

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

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

<sup>42</sup>

- (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’.

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<sup>3</sup> mature

<sup>4</sup> practice

<sup>s</sup> Is. 7:15; Phil. 1:9

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

1. DEFINITION. 'To recognise and distinguish between'. Discernment is a form of direct perception. Discernings of spirits is God's Spirit informing a spirit filled Christian, which type of spirit is being manifested. It is a supernatural look into the spiritual world.

2. APPLICATIONS - This gift can show the kinds of spirits which are working in people today, such as unclean spirits, deaf and dumb spirits, demonic spirits, oppressing spirits, or even the Holy Spirit. This gift is a requirement for all who are used of God in a deliverance ministry. Without it, those who seek to minister deliverance is simply left guessing at whether a demonic spirit is actually present and if so, what type of demonic spirit. This gift is also a requirement of all those who operate in a prophetic ministry, for without it they would not be able to sit by and judge the prophesies of others as they are called to do in *1Cor 14:29* which says, "*Let the prophets speak two or three, and let the other judge.*"

3. PURPOSE - This gift is given to keep the church safe from demonic presence and practices.

### **What it is Not**

1. NOT SUSPICION - The gift of discerning of spirits is not simply being suspicious of others. A person who has never had the Holy Spirit can be suspicious of everyone, and often they are.

2. NOT GIFT OF CRITICISM - This gift is not discerning of faults, but of spirits. It is the spirit of the devil which causes people to accuse the brethren. The devil is called the accuser of the Brethren in the book of Revelation.

3. NOT THE GIFT OF DISCERNMENT - This gift is not simply the ability to discern things, it is the gift of discerning's OF SPIRITS. Most anyone can discern different colors, shapes, and sizes of things, but it takes a supernatural gift from God to discern spiritual beings.

4. NOT SPIRITISM - This gift is not to be confused with spiritism, which is condemned in the Scriptures. The spirits of our dead relatives are not floating around in our houses or in the air outside. They are either with Jesus, or else they have gone to hell. As spiritism and demon-possessed people increase in number we need the gift of discerning of spirits more and more.

## **Training Ourselves in Discernment.**

*Hebrews 5:14(NKJ)*

*<sup>14</sup> But solid food belongs to those who are<sup>3</sup>of full age, that is, those who by reason of<sup>4</sup>use have their senses exercised <sup>s</sup>to discern both good and evil.*

<sup>43</sup>

*Hebrews 5:14 (AMP)*

*But solid food is for full-grown men, for those whose senses and mental faculties are trained by practice to discriminate and distinguish between what is morally good and noble and what is evil and contrary either to divine or human law.*

*Hebrews 5:14.(NRSV)*

*<sup>14</sup> But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.*

<sup>44</sup>

We can train ourselves in discernment. Very few of us use the gifts perfectly the first time. We can practice, exercise them until we come to perfection. We need to train our ‘Spiritual senses and perception’ in the realms of the Gifts of the Holy Spirit. Discernment can be cultivated over a period.

## **Practical Biblical Examples.**

1. PAUL AND THE DAMSEL - A certain damsel, possessed with a spirit of divination, followed Paul and Silas saying that they were servants of the most High God. Instead of making her one of the charter members of the church, Paul cast the demon out of her. Please notice that Paul didn't take her into a special deliverance service and ask her all about her history, he just had a gift

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<sup>3</sup> mature

<sup>4</sup> practice

<sup>s</sup> Is. 7:15; Phil. 1:9

<sup>43</sup>*The New King James Version*. 1982 (Heb 5:14). Nashville: Thomas Nelson.

<sup>44</sup>*The Holy Bible: New Revised Standard Version*. 1989 (Heb 5:14). Nashville: Thomas Nelson Publishers.

of discerning of spirits from the Holy Spirit to know that she had a demon and he cast it out of her that same moment.

### **Acts 16:16-18.**

***<sup>16</sup> One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. <sup>17</sup> While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you<sup>d</sup> a way of salvation." <sup>18</sup> She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. <sup>45</sup>***

2. PAUL AND BAR-JESUS - Bar-jesus sought to turn away Sergius Paulus from the faith

### **Acts 13:6-10**

***<sup>6</sup> Now when they had gone through <sup>l</sup>the island to Paphos, they found <sup>ja</sup> a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, <sup>7</sup> who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. <sup>8</sup> But <sup>k</sup>Elymas the sorcerer (for so his name is translated) <sup>2</sup>withstood them, seeking to turn the proconsul away from the faith. <sup>9</sup> Then Saul, who also is called Paul, <sup>l</sup>filled with the Holy Spirit, looked intently at him <sup>10</sup> and said, "O full of all deceit and all fraud, <sup>m</sup>you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? <sup>11</sup> And now, indeed, "the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." <sup>46</sup>***

3. PETER AND SIMON THE SORCERER - Philip let one man be baptized without discerning the evil spirit that was still in the man. But when Peter started to pray for him he discerned it and said, "For I perceive that thou art in the gall of

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<sup>d</sup> Other ancient authorities read *to us*

<sup>45</sup> *The Holy Bible: New Revised Standard Version*. 1989 (Ac 16:16-18). Nashville: Thomas Nelson Publishers.

