warned, would not accept these revelations. We were told that these people were jealous, and that under no circumstances should we give them heed.

Then came the climaxing "revelation". Indian Bill was told that he was "Elijah" returned to earth! (Poor Elijah! How many people in the course of history have supposed that they were Elijah, and have gone to extreme efforts to prove the alleged identity!) Indian Bill was soon convinced that he was Elijah, and the voice warned me that I must accept him as God's special prophet. Naive as I was, now for the first time I began to entertain suspicions, When the young man began to publicly declare his office as that prophet, I at last saw that something was decidedly wrong. It might appear to the reader that I should have become suspicious sooner, but it must be remembered that I was just a young convert, and was fair game for the enemy. Nor did I at that time, know about my companion's addiction to alcoholic beverages and his periodic relapses—which made possible the operation of seducing spirits.

Nevertheless, inexperienced as I was, I became convinced that the voice must be a seducing or familiar spirit, and I was shocked to realize that I had been so easily taken in. I then earnestly plead with my companion to seek God
for deliverance from the deceiving spirit. In justice to him, I must say that he was willing to listen. We knelt together to pray. But the voice, with great urgency, warned us that we must not doubt, that all was well, if we did not doubt. Finally the spirit said, "I will prove to you that I am of God. At that very moment a guitar standing in the corner made a sound as if a hand had been drawn over the strings, producing a set of chords! This was repeated several times…

However I was no longer deceived. I realized that actually we were having a demonstration of spiritualism, and that the spirit speaking through Indian Bill was evidently a seducing spirit. I then challenged the voice, declaring it was not God but was in fact a familiar spirit. Immediately, there was a surprising result. The devil unmasked, plainly confessed, "Yes, I am the devil. God has permitted me to deceive you because you have committed the unpardonable sin! You are forever lost!"

For several days I was almost ready to believe this, and I went through great anguish of soul. I thought perhaps I had committed the unpardonable sin. However, God came to me with the following Scripture: "Let not your hearts be troubled. Ye believe in God, believe also in me." The Lord then made me to know that he had permitted me to go through this experience for a purpose. That I must not trust every spirit, but I must try the spirits and learn the difference between the true and the false. It was a valuable lesson to me in the years to come and one that I never forgot.

Indian Bill finally recovered from the control of the evil spirit and I hope, overcame his fondness for alcoholic beverages. There are some, however, who go so far in their course of self-will and disobedience, that the Spirit of God finally leaves them. Such is the sad story of one of the apostles of Christ.

**JUDAS ISCARIOT:**

Judas Iscariot is a solemn example of a man who manifests genuine gifts of the Spirit, and yet totally fails God. He was one of the 12 apostles whom Jesus sent forth to heal the sick and to perform miracles, even to the raising of the dead. (Matthew 10:1-8) While we have no record of any particular miracle that he performed, it is evident that all the twelve had success in this ministry. Likewise the Seventy, who were sent forth at a later time, returned to testify that even devils were subject to them. (Luke 10:17-20) There is no record that all the others succeeded while Judas failed. In fact, he must have achieved a certain prominence, since he was elected treasurer of the group. (John 12:4-6) None of the disciples apparently had the slightest suspicion that Judas was the one that would betray Christ. When Jesus revealed that one of them should betray Him, everyone of them, including Judas asked, "Lord is it I?" (Matthew 26: 22, 25).

Acts 1: 17 declares that Judas had obtained and shared the ministry that the other disciples had. Peter says, "For he was numbered with us, and had obtained a part of this ministry." Yet, he betrayed Christ, and after a fruitless repentance, went out and committed suicide. Certainly, these Bible examples show that the gifts of the Spirit are not meant to be infallible proofs that man is living a life that is pleasing in the sight of God. They also show that a man may continue on his own momentum for a season, but if he persists in his course of self-will, his own evil will destroy him. If he repents in time, God will forgive him, although like David, he may be unable to avoid the consequences of his wrong doing.

