

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?**A couple questions about the gift of an Evangelist? and gifts in general? - posted by anonymity, on: 2009/8/30 0:47**

1. On my Esword with Strongs the word is defined "preacher of the Gospel". How was this defined? Was it a word that the Church made up? Or was it a Greek word that meant "preacher of good news"? Or was it derived from a contextual word study? Or what?

2. I have a hard time finding distinction between Apostle, Evangelist, and Pastor. I mean Apostles would preach the Gospel so they were therefore Evangelist' right? Or were they just like Evangelist except they had more authority? They also seemed to Pastor? But maybe just more so did these things but over saw as overseers the Evangelist and Pastors? and carried more authority or what?

3. What is the difference between a witness and an Evangelist? I mean everyone that gets saved is supposed to confess and testify of the work of God right? Isn't that what Evangelist do? Like the demon possessed man or the Samaritan woman who had multiple husbands and went straightway to tell of Him. Do Evangelist just have more power or are they to witness more full time or something?

4. Or what of we as believers? We are to disciple one another. We are to build each other up. The older women are to teach the younger women ect. So what is the difference between that and a Pastor? Do Pastors just do it more and more authoritatively?

5. Do you get gifts when you get saved or after or both?

6. If after how?

7. Did Paul give us an exhaustive list of gifts? or are there more? if so what?

8. Are gifts just the amplification in a certain specific area?

9. How do you discern between a natural gifts and a spiritual one? I mean some people are just good teachers?

10. Why would you need a supernatural gift to teach isn't that something that almost anyone could do?

11. What is the difference between a word of wisdom and a word of knowledge?

12. Why did Philip have 7 daughters that were all Prophets? I mean did the Apostles give them or did they all pray for it or was it just something that God did?

13. Paul said he wanted to come to Rome to give gifts. So could Paul give gifts? If so where does that leave us without Apostles? How do we get these gifts? Can we be like Apostles and somehow get power and give it?

14. Timothy received a gift by prophecy and the laying on of hands of the Elders? So can this be done or something? Is this why we are to lay hands hastily because some of us can give power and we need to do it by the leading of God?

15. It would seem that Apostles and such had an authority to give the Spirit when they wanted. They should not lay hands hastily. Paul laid hands and gave the Spirit to certain men? Could they do this at will? Or could they forgive sins as in the end of John?

Re: A couple questions about the gift of an Evangelist? and gifts in general? - posted by twayneb (), on: 2009/8/30 10:00

Anonymity: Wow, we spent a semester recently teaching on just a portion of the topic covered in this question. I can give you an idea of what I think I understand that might help.

The five "gifts" listed in Ephesians 4:11 are what I would call the equipping gifts. These are separate and distinct from the nine "gifts of the Spirit" listed in 1 Corinthians 12. Sometimes the Bible mixes several gifts or types of gifts in one discussion, but we have to look at the purpose of the discussion to keep things straight. For example in 1 Cor. 12:27, we find many gifts listed, but they seem mixed up. They are a combination of the nine listed earlier specifically as gifts of the spirit, the five equipping gifts listed in Ephesians, and other gifting in the body such as helps and governments. But the context is the body as a whole having all of its members functioning in the place where they are called to function for the good of the whole body, not a breakdown of which gifts are of what type.

So, the five gifts listed in Ephesians are given to the church for a specific purpose.

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

These people are gifts to the body to focus primarily on preparing the body as a whole for the work of the ministry. These men and women are servant leaders in the body of Christ. They have a very specific calling and gifting given by God for the sake of the body. We are all called to evangelize. The gift of the evangelist is placed in the body to prepare the body for evangelism. He imparts to the body the heart of God for the lost, and has the calling to bring the body into a maturity in their call to fulfill the great commission. The apostle is a specific calling and gifting that serves to recognize, establish, and support ministry in the body just like Paul recognized, established, and supported ministry in the early church. Apostles are very relational and governmental in their service to the body. Anyone can teach others, and some are more talented at that than others. The equipping gift of "teacher" in this context, however, is interested in and concerned with the establishment of sound doctrine among the whole body. These men and women will help to bring the body into doctrinal maturity so that they may teach sound doctrine as they minister to others. I know because of abuses that the term "leadership" is slightly loaded, but these people comprise the spiritual leadership of the body. This gifting or calling is resident with the person called to this place of service to the body.

The nine gifts listed in 1 Cor. 12 are gifts given to all Holy Spirit filled believers severally as the Holy Spirit wills (personally I think this is usually as they are needed for ministry to others). All nine are distinct, although several are similar in function. For example, the word of knowledge is a supernatural knowing of something that the person ministering could have no natural knowledge of. Example, in a meeting recently a man was there whom we did not know at all. He wanted prayer, and as we prayed for him, the Lord showed one of the ministry team that this man had stomach cancer and that God wanted to heal him. This man spoke what God has showed him and prayed for the man. At a subsequent service, this man stood and gave a testimony that he indeed had stomach cancer and that doctors at the Mayo Clinic had pretty much given up hope. He returned to the clinic a short time later and all traces of cancer were gone from His body (Praise the Lord!!!!!!). So not only did I witness the gift of the word of knowledge in operation, but I also believe a gift of healing as well. Word of wisdom is a supernatural knowing of what should be done in a situation. i.e., knowledge tells us what is going on, wisdom tells us what to do about it. I believe Phillip's daughters were operating in the gift of prophecy. Phillip is definitely called an evangelist, but to be fair, the Word never calls his daughters prophets. It just says they prophesied. Again the gift of prophecy is unique from the equipping gifting and calling of a prophet. The prophet is called to equip the body and operates in a much more broad sense.

I would say that the five gifts in Ephesians are callings from God on the life of an individual. Even a lost person can be called of God to a specific ministry, but live and die having never fulfilled that calling. The nine gifts in 1 Corinthians are given to those who have received the baptism of the Holy Spirit as outlined in Acts 2 and Acts 19:2 among other places. (I also know that this can be a loaded topic. I only know what the Word says and what I have personally experienced.)

There are other gifting in the body. For example, the gift of helps. I believe Stephen and the seven, Acts 6, were called by God to the ministry of helps, and gifted by God to carry out this unique ministry with authority. Oh how we often eleva

te one ministry and degrade another. Stephen was meals on wheels (or hooves) director for the body where he was at, and look at the power and authority of the Holy Spirit that he operated in. Look at his influence and how he was used of God. He ministered in the place God had called him to, and the result was, very likely, the salvation of a man named Sa ul of Tarsus. There are no great ones in the body, only obedient servants who allow themselves to be used of God wher ever God has placed them.

All gifting are vital and important to the body. Not all are equal in sphere of influence and in operation.

The laying on of hands is another thing. Obviously there was the transfer of something in the spirit accompanying the la ying on of hands in the scriptures, as well as today. The laying on of hands you refer to was an impartation of leadershi p. We are never to do that suddenly. Leadership has the potential to greatly influence the body for good and for bad. L eadership, scripturally, was established through ordination by existing leadership, usually by the five equipping gifts (act ually, I would say all of the Biblical examples are so, but I may have missed one somewhere). The Bible even tells of pe ople receiving the baptism of the Holy Spirit by the laying on of hands, although it was received without that formality as well. But yes, the laying on of hands is a powerful thing. I know an African leader with a great anointing on his life. In a meeting he laid his hands on me and prayed for me. I felt something happen in the spirit that I could not explain, but late r understood in prayer some of what happened. I know one thing for sure I have never been the same since that day. I believe something was imparted spiritually into my life by that man of God. I don't think apostles were given a special authority to impart the Holy Spirit at will, but God did use them sometimes to aid in that purpose.

I hope this brought some clarity to a few of your questions. God Bless.

Re: - posted by Christinyou (), on: 2009/8/30 19:54

The first thing we must ask ourselves when we study Eph 4 is, who is the Gifted One, The Only Gifted One?

Is it man? Or is it Christ? If we are to present every man Perfect in Christ, then who is the One that will give the Present (gifts) the Present of Himself to men?

If this is the only Gifted One and He is our Baptism into His Spirit, who will be the Gifted One in the Believer and who will be the One that in us as us who does greater works than He has already done?

Ephesians 4:1-10 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye ar e called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calli ng; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But un to every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descend ed first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, th at he might fill all things.)

He that ascended, Is it Not He that has descended and given Himself as the present gift to men. Born again by the Spiri t and Water of the Word, being The Glory of Jesus Christ Himself in us. Col 1:27

So then it is not man that has the gifts, but Christ who is in us that is the Gift and the Gifted One and He as us will do gre ater works than what He has already done through us and in us and going forth the Him as us. Not man gifted, but Chri st the Gifted One in men according to His working and our labor and striving, in us by Jesus Christ Himself in us.

Colossians 1:26-29 Even the mystery which hath been hid from ages and from generations, but now is made manifest t o his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which i s Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worket h in me mightily.

Wow? Did I really write this?

In Christ: Phillip

Re: - posted by Christinyou (), on: 2009/8/31 0:16

Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Not gifts but, A Present or gift.

Himself

Strong's Greek Dictionary

1390. doma

Search for G1390 in KJVSL

doma doma dom'-ah

from the base of 1325; a present:--gift.

In Christ: Phillip

Re: A couple questions about the gift of an Evangelist? and gifts in general? - posted by elharris, on: 2009/9/1 21:36

Hidy Ho, person in the Lord,

You asked among many things:

Quote:

-----by anonymity on 2009/8/29 20:47:13

1. On my Esword with Strong's the word is defined "preacher of the Gospel". How was this defined? Was it a word that the Church made up? Or was it a Greek word that meant "preacher of good news"? Or was it derived from a contextual word study? Or what?