<sup>l</sup> NU *the whole island*

<sup>j</sup> Acts 8:9

<sup>k</sup> Ex. 7:11; 2 Tim. 3:8

<sup>2</sup> opposed

<sup>l</sup> Acts 2:4; 4:8

<sup>m</sup> Matt. 13:38; John 8:44; [1 John 3:8]

<sup>n</sup> Ex. 9:3; 1 Sam. 5:6; Job 19:21; Ps. 32:4; Heb. 10:31

<sup>46</sup> *The New King James Version*. 1982 (Ac 13:6-11). Nashville: Thomas Nelson.

bitterness and the bond of iniquity," (Acts 8:23). Simon had believed with his mind, was baptized and converted by Philip, but his heart was not right with God. If more of us had the gift of discerning of spirits in our churches, there would be a lot less churches which have people with perverse spirits and hearts full of wickedness. They would have to change their hearts as well as their minds if they wanted to hang around the church.

### **Acts 8:18**

*<sup>18</sup> And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, <sup>19</sup> saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."*

*<sup>20</sup> But Peter said to him, "Your money perish with you, because <sup>p</sup>you thought that <sup>q</sup>the gift of God could be purchased with money! <sup>21</sup> You have neither part nor portion in this matter, for your <sup>r</sup>heart is not right in the sight of God. <sup>22</sup> Repent therefore of this your wickedness, and pray God <sup>s</sup>if perhaps the thought of your heart may be forgiven you. <sup>23</sup> For I see that you are <sup>t</sup>poisoned by bitterness and bound by iniquity."*

*<sup>24</sup> Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."*

<sup>47</sup>

Discernment does not operate in everyone the same way, infact it can vary considerably.

- (i) It may come to one in the form of an open vision, where the recipient can actually see something, but it cannot be seen by others. E.g. John 1:32 – John saw the dove rest on Jesus. Those with him did not. Revelation 16:12-14, John saw three spirits like frogs. It is not unusual for people to have seen spirits in the form of living creatures. Prophetic books of the bible are full of these types of visions. This is clear vision into the spirit dimension; it is not in the natural.
- (ii) Seeing with spiritual insight, seeing what is there but seeing it with the eyes of your understanding. i.e. It is looking at a person and seeing beyond the outward into the inward and seeing the real problem with spiritual insight. It is seeing people as they really are.

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<sup>p</sup> 2 Kin. 5:16; Is. 55:1; Dan. 5:17; [Matt. 10:8]

<sup>q</sup> [Acts 2:38; 10:45; 11:17]

<sup>r</sup> Jer. 17:9

<sup>s</sup> Dan. 4:27; 2 Tim. 2:25

<sup>t</sup> Heb. 12:15

<sup>u</sup> Gen. 20:7, 17; Ex. 8:8; Num. 21:7; 1 Kin. 13:6; Job 42:8; James 5:16

<sup>47</sup> *The New King James Version*. 1982 (Ac 8:18-24). Nashville: Thomas Nelson.

## **The Categories of Spirits encountered in the Christian walk.**

- (a) It is not just the discernings of evil spirits. There are various classes of spirits that we encounter all the time. It is important to understand that we are in fact spiritual beings and have an insight into the spirit realm if we exercise that understanding. Denial can be tragic.
- (b) There are five classes of spirits mentioned in the Bible.
  - (i) The Holy Spirit, The Spirit of God. (*John 1:31-33; Acts 2:1-4 Holy Spirit Manifest as tongues of fire. This was a supernatural manifestation.*)
  - (ii) Good Angels (spiritual beings). (*Luke 22:43. Only manifest to Jesus and not to anyone else. John 20:4, 11, 13 Mary saw what the others did not. Acts 27:21-26.*)
  - (iii) Fallen and Rebellious Angels. (*Matthew 9:32-34 Dumbness caused by an evil spirit. Matthew 12:22-24; Mark 9:17-27; Luke 13:11-17; Acts 16:16-18.*)
  - (iv) Demons or Evil Spirits. (Perhaps they are one and the same with (iii).)
  - (v) Man's Spirit. (*John 1:47, Jesus discerned Nathanael's guileless Spirit, and it was his spirit. John 2:23-25 Jesus could I.D. the spirit of Judas. Acts 8:14-23; Acts 14:8-10.*)

### **GENERAL COMMENTS.**

**Job 4:12-21. (Read) - speaks of the appearance of a spirit, but what kind of spirit was it? Various commentaries assume that God sent this spirit to correct Job. But was it? No one seems even to question whether it was from God. This is in direct contradiction to the words of John, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone into the world" (I John 4:1).**

An evil spirit that comes to us does not announce, "I am from the Devil and I have come to lie to you and make you believe that lie." That would be ridiculous! Most of us would immediately turn that spirit off and command that it leave. The enemy is more deceptive than that. He often comes to us disguised as a messenger from God. He may

also come to us in the first person, "I" to make us think that we are talking to ourselves. He may say, "I am depressed." Then we may say in our minds, "Yes, I guess I am really depressed." When we are thinking we are having a monologue, we may be having a dialogue with the enemy.

How do we test the spirits? I John 4:2-3 gives one test. It says that every spirit that does not confess that Jesus is the Anointed One who came in the flesh is not of God. We can also demand that the spirit declares that Jesus is Lord (I Corinthians 12:3). One of the best ways to discern the nature of a spirit is to check the Word of God. Does what the spirit says match up with the Word of God?

