

Part Three (3)

The Variety of the Gifts.

The Revelation Gifts.

1. Righteousness. *Romans 5:15-17; 4:17-25. 2 Corinthians 5:17-21.*

- (i) I have included the gift of righteousness in the Revelation Gifts because the understanding of this gift must come as a revelation to the individual. Infact it is one of the most important revelations that the believer must receive in order to truly understand their individual standing in their state of salvation. Without which they cannot comprehend that they are accepted into the very presence of an almighty and sinless God who cannot tolerate the presence of sin. In this sense, this gift is foundational to the receiving and operation of all of the following Gifts. This must be received through revelation of the Holy Spirit, that the believer if the righteousness of God in Christ.
- (ii) This gift is imputed to us; it is not earned but granted when we receive Jesus Christ as our Lord and Saviour.

Romans 4:17-25.

¹⁷ (as it is written, ^s“I have made you a father of many nations”) in the presence of Him whom he believed—God, ^twho gives life to the dead and calls those “things which do not exist as though they did; ¹⁸ who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, ^v“So shall your descendants be.” ¹⁹ And not being weak in faith, ^whe did not consider his own body, already dead (since he was about a hundred years old), ^xand the deadness of Sarah’s

^s Gen. 17:5

^t [Rom. 8:11]

^u Rom. 9:26

^v Gen. 15:5

^w Gen. 17:17

^x Heb. 11:11

womb. ²⁰ He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, ²¹ and being fully convinced that what He had promised ^y He was also able to perform. ²² And therefore ^z “it was accounted to him for righteousness.” ²³ Now ^a it was not written for his sake alone that it was imputed to him, ²⁴ but also for us. It shall be imputed to us who believe ^b in Him who raised up Jesus our Lord from the dead, ²⁵ ^c who was delivered up because of our offenses, and ^d was raised because of our justification.

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Romans 5:15-17.

¹⁵ But the free gift is not like the ⁵ offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded ^w to many. ¹⁶ And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many ⁶ offenses resulted in justification. ¹⁷ For if by the one man’s ⁷ offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) ²⁰

2 Corinthians 5:17-21.

¹⁷ Therefore, if anyone ^s is in Christ, he is ‘a new creation; “old things have passed away; behold, all things have become ^v new.” ¹⁸ Now all things are of God, ^w who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that ^x God was in Christ reconciling the world to Himself, not

^y Gen. 18:14; [Ps. 115:3; Luke 1:37; Heb. 11:19]

^z Gen. 15:6

^a Rom. 15:4; 1 Cor. 10:6

^b Acts 2:24

^c Is. 53:4, 5; [Rom. 5:6, 8; 8:32; Gal. 2:20; Eph. 5:2; Heb. 9:28]

^d [Rom. 5:18; 1 Cor. 15:17; 2 Cor. 5:15]

¹⁹ *The New King James Version*. 1982 (Ro 4:17-25). Nashville: Thomas Nelson.

⁵ trespass or false step

^w [Is. 53:11]

⁶ trespasses

⁷ trespass

²⁰ *The New King James Version*. 1982 (Ro 5:15-17). Nashville: Thomas Nelson.

^s [John 6:63]

^t [Rom. 8:9]

^u Is. 43:18; 65:17; [Eph. 4:24]; Rev. 21:4

^v [Rom. 6:3–10; Col. 3:3]

^w Rom. 5:10; [Eph. 2:16; Col. 1:20]

^x [Rom. 3:24]

⁴*imputing their trespasses to them, and has committed to us the word of reconciliation.*

²⁰ *Now then, we are ^yambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. ²¹ For ^zHe made Him who knew no sin to be sin for us, that we might become "the righteousness of God in Him.*

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- (iii) This is the "Born Again" experience that Jesus spoke of to Nicodemus, and as explained in the following scriptures to name just a few is the reason why Jesus went to the Cross of Calvary, rose again victorious over all sin and death, paid the price for our sin that we could be the righteousness of God in Him.

