

FOUNDATIONS

STUDY GUIDE

*"The rain came down, the streams rose,
and the winds blew and beat against
that house; yet it did not fall, because
it had its **foundation** on the **rock**."*

MATTHEW 7:25 NIV

FOUNDATIONS OF THE ROCK STUDY GUIDE

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Session 1

Introduction

Throughout the next weeks we will be sharing some of the beliefs of the Christian faith and of Church of the Rock. You will get to experience some of the bonding and relational strength that can be received in the small home group cell structures. As well, you will receive academic and spiritual impartation that will help to equip you to live effectively as a believer in Jesus Christ and will better enable you to be a positive witness for Christ in the situations around you.

In a way this will be just the beginning, for you will just begin to develop relationships with individuals and you will just begin to comprehend some of the great truths within the scriptures. Continued relational development will take place as you get more involved in the home group cells, and further training will come as you read God's Word, attend services, pray and meditate on the Scriptures.

OUR VISION

*Helping people to KNOW GOD,
LIVE FREE, and FIND PURPOSE.*

Philippians 3:10-12

Know God

We want to help people to know God, continue knowing God and continue growing in the knowledge of God. It's why we worship, why we do small group and why we preach the Word of God. If we will learn to know God, then actually everything else is possible, but if we don't figure out that part, then none of the other stuff works. To know God is one of the underlying principles of everything we do.

Philippians 3:10 - "... that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death . . ."

- having a consistent life-giving experience and relationship with God the Father through the work of Jesus Christ and the power of the Holy Spirit
- God has placed within the heart of every individual the desire to connect with Him in meaningful ways

Live Free

We want to live in the freedom God gives us through Jesus Christ, to be free of sin, free of sickness, free of financial burden, free of anxiety, free of mental illness, and the list goes on and on. If the Son makes you free, you shall be free indeed!

John 8:36 - "Therefore if the Son makes you free, you shall be free indeed."

- the ability to effectively live our lives in obedience to God's Word, without being inhibited by any negative physical, emotional, mental or spiritual pressures

Find Purpose

If we're not living out our God-given purpose, we are not growing and progressing and making a difference in our world. We want to make a contribution beyond ourselves, to fulfil the reason God created each of us.

Philippians 3:12 - "Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me."

- developing our greatest potential and using our natural and God-given gifts and abilities in ways that produce lasting fruitfulness

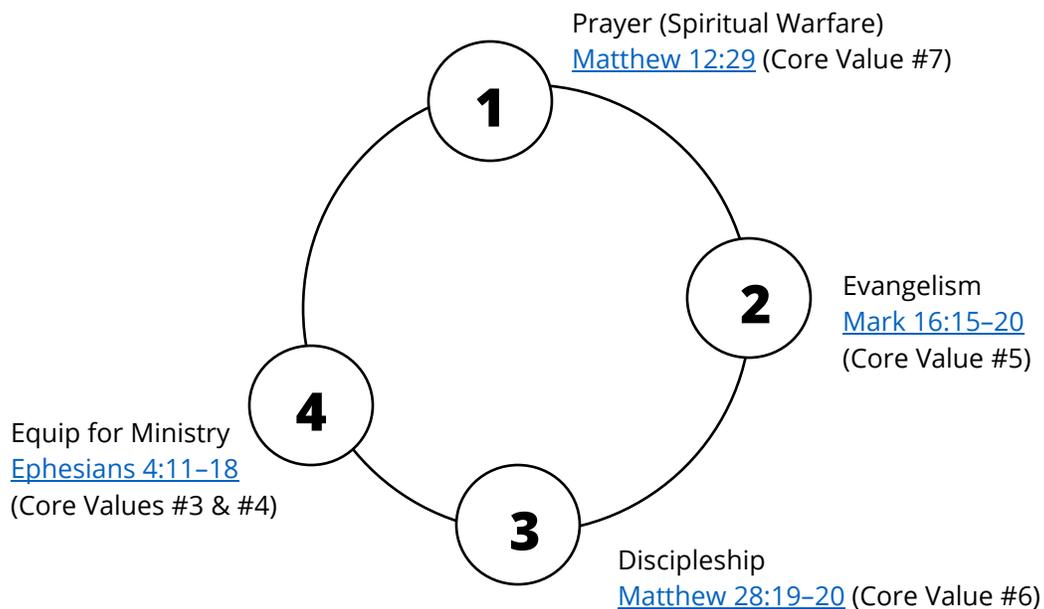
OUR MISSION STATEMENT

When the core values are put into practice they bring about the end result of our mission statement, which is:

To impact our city, our country, the nations, by preaching the Gospel of Jesus Christ, teaching family values, and reaching out to those in need. ([Matthew 4:23](#))

As the values and mission of the church are being carried out there should always be a cycle of prayer and evangelism bringing new people into the church, these new believers are to be disciplined and equipped for ministry, and they, in turn, with the former people, are to continue to pray and evangelize.

The Cycle of the Mission of the Church



OUR CORE VALUES

Throughout this course we will be looking at the seven core values of Church of the Rock. These core values are what make up the foundation of our guiding principles for Church of the Rock. In entirety the core values are:

1. Relationship

First and foremost, the church must be a place in which God joins people together in relationships to form a community of believers.

2. Cell & Celebration

Church life should include both the celebration of the weekend services and the intimacy of smaller relational groups (or cells).

3. Ministry of All Believers

All believers are called to minister and therefore can serve one another in their God given gifts and talents.

4. Liberty in Accountability

The church is unleashed when people are disciplined and given a liberty to be released in their creativity and gifts, yet required to walk in accountability one with another.

5. Advancing the Kingdom

We must never lose sight of the ultimate mission of the church which is for the advancement of the kingdom of God and bringing people into a personal relationship with Jesus Christ.

6. Biblical and Relevant

The church should never compromise the biblical truths and imperatives, yet at the same time the church should seek to be relevant to the needs of a modern world.

7. House of Prayer

The church is to be a people committed to praying for others. Jesus declared, "My house shall be a house of prayer for all peoples" (*Matthew 21:13*).

Core Value: RELATIONSHIP

Throughout the remainder of this lesson we will be looking at the importance of developing relationships within the Church, the body of Christ.

The **first core value** of Church of the Rock is that "**First and foremost the church must be a place in which God joins people together in relationships to form a community of believers.**" It is not somewhere people go on Sunday morning; it is not a denomination or organization, bank account or building. The church is the people.

[1 Corinthians 12:27](#) tells us how God has placed us into a relationship of being a part of the body of Christ. [Ephesians 2:16-19](#) says that when we accept Christ, we are born into the family of God. In days past, we were separate and isolated from the family of God ([Ephesians 2:12](#)), but now we can approach God in confidence ([Hebrews 4:16](#)). It is not God's intention that we be by ourselves, to struggle through life alone; therefore God has placed us into His family, the church ([Ephesians 3:15](#), [John 1:12-13](#), [Colossians 1:24](#)).

God's plan for the church is that it be a place where His glory and fullness would dwell throughout all generations ([Ephesians 3:19, 21](#)), and where the manifold wisdom of God would be displayed to demonic and human entities ([Ephesians 3:10](#)). God has purposed that the church is to be the radiant bride of Christ, without spot or wrinkle, holy and blameless ([Ephesians 5:25-27](#)).

God's love, power, wisdom and authority is to move through the Church to such an extent that it will cause all the nations to stand and take notice of the Church and Jesus Christ, it's head ([Isaiah 2:1-5](#)).

The Universal Church

Within the Scriptures, the thought of the **universal church** refers to all believers in Christ, both dead and living from all races and nations ([Ephesians 2:19-22](#), [Matthew 16:17-19](#), [Hebrews 12:22-23](#)). The church, when used in the sense of the universal Body of Christ, speaks to us in terms of God's general and overall plan as it relates to the whole of the human race and the universe. Though this concept is present in these particular verses, most of the scriptures relating to the church refer to the local church.

The City Church

The **city church** is the broad overall expression of the church of Jesus Christ in a city. Though the city church is more visible than the universal church, it is still somewhat intangible and the believer cannot directly relate to it. In the spiritual sense, God's people must be properly related to those in their own local church before they'll be able to properly minister to or receive from those within other situations of the city church.

God's purpose is that the city church would gather at times to express its united commitment to the Lord Jesus (i.e., prayer in the park). The city church also works together as individual churches unite for the purpose of evangelization and of the advancement for the Kingdom of God in their city.

Most churches now realize that the task of winning their cities for Jesus will never be completed unless the churches begin working together in unity and co-operation. Greater unity within the early New Testament churches enabled the city church to work in harmony for the effective furtherance of the gospel. ([Acts 11:22](#), [13:1](#), [Romans 16:1](#), [1 Corinthians 1:2](#))

The Local Church

The term **church**, when used in relation to a local group or body of believers, is the concrete expression of the universal and the city church. The **local church** could be called a group of believers in any given community that

gathers in accordance with Christ's teachings and forms His Body in that area. As such, the church is not a place, but a group of redeemed people who have proper structure, order, ministry, and relationships. Two or three believers gathering in a living room do not constitute, in itself, a church. Believers are united in local churches for the purpose of containing, revealing and enjoying God ([Matthew 18:20](#); [Romans 14:17](#)).

Some people tend to think that they are free to roam from one group of Christians to another group of Christians, picking up the blessing here and the good times there. These people fail to see the importance of relationships and how strength, growth and ministry develop out of and function through healthy relationships. Just as in a natural body certain body parts function best together, so also in the spiritual body. For instance, the thumb functions best with the hand and the fingers next to it. Though it might at times touch the knee or scratch the back, yet the thumb does not connect itself to the knee or to the back. It is only when the thumb gets nourishment and support from the tissues around it that it can properly give help to the other parts of the body.

[Psalm 92:13-15](#) tells us that it is those who are properly established within the church who will flourish and have fruitful lives even into their old age.

Core Value: CELL AND CELEBRATION

The second core value of Church of the Rock is that "**Church life should include both the celebration of the weekend services and the intimacy of smaller relational groups (or cells).**" Celebration provides a setting where the whole church body comes together in unity of purpose, edification, and teaching. Cells provide a small group setting where people develop relationships and intimacy, and care for one another.

Acts 2:42-47 clearly exemplifies a healthy church having both cell and celebration.

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising

God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. (Acts 2:42-47 NKJV)

In this structure there was:

- a. Study of the Word
- b. Fellowship
- c. Communion
- d. Prayer
- e. Fear of the Lord
- f. Signs & Wonders
- g. Giving & Charity
- h. Unity
- i. Home Groups
- j. Praise & Worship
- k. Evangelism

Circle where these aspects of church life occur in the verses above.

ACTION STEPS

Regularly participate in:

- 1) **Weekend Celebration services**
- 2) **Home Group or small relational group**
- 3) **Power & Praise Nights**

Session 2

OUR VISION

*Helping people to KNOW GOD,
LIVE FREE, and FIND PURPOSE.*

Philippians 3:10-12

Know God

Philippians 3:7-8, 10 (emphasis added)

*But what things were gain to me, these I have counted loss for Christ.
Yet indeed I also count all things loss for the excellence of the
knowledge of Christ Jesus my Lord, for whom I have suffered the loss of
all things, and count them as rubbish, that I may gain Christ...*

THAT I MAY KNOW HIM *and the power of His resurrection...*

How well do you know God?

- Know about Him? Acquaintance? Friend? Father?

