

Appendix: Ambassador Authority and Power

Scripture teaches that God's gift of holy spirit contains the abilities to fully equip a believer for this mission of an Ambassador (anointed agents of Jesus). From reading, hearing and acting according to scripture, these abilities are brought out into public view to the glory of God. From reading the holy writings, alone, the Ambassador can become fully educated in the abilities God has placed within holy spirit. This requires making a diet of the inspired writings, not just tasting but devouring them.

Romans Chapter 10 [17] So faith comes from hearing, and hearing through the word of Christ.

There is a context to the Scripture which must be understood to fully grasp what it says about the Ambassador's Authority and Power.

The New Testament, or B'riyt HaHhadashah in Hebrew, was written by Hebrews, for Hebrews, in an Hebraic Culture. In order to truly understand the New Testament it must be understood through its original Hebraic context. While the only manuscripts known to exist are in Greek (with the possible exception of the book of Matthew) the evidence suggests that much of it was originally written in Hebrew and afterwards translated into Greek.¹

The Ambassador's abilities are built into every believer but they are taught from a Hebrew, concrete action way of thinking. Scripture teaches that these abilities are exactly the same for every believer. They are all contained in a single gift of holy spirit. All believers, followers of Jesus, have the same power of God within. This principle of the fairness, the equity and justice of God, to give everyone the same thing is absolutely vital to understand. If one believer has a spiritual ability, then all the believers have the same spiritual ability whether they manifest it or not

1 http://www.ancient-hebrew.org/49_home.html

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doesn't matter, it is still there just the same. There is great diversity in how holy spirit power is manifested by it is all powered by one spirit.²

The first principle which must be locked into the consciousness of all believers is this absolute fairness and righteous judgment of God. He does not give to one versus another due to favoritism or any partiality. If one person seems to have spiritual abilities which another does not, it is not God who is to be blamed or accused, but the man himself is responsible for the differences. If a man/woman does not exhibit a spiritual ability it is not God nor His God's gift which is the reason. No, it is some other reason.

The second principle which must be learned, is that holy spirit is not *The God* or even *A God* from a Hebrew perspective, the overall context of all of Scripture. In the Old Testament, spirit from God is an expression meaning the presence and power of God, His breath, (by which God's Words were spoken) not YAHWEH Himself. Holy spirit is no more God Himself than is an angel God Himself. But angels delivered His messages, they spoke for God as His Agents – often using the first person as though they were the Creator. With spirit UPON the prophets, they also spoke for God as Agents delivering divine messages. With spirit IN the believer, they also speak for God as Agents of the Most High. God's spirit is the key to representing and speaking for God.

God's was, and still is, the presence of God in a man or woman. As part of that man or woman, it can access the mind and power of God and instruct that man or woman as to what the mind of God has for them (Romans 8:27). As such it always glorifies God. The spirit of God searches the things of godliness directly from the Creator Himself and speaks that which God gives His spirit in you.

I Corinthians Chapter 2 [9] But, as it is written, What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him— [10] these

2 I Corinthians 12:4-6

things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

Holy spirit does not make you god or even god-like but does give you a connection with the Creator, a direct connection like all godly men have had throughout time. This connection is identical to the connection Jesus had during his earthly ministry and identical to the connection the first apostles had. That may seem like a radical statement but it is true, there is no different spirit for them versus us ... there is only one spirit of God.

In the Hebrew Bible (Old Testament), holy spirit is the breath of God. Manifesting or expressing holy spirit is “God Breathing” His breath of life in public view. This is done by an act of will by the Ambassador. He listens to the leading of the spirit within himself. He acts, bringing it out into the open, bringing the very breath and presence of God in a manner needed at that very moment. This description sounds a bit ethereal but it is literally what happens. This is exactly what the first apostles did when they spoke in tongues, prophesied, produced healings and did other miracles.

Now, before we embark further into this journey of the abilities of the spirit, there are a few 'gotchas' which will trip up accurate reading of scripture if not kept in mind. Remember that translation committees and publishing house editors are of the Roman-Byzantine tradition³ which does not truly understand Ambassadorship, our Agency to represent God. You cannot rely on their inserted punctuation, capitalization and other guides. You cannot rely on their chapter and section headings for truth. You must rely on the sense of the text, a sense which has often been lost by nonsensical guess work interpretations, born from centuries and generations of unbelief and suppression of truth.

The first and most foundational spiritual ability to equip the new believer for Ambassadorship is spiritual prayer. This form of prayer is an

3 - Orthodox tradition, the form of theology developed in the 4th century

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intercessory prayer, specifically for the Saints⁴. It is a very powerful form of prayer, available to each and every believer. It is built into believer's spirit and available to all every moment of his/her waking hours. It is the very presence and power of God by His life giving breath going to work in behalf of the Saints. There is no more powerful prayer revealed in scripture that can be performed by the believer. This spiritual prayer is the first and most fundamental power-base of the believer.