**BY THEIR FRUITS YE SHALL KNOW THEM:**

Jesus taught that a man's character is not to be judged by the gifts, but by the fruits. He added that at the day of judgment, many will say that they prophesied, that they possessed gifts or healing, or even the working of miracles, and will offer this as proof that they are true believers. Yet, they will be judged as workers of iniquity!

"Not everyone that saith unto me, Lord, Lord, will enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).
What then is the true test of those who are genuine followers of Christ? The Lord does not leave us in doubt. The true test is in the fruits. "Beware of false prophets, which Come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7: 15-17)

The implication is clear. Even though a man may demonstrate unusual gifts, he is not to be followed unless he also manifests the fruits. To this the Apostle Paul fully agrees. In his discussion of the gifts of the Spirit, after urging believers to covet the best gifts, he also adds that they must seek the fruits, or the other will not profit them. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." (I Cor. 12: 31) What that way is will be discussed in the next chapter.

The Importance of The Fruits of The Spirit
Chapter 7

These are days when the gifts of the Spirit are being re-emphasized and restored to the Church, and rightly so. God did not give the gifts to the Church as a matter of option. They are needed to prepare His people for the Second Coming of Christ. (1Cor. 1:7-8) Yet, we believe that many, in their zeal for the gifts, have forgotten the most important instruction Paul gave for their use. We refer to what he said in the 13th chapter of I Corinthians. Paul wrote those words because many in his day, even as in our day, were entranced by the gifts, overlooking the fact that the fruits of the Spirit must accompany the gifts. Let us note what Paul has to say on this subject.

"Though I speak with the tongues of men and of angels, and have not charity, I am become. as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. 13: 1-3)

Paul's epistle to the Corinthians showed strongly he believed in the ministry of the gifts. He claimed for one thing, that he spoke in tongues more than they all. Miracles, supernatural deliverances, visions, even a visit to Paradise, mark the events of his life. Paul by his example, set the pattern for Apostolic ministry. He alone of the Bible writers, gave instructions on how the gifts should be manifested. But Paul, having emphasized the importance of the gifts, makes plain that they have value, only if Divine love accompanies them.

**THE GIFT OF PROPHECY AND UNDERSTANDING OF ALL MYSTERIES NOT ENOUGH WITHOUT CHARITY:**
The ministry of the prophet was the most important office in Old Testament time. In the New Testament, that office was reckoned second only to that of an apostle. Paul places a high estimate on the value of the gift of prophecy. The foretelling phase of prophecy, the prediction of events far in the future, is perhaps the greatest proof of the inspiration of the Scriptures, although the prophets themselves, understood little of their own prophecies. (I Peter 1:10-12) Paul emphasized this point by saying that if a prophet understood all prophecies and all mysteries, yet if he had not love, it would profit nothing.

**MARTYRDOM WITHOUT LOVE PROFITLESS:**
The apostle next draws the picture of a man who gives all his goods to feed the poor and is even willing to suffer martyrdom. Certainly, he who gives his life for the Gospel, stands high in the list of Christ's disciples. When Stephen was stoned, it was given to him to see Christ standing at the right hand of God, as if to welcome him home. Stephen had such love for his enemies that could pray, "Lord lay not this sin to their charge." (Acts 7:60) And his prayer was answered. Saul, the ringleader, who held the coats of the assassins, was later converted and became the great champion of the Christian faith.
But even martyrdom without love is not enough. A Communist also endures great hardships, incurs personal danger and sometimes gives his life for his cause. Why does he do it? It is not because of love. While there may be mixed motives, it is generally because he has a grievance against humanity. The Communist, in his delusion, lives for the day when he and his fellow conspirators can seize power and take over as the Bolsheviks did in Russia. He may die for his cause, but alas the motive that inspires him, is not love, but his own sadly warped self-interest.

THE IMPORTANCE OF CHARITY:
(The King James version translated the word "charity" from the Greek word "Agape" meaning Divine love. The word "charity", no longer means the same as it did in the days when the translation was made, though it is still retained in the common Bible.)

The Apostle Paul, having shown the importance of charity as an accompaniment of the manifestation of the gifts, proceeds to analyze love, to show what it is composed of, even as a spectrum breaks up and reveals its component colors. In this analysis of Paul's, we find that as there are nine gifts of the Spirit, so there are nine ingredients in Divine love. Let us notice these one by one. They are the graces desperately needed in the Church today.