I loved your questions, and especially this statement:

Â“Was it a word the Church made up?Â”

Here are a few things to ponder in that regards.

Please as you read this research, keep in mind this scripture.

Zephaniah 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination it is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Zephaniah 3:9 **For then will I turn to the people A PURE LANGUAGE, that they may all call upon the name of the LORD, to serve him with one consent.**

What I intend to show here, is how the original meaning and intent of key words used by the writers of the NT, were intentionally corrupted, as they went over the centuries, from the Greek texts of the NT, though Latin, into French and Anglo Saxon and wound up in our modern English. And how these words present a false picture to the mind as to the true message of the New Testament. Hence an IMPURE understanding, through the corruption of language. Thus in order for us to fulfill the original message and intent of the New Covenant in Christ Jesus, his people must once again, come to understand the pureness of the original message.

To those in the first century to whom the letters of the NT were written, they understood the Greek word *agge/los* simply meant messenger.

It was spelled in Greek letters;

Alpha - __A,
Gamma __G,
Gamma __G
Epsilon __E
Lamda - __L
Omikron __O
Sigma - __S

Transliteration, is where you take the Greek alphabet and transliterate it into the English alphabet.

At some point in time, many hundreds of years ago, when they chose to transliterate the word *aggelos* into English, they remove the first G, and replace it with an N. So that you have *aNgelos*. From which you should be able to recognize, that we get the word "angel".

Then when they translated the scriptures into English, when the word *aggelos*, transliterated as *angelos* was referring to MEN or mortals, they translate it as messenger.

But if the word *aggelos*, transliterated as *angelos*, is referring to superhuman men or immortal beings, they translate it, as *angel*.

Yet God in the writing of his Word, made no such distinction, using the SAME word *AGGELOS*, to describe both mortal and immortal beings as **messenger**.

I did not count how many times this word is used, but it is used at least 200 times. It is translated as the word *angel* everywhere but in the following examples.

Mat. 11:10 Behold I send my messenger (*aggelos*)...

Mark 1:2 Behold, I send my messenger (*aggelos*)

Luke 7:24 when the messengers (*aggelos*) of John...

Luke 7:24 Behold I send my messenger (*aggelos*)...

Luke 9:52 And sent messengers (*aggelos*) before his face:

2 Cor 12:7 a in the flesh, the messenger (*aggelos*) of Satan...

James 2:25 when she had received the messengers (*aggelos*)

Everywhere else the word is translated "angels".

There is also one word *aggelia*, that is translated as *message*

John 3:11 For this is the *message* ye heard...

Now one of the words for "well" or "good" in Greek, is the word "eu", spelled Epsilon - E, Upsilon - U.

This word *eu*, is often taken and added to other words to let the person know, that word represents something "good" or "well done". In this case the Greeks added *eu* to the word *aggelia* and it became *euaggelion*, meaning *good message*. This is the word that is translated as *gospel*, in the English NT.

The word *gospel*, wound up in the English language, through the Latin Church, after they proselytized Britain. It comes from the Anglo Saxon word *godspel*, from *good spell*. You do get the connotation of that word don't you? And then this word as it traveled into the English language, became totally associated with Christendom. Whereas originally when the *gospel*...see there I automatically wrote that word, before I even thought, it's just planted in my head. So let me do

that over.

Whereas originally when the word *euaggelion* was used by those in the first century, it was not a religious word, reserved primarily for the "The Church". Rather *euaggelion* was a word, that the common man on the street at that time would readily understand.

Now this word *euaggelion*, if you take away the *on*, and add *stees*, you get the word *euaggelistees*, which again, traveled through the Latin Church, into Anglo Saxon and into modern English as the word **evangelist**.

Now this word *euaggelistees*, was not replaced with an Anglo Saxon word like *aggelion* was replaced with "good spell", though the two words were associated with one another. This word was kept and the spelling changed, by adding a **V**, in place of the **U**, to make it **eVangelist**. Oh yes and don't forget the added **N** too.

For all the hoopla, about weather one has the "gift" of an "evangelist", the word is only used three times.

Acts 21:8 "...the house of Philip the eVaNgelist, **euaggelistes**

Eph 4:11 "...and some , eVaNgelists; **euaggelistes**

2 Tim 4:5 "...do the work of an eVaNgelist **euaggelistes**

In reality written words are in effect PICTURES. The Greek word translated scripture, is the word "graphes", from which we get the English word "graph". A graph is a "picture".

By taking words, and replacing them, with other words, or changing the letter and sounds, you replace the "picture".

To take the word *aggelos*, translate it messenger when it refers to mortals, and angel when it refers to immortals, changes the "picture". Not to use the same word is to take liberty with translation, regardless of what words came to represent years down the line.

WHY is the Greek word *euaggelion*, first transliterated with an N that isn't there, and then by the time the word gets into the English Language, the word *euaggelistes*, is transliterated into English letters, as *uaggelistees* and then winds up with a "V" in it, as in "eVangelist", by the time it gets into the English language, with a solely religious connotation and undertone. Hence one of those "special", Church words.

There is no "N" and no "V".

And if your going to keep the Greek word **euaggelistes**, and smooze it over into English, even if you change the spelling and sound a bit, why not also keep the word *euaggelion*, instead of replacing with a completely foreign word like "god spell"...gospell? And WHY even put that S in there and replace the original D?

These two words GOSpel, and GODSPEL, present quite a different mind picture. We do not relate the letters GOS, with GOD, nor the letters PEL with SPELL. To SPELL a tale, was to "enchant" the listeners with a story. As in "The people were held "spell bound", by the "enchantment" of the Bards tale." GET THE PICTURE.

In witchcraft and sorcery WORDS were used to cast a SPELL. Spells are different than a curse, in that SPELLS were used to CONTROL people, and get them to do your bidding.

By changing words, to present a different picture or "image", than what they are truly meant to convey, you control the mental picture, that individual has of that word. Since words direct our thoughts, beliefs and actions, you then control the individual, by the use of the words, you have implanted in their thinking. In essence if the words are not true to fact, you bewitch them, you cast a "spell" on them, and they are under your control, even if you are not actually present. You have planted words in their mind that control their belief, and so they will act on them automatically.

Originally the words "aggelos" and "euaggelion", were related and all one had to do was read and SEE, that they were related, but by the time, we get them, they have a whole different LOOK as angel and gospel.

"eu", means "good" or "well done". *aggelos*.

"aggelia" means "message".

Take "eu", add it to aggelia, from which you take away the "a" and add "on", making it "euaggelion", and you have good message. This is ALL THE WORD MEANT originally. Now it has a purely religious meaning as the word "gospel".

An aggelia was a message, brought by a aggelos, messenger. A euaggelion was a good message brought by a euaggelistes, a good messenger.

After these words, go from the Greek, through the Latin Church, and through the Churches conquest of France, and France's conquest of Britain, and wind up as angel, gospel, evangelist?

Aggelos, euaggelion, euaggelistes

Angel _____ gospel _____ evangelist

Why when God used the same word "aggelos" to describe both men and supernatural beings, did man think he had the right to translate the word aggelos, as angel (a word he made up) and then just as "messenger", when referring to men. Was there someone around who did not want men to think that they were on equal par with what LATER came to be known as "angels". Again where did they get the right to take the word "aggelos", drop the "g" and add an "N", and make up a whole different word.

And here is something else that's interesting in that regard. Take the Greek word *agios* translated into English as *saint*. I haven't counted how many times the word *agios* is used, but it's a LOT! Over 200 times, and it's translated HOLY, in every place EXCEPT where it refers to men, and then they use the word SAINT.

Perhaps we should look at how the word "saint" came to us. According to the history of the word, it came into English, from French, into French from Latin. It was the Latin word "sanctus", meaning "holy". No need to go into all the connotations that the word "saint" brings to our minds. But one thing is for sure, we rarely ever refer to ourselves as "saints".

God used the same word "agios", in referring to Himself, and his Spirit and to believers in general. But now all of a sudden when we read those words (pictures), we see the picture "HOLY" referring to God, and "angels" or immortals, and the word SAINT, when referring to mortals.

HOLY (immortals, spirit)

SAINT (mortals, flesh and blood)

Two different PICTURES, when God said:

AGIOS (immortals, spirit)

AGIOS (mortals, flesh and blood)

As the saying goes;

"A PICTURE, paints a thousand WORDS.

But the reverse is also true in that;

"A thousand WORDS, paint a PICTURE!"

And in this case just a few words paint a completely different picture.

Are these just words "The Church" made up? , As in The "Latin" Church, since every one of these words went through the Latin language used by "The Church", into what became the English language.

Where did these "words" come from, and WHO made the decision to use them?

Here is a very, VERY interesting story, that is Historically documented and true to fact, that every believer, who loves God's Word, should come to be aware of.

This story concerns events which transpired when the King James translation of the scriptures was in the commencement.

This story is taken from J. I. Mombert D.D, "A Handbook of the English Translations of the Bible". Written in the late 1800's, it gives detailed histories of each English version, and its translation up to that time.

Regarding the translation of the King James, then known as "The Authorized Version", it states on page 347;

The nature of the work to be done by the translator is clearly defined in a set of instructions, which read as follows.