Romans Chapter 8 [26] Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. [27] And he who searches hearts knows what is the mind of the Spirit, because [that] the Spirit intercedes for the saints according to the will of God.

This does not seem to explain it fully but another passage will put this verse into proper perspective.

I Corinthians Chapter 14 [14] For if I pray in a tongue, my spirit prays but my mind is unfruitful. [15] What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also.

Praying in an unknown tongue is this spiritual prayer. Speaking in tongues is this powerful spiritual prayer. It is built into the spirit within all believers, the spirit of God common to all of us. Believers can pray with their mind and also also pray using the spiritual prayer by speaking in tongues. All believers have available two forms of prayer, one is with their own mind and the other is with the mind of the spirit. In the first case, it is our mind with formulates the words but in the latter case, it is the spirit which formulates the words. The Ambassador does the actual speaking by his own will, by his own breath, in both forms.

4 - New Covenant followers of Jesus, born again Christians

This fundamental understanding has been largely lost in modern times. But in every generation since the first apostles, it has been seen and experienced by the some Christian groups. There are historical records of speaking in tongues going back centuries.⁵ Unlike the belief of many modern commentators and expositors, the power and presence of God manifested by His spirit has never died out. Perfect spiritual prayer, speaking in tongues has not even been diminished. God had nothing to do with its so-called reported demise. It is ignorance and unbelief that has grown, codified into creeds and statements of belief, which has suppressed the truth. Men justify their own personal theology of unbelief based upon the observed unbelief of others throughout history. This is a dishonest and perverted way to gain one's understanding of spiritual matters but it has been common practice for centuries and pervasive throughout Christendom today.

A personal experience will illustrate this fact. I once debated with a professor from Dallas Theological Seminar the late 60's, over this issue of unbelief in spiritual matters. Dallas Theological Seminary is one of those religious institutions of learning which subscribes to the Roman-Byzantine philosophical stream of interpretation which we have already seen to be a man-made artificial construct from the 4th and 5th centuries. I was attending a local church in Texas, along with many other military personnel, which was closely associated with that institution. Their professors often came and lectured on weekends, providing outside speakers for Sunday evening services.

The visiting professor I met was Dr. Merrill Unger, who wrote a Bible dictionary and 40 other biblically oriented books. It was his assertion and belief that the so-called "gifts of the spirit" died with the apostles. Firstly calling the abilities built into holy spirit "gifts" is inaccurate which we shall soon see. Secondly, he demonstrated the typical traditional error of using historical unbelief as an interpretation tool for his theology. Neither of these can be validated with scripture! Worse, all the seminar students

5 - This is documented in "2000 Years of Charismatic Christianity," by Eddie L. Hyatt, Charisma Media, 2002

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of that institution are taught this same error of logic ... and truth is suppressed generation after generation.

A related event, which occurred just a few days prior to this discussion with the notable professor is also revealing in how unbelief is promulgated. As a young man, in the military, I was endeavoring to function as an Ambassador for Christ. I had demonstrated the power and presence of God to several fellow military men from my barracks by showing them speaking in tongues, interpretation and prophesy. They were also attendees of the church where I met the professor. These men were astounded at the simplicity and accuracy by which I manifested the presence of God, right before them in a café on Post. They were so confronted and disturbed by their own ignorance and misinformation about the power of holy spirit that they set up a conference with the pastor of their church, who was a graduate of Dallas Theological.

Later, they related the gist of that meeting to me with all sincerity. Their story is a witness to how politics and social pressure suppresses truth even today.

These young men related to their pastor what they had seen me do by the power and presence of God, to bring out in public view the breath of God's life giving spirit into public manifestation. The pastor believed, as his professors had taught him at Dallas Theological, that such things died with the apostles but he was greatly interested in their experience with me anyway. After they finished, he commented that my exhibition of the power of God, exactly and precisely agreed with scripture as far as he knew it and had been taught. In that light he thought perhaps he should reconsider his position in this matter. But ... and this is a really big BUT, he could not ascribe to my understanding of spiritual matters, even though it was hard core scripturally founded and he agreed with it, because he would have to break with his teachings from the professors at Dallas Theological.

That would mean separating himself and his church from that teaching institution. So he concluded that this new light was not worth losing his affiliation with Dallas Theological to adopt manifesting holy spirit for

himself and his church. He consciously refused considering manifesting the power of God in favor of social pressure to remain connected to a religious institution ... and his Roman-Byzantine traditions. He also warned the young men that if they embraced this uncommon understanding of the power and practice of manifesting holy spirit, that they would be denied entrance to Dallas Theological. He threw at them his own weakness to believe truth and threatened to ostracize these young would be ministers if they dared believe the scriptural teaching and practice which he himself verified as the truth.

