

Learning to Minister in the Spirit

If we are to assemble with the expectation that Jesus indeed is in our midst. If we embrace a covenant that insists that the Holy Spirit lives within His people, this forces us to look at ministry in a dramatically expanded way. Ministry and serving will always involve intellect, will and emotions. New Covenant ministry has a revolutionary element that transforms it from natural to supernatural. Salvation at its core is monergistic namely that God draws us to Himself. This is absolutely supernatural. Growth in the faith is synergistic. It involves you cooperating with God's initiative. When we are transformed it is God doing this to and for us. We participate, we agree, we step out in faith, we learn, we embrace the disciplines, we desire, we pray, we study, we engage.... but all in all, it is God empowering the process.

The gifts of the Holy Spirit are but an aspect of the indwelling, conquering, interceding Christ who is ruling at Father's right hand. These gifts are not the sign of some variety of uber-spirituality nor are they proof of developed character....they are a manifestation of Christ, the anointed one operating via the Holy Spirit within His people. If you are among God's people His gifts are yours.

a. The Gifts of the Holy Spirit for Every One

Introduction

Throughout biblical history God has demonstrated His character and power to and through his people in ways that are clearly supernatural. Every great covenantal event witnessed God reveal Himself through the miraculous. Church history is punctuated by God performing the supernatural. Although the scriptures, God's Word are the measuring rod and primary source of the revelation of His will and character, He still chooses to manifest His nature through signs and wonders. God's heart of compassion reaches into a space/time world and heals broken lives and bodies. His voice still proclaims His purposes.

This study of the gifts and operation of the Holy Spirit will center in 1 Corinthians, Chapters 12,13 & 14. Familiarize yourself with these chapters as the basis for this study.

1).Still For Today

Two general approaches toward the gifts of the Holy Spirit are popular today. The minority view is that all the gifts ceased when the last of the twelve apostles plus Paul the apostle died. This is called **cessationism**. This view teaches that supernatural attestations were first century proof of the truthfulness of the Gospel and the claims about Jesus Christ. When the scripture was finalized there was no more need for prophecy or the revelatory function of the Holy Spirit. This view denies most claims that God speaks in any fashion except through inspiration from the Bible. This view grew in some circles after the reformation of the sixteenth century and became influential among some evangelicals who embraced the Dispensationalism of Darby and Schoefield that became popular in the late 1800's and reached its apex in the 1960s.

Their proof text is I Corinthians 13 that promises a time when tongues, prophecies and special knowledge will cease "when that which is perfect has come." They claim that means the coming of the last written word of the Bible in AD 90 est. when John the Revelator penned

the last word of The Revelation. If true that gives a useful shelf life of less than 40 years to the instructions of 1 Corinthians 12-14. This is based on AD 54-57 when written to AD 90 when John wrote Revelation.

Continuationism has been the dominant view held by the Church even when there were few contemporary examples of the miraculous. Catholic, Orthodox, Pentecostal, Holiness and many evangelical denominations acknowledge the validity of the Gifts of the Holy Spirit today. While their experience sometimes is limited they hold the scriptural and historical validity of the ongoing manifestation of God's supernatural.

Question: Is there a practical difference between a cessationist and a continuationist who does not pursue the Gifts of the Holy Spirit besides the obvious theological disagreement? Is something truly believed if not practiced?

Billy Graham

Take Billy Graham for instance. In his book "The Holy Spirit," in the chapter titled "The Sign Gifts," he says some wonderful things regarding speaking in tongues. He says on page 226 "I personally cannot find any biblical justification for saying the gift of tongues was meant exclusively for New Testament times." On page 228 he says, "The filling of the Spirit may result in many different experiences in our lives, of which tongues on occasion may be only one evidence." On page 231 Billy Graham says, "A number of friends have told me that after they had prayed for a long period of time, they suddenly found themselves speaking in an unknown language." He adds "The private use of tongues is implied by Paul when he remarks that 'I speak in tongues more than you all'." On page 233 Brother Graham expresses the need for believers to be filled with the Spirit and says, "on the occasion of a particular in-filling, tongues may be a sign God gives some." He says also on page 233 "to summarize, First, there is a real gift of tongues. Many of those who have been given this gift have been transformed spiritually. Second, God uses tongues at certain times, in certain places, especially on the frontiers of the Christian mission, to further the kingdom of God and to edify believers."