Live Free

John 10:10

*The thief does not come except to steal, and to kill, and to destroy.
I have come that they may have life, and that they may have it more
abundantly.*

Satan's mission is to put us into the bondage of sin, but Jesus came to set the captives free.

God doesn't want to just help you get free—He wants you to LIVE free.

Most bondage comes when people do whatever they want; the things we think are freedom end up enslaving us.

- Christ can help us to live free from every bondage

From the very start, the way to live free has been to walk in relationship with God.

Matthew 22:37-40

Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself." On these two commandments hang all the Law and the Prophets."

What are things in your life that you thought were freedoms but turned out to be bondages?

Find Purpose

We have all been created for a purpose greater than ourselves; we need to discover the purpose that God has designed for us.

Each of us have these things that we can use to serve God:

- Time
- Talent
- Treasure

What are you doing with your time, talent and treasure?
Specifically, what talents do you have that you could offer up to God's service?

Core Value: MINISTRY OF ALL BELIEVERS

"All believers are called to minister and therefore can serve one another in their God-given gifts and talents."

In [1 Corinthians 12:18](#), Paul, in comparing the individual parts of the church to the natural body, writes that *"God has arranged the parts in the body, every one of them, just as he wanted them to be."*

Because there are so many unique parts within the church, it is important to realize that each part is important and has a distinct function within the purposes of God. [Romans 12:5-6](#) tells us that as we are many members belonging to all the others, so we have different gifts according to the grace given us (see also [Ephesians 4:7](#)). It is important that each member find and take their proper place within the church. Often individuals can become dissatisfied with themselves and their specific ministries. They fail to see the importance of all types of service to the Lord. [1 Corinthians 12:14-26](#) is very clear in stating that all members are of importance, and those which seem less important are actually more important before the Lord and are given more honour. Every member is important when it is functioning in its own place.

The New Testament church is a community of people caring for one another. As such, all believers are called to minister, help, and serve in some capacity, according to their maturity and gifts. At the end of these foundation classes, the church will arrange for a personal interview to help determine the natural and spiritual gifts God has given you. The interview helps the church release individuals to do the work of the ministry within their specific abilities, maturity, understanding, gifts, and passions.

1. Serve where you have opportunity

2. Be faithful in the small things

3. Become part of a team

Core Value: LIBERTY IN ACCOUNTABILITY

"The church is unleashed when people are disciplined and given a liberty to be released in their creativity and gifts, yet required to walk in accountability one with another."

We believe that God has given each individual unique spiritual and natural gifts and abilities. Along with these, God gives passion and perspectives on how to use these within the kingdom of our Lord. Creative concepts for ministry are not limited to "upper leadership"; but are given to all members of the body of Christ. God's desire is that individuals be released into fruitfulness within the kingdom.

Training and discipleship can help develop the effectiveness of that which God has entrusted to the individual. To enable growth and the full release of all that God has for an individual it is important that there be levels of accountability for people and ministries. This accountability provides the "fine tuning" necessary to release growth and the full potential which God has for each individual and for the church. The development of spiritual gifts and ministries is best obtained within the framework of accountability which is administered through true relationships within the body of Christ. As believers it is essential that we form relationships with others within the Local Church. These relationships help develop a network which enables us to grow spiritually and through which we can help others grow in Christ. Ministry can be accomplished and developed within the confines of a safe loving environment where we are received as we are, yet where we are challenged to grow to our full potential in Christ.

Qualifications for Ministering

Because of the great mandate that God has given to all His people, and because God has called us to function together within the body of the local church, it is essential that there be a strong sense of team ministry through which individuals can relate to each other and flow. For a person to be a part of a true team, the individual and the team must exhibit certain attributes; these include:

- A willingness and an ability to submit. True submission is essential to enable the team to function as a unit. ([Ephesians 5:21](#)).
- Servanthood ([1 Kings 12:1-15](#); [Mark 10:35-45](#)). There must be a willingness to serve in small things as well as in larger things: Joshua served Moses, Elisha served Elijah, David served Saul, the disciples served Jesus. In [Luke 22:24-27](#)

Jesus teaches that the desire to serve is the only motive a person should have for wanting to minister. God calls His people to "**minister to a people**" not to "a ministry". For example, Paul was called to the Gentiles; Peter was called to the Jews. In [Matthew 10:3](#), Jesus called the disciples to minister to a specific people. One who ministers to others should never be self-serving or self-exalting ([1 Peter 5:6](#); [Luke 14:11](#)). They must never think of themselves more highly than they ought ([Romans 12:3](#)). The success of a person should be seen as having **nothing** to do with his or her own personal merit ([1 Corinthians 15:9-10](#)).

- Correctable. Effective team members must be willing to receive correction, and must desire it ([Proverbs 12:1](#)), knowing that it will help them to improve and increase their ministry within the kingdom. A true humility and an inner strength enables them to receive correction without threatening their own security.
- Secure. Insecurity is one of the greatest ruins of an individual's ministry ability. It causes people to act or react for the purpose of protecting themselves, their ministry, their honour, etc. Insecurity causes one to get their identity from one's ministry, one's position, or the accolades of people instead of from their relationship with the Lord Jesus. Such people will then become manipulative for the purpose of obtaining security from others and from their success.
- Accountable. Team ministry requires leaders to be accountable one to another ([1 Peter 5:5](#); [Galatians 2:1-2](#)). Many people who are accustomed to the independent spirit of our age are not willing to walk in accountability to others.
- Holding personal positions and ministry loosely. In pushing and clamouring for positions of ministry, one always ends up in frustrated and disappointed. Struggling to hold on to positions or titles likewise will ultimately result in one's losing them ([Daniel 4:17](#)).
- Humility. God always chooses humble leaders over ambitious ones ([1 Peter 5:6](#); [Philippians 2:2-4](#)).

Ministry Within the Church

Individuals are released into positions of responsibility by the leadership within the church. As people prove themselves to be responsible with the tasks that are before them, they are promoted to other levels of responsibility and authority. One of the goals of leadership is to help each member find one's

specific place of ministry within the local church and to help develop people into their full potential within the body of Christ, ([Ephesians 4:11-13](#)).

People are placed into ministry and serving situations through the combined work of the administrative and pastoral leadership. This evaluation precedes in a professional manner and relies on the development of relationships. Everybody who successfully completes the Foundations of the Rock course is personally interviewed to help determine where he or she might be able to serve and minister within the church. This information is then placed into a pool through which leaders may draw upon the resources and gifts of individuals. In placing people into positions of responsibility, the leadership endeavours to evaluate the specific calling, passion, talents, gifts, maturity, character, lifestyle, and values of the individual and then to find a position of ministry suited for that particular individual.

- * **Calling** refers to the specific area of ministry (motivational gifting) that God has determined the person should be walking in. Often prophetic ministry is necessary to help determine God's perspective with regard to the individual.
- * **Passion** refers to the driving force that God has placed within the person for ministry in a certain area or field. A person may have a passion for working with children, youth, or elderly; for worship, teaching, evangelism, and so on. When one works within one's passion, one tends to be self-motivated and do not easily get tired from doing the same thing over and over again, or from little "up-front" results.
- * **Talents** refer to the naturally developed skills and abilities which one has obtained through the course of one's lifetime. These skills and abilities might include such things as carpentry, welding, book-keeping, musical ability, cooking skills, secretarial ability, vocational skills, etc. Skilled workers will find opportunities to meet a variety of needs, both inside and outside of the church.
- * **Gifting** refers to those specific gifts that God has given to individuals that enable them to excel beyond what natural practice and effort could enable. Often extra practise or instruction may be necessary to further develop the gifting. When people function in spiritual situations with their natural talents and developed ability, they tend to evoke changes in and responses to the natural side of individuals. When people function in spiritual situations with their God given gifts, changes tend to take place within the spiritual side of individuals. It is necessary for both natural and spiritual changes to take place within the church and individuals.

- * **Maturity** refers to the combined knowledge and wisdom with which a person functions in a specific task or situation. Maturity is not an indication of one's actual age or of one's experiential age. One's wisdom can be seen by the way in which one conducts oneself in given situations, the choice of words used to convey one's thoughts, the various parameters and people which one takes into account before decisions or heeding advice, as well as one's balanced knowledge and application of the Word of God.
- * **Character** refers to the person's ability to live out the nature of Christ in all areas of their life. It refers to things like: punctuality, dependability, honesty, kindness, gentleness, appreciative, attentiveness, consistency, flexibility, etc.
- * **Lifestyle** refers to one's personal life and the way that one conducts oneself. It would refer to the strength of one's marriage, the conduct of one's children, etc. It is seen in how one puts one's faith into application in the areas of witnessing, personal devotions, faithfulness on the job, relationships with others within the body of Christ, emotional stability, etc.
- * **Values** refer to whether an individual holds and reflects the core values of Church of the Rock. Because the core values of an individual or of a church affect one's conduct and one's emphasis of impartation, it is important that before one be promoted to high levels of leadership that there be a common set of core values.

The leadership's desire is that every individual would allow God to draw out all these attributes, in order to find his or her most effective place of ministry within the body of Christ, while simultaneously pursuing further development.

ACTION STEPS

Psalm 92:13

Participate in:

- 1) **Discover Your Giftings (Transformations Course)**
- 2) **Home Group or small relational group**
- 3) **Acts of service by volunteering**

Session 3

DOCTRINAL STATEMENT OF FAITH

Church of the Rock asserts and holds to the following fundamental truths as the foundational doctrines of the kingdom of God.

1) The One True Eternal God

- a. There is one true eternal God, Creator of the universe, and Redeemer of mankind ([Deuteronomy 6:4](#), [Exodus 3:14](#), [Isaiah 43:10-11](#), [Psalm 90:2](#)).
- b. God has further revealed Himself as a triune being manifested as Father, Son, and Holy Spirit ([Isaiah 48:16](#), [Matthew 28:19](#), [Luke 3:22](#), [2 Corinthians 13:14](#)).

(Isaiah 43:10-11 NIV) "You are my witnesses, declares the LORD, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me. I, even I, am the LORD, and apart from me there is no savior."

(Isaiah 48:16 NIV) "Come near me and listen to this: From the first announcement I have not spoken in secret; at the time it happens, I am there. And now the Sovereign LORD has sent me, with his Spirit."

(Luke 3:22 NIV) "and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'"

2) The Inspired Scriptures

The Scriptures, both Old and New Testament, are inspired of God, and comprise the infallible and authoritative Word of God to mankind. ([2 Timothy 3:15-17](#), [2 Peter 1:19-21](#)).

(2 Timothy 3:15-17 NIV) "and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

(2 Peter 1:19-21 NIV) "And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

3) The Deity of the Lord Jesus Christ

- a. The Lord Jesus Christ is God as manifest to mankind, and shares in the divinity and deity of God ([Matthew 1:23](#), [John 5:22-23](#), [2 John 1:3](#), [Hebrews 1:1-13](#), [John 1:1-2](#), [John 20:28](#)).
- b. Christ lived a sinless life ([2 Corinthians 5:21](#), [Hebrews 4:15](#)).
- c. Christ performed divine miracles by the power of the Holy Spirit ([Acts 10:38](#)).
- d. Christ was born of a virgin ([Isaiah 7:14](#), [Matthew 1:23](#), [Luke 1:34](#)).

(Matthew 1:23 NIV) "The virgin will be with child and will give birth to a son, and they will call him Immanuel --which means, God with us."

