

Session 2: Walking in the Supernatural Gifts of the Holy Spirit

I. THE COMMAND TO UNDERSTAND AND TO EARNESTLY DESIRE

- A. The Spirit is speaking to the Church about being vessels of His supernatural ministry by functioning in the spiritual gifts and using our authority in Christ. He does not want the Church to be ignorant of the spiritual gifts. Faith comes by hearing and hearing the Word of God (Rom. 10:17). Being informed about the gifts is often where faith is stirred in us to function in them.

¹ Now concerning spiritual gifts, brethren, I do not want you to be ignorant... (1 Cor. 12:1)

- B. We will never function in the spiritual gifts until *we earnestly desire them*. As we seek God's face we can experience intimacy with Him; as we seek His hand we can release His power. We desire the spiritual gifts by praying for them and using them in the day of small beginnings.

¹ Follow the way of love and eagerly desire spiritual gifts...(1 Cor. 14:1)

- C. We must have a proper paradigm of the supernatural ministry in order to have faith to enter into it. Many of us look at Jesus on earth as "God" doing miracles. Jesus is definitely GOD at ALL times, make no mistake about it, but according to the Apostle Paul, Jesus laid down His "rights" as God taking on the form of a servant. (Phil. 2)

- D. When Jesus did miracles, He did them as a man who was completely dependent on His Father by the power of the Holy Spirit. (Matthew 3:16)

"I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. (John 5:19)

- E. As those who are born again and redeemed by His blood, we now have the opportunity to be filled with the Holy Spirit and operate as Jesus did on this earth. In fact, Jesus, the beautiful God-Man Himself, promised us the following:

12I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. (John 14:12)

- F. We also have the promises of the prophets who spoke by the Spirit of Christ (1 Peter 1:11) when they promised a great outpouring of the Spirit in the last days.

17" 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.'" (Acts 2:17-19/Joel 2:28-31) (also see Micah 7:15)

- G. If we do not know the promises of Scripture and the realities made available to us then we will never contend for them. The Kingdom is set up so that those who “take it by force” (or press into it) will receive more (Matthew 11:4).
- H. It's less about doing something great to get something great (or trying to *earn it*) and more about actually realizing what is promised to us and learning to use it. We have not because we ask not. We will not ask for the power of God if we don't believe that it is available.

II. THE NINE MANIFESTATION GIFTS OF THE SPIRIT

- A. The manifestation of the Spirit is given to everyone for the profit of others (v. 7, 11).
⁷ The manifestation of the Spirit is given to each one for the profit of all: ⁸ for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healings by the same Spirit, ¹⁰ to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. ¹¹ The Spirit works all these things, distributing to each one individually... (1 Cor. 12:7-11)
- B. All these gifts are supernatural, not natural. There are three recognized categories of the gifts.
***Gifts of revelation** reveal something: word of wisdom, word of knowledge, discerning of spirits.
Gifts of power do something: the gift of faith, working of miracles, and gifts of healings.
Gifts of inspiration say something: prophecy, tongues, and interpretation of tongues.*

III. GIFTS OF REVELATION: GIFTS THAT REVEAL SOMETHING

- A. Word of knowledge (Jn. 4:18; Acts 5:1-10; 9:10-12; 10:9-20; Rev. 2-3): revelation with information related to the past or present. It is not called the gift of knowledge. He reveals a word or “fragment” of information related to people, places, or things. It can be manifested through a vision, angel, dream, or gift of prophecy. The gifts often operate together.
- B. Word of wisdom (Acts 9:10-16; 8:26-29; 11:28-30; 21:10-11): revelation with information related to the future. It is not called the *gift* of wisdom.
- C. Discerning of spirits (Acts 9:3-8; 16:16-18): insight into the spirit world. It is to discern or perceive a spirit or the spirit realm, both good and bad. It is not called the *gift* of discernment. It is more than psychological insight or pointing out people's tendencies and faults.

IV. GIFTS OF POWER: GIFTS THAT DO SOMETHING

- A. Working of miracles: It is a manifestation of the Spirit to work an instantaneous miracle. A miracle is a supernatural intervention in the ordinary course of nature. This gift works actively. Jesus turned the water into wine (Jn. 2) and fed the 5,000 (Jn. 6:6-14).