John Wesley:

The Rev. John Wesley, M.A., preacher, author, teacher and reformer, whose name is treasured in the hearts of believers ever since the Great Revival, would be a competent judge as to whether the miraculous gifts should be in the church today. This is what he says: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honour upon the Christians in general, but in particular upon Christian clergy. From this time, they almost totally ceased; very few instances of the kind being found. The cause of this was not, as has been vulgarly supposed, because there is no more occasion for them because all the world were become Christian. This is a miserable mistake, not a twentieth part of it was then nominally Christian. The real cause was: the love of many, almost all Christians, so called, was waxed cold. The Christians had no more of the Spirit of Christ than the other heathen; the Son of Man when He came to examine His Church could hardly find faith. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned heathen again, and had only a dead form left ...

The grand reason why the miraculous gifts were so soon withdrawn was not that faith and holiness were wellnigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or impostures."

2).The Vocal Gifts

These are gifts of utterance where the Holy Spirit directs a spokesperson to utter words or a message not of the spokesperson's origination. These generally are not premeditated utterances as in preaching or testifying, but are the creation of the Holy Spirit through the spokesperson at the moment of giving utterance. Literally, "open your mouth wide and I will

fin it,” Psalm 81:10. The vocal gifts are comprised of tongues, interpretation of tongues and prophecy.

Tongues, Various Kinds

Tongues - an Old English word meaning languages; the Greek word glossa - meaning speech or language. The application of this word in scripture is primarily connected with the supernatural ability to pray or speak in an unknown (unknown to the speaker) language through the power of the Holy Spirit. According to 1 Corinthians 12:10 there are *various* kinds of tongues.

Devotional Tongues

1. They can be the language of men (a human dialect) or of angels (an angelic dialect) 1 Corinthians 13:1 You may speak in French, German or Greek or in a language known only by angels and God.
2. The focus is for prayer and intercession. 1 Corinthians 14:2,19; Romans 8:26-28; Ephesians 6:18.
3. The purpose of devotional tongues is to edify the speaker. edify is to build up (edifice -to put on a new face.) 1 Corinthians 14:4,17; Jude 20 says: “Build yourself up by praying in the Holy Spirit.”
4. Devotional tongues are to be exercised - primarily in private devotions. When in worship and then in a quieter fashion. This is done in deference to the unsaved or the ungifted (untrained, GK: idiota) Christian who may be visiting, The possible exception to this would be a meeting of “gifted or trained” Christians whose intention for that meeting is intercession and prayer where tongues would offer no offense. 1 Corinthians 14:16-19,23,28.
5. Devotional tongues are generally available to many Christian. Tension: “Do all speak in tongues?” vs “I would have you all speak in tongues”. Whether one functions in their prayer language is a matter of personal faith and decision. It is possible not to exercise one’s prayer language and allow it to lay dormant for years. What a shame to allow a God-breathed source of edification to be un-utilized. 1 Corinthians 14:18, Acts 2:4, 10:44-47;19:2-7.

Messages in Tongues are in many ways like prophecy in that God communicates His character and will to his people. This variety of tongues always works in concert with interpretation of tongues. This is typically manifested in the assembly followed immediately by interpretation. 1 Corinthians 14:5-6,12-13, 27-28.

Spirit-led prayer in tongues accompanied with an interpretation can be manifested in the corporate meeting. This is similar to giving a message in tongues except the content is an inspired prayer. This lets us know what the Spirit’s priority in prayer is. 1 Corinthians 14:29. “Let the prophets speak two or three, and let the others judge.”

Foreign languages can be spontaneously uttered by those, when guided by the Spirit, speak forth in faith. This is often a message of gospel proclamation where a language

barrier exists. In this case, tongues are a sign to unbelievers. Acts 2:4-12; 1 Corinthians 14:21-22.

Singing in the Spirit (tongues) is a method of praise, prayer or even giving a message in tongues (in this case the interpretation is often sung). Singing in the Spirit is a God-Breathed method of worship to God supplying the words. 1 Corinthians 14:15. According to Hebrews 2:12, Jesus sings in the midst of the congregation to the Father.