1. The ordinary Bible read in the Church, commonly called the Bishops' bible, to be followed, and as little altered as the truth of the original will permit.
2. The names of the prophets, and the holy writers, with the other names of the text to be retained as near as may be, accordingly as they are vulgarly used.
3. **The old ecclesiastical words** to be kept, viz. , as the word church not to be translated congregation.
4. When any word has divers significations, **that to be kept which has been most commonly used by the most eminent fathers**, being agreeable to the propriety of the place, and the analogie of faith.

And here we come to those "WORDS, the Church made up." They have a "name", they are called "The old ecclesiastical words", and they were made up by "the most eminent fathers". These most eminent fathers, by the way, were also called "ecclesiastics". Hence that is why there were certain words, like "gospel", and "saint", and "church", which they had coined in their writings on their, "analogy" of "the faith". In essence these ecclesiastical words were more of an "interpretation".

Now here is something very interesting. We have in our English language, the word "ecclesiastic". And it came from the Greek word "ecclesia", which meant a "general assembly" of free persons. It represented EVERYONE who came together in an assembly for whatever purpose.

But in English it refers to a person in holy orders, or consecrated to the service of the church; clergyman; priest.

Now how is it, that the Greek word ecclesia, which referred to ALL of God's people, came to be separated out, to refer primarily to only clergymen and priests? There is no way the "common" folk, would have ever referred to themselves as "ecclesiastic". In fact the word "ecclesiastic", as well as the word "Church", struck abject fear into the hearts of men. For example a court of the Inquisition, was a "Ecclesiastic Court".

Just several hundred years ago, and even during the time of the translation of the KJV, if someone was to come up to you and say, "The Church has been asking about you." It would have a much different effect on you, than it would today. In that time they had a word they used called "ecclesiarchy", which meant government by ecclesiastics. The last thing you wanted, was for the Church to be looking for you, or asking about you, it was NEVER for good. It had the same effect as if you a Jew in Germany during WWII, and someone telling you the Gestapo or the S.S. was looking for you. Or as in U.S.S. R. if someone told you the KGB was looking for you.

Originally in Greece, and at the time the word "ecclesia" was used by writers of the NT, the word simply meant a political assembly of the citizens for conducting public business, usually for affairs proposed by a council. It had everything to do with democracy and equality among citizens and all that jazz. It NEVER represented some high mucky, muck control freaks, who wanted to LORD it over everyone else, as it came to be used by those "most eminent Fathers, those ecclesiastics".

But now, how is it that they kept a Greek word ecclesia, turning it into ecclesiastic to represent THEM, but the word never makes it into the translation of the Bible in some form as an English word, regarding the word ecclesia, but instead we wind up with, what is an "ecclesiastic" word called CHURCH?

I would really like to know, which one of those most eminent "fathers", coined that word for the first time, when he was analogizing the faith. Because guess what? This word Church does in fact originate from a Greek word, but NOT from the word "ecclesia".

Well, what Greek word was that, and how many languages did it have to go through to "morph" into the common English word "Church".

Now remember as I share what this word really is, and what it went through to replace the word ecclesia, that in effect what they did, was take and REPLACE one word with another word from the same language. That is they took away a word and added a word, from the same language, into the English translation.

Here is the origin of the old ecclesiastical word "CHURCH", which remember the rules told the translators they HAD TO USE, and could not translate the word ecclesia into the word "congregation". Remember also that the word "congregation", would represent all the common folk, while the word "CHURCH", represented that organization or big shots, that struck fear into the hearts of men.

CHURCH, comes into modern English from Middle English where it was spelled "churche", which came from the Anglo Saxon word circe, which came from the Greek word Kyriako meaning the Lord's house, from kyriakos concerning a master or lord, from kyrios master, lord, from kyros power, authority; it is akin, or related to in meaning, to the Sanskrit word "sura, meaning mighty, bold, and the Old Irish word caur, cur meaning hero. In Briton it was pronounced "Church", and in Scotland it was pronounced and spelled KirK, but it was the same word.

In effect by replacing the Greek word ecclesia, meaning assembly, with the Greek word kyros meaning master or Lord, you are in effect making the body of Christ, the HEAD, and replacing Christ, by usurping "authority", and putting yours

elf in a position that is not rightfully yours, which is exactly what this organization called "The Church, Kirk, kyrios", did

They did the same thing in effect by taking the word ecclesia, and turning it into a word that ONLY represented the hierarchy of that thing they called "The Church". THEY coined these words. These words were a result of their perverted INTERPRETATION, which they arrived at from their twisting of the scriptures, as they analogized the Word of God in their studies.

What they did was to REDEFINE the words in God's Word, and make up or "coin" other words to represent their interpretations. These are words the "Church" made up.

But when we say "church", here we are not talking about, that which was born in the first century, but that which arose out of that and separated itself from them, giving themselves a new name, taking over and usurping the lordship of Jesus Christ, and casting its GOD SPELL throughout the earth.

1 Tim 4:1 Now the Spirit speaketh expressly, that in the latter times **some** shall depart from the faith, **giving heed to seducing spirits, and doctrines of devils;**

1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

1 Tim 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

You will find people who try and justify the use of the word "gospel", in reciting its etymology, and saying it just meant "good story". This is not exactly accurate. A "gode spel" or "good or god spell" was a story alright, a story given to a man by a "god" or "spirit". It was not in truth "good", but rather evil spirits, pawning themselves off to mankind. The Bards of Celtic Lord, in Britain and Scotland, were also considered a type of "prophet", who communed with the gods, and then cast, or told a godspell, the god's story. Again it was more than just a story, but a SPELL. As in the example below.

The
Misfortunes of Elphin

Though, small and feeble, from my coracle
To thee my helpless hands I spread,
Yet in me breathes a holy oracle
To bid thee lift thy drooping head.
When hostile steps around thee tread,
A spell of power my voice shall wield,
That, more than arms with slaughter red,
Shall be thy refuge and thy shield.

Here is something we all need to realize. In Greece Homer and those like him were considered prophets, and their writings were considered as scripture. Home was the equivalent to the Bards, of Britain, they sang about and for the gods. And were considered to be "inspired" (in spirited) by the gods.

Why is it doctrines of devils? Because these ecclesiastics, these eminent Church Fathers, all got revelation from a devil. It may have been many men over the centuries, that developed and coined these words to replace the original words in it

he Word, but it was one devil, working in them with one plan.

A seducing spirit, is a spirit or "messenger", what we call "angel" of Satan. A demonic spirit, also called and thought of as "a god", to those in the first century. Hence a "god spell" was a word of knowledge by "a god", or devil, in Greek called a daimon. A godespel, was a good tale about the gods. It was not just a nice little story.

These people would get HIGH on SPIRITS and I'm not talking about Jack Daniels or Coors. Literally a spirit, angel, daimon, theos, god (with a small "g"), can get you literally high, just like a drug. In fact they called the experience "ecstasy", (go figure).

These evil beings, love to come along and impersonate the holy spirit, by giving some poor searching, confused deceived man an "EXPERIENCE". This is where you are infused spiritually with a word of knowledge, but it's a false word, a deceiving word.

Then because you've had this "glorious" experience, you never REALLY check it against the Word of God. Rather, after you are given a bit of knowledge, a bit of what you think is enlightenment, you go to the scriptures, **and find verses that AGREE with your enlightenment, by that spirit.**

Then after that, they develop a systematic theology, where they "systemize" the error and teach it to others. And the godspell they got gets passed on through teachers. It starts with a false word, a prophecy from a spirit, it gets written down, and then taught in the normal way. And anyone who receives that teaching, that godspell, also receives the spirit that originally gave it.

The purpose of true apostles, prophets, "evanglists", pastors and teachers is to bring to the body of Christ the true knowledge of God, so that they can literally grow up into Christ. That is so that they can walk in the absolute SAME power he did, and be just like him on this earth.

This in contrast to what has been taking place for the last 2000 years.

Eph 4:14 (Interlinear word for word translation)

Until we may arrive all at the unity of the faith and of the knowledge of the Son of God, at a man full-grown, at the measure of the stature of the fullness of the Christ; THAT NO LONGER we may be infants, being tossed and carried about by every wind of the teaching in the sleight of men, in craftiness with a view to the systematizing of the error;

The word "sleight", in "the sleight of men", is the Greek word "kubia", from which we get the word "cube", and specifically here refers to a cube of dice, and what is called "dice playing deception".

I have a lot of experience in what this is, because before I came to Christ, I came from a family of con artists, gamblers and thieves. This is how dice playing deception works. You get into a dice game, and you have what looks like identical dice hidden on you, but they are loaded to make you be the winner. When the dice cup is passed to you, you switch the dice. When the other players in the game look at the dice they have no idea that they are not playing with the same dice, they were before. You've done the old switch-aroo, and no one is the wiser.

This is why Paul told the Galatians, that he marveled that they were so soon removed from the "gospel" of Christ unto another "gospel", which was not another, but a perversion of the original. The switched dice are a perversion, that look like the original.

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

Well, now where to go??? Don't know, that's all I got to say for now.

Regards,
El Harris

Re: A couple questions about the gift of an Evangelist? and gifts in general? - posted by ginnyrose (), on: 2009/9/1 22:3

Evangelist: his function is one that calls people to repentance. His primary focus is the unsaved.

Pastor: the one who takes the lambs the evangelist brings in and teaches them, shepherds them in their spiritual growth.

An evangelist is not a pastor and a pastor is not an evangelist. Their function is very different.