1. PATIENCE—LOVE SUFFERETH LONG
"Love suffereth long," "It beareth all things, believeth all things, hopeth all things." Charity gives a man power to be patient when everything goes wrong. Power to keep cool and collected, while others lose their equilibrium. There are people who have exceptional talents and abilities, but let an unexpected situation arise and they panic. The only way they know to react as the world says, is to "blow their top".

Patience is an important quality of love. It takes into account the limitations and weaknesses of humanity. Charity hopes for good in every man. Notice how a mother's love reveals this quality. If the child she bore goes wrong, and all others give up hope for him, the mother will keep on praying and hoping. And often her prayer is answered! Evangelist R. A. Torrey left home as a youth to escape his mother's prayers. In his determination to have nothing to do with religion, he fancied himself an atheist. He believed he was the maker of his own destiny. But everything went against him and he went down, down, down. Finally, in a state of desperation, he decided to commit suicide. It was then that God got a hold of him. Gloriously converted to Christ, young Torrey returned to bless his mother who had so faithfully prayed for him and to become one of the world's greatest evangelists. Had his mother lost her patience and faith in God's promise, the story would probably have had quite a different ending. Patience is a quality of divine love. How we need it in the Church today!

2. KINDNESS—LOVE IS KIND
Kindness is charity in action. A young girl, a valedictorian in her class, was representing her school in the graduation exercises. As the hour came when she must take her part in the program, she became extremely nervous. The main speaker (his name she soon forgot), who was sitting beside her, noticing her nervousness, whispered a few words of encouragement. His manner was so kind and helpful that she found her fears vanishing and she was able to perform the part required of her in a creditable manner. Many years later, while looking over her old school papers, she saw the announcement card with the name of the guest speaker. It read Franklin Delano Roosevelt. Great men tend to be kind. It is little people who do the mean, uncharitable things. Kind people will not willingly hurt others. They get no pleasure out of making the lot of someone else harder to bear.

3. GENEROSITY—CHARITY ENVIETH NOT
In these days when some are given to comparing themselves with others, we find this quality of generosity often sorely lacking. Can we rejoice when others are being blessed or will we try to down-grade them? One of the most unkind acts is for a man who is specially gifted, to belittle the efforts of his more humble brethren. No one ever gains by kicking the other fellow down.

Love envieth not. Jesus said that a man's life is not in the abundance of the things that he possesseth. If that were not true, Livingstone made a dreadful mistake. Leaving behind comfort and friends at home, he went to the Dark Continent and literally poured out his life to bring the gospel to the benighted people of Africa. But at his death,
his work so inspired his followers that they carried his body a thousand miles to a ship that took it back to Eng-
land, where it was buried with honors in Westminster Abbey.

Perhaps one of the saddest drifts of the present day is the fight for status, the desire to keep up a front. This relentless drive results in neuroses, frustrations, and nervous breakdowns, with many seeking help on the psychia-
trist's couch. This insane effort of people to try to outdo each other has been well-named "the great American rat race".

Parents sometimes try to make plans for their children's lives which are far beyond their capabilities. These artificial standards of success have littered the road of life with tragic victims. People are left with heart breaking disillusionment, and often a sense of inferiority and failure. Even some Christians get caught in the tide, and resort to the most unethical practices to obtain their ends. We should never forget that promotion cometh not from the east, nor from the west, nor from the south, but God is the judge: "He putteth down one and setteth up another."

4. HUMILITY—CHARITY VAUNTETH NOT ITSELF, IS NOT PUFFED UP:
God earnestly desires to give His Church more power than it has. For He has said, "Ye shall receive power after
that the Holy Ghost is come upon you." The Church needs power if it is to evangelize the world. But the great obstacle to this is that God can find few men that He can trust. Too often, a man, once he gains a degree of influence, becomes insufferable. This drive for power may cause him to become contemptuous of the rights of others.