***2 Corinthians 10:4-5 <sup>4</sup>For the weapons <sup>e</sup>of our warfare are not <sup>1</sup>carnal but <sup>f</sup>mighty in God <sup>g</sup>for pulling down strongholds, <sup>5</sup> <sup>h</sup>casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, <sup>48</sup>***

The Word says that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. We are to cast down imaginations, and every high thing that exalts itself against the knowledge of God and bring into captivity every thought to the obedience of Christ (II Corinthians 10:4-5). I have in my file about a page and one half of lies that the enemy has used on people to make them become suicidal in their thinking. We must answer each lie with the truth of the Word of God.

Now looking at the spirit that came to the friend of Job, we find [1] the spirit appealed to his desire for special revelation (verse 12). This is what the serpent did with Eve in the Garden when he said, "You will become as gods, knowing good and evil." [2] The spirit came in the night, evidently the form of a nightmare (verse 13). [3] The approach of the spirit was intimidation (verses 14-15). Fear is not God's approach to Believers. God does not give us a spirit of fear, but of power, love, and a sound mind. Whenever people were fearful of angels, the angels said, "Fear not." [4] There is an obscurity of the form (verse 16). We do not find obscurity in the appearance of angels in Scripture. [5] The message begins with an accusation. Who is the accuser, but Satan?

[6] Does God trust His servants (verse 18)? God often entrusted his Word to His angels. Why was this spirit so sensitive about God charging some of His angels with folly? This was one of the angels that rebelled with Satan. It is no wonder that this evil spirit was bitter and carried a grudge against God. [7] Does God trust man with anything (verse 19)? Yes! He has trusted His Church to carry His precious Gospel into all the

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<sup>d</sup> Eph. 6:13

<sup>e</sup> 1 Cor. 9:7; [2 Cor. 6:7]; 1 Tim. 1:18

<sup>1</sup> of the flesh

<sup>f</sup> Acts 7:22

<sup>g</sup> Jer. 1:10; [2 Cor. 10:8; 13:10]

<sup>h</sup> 1 Cor. 1:19

<sup>48</sup>*The New King James Version*. 1982 (2 Co 10:4-5). Nashville: Thomas Nelson.

world. [8] Is man destroyed without God caring about him (verse 20)? Look at the hopeless implications. God, however, keeps record of the sparrows that falls, and the deaths of His saints are precious in His sight. [9] Is life upon this earth futile and without purpose as this spirit would have us believe (verse 21)? The obvious answer is, "No!" We have a purpose to serve the Lord. Furthermore, God works all things together for our good.

*Job 4:12-21.*<sup>12</sup> “Now a word was secretly brought to me,  
And my ear received a whisper of it.

<sup>13</sup> *<sup>i</sup>In disquieting thoughts from the visions of the night,  
When deep sleep falls on men,*

<sup>14</sup> *Fear came upon me, and <sup>j</sup>trembling,  
Which made all my bones shake.*

<sup>15</sup> *Then a spirit passed before my face;  
The hair on my body stood up.*

<sup>16</sup> *It stood still,  
But I could not discern its appearance.*

*A form was before my eyes;  
There was silence;*

*Then I heard a voice saying:*

<sup>17</sup> *‘Can a mortal be more righteous than God?  
Can a man be more pure than his Maker?’*

<sup>18</sup> *If He <sup>k</sup>puts no trust in His servants,  
If He charges His angels with error,*

<sup>19</sup> *How much more those who dwell in houses of clay,  
Whose foundation is in the dust,  
Who are crushed before a moth?*

<sup>20</sup> *<sup>l</sup>They are broken in pieces from morning till evening;  
They perish forever, with no one regarding.*

<sup>21</sup> *Does not their own excellence go away?  
They die, even without wisdom.’*

<sup>49</sup>

As a Christian I find it essential to have discernment of spirits. We are not to be ignorant of the devices of the enemy.

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<sup>i</sup> Job 33:15

<sup>j</sup> Hab. 3:16

<sup>k</sup> Job 15:15

<sup>l</sup> Ps. 90:5, 6

<sup>49</sup>*The New King James Version. 1982 (Job 4:12-21). Nashville: Thomas Nelson.*

## Hebrews 5:12-14

<sup>12</sup> For though by this time you ought to be teachers, you need someone to teach you again the first principles of the <sup>2</sup>oracles of God; and you have come to need <sup>9</sup>milk and not solid food. <sup>13</sup> For everyone who partakes only of milk is unskilled in the word of righteousness, for he is <sup>r</sup>a babe. <sup>14</sup> But solid food belongs to those who are <sup>3</sup>of full age, that is, those who by reason of <sup>4</sup>use have their senses exercised <sup>s</sup>to discern both good and evil.

<sup>50</sup>

In their publication “The Handbook of Spiritual Warfare” Rendall, Nicholl, Cole and Murphy make the following observations, that clearly identify the Spiritual Warfare that confronts every believer. The importance of understanding the underhanded tactics of the enemy in his quest to deceive humankind cannot be overstated. All believers must be so equipped both by the written Word and by the indwelling Holy Spirit to discern the different types of spiritual beings that are pressing their influence upon our minds.

In his anxiety and ever aware of Satan’s deceptive tactics, Paul sounds an alarm: “even though we, or an angel from heaven, should preach to you a gospel contrary, let him be accursed” (Gal. 1:8). Paul is pulling out all rhetorical stops. We can almost sense an all-night prayer vigil behind these words as the determined apostle will not, cannot, let the Galatians slide into demonic false teaching.