The young men related all this and with sincere and straight faces. They told me that they were going to reject the abilities of holy spirit and my Ambassadorship just to make sure they would be accepted at Dallas Theological. They wanted to be acceptable for careers in the traditional churches. They chose careers as professional clergy in traditional religion over truth and they knew full well that this was exactly what they were doing. They told me they feared the establishment, feared for their future careers. They chose tradition over truth because it matched with their career ambitions ... and future hope of a pastor's influence at head of a religious institution and a pastor's salary. They rejected God's empowerment for Ambassadors in favor of weak religion – they chose to serve their own bellies as professional clergy.

By such political maneuvering, the fear and weakness of unbelief is passed on from one generation to the next. Historical and traditional unbelief is then used as a theological foundation to validate current unbelief. Whole doctrines, denominational positions and statements of faith are often built this way. By traditions and the commandments of men, truth is denied and the believers are weakened. The conflicts Jesus had with the Judean Pharisees over tradition and man made commandments continues today. The names change but the conflicts remain the same.

If you wish to become a powerful, fully equipped, Ambassador for Christ, it will not be a popular road that you travel. The majority of Christians and their institutions are on a different path. They are on a path of confusion and denial of the very presence and power of God

resident within them. However, they are well accepted by each other in their institutions. Sociability and acceptance reign supreme over truth for most Christians.

A fully equipped Ambassador starts with a powerful tool: *Spiritual Prayer*. But that is not all, there is much more in the full arsenal of spiritual abilities resident in holy spirit. Spiritual prayer just the *first ability* among whole list of others! The full list, when operated all together, equips the Ambassador to function like the first apostles did. True Ambassadors are educated and trained in the use of all the abilities resident in their spirit. They do not approach their mission crippled, leaving behind some of their abilities. Jesus did not leave the apostles nor us as orphans⁶. He provided holy spirit which was poured out on Pentecost, just to equip his followers to be like himself, to be anointed Agents of the Most High God: fully equipped Ambassadors!

Jesus provided many abilities and support systems to help believers become Ambassadors. He also gave support people to equip the Saints for their mission.

Ephesians Chapter 4 [11] And he gave the apostles, the prophets, the evangelists, the pastors [sheperds] and teachers, [12] to equip the saints for the work of ministry, for building up the body of Christ,

It was Jesus who gave these support services to the assembly of believers to equip them. It is not higher learning institutions who give these. No, they are learned in actual practice, by applying their spiritual abilities, by becoming successful Ambassadors.

These supporting functions are placed by God within the Body of Christ to equip the Saints for their work of building up the Body of Christ. These are not titles, they are not careers, they are not offices, they are *functions*. There is no such thing in the Body of Christ as the title of 'apostle' or the title of 'prophet' or the title of 'evangelist' or the title of

6 John 14:16-18

'pastor' or the title of 'teacher.' No, these are not titles of position but *functions* of service and activities of men and women called of God. They qualify to do these things because they are successful Ambassadors, proven by faithfulness and proven by manifesting the power of God through holy spirit.

There is more to be learned in this passage. These functions will continue until we all attain to the unity of the faith.

Ephesians Chapter 4 [13] until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, [full grown adult man] to the measure of the stature of the fullness of Christ,

Considering the gross divisions and thousands of opinions about spiritual matters, there should be a million such persons available to the Body of Christ but that does not seem to be the case. But support people do exist even today, just sparsely, not commonly.

The mark of this unity and maturity of the believers is a measurement against the full maturity of Christ. Until we can all function like he did as an Agents for the Creator, these services are supposed to continue. Just because they are not seen much today, does not mean they died. That would be using historical unbelief as an interpretation principle. However traditional unbelief is often given as the theological reason for their scarcity today. It is a mantra repeated by many theologians and Bible teachers.

The whole purpose of these supporting leading functions is to grow up the Saints to a point of stability, so philosophies and opinions of men do not influence them. The service is to strengthen them so they will not turn away from Jesus' message and mission: preaching the Kingdom of God with signs following.

Ephesians Chapter 4 [14] so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness

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in deceitful schemes. [15] Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

Ambassadors are not immature in the faith. They are spiritual adults. This has nothing to do with their age, or how long they have been a Christian. It has to do with their understanding of the essentials of the faith and their faithfulness to serve in the Body of Christ. There are many more Ambassadors than people who perform these support functions. The apostles and other ministers build up the Ambassadors by speaking truth in love.

Ambassadors tell it like it is. They act in a loving way. Sometimes their lessons might be a little hard to hear but it is loving for them to teach the hard lessons. Sometimes they might seem to meting out “tough love” or even act a bit harsh but a true follower of Jesus will take to heart the lesson without offense. It is unloving and cowardly to withhold truth and spiritual insight. Sometimes speaking the truth or judging rightly has consequences when it is rejected but that should not deter the servants of God.

