

**The Nine Gifts Of The Holy Spirit**  
**– Volume 2: Vocal Gifts – Use And Abuse**  
by Derek Prince

— Study Note Outline —  
NG2

*Six Tape Series*

- 3007 *Vocal Gifts: An Unknown Tongue*
- 3008 *An Unknown Tongue: Occasional, Continual*
- 3009 *Kinds Of Tongues And Interpretation Of Tongues*
- 3010 *The Gift Of Prophecy*
- 3011 *How To Judge Prophecy*
- 3012 *How To Exercise Spiritual Gifts*

**Vocal Gifts: An Unknown Tongue**  
**3007**

**IX. Vocal Gifts**

**A. Definitions:**

1. “Tongues”: ability given to a believer by the Holy Spirit to speak in a language not understood by the speaker
2. “Interpretation”: ability given by the Holy Spirit to speak in a language understood by the speaker the meaning of words previously spoken in an unknown language
3. “Prophecy”: ability to speak in a language understood by the speaker words given by the Holy Spirit
4. These three vocal gifts are in some measure placed *under the control of the believer*. Hence regulations are given to insure correct use and to guard against misuse (see 1 Cor. 14:1–33).

**X. Vocal Gifts—Tongues**

**A. Distinguish:**

1. *Singular*: An (unknown) tongue
2. *Plural*: Kinds of tongues

**B. Note:** In modern English “tongue”: As used here = “language”

1. A tongue (*Singular*)
  - a. 1 Cor. 14:2, 4, 13, 19—“A tongue”: context indicates “unknown”
  - b. Mark 16:17—*New* tongues . . .
  - c. Acts 2:4—*Other* tongues . . .

**C.** Each believer speaks a language *unknown* to him—one that is *new* to him—*other* than the language that he normally uses and understands.

**XI. Various Purposes Of An Unknown Tongue**

**A. Initial:** The culmination of the baptism in the Holy Spirit

1. Acts 2:4—The complete experience has three phases:

- a. *Immersion* from above (“Niagara Falls” baptism)
  - b. Infilling within
  - c. *Outflow* from within (compare John 7:37–39; 1 Cor. 12:13)
2. The new language is the initial outflow.
    - a. The actual experience of receiving the baptism in the Holy Spirit is described in three places: Acts 2:4, 10:44–46; 19:6–7. In each place it is explicitly stated that *all* spoke with tongues.
    - b. This baptism is *into the supernatural*; therefore it must culminate in *the supernatural*. Without this culmination the baptism in the Holy Spirit is *incomplete* like “an elephant without a trunk.”
  3. Five scriptural facts about this culmination:
    - a. Matt. 12:34b—The heart overflows *in speech* through the *mouth*.
    - b. James 3:4–5—The tongue is the *rudder*, the Holy Spirit the *pilot* (compare Prov. 18:21).
    - c. James 3:6—The tongue of the unbeliever is *set on fire from hell*; the tongue of the believer must be *set on fire from heaven* (compare Acts 2:3).
    - d. James 3:8—The tongue is the *unruly member* which must be yielded to God’s control (compare Rom. 6:13).
    - e. John 16:13—“*He*, the Spirit . . . shall *speak* . . . Speaking attests the *personality* of the Holy Spirit (compare John 14:16).
  4. The testimony of the apostles concerning this experience:
    - a. Acts 2:4—It was the evidence which the apostles themselves received (compare Luke 24:49; Acts 1:5, 8).
    - b. Acts 10:45–47—It was the evidence which the apostles accepted in others (compare Acts 11:15–18).
    - c. The apostles asked for no other evidence.
    - d. No other specific alternative evidence is found in the New Testament.

**An Unknown Tongue:  
Occasional, Continual  
3008**

**XI. Various Purposes Of An Unknown Tongue (cont’d.)**

- B. Occasional:** a supernatural sign to unbelievers
  1. 1 Cor. 14:21–22—Tongues are *for a sign* . . . to them that *believe not*.
  2. A believer by the Holy Spirit speaks in a language which he does not know but which is known by an unbeliever present. Result: The unbeliever is convicted (compare Acts 2:7–8, 11; Is. 28:11–12). This still happens today.
- C. Continual:** a means of supernatural prayer and communion with God.
  1. 1 Cor. 14:2, 4—He that speaks (regularly) “in a tongue” does three things:
    - a. He speaks to God
    - b. He speaks “mysteries” (things not understood by the mind)
    - c. He edifies (builds up) himself
  2. Contrast:

<b>Unknown Tongue</b>	<b>Prophecy</b>
To God	To men
Things not understood	Things understood
Builds up himself	Builds up the Church