Yet this is more than rhetoric. Fallen angels do teach a different gospel through false prophets (teachers and deceived believers). Paul warns of this fact in many of his epistles (see Rom. 16:17–20; 1 Cor. 8–10; 2 Cor. 2:11; 4:2; 10:1f; 11:1–4; 13–15; 2 Thess. 2:1f; 1 Tim. 1:18–20 with 2 Tim. 2:14–26; 1 Tim. 4:1f; 6:3f; 2 Tim. 3:1f with Titus 1:10f).

Frederic Rendall, writing in the *Expositor’s Greek New Testament*, says that Paul “desires to impress on his disciples that the controversy is not between one teacher and another, but between truth and falsehood: no minister of Christ, not even an angel, can alter the truth in Christ.”<sup>4</sup> The battle between truth and error was one of the major dimensions of spiritual warfare faced by Paul throughout the years of his ministry. It underlies all his critique of those who distort the true gospel of grace.

Within this struggle, why the reference in Galatians 1:8 to “an angel from heaven”? Cole suggests that Paul may be using “angel” to show them “the possibility of Satan himself appearing as an angel of light to deceive them. It was on the hearing of a false

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<sup>2</sup> sayings, Scriptures

<sup>9</sup> 1 Cor. 3:1–3; 1 Pet. 2:2

<sup>r</sup> Eph. 4:14

<sup>3</sup> mature

<sup>4</sup> practice

<sup>s</sup> Is. 7:15; Phil. 1:9

<sup>50</sup> *The New King James Version*. 1982 (Heb 5:12-14). Nashville: Thomas Nelson.

<sup>4</sup> Frederic Rendall, *The Epistle to the Galatians*, in W. Robertson Nicoll, *The Expositor’s Greek New Testament* (Grand Rapids, Mich.: Eerdmans) 3:152.

gospel, a gospel without a cross, that the Lord said, ‘Get thee behind me, Satan’ ” (Mark 8:33).<sup>5</sup> While all deceivers are not necessarily demonized, Paul saw all deception as being, ultimately, demonic (1 Tim. 4:1; 2 Tim. 3:13).

Paul’s final references to the spirit world in Galatians are in 3:1 and 4:3–9. While 3:1 is *uncertain*, 4:3–9 is clear. Paul twice here mentions “the elemental things of the world” (vv. 3,9). (This is the Greek word *stoicheia*.) The NEB correctly interprets the verse “we were slaves to the elemental spirits of the universe.” Paul next refers to their former life when they were “slaves to those which by nature are no gods” (v. 8).

I strongly suggest that the scriptural references listed above be closely examined. Pray that the Holy Spirit will enlighten you as you seek the truth. Jesus has already told us that the Holy Spirit

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<sup>5</sup> 5. R. Alan Cole, *Galatians* (Grand Rapids, Mich.: Eerdmans, 1983), 42.

# The Power Gifts.

## Introduction.

Now we come to the second category of the gifts, those that are referred to as the ‘Power Gifts’ of which there are three.

- (i) Faith.
- (ii) Miracles.
- (iii) Gifts of Healing.

It is the first that we will be dealing with in this session.

## 6. The Word of Faith.

*1 Corinthians 12:9.*

### Faith Defined and Categorized.

*Hebrews 11:1-3.*

*Now faith is the <sup>1</sup>substance of things hoped for, the <sup>2</sup>evidence <sup>a</sup>of things not seen. <sup>2</sup> For by it the elders obtained a good testimony.*

*<sup>3</sup> By faith we understand that <sup>b</sup>the <sup>3</sup>worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*

<sup>51</sup>

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<sup>1</sup> realization

<sup>2</sup> Or *confidence*

<sup>a</sup> Rom. 8:24; [2 Cor. 4:18; 5:7]; Heb. 11:7, 27

<sup>b</sup> Gen. 1:1; Ps. 33:6; [John 1:3]; 2 Pet. 3:5

<sup>3</sup> Or *ages*, Gr. *aiones*, aeons

<sup>51</sup> *The New King James Version*. 1982 (Heb 11:1-3). Nashville: Thomas Nelson.

***Romans 10:17<sup>17</sup> So then faith comes by hearing, and hearing by the word of God. <sup>52</sup>***

The New Testament contains three clear expressions of 'Faith', all of which are 'of God' and 'from God' and all can be understood by the following simple formulae. There are three steps to the manifestation and appropriation of faith and each one of these steps must be present for faith to arise and each must be outworked for faith to manifest.

- (i) God Speaks. This can take many forms i.e. the Written Word; the Still Small Voice; through prophecy that confirms either of the later.
- (ii) You believe that what you have received is from God, it is a 'rhema' word to you, a living word for that moment.
- (iii) You act on what you have heard and believe.

### **Faith at the time of Salvation.**

- (i) This is faith that comes from hearing Gods' call on your life. The call to Him through the Son. (*John 14:5; 6:44-45; John 15:16 We did not choose Him; He chose us*).