It is by these truthful teachings and exhibiting the love of God toward all believers, without partiality, that the whole Body of Christ is held together and built up. Every part supplies its service to all, binding all together.

Ephesians Chapter 4 [16] from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Any thoughtful person will admit that not all those those held in esteem as Godly ordained ministries today, provide such services. Otherwise, if they did, there would not be so many divisions in Christianity today. No, there have been and still are, many wolves in the flock. It would seem today that the wolves out number the Ambassadors!

The abilities of the Ambassador are learned in an almost comical way. The apostles Paul spent three years teaching and ministering in Corinth. But sometime after he left, he received reports of the chaos in the fellowships in that town. By messages delivered to him and by direct revelation he understood the things they were lacking in their practice of the faith. By revelation, Paul wrote back to them to help them attain to a higher level of Ambassadorship. He did this by teaching foundational principles and correcting many errors.

Paul starts the first letter to the Corinthian assembly with typical greetings, then states the over all purpose of the letter. Many people, theologians included, think Paul was writing to correct problems only. No, Paul had a much more lofty goal for his letter. It is clearly stated but men in their ignorance of spiritual matters have glossed over his own stated purpose for writing back, thus they have missed the point of the whole book. By forgetting this purpose, Bible commentators have misled the faithful but Paul was absolutely clear. It is men who lose focus and overall context; it is men that are not clear and mislead their followers.

I Corinthians Chapter 1 [7] so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ,

This is the overall purpose of the whole book of I Corinthians: not to lack in any spiritual “gift.” Right at the onset of this letter, Paul states his purpose but tradition has obscured the real message.

There are a number of artificial and religious definitions of the word 'gift.' The generic definition from the language is very simple. This word is 'chárisma' (Strong's #5486) from which we get such English words as charismatic and charisma. The Greek dictionary definition is 'gratuity,' such as a monetary gift that Americans leave on the table at a restaurant for the wait staff. It is an honorarium such as a gift for successfully doing a job or for many years of service to an organization. In this context, Paul means a gift which you did not explicitly earn but one that you do qualify for because of your membership in the Body of Christ.

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This is very important for Ambassadors. We can conduct ourselves in any manner we wish but some behaviors are not useful nor productive toward carrying out our mission. This is the major point of the Paul's letter, useful versus useless behaviors. This concept of behaviors pervades the whole letter. It is the whole reason to write: correct useless behaviors and replace them with useful behaviors. There are right and wrong ways for doing many things when you are an Ambassador for Jesus.

One of the most important behaviors to set into correct practice is bringing into public view those abilities contained within holy spirit. Misunderstanding and misuse of the spiritual abilities misrepresents the Creator Himself and defeats His investment in you to carry out your mission as an Ambassador. This investment was mediated by Jesus' atoning work and delivered as the holy spirit which is described as "Christ in you" (Colossians 1:27), the "spirit of Christ" (Romans 8:9) and the "spirit of Jesus" (Philippians 1:19). This is the point of holy spirit residing within the believer: The Spirit Empowers Ambassadorship.

You have within you the very presence of the same spirit Jesus had in his earthly ministry which was conferred upon mankind at Pentecost. People who believe on Jesus as Savior and Messiah receive his spirit IN them. This spirit is the very heart of Jesus himself. Misunderstanding and misrepresenting that spirit is to misunderstand and misrepresent Jesus' atoning work, misrepresenting God's investment in His children. Very few Christians have ever been told this in church. This is virtually unknown truth in modern Christianity but it is an essential truth for every Ambassador. It is the very core of Ambassadorship.

Paul gets to this topic of spiritual abilities in chapters 12, 13 and 14 of I Corinthians. The introduction of his discussion of spiritual matters, I Corinthians 1:1, is a passage which has confused theologians and translators for centuries. At the onset of Paul's discussion, theologians are confused as to the topic ... and the confusion only increases from there. I saw this question raised on a Greek biblical studies forum on the Internet a few years ago. It had gone unanswered for nine years by the

time I saw it. Not one Bible researcher dared to even guess. This is the passage in question:

I Corinthians Chapter 12 [1] Now concerning spiritual [???], brothers, I do not want you to be uninformed.
[quote adjusted to reflect the Greek text]

For centuries translators have scratched their heads over the phrase, “now concerning spiritual ...” Their problem is that “spiritual” is an adjective which should have a noun following it. But there is no associated noun, not in any ancient manuscript. So the commentators blame Paul for an error and guess as to what he must have messed up, leaving out “persons” or “gifts.” But the reality is that Paul made no mistake. The answer to this flows with Paul's overall purpose for writing the book to correct and set properly spiritual matters.