(John 1:1-2 NKJV) "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

(John 20:28 NKJV) "And Thomas answered and said to Him, "My Lord and my God!"

(2 Corinthians 5:21 NIV) "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

(Hebrews 4:15 NIV) "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin."

4) Original Sin and the Fall of Man

- a. Adam and Eve were created good and upright before God ([Genesis 1:26-27](#)).
- b. The first man, Adam, through disobedience, fell from the grace of God, and thus sin entered into the world and spread to all men ([Romans 5:12](#)). Since the fall of Adam all mankind has been born with a sinful nature ([Ephesians 2:3](#)).

(Romans 5:12 NIV) "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned."

(Ephesians 2:3 NKJV) "among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others."

5) The Existence and the Reality of Satan

Satan is a fallen angel, and an enemy of God and mankind ([Isaiah 14:12-16](#), [Ezekiel 28:12-16](#), [1 Peter 5:8](#), [1 John 3:8](#)).

(Isaiah 14:12-16 NIV) "How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.' But you are brought down to the grave, to the depths of the pit. Those who see you stare at you, they ponder your fate: 'Is this the man who shook the earth and made kingdoms tremble'"

(1 Peter 5:8 NIV) Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

6) The Salvation of Mankind

- a. Mankind's only hope of salvation from the power and consequences of sin and death is through the shed blood of the Lord Jesus Christ, bringing us into life and victory in Christ ([1 Corinthians 15:55-57](#), [Acts 4:12](#), [Romans 5:8-13](#), [Romans 10:9-10](#), [James 1:21](#), [Ephesians 2:8](#)).
- b. Man's redemption was purchased through Jesus' substitutionary death, His bodily resurrection, and His ascension to the right hand of the Father ([2 Corinthians 5:21](#), [1 Corinthians 15:20-23](#), [Hebrews 8:1-6](#), [Hebrews 9:15-26](#)).

(1 Corinthians 15:55-57 NKJV) "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

(Acts 4:12 NIV) "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

(Romans 10:9-10 NIV) "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."

(1 Corinthians 15:20-23 NIV) "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him."

7) Water Baptism

- a. Water baptism is an important symbolic identification with the death, burial, and resurrection of Jesus Christ ([Romans 6:3-6](#), [Colossians 2:11-14](#)).
- b. Water baptism should be done by immersion ([Matthew 3:16](#), [John 3:23](#), [Acts 8:36-39](#)).
- c. Water baptism should be done into the name of the Father, Son, and Holy Spirit ([Matthew 28:19](#)), and should be done in the name of Jesus ([Acts 8:16](#), [10:48](#)).

(Romans 6:3-6 NIV) "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin."

(Matthew 3:16 NIV) "As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him."

(Matthew 28:19 NIV) "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

(Acts 10:48 NIV) "So he ordered that they be baptized in the name of Jesus Christ."

8) Communion

- a. In communion the bread and fruit of the vine are symbolic of the body and blood of our Lord Jesus Christ ([Luke 22:19-20](#)).
- b. We are encouraged to partake of these elements in remembrance of him ([1 Corinthians 11:23-26](#)).
- c. In partaking of the elements in the right manner, God gives the promise and hope of spiritual life, emotional strength and physical healing ([1 Corinthians 11:27-34](#), [Acts 2:46](#)).

9) The Baptism in the Holy Spirit

- a. The baptism of the Holy Spirit is evidenced by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance ([Acts 2:4](#), [19:6](#)).
- b. With the baptism in the Holy Spirit comes the receiving of the power of God ([Luke 24:49](#), [Acts 1:4-8](#)).
- c. The Holy Spirit also gives the manifestation of the spiritual gifts, and distributes to each one individually as He wills ([1 Corinthians 12:1-31](#)).
- d. This experience is subsequent to the experience of new birth and distinct from new birth and water baptism. ([Acts 8:12-17](#), [Acts 10:44-46](#), [Acts 11:14-15](#), [Acts 15:7-9](#), [John 20:22](#), [Acts 1:4-8](#)).

(Acts 2:4 NIV) "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them".

(Acts 19:6 NIV) "When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied."

(Acts 1:4-8 NIV) "On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.' So when they met together, they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'"

(Acts 10:44-46 NIV) "While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers

who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God.”

10) Divine Healing

Divine healing was provided for and purchased in the redemptive work of Christ; it is an integral part of our new covenant ([Isaiah 53:4-5](#), [Matthew 8:16-17](#), [1 Peter 2:24](#), [Psalm 103:1-3](#), [James 5:14-16](#)).

(Isaiah 53:4-5 NIV) “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

(1 Peter 2:24 NIV) “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.”

11) The Resurrection of the Dead

- a. Christ will return in glory for His church: the dead in Christ will rise first, then those who remain shall be caught up (raptured) to meet the Lord in the air. The believer shall live and reign with Christ ([1 Thessalonians 4:16-17](#), [1 Corinthians 15:51-57](#), [2 Timothy 2:12](#), [Revelation 5:10](#)).
- b. The resurrection of the unbelieving shall be to everlasting punishment in the lake of fire ([Revelation 20:11-15](#)).

(1 Corinthians 15:51-57 NIV) “Listen, I tell you a mystery: We will not all sleep, but we will all be changed-- in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: ‘Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?’ The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.”

(Revelation 20:11-15 NIV) “Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the

throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire."

12) Marriage

- a. Marriage is a living reflection of the relationship between Christ and the church ([Ephesians 5:31-32](#)). A Christian marriage is characterized and governed by Christian principles that are taught in the Bible.
- b. Marriage is a sacred covenant between one naturally born man and one naturally born woman. Therefore, as a church, we do not recognize common-law or same-sex marriage ([Genesis 2:18-24](#), [Matthew 19:4-6](#), [Hebrews 13:4](#)).

For further clarification refer to the Statement of Marriage, Divorce and Re-marriage (see additional resources at the end of this handout).

13) Moral Issues

In all of its endeavours Church of the Rock seeks to glorify God. The standard of conduct in lifestyle and morality of employees, volunteers, directors and voting members of Church of the Rock must be in conformity with the standards as set out in the Bible (Old Testament and New Testament) as interpreted and applied by the senior leadership of Church of the Rock.

The Scripture presents standards that express loving faithfulness and service to Christ as a condition of service whether as a volunteer, employee, director or voting member. With Church of the Rock, volunteers, employees, directors and voting members are expected to adhere to our code of conduct.

Church of the Rock rejects the following conduct, viewing it as being incompatible with biblical standards and values for personal lifestyle of anyone serving with Church of the Rock:

- a. **Abusive behaviour;** ([Leviticus 18](#); [1 Timothy 5:22](#); [1 John 3:3](#))

- b. **Breach of trust or confidence;** ([Matthew 5:3, 19:18](#); [Philippians 4:8](#); [1 John 3:3](#))
- c. **Criminal activity;** ([Exodus 20:12-17](#); [Matthew 5:37](#); [1 John 3:3](#))
- d. **Extra-marital sexual relationships** (adultery); ([Exodus 20:14](#); [Leviticus 18](#); [Romans 7:3](#); [1 Corinthians 5:1-2, 9-13](#); [Ephesians 5:3-5](#); [Hebrews 13:4](#))
- e. **Gambling behaviour:** habitual, compulsive or addictive ([Proverbs 15:27a](#))
- f. **Lying,** deceit or dishonesty; ([Matthew 5:3, 19:18](#); [Ephesians 4:25-29](#))
- g. **Occultic practices;** adherence to or participation in occultic activities ([Deuteronomy 18:10-11](#); [Acts 13:6-9](#); [Galatians 5:19-21](#))
- h. **Participation or involvement in pornography** including reading, viewing, or listening to pornographic material; ([Philippians 4:8](#); [Colossians 3:5](#); [1 John 3:3](#))
- i. **Premarital sexual relationships** (fornication); ([Acts 15:29](#); [Ephesians 5:3-5](#); [Hebrews 13:4](#))
- j. **Physical aggression;** ([Leviticus 18](#); [1 Timothy 5:22](#); [1 John 3:3](#))
- k. **Racist conduct** or expressing racist viewpoints; ([James 2:1-4](#); [Colossians 3:10-11](#))
- l. **Same-sex unions** or unions involving transsexual and transgendered individuals, practices and relationships, promotion or support of such activity or organization, or any other sexual activity or organization departing from biblical standards; ([Leviticus 18](#); [Romans 1:26-27](#); [1 Corinthians 10:8](#))
- m. **Substance abuse** including the abuse of alcohol and drugs; ([Philippians 4:8](#); [1 Timothy 5:22](#); [1 John 3:3](#))
- n. **Sexual assault, abuse, harassment;** ([Leviticus 18](#); [1 Timothy 5:22](#); [1 John 3:3](#))
- o. **Theft or fraud;** ([Exodus 20:15, 17](#); [Matthew 5:37](#))
- p. **Use of profane or abusive language;** ([Ephesians 4:29](#); [Colossians 3:8](#))
- q. **Other behaviours** or activities deemed inconsistent with biblical moral standards.

While the previous list is not exhaustive, it does outline areas of conduct deemed inconsistent with Christian conduct and Biblical standards. Consequences for breaching these will vary depending on the circumstances and may result in church discipline including termination from a role or office as a volunteer, employee, director or official leader. The assessment of behaviour as being contrary to these standards and values and the determination of the

consequences for such behaviour within the context of the Church, is in the entire discretion of the governing elders of the church.

ACTION STEPS

[*Psalm 92:13*](#)

Participate in:

- 4) Discover Your Giftings (Transformations Course)**
- 5) Home Group or small relational group**
- 6) Acts of service by volunteering**

Review the following pages for these additional resources:

- The Bible (Core Value #6 - Biblical and Relevant)
- Church of the Rock Statement on Statement of Marriage, Divorce and Re-marriage

THE BIBLE

Core Value: BIBLICAL AND RELEVANT

The sixth core value of Church of the Rock is that **“The church should never compromise biblical truths and imperatives, yet at the same time, it should seek to be relevant to the needs of a modern world.”** It is the desire of Church of the Rock that we would be able to apply the Word of God in a living way, so that though it was written over 1900 years ago, yet by the power of the Holy Spirit it still would be applicable to everyday living.

Inspiration of the Bible

There is no question that the Bible was written by men. The question is **“Were these men inspired by God when they wrote the Bible?”** The fact that men wrote the Bible does not invalidate the inspiration of the Scripture, just as an author using a computer to write a book does not attribute the authorship to the computer. Instead, the computer is the tool used by the author to record his thoughts. In the same way, humans, in obedience to the Holy Spirit, became the means which God used to accomplish the task of recording His thoughts.

The inspiration of the Bible means that it is the infallible revelation of God to man, rather than mere words of men to other men. In its entirety, the Bible is the Word of God in the sense that God, through the agency of the Holy Spirit, divinely directed and inspired the writing of it, and supernaturally controlled its overall construction, design, and contents.

The Scripture informs us: *“for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”* (2 Peter 1:21). Though men wrote the scriptures, they wrote as they were inspired by the Holy Spirit to do so.

One sceptic, in trying to disprove the Bible's inspiration, realized that there was more unity within the scriptures than if you got ten people from the same locality, having similar backgrounds, speaking the same language, and having the same culture, and then separated these people and asked them to write on only one controversial subject, such as the meaning of life. The Bible deals with hundreds of subjects, yet there is complete unity within it.