Interpretation of Tongues

Interpretation of tongues always follows the manifestation of a message in tongues in the assembly. It functions on par with prophecy. An important note about interpretation of tongues is not necessarily translation (Greek - *diemēneuo* -to explain, to interpret fully, expound). It is possible to have a very short message in tongues and a very long interpretation; since the interpretation is to convey in the listeners' language the full impression of the tongue. Of course the experience of the speaker comes into play as a factor. 1 Corinthians 12:10; 14:5,13,27-28, 32. Everyone who gives a message in tongues should pray to interpret; it is a logical progression.

Some believers also experience the interpretation of their own devotional prayer tongue through the "still small voice" of the Spirit during prayer. The danger of this experience is the extremely subjective nature and the lack of the immediate presence of others to properly judge the content.

Prophecy

Prophecy - the Greek is *prophetēia*, signifies the speaking forth of the mind and counsel of God as an inspired utterance. It is the declaration of what can not be known by natural means. It is not primarily foretelling future events as much as it reveals God's "heart" and character. One who prophesies is not necessarily a prophet in the Ephesians 4:11 position of authority in the government of the church. Any Christian has the potential to prophesy 1 Corinthians 14:1,5,39, but few are prophets 1 Corinthians 12:29.

A sign of the last days is a resurgence of the prophetic among all of God's people Joel 2:28-29. Prophetic revelation primarily is manifested in three modes: visions, dreams and apparent revelation (direct prophecy) according to Numbers 12:6-8; Joel 2:28; and Acts 2:17.

Visions are supernatural presentations of certain scenery or circumstances to the mind of a person while awake. Examples: Genesis 12:7. Numbers 24:4,6; Isaiah 1:1, 6:1; Ezekiel 1; Acts 7:55-56, 9:3-6, 9:10-12, 10:1-17, 12:5-11, 16:6-11,18:9, 22:17-21, 23:11, 26:13-14, 27:21-25.

Dreams can be a supernatural way of communication used by the Lord during sleeping hours. Examples: Genesis 28:12; 1 Kings 3:5; Daniel 14; Matthew 1:20, 2:12-22. Dreams have a history of being a source of revelation primarily in the Old Testament period. Caution: Jeremiah refers to dreams as straw in contrast to grain Jeremiah 23:28. Acts 2 quoting Joel

2 :28 mentions dreams as a common experience in the Last Days.

Apparent Revelation or distinct prophecy is by far the New Testament norm. In its strongest manifestation, God speaks audibly to a person or group, Matthew 3:17, 17:5; Acts 9:3-7.

The most common method of direct prophecy is the anointed, often spontaneous utterance in the assembly 1 Corinthians 12:10; 14:1,3,39. Prophecy should produce, not harsh, condemnation filled judgements, but according to 1 Corinthians 14:3 should do one or more of the following; edify: which builds up, exhorts: which stirs up, and comforts: which lifts up.

On the practical side - during a meeting there is normally a "prophetic flow" with somewhat of a thematic unity, communicating God's mind to the church. A "prophetic word that is out of step with the flow tends to be counter productive. Also, some meetings have such a prophetic anointing that every one could conceivably prophesy and sometimes, unfortunately does, thus bogging a meeting down with the preponderance of the same thoughts. Number 11:24 - The Spirit came upon 70 elders and they prophesied without ceasing. 1 Samuel 19:20-24 Saul and his messengers prophesied.

An important key to the effective exercise and development in prophecy is exposure to judgement (evaluation) by others seasoned in prophesying 1 Corinthians 14:29-33. If a person rejects correction and the right of the others to adjust him, he is not to be recognized in the execution of his self-professed ministry 1 Corinthians 14:36-38; Colossians 2:18.

This openness to correction is vital since "we prophesy in part" (incompletely) 1 Corinthians 13:9. The tendency to reject all prophecy due to the immature exercise of the gift by some caused Paul to write. "Do not quench the Spirit, do not despise prophetic utterances, but examine everything carefully, hold fast to that which is good." 2 Thessalonians 5:19-21.