#### ***John 6:60-65***

<sup>60</sup> *Therefore many of His disciples, when they heard this, said, "This is a <sup>4</sup>hard saying; who can understand it?"*

<sup>61</sup> *When Jesus knew in Himself that His disciples <sup>5</sup>complained about this, He said to them, "Does this <sup>6</sup>offend you? <sup>62</sup> <sup>d</sup>What then if you should see the Son of Man ascend where He was before? <sup>63</sup> <sup>e</sup>It is the Spirit who gives life; the <sup>f</sup>flesh profits nothing. The <sup>g</sup>words that I speak to you are spirit, and they are life. <sup>64</sup> But <sup>h</sup>there are some of you who do not believe." For <sup>i</sup>Jesus knew from the beginning who they were who did not*

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<sup>52</sup>*The New King James Version. 1982 (Ro 10:17). Nashville: Thomas Nelson.*

<sup>c</sup> Matt. 11:6; John 6:66

<sup>4</sup> difficult

<sup>5</sup> grumbled

<sup>6</sup> make you stumble

<sup>d</sup> Mark 16:19; John 3:13; Acts 1:9; 2:32, 33; Eph. 4:8

<sup>e</sup> Gen. 2:7; 2 Cor. 3:6

<sup>f</sup> John 3:6

<sup>g</sup> [John 6:68; 14:24]

<sup>h</sup> John 6:36

<sup>i</sup> John 2:24, 25; 13:11

*believe, and who would betray Him.* <sup>65</sup> *And He said, "Therefore <sup>j</sup>I have said to you that no one can come to Me unless it has been granted to him by My Father."*

This now gives light and understanding to such well known and often quoted scriptures as: -

***Romans 10:17<sup>17</sup> So then faith comes by hearing, and hearing by the word of God.*** <sup>53</sup>

And this faith is necessary for salvation. It is the calling from God to which we must respond and we do so in faith (see all three parts of the qualifying formulae operating. Call, believe, and obey. Discuss)

As a person opens their heart in obedience to hear the Word (rhema) it produces faith in that person.

***Ephesians 2:8***

<sup>8</sup> *For by grace you have been saved <sup>p</sup>through faith, and that not of yourselves; <sup>q</sup>it is the gift of God, <sup>9</sup> not of <sup>r</sup>works, lest anyone should <sup>s</sup>boast.* <sup>54</sup>

Faith is essential for salvation and again I repeat it comes from God and is nothing that we have done or could do apart from obey. There is always a response or a condition on all of Gods' promises and callings.

***Hebrews 11:6. <sup>6</sup> But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*** <sup>55</sup>

God provides the measure of faith, and this is the faith for salvation

***Romans 12 1-3. I <sup>a</sup>beseech <sup>1</sup>you therefore, brethren, by the mercies of God, that you present your bodies <sup>b</sup>a living sacrifice, holy, acceptable to God, which is your <sup>2</sup>reasonable service. <sup>2</sup> And <sup>c</sup>do not be conformed to this world, but <sup>d</sup>be transformed by***

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<sup>j</sup> John 6:37, 44, 45

<sup>53</sup> *The New King James Version.* 1982 (Ro 10:17). Nashville: Thomas Nelson.

<sup>o</sup> [2 Tim. 1:9]

<sup>p</sup> Rom. 4:16

<sup>q</sup> [John 1:12, 13]

<sup>r</sup> Rom. 4:4, 5; 11:6

<sup>s</sup> Rom. 3:27

<sup>54</sup> *The New King James Version.* 1982 (Eph 2:8-9). Nashville: Thomas Nelson.

<sup>55</sup> *The New King James Version.* 1982 (Heb 11:6). Nashville: Thomas Nelson.

<sup>a</sup> 1 Cor. 1:10; 2 Cor. 10:1-4

<sup>1</sup> urge

<sup>b</sup> Phil. 4:18; Heb. 10:18, 20

<sup>2</sup> rational

*the renewing of your mind, that you may <sup>e</sup>prove what is that good and acceptable and perfect will of God.*

*<sup>3</sup> For I say, <sup>f</sup>through the grace given to me, to everyone who is among you, <sup>g</sup>not to think of himself more highly than he ought to think, but to think soberly, as God has dealt <sup>h</sup>to each one a measure of faith.*

<sup>56</sup>

## **Faith is a fruit of the Holy Spirit.**

The fruit of the Holy Spirit are identified in *Galatians 5:22-23* and there are nine of them.

*Galatians 5:22-23 <sup>22</sup> But <sup>a</sup>the fruit of the Spirit is <sup>b</sup>love, joy, peace, longsuffering, kindness, <sup>c</sup>goodness, <sup>d</sup>faithfulness, <sup>23</sup> <sup>7</sup>gentleness, self-control. <sup>e</sup>Against such there is no law. <sup>57</sup>*

There is a very exact balance between ‘fruit’ and ‘gifts’.

The fruit of the Spirit is founded on ‘Love’, but it is love manifested in different ways. In differing situations and circumstances.

The seventh fruit of the Spirit is ‘Faith’ or ‘Faithfulness’ This is not the kind of faith needed for salvation but is a result of the indwelling holy Spirit who comes in at the time of salvation.

His (Holy Spirit) presence produces a ‘quiet, continuing trust in God’

*Romans 5:1-2 Therefore, <sup>a</sup>having been justified by faith, <sup>1</sup>we have <sup>b</sup>peace with God through our Lord Jesus Christ, <sup>2</sup> <sup>c</sup>through whom also we have access by faith into this grace <sup>d</sup>in which we stand, and <sup>e</sup>rejoice in hope of the glory of God. <sup>58</sup>*

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<sup>c</sup> Matt. 13:22; Gal. 1:4; 1 John 2:15

<sup>d</sup> Eph. 4:23; [Titus 3:5]

<sup>e</sup> [1 Thess. 4:3]

<sup>f</sup> Rom. 1:5; 15:15; 1 Cor. 3:10; 15:10; Gal. 2:9; Eph. 3:7

<sup>g</sup> Prov. 25:27

<sup>h</sup> [Eph. 4:7]

<sup>56</sup> *The New King James Version*. 1982 (Ro 12:1-3). Nashville: Thomas Nelson.