The Purpose of the Bible

Jesus clearly stated that He was the central theme of the Bible. Jesus invites us to "...search the Scriptures; for in them you think you have eternal life: and they are they which testify of me" (John 5:39). In Luke 24:27, concerning the ministry of Jesus, it is said that "And beginning at Moses and all the prophets, he [Jesus] expounded unto them in all the scriptures the things concerning himself. With Jesus as the central theme, God has written to us to teach us all we need to know about Him and about life. The Scriptures show us how God and mankind are to function in relationship.

2 Timothy 3:16–17 declares that "All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (NIV). The Scriptures are to guide us through life, helping us to walk in successful maturity.

In His Word, God reveals:

- a) His love for us ([John 3:16](#)).
- b) His purposes for us ([Ephesians 2:10](#); [Ephesians 1:17–18](#)).
- c) His abiding fellowship ([Matthew 28:20](#); [Hebrews 13:5](#)).
- d) His means of salvation ([John 3:16](#); [Romans 10:9–13](#)).
- e) How to relate to God Himself ([Matthew 6:5–15](#); [Psalm 47:1](#); [Psalm 100:4](#); [John 4:22–24](#)).
- f) His priorities for us ([Matthew 6:33](#), [Colossians 3:1–2](#)).

God's Word, when applied and obeyed, produces:

- a) Freedom from the bondage of incorrect living ([John 8:32](#)).
- b) God's blessing ([Deuteronomy 28:1–14](#)), while disobedience produces curses ([Deuteronomy 28:15–68](#)).
- c) Success ([Joshua 1:8](#)).

The Logos and the Rhema Word

In the Koine Greek language used to write the New Testament, there are two words used to represent our English word for "word." Many Bible expositors refer to the **logos** as the written Word of God, which reveals the will and purposes of God in general ways. For example, Jesus "preached the word [logos] unto them" (Mark 2:2). This word is also used to refer to Jesus: "the Word [logos] became flesh and dwelt among us" (John 1:14). It was used when speaking of God's Word in its entirety. The logos Word has great power even in its general form. For instance, in Matthew 8:8, the centurion in humility asked Jesus to

"only speak a word [logos] and my servant will be healed." Hebrew 4:12 states: *"the word [logos] of God is living and powerful..."*

The other word, **rhema**, was translated also as "word" in English, but it usually denotes that which is spoken or written for a specific instance in the lives of people. Matthew 4:4 reads: *"Man shall not live by bread alone, but by every word [rhema] that proceeds from the mouth of God."* This tells us how we must allow God to speak personally to us so that we receive words of life for our situations.

There is great power in receiving the rhema word of God. Mary states in Luke 1:37, *"For with God nothing will be impossible."* Literally, in the Greek, this verse means "no word [rhema] from God shall be without power". This verse encourages us to trust the rhema word which God gives to us, for it is a source of great strength from God to us. Our response to God's rhema word ought to be like Mary's—*"Let it be to me according to your word [rhema]"* (Luke 1:38)—submission and willingness to respond to what God has said.

From the following verses, we see that the living rhema word was consequential to the hearing of the logos word. We can receive rhema words from God as we allow the Holy Spirit to quicken or show forth sections of the logos word.

- In Acts 10:44, we are shown that, *"While Peter was still speaking these words [rhema], the Holy Spirit fell upon all those who heard the word [logos]."*
- In Hebrews 12:19, we are told that we are not brought into the Old Testament situation where there was *"the voice of words [rhema], so that those who heard it begged that the word [logos] should not be spoken to them anymore."*

The Power of the Word of God

- [2 Peter 1:16–19](#) asserts that the written Word of God is more certain than the Word which was spoken by God and heard by the disciples when on the mount of transfiguration. As glorious as that event was ([Mark 9:2–13](#)), and as unique as it may have seemed in having God the Father speak from heaven, this written Word is even more important, and we are urged to pay attention to it.
- [Romans 12:2](#) reminds us that we are transformed or changed by allowing our minds to be renewed. [Colossians 3:10](#) affirms that our new self is being renewed in knowledge after the image of God. Many times believers wish that they would be changed, yet they fail to realize the power of the Word of God to change individuals.

- [Romans 10:17](#) tells us that faith comes by hearing the Word of God.
- [Isaiah 55:10-11](#) teaches that God's Word is so powerful that it will always accomplish that for which it was sent. His Word will not return without having some effect upon the situation to which it applies; it will not return void.
- Just as the Word of God is powerful, so also when the Word of God comes from our mouths there is great power released. [Proverbs 18:21](#) proclaims that the tongue has the power of life and death. Jesus encourages us to speak to the mountains of the situations around us ([Mark 11:23](#), [Joshua 1:8](#)).
- The Word of God is that which quickens or revives us. ([Psalm 119:25, 37, 40, 88, 107, 149, 154, 156, 159](#)).

Practical Steps for Reading the Bible

- 1) Ask God to speak by His Spirit through the Scriptures. Anticipate that God will speak to personal situations through the Scriptures.
- 2) Read the Bible daily. Schedule regular time intervals for reading the Scriptures.
- 3) Follow a systematic method of reading that covers the Old and the New Testament. Don't allow yourself to get bogged down in a section of Scripture that seems dry and meaningless; perhaps alternate between Old and New Testaments.
- 4) Meditate on the scriptures so that their full application can be brought into use.
- 5) Memorize meaningful scriptures so that they are always accessible to you.
- 6) Using Bible handbooks and Bible dictionaries may help you to understand difficult passages by providing background information and clarifying definitions, etc.

Organization of the Bible

The Bible, as one large volume of books, is divided into two main groups of smaller books. The first grouping of these is the Old Testament, which consists of books written before the birth of Jesus Christ. The second set of books is the

New Testament, which consists of the books written after the time of Jesus Christ.

OLD TESTAMENT

<i>Genesis</i>	<i>1 Samuel</i>	<i>Esther</i>	<i>Jeremiah</i>	<i>Jonah</i>
<i>Exodus</i>	<i>2 Samuel</i>	<i>Job</i>	<i>Lamentations</i>	<i>Micah</i>
<i>Leviticus</i>	<i>1 Kings</i>	<i>Psalms</i>	<i>Ezekiel</i>	<i>Nahum</i>
<i>Numbers</i>	<i>2 Kings</i>	<i>Proverbs</i>	<i>Daniel</i>	<i>Habakkuk</i>
<i>Deuteronomy</i>	<i>1 Chronicles</i>	<i>Ecclesiastes</i>	<i>Hosea</i>	<i>Zephaniah</i>
<i>Joshua</i>	<i>2 Chronicles</i>	<i>Song of Solomon</i>	<i>Joel</i>	<i>Haggai</i>
<i>Judges</i>	<i>Ezra</i>		<i>Amos</i>	<i>Zechariah</i>
<i>Ruth</i>	<i>Nehemiah</i>	<i>Isaiah</i>	<i>Obadiah</i>	<i>Malachi</i>

NEW TESTAMENT

<i>Matthew</i>	<i>1 Corinthians</i>	<i>1 Thessalonians</i>	<i>Hebrews</i>	<i>3 John</i>
<i>Mark</i>	<i>2 Corinthians</i>	<i>2 Thessalonians</i>	<i>James</i>	<i>Jude</i>
<i>Luke</i>	<i>Galatians</i>	<i>1 Timothy</i>	<i>1 Peter</i>	<i>Revelation</i>
<i>John</i>	<i>Ephesians</i>	<i>2 Timothy</i>	<i>2 Peter</i>	
<i>Acts</i>	<i>Philippians</i>	<i>Titus</i>	<i>1 John</i>	
<i>Romans</i>	<i>Colossians</i>	<i>Philemon</i>	<i>2 John</i>	

The Old Testament consists of 39 different books which cover the history and writings starting at the creation of the world till a period of about 500 BC. Of these 39 books, the first 17 are historical in nature, the next 5 are poetical and the last 17 are prophetic in nature. These books can be further divided as follows:

Genesis–Deuteronomy	Pentateuch - 5 books of Moses - historical
Joshua–Esther	12 Historical books 9 occupying the land (pre-exile) 3 the remnant after land is conquered (post-exile)
Job–Song of Solomon	5 Poetical books - experiential in nature
Isaiah–Daniel	5 Major Prophets, of which Isaiah & Jeremiah are pre-exile Lamentations is in between Ezekiel and Daniel are prophets of the exile
Hosea–Micah	12 Minor Prophets - 9 are pre-exile 3 are post-exile (Haggai, Zechariah, Malachi)

The New Testament consists of 27 books which cover the birth, life, and ministry of Jesus; the history of the early church; and the doctrinal writings. These 27 books can be further divided into:

Matthew–John	the four gospels -birth, life, death & resurrection of Jesus
Acts of the Apostles	how the Holy Spirit worked through the early church
Romans–Colossians	7 doctrinal letters to churches
1 Thessalonians–Philemon	6 pastoral and personal letters to individuals
Hebrews–Revelation	9 epistles written to Hebrew Christians

- The Old Testament sets the preparation for the work of Jesus ([Isaiah 40:3](#)).
- The gospels are the manifestation of Jesus and His work ([John 1:29](#)).
- The book of Acts is the propagation of the continued work of Jesus Christ ([Acts 1:8](#)).
- The epistles give the explanation for the work of Jesus ([Colossians 1:27](#)).
- The book of Revelation is the consummation of the work of Jesus ([Revelation 1:7](#)).

The Bible was written over a period of 1500 years by around 40 different authors. These men lived in different regions of the Middle East and wrote in the languages of Hebrew, Greek, and Aramaic. The writers had diverse occupations: some were shepherds, others were rulers, still others were fishermen, doctors, kings, prophets, tax-collectors, and tentmakers. Though each of the books are different, these men all speak with great consistency of the one central message: **God working to bring mankind back into fellowship with Him.**

The Uniqueness of the Scriptures

- During the 18th century, Voltaire confidently boasted of the eventual extinction of Christianity and the Bible. However, only fifty years after his death, the Geneva Bible Society used his press and house to produce countless Bibles.
- George Washington said, "It is impossible to rightly govern the world without God and the Bible."

- Charles Dickens said, "The New Testament is the very best that ever was or ever will be known in the world."
- Sir Isaac Newton said, "There are more sure marks of authenticity in the Bible than in any profane history."
- Napoleon said, "The Bible is no mere book, but a living creature, with a power that conquers all that oppose it."

Compared to other ancient writings, such as Homer's *Iliad* or Caesar's *Gallic Wars*, **the Bible has more evidence supporting its reliability and accuracy of translation than any ten pieces of ancient literature combined!**¹

The prophetic fulfillment of the Scriptures is strong proof of the authenticity of the Word of God. Professor Peter W. Stoner used the law of compound probabilities to calculate the possibility of having one single individual fulfill only eight prophecies relating to Christ. He computed the odds at 1 in 10¹⁷. This would be the equivalent of covering the entire state of Texas 2 feet deep in loonies, specifically marking one of them, and instructing a blindfolded man to pick the right loonie on the first try. The odds of one person fulfilling 16 prophecies relating to Christ is calculated at 1 in 10⁴⁵. In other words, it is the same as if one were to take 10⁴⁵ loonies and make a ball in radius 30 times farther out than the sun is from the earth and ask a blindfolded person to pick one specially marked loonie from that ball.² Jesus fulfilled over 330 distinct prophecies concerning His life and ministry!³

Biblical fulfillment of prophecy is an important aspect of proving the validity of the Scriptures. God uses biblical prophecy to let us know that He exists and that He has a plan for this world. The foretelling of persons, places, and events hundreds of years before their occurrence demonstrates a knowledge of the future too precise to be a guess. God Himself declares that He uses prophecy to show that His ability is far above that which others might attribute to "idols." Isaiah 48:3, 5 reveals: *"Therefore I told you these things long ago; before they happened I announced them to you so that you could not say, 'My idol did them'"* (Also [Isaiah 46:9-10](#), [Romans 1:1-4](#)).