This is my understanding and observation.

ginnyrose

Re: - posted by Leo_Grace, on: 2009/9/1 22:49

ginnyrose, thank you. Great post --- short, precise, and clear.

Re: - posted by elharris, on: 2009/9/3 9:21

Quote:

-----Evangelist: his function is one that calls people to repentance. His primary focus is the unsaved.

Pastor: the one who takes the lambs the evangelist brings in and teaches them, shepherds them in their spiritual growth.

An evangelist is not a pastor and a pastor is not an evangelist. Their function is very different.

This is my understanding and observation.

ginnyrose

Greetings in Christ Jesus ginnyrose,

Your understanding and observation is correct, in that, this truly is the way some Church's have made an evangelist out to be.

But did you know that in most of the places where you read the word "preach" in an English bible it is the word it is the Greek word "evangelize".

Here is where the word is used in the New Testament. The word evangelize is translated in any where from one to three words in English.

"...evangelize - evangelize

Mat 11:5 have the gospel preached

Luke 1:19 shew these glad tidings

Luke 2:10 bring you good tidings

Luke 3:18 preached

Luke 4:18 preach the gospel

Luke 4:43 preach
Luke 7:22 gospel is preached
Luke 8:1 shewing the glad tidings
Luke 9:6 preaching the gospel
Luke 16:16 is preached
Luke 20:1 preached the gospel

Acts 5:42 preach
Acts 8:4 preaching
Acts 8:12 preaching
Acts 8:25 preached
Acts 8:35 preached
Acts 8:40 preached
Acts 10:36 preaching
Acts 11:20 preaching
Acts 13:32 declare...glad tidings
Acts 14:7 preached
Acts 14:15 and preach
Acts 14:21 had preached the gospel
Acts 15:35 preaching
Acts 16:10 to preach the gospel
Acts 17:18 preached

Rom 1:15 to preach the gospel
Rom 10:15 that preach the gospel
Rom 10:15 bring glad tidings
Rom 15:20 to preach the gospel

1 Cor 1:17 to preach the gospel
1 Cor 9:16 preach the gospel
1 Cor 9:16 preach (not) the gospel
1 Cor 9:18 preach the gospel
1 Cor 15:1 preached
1 Cor 15:2 preached

2 Cor 10:16 To preach the gospel
2 Cor 11:7 have preached

Gal 1:8. Preach (any other) gospel
Gal 1:8 have preached
Gal 1:9 preach (any other) gospel
Gal 1:11 which was preached
Gal 1:16 might preach
Gal 1:23 preached the gospel
Gal 4:13 preached the gospel

Eph 2:17 preached
Eph 3:8 preach

1 Thes 3:6 brought us good tidings

Heb 4:2 was the gospel preached
Heb 4:6 preached

1 Peter 1:12 that have preached the gospel
1 Peter 1:25 which by the gospel is preached
1 Peter 4:6 was the gospel preached

Rev 10:7 hath declared
Rev 14:6 to preach

And evangelist is a preacher, and a preacher is also a pastor, and a pastor must of necessity also be a teacher. These all work in the one and the self same person with God inspiring according to the needs in the body at the time.

Paul also reveals exactly what an "evangelist" is, in his letter to Timothy, who he also called "mine own son in the faith".

2 Tim 4:5 But watch thou in all things, endure afflictions, **do the work of an evangelist, make full proof of thy ministry.**

What "work" was Timothy commanded to do?

2 Tim 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Tim 4:2 **Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (didache - teaching).**

2 Tim 4:5 But watch thou in all things, endure afflictions, **do the work of an evangelist, make full proof of thy ministry.**

From what I have gleaned over the years, it is God's will that men grow up into the fullness of Jesus Christ. Men like Paul and Peter and others, walking in ALL of these ministries, performing the office of apostle, prophet, evangelist, pastor and teacher, in combination, as was needed.

They were to be examples to the flock, of what it was to be grown up and walking in the fullness of Christ. The purpose being that EVERY BELIEVER, should grow up and walk in at least a certain amount of the same depending on their individual circumstances.

They taught faithful men who were able to teach others.

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

And here is one of those things Timothy as an evangelist was supposed to teach.

Titus 3:8 This is a faithful saying, **and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.** These things are good and profitable unto men.

I don't believe there are many who are called "evangelists" today who would go around affirming this constantly. Both Timothy and Titus were sent out by Paul with the same ministry. That ministry was primarily to the believers. By reading those letters, we can get a very good example who they taught, and what they taught. And it is a far cry different than what those who call themselves evangelists today, for the most part teach.

Re: - posted by Miccah (), on: 2009/9/3 10:46
edharris,

Can you sit the research that you quoted here. Interesting stuff.

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

Re: - posted by anonymity, on: 2009/9/3 16:58

What Elharris said is something like what I was thinking.

I was thinking we really don't see examples of Evangelist' being only those who go out and preach to the lost. I mean there is one example of Philip, but is that really emphatic.

I think one can make a case that all believers are witnesses and all go out and witness.

Also, from my understanding even the word Evangelist just means a "preacher of the Gospel".

So, I mean, if you are a preacher of the Gospel then you just preach the Gospel which is what most ministers do most of the time.

So many who call themselves Pastors are also or some mainly Evangelist'.

Or many who call themselves Evangelist' are really just Christians actually obeying and witnessing.

I am still getting the feeling that many of these gifts in some ways are very similar and overlap to some degree. I mean if a Pastor is one who counsels well that would be the same as teaching sort of and if a Pastor is one who preaches the Gospel then he is also an Evangelist.

Many will take the verse in Timothy and say that Timothy was to do the work of an Evangelist so therefore He was not an Evangelist, but just doing the work of one. I wonder though. One usually is what they work toward and do. Or it does not say sometimes do the work of an Evangelist.

Re: - posted by ginnyrose (), on: 2009/9/3 17:48

My point is rooted in Ephesians 4:11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Then if you continue on to Ephesians 4:12-14 you will find the purpose of these different ministering gifts. They are to work together for one purpose, a lot like a grain harvester. Ever see one run? If not go to a grain farmer and ask him to run a combine for you, standing idle and take a look at it. When I see one run I stand amazed at all those cogs, wheels, pulleys, belts working together, all timed just perfectly to accomplish one goal: to harvest this crop, be it corn or wheat or some other grain. This combine is a perfect metaphor in how the church, or brotherhood, is to cooperate for the good of all. All different parts, all cooperating: some plow, others plant, some fertilize, some harvest and the process of harvesting is much more complex, difficult. And then the process starts all over again. As in the field so it is with souls of men.

It is rare to see one person possessed with all these ministry gifts. It could happen, but the fact that it is rare points up to the need to have within a brotherhood a plural ministry: men gifted in different areas so the job gets done, well done.

In any case all should be able to teach but the form this teaching carries will differ based on the type of gifting upon a person.

One of the saddest things missing in our larger brotherhood is the gift of evangelist. Lots of teachers and good ones. I have personally benefited from their ministry. An evangelist's presentation is different. It is marked with urgency, passion. A pastor is much more patient in function and how he relates to people.

My understanding...

Blessings,
ginnyrose

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

Re: - posted by twayneb (), on: 2009/9/3 19:02

Quote:
-----My point is rooted in Ephesians 4:11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Then if you continue on to Ephesians 4:12-14 you will find the purpose of these different ministering gifts. They are to work together for one purpose,

... I agree completely. We are given the purpose of these five gifts in Eph. 4:12-14. I notice some things in particular in these verses. First, these gifts are placed for the perfecting or for the completion or furnishing of the saints for the work of the ministry. Everything mentioned in these verses points to "body ministry" i.e. those called of God to focus primarily on preparing the body of Christ for the work of the ministry. (This is not to say these people do not also reach the lost, but it is not the main thrust of ministry that God has given them.) The bulk of the fruit borne by these people is indirect fruit borne by the body that these people have been called to prepare for ministry. The second thing I see is that these are not gifts in the sense that God has given someone the gift of an ability to teach. For example, many people have talents and gifts that are God given in the area of teaching, and can do a very capable and anointed job of teaching the Word of God. They teach, but are not teachers in the sense of Hebrews 4. Some have been called as teachers with a specific purpose to bring the body of Christ into a doctrinal maturity and to prepare the body to do the work of ministry. This is the realization that the apostles came to when they abandoned waiting tables to devote themselves to the Word and to prayer. After this point, their ministry focused primarily on establishing and supporting ministry, which is what the Eph. 4 gift of the apostle does. I see gifts as unique and distinct, not overlapping, because I see a very major difference between, let's say, teaching and the gift to the body of an equipping servant leader known as a teacher.

I think if we really begin to analyze the structure of leadership and ministry function within the body of Christ from the New Testament, we will find that these five gifts comprised an integral part of the leadership structure of the early church. These people serve the body as they prepare the body, have oversight of ministry, appoint elders over local bodies, etc.

I think we miss so much when we lock ourselves into the one man show (pastor being the sole leader in a body). I believe we miss it when we relegate the roles played by apostle, prophet, evangelist, pastor, teacher in the New Testament to some kind of an initial team meant to kick off the show, and not as the structure set up by God to be working in the body today. How many bodies of believers are unbalanced and unprepared for ministry because these gifts are not in operation in the body of Christ?

I know there are a lot of different views on gifts, but I hope this perspective helps.

Re: Gifts - posted by JoanM, on: 2009/9/3 20:31

A very interesting thread.