It can destroy all that is good and decent in him. Witness the current case of Billie Sol Estes. Here was a young man that attended church. He did not drink nor smoke, he opposed dancing In the schools and even did some lay preaching. Unfortunately, he was cursed with an unbridled ambition that drove him on and on to ruthlessness. His lust for power resulted in his downfall and ruin.

The cure for unholy ambition is Divine love. Charity vaunteth not itself. When God wanted a man to lead his people out of Egypt, he chose not the ambitious Korah who sought leadership, but Moses the humblest man on earth. "Now the man Moses was very meek, above all men on the face of the earth" (Num. 12:3). Here was a man who turned down an offer from God to raise up a new nation entirely from his seed. (Exod. 32: 9-10) Because of his humility, God exalted him and made him the deliverer of... his people.

5. COURTESY—IS NOT EASILY PROVOKED:
Love reveals itself by its pattern of behavior. We refer to common courtesy—not to what is called modern etiquette. We have nothing against the customary amenities, but they are largely superficial. True courtesy goes far beyond the artificialities of society and protocol. A woman may carry a book of etiquette under her arm and still violate courtesy with her nagging tongue. A husband may have a loud testimony at church, but at home makes the life of his wife miserable by his meanness in financial matters. True courtesy has to do with all the relationships of life. It will cause an employer to treat his employees as he would be treated. Courtesy will keep Christians from discussing the faults of others in a malicious spirit.

Love does not behave itself unseemly. It is sad but true that some who manifest the gifts of the Spirit are barren of the fruits: Before the picnic, they present one image, and in private they present an altogether different one.

6. UNSELFISHNESS—SEEKETH NOT HER OWN:
Paul, commenting on the ministry in his day wrote, "For all seek their own, not the things which are Jesus Christ's" (Phil. 2: 21). This is the tendency of the natural man. But love seeketh not ever her own. What a revolution there would be in the ministry today if men would build for Christ, instead of for themselves.

When C. T. Studd was called to the ministry, he was the cricket champion of England, and heir to a fortune. Yet the love of God that filled his heart when he was converted, caused him to give away his wealth and go to the mission field to preach to the heathen. Many proclaimed him a fool. But his noble sacrifice has resulted in untold multitudes accepting Christ. It was this same love that dominated Paul who said, "I have counted all things loss
that I might win Christ". That is the love we need in the church today, if we are to see the gifts of the spirit manifest in the power they should be.

7. GOOD TEMPER—IS NOT EASILY PROVOKED:
Here is a real test as to whether one has true charity. Paul does not say that one who has love will never be provoked. Even Christ at times was angry. On one occasion, He took a scourge of small cords and drove out the money changers from the temple. (In. 2: 15) But no one manifested love in a greater degree than He.

One who has Divine love will not be easily provoked. Some professing Christians are given to a fearfully quick temper. They are terribly sensitive, and they cannot bear to have the least thing cross them. A man quick to anger, will often accuse the other person of losing his temper—the very thing of which he is guilty. Only the man who can keep his own spirit, is the master of the situation.

8. THINKETH NO EVIL:
Charity thinketh no evil. Sad it is, that some people live in a state of constant suspicion. Being crafty themselves, they naturally are suspicious of others, because they expect them to do what they would do.

People as a whole, respond the way you expect them to respond. Show confidence in them, they will usually strive to keep faith with that confidence. This of course, is not always true. There are some who will betray a confidence. Yet in the long run, people who have faith in others will come out the best.

9. REJOICETH NOT IN INIQUITY BUT REJOICETH IN THE TRUTH:
There are persons who are never so happy as when they hear a bad report about others. In fact, they may even feel elated when someone falls by the wayside, believing that somehow they will profit by that person's failure. True Christian love, however, rejoices not in iniquity but in the truth. When David heard of the death of his enemy Saul, instead of rejoicing, he lamented saying,

"The beauty of Israel is slain upon the high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the uncircumcised triumph." (II Samuel 1:19-20)

With the return of the gifts to the Church, there must be an emphasis on holiness and the fruits of the Spirit. The improvising of cheap, shoddy schemes to attract attention, the employment of the sensational as a substitute for the working of the gifts of the Spirit, is not a good omen. Human ambition, out of control, can result in disaster and bring great harm to the cause. Let Divine love flow. Let humility be the spirit in which we fulfill our ministry to the people. Then we shall see the Church come forth in its power "fair as the moon, terrible as an army with banners". Then shall we see the gifts of the Spirit manifested in their purity and beauty. Then shall the Church fulfill her responsibility of evangelizing the world, and be ready for the return of her Bridegroom.