John 3:1-8.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² "This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for ^bno one can do these signs that You do unless ^cGod is with him." ³ Jesus answered and said to him, "Most assuredly, I say to you, ^dunless one is born ¹again, he cannot see the kingdom of God." ⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" ⁵ Jesus answered, "Most assuredly, I say to you, ^eunless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, 'You must be born again.' ⁸ ^gThe wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

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John 1:12-13.

⁴ reckoning

^y Mal. 2:7; Eph. 6:20

^z Is. 53:6, 9

^a [Rom. 1:17; 3:21]; 1 Cor. 1:30

²¹ *The New King James Version*. 1982 (2 Co 5:17-21). Nashville: Thomas Nelson.

^a John 7:50; 19:39

^b John 9:16, 33; Acts 2:22

^c [Acts 10:38]

^d [John 1:13; Gal. 6:15; Titus 3:5; James 1:18; 1 Pet. 1:23; 1 John 3:9]

¹ Or *from above*

^e Mark 16:16; [Acts 2:38]

^f John 1:13; 1 Cor. 15:50

^g Ps. 135:7; Eccl. 11:5; Ezek. 37:9; 1 Cor. 2:11

²² *The New King James Version*. 1982 (Jn 3:1-8). Nashville: Thomas Nelson.

¹² But ^qas many as received Him, to them He gave the ⁵right to become children of God, to those who believe in His name: ¹³ ^rwho were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ²³

1 John 3:9.

⁸ ^mHe who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, ⁿthat He might destroy the works of the devil. ⁹ Whoever has been ^oborn of God does not sin, for ^pHis seed remains in him; and he cannot sin, because he has been born of God.

²⁴

1 Peter 1:22-23.

²² Since you ^hhave purified your souls in obeying the truth ⁹through the Spirit in ¹sincere ⁱlove of the brethren, love one another fervently with a pure heart, ²³ ^jhaving been born again, not of ²corruptible seed but ³incorruptible, ^kthrough the word of God which lives and abides ⁴forever, ²⁵

- (iv) This is the power of the Gospel, this is the “Good News”. We are the Righteousness of God in Christ and we are called to “REST” in Christ, submitting to the leading of the indwelling Holy Spirit.

^q [John 11:52]; Gal. 3:26

⁵ authority

^r [John 3:5]; James 1:18; [1 Pet. 1:23; 1 John 2:29; 3:9]

²³ *The New King James Version*. 1982 (Jn 1:12-13). Nashville: Thomas Nelson.

^m Matt. 13:38; John 8:44; 1 John 3:10

ⁿ Luke 10:18; [Heb. 2:14]

^o John 1:3; 3:3; [1 John 2:29; 4:7; 5:1, 4, 18]; 3 John 11

^p 1 Pet. 1:23

²⁴ *The New King James Version*. 1982 (1 Jn 3:8-9). Nashville: Thomas Nelson.

^h Acts 15:9

⁹ NU omits *through the Spirit*

¹ Lit. *unhypocritical*

ⁱ John 13:34; Rom. 12:10; Heb. 13:1; 1 Pet. 2:17; 3:8

^j John 1:13

² perishable

³ imperishable

^k 1 Thess. 2:13; James 1:18

⁴ NU omits *forever*

²⁵ *The New King James Version*. 1982 (1 Pe 1:22-23). Nashville: Thomas Nelson.

2. Eternal Life.

Romans 6:23. John 3:16-17.