Elharris: I appreciate your response post, particularly Zephaniah 3: 9 since the confusion of language at the tower of Babel will no longer be needed. The words of the Word of God matter, for sure. How do you understand the use of the series "men/de/kai" in Eph 4: 11. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Do you think they function as words that distinguish/contrast the items in the list? Like o men/o d e distinguish (on the one hand/ on the other hand) but for a list of more than two?

3303 - men (translated as "some" in the KJV) re apostles
1161 - de (translated as "and some" in the KJV) re. prophets, evangelists, pastors
2532 - kai (translated as "and" in the final of the series in the KJV) re teachers.

I also would like your (or others) understanding of what reads like three things in 1 Cor. 12: 4–10. The only person I have read regarding this is Bill Gothard. It could add another dimension to this question. I notice something of the trinity in this passage and do not think Paul used it for no reason.

diversities of gifts, but the same Spirit.
differences of administrations, but the same Lord
diversities of operations, but it is the same God

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

Re: A couple questions about the gift of an Evangelist? and gifts in general? - posted by ginnyrose (), on: 2009/9/4 18:5

Quote:

-----What is the difference between a word of wisdom and a word of knowledge?

Knowledge = information

Wisdom = is using this knowledge, putting it to work.

Proverbs 1:7 is an excellent starting point. No, it is the only starting point for knowledge.

ginnyrose

Re: - posted by anonymity, on: 2009/9/5 2:09

Thank you all very much for your input. I cant reply to it all, but do consider it.

Re: - posted by elharris, on: 2009/9/5 17:15

I read all of your comments and observations, and I was just real impressed with your hearts. There were things that were said, by all of you that I just thought were so insightful.

Quote:

-----twayneb said: I think if we really begin to analyze the structure of leadership and ministry function within the body of Christ from the New Testament, we will find that these five gifts comprised an integral part of the leadership structure of the early church. These people serve the body as they prepare the body, have oversight of ministry, appoint elders over local bodies, etc.

I think we miss so much when we lock ourselves into the one man show (pastor being the sole leader in a body). I believe we miss it when we relegate the roles played by apostle, prophet, evangelist, pastor, teacher in the New Testament to some kind of an initial team meant to kick off the show, and not as the structure set up by God to be working in the body today. How many bodies of believers are unbalanced and unprepared for ministry because these gifts are not in operation in the body of Christ?

I know there are a lot of different views on gifts, but I hope this perspective helps.

It is comforting and a blessing to see, that I am not the only one seeing this. I do not just "think", but know assuredly from scripture, that what we have today is not the way it was meant to be. It was never meant by God to be this "one man show". And after I quote some of the other observations by others, I'd like to share what I've been seeing in 1 Cor 12 -15 on exactly what it was supposed to be like.

Quote:

-----ginnyrose said: This combine, is a perfect metaphor in how the church, or brotherhood, is to cooperate for the good of all. **All different parts, all cooperating: some plow, others plant, some fertilize, some harvest** and the process of harvesting is much more complex, difficult. And then the process starts all over again. As in the field so it is with souls of men.

It is rare to see one person possessed with all these ministry gifts. It could happen, but the fact that it is rare points up to the need to have within a brotherhood a plural ministry: men gifted in different areas so the job gets done, well done.

I loved what you saw in the combine, and how you related it to the body of Christ. Christ so many times used agricultural metaphors to endeavor to try and explain the truth. I believe God leads us to these same things, trying to reach into our understanding and open up his truth to us.

Quote:
-----anonymity said: I am still getting the feeling that many of these gifts in some ways are very similar and overlap to some degree. I mean if a Pastor is one who counsels well that would be the same as teaching sort of and if a Pastor is one who preaches the Gospel then he is also an Evangelist.

Many will take the verse in Timothy and say that Timothy was to do the work of an Evangelist so therefore He was not an Evangelist, but just doing the work of one. I wonder though. One usually is what they work toward and do. Or it does not say sometimes do the work of an Evangelist.

I get that feeling too, and I think that it's the truth, and that is also why it was rather difficult for Paul to explain. As Peter said that in Paul's letters, there were some things hard to understand...NOT IMPOSSIBLE...just hard. So if they were hard, or took "work" to understand when you had him present trying to explain it, how much more so to us 2000 years of deception down the line.

I also got a real kick out of what you said about how many would take that verse in Timothy. Because when I was writing the post, and went to use that verse, I THOUGHT THE EXACT SAME THING. I thought, oh yea someone's going to take this and say blah, blah, blah...exactly what you said. Funny huh.

Quote:
-----JoanM you said: Elharris: I appreciate your response post, particularly Zephaniah 3: 9 since the confusion of language at the tower of Babel will no longer be needed. **The words of the Word of God matter, for sure.**

In my opinion, when Jesus told those in Revelation they had left their first love, I think he meant they had left their love of reading his Word. When I fail to spend time in the Word, my faith waxes cold, and even luke warm. You just have to have a love affair with God's Word, and thus also with words in general.

I can see this in you, by the way you probably sit there and stare at those words trying to understand how they should be understood, taking no man's "word" for exactly how they should be translated. I bet this scripture applies to you.

Prov 4:7 Wisdom is the principal thing; therefore get wisdom: **and with all thy getting get understanding.**

You don't just want to quote a verse, know some scripture, have a down pat answer. You don't just want to drive the car, you want to pull the engine out, take it apart and understand how the thing runs.

Quote:
----- JoanM you said: How do you understand the use of the series "men/de/kai" in Eph 4: 11. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Do you think they function as words that distinguish/contrast the items in the list? Like o men/o de distinguish (on the one hand/ on the other hand) but for a list of more than two?

3303 - men (translated as "some" in the KJV) re apostles
1161 - de (translated as "and some" in the KJV) re. prophets, evangelists, pastors
2532 - kai (translated as "and" in the final of the series in the KJV) re teachers.

See what I mean, you see something is "UP", why are they translating two different words *de* and *kai*, BOTH translated as 'and'. What's up with that? There are 14 different Greek words that wind up being translated into the English word 'but' at some place in the NT. Bullinger's Lexicon gives all 14 words, and states regarding the Greek word *de*

1. When "BUT" introduces a sentence, it is generally the translation of 'de', which is an adversative conjunction, carefully to be distinguished from *kai* or *te* (see under "AND" or "BOTH") 'de', generally marks a contrast, and an otherwise concealed antithesis;

I do not think that the men who translated the KJV were necessarily trying to deceive anyone when they used "and" in stead of "but". But like all translations, there are just some senses in words and writing in some languages that are hard to give the sense in another language. And also translation is dependant very much on that person's religious understanding at the time.

We have now gone though and are in what I would call the "age of impiety". A rebellious generation, that has very little reverence for much of anything. This is bad on the one hand, but beneficial and good on the other, in that this same rebellion, can be turned around for God's use, in that, we hold NO MAN as god, or infallible. We have the tools and resources to look at their ideas and work and question for ourselves. This gives God a lot of freedom to work in us, to question the "authorities" so to speak, and lead us to HIS understanding. HIS understanding, would be back to the original understanding of the words, when they were written.

Joan you also said:

Did you realize that the same problem in Eph 4:11, you are working out regarding the translation of the Greek word "de" meaning BUT, is also present in 1 Cor 12:4-10

While also at the same time, what you quoted here, where they used two English words in the translation of "diversities" and "differences" is only one Greek word diareseis. And that the first word "de", is translated "NOW", instead of "BUT".

Let's look at this scripture, as if we have never seen it, and have never heard some of the words and do not know what these things are.

1 Cor 12: 4

BUT diareseis of charismaton there are, but the same pneuma;
And **diareseis diaconion** there are and the same Lord.
And **diareseis energematon** there are
but (de) the same Theos, who operates ALL- IN -ALL.

Going backwards, we may not know what these three things are, the charasmaton, the diaconion, or the energematon. But we know that God works "energemon" ALL IN ALL.
But what dose that mean that God energemon, energizes (works) ALL in ALL.

Does that mean like the common saying people sometimes use as if to say: "Well, I'd say "all in all" we're finished". Or does it mean that God energizes all these charasmaton in ALL the people or believers who have his spirit?

It's good to analyze these words, but too many times we see a contradiction and then get stuck there without continuing to read and see how God will ultimately answer the question with the context...the broad as well as immediate context. Greek is very precise but also depends heavily on context for correct understanding.

There were two reasons why Paul wrote what he did here. One most especially applies to us, but one may not apply to us, but we need to understand it.

Before Paul states any of this he says to "the Corinthians";:

1 Cor 12:1 Now concerning pneumatikos brethren (word "gifts" is not in the text), I would not have you ignorant. You (the Corinthians) know, that you (the Corinthians, not necessarily us) were Gentiles carried away unto these dumb idols, even as you were led.

Did you know that every idol, every god also has a SPIRIT a pneuma that goes with it? With every spirit comes a POWER or a blessing or protection or what not. The more gods you got the more spirits you have the better off you are. At least as far as their thinking was.

So Paul's main message here at the beginning is to remind them, what kind of belief and religion they once followed. And then he says:

WHEREFORE (because of what you formerly followed and believed) I give you to understand (because as he said I don't want you to be ignorant concerning pneumatiko, the way spirits work) that no one in the spirit of God, speaking says accursed is Jesus.

People in those religions cursed the gods ALL THE TIME. It was just a cultural thing. Paul then says:

AND no one can say Lord Jesus, except in pneuma holy.