This present volume has attempted to lay a foundation for an understanding of how the gifts of the Spirit operate. In the series of volumes that are to follow which will include a study of the entire nine gifts, we shall relate many incidents illustrating the gifts of the Spirit in action. We have space in these closing pages to give one such instance of the operation of a gift of the Spirit—in this case the word of wisdom.

THE EVENT IN MIAMI, FLORIDA:
Some years ago we were called to Miami, Florida, to assist the defense in the trial of the late Evangelist Jack Coe, who was to be prosecuted on the charge that he was practicing medicine without a license. He had called by phone at two o'clock in the morning and said that he had been arrested and, before being released had to put up a $5,000 bond. Brother Coe said over the phone these words, "If they could make the charge stick they can sentence me up to five years in prison".

We decided to go to Miami. Arriving there we quickly learned the unpleasant truth. A reporter from the Miami Herald had run a series of articles accusing Brother Coe of being a religious racketeer. The violence of the attack created sufficient attention to result in an article in TIME MAGAZINE. Hundreds of testimonies of healing were
produced by Rev. Coe, but these were ignored. Then Joseph Lewis, prince of infidels and leading free thinker of America, reading with pleasure of the attack made by the Miami Herald, decided to join forces with it. After making a hurried search, he learned of a woman who had brought her child to the tent to be prayed for, but which apparently did not receive healing. He promised free medical help for the child if the mother would sign a warrant against the evangelist. The distracted woman fell for the bait.

Actually the woman knew nothing about the conditions upon which Divine healing was based. All she knew was that she heard that miracles were taking place in the tent. When she was told to wait her turn in the line, she became hysterical and soundly abused the workers for not letting her child in the healing line at once. She later testified at the court that she had not attended church for eight years, and she was not in fact, serving God in any sense of the word. However, because she had made herself such a nuisance the workers permitted her on the second night, to get her child in the line. Brother Coe, seeing the woman and the boy had said, "If you believe Jesus heals the child, take the braces off and leave them off."

This was an act of faith, commonly called for even by Jesus when He ministered to the sick. But no minister of Divine healing can make a guarantee that people not serving God will be healed, neither they, nor their children. Divine healing is "the children's bread". The parents were disappointed and voiced their dissatisfaction to the neighbors because a miracle did not take place. As we have said, this information reached Joseph Lewis, president of the Freethinkers. Testifying in court the woman said she was told by Lewis, that Jack Coe was a religious racketeer, and if she would sign a warrant against him, he would see that the child would get free medical treatment.

The newspapers co-operating with Lewis, inflamed public opinion by stating that Jack Coe was a charlatan and a mountebank who fattened his purse by preying on such victims as the woman and her little boy. The articles, in fact, assumed that the court had already proved him guilty. The little boy was put on television to further prejudice public opinion against the evangelist.

A warrant was sworn out for Jack Coe's arrest by Judge Duvall. The constable, a fine Christian gentleman who came to take him from the pulpit, told him with tears that this was the hardest thing that he ever had to do.

Such was the state of things when we arrived in Miami. The attorney, Mr. Chertkof, told us that so strong was public opinion against Rev. Coe, that his friends had advised him to have nothing to do with the case.

The Full Gospel ministers in the town, however, were standing to a man behind the evangelist. The first thing we did was call for the people of God to pray and fast for a successful outcome of the trial since an adverse verdict could affect freedom of all ministers to preach the Gospel of salvation and healing, for years to come. An article appeared in LIFE and other magazines, and the case was now commanding national attention.

When the trial opened, the prosecuting attorney, confident of victory, presented his case in a belligerent manner. Jack Coe, he declared, was in flagrant violation of the law. He had taken advantage of the misfortunes of the people to fraudulently practice medicine without a license. He denounced the evangelist in no uncertain terms.