There is no word in Greek that would easily translate to “spirituality” which would be the most appropriate word. So Paul engages a figure of speech called, “omission” in English or “ellipsis” in Latin. He leaves out the noun so as to emphasize the general topic of spirituality. Following this introduction are several topics, all of which are spiritual issues. Paul is not in error. The supposed error is in the understanding of the theologians and translators. Yet, they do not take responsibility for their ignorance but lay blame on the great apostle to the gentiles, the only apostle called by Jesus himself in his resurrected form.

English translations have many different versions for this verse. There are six English translations in which the topic is general spirituality but eleven others reflect the thought that this topic is specifically 'gifts.' These variations reflect differing theological views. The set which retains the truth of this being a general topic are older translations than the newer set which obscures the truth. Does your favorite version color your understanding? One set reveals truth while the other set hides the truth. Which one do you read?

Then Paul goes to great length to explain that the variety in observed services and inspired behaviors all are empowered by the same spirit.

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There is no difference in the spiritual abilities among men but there is a difference in what they do. However, all are inspired and empowered by that single spirit, common to all. Then there is a statement which has been ignored by thousands of theologians and commentators for centuries.

1 Corinthians Chapter 12 [7] To each is given the manifestation of the Spirit for the common good.

Tradition and unbelief have suppressed the truth. In a few words a great truth is presented so no man should ever err from it. Paul had just finished teaching that there is but one spirit which empowers many different services and activities. Now he says each and every believer is given the ability to manifest holy spirit.

Notice that he says the “manifestation” of the spirit is given. That word is in the singular, not plural. Most people if they even see the word, assume it means a plural such as nine 'gifts' but it is not. It is a singular manifestation of spirit.

Let us take a look at the actual Greek text. It is below with a word for word translation called an *interlinear* where both the Greek words are shown with the corresponding English words:

1 Cor. 12:7
εκαστω δε διδοται η φανερωσις του πνευματος προς το συμφερον
each and is given the expression of the spirit for the advantage

The 'advantage' means for a specific benefit. Expressing spirit has specific benefits for the building up of the Body of Christ. Every person is given manifestation of holy spirit. Every person can benefit the Body of Christ by expressing publicly and privately the spirit in one way or another. But believers have been robbed of this spiritual ability by a misunderstanding of the next passage.

1 Corinthians Chapter 12 [8] To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, [9] to another

faith by the same Spirit, to another gifts of healing by the one Spirit,

Represented in English translations is the opinion and theology of the translators and editors. The actual Greek text in verses 8 and 9 is slightly ambiguous to those who do not believe the truth in verse 7. To those who do believe verse 7, the next two verses tell a very different and obvious story. We will use an interlinear version of verses 8-10 to make this more obvious starting with verse 7 again.⁷

1 Cor. 12:7

εκαστω δε διδοται η φανερωσις του πνευματος προς το συμφερον
each and is given the expression of the spirit for the advantage

1 Cor. 12:8

ω μεν γαρ δια του πνευματος διδοται λογος σοφιας
which indeed verily through the spirit is given word of wisdom

αλλω δε λογος γνωσεως κατα το αυτο πνευμα
another and a word of knowledge according to the same spirit

1 Cor. 12:9

ετερω πιστις εν τω αυτω πνευματι
another faith in the same spirit

αλλω δε χαρισματα ιαματων εν τω ενι πνευματι
and another grace-favor healing in the one spirit

1 Cor 12: 10

αλλω δε ενεργηματα δυναμεων αλλω δε προφητεια
another and operation of power another and prophecy

αλλω δε διακρισεις πνευματων ετερω γενη γλωσσων
another and judgement of spirit another genus of languages

αλλω δε ερμηνεια γλωσσων
another and interpretation of languages

The interlinear above will not be found in any published work. Published interlinears also reflect the traditional theology which steals

7 Word order in Greek does not always follow English word order

away from the believer his power base in holy spirit. The above interlinear is derived from using dictionary definitions of words, not religious definitions, which have been substituted over time.

In English versions of verse eight, they start out with a prepositional phrase. This does not exist in the Greek text. There is no word 'To' in the text. It is inserted to produce an orthodox theology.

From a Greek dictionary comes this note on the word γαρ (gar, Strongs #1063). It is translated in most English versions as 'for' but that is misleading in this context. Consider this note:

"The ordinary uses of 'γαρ' need not be illustrated unless we give one example of the 'γαρ' beginning an exposition of a matter just announced ..."⁸

This word, '*gar*,' connects a topic previously introduced with the next. In this context, the topic just introduced is the benefits of expressing holy spirit. So the topic following continues with benefits, not gifts. The whole rest of the list are benefits or advantages of expressing holy spirit. This is not a list of individual 'gifts' at all! That teaching is the common erroneous religious teaching but it is in error. The popular belief about this passage does not in any way represent the teaching of scripture, nor even this text. It is man made theology, plain and simple.