- B. **Gift of faith:** It is a manifestation of the Spirit to receive a miracle of protection, direction, etc. Daniel passively received a miracle in the lion's den (Dan. 6:16-23) as Paul did in a storm (Acts 27) and Elijah did when fed by ravens (1 Kgs. 17:2-6). As this gift functions, things come your way that you could not make happen: exact numbers in financial issues or divine appointments. The gift of faith ***protects*** us in danger. The working of miracles ***changes*** the circumstances causing the danger. Paul was protected in a storm. Jesus rebuked the storm, causing it to change.
- C. **Gifts of healings:** In the original Greek, both "gifts" and "healings" are in the plural. It is the only gift of the Spirit in the plural. Healing is a process, whereas miracles are instantaneous.

V. GIFTS OF INSPIRATION: GIFTS THAT SAY SOMETHING

- A. **Gift of prophecy:** inspiration to edify, exhort, and comfort people (1 Cor. 14:3) vs. direction, etc.
- B. **Different kinds of tongues:** tongues of men and angels (1 Cor. 13:1). There is a difference between the gift of tongues for the body and for private devotion (1 Cor. 12:30; 14:2-4).
² *He who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries...*⁴ *He who speaks in a tongue edifies himself...* (1 Cor. 14:2-4)
⁵ *I wish you all spoke with tongues (1 Cor. 14:5)*
- C. **Interpretation of tongues:** interpretation of God's burden, not only a translation of a language.

VI. FUNCTIONING IN THE SPIRITUAL GIFTS

- ³¹ *Earnestly desire the best gifts.* ^{14:1} *Desire spiritual gifts, especially that you may prophesy...*
³⁹ *Desire earnestly to prophesy...* (1 Cor. 12:31; 14:1, 39)
- A. Everyone is called to prophesy and function in the gifts of the Spirit. The Holy Spirit is stirring up the Church in faith to operate in His power as a lifestyle. It is time to begin to walk in new adventures in God as we pray for the sick and needy.
¹⁷ *In the last days...I will pour out of My Spirit on all flesh; Your sons and daughters shall prophesy, your young men shall see visions, your old men shall dream dreams... (Acts 2:17)*
⁵ *I wish you all spoke with tongues, but even more that you prophesied...*³¹ *You can all prophesy.* (1 Cor. 14:5, 31)

- B. The prophetic spirit is manifested in us in dramatic ways as well as subtle ways. The dramatic ways include dreams, visions, angelic encounters, hearing the audible voice of God, etc. The subtle ways are the most common. They include receiving ***faint impressions*** such as:
- 1) ***Mental pictures***: reoccurring impressions or pictures in our minds that indicate how the Lord will touch others by imparting His grace or healing to them.
 - 2) ***Emotional stirrings***: feeling various emotions like joy, sadness, or a burden for a person or a ministry as an indicator that the Lord will touch others related to that emotion or burden.
 - 3) ***Sympathetic pains***: feeling pain in a specific part of our bodies as an indicator that the Lord desires to heal the disease or pain that others are feeling in that particular part of their body.
 - 4) ***Physical sensations***: experiencing the Spirit's presence (heat, energy, fire, wind, etc.) in a specific area of our bodies or through our five senses (e.g. smell or taste) as an indicator that the Lord desires to touch others in a way related to the physical sensation that we received.
- C. We must be intentional about receiving the Spirit's prophetic leading when we gather in large or small groups or in social gatherings. We do this simply by asking the Holy Spirit, "***What are you doing or saying?***" He will often answer by giving us faint prophetic impressions. One simple phrase/feeling from the Spirit gives us a "hint" as to what He will do—a key that opens a door.
- ¹⁹ Jesus answered... "The Son can do ***nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.***" (Jn. 5:19)*

VII. HOW TO GROW IN THE GIFTS OF THE SPIRIT

- A. We need a right perspective of how the gifts function so that we value them.
- B. ***Principle***: The demonstration of the Spirit's power often follows the ***declaration of God's word*** from the lips of a believer. The Spirit moves as we ***speak words*** that agree with God's will.
- C. First, we function in the gifts by ***giving expression to impressions that the Spirit gives us***. The impressions that we speak must honor the Scripture. We exercise our faith by giving expression to the impressions of the Spirit. These impressions are like a key that unlocks a door.
- D. The gifts often begin as the ***still small voice of God*** or as a subtle impression of the Spirit to our spirit. It can be so subtle that many do not value it. Thus, they ignore it as they wait for an open vision. If they understood the value of God's small voice in them, then they would be attentive.
- ¹¹ Behold, the LORD passed by, and a great and strong ***wind*** tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an ***earthquake***, but the LORD was not in the earthquake; ¹² and after the earthquake a ***fire***, but the LORD was not in the fire; and after the fire a ***still small voice***. (1 Kgs. 19:10-12)*
- E. Ask the question: "Spirit, what are you saying or doing?" The simple act of asking makes us receptive and attentive to what He is doing. This question postures us to receive the Spirit's impressions or the prophetic whisper of God in our heart.