You see there are many "spirits", but not every spirit is a "holy" spirit. And there are not many "holy spirits", there is only ONE holy spirit, that is in YOU ALL, and that is energized by the SAME GOD, and under the authority of the SAME Lord.

ONE spirit,
ONE Lord,
ONE faith,
ONE Baptism
ONE hope
ONE calling,
ONE GOD who is above ALL of you, and through ALL of you and IN all of you. You and I ALL got the SAME THING.

THIS is NOT how the pagans believed, and he wants them to know, that what they got now, is not the same. And so now he's going to explain what those PNEUMATIKOS, or things of the spirit, supernatural manifestation of the spirit are.

So do you see why he had to tell them that, due to their background. There are some gentiles on the earth today, say Hindus that would need to know this since they still worship many gods, many spirits, and have many Lords. We need to know this, but in our culture it does not apply quite the same, and we wind up getting lost in understanding here. But what he says now, we have what THEY ALL had, and we need to understand what it was.

So now with that understanding straightened out, we can continue to read and understand why he was so adamant about it being the SAME spirit, Lord, and finally the same God that worked these things IN ALL. And you need to understand another thing here. The "gods" did not work ALL their gifts in ALL believers. They took certain men and gifted them and destroyed or ignored others. The gods, which were really "devils" set up hierarchies, and exalted one man above another, and got men to enslaved, manipulate and make gain of others. This was not the way God worked as being no respecter of persons.

So now with that understanding read 1 Cor 12:4

1 Cor 12: 4

BUT **diakrisis of charismaton** there are, but the same pneuma;
And **diakrisis diaconion** there are and the same Lord.
And **diakrisis energematon** there are
but (de) the same Theos, who energema/operates ALL- IN -ALL.

God works all these things in ALL people, in ALL situations, at ALL times. There is NEVER a case when it is not God energizing all these things in all the body, when ever they are being done.

And then in 1 Cor 12:4 beginning with the word BUT, 'de', which is an adversative conjunction, carefully to be distinguished from kai or te (see under "AND" or "BOTH") 'de', generally marks a contrast, and an otherwise concealed antithesis to what he has just said, about God working ALL in ALL.

That in contrast to it being GOD who works all the charismaton, diaconion, and energematon in ALL of you, in contrast to ALL of you the manifestation of the pneumatiko (spirit) is given TO EVERY MAN to profit withal.

The fact is that in contrast to the fact that God is working all these other "manifestations" of the spirit in all the body, the fact is that even though we see these things at work in the body, the truth is they are given to EVERY MAN.

One spirit, one faith, one hope, ONE CALLING,!

In other words, NOT A ONE MAN SHOW. Not even a "leadership" team show. In fact throw OUT the stupid STAGE, get down off your pulpit, put every other believer on a pedestal kneel down wash their feet, and then you might LEARN something!

WHAT did Jesus do and tell his "great" apostles to do? Wash one another's feet, take the lowest position. DO as he had done to them. NO ONE in that day and time, wanted to be a "minister", which is the Greek word diaconion, because that was a servant, a dolos, a bond slave. For the most part not exactly a "paid", honorable PROFESSION.

THE MANIFESTATION IS GIVEN TO EVERY MAN TO PROFIT WITHALL!

It is not of he that wills, or of he that runs, but of GOD who calls men, and gives EVERY man the exact same thing. Your TALENT, your background, your family ties, your education MEAN NOTHING!

God can take the most untalented NOBODY, and if that NOBODY knows the truth about the spirit God has given him, and how to manifest it, he can BLOW you out of the water, with the gracious words which God will speak through that holy man, and back up those words with WORKS of power.

And God can DELIVER people though that NOBODY, which is the whole purpose. Jesus was a NOBODY, so were all his disciples. Christ in you, is you understanding and knowing the truth of what God gave you in that one gift of the holy spirit, and learning how to manifest it. Because that was the same POWER (energemata) that was in Christ, who went about casting out devils, curing fig trees, feeding thousands with a few loaves and fishes, healing the sick, treading on serpents and scorpions, defeating the enemy on every hand.

Do you know why you rarely if ever hear any sermons on these 3 chapters in Corinthians all together? Because if they preached on them, then they would have to do them, and they would have to explain why they were not doing them. You have a WHOLE SYSTEM built around a PROFESSION of professional preachers, teachers and theologians. And there is a whole "economy" there to deal with also. My goodness, some of them, if they knew and taught the truth would have to go out and get a real job.

But I am getting carried away and off subject, because what we all really need to know, is WHAT DO WE HAVE, and HOW CAN WE APPROPRIATE AND USE IT.

This is the whole purpose of why Paul wrote what he did in 1 Cor 12 - 15.

BUT in contrast to God working all pneumatikos, which are the charismaton, the draconian, and the energematon, God has given the manifestation of the pneuma, that pneumatikos to EVERY MAN for profit.

Now in 1 Cor 12:8-11, Paul will tell you what YOU have been given that is of profit to YOU, and to others, when YOU manifest it. I have taken the liberty here to clarify some of the differences in the Greek words and meanings of the prepositions.

1 Cor 12:8 For to one (manifestation) is given THOUGH (dia) the spirit the word of wisdom.

God can give you wisdom, when and where you need it, to be profitable for you, and or someone else you need to help.

1 Cor 12:8 BUT (de) an other (manifestation) (allos, other not the same, one besides what has been mentioned, denoting **numerical distinction**.) the word of knowledge, down (kata) from the same spirit.

Word of wisdom and word of knowledge are similar but not the same.

What good does it do to know something if you don't know what to do with it or about it? This is supernaturally given wisdom and knowledge. Something that the pagans were always hot on the trail of, trying to attain from their gods, and jumping through hoops to try and get it. God gives FREELY, when you need, desire and ask for it.

1 Cor 12:9 BUT (de) an other (manifestation given to every man is) (heteros, denotes **generic distinction**, the other a different kind, out of one of two. A stronger expression than allos. This distinction is generally observed and is important.) f

faith IN the same spirit.

Not faith by the same spirit, but faith IN the same spirit. The word "heteros" is used here instead of "allos", because it denotes another of a different kind. This faith is not the same kind of "faith" that you had when you initially believe God. It is not "believing". It is a different kind of faith and heteros is used because God wants you to know, that in that one spirit he gave you, is a manifestation of supernatural faith, which can be operated, or energemata by Him in you. It is generically different from simple human faith, which of course we also need.

And another (manifestation given to every man to profit withal), gifts of healing, IN the same spirit.

10 and another (manifestation given to every man to profit withal) energemata of works of power.

But an other (allos, manifestation given to every man to profit withal) prophecy.

But an other (allos, manifestation given to every man to profit withal) discerning of pneumaton spirits

But other different (heteros manifestation given to every man to profit withal) kinds of tongues.

Why is this one not "allos" other, but "heteros" other, as was "faith"? Because just like there is regular human faith, which comes by hearing and believing the Word of God, and there is then also in that one spirit you received the manifestation of supernatural faith. So also in regards to language. You have a human tongue or language you learned and you speak, but this other language is a supernatural language you can speak, simply because you have the power latent within you.

ONE spirit but as you will see NINE MANIFESTATIONS OF THAT ONE SPIRIT latent within you.

But other (allos, manifestation given to every man to profit withal) interpretation of tongues.

BUT ALL THESE THINGS ENERGE WORK IN THE ONE AND THE SELF SAME SPIRIT.

That again is given to EVERY MANY to profit withal. And of which it is God who works or energizes all these things in ALL the believers, by means of one spirit which we all have an equal portion of.

But now here comes the KICKER verse. That is the verse they use to KICK the truth out, of everything Paul has been trying to explain. The truth that we're all equal, that there isn't anyone better or more gifted than any one else. That truth that the guy you look down on that seems like a moron to you, that don't have much going for him, as far as you're concerned, well God's given him the exact same set of abilities in the one holy spirit.

1 Cor 12:11 But all these things work in the one and the self same spirit, **dividing to every man severally as he will.**

And how do they explain that? Oh they say; "God chooses to give a little here to that person, or maybe a little there to that person. They miscall these things "gifts", when they are MANIFESTATIONS individually of that ONE gift, and then say one person has the "gift", while another one may not have the "gift". And they say "God may choose to give it to you, or he may not, it just depends on as HE, GOD WILLIS.

Well, bear with me here, and lets just give another interpretation to the words "AS HE WILLIS".

Let's just say for argument sake that the "he" here is not referring to God, but referring to "HE" the man that has been given the spirit. That instead of God just picking and choosing at random for whatever reason to manifest a gift in that century and that century in one special individual....THAT every single child of God, has the same spirit and the same abilities, same powers latent within him, but they cannot be brought forth, operated and or used unless HE, THE MAN himself WILLIS IT.

Now read that verse again, and dare to imagine that is what it is actually saying.

1 Cor 12:11 But all these things work in the one and the self same spirit, **dividing to every man severally as he (the**

man) will.

One thing I know about God, is that God is not pushy. God in being the perfect example of graciousness, does not force himself on anyone. God, regardless of all these people I've heard over the years, that say God "controls" them, God does not control people and God is not a control freak.

In order to a man to do these thing, to operate these works of power, the man has to will to do it.

Now you might say, "Well who wouldn't will to do these things?" I'll tell you who would not will to walk in these powers. People who have been taught they are just special gifts that God may give to one and not another. People who have been also taught (as many are), that these things went out with the apostles. You cannot will for something you do not know is available.