Nine Steps in Judging Prophecy

2. The end purpose of all true prophecy is to build up, to admonish and to encourage the people of God 1 Corinthians 14:3, 2 Corinthians 10:8, 13:10 - authority is given to build up, not tear down.
 1. Edification - to build up
 2. Exhortation - admonition, stirs up
 3. Comfort - encouragement, lifts up

2. All true prophecy always agrees with the letter and the Spirit of scripture.
 - a. 2 Timothy 3:16 "All scripture is given by inspiration of God."
 - b. 2 Corinthians 1:17-20 "When I planned this, did I do it lightly? Or do I make my plans in a worldly manner so that in the same breath I say, "Yes, yes" and "No, no"? But as surely as God is faithful, our message to you is not "Yes" and "No." For the Son of God, Jesus Christ, who was preached among you by me and Silas and Timothy, was not "Yes" and "No," but in him it has always been "Yes." For no matter how many promises

God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God. - there are no contradictions.

- c. Isaiah 8:19-20 When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.
3. All true prophecy centers in Jesus Christ it, exalts and glorifies Him alone.
 - a. John 16:13-14 "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you."
 - b. Revelation 19:10 "At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! *For the testimony of Jesus is the spirit of prophecy.*"
4. True prophecy produces fruit in character and conduct that agrees with the fruit of the Holy Spirit.
 - a. Matthew 7:15-16 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles?"
 - b. Romans 14:17 "The kingdom of God is.... righteousness, peace and joy in the Holy Spirit."
 - c. Read the following scriptures: Ephesians 5:9; Galatians 5:22-23
5. If a prophetic revelation contains predications concerning the future, are these predictions fulfilled? If not, the revelation does not come from the Holy Spirit Deuteronomy 18:20-22 OT prophets were stoned to death if the prophecy did not come to pass.
6. Even correct predictions are not proof, if the prophecy draws others away from obedience. Read Deuteronomy 13:1-5; Acts 8:9-11, 16:16-18
7. True prophecy given by the Holy Spirit produces liberty not bondage.
 - a. Romans 8:15 warns against the "spirit of bondage"
 - b. 1 Corinthians 14:33 God is not the author of confusion
 - c. 2 Timothy 1:7 God has not given us a spirit of fear, but of power, of love and of sound mind.
 - d. Be discerning about "directive" prophecy of spiritual dictators: Matthew 23:8 "But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers."
8. True prophecy given by the Holy Spirit produces life, not death.
2 Corinthians 3:6 "He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; *for the letter kills, but the Spirit gives life.*"
9. True prophecy is attested by the Holy Spirit within each believer who hears it
1 John 2:27 "...The anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him."

3). The Revelation Gifts

The revelation gifts of the Holy Spirit provide insight and knowledge not normally available to the individual. They are the word of wisdom, word of knowledge and the discerning of spirits.

1Corinthians 12:8,10.

Word of Wisdom

The Greek word - *logos*, word, a matter or concern. Greek word - *sophia*, wisdom as in a skill, prudence. The word of wisdom is the supernatural impartation of what to say or do in a given circumstance. The word of wisdom can be the supernatural application of knowledge. In many cases it operates with the word of knowledge. It is a very helpful when God supernaturally reveals knowledge about a person or situation to patiently wait for the proper application of that knowledge through a word of wisdom.

The word of wisdom can be manifested by the “still small voice” of the Holy Spirit. Matthew 22:15-20, in the context of a prophetic message; 2 Chronicles 20:12-23, in a vision Acts 16:9--10, Daniel 2:1-49, in interpreting a God-given dream; Genesis 41, through an angelic messenger of through the audible voice of God.

The biblical criteria for judging “words of wisdom” are in James 3:17. wisdom from above must be:

1. Pure - it is consistent with God’s holiness.

2. Peaceable - it produces a witness of peace in our spirit; its result is peace among the brethren.

3. Gentle - doesn’t force its way

4. Reasonable - it can be evaluated openly.

5. Full of Mercy - it reflects God’s merciful love

6. Good fruits - cultivates good character

7. Unwavering - is not uncertain

8. Without hypocrisy- it is sincere, without hidden motives.

God attests his willingness to impart special wisdom to His people.