<sup>a</sup> [John 15:2]

<sup>b</sup> [Rom. 5:1–5; 1 Cor. 13:4; Col. 3:12–15]

<sup>c</sup> Rom. 15:14

<sup>d</sup> 1 Cor. 13:7

<sup>7</sup> meekness

<sup>e</sup> 1 Tim. 1:9

<sup>57</sup> *The New King James Version*. 1982 (Ga 5:22-23). Nashville: Thomas Nelson.

The fruit of the Spirit has an outworking in our character expression. It is character changing and character forming, and it takes time to develop.

The fruit of Faith then is 'FAITHFULLNESS or DEPENDABILITY. A man of faith is a faithful man, he is someone that you can depend on.

### **The Gift of Faith.**

God is the author of all faith. It is He that we must look to for faith in every situation. It is at this stage that we need the understanding that we are to have faith IN God to meet the needs in a given situation. It is He that apportions to us a 'Word of Faith' to meet a need or circumstance.

#### ***1 Corinthians 12:5-11***

*<sup>5</sup> There are differences of ministries, but the same Lord. <sup>6</sup> And there are diversities of activities, but it is the same God <sup>h</sup>who works <sup>5</sup>all in all. <sup>7</sup> But the manifestation of the Spirit is given to each one for the profit of all: <sup>8</sup> for to one is given <sup>i</sup>the word of wisdom through the Spirit, to another <sup>j</sup>the word of knowledge through the same Spirit, <sup>9</sup> <sup>k</sup>to another faith by the same Spirit, to another <sup>l</sup>gifts of healings by <sup>6</sup>the same Spirit, <sup>10</sup> <sup>m</sup>to another the working of miracles, to another <sup>n</sup>prophecy, to another <sup>o</sup>discerning of spirits, to another <sup>p</sup>different kinds of tongues, to another the interpretation of tongues.*

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<sup>a</sup> Is. 32:17; John 16:33

<sup>l</sup> Some ancient mss. *let us have*

<sup>b</sup> [Is. 53:5]; Acts 10:36; [Eph. 2:14]

<sup>c</sup> [John 10:9; Eph. 2:18; 3:12; Heb. 10:19; 1 Pet. 3:18]

<sup>d</sup> 1 Cor. 15:1

<sup>e</sup> Heb. 3:6

<sup>58</sup>*The New King James Version*. 1982 (Ro 5:1-2). Nashville: Thomas Nelson.

<sup>g</sup> Rom. 12:6

<sup>h</sup> 1 Cor. 15:28; Eph. 1:23; 4:6

<sup>5</sup> all things in

<sup>i</sup> 1 Cor. 2:6, 7; 2 Cor. 1:12

<sup>j</sup> Rom. 15:14; [1 Cor. 2:11, 16]; 2 Cor. 8:7

<sup>k</sup> Matt. 17:19; [1 Cor. 13:2]; 2 Cor. 4:13

<sup>l</sup> Matt. 10:1; Mark 3:15; 16:18; James 5:14

<sup>6</sup> NU *one*

<sup>m</sup> Mark 16:17

<sup>n</sup> Rom. 12:6

<sup>o</sup> 1 John 4:1

<sup>p</sup> Acts 2:4-11

*<sup>11</sup> But one and the same Spirit works all these things, <sup>q</sup>distributing to each one individually <sup>r</sup>as He wills.*

God apportions to us part of His divine gift of Faith, it is not 'Saving Faith' it is not 'Faith that is cultivated' it is god's own kind of faith and is imparted by the Holy Spirit for a particular purpose.

The Gift is: -

INSTANTANEOUS.  
SUPERNATURAL  
IMPARTED BY THE HOLY SPIRIT.

In the New Testament it is very often displayed by the use of a Word, and as in the Revelation Gifts it is operated under Gods' control and does not come at our will.

- (a) God is the very expression of Faith and is that power that invokes the result. Faith in and Faith too. There is a very big difference.
- (b) Faith for? No! Faith in God to do. We do not have faith for something, we are to have Faith in God that He will do that which He commands or promises or states at any given time of our Rhema experience with Him, i.e. 'I have faith in God to Heal me, it is He that does it, His power, His word, His promise. I have faith to believe that God will do that which He has promised. God speaks the Word and it happens.

*Psalm 33:6*

*<sup>6</sup> <sup>b</sup>By the word of the LORD the heavens were made,  
And all the <sup>c</sup>host of them <sup>d</sup>by the breath of His mouth.*  
<sup>59</sup>

The Force behind all of creation was God and is God. His power is manifest in creation and the extreme nature of His power and authority is demonstrated to man in creation itself.