The following are 27 selected examples of over 300 distinct prophecies relating to Christ:

- **born in Bethlehem** – [Micah 5:2](#), [Luke 2:4-7](#)
- **born of the tribe of Judah** – [Genesis 49:10](#), [Luke 3:23-33](#)
- **born of a virgin** – [Isaiah 7:14](#), [Matthew 1:18, 24-25](#)

¹ McDowell, Josh. *Evidence That Demands A Verdict: Historical Evidences for the Christian Faith*. San Bernardino, CA: Campus Crusade for Christ International, 1972. pp. 19, 39-46.

² Stoner, Peter W. *Science Speaks: An Evaluation of Certain Christian Evidences*. Chicago: Moody Press, 1963. pp. 99-112.

³ Hamilton, Floyd. *The Basics of Christian Faith*. New York: Harper, 1964. p. 160.

- **referred to as Immanuel** – [Isaiah 7:14](#), [Matthew 1:23](#)
- **He would be a king** – [Psalm 2:6](#), [Matthew 27:37](#)
- **He would be preceded by a messenger** – [Isaiah 40:3](#), [Matthew 3:1-2](#)
- **entered Jerusalem on a donkey** – [Zechariah 9:9](#), [Luke 19:35-37a](#)
- **rejected by His own people** – [Isaiah 53:3](#), [John 7:5, 48](#)
- **betrayed by a friend** – [Psalm 41:9](#), [Matthew 10:4](#)
- **betrayed for 30 pieces of silver** – [Zechariah 11:12](#), [Matthew 26:15](#)
- **silver thrown into temple** – [Zechariah 11:13b](#), [Matthew 27:5a](#)
- **money used to purchase a potter's field** – [Zechariah 11:3b](#), [Matthew 27:7](#)
- **forsaken by His disciples** – [Zechariah 13:7](#), [Mark 14:50](#)
- **wounded and bruised** – [Isaiah 53:5](#), [Matthew 27:26](#)
- **smitten and spit upon** – [Isaiah 50:6](#), [Matthew 26:67](#)
- **mocked** – [Psalm 20:7-8](#), [Matthew 27:31](#)
- **didn't answer His accusers** – [Isaiah 53:7](#), [Matthew 27:12-19](#)
- **hands and feet pierced** – [Psalm 22:16](#), [Luke 23:33](#)
- **crucified with thieves** – [Isaiah 53:12](#), [Matthew 27:38](#)
- **made intercession for His persecutors** – [Isaiah 53:12](#), [Luke 23:34](#)
- **lots cast for His garments** – [Psalm 22:18](#), [John 19:23-24](#)
- **given gall and vinegar to drink** – [Psalm 69:21](#), [Matthew 27:34](#)
- **bones weren't broken** – [Psalm 34:20](#), [John 19:33](#)
- **His side pierced** – [Zechariah 12:10](#), [John 19:34](#)
- **buried in a rich man's tomb** – [Isaiah 53:9](#), [Matthew 27:57-60](#)
- **ascended to God** – [Psalm 68:18](#), [Acts 1:9](#)

CHURCH OF THE ROCK™

STATEMENT ON MARRIAGE, DIVORCE AND REMARRIAGE

Marriage is a living reflection of the relationship between Christ and the church. A Christian marriage is characterized and governed by Christian principles that are taught in the Bible.

[\(Eph 5:31-32\)](#) “Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails.” [\(1 Cor 13:4-8\)](#)

Church of the Rock (COTR) defines Christian marriage as:

A sacred covenant between one naturally born man and one naturally born woman. Therefore, as a church, we do not recognize common-law or same-sex marriage. [\(Gen 2:18-24; Matt 19:4-6, Heb 13:4\)](#)

Scripture is clear that marriage is sacred and God hates divorce. [\(Matt 19:6; Mal 2:14-16\)](#)

1. Marriage Between Two Christians

- a) Divorce is not an option for this couple and, if separated, both partners have a responsibility to avail themselves to reconciliation. [\(Matt 19:6; 1 Cor 7:10-11\)](#)
- b) In the case of adultery, we would encourage the process of repentance, forgiveness and reconciliation.
 - 1) We would encourage the faithful spouse to work towards and wait for reconciliation only until the point where the unfaithful spouse initiated divorce and remarried.
 - 2) We would discourage the faithful spouse from initiating a divorce even if their adulterous spouse remains unfaithful. [\(1 Cor 7:10-11\)](#)
 - There may be circumstances in which we might remarry the faithful spouse who initiated the divorce, if they demonstrated personal healing and restoration as well as having clearly recognized and repented for their part in the marital failure.
 - If, however, an adulterous spouse divorces a faithful spouse: [\(Matt 19:8-9\)](#)
 - We may remarry the faithful spouse after an appropriate time of healing and processing. [\(Matt 19:8-9\)](#)
 - We would not remarry the adulterous spouse.

2. Marriage Between a Christian and a Non-Christian
 - a) We would encourage the Christian spouse to stay in the marriage even if it was less than ideal. ([1 Cor 7:10-13](#))
 - b) We would encourage the Christian spouse to work towards healthy reconciliation of the marriage if they were separated. ([1 Cor 7:10-11](#))
 - c) We would discourage the Christian spouse against initiating a divorce, thereby leaving the door open for God to work in the non-Christian's life. ([1 Cor 7:10-15](#))
 - d) We would discourage the Christian spouse from divorcing the non-Christian spouse if the non-Christian spouse was unfaithful.
 - 1) There may be circumstances in which we might remarry the faithful spouse who initiated the divorce, if they demonstrated personal healing and restoration as well as having clearly recognized and repented for their part in the marital failure.
 - e) Once a Christian is divorced by a non-Christian, we would no longer encourage the Christian to work towards the restoration of that marriage. (We would, however, not prohibit them doing so.) ([2 Cor 6:14-15](#))
 - f) We would not perform a wedding between a Christian and a non-Christian. ([2 Cor 6:14-15](#))
3. Marriage Between Two Non-Christians
 - a) It is unrealistic for us to hold non-Christians responsible for God's laws regarding marriage. Therefore we would marry a person who was divorced as a non-Christian and now, as a Christian, desires to marry another Christian.

COTR values the importance of healthy and fulfilling marriage relationships, therefore COTR strives and works towards strengthening and developing marriages. COTR realizes that life and relationships are complex. Pastoral leadership should help process each situation in an upright, merciful and godly manner. COTR realizes that the grace and power of God is available in the midst of uncompromised truth, therefore, it is always to one's advantage to strive for a higher standard.

 **CHURCH OF THE ROCK™**

STATEMENT ON THE SANCTITY OF LIFE

Church of the Rock affirms that all human life is sacred. Scripture teaches that every human being is created in the image of God. ([Genesis 1:26-27](#)) Further it asserts that every individual is known by God from before the foundation of the world ([Jeremiah 1:4-5](#), [Psalm 139:13-17](#)).

It is our understanding from Scripture that life, or at the very least the potential of future life, begins at conception. Therefore human life is not more sacred at one point than another. Since all life exists for God's purposes and all human lives are equally sacred, it is our belief that only God has the right to terminate innocent life.⁴ (This statement acknowledges that an argument could be made that Capital punishment⁵ and/or Just War⁶ may not be prohibited by Scripture.)

Therefore as a church we would oppose induced abortion, infanticide, euthanasia, murder, or any shedding of innocent blood ([Proverbs 6:16-17](#), [Exodus 20:13](#), [Exodus 21:22-25](#)). That being said, God is gracious and His mercy endures forever. We will always endeavor to extend grace, dignity, and forgiveness to those that in their past have found themselves on the wrong side of this moral imperative.

⁴ Our position could be described as similar to what is known as the *Consistent Life Ethic* which opposes abortion, infanticide, capital punishment, assisted suicide, euthanasia, and unjust war.

⁵ *Contra Faustum Manichaeum* – Saint Augustine

⁶ *City of God* – Saint Augustine

Session 4

THE BAPTISM WITH THE HOLY SPIRIT

Distinct from Salvation or Water Baptism

The Scriptures talk of a deeper relationship with the Holy Spirit that is beyond that of the relationship obtained at salvation. The concept of being "**baptized with the Holy Spirit**" is used by John the Baptist in [John 1:33](#), by Jesus in [Acts 1:5](#), and by Peter in [Acts 11:16](#). This phenomenon is also spoken of as being "**filled with the Spirit**" in [Acts 2:1-4](#). This deeper relationship with the Holy Spirit is found in the prophetic words of [Joel 2:28-29](#), where God tells of pouring out His Spirit on all people, the results of which will cause the sons and daughters to prophesy, the old men to dream dreams and the young men to see visions. This outpouring, which would even affect the servants, was first described in [Acts 2](#).

Further references to this extra dimension of the Baptism of the Holy Spirit and how it is distinct from water baptism are as follows:

- a. Jesus exhorted the disciples to wait in Jerusalem until after they had received the Holy Spirit and had been clothed with power from on high ([Luke 24:49](#), [Acts 1:4-5, 8](#)). Note that this was after Jesus breathed on them and told them to receive the Holy Spirit ([John 20:22](#)), and it was after Jesus opened the disciples' minds so they could understand the Scriptures ([Luke 24:45](#)).
- b. The new believers in Samaria were water baptized, yet they had not yet received the Holy Spirit ([Acts 8:12, 15-16](#)).
- c. Simon the sorcerer became a believer and was water baptized, yet he realised that he was missing a dynamic aspect of the Holy Spirit in his life ([Acts 8:13, 19-20](#)).
- d. Paul had an encounter with Jesus, submitted to the Lordship of Jesus, yet needed to be filled with the Holy Spirit and to be baptized ([Acts 9:3-6, 17-18](#)).
- e. The Holy Spirit fell on the Gentiles after they heard the word of God and believed in Jesus for the remission of sins ([Acts 15:7-8](#)), yet they were not water baptized until later ([Acts 10:43-44, 47-48](#)).

- f. Paul asks the Ephesians if they had received the Holy Spirit since they had believed ([Acts 19:1-2](#)). If receiving the baptism of the Holy Spirit was synonymous with believing, then Paul would have just asked if they were believers and would have known that they had received the Baptism of the Holy Spirit. Later, after they are baptized in the name of the Lord Jesus ([v. 5](#)), Paul lays hands on them that they might receive the Holy Spirit ([v. 6](#)).

Speaking in Tongues: The Scriptural Evidence for the Baptism with the Holy Spirit

In all the instances where the Holy Spirit falls upon the people for the first time, the people spoke in new tongues to the Lord.