3. 1 Cor. 14:14—In this way the spirit of the believer prays direct to God apart from the understanding
4. 1 Cor. 2:11–15; 6:17—The spirit is the deep inner area of man, capable of direct communion with God (spirit to spirit). The spirit “knows” things which the mind does not know, and receives direct revelation from God (compare Heb 4:12–13).
5. John 7:38; Job 32:8, 18–19; Prov. 18:8, 14—The spirit of a man is associated with the “belly”—the central “hollow” area of the physical body.
6. Prov. 20:27—The breath/spirit of man is the *lamp* of the Lord. When this is filled with the *oil* of the Holy Spirit and set on fire, the whole inner being is *illuminated* (compare Ps. 5:16).
7. 1 Cor. 14:15–16—To pray in an unknown tongue is called “praying in [with] the spirit” (i.e. apart from the understanding.) The *will* of the believer is the “*switch*” from the natural to the supernatural.
8. Eph. 6:18—This makes it possible to “pray always” (compare 1 Thess. 5:16–19).
9. Jude 20–21—A God-appointed way to build ourselves up in faith and to keep ourselves in the love of God.
10. Rom. 8:26–27—The Holy Spirit gives supernatural help in prayer.
11. Zech. 12:10—The *spirit* of *grace* and of *supplications*: only the Holy Spirit can give grace to pray aright.

### **Kinds Of Tongues And Interpretation Of Tongues 3009**

#### **XII. Vocal Gifts—Kinds Of Tongues**

- A. 1 Cor. 12:10, 28—Greek (in both verses) = “kinds of tongues” (same Greek word gives the English word “genus”)
  1. This is not for direct personal communion with God, but for *ministry* in a *prayer group* or *public assembly*.
  2. Not primarily “different languages,” but different *kinds* or *purposes* (corresponding to different *kinds of prayer*).
- B. 1 Tim. 2:1; 3:15—*Prayer* is the *primary ministry* of the local church.
- C. Examples of different *kinds of tongues*:
  1. *Praise*: An introduction to general worship. Does not require interpretation
  2. *Intercession*: On behalf of an individual, a situation, or the whole meeting. Does not require interpretation. Sometimes a intercessory tongue may bring forth *prophecy*.
  3. *Rebuke*: The Holy Spirit reveals and attacks satanic forces at work. Does not

require interpretation

4. *Exhortation*: The Holy Spirit speaks to the congregation. Requires interpretation.
5. 1 Cor. 12:30b—Not all who exercise a *tongue* in private communion necessarily exercise the public ministry of *kinds of tongues*.
6. 1 Cor. 14:18–19—In the public assembly it is out of place to speak merely “in a tongue” (unless it is for one of the purposes given above).
7. 1 Cor. 14:28—However, in the assembly it is permissible to pray “in a tongue” to oneself and to God (i.e. not aloud).

### **XIII. Vocal Gifts—Interpretation**

- A. This gift of “interpretation” has relevance only to an occasion where an utterance has previously been given in an unknown tongue.
  1. Of all the nine gifts, “tongues” and “interpretation” are never found in the Old Testament. This is because of their special relationship to the *baptism in the Holy Spirit*, which took place first on the day of Pentecost.
  2. “Interpretation” does not necessarily denote word-for-word translation, but rather a rendering of the general sense. Preaching through an interpreter in a foreign language teaches that no two interpreters express themselves in exactly the same way. (Compare the many different modern translations of the New Testament.)
- B. 1 Cor. 12:6—There are “diversities of operations.” This gift operates differently through different believers. One may be given just an introductory phrase, and launch out in faith. Another may hear words, or see them written on a scroll. Another may be given a general thought which he clothes with words of his own choosing. Another may see a vision or mental picture, and relate what he sees.
- C. 1 Cor. 14:5—An “exhorting tongue” plus interpretation = *prophecy*.
  1. It accomplishes the same purpose (edifying the church) and must be judged by the same standards.
  2. Obviously a tongue of this kind cannot contain merely a “mystery” addressed only to God (compare 1 Cor. 14:2).
- D. 1 Cor. 14:12–13—If necessary, a person who receives an “exhorting tongue” may also pray to receive the interpretation.
- E. Luke 11:11–13—Those who pray in faith to exercise spiritual gifts of this kind are guaranteed that which they pray for.
- F. 1 Cor. 14:5a, 12–13—Both tongues and interpretation are within the revealed will of God for all believers.
- G. 1 Cor. 14:27–28—Tongues-plus-interpretation should not be used to excess in any meeting.

## **The Gift Of Prophecy**

**3010**

### **XIV. Vocal Gifts—Prophecy**

- A. 1 Cor. 12:31; 14:1—Believers are exhorted to seek after all spiritual gifts, but special emphasis is placed upon prophecy.