*Romans 1:18-23.*

*<sup>18</sup> <sup>a</sup>For the wrath of God is revealed from heaven against all ungodliness and <sup>b</sup>unrighteousness of men, who <sup>4</sup>suppress the truth in unrighteousness, <sup>19</sup>*

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<sup>q</sup> Rom. 12:6; 2 Cor. 10:13

<sup>r</sup> [John 3:8]

<sup>b</sup> Gen. 1:6, 7; Ps. 148:5; [Heb. 11:3; 2 Pet. 3:5]

<sup>c</sup> Gen. 2:1

<sup>d</sup> [Job 26:13]

<sup>59</sup>*The New King James Version. 1982 (Ps 33:6). Nashville: Thomas Nelson.*

<sup>a</sup> [Acts 17:30]

*because <sup>c</sup>what may be known of God is <sup>5</sup>manifest <sup>6</sup>in them, for <sup>d</sup>God has shown it to them. <sup>20</sup> For since the creation of the world <sup>e</sup>His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and <sup>7</sup>Godhead, so that they are without excuse, <sup>21</sup> because, although they knew God, they did not glorify Him as God, nor were thankful, but <sup>f</sup>became futile in their thoughts, and their foolish hearts were darkened. <sup>22</sup> <sup>g</sup>Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the <sup>h</sup>incorruptible <sup>i</sup>God into an image made like <sup>8</sup>corruptible man—and birds and four-footed animals and creeping things. <sup>60</sup>*

- (c) The Gift of Faith is God’s Word spoken out of human mouths by the Holy Spirit and God’s Word will always be fulfilled. *Ezekiel 12:25 (Read)*. When He speaks it will happen.

*Ezekiel 12:25 (Read). <sup>25</sup> For I am the LORD. I speak, and <sup>x</sup>the word which I speak will come to pass; it will no more be postponed; for in your days, O rebellious house, I will say the word and <sup>y</sup>perform it,” says the Lord GOD. <sup>61</sup>*

- (d) The Oxford Dictionary defines ‘Faith’ as ‘Reliance or trust in, belief founded on authority. Believe implicitly.
- (e) We sometimes see Faith as some type of separate entity or force that somehow comes into our life empowering us to do something. It is infact the power of God increasing our level of belief in Him and His power for a given circumstance. He makes known to us His will for that given circumstance, we believe and act on His Word.

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<sup>b</sup> Rom. 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17

<sup>4</sup> hold down

<sup>c</sup> [Acts 14:17; 17:24]

<sup>5</sup> evident

<sup>6</sup> among

<sup>d</sup> [John 1:9]

<sup>e</sup> Job 12:7–9; Ps. 19:1–6; Jer. 5:22

<sup>7</sup> divine nature, deity

<sup>f</sup> 2 Kin. 17:15; Jer. 2:5; Eph. 4:17

<sup>g</sup> Jer. 10:14; [1 Cor. 1:20]

<sup>h</sup> 1 Tim. 1:17; 6:15, 16

<sup>i</sup> Deut. 4:16–18; Ps. 106:20; Jer. 2:11; Acts 17:29

<sup>8</sup> perishable

<sup>60</sup>*The New King James Version*. 1982 (Ro 1:18-23). Nashville: Thomas Nelson.

<sup>x</sup> [Is. 55:11]; Dan. 9:12; [Luke 21:33]

<sup>y</sup> Num. 23:19; [Is. 14:24]

<sup>61</sup>*The New King James Version*. 1982 (Eze 12:25). Nashville: Thomas Nelson.

- (f) Faith is made manifest when these three basic requirements are met: -
- (i) God speaks a rhema word into our spirits (Rhema being a living word for that occasion). He will do it either through His written Word (Logos) or the still small voice within, His Spirit to our spirit.
  - (ii) We believe implicitly that God has spoken which demands the third step which is.
  - (iii) We are then required to act on it. (*Hebrews 11:1-14 Discuss see how all three requirements are evident in each situation*).

***Hebrews 11:1-14*** Now faith is the <sup>1</sup>substance of things hoped for, the <sup>2</sup>evidence <sup>a</sup>of things not seen. <sup>2</sup> For by it the elders obtained a good testimony. By faith we understand that <sup>b</sup>the <sup>3</sup>worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. <sup>4</sup> By faith <sup>c</sup>Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still <sup>d</sup>speaks. <sup>5</sup> By faith Enoch was taken away so that he did not see death, <sup>e</sup>“and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. <sup>6</sup> But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him. <sup>7</sup> By faith <sup>f</sup>Noah, being divinely warned of things not yet seen, moved with godly fear, <sup>g</sup>prepared an ark for the saving of his household, by which he condemned the world and became heir of <sup>h</sup>the righteousness which is according to faith. <sup>8</sup> By faith <sup>i</sup>Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup> By faith he dwelt in the land of promise as in a foreign country, <sup>j</sup>dwelling in tents with Isaac and Jacob, <sup>k</sup>the heirs with him of the same

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<sup>1</sup> realization

<sup>2</sup> Or confidence

<sup>a</sup> Rom. 8:24; [2 Cor. 4:18; 5:7]; Heb. 11:7, 27

<sup>b</sup> Gen. 1:1; Ps. 33:6; [John 1:3]; 2 Pet. 3:5

<sup>3</sup> Or ages, Gr. *aiones*, aeons

<sup>c</sup> Gen. 4:3–5; Matt. 23:35; 1 John 3:12

<sup>d</sup> Gen. 4:8–10; Heb. 12:24

<sup>e</sup> Gen. 5:21–24

<sup>f</sup> Gen. 6:13–22

<sup>g</sup> 1 Pet. 3:20

<sup>h</sup> Rom. 3:22

<sup>i</sup> Gen. 12:1–4; Acts 7:2–4

<sup>j</sup> Gen. 12:8; 13:3, 18; 18:1, 9

<sup>k</sup> Heb. 6:17

*promise;*<sup>10</sup> *for he waited for*<sup>l</sup> *the city which has foundations,*<sup>m</sup> *whose builder and maker is God.*