READ: Ephesians 1:17; Colossians 1:9, 3:16; James 1:5 and Matthew 10:17-19

Word of Knowledge

Greek word - *logos*, word; Greek word - *gnosis*, a seeking to know, an inquiry, knowledge. The word of knowledge is the supernatural revelation of information that was naturally indiscernible to the individual. Its method of operation is similar to the word of wisdom. This gift often is the primary constituent of “personal prophetic words”. Prophecies spoken over one individual instead of a group. this gift should be instrumental in bringing people to repentance. It commonly operates with healing gifts as well. 1Corinthians 14:6, 24-25. Examples: Acts 5:1-11, 14:8-10; 1Samuel 9:15-20, 10:21-23; 2Samuel 12:7-13; 2Kings 5:20-27. 6:8-23; Matthew 9:2-6; John 1:47-50, 4:17-18,29; Acts 9:11-12,17, 10:17-23.

Discerning of Spirits

The Greek word - *diakrisis*, a clear discrimination, Greek word - *pneuma*, spirits. Discerning

of spirits is the supernatural revelation of what type of spirit is in operation in an individual's life or circumstances. Discerning of spirits can reveal if a person is speaking through the influence of the Holy Spirit or by an evil spirit (Demon) or simply his own human spirit. This revelation gift can reveal the names of attributes of specific spirits demonizing someone. It can also identify the presence of angels and most importantly can discern the presence of the Holy Spirit in another. Discerning of spirits is, in some ways a "police gift" to the church. Examples: Matthew 16:15-23; Luke 9:54-55; Acts 8:23, 16:16-18

4).The Power Gifts

The power gifts are faith, healing's, and miracles. These are the dynamos aiding the proclamation of the gospel and providing for the needs of God's people.

Faith

The Greek word - pistis, firm persuasion, a conviction based upon hearing. Faith could be rendered in this section as special faith. This type of faith is a special gift for special circumstances. This faith can bring in special provision through prayer or through the authoritative speaking of the word of God (rhema).

This faith is distinct from saving faith and the fruit of the Spirit in Galatians 5:22; faith not so much in kind, but in degree. Unlike the fruit of faith, which is carefully cultivated, this gift of faith is much more like a surge. It is for a special moment truly having the "God kind of faith" Matthew 17:20. This God-imparted special faith can result in the miraculous change in natural events. Examples: 1Kings 17:1, 18:21; Daniel 6:17-28; Mark 4:35-41; Acts 9:40

Gifts of Healing

The Greek word is - iama, a means of healing, plural 1 Corinthians 12:9. This is the supernatural curing of injuries, handicaps and diseases without the aid of natural means or human skill. These gifts of healing are not possessed by an individual to turn on and off like a spigot; we are simply channels for these healing's. Each healing is a gift of grace (Greek word - charis). Some Christians may have a healing ministry 1Corinthians 12: 28 where these individual gifts of healing are manifested in abundance.

Typically healing is ministered through the laying on of hands Mark 16:17-18, anointing with oil by the elders James 5:14-15; Mark 6:13 and the prayers of faith James 5:15. Healing can also be ministered through articles of clothing being prayed over Acts 19:11-12, by the passing of a person's shadow over the sick acts 5:15, through another's faith and prayer mark 2:3-5, through the sick person's faith alone Matthew 9:22,29 or through both together Mark 5:25-34.

It is important to establish the fact of God's will to heal. The scourging on Jesus' back of 39 stripes was born by Him to provide healing for all our disease Isaiah 53:5; 1Peter 2:24. Jesus commanded his disciples, "Heal the sick" Matthew 10:8. The nature of God is to heal - Exodus 15:26, Psalm 103:3, Exodus 23:25.