Although it may seem that this is a foundational belief and needs little explanation, it is a gift from God. Time is a God created dimension, a dimension in which He has created us to exist within His creation of time. To quote J.W. Carter “*If time is a physical property, then God created time when he created the rest of the physical universe. God is not limited by the physical properties of this creation and is as a logical consequence, neither subject to or limited by created time as we experience and know it. Having created it, He can "stand" outside of it, and interact within it whenever and wherever He chooses. "He is before time (pretemporal), He is above time (supertemporal), and He is after time (posttemporal).¹ Let us also add that God works in and through created time.*”

<https://www.biblicaltheology.com/Research/CarterJ04.html>

This identifies God as being an omnitemporal being, and because we are created in the image of God, we also have eternity within our makeup and expectations. Scripture identifies that it is the will of God that we should live for eternity in His presence, the following scriptures identify this, and it is the Holy Spirit working in us and through us that prepares us for eternal life.

John 17:1-5

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, “the hour has come. Glorify Your Son, that Your Son also may glorify You, ² ^bas You have given Him authority over all flesh, that He ¹should give eternal life to as many ^cas You have given Him. ³ And ^dthis is eternal life, that they may know You, ^ethe only true God, and Jesus Christ ^fwhom You have sent. ⁴ ^gI have glorified You on the earth. ^hI have finished the work ⁱwhich You have given Me to do. ⁵ And now, O Father, glorify Me together ²with Yourself, with the glory ^jwhich I had with You before the world was.

^a John 12:23

^b Dan. 7:14; Matt. 11:27; John 3:35; [Phil. 2:10; Heb. 2:8]

¹ M shall

^c John 6:37, 39; 17:6, 9, 24

^d [Is. 53:11]; Jer. 9:23, 24

^e 1 Cor. 8:4; 1 Thess. 1:9

^f John 3:34

^g John 13:31

^h [Dan. 9:24]; John 4:34; 19:30

ⁱ Is. 49:3; 50:5; John 14:31

² Lit. *alongside*

^j Prov. 8:22–30; John 1:1, 2; Phil. 2:6; Col. 1:15; Heb. 1:3

Note the last verse, Jesus is identifying his existence with the Father (Eternal state) before the world was created.

Acts 13:48.

⁴⁸ *Now when the Gentiles heard this, they were glad and glorified the word of the Lord.*

^k *And as many as had been appointed to eternal life believed.* ²⁷

Romans 5:20-21.

⁴⁸ *Now when the Gentiles heard this, they were glad and glorified the word of the Lord.*

^k *And as many as had been appointed to eternal life believed.* ²⁸

Romans 6:23.

²³ *For ^ethe wages of sin is death, but ^fthe ^ggift of God is eternal life in Christ Jesus our Lord.*

²⁹

1 Timothy 6:12' 19; Titus 1:2, 3;7; and many more.

So, we can clearly see from the scriptures that eternity is God's plan for His people and the Holy Spirit equips us to walk in His ways that we might attain eternal life.

²⁶*The New King James Version.* 1982 (Jn 17:1-5). Nashville: Thomas Nelson.

^k [Acts 2:47]

²⁷*The New King James Version.* 1982 (Ac 13:48). Nashville: Thomas Nelson.

^k [Acts 2:47]

²⁸*The New King James Version.* 1982 (Ac 13:48). Nashville: Thomas Nelson.

^e Gen. 2:17

^f Rom. 2:7; 1 Pet. 1:4

^g free gift

²⁹*The New King James Version.* 1982 (Ro 6:22-23). Nashville: Thomas Nelson.

3. A Word of Wisdom.

The following points are important. To understand the difference between a Word of Wisdom and a Word of Knowledge is somewhat confusing, yet once made clear there is an important distinction.

- (i) It is important to understand that there is a difference between WISDOM and KNOWLEDGE.
- (ii) God's wisdom is simple and to the point, practical. He is not the author of confusion.

1 Corinthians 14:33.

³³ For God is not the author of ⁹confusion but of peace, ^was in all the churches of the saints. ³⁰

- (iii) Jesus teaching was always simple, down to earth and practical. Yet His teaching and wisdom had a profound effect on Society in general regardless of station, rank or class.
- (iv) Ecclesiastes 10:10 is the summation of Wisdom.