To further support this man made theology, the word typically translated '*one*,' μὲν (men – Strong's #3303) has no dictionary definition to support this rendering. It is not possible to justify this translation. This word, 'μὲν' does not translate well in English. It is a language construct in Greek which is used to sum up a previous thought and connect it to the next. The simplest proper way to translate it is seen above, translated as, '*indeed*'.

8 - *Vocabulary of the Greek New Testament*, J.H. Moulton and G. Milligan, page 121.

The simplicity of the previous interlinear translation is that each and every item listed after “advantage” (or benefit) in verse 7 describes another advantage until the list expands to nine in all. The entire notion that each item in the list is a separate gift distributed by God to different believers for some unknown or inscrutable purpose is insanity and contradicts so many other well known principles taught in scripture. In spite of the clarity of the truth in scriptures that God has given the same thing to all believers through holy spirit, this erroneous religious doctrine continues to be taught in classrooms and preached from pulpits by religious habit repeating error generation after generation.

Within each and every believer is the ability to manifest or express holy spirit in all the manners available. There are nine advantages or benefits when this occurs but all are energized by the same spirit and all are for building up the Body of Christ. There are nine benefits of expressing holy spirit and they are resident in each and every believer. Then just so the point is not lost, the last sentence caps this whole discussion. This should have made this whole passage clear but it has been missed for centuries.

1 Corinthians Chapter 12 [11] All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

All these aforementioned items, the nine advantages, are empowered by one and the same spirit. Now we have traditional orthodox theology inserted again. The editors have capitalized spirit which they should not. Then it is translated to look like it is God who decides which 'gift' should be handed out to each person. That contradicts verse 7 at the beginning of this section. The words that get confused are in the last phrase. Let us look at the interlinear again for this passage.

1 Cor. 12:11

παντα δε ταυτα ενεργει το εν και το αυτο πνευμα διαιρουσιν
all and these is energizing the one and the same spirit distributed

ιδια εκαστω καθως βουλετα
individually according as each self-intends

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The word, 'ἴδιος' or 'ίδιος' (ideaos – Strong's #2398) means pertaining to one's self. It means specially yourself or belonging to you. We do get the English word 'idiot' from this which should characteristically mean just you, not negatively as is usually applied but just uniquely you. The last word, 'βουλεῖται' (boulemai – Strong's #1014) means self willed. We do get the behavior problem of bulimia from this word where a person self-wills to regurgitate food. Taken together, these two words mean that the energizing is by spirit but the believer self-intends what should be energized. He sees a situation and desires the best benefit to meet the need, spirit power is energized and a benefit is brought forth.

There is a unique situation here. There are some things which operate completely and consistently by the will of the believer. But there are others which the believer can will to happen but nothing happens anyway. When you look at the list, they do not all seem to be equal to each other and they are not. Some are obviously more useful in some situations over others. There are different kinds of benefits though all are energized by the same spirit in the believer.

The difference is the unique beneficial impact produced by each advantage listed. How are these advantages profitable to equip the Ambassador for his mission? We have already covered the unique impact of speaking in tongues as spiritual prayer which makes intercession for the Saints. This is always and constantly available as each believer self-intends to do it. Likewise, in a believer's meeting he can bring forth a message in tongues with interpretation or by prophecy. These three are always available and can be energized by the self-intention of the believer at any time. But what of the other six?

A 'Word of Knowledge' and 'A Word of Wisdom' work differently and so does 'Judgment of Spirits'. These are a benefit when the spirit searches the mind of God (Romans 8:27) and gives the believer spiritual insight by knowledge he couldn't know by himself and/or spiritual wisdom which he would not know on his/her own. Sometimes, the presence or absence of evil spirits is the knowledge needed to build the Body of Christ in a specific situation. The believer can turn to his spirit within, expecting to be informed. This is the believer self-willing the energizing.

However, the spirit may or may not have anything to give to the believer from the mind of God. It is God's prerogative to inform or not. If nothing is ascertained via holy spirit it does not mean that holy spirit ability was not energized by the believer, it just means that God, via His spirit in us, does not have inside or spiritual insight to offer. It does not mean that God doesn't know, it just means the believer does not need such additional insight at that moment.

A Word of Knowledge and a Word of Wisdom is a spiritual thing for the building up of the Body of Christ. It is not insight into which horse will win the next race! It is not knowledge of the winning lottery number! It is not wisdom about what section of scripture to read this morning. None of the operations of holy spirit are for selfish reasons! They energize to the glory of God. They are energized by love. In fact, without love, such energizing has no value and attempting to energize spirit power will have no action or benefit.

Greater detail of how these work is beyond the scope of this book on Christian Essentials. However, a little more insight should be offered to make this topic of the Ambassador's abilities more understandable.