The Working of Miracles

The Greek word - *energema*, the effect, operation of; the Greek word - *dunamis* = power, works of supernatural origin. This is the effecting of unexplainable acts by the power of God. This gift raises the dead back to life acts 9:36-41; 20:9-12, turns water into wine John 2:7-11, multiplies bread and fish John 6:1-14, supernaturally transports people and objects of great distances John 6:21, Acts 8:39 and so on. In Acts 1:8 Jesus said, “you shall receive power (*dunamis*) when the Holy Spirit has come upon you.” In effect Jesus promised every believer miracle-working power inside them. See Galatians 3:5

5). How to Move in the Gifts

Every believer should function regularly in one of more of the gifts 1 Corinthians 12:6-7. To not function in a gift is subnormal. It is assumed that every Christian committed to the lordship of Jesus Christ will seek every possible avenue of serving Him within the context of His will. 1 Corinthians 13 enumerates the three keys to moving in the gifts. 1 Corinthians 12:31 states: “But eagerly desire the greater gifts. And now I will show you the most excellent way.” the more excellent way to move in the gifts, and all of life for that matter is in 1 Corinthians 13:13 “And now these three remain: faith, hope and love. But the greatest of these is love.”

The three key areas are:

1. **Faith** - the confidence that God will use you.
2. **Hope** - an expectation akin to earnestly desiring
3. **Love** - the mindset toward all you would minister to.

In conclusion, 1 Corinthians 14:1 states: “Pursue love, yet desire earnestly spiritual gifts.”

Learning that love is not sentimentality but a way of relating and acting toward people is a key toward releasing the supernatural in and through your life. Look at the central descriptions of love:

1 Corinthians 13:4-7

[4] Love is patient and kind; love does not envy or boast; it is not arrogant [5] or rude. It does not insist on its own way; it is not irritable or resentful; [6] it does not rejoice at wrongdoing, but rejoices with the truth. [7] Love bears all things, believes all things, hopes all things, endures all things.

- a). Believes all things: This is looking at people through eyes of faith believing God will engage them with power and produce conviction, repentance and faith. Loves has faith for others.
- b). Hopes all things: Sees the people in hope-filled light. This is a prophetic impulse that has a sense of destiny that engages others with a sense of God’s purposes for them.
- c). Patient, actually suffers along with people and their weakness, troubles and faults.
- d). Kind. Frankly, love means you are a nice person consistently. You do nice things for people and treat them as valued and important to you. To show oneself useful.
- e). Not Envious or jealous. Zealous against someone.

- f). Not boastful. Not a braggart. Does not vaunt oneself. Its not about you.
- g). Not arrogant. Not puffed up. No inflated sense of importance.
- h). Not rude. Doesn't behave badly.
- i). Doesn't insist on its own way. Not self seeking.
- j). Not irritable. Doesn't act exasperated.
- k). Not resentful.
- l). Doesn't rejoice at wrongdoing. Wants justice to prevail. Sympathetic.
- m). Rejoices in truth. Congratulates. Rejoices with good things.
- n). Bears all things. Has fortitude. Will wait. Endures without being a grump. Holds on securely so as not to let bad attitudes seep in.

b. Cultivating Spirit-led Evangelism and Outreach

When we grow in confidence that Christ's indwelling presence is real and vibrant in our life. The same confidence and loving perspective that enables us to bless people inside the church enables us to reach those not yet committed to Christ. 1 Corinthians 14:24-25 describes how prophecy and word of knowledge exposes the secrets of an unbeliever's heart and leads them to fall down and proclaim that God is truly in your midst:

[24] But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, [25] the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

This dynamic is not limited to assembly meetings but can characterize every place you and the Holy Spirit go. Why should we not expect divine appointments everywhere you go. "In Him we live and move and have our being" Acts 17:28, affirms the reality of God's immanence. Engaging people with the gospel is not a mechanical retinue of well rehearsed lines. It is a Spirit led exchange rooted in compassion and conviction. We proclaim very clear truth about the person and work of Christ in response to opportunity crafted by God's Providence. We connect our proclamation to Spirit-filled sensitivity that lends unique insight to the person's life. We then add to that the power to help them supernaturally in the form of life altering prayer, healing and deliverance from emotional and spiritual bondage. The Kingdom of God is not words but power.

Programatic evangelism with crusades and special events are wonderful tools but the Holy Spirit will not wait for such noble efforts. Every day we are called to make disciples. Every day we are given opportunities.

Organic Church should place us on the front lines of evangelism, around kitchen tables and seated around living rooms. This is the church going to the people. It is never about inviting people to a building but inviting them to Christ.

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