Ecclesiastes 10:10

¹⁰ If the axe is dull, and one does not sharpen the edge, then he must use more strength; But wisdom ⁵brings success. ³¹

- (v) Wisdom is for direction, is DIRECTIVE. Knowledge is INFORMATIVE.
- (vi) Knowledge gives us the facts while wisdom shows us how to direct those facts.
- (vii) Solomon says that a blunt axe not directed right saps the strength, wisdom uses knowledge and it directs the hit to the right spot.

⁹ disorder

^w 1 Cor. 11:16

³⁰*The New King James Version.* 1982 (1 Co 14:32-33). Nashville: Thomas Nelson.

⁵ Lit. *is a successful advantage*

³¹*The New King James Version.* 1982 (Ec 10:10). Nashville: Thomas Nelson.

- (viii) Knowledge give us facts and wisdom show us what to do with the facts.
- (ix) You can have all the facts but lack the wisdom to direct it to its valuable conclusion.

***Proverbs 15:2.² The tongue of the wise uses' knowledge rightly,
'But the mouth of fools pours forth foolishness.***

***Ecclesiastes 3:1. To everything there is a season,
A "time for every purpose under heaven: ³²***

A Word of Wisdom.

- (i) A Word of Wisdom is a portion of God's wisdom imparted supernaturally by the Holy Spirit dwelling in us.
- (ii) It is through the Holy Spirit; it is supernatural and not natural wisdom.
- (iii) It is given by God and not gotten by us.
- (iv) It can be operated by the power of the Holy Spirit through any believer regardless of natural abilities or outward natural tendencies.

The operation of a Word of Wisdom.

- (i) The Revelation and Power gifts are operated under God's complete control. The vocal gifts are operated under the people's control (discuss).
- (ii) A person cannot have a Word of Wisdom at will. It is given sovereignly by God when He decides.
- (iii) Wisdom for practical daily living is given and received by asking God.

James 1:5.⁵

^eIf any of you lacks wisdom, ^flet him ask of God, who gives to all liberally and without reproach, and ^sit will be given to him. ⁶ ^hBut let him ask in faith, with no doubting, for

^c Prov. 12:23

^a Eccl. 3:17; 8:6

³²*The New King James Version.* 1982 (Ec 3:1). Nashville: Thomas Nelson.

^e 1 Kin. 3:9; James 3:17

^f Prov. 2:3–6; Matt. 7:7

he who doubts is like a wave of the sea driven and tossed by the wind. ⁷ For let not that man suppose that he will receive anything from the Lord; ⁸ he is ⁱa double-minded man, unstable in all his ways.

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- (iv) This wisdom comes by the gradual illumination of the mind by the Word of God. God wants us to be wise, living as He directs. The Word does not commend foolishness.

Romans 12:2

² And ^cdo not be conformed to this world, but ^dbe transformed by the renewing of your mind, that you may ^eprove what is that good and acceptable and perfect will of God.

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Proverbs 10:1; Proverbs 14:7; Proverbs 19:13

New Testament Examples.

Luke 5:4-10. ⁴ When He had stopped speaking, He said to Simon, ^d“Launch out into the deep and let down your nets for a catch.” ⁵ But Simon answered and said to Him, “Master, we have toiled all night and caught ^enothing; nevertheless ^fat Your word I will let down the net.” ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus’ knees, saying, ^g“Depart from me, for I am a sinful man, O Lord!” ⁹ For he and all who were with him were ^hastonished at the catch of fish which they had taken; ¹⁰ and so also were James and

^g Jer. 29:12

^h [Mark 11:23, 24]; Acts 10:20

ⁱ James 4:8

³³*The New King James Version.* 1982 (Jas 1:5-8). Nashville: Thomas Nelson.

^c Matt. 13:22; Gal. 1:4; 1 John 2:15

^d Eph. 4:23; [Titus 3:5]

^e [1 Thess. 4:3]

³⁴*The New King James Version.* 1982 (Ro 12:2). Nashville: Thomas Nelson.