1. We could compare functioning in the prophetic to putting up the sail in a boat on a lake on a calm day. When it seems there is no breeze, the sail catches even the most gentle breeze that barely moves the boat. Yet, it moves! A similar dynamic occurs when we ask Jesus what He is doing.
 2. When we receive even the most subtle impression of the Spirit, it can move our heart in faith just enough that we might release the power of God to touch others. Put your sail up by saying, “Holy Spirit, what do You want to do or say through me today?”
- F. We often do not have prophetic impressions simply because we do not ask for them (Jas. 4:2). Ask the Lord what He would do if we gave Him room. Remove all limitations rooted in unbelief.
- G. Second, *dial down emotionally* or quiet our souls so we can “listen,” or discern the impressions of the Spirit, when we are praying for people. This is opposite to stirring our souls up with fervor when ministering to people. Don’t “preach your prayers” over people that you minister to.
- H. Third, we must *value the power of God* even when it is released in small measures. We must not despise the smaller measures. It is still God’s power that works when even 10% of someone’s headache is healed. It is not the work of the devil or human ability. We must honor it as such and not despise it. We are grateful for every good thing from God’s hand.
- I. In our pride, we can easily despise the smallness of God’s power in our ministry. Some are only interested in God’s power when it is manifest as an unusual and dramatic measure. They are zealous to function in healing and the prophetic spirit only when there is a great measure of power released. In other words, they want to walk in the prophetic on their terms. It takes humility to walk with God on His terms of being faithful and grateful in the days of smallness.
- J. Fourth, do not be preoccupied with the *fear of missing* it. We should be more concerned with never functioning in the gifts! The more important question is not “What if I miss it?” but rather “What if it is God and I miss a chance to release His power to someone in need?”
- K. Fifth, be *supernaturally natural* by using *softer* language when you are not sure if the impression you received is from the Lord. For example, we do not have to say, “Thus says the Lord: God will heal you today.” We can simply say, “I want to pray for you; I believe God wants to touch you.” If we are wrong we will not hurt anyone if we use softer language when uncertain.
- L. Do not feel pressure to come up with something. Our responsibility is to be open to the Spirit.
- M. Why do believers neglect to prophesy? It takes love and spiritual vigor to prophesy often. Why? It requires *attentiveness* to the Spirit to receive small impressions from Him. It also requires *energy* and that we take *risks* to act on the impressions. It is easier to draw back from all this. There is an intensity involved in being continually available to the Spirit.

VIII. LEVELS OF PROPHETIC GIFTING

- A. *Simple prophecy*: all believers fall into this category. It happens when any believer speaks the impression that is brought to their mind. All can prophesy (I Cor 14:1, 31, 39) but not all are prophets (I Cor 12:29). This can be as simple as sharing a verse of Scripture with someone.
- B. *Prophetic gifting*: believers who regularly receive impressions, dreams, visions, or other types of revelation have prophetic gifting. This group receives more prophetic revelation but still lacks clarity and understanding in what they receive. These first two make up the majority in the Body of Christ currently.
- C. *Prophetic ministry*: Believers whose gifting has been recognized, nurtured, and commissioned for regular ministry in the local church. Through the process of team ministry, they discern much of the interpretation and application.
- D. *Prophetic office*: They give direction, correction and bring new emphasis to the church body. They speak to those in the church, marketplace and political arenas. They are known to speak very accurate words from God. For the sake of this conference we will focus mainly on *simple prophecy and the prophetic gifting*.
- E. Disclaimer: these are not established rules but only helpful language for discerning the levels of gifting within the New Testament era of prophecy which is different than Old Testament rules concerning prophecy (I Corinthians 13:9, I Corinthians 14:29, I Thess. 5:20-21).
- F. The main difference is that the Holy Spirit dwells in each of us communicating to our thoughts as we express the impressions we receive. In the O.T. The Prophets received direct revelation regarding circumstances that only those within the office of a Prophet could receive. In the N.T. there will be human words, expressions, and interpretations within the prophetic utterances therefore we must exercise discernment as a Body. We must also differentiate between “sin” and “mistakes” in the realm of New Testament prophecy. Sin being when the speaker does not admit their mistake but continues to belligerently proclaim a falsehood. A mistake is when an utterance is found, through the careful judgment of the body and/or individual(s), to be inaccurate and therefore apologize and grow from the experience.