You see the reason I KNOW, that the "he" in this verse is talking about you and I, is because, Paul tells them to do this very thing, to WILL for these things, and to zealously will for them. But you see nobody ever gets that far in the reading. They get lost and quit, sometime after verse 12 and never make it on to THE POINT, which is in 1 Cor 14:1

If we could just by pass what is between there for a bit and not get all wrapped up in how the body works, and yes, you should do these things in love and on, and on. Which things are good, but Paul goes out into left field before he ever gets back on base, of explaining the working of these pneumatic, in the believers.

I'm not saying we kick it out, but let's jump ahead to where he continues his line of thinking, of what he's said from 1 Cor 12:1-11 and picks up again in 1 Cor 14:1

1 Cor 12:11 But all these things work in the one and the self same spirit, **dividing to every man severally as he (the man) will.**

1 Cor 14:1 "....But (de) desire spiritual (pneumatikos, and the word "gifts is not in the text), but rather than you may prophecy.

If you DESIRE something what do you do?

You WILL it.

But all these things work in the one and the self same spirit, **dividing to every man severally as he (the man) will.** follow after love, But (de) desire spiritual (pneumatikos,) but rather than you may prophecy.

You and I are supposed to know that these manifestations lie within the one spirit God gave us. And we are to desire to operate them.

THIS: But (de) desire spiritual (pneumatikos,) but rather than you may prophecy: IS NOT A SUGGESTION FOLKS!

No man can say that Jesus is Lord but BY holy spirit, that same holy spirit that produces all these effects though the energizing by God within each one of us. If you ain't got some of this going in your life, you have not made the original Jesus Christ your Lord yet. YES I KNOW YOU LOVE THE LORD. And this does NOT make you in anyway INFERIOR, or less in any way. But you have been given something that you do not realize, and you need to learn how to use it. You may be able to "say" Jesus is Lord, and he is your Lord, and you love him, But God desires for you to manifest forth the power of Christ, and PROVE it not only to yourself, but to the world. These are the things that will PROVE it, in the material realm.

Then when these things are in operation in your life, you speaking and preaching is not in word only, but in demonstration of the spirit and of power, as was Pauls.

What did Jesus say? "These signs shall follow them that believe. In my name they shall cast out devils (manifestations of discerning of spirits, and supernatural faith).

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

These are believers who willed to operate the manifestations listed in 1 Cor 12. Why to they do these things? Because they know they've been given the ability to do them, just like Jesus gave power to the 12 and sent them out, and then gave it to the 70 and sent them out.

But how shall they believe without a preacher? And how many preachers today, even believe or do any of these things themselves or teach it? I'm just saying the GREATER WORKS that we are supposed to be doing, are all listed and tied up in the manifestations and how they are to be brought forth and used properly. But first you got to at least consider that you might have them, and that you are supposed to desire to walk in them.

Paul says, that out of all the manifestations we should desire to prophecy first. Let's find out why. Remember here as you read this, he's talking to a "Church" group, that was already operating these manifestations within their meetings.

1 Cor 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

WHY?

For he that speaketh in an unknown tongue (one of the manifestations) speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

Well he is not saying not to speak in tongues, or that tongues are not important. Rather he's giving us a clue here to what the manifestation of the spirit, which is given to every man to profit withal is profitable FOR: When a man/woman speaks in tongues, they are speaking unto God, they are speaking in the spirit mysteries. That does not sound like a bad thing to me.

1 Cor 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

So which do you think is more important? Speaking unto men? Or speaking unto God? Wouldn't you say that you just might have to speak with God a little before you knew what you should be speaking unto men?

Paul is not saying that speaking in tongues is less than prophecy only that they each have their own profit or benefit. "For the manifestation of the spirit, is given to every man to profit withal."

1 Cor 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

So he that operated the manifestation of speaking in tongues, not only speaks to God mysteries, but edifies, builds himself up.

But he that prophesies edifies, that is builds the assembly of God's people up. Sound to me like this is that saints doing the work of the ministry things, as spoken of in Eph 4, where they edify the body of Christ. The manifestation of prophecy bringing forth words that will edify, exhort and comfort.

Now it seems to me that you got to be built up yourself, before you can really build anybody else up. So the manifestation of speaking in tongues, the first thing they did on the day of Pentecost after they received the holy spirit, must build you up personally, so that you can then also operate the manifestation of prophecy and build others up. See how that would overlap.

1 Cor 14:5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

See both are equally important, but just have different benefits. Paul's concern here is how they use these manifestations within the meeting of the believers.

Now he's going to try and explain to them, why they just shouldn't be jumping around all just speaking in tongues at the same time during church service.

1 Cor 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

1 Cor 14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

Is speaking in tongues speaking into the air? No it's speaking to God, but if you speak in tongues out loud to someone, and they don't understand what you are saying, it does not edify, exhort or comfort.

1 Cor 14: 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

1 Cor 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

Do you get anything out of watching the Spanish channel, when you don't know Spanish?

1 Cor 14:12 Even so ye, forasmuch as ye are **zealous of spiritual gifts** (gifts not in text), seek that ye may excel to the edifying of the church.

1 Cor 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

Well, look what we have here. We have Paul telling someone to WILL TO INTERPRET. How do you know you "will" or desire to operate the manifestation of interpretation? When you ASK God for it. As in: Whatsoever you desire, when you pray, believe you receive it, and you shall have it.

Now you already have the ability to speak in tongues, and now you must pray and ask God to teach you how to interpret tongues. You have to will it.

1 Cor 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

Here is another one of those profitable things that the manifestation of the spirit does. When you manifest speaking in tongues, your spirit prays. But when you grow in your operation of these manifestations, then you can interpret what you are speaking in a tongue. Now Paul give you the profit or benefit of that.

1 Cor 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Does God want you to be built up in the spirit? Yes, Does God want you to be built up in your understanding? Yes. These are some of the "profits" or "benefits" of the manifestations, that are lying latent within you at this very moment.

One of the reasons for interpretation of tongues is also:

1 Cor 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Speaking in tongues is blessing with the spirit and giving thanks. But interpretation is also blessing with the spirit and giving thanks. The difference being that interpretation is given in the understandable language of the people present. Whatever it is that God will have you bring forth, obviously it's great, because people will say AMEN at it.

1 Cor 14:17 For thou verily givest thanks well, but the other is not edified.

The manifestation of speaking in tongues which is given to every man to profit withal, is profitable because you give thanks WELL, when you speak in tongues. But the other is not edified in that he does not understand what you said. So then that is why you need to pray, ask, will to interpret, so as to fulfill your "ministry" and build up the body.

1 Cor 14:18 I thank my God, I speak with tongues more than ye all:

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

I don't think that needs a lot of explaining right? I don't think he's telling us speaking in tongues is not important or is less important or is done away with or of the devil, as many teach.

1 Cor 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

I'm sorry but it seems to be the opposite way in Christendom in this day and time.

1 Cor 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Isa 28:11,12

To "hear" was a Hebrew idiom, meaning to "understand and OBEY". God said that though they would even manifest some of his power, they still would refuse to understand and obey him. He is talking about "The Church". I know lots of believers that speak in tongues and are still as reprobate as they come. In understanding they are children, and in malice they are wicked, evil, angry and often dangerous men.

As Jesus told the woman at the well, God is looking for those who will worship him in spirit AND in truth. You can worship in spirit and not in truth. You can speak in tongues, cast out devils, so wonderful works and still be walking in a lie. And that is why Paul put the rest of chapter 12 and 13 in between his listing of the manifestations of the spirit and how they were to be operated here in 14. Truth is that if you are not walking in love and following the truth and commandments of Jesus Christ, all this spiritual power and manifestation operation will "profit" you nothing.

But also all the truth in the world will keep you ineffectual without the spirit and power of God to back up the words, and that is where the manifestations of the spirit come in. In SPIRIT and IN TRUTH.

1 Cor 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

He is not talking about just your regular unbeliever here. He is talking about believers that do not as yet believe they can do any more than speak in tongues. Speaking in tongues is the easiest of the manifestations to operate. Speaking in tongues is a sign to them personally.

1 Cor 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

This is the other kind of unbeliever, the real unbeliever. He hears a bunch of people jumping up and all speaking in tongues, he thinks they are nuts. And they are, because they are not supposed to be doing that, which is just what Paul is teaching here.

1 Cor 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

1 Cor 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Prophecy is a message from God, through the believer. God knows that unbeliever or unlearned person that came to your meeting. God knows the secrets of his heart. So when you operate the manifestation of prophecy God hits the nail on the head with that man. This is doing the work of the ministry and building up the body of Christ, by ADDING to it, through the operation of prophecy.

But the Corinthian Church was not exactly holding their meetings as they should have been.

1 Cor 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

There was no order, and they were all doing all these things all at once. You see they KNEW THEY HAD THESE MANIFESTATIONS. And they were zealous to operate them. But they were not doing it decently and in order. So now Paul is going to give them specific instructions on how to get this organized, so that it works its purpose to build up the body of Christ.

1 Cor 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

1 Cor 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

In the assembly you have people who are at different stages of growth. Some just speak in tongues, others speak in tongues and interpret, which others speak in tongues, interpret and can prophecy.

Paul is making sure that even the youngest babe in these manifestations gets the opportunity to participate and give.

So if they speak in tongues, they are called on 2 or 3 at a time, and at least one of those people must be able to not only speak in tongues, but speak in tongues and interpret also.