^d John 21:6

^e John 21:3

^f Ps. 33:9

^g 2 Sam. 6:9; 1 Kin. 17:18

^h Mark 5:42; 10:24, 26

John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. ⁱFrom now on you will catch men.”

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- (i) Supernatural Acts.
- (ii) Jesus a carpenter told Peter a Fisherman when and where to put down his net.
- (iii) Jesus received and gave divine directive Wisdom. (Close to Knowledge though isn't it)
- (iv) This wisdom produced conviction (Peter response). This is the result of the revelation gifts; they can produce conviction in the heart of the sinner. It reveals to him/her that God knows all.
- (v) Jesus told Peter that he would receive directive wisdom to catch men.

Matthew 21:1-7. Now ^awhen they drew near Jerusalem, and came to ¹Bethphage, at ^bthe Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village opposite you, and immediately you will find a donkey ^ctied, and a colt with her. Loose them and bring them to Me. ³And if anyone ^dsays anything to you, you shall say, ‘The Lord has need of them,’ and ^eimmediately he will send them.” ⁴All this was done that it might be fulfilled which was spoken by the prophet, saying: ⁵ “Tell ^fthe daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’ ⁶^dSo the disciples went and did as Jesus commanded them. ⁷They brought the donkey and the colt, ^elaid their clothes on them, ³and set Him on them.

- (i) To fulfil the Old Testament prophecy (Zechariah 9:9).
- (ii) Jesus through the Spirit knew God's program for that day.

ⁱ Matt. 4:19; Mark 1:17

³⁵*The New King James Version*. 1982 (Lk 5:4-10). Nashville: Thomas Nelson.

^a Mark 11:1–10; Luke 19:29–38

¹ M Bethsphage

^b [Zech. 14:4]

² NU omits *All*

^c Is. 62:11; Zech. 9:9; John 12:15

^d Mark 11:4

^e 2 Kin. 9:13

³ NU *and He sat*

- (iii) He knew that there would be an Ass and where it would be by the revelation of the Spirit.
- (iv) This was divine directive revelation and God prepare the heart and mind of the Ass's owners.
- (v) The situation arose to fulfil the scriptures.
- (vi) The knowledge of the scriptures is basic to the operation of the gifts.

Acts 6:1-9. Now in those days, ^awhen the number of the disciples was multiplying, there arose a complaint against the Hebrews by the ^bHellenists, ¹because their widows were neglected ^cin the daily distribution. ² Then the twelve summoned the multitude of the disciples and said, ^d“It is not desirable that we should leave the word of God and serve tables. ³ Therefore, brethren, ^eseek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this ^fbusiness; ⁴ but we ^gwill give ourselves continually to prayer and to the ministry of the word.” ⁵ And the saying pleased the whole multitude. And they chose Stephen, ^ha man full of faith and the Holy Spirit, and ⁱPhilip, Prochorus, Nicanor, Timon, Parmenas, and ^jNicolas, a proselyte from Antioch, ⁶ whom they set before the apostles; and ^kwhen they had prayed, ^lthey laid hands on them. ⁷ Then ^mthe word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many ⁿof the priests were obedient to the faith. ⁸ And Stephen, full of ²faith and power, did great ^owonders and signs among the people. ⁹ Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and

^a Acts 2:41; 4:4

^b Acts 9:29; 11:20

¹ Greek-speaking Jews

^c Acts 4:35; 11:29

^d Ex. 18:17

^e Deut. 1:13; 1 Tim. 3:7

^f Phil. 1:1; 1 Tim. 3:8–13

^g Acts 2:42

^h Acts 6:3; 11:24

ⁱ Acts 8:5, 26; 21:8

^j Rev. 2:6, 15

^k Acts 1:24

^l Num. 8:10; 27:18; Deut. 34:9; [Mark 5:23; Acts 8:17; 9:17; 13:3; 19:6; 1 Tim. 4:14; 2 Tim. 1:6]; Heb. 6:2