By looking at the examples within the Scriptures we see:

- a. In God's sovereign precedence, He pours out His Holy Spirit along with the gift of tongues ([Acts 2:4](#)).
- b. Ananias is sent that Paul might receive the Holy Spirit ([Acts 9:17](#)). Paul later states that he is glad that he speaks in tongues profusely ([1 Corinthians 14:18](#)).
- c. Cornelius's household receives the Baptism in the Holy Spirit with speaking in tongues ([Acts 10:45-46](#)).
- d. The church at Ephesus receives the Holy Spirit along with speaking in tongues ([Acts 19:2, 6](#)).
- e. The believers in Samaria receive the Holy Spirit after Peter lays hands on them. Though the word "tongues" is not mentioned in this passage, Simon saw the manifestation of the Holy Spirit as the apostles laid hands on the believers. Simon had already seen healings and the casting out of demons, yet he had not seen anything like that which took place when the Holy Spirit was poured out. One could conclude that he heard the same manifestation as was present in the other instances above—that of speaking in tongues. Interestingly, Peter says to Simon that he has "no part or share in this ministry." The Greek word for ministry is the same word which is translated as "speech" or "utterance" elsewhere in the scriptures. Some commentators state that Peter's statement should better be translated as "you have no part or share in this speech or utterance." Consequently, it would clearly indicate that the people in Samaria were speaking in tongues ([Acts 8:15-21](#)).

- f. One of the signs that will accompany those who believe is that "they will speak in new tongues" ([Mark 16:17](#)).

Personal Tongues and the Use of Tongues in Public Ministry

The Bible shows that there are two general categories of speaking in tongues. These two categories can be seen in the following scriptures:

- 1) **Tongues, as a personal prayer language, received at the time the person is baptized in the Holy Spirit.** ([Acts 2:4-6](#); [10:45-47](#); [19:6](#)). In these scriptures, the individuals receive the gift of the Holy Spirit along with speaking in tongues. These scriptures imply the use of tongues as a personal prayer language for communion, prayer, worship, and praise to God on a continuing personal basis (also [1 Corinthians 14:1-4,14-15](#); [Jude 1:20](#); [Romans 8:26-27](#), [Ephesians 6:18](#)). This use of tongues is for the building up of the specific individual who is praying in tongues.
- 2) **Tongues as a public ministry given in the assembly to communicate to the church and to be a sign to the unbeliever** ([1 Corinthians 12:10](#); [12:29-30](#); [14:5, 21-22](#)). This use of tongues is for the purpose of public ministry. This gift of tongues will be used for the sake of building up the whole church as the Spirit gives direction. In most cases, it will be necessary to have tongues with interpretation to enable the people to understand what is said ([1 Corinthians 14:5-13](#)). An exception to this would be where one gives a message in tongues and it is understood in a language of one of the listeners.

NOTE: [1 Corinthians 14:14-15](#) is a parenthetical statement or an aside which Paul inserts to discuss the personal use of tongues; as such, verses 13 & 16 would flow together in the context of group or public ministry when people use tongues. Some scriptures give guidelines for the use of both personal prayer language and tongues in public prayer ministry (e.g., [1 Corinthians 14:1-4](#)).

RECEIVING THE BAPTISM WITH THE HOLY SPIRIT

When we look into the Scriptures, it appears as though baptism with water and baptism with the Holy Spirit were to be experiences which took place soon after salvation. [Acts 2:38-39](#) encourages us that the gift of the Holy

Spirit is for those who respond to Christ and for "your children and for all who are far off—for all whom the Lord our God will call." The following are some steps to help believers receive the Baptism of the Holy Spirit.

- a. **We must be willing to submit ourselves to the will of God.** In [Acts 2:37-38](#) the people were pricked in their hearts and were willing to ask, "What shall we do?" Peter told them to repent and be baptized and then they would receive the gift of the Holy Spirit. Blatant sin, if not dealt with, may hinder our receiving the fullness of the Holy Spirit ([Acts 8:18-23](#)).
- b. **Ask for the Holy Spirit,** knowing that our heavenly Father will not withhold any good thing from us ([Luke 11:9-13](#)).
- c. **Believe God that He will give His Holy Spirit to us** in accordance with his Word. We receive the Holy Spirit not by our own works, but by believing what we have heard ([Galatians 3:2](#)). People tend to lean on sense and emotions; therefore, if one does not have a "sense of righteousness," or feel worthy, one closes oneself off from the blessings of God.
- d. **In faith, we need to step out and begin using and exercising that which God has given us.** Faith is the condition upon which one can receive anything from God ([Hebrew 11:6](#), [James 1:6-8](#)).

What Keeps Us from Receiving Our Spiritual Language?

- 1) **Not Knowing** – don't know that it is available – [Acts 19:2](#)
- 2) **Incorrect Teaching** - Many individuals have previously received teaching against the Gifts of the Holy Spirit, specifically speaking in tongues. This teaching, which does not line up with the complete Word of God, will cause conflicts within the individual and affect the faith of the person. The person must choose to believe the truth of God's Word ([Galatians 3:2](#); [James 1:6-7](#)).
 - a. "... don't we have the Holy Spirit already?"
 - Believers in Samaria – [Acts 8](#)
 - b. "... tongues have ceased" – was only for the New Testament church, to get it started. Yet there is just as much need now as ever.
 - Hence has ceased, does not continue – **Cessationism** is the doctrine that Apostolic gifts ceased with the original twelve apostles. **Continuationism** the Holy Spirit may bestow the

sign gifts to persons other than the original twelve apostles, at any time in the Church age.

- [1 Corinthians 13:8-9](#) – *“Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.”*
 - Some people believe that Paul refers to Bible as being “that which is perfect”, that we have the Bible and don’t need tongues. Paul always refers to the “perfect” as being either the Church or the Return of Jesus Christ. Both happen at the same time.
- Some people see speaking in tongues not as a spiritual language but as a simple way so that don’t need to study linguistics
- Peter specifically says it is for more than just the apostolic time period.
 - [Acts 2:38-39](#) *Peter said to them, “. . . you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”*
- {REF. Notes on Holy Spirit through history – brief overview}

c. “. . . not everyone gets this gift of tongues”

- Believing that it is reserved for a select few.
- [1 Corinthians 12:30](#) – Paul implies or indicates that “not all” will speak with tongues; however, this reference relates to the nine gifts.
- In keeping with 1 Corinthians 12:7 *“but the manifestation of the Spirit is given to each one for the profit of all”*
 - The gifts are for public use, a public exercise ([14:26](#)) that will edify the church ([14:12-13](#)). When using tongues in a public ministry, the requirement of interpretation is faithfully observed ([14:27-28](#)).
 - Tongues in this usage (public message) is with limited distribution
- In [1 Corinthians 14:5](#) he says, “I wish you all” speak with tongues. Paul is distinguishing the public usage from the personal usage; here it is used for edifying the believer in times

of private praise, prayer, and worship of God ([14:2](#)). This usage is broad involvement, so broadly available that Paul says that he wishes all to have usage of it.

- [Acts 2:17-18](#) (quoting Joel 2:28 ff) the whole family of believers is intended to receive and share in this facet of ministry—sons, daughters, man servants and maid servants.
- [Acts 2:38-39](#) *“this gift is to all even those who are afar off.”* What gift? – Holy Spirit, but also that of tongues, which is what the people just heard.
- Isn't prophecy preferred over tongues? – [1 Corinthians 14:5](#) – yes, in the public context for the edification of all the believers. But personally we are to all speak in tongues.

d. “. . . well, Jesus never spoke in tongues” – If Jesus didn't need to and if He didn't do it, then why do I need to?

- [Acts 1:8](#) – we need the power from on high, which transformed the believers into world-changers. When the power came, their prayer language came.
- Reviewing the benefits from speaking in tongues, edification, increased faith, prayer life, these were unlimited in Jesus.

e. “. . . we shouldn't because there needs to be an interpreter”

- Difference between speaking in tongues as personal spiritual language and a message in tongues.

3) Bad experiences – Some individuals have been prayed for or have seen others prayed for in the past. These experiences may have clouded their willingness to be prayed for or ministered to now. Certain church teachings or situations may have left the individual feeling condemned, “second class,” or even unsaved because they did not speak in tongues or receive the Holy Spirit.

We should endeavour to be sensitive to these people, remembering that we do not have to force the Holy Spirit upon anyone. Be careful that we do not put any undue pressure upon individuals, making them feel that they have to do something or receive something or else they'll “never get out of here.”

- **ex. Bad representation from others** – “If they have the Holy Spirit, I don't want it. I don't want to be arrogant, haughty, puffed up, or showing off.”

- 4) Feelings of unworthiness** - Some believers do not realize that the Holy Spirit is given as a gift ([Acts 2:38](#)). They feel that they must perform at a certain level or have their lives in “order” before they are worthy to receive the Holy Spirit.

Scripture shows that the Holy Spirit is given to bring us to sanctification (to be set apart unto God) ([1 Peter 1:2](#)) and maturity ([John 16:13](#)); He is not given because we are sanctified or mature.

- Galatians 3:2 - *“Did you receive the Spirit by the works of the law, or by the hearing of faith?”* The Holy Spirit and speaking in tongues is given not because we are good (fulfilling the Law), but because we are not good enough.

5) Wrong expectations

- a. **No desire** – We might not value it but if God has something for us we should get everything that we can.
- b. **Misplaced expectations** – we expect that something is going to happen, and we have predetermined what that something is going to be. Hence, when nothing happens or when what we expect to happen didn't happen as anticipated we are disillusioned, frustrated or skeptical. Yet on the other hand, expectation is essential—expecting that we will sense Him in a deeper or more real way.

6) Thinking that something will overpower you – that God will control you and it will happen with a huge wave of emotions.

- Speaking in tongues is not some type of linguistic seizure. Rather, it is a voluntary point of participation with the Holy Spirit giving utterance.

7) Fear - that I will be wacky or weird

- The Holy Spirit is the comforter – will not force himself upon you, what is not good for you.
- a. **Fear of seeking an experience for experience's sake.** Beware of manipulation, emotionalism, and suggestiveness.
- b. **Fear of losing control** – the God-given power of our will is never intended to be out of control.
 - 1 Corinthians 14:15 *“What is the conclusion then? **I will** pray with the spirit, and I will also pray with the understanding. **I will** sing with the spirit, and I will also sing with the understanding.”*

- 1 Corinthians 14:30 *"But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encouraged. 32 **And the spirits of the prophets are subject to the prophets.**"*
- 1 Corinthians 14:27 *"If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret."*
(means that control is present)

c. Fear of failure after receiving Holy Spirit and prayer language.

What if I sin after receiving my prayer language? Realize that those who speak in tongues are still fallible people.

- We have not yet arrived, there is much more to press into.

d. Fear of embarrassment when speaking in tongues

e. Fear of what will happen if they don't speak in tongues

8) A lack of faith – Faith is essential to receiving the Holy Spirit, ([Galatians 3:2](#); [James 1:6–7](#)). Lack of faith is typically shown by an unwillingness to attempt to speak in tongues.

Speaking in tongues seems uncommon and non-natural—in some point it is unnatural, it is supernatural. On the other side, in non-unilingual cultures, it is common to hear people speak other languages that we don't know.

THE NATURE OF THE HOLY SPIRIT

It is important to realize that the Holy Spirit is a unique and distinct person of the Godhead. He is not just some form of influence or power which one can attain, or get hold of, and then use. The Holy Spirit is a divine part of the Godhead; as such, our thoughts should better be, "How can the Holy Spirit get hold of me and how can He use me?" This type of response brings humility instead of self-exaltation. As we recognise that we indeed have a person of the Godhead indwelling us, and not just a power or an influence, then this should lead us to desire to "commune" with the Holy Spirit.