These operations may be grouped into three sets of overall purpose or benefits. The first set is may be called a "*Spiritual Speech*" containing: 1) tongues, 2) interpretation of tongues and 3) prophesy. These operate to the benefit of the believers, both individually and in groups. Speaking in tongues is spiritual prayer. When you do not know the best answer for a person or situation, you can pray spiritually. The spirit then searches the mind of God and energizes a perfect answer. Thus, it is also called "perfect prayer". Spiritual prayer is always instantly available; you do not have to have some special revelation in order to pray for another believer. You do not have to wait for some feeling or special situation to pray.

But the next two are less understood. Paul explains it best in this same section of his topic of spirituality. However, again most modern English translators have done English readers no favors in understanding spiritual matters. The older versions actually do a better job of revealing the text.

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I Corinthians Chapter 14 [1] Follow after charity, and desire spiritual [noun omitted], but rather that ye may prophesy. [King James Version]

The word, “spiritual” means spirituality or spiritual things. The statement is quite plain. The believers should and are supposed to desire the spiritual benefits as explained by the apostle Paul. If you have been searching to understand and exhibit the advantages inherent in the spirit, this verse should be exhilarating to you. The instructions you have been searching for are now at your finger tips! Why shy away? What excuse, what fear could possibly seduce a believer away from embracing the truth that God had Paul record here?

Next, Paul reveals that prophesy is the more desirable operation to energized in a gathering of believers. He says this because the believer can self-will to bring this about, the believer is in control of what will be expressed in that gathering. Why prophesy? Because prophesy is in the language of the local believers. Then he qualifies his statement. Here again the King James Version provides a better translation than more modern versions:

I Corinthians Chapter 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. [KJV]

Prophesy is preferred in a believer's gathering because the message delivered by the speaker will be in the common language of the group. However, if a tongue is interpreted into the common language, then that is also acceptable. Actually, tongues with interpretation is the same thing as prophesy since both are in the group's common language.

So why the instructions? It is simply because each believer can chose to speak aloud in tongues, then interpret or prophesy at will. Each believer choses to do this or not. These three expressions of holy spirit are a set and expressed as a set together in a believer's gathering.

Speaking in tongues can also be done privately for intercessory prayer. This first set of three may be thought of as a fellowship set since they mostly operate openly in a fellowship setting of the believer's gatherings. Speaking in tongues has a dual benefit in that it can be private or it can also be public when interpreted. Make no mistake, the same believer who did the tongues speaking has the ability to interpret the tongue and should do so. Otherwise, confusion is introduced when someone else stands and manifests prophesy and it's called an interpretation when it is not. Even groups who believe in these manifested benefits of spirit confuse this issue and that confusion does not glorify God. God is not the author of such confusion (1 Corinthians 14:3). Be accurate and glorify God or be silent in the church.

The next set may be thought of as a “*Spiritual Senses*” set containing: 1) a word of knowledge, 2) a word of wisdom and, 3) judgment of spirits. Just as your natural body is equipped with many sense organs, so also your inner man senses its spiritual environment. Many English versions reflect this sense of the inner man, the spiritual self.

Romans Chapter 7 [22] For I delight in the law of God after the inward man: [American Standard Version – 1952]

Ephesians Chapter 3 [16] that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man: [ASV]

Just like in the natural body, you do not stop and ask yourself to see or stop to feel, it just happens constantly. So also the inner man is continuously sensing its spiritual environment. When something is amiss or you need to know something you could not know by your senses, the spiritual operation will energize, alerting you to something you need to know. At that point you can focus your mind on the situation and often receive even more information through these spiritual senses. The manner in which this happens is often sensing something which you first think is your natural senses but after a moment, you realize it is spiritual.

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Many Christians have experienced this. Some report that just walking into a place makes them feel uneasy or gives them a queasy stomach or the hairs on their arms stand up. It is often the spirit alerting you to the presence of spirits or a poor spiritual situation. It's just your spiritual senses kicking in and your inner man alerting you. All that is needed on the part of the believer is to be constantly aware that at any moment, such as alert is possible.

The last set of operations of the spirit may be thought of as "*Spiritual Strength*" set containing, 1) faith, 2) miracles and 3) healings. These also may be thought of as a power base. These are the operations of holy spirit that prove your Ambassadorship. By these, Jesus proved his claim as Son of God. It is by these that Jesus confirmed his word. It is by these same operations of holy spirit that the first apostles confirmed their Agency to represent God just as Jesus did. It is by these that all Ambassadors confirm and prove their own Agency to represent God.

These abilities are all resident in each and every believer all the time. For this, Jesus gave his life. It is an honor to Jesus for believers to learn what he gave and acknowledge it by energizing these abilities. It is by knowledge and understanding that one believer exhibits more of the presence of holy spirit over another. It is knowledge and Renewed Mind by which these evidences of the holy spirit within are energized. It is by the will of the believer that these benefits are experienced by the believer and the rest of the local congregation.

This describes the Ambassador's abilities. There are no more and not one little bit less than nine operations or public expressions of holy spirit. These nine are all resident in every believer all the time. It is the believer's prerogative to learn about them and express them or not.