^m Acts 12:24; Col. 1:6

ⁿ John 12:42

² NU *grace*

^o Acts 2:43; 5:12; 8:15; 14:3

those from Cilicia and Asia), disputing with Stephen. ¹⁰ And ^pthey were not able to resist the wisdom and the Spirit by which he spoke. ³⁶

- (i) There was a dispute which could have caused a split in the church
- (ii) When a Word of Wisdom is given it brings complete and utter unity (see Vs 5)
- (iii) Had there been no word of wisdom, division and dissension would have occurred and there would have been no increase in the Word of God and the Disciples. (see Vs 7).

Acts 8:26-30 Phillip and the Ethiopian. ²⁶ Now an angel of the Lord spoke to ^vPhilip, saying, “Arise and go toward the south along the road which goes down from Jerusalem to Gaza.” This is ⁵desert. ²⁷ So he arose and went. And behold, ^wa man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and ^xhad come to Jerusalem to worship, ²⁸ was returning. And sitting in his chariot, he was reading Isaiah the prophet. ²⁹ Then the Spirit said to Philip, “Go near and overtake this chariot.” ³⁰ So Philip ran to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?” ³⁷

Acts 10:9-16. Peter and Cornelius. ⁹ The next day, as they went on their journey and drew near the city, ^hPeter went up on the housetop to pray, about ⁵the sixth hour. ¹⁰ Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance ¹¹ and ⁱsaw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. ¹² In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. ¹³ And a voice came to him, “Rise, Peter; kill and eat.” ¹⁴ But Peter said, “Not so, Lord! ^jFor I have never eaten anything common or unclean.” ¹⁵ And a voice spoke to him again the

^p Ex. 4:12; Is. 54:17; Luke 21:15

³⁶ *The New King James Version*. 1982 (Ac 6:1-10). Nashville: Thomas Nelson.

^v Acts 6:5

⁵ Or a deserted place

^w Ps. 68:31; 87:4; Is. 56:3; Zeph. 3:10

^x 1 Kin. 8:41, 42; John 12:20

³⁷ *The New King James Version*. 1982 (Ac 8:26-30). Nashville: Thomas Nelson.

^h Acts 10:9–32; 11:5–14

⁵ Noon

ⁱ Ezek. 1:1; Matt. 3:16; Acts 7:56; Rev. 4:1; 19:11

^j Lev. 11:4; 20:25; Deut. 14:3, 7; Ezek. 4:14

second time, ^k“What God has ⁶cleansed you must not call common.”¹⁶ This was done three times. And the object was taken up into heaven again.³⁸

Acts 15:5-21, 22, 25 The influence of the Jewish elements.

- (i) The problem was that some Jewish elements wanted the Gentile converts to become Jews in order to receive salvation.
- (ii) James received a Word of Wisdom.
- (iii) It was approved by the whole church
- (iv) Unity is a result of the gifts of the Spirit.

Acts 16:6-10 Paul directed by the Holy Spirit in his ministry. ⁶ Now when they had gone through Phrygia and the region of ^hGalatia, they were forbidden by the Holy Spirit to preach the word in ¹Asia. ⁷ After they had come to Mysia, they tried to go into Bithynia, but the ²Spirit did not permit them. ⁸ So passing by Mysia, they ⁱcame down to Troas. ⁹ And a vision appeared to Paul in the night. A ^jman of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.”¹⁰ Now after he had seen the vision, immediately we sought to go ^kto Macedonia, concluding that the Lord had called us to preach the gospel to them.

³⁹

- (i) Paul was forbidden by the Holy Spirit to go into Asia
- (ii) He was then forbidden to go into Bithynia.
- (iii) The Holy Spirit then told him to go to Macedonia (or Europe proper).