2 Corinthians 13:14 encourages us with the blessing that the "fellowship [communion, sharing together, and participation] of the Holy Spirit be with you all." (AMPC⁷)

The Holy Spirit is different than the heavenly Father and the Son, Jesus. Jesus speaks in John 14:26 of how "the Counsellor, the Holy Spirit, whom the Father will send in my name will teach you all things and will remind you of everything I have said." At the baptism of Jesus in Luke 3:21-22 we are told how the "heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'" In these instances we see the presence of the Father, the Son, and the Holy Spirit.

What Does the Holy Spirit Do?

The Scriptures tell us that there is much which the Holy Spirit will do for us:

1. The Holy Spirit empowers us to witness and minister.

Acts 1:8 - "but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth."

Luke 24:49 - the disciples were to stay in the city until they had "been clothed with power from on high."

2. The Holy Spirit will help us to be true worshippers of God.

John 4:24 - "God is spirit, and his worshippers must worship in spirit and in truth."

⁷ Amplified Bible, Classic Edition

Philippians 3:3 - those of the true circumcision are those "who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh."

3. The Holy Spirit helps us in our prayer, gives us power in prayer, and helps us pray according to the will of God.

Romans 8:26-27 - "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

Jude 20 - "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Ephesians 6:18 "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."

4. The Holy Spirit helps us understand the Scriptures.

John 16:13 - "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

1 Corinthians 2:12, - "We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us."

5. The Holy Spirit gives guidance from God as we sense His leading.

Acts 13:2 - "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'"

Mark 13:11 - "Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit."

Acts 10:19-20 - the Holy Spirit gave clear direction to Peter about how he was to respond to the situation which was about to take place.

6. The Holy Spirit gives the ability to use spiritual gifts.

1 Corinthians 12:7–11 - "Now to each one the manifestation of the Spirit is given for the common good, ... all these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

1 Corinthians 1:5–7 - "For in him you have been enriched in every way—in all your speaking and in all your knowledge—because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed."

1 Corinthians 14:1 - "Follow the way of love and eagerly desire spiritual gifts".

7. The Holy Spirit enables us to produce the fruit of the Spirit.

Galatians 5:22 - "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness".

The Holy Spirit Was Promised

In the Old and the New Testament God promises that He would send His Spirit to help the people in their walk with Him.

Ezekiel 36:26–27 - "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Joel 2:28–29 - "And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days."

Acts 2:38–39 - "Peter replied, 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call'."

The baptism of the Holy Spirit fulfils the ministry of Jesus which is to baptize with the Holy Spirit and with Fire. Matthew 3:11. "I baptise you with water for repentance. But after me will come one who is more powerful than I, whose

sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire."

The baptism of the Holy Spirit fulfils the promise made by Jesus that the Holy Spirit will be sent, [John 14:15-18](#).

The Working of the Holy Spirit Before Salvation

Before a person comes to a saving faith in Jesus Christ the word of God teaches us that the Holy Spirit works to draw the unbeliever to the Lord, [Revelation 22:17](#). The Spirit of God also convicts individuals of their sin and shows their need for righteousness and declares of the coming judgment, [John 16:7-10](#), [Acts 9:5](#).

The Working of the Holy Spirit At the Time of Salvation

The Holy Spirit is an integral part of the salvation process. [John 3:3-6](#) declares that we must be born of water and the Spirit to enter the kingdom of God, and that the Spirit must be working to enable spiritual life to come about.

[NOTE: Many individuals would like to interpret this scripture to mean that the born again experience comes from two ingredients, the water and the Spirit. The water is then looked upon as being either symbolic of baptism or of the Word of God ([Ephesians 5:26](#)). Good Biblical hermeneutics would not allow either of these interpretations as one is forced to use symbolical interpretation for one portion of the verse (the water) and then use literal interpretation for the next portion (the Spirit). Rather we see that Jesus is saying that it is essential that a person experience two birth processes before being able to enter the kingdom of heaven: a natural birth - when a child is born the mother's protective embryonic water bag is ruptured and the child is born of water; a spiritual birth - at the time of spiritual birth the Spirit of God quickens the individual's dead spirit and a spiritual birth takes place, hence the term "born again". In the next verse Jesus then refers back to these two births when he talks of "the flesh gives birth to flesh, but the Spirit gives birth to spirit."]

In Titus we are told that we are saved not by the works of righteousness that we've done but "because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ([Titus 3:5](#))".

The Working of the Holy Spirit After Salvation

At the time of salvation, the Holy Spirit comes and lives within the believer. The scriptures declare how we must have the Holy Spirit dwelling in us to enable us to be a part of Christ.

Romans 8:9 - "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ."

Galatians 4:3-6 - As sons of God we receive the Spirit of God into our hearts which enable us to come before God calling out "Abba Father".

John 14:17 - Jesus speaks to the disciples and states that they know the Spirit "for he lives with you (now before the crucifixion) and will be in you (after the resurrection)."

These words show that not only will the Holy Spirit live with us but He will actually dwell in us. After the crucifixion Jesus speaks to the disciples, in John 20:22 "And with that he breathed on them and said, "Receive the Holy Spirit."

Because of this indwelling of the holy Spirit from the time of salvation, every believer can yield to the indwelling Spirit for a measure of victory to live the Christian Life and to produce the fruit of the Holy Spirit in their life ([Galatians 5:22-23](#)). Every believer can receive revelation from the Word of God and receive a level of understanding in the things of God and the provision of God ([1 Corinthians 2:11-12](#)). Every believer can have great joy at their conversion and walk with Christ ([Acts 8:8](#)).

The Gifts of the Holy Spirit

See:

- "The Gifts of God" section (next page)
- "Putting it All Together" section following (re: [1 Corinthians 12:7-10](#))
- Church of the Rock TRANSFORMATIONS courses:
 - "Gifts of the Spirit"
 - "Understanding Your Gifts"

THE “GIFTS” OF GOD

God has given THREE KINDS of gifts to His children:

1. SPIRITUAL GIFTS

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit of all. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” ([1 Corinthians 12:4-7, 11](#)).

The Gifts of the Holy Spirit

- 1) **WORD OF WISDOM** – A specific, divine impartation of wisdom by the Spirit of God in order to meet a particular problem or need (i.e. when God reveals to you one thing that someone ought to do, should do, or is going to do.)
- 2) **WORD OF KNOWLEDGE** – when God reveals to you something that you could not have known in any other way except by the Holy Spirit.
- 3) **GIFT OF FAITH** – having extraordinary faith that is a gift of the Spirit in a certain moment. (ex. an impartation of faith to accomplish a specific task, face potentially overwhelming circumstances, or perseverance when facing dangerous situations.)
- 4) **GIFTS OF HEALINGS** – The God-given ability at specific times to minister physical healing to those in need.
- 5) **WORKING OF MIRACLES** – when God transcends nature.
- 6) **PROPHECY** – when we communicate God’s message to people and He uses us as the vessel. Prophecy is more than preaching or teaching, for it has a dynamic energy in its words that is empowered by the Holy Spirit
- 7) **DISCERNING OF SPIRITS** – when God supernaturally reveals what is really going on underneath the surface (both positive and negative); to distinguish the spiritual source of a motive, word, or action
- 8) **DIFFERENT KINDS OF TONGUES** – The supernatural ability to communicate in a language or languages that are not familiar. It may involve the language of men or the supernatural language of angels. This gift is different from that which is used in the believer’s prayer life.

- 9) **INTERPRETATION OF TONGUES** – The God-given spontaneous ability to interpret an utterance given in tongues into the language understood by the people present.

2. MINISTRY GIFTS

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” Ephesians 4:11.

Individuals are called and anointed with special ministry gifts to be a blessing to the entire body of Christ: every believer will not necessarily be given one of the 5-fold ministry gifts...yet the 5 gifts should be available to develop every believer. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; 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 fullness of Christ.” (Ephesians 4:12,13)

3. MOTIVATIONAL GIFTS

Each believer has at least one of these gifts and will usually be stronger in one gift, and as he or she functions in their gift the Body of Christ will be strengthened. These gifts are described in [Romans 12:6-8](#).

- 1) **PERCEIVING** - One who seems to see into the deeper aspects of a situation and are is quick to verbalize it. Tend to see things in black and white.
- 2) **SERVING** – One who loves to serve others; a doer.
- 3) **TEACHING** – One who loves to research and communicate truth
- 4) **EXHORTING** – One who loves to encourage others to live a victorious life; an encourager
- 5) **GIVING** – One who loves to give time, talent, energy and means to benefit others; a contributor.
- 6) **LEADING** – One who loves to organize, lead or direct—a facilitator.
- 7) **MERCY** – One who shows compassion, love, and care for those in need.

For more explanation and practical insight on these topics, please see our Transformations courses on “Gifts of the Spirit” and “Understanding Your Gifts.”

PUTTING IT ALL TOGETHER

Commentary on 1 Corinthians 12–14

Some verse by verse commentary notes on [1 Corinthians 12](#), [13](#), & [14](#) are included to help clarify issues which might arise in the general discussion of this lesson.

1 Corinthians Chapter 12

Verse 4 - There are diversities of gifts but the same spirit. This talks of the nine gifts which are given by the Holy Spirit. Paul will come back to talk of these more in verses 7 and following.

Verse 5 - “There are differences of ministries” (NJKV) - As God pours out His Holy Spirit, one of the consequences is that He gives ministry gifts unto people, these ministry gifts are: the apostle, prophet, pastor, teacher and evangelist ([Ephesians 4:11](#)). Such ministry gifting is not predominantly given to all people, but rather to chosen individuals who the Lord has set into positions of oversight within the church. Note that in Ephesians 4, it is the Lord who gives forth these gifts, and here in 1 Corinthians 12:5 the ministries come from the Lord also.

Verse 6 - “diversities of activities” (NKJV) - God gives various motivational gifts to individuals within the church, [Romans 12:3–8](#). These gifts include, prophecy, ministry, teaching, exhortation, giving, leadership and mercy. Both Romans 12:3 and 1 Corinthians 12:6 state that these gifts come from God.

Verse 7 - Back to talking about the nine gifts of the Holy Spirit. Note that these gifts of the Holy Spirit are for the profit of all. It is not just for one person to enjoy but for the benefit of the whole body of Christ. In general, the gifts are not resident gifts in that once a person has received the gift of prophecy they will always be able to prophecy, this is why Paul exhorts them to seek the best gift, verse 31. The best gift being that which will do the most good for the kingdom of God at that moment.

It should be realized that the gifts of the Spirit often overlap so that a person exercising the gift of prophesy might also at times be exercising the gift of the word of wisdom. One might first receive a word of knowledge about a person’s infirmity and then administer healing to the individual.

Verse 8 - the Word of Wisdom - A specific, divine impartation of wisdom by the Spirit of God in order to meet a particular problem or need. This is wisdom that is supernaturally given by God. This gift cannot be gained through study and experience, yet neither is it a substitute for study and experience. It represents God's divine perspective on the situation at hand, and at such it is not just some wisdom to be considered but rather "the word" on the subject. It is the answer or the solution, or the will of God for that particular situation. Because a person has received a word of wisdom from God, this does not mean that they have "all wisdom", they only have a "word" of wisdom.

the Word of Knowledge - Being made aware of unknown details about past, present, or future situations through Divine inspiration. This information is that which would have been humanly impossible to know. It is not knowledge that comes through natural ability, observation, study, education or experience. This may include knowledge of the thoughts of men's hearts - [Luke 5:22](#); [6:8](#); it may show facts of the past, present or future [John 1:47-49](#); [4:16-19](#); it may reveal where people are [Acts 9:10-11](#); it may expose hypocrisy [Acts 5:1-10](#).