Most Christians ignore the *Spiritual Speech* set but most have experiences with the *Spiritual Senses* set. The experience with this set is often called "the leading of the spirit" or "a spiritual burden." Sometimes Christians will say "I just felt like I should do this" or will say, "I had a burden to pray for you." These are operations of the spirit being energized. Any Christian who has had these experiences can no longer

say they have not be given a 'gift' of the spirit. No, all these operations are a singular “manifestation” of holy spirit and they are all yours.

All these operations of holy spirit are resident within every believer. Collectively they give the Ambassador the ability to speak the message of the gospel of God with great power and authority. Collectively they give the Ambassador the ability to carry out his/her mission, and truly function within the Body of Christ.

This brief study of how the holy spirit functions within a believer just scratches surface into this great topic of spiritual matters. But with only this brief study, the reader can now start to understand the activity of holy spirit as the background behind so many events and activities of the early believers in the book of Acts. Just with this brief study, the believer can start to gain a vision of how anyone can become a fully equipped Ambassador for Christ!

Addendum:

This appendix essay presents an uncommon view of the operations of holy spirit. Many would count this presentation as heresy, rejecting its exegetical foundations. Their objections are many. The **first objection** would be calling what are commonly understood as many 'gifts' a singular manifestation. The **second objection** would be thinking God is a respecter of persons and does not allow all believers to have all the 'gifts' for whimsical reasons of His own. A **third objection** is a verse in 1 Corinthians.

ESV: 1 Corinthians Chapter 12 [29] Are all apostles? Are all prophets? Are all teachers? Do all work miracles? [30] Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

In attempts to dissuade believers from considering manifesting the power of God, these verses are used to make the point. However, in doing so, a grievous error is committed. The critical teachers are adopting traditional Roman-Byzantine doctrines with its poor

translations and traditional habit of denying the power of God or Jesus Christ as head of the church. They are also avoiding considering how the believer's own will enters into how the power of God is manifested, thus contradicting verse 11 which we examined above.

These verses, though formed as questions, do not teach that some believers CANNOT manifest the power of God. They only state that not all believers do manifest the power of God. Just like not everyone is called to be an apostle, teacher or some other support to the Body of Christ, so also not everyone manifests the power of God in the manner Paul had been teaching in previous passages.

The critics confuse spiritual ability with individual will to manifest a particular benefit. Verses 29 and 30 do not in any way challenge or contradict verse 11. No, these verses reinforce the principle of each one wills how to manifest or choses not to manifest.

A **fourth objection** is referring to the adversary's counterfeits as a reason to reject the original truth. Using the adversary's counterfeits is perhaps the lowest form of suppression of truth there is and proves such critics do not care about about scriptural accuracy, only their own opinion.

This author recently received a news letter (July 2012) from a reputable Christian ministry containing an article condemning speaking in tongues (and the believers who do so), by using the above traditional methods. This minister confused the benefit of interpreting the tongue (language) just spoken with a so-called '*gift for interpreting all languages*'. There is no such spiritual ability but this invented ability is assumed as fact (without any proof) and is then used to condemn humble believers by citing experiences among other ignorant people. All this came from a minister who is desirous that his message of a positive afterlife be received among the faithful.

It is totally misguided to publicly condemn a portion of your audience, causing division in the Body, and then expect them to respect you and accept your message. But that's the nature of religious arrogance.

Such critics do not see the error of their logic. If one or more of the benefits of holy spirit are discounted, then the whole package is null and void and Jesus died in vain. They condemn two or three things God has given the Body of Christ because of their own ignorance and poor experiences with others who have corrupted the practice, use and understanding of the operations of holy spirit. The critics throw out the baby with the bath water.

Never would these critics condemn healings or miracles but they appear in the same list as equal benefits to the one's the critics condemn. This kind of selective reasoning is simply choosing which portion of the Word of God you will believe and which you will not. That may be acceptable if these critics did not turn round and condemn others for believing the portions that they deny.

Do not fall prey to those who corrupt the writings of the great apostle to the gentiles to support their own ignorance, unbelief and condemning attitudes.

Do not fall prey to those who do not manifest the power of God and therefore have no part or experience in what they condemn.

Do not fall prey to those who propound a doctrine that condemns and divides portions of the Body of Christ. They may have good things to offer in other categories but consider their walk like a Hebrew would: It's not what you say but what you do. Preaching condemnation about other Christians is neither Christian nor godly.

Do not fall prey to those whose doctrines are based on experiences, emotions, hearsay or upon popular traditions. All of these foundations are straw, grass, stubble and will wither away when the true Judge returns.

Do not fall prey to those who carry negative baggage from bad experiences with errant religious organizations. We've all had negative experiences in religion but these should not color our beliefs or our preaching to others about the how to be Ambassadors for Christ.