1 Cor 14:29 Let the prophets speak two or three, and let the other judge.

After they let the babes and less mature in the manifestations practice. Then the more mature were called upon to prophecy. They did it by 2's and 3's and one within that group would judge or "discern" the messages if they were from God or not. That would be if they were accurate to the truth of the Word.

So not only were they practicing prophecy, but they were practicing discerning of spirits, since spirits speak through people.

1 Cor 14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.

It wasn't a ONE MAN SHOW! You had to have some manners and not HOG the floor. And I LOVE this next verse!

1 Cor 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

Let's read that again!

1 Cor 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

How do people learn? By being able to participate, and practice using what they've been given.

Do you see now how bad they have messed us over? People come out of Church for the most part as ignorant as they go in. The whole system of what they call apostles, prophets, evangelists, pastors and teachers, is not in accordance with how things really were in the first century. People are not taught the truth, and they do not walk in the power of the holy spirit.

And I like this next verse too.

1 Cor 14:32 And the spirits of the prophets are subject to the prophets.

God doesn't control people, people control themselves and the spirit God gave them. They make a mockery out of God, when they act the way they do, and misuse the manifestations.

1 Cor 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34

Let your (the individual wives of the prophets in the particular Church) women keep silence in the churches: for it is not permitted unto them to speak (freely just jump up and say what ever they want to say); but they are commanded to be under obedience as also saith the law.

This did not mean that women did not speak in tongues and interpret, or prophecy in the meetings. But that specifically the wives of the more mature Christians, considered prophets, because they were advanced in their ability to prophecy, that their wives were not allowed to speak freely, so as to try and control the meeting. All a wife had to do to circumvent the whole affair, was publically ask her husband a "question". "Honey, what do you think about this of what does this mean." They were to be under obedience to their husbands, and to whoever had the oversight of the Church. That would be the person who called on 2 or 3 to prophecy et.

1 Cor 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak (up freely unrestrained) in the church.

1 Cor 14:36 What? came the word of God out from you? or came it unto you only?

1 Cor 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 Cor 14:38 But if any man be ignorant, let him be ignorant.

1 Cor 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

1 Cor 14:40 Let all things be done decently and in order.

These are the COMMANDMENTS of the Lord. These things are not OPTIONS! No man can say that Jesus is Lord, but by holy pneuma, and through the operation of the pneumaticon.

Because when you learn to walk in what you have already been given, then you not only say he is Lord with the mouth, YOU ENFORCE IT! Even Jesus said he was Lord, but it was what he DID that proved it.

The gift of the holy spirit within a believer is the power source for all of the manifestations of that same spirit. The power is latent within the believer.

I received the holy spirit when I was about 11, simply from watching and believing a movie about Jesus that I saw, called The Greatest Story Ever Told.

Before this I'd gone to church for years, even been baptised in water, but never really understood and never believed in Jesus, like I did when I saw that movie.

But no one ever taught me what I had.

Then years later, before I ever spoke in tongues, before I'd ever even heard of speaking in tongues. As I would be working around the house or doing something by myself, for some reason I would just get this thought, "Gee I wonder what it would be like to speak in a foreign language". And so I'd open my mouth, and move my lips, throat and tongue, and I would literally speak in tongues. Though I did not realize till much learning later, that was what I was doing.

Over the years I have led many people into the knowledge of how to manifest forth that particular manifestation. Most of these people were very frightened of it at first until they learned from the Word and from demonstration, who natural it really is, though it is a supernatural ability.

The spirits of the prophets are subject to the prophets. God does not make any one speak in tongues. And it is very much the same as your own language in that you choose when and when not to speak.

I don't have to be all emotional every time I talk to someone and neither do you when you speak in tongues. You have it within you, you just breath in and begin to move your lips, throat and tongue, but not thinking the words, and they come forth.

Sometimes I have gone for rather long periods with out speaking in tongues, because I simply forgot to, and got involved in other things.

You choose by freedom of will to do it. And it is the foundation upon which all the other manifestations are built. They do work together and overlap one another, working in unison.

I urge you, that if you have not manifested forth this power of the holy spirit, that you give it some consideration. It is primarily for your private prayer life, and to build you up in the spirit.

I will tell you a short story and then I must go.

In my profession in the mental health field I have been working with a little boy now for over 2 years.

He is now 11, and he was a very troubled child, with many problems, and many fears. His behavior was completely out of control and he was (miss) diagnosed with turrets syndrome.

But he wanted to be a Christian, and God has worked mightily in that little boy.

I have never shared about speaking in tongues with him. But a few weeks ago, I was taking him and his younger sister out to a farm to see some animals.

On the way, he asked me if I could sing the Star Spangled Banner. So I sang it, and he thought that was great.

This reminded me of the song My Country Tis of Thee, so I sang the song for them.

Then I told them the history of the song, and how it's sung to the tune of God save the Queen, and how that song was the national anthem of Britton.

Then that led to me telling them about how each foreign country had its own national anthem.

Then they asked me what "foreign" meant, and I said, it was another country, and usually with different or "foreign" language, like Chinese or Spanish.

Then they asked me if I could sing the national anthem of China in Chinese.

Now mind you this is a 6 year old and an 11 year old, asking me these questions.

Well, right then I got an idea, and I said, no I don't speak in Chinese but I can pretend to speak in Chinese, I can pretend to sing the national anthem.

So I started singing in tongues to the tune of God save the Queen.

Well they just got a kick out of that, and asked me how I knew "Spanish". I guess because my tongue sounded more like Spanish to them.

I said I was just pretending. Then my young friend the boy I have been working with for two years, who is a Christian and believes in God, and in what he calls "The Powers", he says to me, "Can I do that"?

I said, yes, just move your lips your mouth, your throat and tongue, like you do when you just talk regular, and just pretend you can speak in another language.

He started to do it, and out came what I knew for sure to be speaking in tongues.

Well he got a real kick out of thinking he was speaking in a foreign language. And so I said: Let's pretend we are foreign

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

ers, and having a conversation.

So we sat there and had a pretend conversation, but we were speaking in tongues.

I did not let him know, what he was doing, due to the circumstances in his life at this time, in being under the states authority. I made it a game.

But his sister tried and could not utter one word. And the language that came out of his mouth was I know a true language.

YOU see you all have the one gift, and with that one gift, latent within it are 9 evidences. It is much like having a car, and the spirit is the battery. You may not know anything about a car, but if you get in it and accidentally turn the ignition, the car will start. As will the wipers wipe if you then press the right button.

The power of God is actually that simple.

I don't know if any of you speak in tongues or not. But another hint here if you choose to try and turn the ignition, do not listen to what you are saying. Do not let your human brain talk you out of doing it.

Speak it forth, speak a few words, and then just keep practicing and speaking in faith towards God, that what he says in his Word is true.

In the past several weeks, since my young friend has spoken in tongues, I have seen amazing things happening with him, in his relationship with God.

Soon when the time is right, and the Lord leads me, I will tell him from God's Word, exactly what it is he is doing.

Beloved of God, I know this has been a very long letter. But I encourage you to consider these things I say, and may the Lord add to you more understanding so that you might also return to my understanding what is lacking.

Regards,
El Harris

Re: , on: 2009/9/5 20:09

I cannot give you specific verses but the position of the Apostle is the position in which Christ sits. The Apostle is the lowest rank that one can receive. He is the one that gets beat up more often than most for none understand him even believers (as we can see even in Paul's writings, there is great division). He is a servant of servants. Truly this calling brings a man more closer to Christ than all callings. He has the authority to establish Churches. There are many that claim to be an Apostle today but lord over the people instead of serving them through our LORD Jesus. An Apostle can exercise all the positions of the other callings as well, namely the Prophet, Evangelist, Pastor and Teacher. Jesus fulfilled all those positions and more, even the breaking of bread His body the Apostle must bear. There is great glory for the Apostle but the price comes with a complete shut down of self.

Re: - posted by elharris, on: 2009/9/9 23:27

Quote:

-----Deep Thinker wrote:

I cannot give you specific verses but the position of the Apostle is the position in which Christ sits.

The Apostle is the lowest rank that one can receive.

He is the one that gets beat up more often than most for none understand him even believers (as we can see even in Paul's writings, there is great division).

He is a servant of servants. Truly this calling brings a man more closer to Christ than all callings.

He has the authority to establish Churches.

Scriptures and Doctrine :: A couple questions about the gift of an Evangelist? and gifts in general?

There are many that claim to be an Apostle today but lord over the people instead of serving them through our LORD Jesus.

An Apostle can exercise all the positions of the other callings as well, namely the Prophet, Evangelist, Pastor and Teacher.

Jesus fulfilled all those positions and more, even the breaking of bread His body the Apostle must bear.

There is great glory for the Apostle but the price comes with a complete shut down of self.

I read your post, and then reread it a couple of times over a few days. Durring that time, I also got to thinking about how Jesus is the chief corner stone, and about how the apostles and prophets are the foundation of the building. That is as you said "the lowest position".

I never really understood that, till you mentioned what you did, even though I have read the scripture that I think you are refering to.

1 Cor 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

See how we get blessed by adding to each others understanding.

You know when you think about it, they were first, but they were last.

They are or were first, in that the gospel was committed unto them.

Yet they are last, that is in the lowest position, because all the other lively stones are build up upon them and higher than them. They along with prophets are the foundation.

I also gleaned what you said about an apostle being able to operate in all those functions.

Regards,
El Harris