<sup>11</sup> *By faith*<sup>n</sup> *Sarah herself also received strength to conceive seed, and*<sup>o</sup> *she bore a child when she was past the age, because she judged Him*<sup>p</sup> *faithful who had promised.*<sup>12</sup> *Therefore from one man, and him as good as*<sup>q</sup> *dead, were born as many as the*<sup>r</sup> *stars of the sky in multitude—innumerable as the sand which is by the seashore.*

<sup>13</sup> *These all died in faith,*<sup>s</sup> *not having received the*<sup>t</sup> *promises, but*<sup>u</sup> *having seen them afar off*<sup>5</sup> *were assured of them, embraced them and*<sup>v</sup> *confessed that they were strangers and pilgrims on the earth.*

<sup>62</sup>

(g) So the key to successfully operating in any area of faith is developing your full understanding of your reconciled state (*2 Corinthians 5 17-21*) and then understanding that you have complete and total access as a new creation into the very presence of God, unhindered by any sin, cleansed by the blood of Jesus, totally righteous before the Throne of God and that by His grace (*Ephesians 2:4-10 Read*). This is the ultimate expression of FAITH.

Firstly, we receive from God that we are reconciled through the Blood of Jesus, we are made completely whole and the new man is without sin (*1 John 3:9*) as such we can boldly approach the presence of God. We believe that this is so, and we act on it and do it which is why He (Jesus) died on Calvary and rose again victorious over sin and death so that we can have fellowship with Him.

***2 Corinthians 5 17-21.*<sup>17</sup> *Therefore, if anyone*<sup>s</sup> *is in Christ, he is*<sup>t</sup> *a new creation;* <sup>u</sup> *old things have passed away; behold, all things have become*<sup>v</sup> *new.*<sup>18</sup>**

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<sup>1</sup> [Heb. 12:22; 13:14]

<sup>m</sup> [Rev. 21:10]

<sup>n</sup> Gen. 17:19; 18:11–14; 21:1, 2

<sup>o</sup> Luke 1:36

<sup>4</sup> NU omits *she bore a child*

<sup>p</sup> Heb. 10:23

<sup>q</sup> Rom. 4:19

<sup>r</sup> Gen. 15:5; 22:17; 32:12

<sup>s</sup> Heb. 11:39

<sup>t</sup> Gen. 12:7

<sup>u</sup> John 8:56; Heb. 11:27

<sup>5</sup> NU, M omit *were assured of them*

<sup>v</sup> Gen. 23:4; 47:9; 1 Chr. 29:15; Ps. 39:12; Eph. 2:19; 1 Pet. 1:17; 2:11

<sup>62</sup> *The New King James Version*. 1982 (Heb 11:1-13). Nashville: Thomas Nelson.

<sup>s</sup> [John 6:63]

<sup>t</sup> [Rom. 8:9]

<sup>u</sup> Is. 43:18; 65:17; [Eph. 4:24]; Rev. 21:4

<sup>v</sup> [Rom. 6:3–10; Col. 3:3]

*Now all things are of God, <sup>w</sup>who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, <sup>19</sup> that is, that <sup>x</sup>God was in Christ reconciling the world to Himself, not <sup>4</sup>imputing their trespasses to them, and has committed to us the word of reconciliation.*

*<sup>20</sup> Now then, we are <sup>y</sup>ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. <sup>21</sup> For <sup>z</sup>He made Him who knew no sin to be sin for us, that we might become <sup>a</sup>the righteousness of God in Him.*

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This is the ultimate expression of FAITH

*Ephesians 2:4-10. <sup>4</sup> But God, <sup>i</sup>who is rich in mercy, because of His <sup>j</sup>great love with which He loved us, <sup>5</sup> <sup>k</sup>even when we were dead in trespasses, <sup>l</sup>made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and made us sit together <sup>m</sup>in the heavenly places in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in <sup>m</sup>His kindness toward us in Christ Jesus. <sup>8</sup> <sup>o</sup>For by grace you have been saved <sup>p</sup>through faith, and that not of yourselves; <sup>q</sup>it is the gift of God, <sup>9</sup> not of <sup>r</sup>works, lest anyone should <sup>s</sup>boast. <sup>10</sup> For we are <sup>t</sup>His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

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<sup>w</sup> Rom. 5:10; [Eph. 2:16; Col. 1:20]

<sup>x</sup> [Rom. 3:24]

<sup>4</sup> reckoning

<sup>y</sup> Mal. 2:7; Eph. 6:20

<sup>z</sup> Is. 53:6, 9

<sup>a</sup> [Rom. 1:17; 3:21]; 1 Cor. 1:30

<sup>63</sup>*The New King James Version. 1982 (2 Co 5:17-21). Nashville: Thomas Nelson.*

<sup>i</sup> Ps. 103:8-11; Rom. 10:12

<sup>j</sup> John 3:16; 1 John 4:9, 10

<sup>k</sup> Rom. 5:6, 8

<sup>l</sup> [Rom. 6:4, 5]

<sup>m</sup> Eph. 1:20

<sup>m</sup> Titus 3:4

<sup>o</sup> [2 Tim. 1:9]

<sup>p</sup> Rom. 4:16

<sup>q</sup> [John 1:12, 13]

<sup>r</sup> Rom. 4:4, 5; 11:6

<sup>s</sup> Rom. 3:27

<sup>t</sup> Is. 19:25

<sup>64</sup>*The New King James Version. 1982 (Eph 2:4-10). Nashville: Thomas Nelson.*