^k [Matt. 15:11; Mark 7:19]; Acts 10:28; [Rom. 14:14]; 1 Cor. 10:25; [1 Tim. 4:4; Titus 1:15]

⁶ Declared clean

³⁸ *The New King James Version*. 1982 (Ac 10:9-16). Nashville: Thomas Nelson.

^h Acts 18:23; Gal. 1:1, 2

¹ The Roman province of Asia

² NU adds *of Jesus*

ⁱ Acts 16:11; 20:5; 2 Cor. 2:12; 2 Tim. 4:13

^j Acts 10:30

^k 2 Cor. 2:13

³⁹ *The New King James Version*. 1982 (Ac 16:6-10). Nashville: Thomas Nelson.

- (iv) God was preparing Macedonia to receive the Gospel. This was the first time that the Gospel had been preached in Europe proper.
- (v) Paul was then allowed to go into Asia after Macedonia.
- (vi) The reason for this was that it was the right time for Macedonia, but not the right time for Asia.
- (vii) In the gifts of the Holy Spirit, timing is of vital importance. (Ecclesiastes 3:1).
 - (a) There is a right time to do, I right place to be and a right time to be there.
 - (b) These things must be linked; we must be aware and open to the leading of the Holy Spirit. It is a relationship.
 - (c) The Holy Spirit reveals the right time and often does so through the operation of a Word of Wisdom.

The Word of Wisdom is associated with the scriptures and it produces the following results.

- (i) Conviction
- (ii) Unity.
- (iii) Progress.
- (iv) Open hearts.
- (v) Open doors.

4. A Word of Knowledge.

Introduction.

- (a) It must be understood that there is a very clear difference/distinction between a ‘Word of Knowledge’ and a ‘Word of Wisdom’.
- (b) Wisdom directs, it is DIRECTIVE while knowledge is INFORMATIVE – It imparts facts as revealed by the Holy Spirit. But as we examine these gifts, we will see that at times both operate concurrently to both can DIRECT and INFORM.

- (c) Remember, all are called to operate the gifts of the Spirit as called upon by the Spirit.

1 Corinthians 12:7-11. But the manifestation of the Spirit is given to each one for the profit of all: ⁸ for to one is given ⁱthe word of wisdom through the Spirit, to another ^jthe word of knowledge through the same Spirit, ⁹ ^kto another faith by the same Spirit, to another ^lgifts of healings by ⁶the same Spirit, ¹⁰ ^mto another the working of miracles, to another ⁿprophecy, to another ^odiscerning of spirits, to another ^pdifferent kinds of tongues, to another the interpretation of tongues. ¹¹ But one and the same Spirit works all these things, ^qdistributing to each one individually ^ras He wills. ¹² For ^sas the body is one and has many members, but all the members of that one body, being many, are one body, ^tso also is Christ.

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1. Six Facts about a Word of Knowledge.

- (i) Wisdom and Knowledge are independent of each other.
 - (a) You can have all wisdom, but you need knowledge to act upon it.
 - (b) You can have all knowledge, but you need the wisdom to direct the facts.
- (ii) There is no hard and fast line where wisdom and knowledge demark. Like the colours of the rainbow they sometimes merge.
- (iii) A Word of Knowledge is a very small part of God's total overall knowledge.

ⁱ 1 Cor. 2:6, 7; 2 Cor. 1:12

^j Rom. 15:14; [1 Cor. 2:11, 16]; 2 Cor. 8:7

^k Matt. 17:19; [1 Cor. 13:2]; 2 Cor. 4:13

^l Matt. 10:1; Mark 3:15; 16:18; James 5:14

⁶ NU *one*

^m Mark 16:17

ⁿ Rom. 12:6

^o 1 John 4:1

^p Acts 2:4–11

^q Rom. 12:6; 2 Cor. 10:13

^r [John 3:8]

^s Rom. 12:4, 5; 1 Cor. 10:17; Eph. 4:4

^t [Gal. 3:16]

⁴⁰*The New King James Version*. 1982 (1 Co 12:7-12). Nashville: Thomas Nelson.