IX. VALUES OF THE PROPHETIC

- A. *Servant-Hood and Edification*—this is the main purpose of the gifts of the Holy Spirit. The purpose of the prophetic gifts is to encourage others. We must approach it in this manner.
3 ...he who prophesies speaks edification and exhortation and comfort to men. (I Corinthians 14:3)
- B. *Humility*—As believers working in the prophetic and supernatural gifts of the Holy Spirit we seek first to honor and serve the Bride of Christ in humility. We seek to carry the “friend of the Bridegroom” spirit that John the Baptist carried.

29The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. 30He must become greater; I must become less. (John 3:29-30)

- C. *Teachability*—We are willing to receive instruction and correction from others

29Two or three prophets should speak, and the others should weigh carefully what is said. 30And if a revelation comes to someone who is sitting down, the first speaker should stop. 31For you can all prophesy in turn so that everyone may be instructed and encouraged. 32The spirits of prophets are subject to the control of prophets. 33For God is not a God of disorder but of peace.

- D. *Patience*—We are willing to be patient as the prophetic encouragement is being discerned.

This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses." (2 Corinthians 13:1)

X. WAYS TO DEVELOP THE PROPHETIC GIFT

- A. Practicing in a safe place (i.e. small groups, at the dinner table, over coffee with a friend, etc)
- B. Be patient with one another as you learn to walk it out.
- C. Become a person of the Word. If we seek prophetic revelation but we do not honor what has already been given to us in the Bible, what makes us think that we will honor any revelation given to us directly? Furthermore, the majority of prophetic revelation is expounding upon Scriptures or principles within Scripture. The Bible will be your pleasant boundary line for interpreting prophetic revelation (be it dreams, visions, angelic visitations, simple impressions, etc). If they are not in accordance with the Scriptures then we reject them (Isa. 8:20) (Rev. 19:10)

XI. THE PROCESS OF PROPHECY

- A. *Revelation*-divine information received (100%)
- B. *Interpretation*-what does it mean? (60%)
- C. *Application*-how do we apply it? Pray? Say? To whom? Do something? (30%)
- D. *Timing*-if we are to say it or do something, then when? (15%)

XII. PASTORING THE PROPHETIC

- A. It is the job of the pastor, elders and those with administration (leadership) gifts to oversee and nurture the prophetic within the congregation.

- B. Develop a strategy to see the prophetic established in the church in a way that is mature and reflects the qualities of the Kingdom of God (Matthew 5-7).
- C. Prepare to labor through the tensions between the prophetic people and the leadership.
- D. Create a working plan for bringing about the transition from wrong views of the prophetic into new ways of stewarding the prophetic ministry in your congregation.
- E. Commit to faithfully bring teaching, loving correction and instruction that bring the element of wisdom alongside of the element of faith regarding practical applications of prophetic ministry.

XIII. GIFTS OF HEALINGS

- A. In the original Greek, both "gifts" and "healings" are in the plural. It is the only gift of the Spirit in the plural. Healing is a process, whereas miracles are instantaneous. Some have been known to pray for certain sicknesses with more success (i.e. gifts of healings). Immediate healing is considered a miracle—miraculous healing.
- B. Healing happens when we actually step out to pray for the sick. More people get healed when we pray for the sick than when we don't. "If you pray for 1,000 and 10 get healed then 10 out of 1,000 is better than zero out of zero." -John Wimber
- C. **Simple step process in praying for healing:**
- D. **Ask** the person if they would like to be prayed for
- E. **Pray** for the sick person in the Name of Jesus. There is no magic formula. "You stretch out your dumb hand and God heals the person." -John Wimber; It's Jesus who does the miracle, not you. Just say His Name. Ask Him to heal the person. And feel free to tell the person to be healed.
- F. **Ask** them if they feel a difference. I personally like using the "number scale" to evaluate their pain level. "On a scale of 1-10, 10 being the highest level of pain, what was your pain level before we prayed? What is it now?" If it went from a 10-8 then you **have a partial breakthrough. This IS significant! The devil didn't do it. You sure didn't do it. They didn't do it. GOD is answering your prayer.** Be ready to labor with some for healing. It is a **labor of love—work.**

23When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" 24He looked up and said, "I see people; they look like trees walking around." 25Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly. (Mark 8:23-25)

*Some of section VIII was paraphrased and edited from "Growing in the Prophetic" by Mke Bickle.
**Section IX-XII are a mixture of Shelley Hundley's notes along with Mike Bickle and Blaise Foret