Joseph Lewis, the agnostic, failed to show up at the trial. He retired from the city to let others carry on his work. Various witnesses were put on the witness stand by the defense. Time and again objections were raised by the prosecution which prevented testimony from being given in the courtroom. that may have helped the evangelist. Our attorney believed, however, that since I, as president of an evangelist association, represented a group of ministers of different denominations, the court would be forced to permit my testimony to be given. And this proved to be the case, for I was given almost complete freedom in answering the lead questions that we had prepared for the defense attorney.

On entering the witness chair, we thought of the special promise that God had given His disciples, if and when they are called before magistrates, to witness for their faith. Matthew 10, especially came to my mind. There Jesus had said:
"And as ye go preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils ... And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak. For it is not ye that speak, but the Spirit of the Father which speaketh in you." (Matt. 10:7, 8, 18, 20)

While in the witness chair we felt a strong sense of the presence of God. In fact, there was a definite sense of exhilaration. We believed that according to the promise, Divine wisdom would be given us, that would completely change the situation. In response to the questions asked on the stand, we showed that even the Catholic church, as well as many other denominations, believed in Divine healing. That in fact, many millions of Christians in America believed in God's power to heal and that vast numbers were ready to testify to it. The prosecuting attorney sensing that the atmosphere of the court was changing from hostility to sympathy, was not ready, however, to lose his advantage. He began his cross-examination in the following manner.

Mr. Marsh: Do you believe a child three years old can exercise faith?
Gordon Lindsay: It can neither exercise faith nor unbelief.
Mr. Marsh: Then the child had nothing to do with its healing?
Gordon Lindsay: That is correct, sir.

The question then swung around as to whose fault it was that the child was not healed. We explained that the Syrophenician woman, had come to Christ for healing of her devil-possessed daughter and that Jesus told her that Divine healing was "the children's bread," thus indicating it was not for sinners. In other words, the woman needed to get on healing grounds first. When she did, her daughter was healed. We said that the conditions for receiving healing were still the same today.

Mr. Marsh was now ready to spring his trap.
Mr. Marsh: You speak of the faith of the parents, or that the parents should have faith for the child. If the parents have faith, "Will their child be healed?

(At that moment the Spirit of God showed us the trap that was being set. Would we say that the mother did not have faith? Then why would she spend hours trying to get into the line, if she did not believe the child would be healed? A t that moment the Lord, in a word of wisdom, showed us what we should say.)

Gordon Lindsay: The child would have been healed if the parents had Bible faith.

(The prosecutor whirled around and looked hard at us.)
Mr. Marsh: Bible faith? Do you mean there is more than one kind of faith?
Gordon Lindsay: Yes, the Bible says there is devil's faith. "The devils also believe and tremble." (James 2: 19) Devils do not obey God. Only people who obey God have Bible faith.

(The prosecutor saw that his trap had been sprung but he did not know that it was God who had sprung it. He asked one more question.)

Mr. Marsh: Do you believe that God is an all-wise God, a good God?
Gordon Lindsay: I do one hundred percent.

Mr. Marsh: Then why would not God heal the child even if its parents did not have faith?

Gordon Lindsay: We have to let God set the rules. Mr. Marsh: Witness dismissed.

How often our human wisdom fails us at a critical moment. Afterward, too late, we realize what we ought to have said. But the Holy Spirit is able to give us through the word of wisdom, the right answer at just the right moment.
The great truth that was made clear that day in the courtroom which the prosecutor could not gainsay, was that God has certain conditions to healing. He alone has the right to set the rules.

God anointed other witnesses to testify that afternoon and their testimonies, added to what had been said, turned the tide. Not only was the opposition forced to back down in defeat with the case thrown out of court, but the occasion proved to be a wonderful opportunity to witness for Jesus, that He is the same yesterday, today, and forever.

In the Gift of the Spirit series, which will follow this volume, we shall show how that God through these supernatural gifts, makes it possible for the Church to move forward and accomplish her great purpose in the earth.