- B. 1 Cor. 14:3–4—Prophecy ministers primarily to the assembled group of believers, but also to individuals within the group.
- C. Three primary purposes:
  1. To edify = to build up, to strengthen, to make more effective
  2. To exhort = to stimulate, to encourage, to admonish
  3. To comfort = to cheer up
- D. Thus prophecy overcomes two of Satan’s most common attacks: condemnation and discouragement (compare Rom. 8:1).
- E. John 14:16; 15:26; 16:7—The Holy Spirit is the *comforter* (*exhorter*) of God’s people. He never discourages or condemns.
- F. Prov. 15:23; Is. 50:4—Prophecy can give “a word in season to him that is weary.”
  1. Sometimes this consists simply of scriptures combined by inspiration of the Holy Spirit.
  2. Prophecy has been called “the poetry of the Holy Spirit.”
- G. Prov. 21:28—“Hearing” must come before “speaking.”
- H. 2 Cor. 4:12—The egotistical self-life in us must “die” before we can minister “life” to others. (One main theme of this epistle is *comfort*. See 2 Cor. 1:3–6).
- I. Acts 2:17–18—At the close of this age there will be a great increase in prophesying and related forms of revelation, especially amongst young people.
- J. Acts 19:6—Speaking in tongues often leads into prophecy.
- K. Acts 2:17–18; 21:9; 1 Cor. 11:5—The exercise of prophecy is specifically opened to women, but a woman prophesying in the public assembly should have her head covered.
- L. “Prophecy” may become a vehicle for other related gifts—such as “a word of wisdom” or a “word of knowledge.” Similarly “coffee” may denote pure coffee; or it may contain also cream and/or sugar but is still called “coffee.” For example:
  1. Acts 13:2—A directive “word of wisdom” given (apparently) through prophecy to Barnabas and Saul and the others.
  2. Acts 20:23; 21:4, 9–11—Prophecy and other ministries apparently combined to give Paul warnings and direction.
  3. 1 Tim. 1:18—Prophecies used to reveal Timothy’s appointed ministry, and later to strengthen him in fulfilling that ministry.
  4. 1 Tim. 4:14—Prophecy used to direct in laying on of hands for a gift or a ministry.
- M. 1 Cor. 14:22–24—New Testament prophecy is directed primarily to believers, but occasionally it may minister to an unbeliever who happens to come in.
- N. 1 Cor. 14:29–30—Prophecy should not be used to excess in any one meeting. Otherwise its edge is “blunted.”
- O. 1 Cor. 14:31—It is within the revealed will of God for all believers to prophesy, but not necessarily to have the ministry of prophets (compare Eph. 4:11).
  1. There is room for believers to “learn” how to prophesy.
  2. Few people exercise the gift perfectly the first time (compare Rom. 12:6).
- P. 1 Cor. 14:32—Prophecy never compels a person to speak apart from the consent of his own will.
  1. A person who prophesies is always personally accountable for what he says and does.

2. Contrast the operation of evil spirits.
- Q. 1 Cor. 14:29; 1 Thess. 5:19–21—Prophecy must be submitted to scriptural judgment. However, it is wrong to “quench the Spirit” or to “despise prophesyings.”

## How To Judge Prophecy 3011

### I. Introduction

- A. 1 Cor. 14:22—New Testament prophecy is normally addressed to believers (not unbelievers).
- B. 1 Cor. 14:29—New Testament prophets normally operate in a *group* (compare Acts 11:27–28). The ministry and message of each must be submitted to the judgment (discernment) of the others.
- C. 1 Thess. 5:19–21—Test everything, retain only the good
- D. 1 John 4:1—Try the spirits. A false prophet has a false spirit (compare 1 John 4:6).

### II. Nine Scriptural Principles For Judging Prophecy

- A. 1 Cor. 14:3—The *end purpose* of true New Testament prophecy is threefold: *edification, exhortation, comfort*. Anything which does not achieve these purposes, or fall within these limitations is not true prophecy.
  1. Jer. 1:10—Sometimes “rooting out” and “pulling down” precede “planting”; “destroying” and “throwing down” precede “building.”
  2. 2 Cor. 10:8; 13:10—The end purpose of ministry to God’s people is always *edification*.
- B. 2 Tim. 3:16; Is. 8:19–20—All true prophecy always agrees with the letter and the spirit of Scripture. The Holy Spirit does not contradict Himself (compare 2 Cor. 1:17–20).
- C. John 16:13–14; Rev. 19:10—All true prophecy always exalts and glorifies Jesus Christ and gives Him complete preeminence (compare Col. 1:18).
- D. Rom. 14:17; Gal. 5:22–23; Matt. 7:15–16—True prophecy produces fruit in character and conduct that agrees with the fruit of the Holy Spirit. *Righteousness comes first*.
  1. False prophets (wolves in sheep’s clothing) are likewise identified by their fruits: e.g., pride, arrogance, boastfulness, exaggeration, dishonesty, covetousness, financial irresponsibility, licentiousness, immorality, addictive appetites, broken marriage vows, broken homes (compare Matt. 7:21–23; 2 Pet. 2:12–15).
  2. Num. 23:10; Josh. 13:22—Balaam set forth as a warning of a prophet corrupted by wrong motives (compare 2 Pet. 2:15–16).
- E. Deut. 18:20–22—If prophecy contains predictions concerning the future, and these are not fulfilled, the prophecy did not come from God.  
Rom. 12:6—Sometimes a person prophesying begins in the Holy Spirit but oversteps his “measure of faith.”
- F. Deut. 13:1–5—Even if prophecy contains correct predictions or supernatural