- (iv) It is a part of God's total knowledge imparted supernaturally.
- (v) It is given under God's control.
- (vi) We can be open to the gifts, but it is up to God to give them.

2. Examples of a Word of Knowledge in operation.

- (a) John 1:47-49 Jesus and Nathaniel.
- (b) John 4:15-19 Jesus and the Woman of Samaria.
- (c) Acts 5:1-11 & 14-15. Peter, Ananias and Saphira. (Hebrews 4:13).
- (d) Acts 10:17-21 Peter and Cornelius.
- (e) Acts 20:22-23 Paul's warning in the Churches.
- (f) Acts 21:8-11 Paul and Agabus the prophet.

3. Results produced by a Word of Knowledge.

- (a) Deep conviction leading to repentance or faith.
- (b) Confirmation of a revelation given to us by God through some other means.
- (c) Preparation - to help us face a situation which is to come.

If God knew beforehand what was going to happen, He will be with me through it.

A Summation of the Word of Wisdom and the Word of Knowledge

“Whatever he shall hear, that shall he speak” John 16:13

- (1) A Word of Wisdom is manifest to the believer.
 - (a) By an impression.

- (b) By a thought in our mind.
- (c) By a vision. (Open or closed).
- (d) By what we perceive to be an audible voice from the Holy Spirit.

(2) A Word of Knowledge is manifest to the believer.

- (a) By an impression.
- (b) By a thought in our mind.
- (c) By a vision (open or closed).
- (d) By the direct audible voice of the Holy Spirit.

Both are so closely linked it is sometimes difficult to separate them

(3) As the Holy Spirit hears from God, He speaks to us accordingly (John 16:13).

What we believe the Holy Spirit is saying to us should be submitted to the body of Christ for proving.

(4) The voice of the Spirit is a still small voice. We must therefore be careful to listen for Him and His direction.

We must begin to trust Him as we open ourselves up to Him that He will move and give us an impression (picture) in our mind, or a strong thought etc.

(5) The gifts of the Spirit operate in Faith. One must move in faith in order to see them manifest.

Romans 10:17 ¹⁷ So then faith comes by hearing, and hearing by the word of God.⁴¹

You may not feel that the Spirit can operate through you, but as you move out in faith, the Spirit of God will lead you, speak to you and impress upon your mind supernaturally.

As in the operation of all the Spiritual Gifts, to experience the manifestation of the gift one must be a willing participator.

⁴¹ [The New King James Version](#). (1982). (Ro 10:17). Nashville: Thomas Nelson.

- (6) It is important to utilize your God given senses while moving in the Gifts of Holy Spirit.

Hebrews 5:14. ¹⁴ But solid food belongs to those who are ³of full age, that is, those who by reason of ⁴use have their senses exercised ^sto discern both good and evil.

⁴²

- (7) When operating in the gifts it is necessary to persevere if you believe you have something from God.

Hold onto what you have, eventually someone will come forward and own up to that need.

- (8) When you wait on God before a meeting, He will give you words of knowledge concerning people which you can write down and use at the meeting at the appropriate time.

- (9) Yield yourself to God and you will discover His voice and direction.

Submit yourself to the oversight of the Church and the Body of Christ – there are many voices in the world, and you are wanting to hear the right one.

5. DISCERNINGS OF SPIRITS

The fifth in the Revelation category of the Gifts of the Spirit is that of ‘Discernings of Spirits’. It’s important to note that each part is in the plural, it is not ‘Discerning’ but ‘Discernings of Spirits’.

³ mature

⁴ practice

^s Is. 7:15; Phil. 1:9

⁴²*The New King James Version*. 1982 (Heb 5:14). Nashville: Thomas Nelson.