revelations, it is not from God if its effect is to promote disobedience against God and the Scriptures.

Acts 16:16–18—By the “spirit of divination” this girl supernaturally declared the truth concerning Paul and Silas, but she was a tool of Satan.

- G. 2 Cor. 3:17—True prophecy, given by the Holy Spirit, produces liberty, not bondage.
  - 1. Contrast the following: Rom. 8:15—“Bondage”; 1 Cor. 14:33—“Confusion”; 2 Tim. 1:7—“Fear”
  - 2. True prophecy never promotes spiritual dictatorship.
- H. 2 Cor. 3:6—True prophecy, given by the Holy Spirit, will always inject *fresh life* into a meeting, and harmonize with the overall purposes of God.
- I. 1 John 2:27—True prophecy, given by the Holy Spirit, is attested by the Holy Spirit within each believer who hears it. This test is *subjective*.

## How To Exercise Spiritual Gifts 3012

### I. Introduction

- A. Heb. 11:6; Rom. 14:23b—The basis of all successful service for God is *faith*.
- B. Rom. 10:17—Faith comes from hearing *God’s Word*.

### II. Truths From God’s Word That Build Faith For The Exercise Of Spiritual Gifts

- A. 1 Pet. 4:10–11—*Towards God*: the exercise of gifts brings *glory to God*.
- B. 1 Cor. 14:4, 5, 12, 26—*Towards man*: gifts are means of *edification*.
- C. 1 Cor. 12:7, 11; 14:26—It is the will of God for *each believer* to exercise gifts.
- D. 1 Cor. 12:31; 14:1—There is *no conflict* between *love* and *gifts*.
  - 1. Gifts are channels through which love flows.
  - 2. Gifts are tools, not toys.
- E. Matt. 7:11; Luke 11:13; James 1:16, 17—If we love God, we will desire to receive and exercise His gifts.
- F. 1 Cor. 1:7—Gifts are to continue in operation until Christ comes.
  - 1. Acts 2:17–18—With special emphasis at the close of the age.
  - 2. 1 Tim. 4:1; 2 Tim. 3:1–5, 13—To match an increase in Satan’s power.
- G. Luke 24:49; Acts 1:8—If the apostles needed supernatural power in their ministry, how can we claim that we need less? (Compare Phil. 4:19.)
- H. Mark 16:15–20; Acts 8:5–7; 28:3–10; Rom. 15:18–19; Heb. 2:3–4—God ordained that the Gospel should be preached with *signs following*. There are more “heathen” in the world today who have not heard the Gospel than there were in the days of the apostles.

### III. Practical Directions

- A. Matt. 5:15—Gifts must be set within a framework of *believing fellowship* (compare Prov, 20:27; Rev. 1:20).
- B. Rom. 12:4–8—The correct order:
  - 1. Your function in the body
  - 2. The faith needed to fulfill that function

3. The gift needed to make the function effective
- C. Mark 16:15–20—Signs *follow* those who *go* (not those who sit on church pews singing hymns). *You cannot follow a parked car.*
- D. 1 Cor. 12:11; Heb. 2:4—The distribution of gifts is according to God’s will.  
Rom. 8:14—Therefore we must be continually led by the Holy Spirit.
- E. *But* in certain cases the will of God is *already revealed in His Word*:
1. 1 Cor. 14:5—*tongues*
  2. 1 Cor. 14:13—*interpretation*
  3. 1 Cor. 14:31—*prophecy*  
Compare 1 Cor. 14:37.
- F. Luke 11:9–13—*Ask and receive* (compare Matt. 7:11)  
Mark 11:24; 1 John 5:14–15—*Receive at the time of asking.*
- G. 1 Cor. 14:31; Heb. 5:14—Correct, mature exercise comes by learning and using.  
Scarcely anyone begins by exercising gifts perfectly.
- H. 1 Cor. 14:12—Check your *motives*.