Verse 9 - Faith - The supernatural ability to believe God for the impossible in a situation which is beyond the normal faith potential. It is the impartation of faith to accomplish a specific task, face potentially overwhelming circumstances, or perseverance when facing dangerous situations. This is not the general faith which believes God for provision, etc., nor is it the fruit of the spirit which is a continuing attribute within the character of the person. It is a step beyond this where one just knows that a particular thing is the will of God and hence one is willing to step out and act in accordance with that faith. This may be seen in action in the following instances: Peter has faith to proclaim healing and then to pick up the man by the arm, [Acts 3:1-7](#); in faith Peter tells Ananias and Sapphira what God will do to them, [Acts 5:1-10](#); Paul gives a word of faith to the crew assuring them that none would perish, [Acts 27:21-25](#).

the Gifts of Healing - The God-given ability to minister physical healing at specific times, to those in need. Because it is called "gifts" (plural) means that there are various methods and ways in which healing can be accomplished. For example: healing may take place by the laying on of hands, [Mark 16:16-18](#), [Matthew 19:19](#); through anointing with oil, [Mark 6:13](#), [James 5:14-15](#); through the prayer of faith, [James 5:15](#); by the spoken word, [Luke 7:1-10](#), [Matthew 8:8-10](#); by applying mud to the eyes of the blind, [John 9:6](#); through the use of prayer cloths, [Acts 19:11-12](#). etc..

Verse 10 - the Working of Miracles - the manifestation of a supernatural act, which is naturally impossible and defies the physical laws of nature. These miracles can be used to validate the word preached and the ministry of an individual, [Hebrews 2:4](#).

Prophecy - Speaking under the direct unction of the Holy Spirit the mind and counsel of God. Prophecy is more than preaching or teaching for it has a dynamic energy in its words that is empowered by the Holy Spirit, preaching may include prophecy at times, but it is not prophecy in itself. Prophecy is for the purpose of edifying, exhorting, and comforting the body of Christ, [1 Corinthians 14:3](#). It can include a quality of foretelling as well, though this predictive element functions more fully in the office of the Prophet. Prophecy may fulfill but never add to the scriptures. Prophecy should always be judged by others who have a prophetic ability, see [1 Corinthians 14:29](#).

Discerning of Spirits - The gift of the Spirit to distinguish the spiritual source of a motive, word, or action, whether it be: heavenly (from God); Human (from the person's own Spirit); or Demonic (involving an evil spirit). All believers have the ability to distinguish between good and evil, right from wrong, for the purpose of guiding us individually in the way of truth and from the way of evil. This gift refers to the guidance of the Spirit in an even greater nature which is necessary for sovereign protection of God's people; the gift is generally imparted to shepherds of God's flock. The gift in operation gives great clarity, removes confusion, and gives clear direction. When used the gift always shows what decisive action must be made. The discerning of Spirits ought not to be confused with a person having a critical spirit or attitude. The gift is used to discern spirits, not men in their purely natural courses of action, not to judge character of individuals as that can be done without the gift of the Holy Spirit. This gift as all gifts of the Holy Spirit is not dependent upon our personal feelings and emotions.

Diverse Kinds of Tongues - The supernatural ability to communicate in a language or languages that are not familiar. It may involve the language of men or the supernatural language of angels. This gift is different from that which is used in the believers prayer life.

Personal Tongues and the Usage of Tongues In Public Ministry

The Bible shows that there are two general categories of speaking in tongues. These two categories can be seen in the following scriptures:

- 1) Tongues spoken at the time the person is baptized with the Holy Spirit: [Acts 2:4-6](#); [10:45-47](#); [19:6](#). In these scriptures the individuals receive the gift of the Holy Spirit along with

speaking in tongues. These scriptures imply the usage of tongues as a personal prayer language for communion, prayer, worship and praise to God on a continuing personal basis. (also [1 Corinthians 14:1-4,14,15](#); [Jude 20](#); [Romans 8:26-27](#), [Ephesians 6:18](#)). This use of tongues is for the building up of the specific individual who is praying in tongues.

2) Tongues given in the assembly to communicate to the church and to be a sign to the unbeliever. ([1 Corinthians 12:10; 12:29-30; 14:5, 21-22](#)). This usage of tongues is for the purpose of public ministry. This gift of tongues will be used for the sake of building up the whole church as the Spirit gives direction. In most cases it will be necessary to have tongues with interpretation to enable the people to understand what was said ([1 Corinthians 14:5-13](#)). An exception to this would be where one gives a message in tongues and it is understood in a language of one of the listeners. Some scriptures give guidelines for usage to both the personal prayer language and tongues when used in public prayer ministry, e.g. [1 Corinthians 14:1-4](#). See 1 Corinthians chapter 14 note for further explanation.

Therefore if the whole congregation were speaking or singing in tongues or some in tongues and some in English would this would be a personal usage of tongues, (each person is individually responding to God by speaking in tongues). If an individual gave a distinctive message in tongues (one that stood out above the rest of the congregation) then this would need to be interpreted and would be classified as one of the nine gifts of the Holy Spirit.

Note that Paul is greatly concerned about what happens "in the church", for this reason he gives clear distinction as to what to do within the church as opposed to what is allowable in the congregational prayer time or in one's personal life. ([1 Corinthians 14:4, 5, 12, 19, 23, 28](#)). Some things done in one's personal life or in the prayer time were interpreted or expressed differently "in the church".

the Interpretation of Tongues - The God-given spontaneous ability to interpret an utterance given in tongues into the language understood by the people present. It may be a brief summary or a lengthy explanation and yet not be an exact translation. Paul states that the only tongues which need to be interpreted were those that were given in the church for the purpose of ministering to other men. Hence when an individual is responding in praise to God by singing or praying in

tongues this would not need to be interpreted, but a specific message which is clearly proclaimed for all to hear, would likely need interpretation.

Verse 11 - The Holy Spirit will distribute these gifts as He see fit for each situation.

Verse 28 - Paul recaps what he had started in verses 5–7, there are a variety of ministries, motivational gifts and gifts of the Holy Spirit. He lists some of these here. Paul is speaking about the office of the apostle, the prophet, and teacher. He is talking about the gift of healing, tongues and interpretation. He talks of the motivational gifts of helps and government. These are gifts given by God but all these gifts are not given to each person, some have one gifting, another person has a different gifting. Paul is not talking about one's personal prayer language which is distinct from the gift of tongues which is used in public ministry.

In this question Paul does not mean to ask, "Do all have the personal prayer language?" rather "Do all have the **gift** of speaking in tongues?" As stated above this list of gifts could be divided into classifications from the Five Fold Ministry Gifts of [Ephesians 4](#), the Motivational Gifts of Romans 12 and the Gifts of the Holy Spirit in [1 Corinthians 12](#). In the context of these three types of giftings it can be stated that "no we do not as an individual do all of these things or possess all of these gifts." (See the following break down of these gifts and the notes at the end of this lesson). Paul was not stating "Does everyone have a personal prayer language?", for he says in 1 Corinthians 14:5 "I wish you all spoke with tongues," The reason for this questioning of Paul is to challenge the thinking of some of the Corinthian church which caused them to feel that they were more significant than some of the others because of the specific gifts that there were given. Paul in effect is saying that they needed to realize that there were a variety of gifts and no one person had all the gifts. Each person was necessary to contribute their part of the gifting they had.

Many people use this verse to justify their perspective that not everyone speaks in tongues. The purpose of this question is to show that Paul is actually looking at various gifts which might be unique to an individual but he is not talking about the personal prayer language which is available to all people. There is some uncertainty about what the gift of helps is and what the gift of administration might be as these specific Greek words are not used elsewhere in the N.T.. Possible division of these gifts are listed below.

- first, apostles – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)

- second, prophets – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)
- third, teachers – five fold ministry gift – (Ascension gift) – [Eph. 4:11](#)
- after that, miracles – gift of the Holy Spirit – [1 Cor. 12:10](#)
- then gifts of healings – gift of the Holy Spirit – [1 Cor. 12:10](#)
- helps –perhaps a deacon – [Acts 6](#), [1 Tim 3:8](#)

Barnes Notes says that: This word occurs no where else in the N.T. It is derived from "*antilambano*," and denotes properly, aid, assistance, help; and then those who render aid, assistance, or help; helpers. They might have been those to whom was instructed the care of the poor, and the sick, and strangers, widows, and orphans, & etc. i.e. those who performed the office of deacons. Or they may have been those who attended on the apostles to aid them in their work, such as Paul refers to in [Rom. 16:3](#). "Greet Priscilla and Aquilla, my helpers in Christ Jesus;" and in ver. 9, "Salute Urbane our helper in Christ;" In [Acts 20:35](#) the word is used in the verb form to mean – support, assist

Administrations - This could refer one who gives oversight as an elder, pastor, or a bishop (one who gives spiritual leadership to a church)

Barnes Notes says that this word "kubernayseis" is derived from "Kubernao," to govern; and is usually applied to the government or steering of a ship. The word occurs no where else in the N.T., though the noun form of the word "kubernaytays" (governor) occurs in [Acts 27:11](#), rendered "master," and in [Rev. 18:17](#), rendered "shipmaster."

- varieties of tongues – gift of the Holy Spirit [1 Cor. 12:10](#)
- Are all apostles – five fold ministry gift
- Are all prophets – five fold ministry gift
- Are all teachers – five fold ministry gift
- Are all workers of miracles - gift of the Holy Spirit
- Do all have gifts of healings - gift of the Holy Spirit
- Do all speak with tongues - gift of the Holy Spirit
- Do all interpret - gift of the Holy Spirit

1 Corinthians Chapter 13

[Chapter 13:8-11](#) Paul talks about prophecy, tongues and knowledge ceasing. Some denominations interpret this verse to explain why people should not use the gifts of the Holy Spirit or speak in tongues in this present age. They believe that the Bible is that perfect thing which when it came caused the gifts of the Holy Spirit to be unnecessary. When interpreting the Scriptures it is always important to use the scripture to interpret scripture. Paul, in his writings, refers to the church as being that which God is preparing to come into the perfect

fulfillment of what God has for it. ([Ephesians 4:12,13](#)) Hence he talks of a child maturing and putting away childish things and starting to act as a man. Ephesians 4:12 says that God has given pastor for the purpose of bringing us to maturity, obviously we aren't there yet, as there is much left to be done. Because that which is perfect is not here, therefore we need these gifts more.

1 Corinthians Chapter 14

Verse 1 - Paul exhorts the church to pursue the gift of prophecy because it edifies (builds up) the body of Christ.

Verse 2 - Speaking in tongues is directed towards God more than it is a message to other people. This verse would clearly seem to be addressing the situation of when one uses their own personal prayer language.

Verse 3 - Prophecy is used for the purpose of strengthening (edification, building up), encouragement (exhortation, stirring up), and comfort (cheering up), the people of God.

Verse 4 - The benefit of speaking in tongues (one's personal prayer language), is that it causes the individual to be edified (built up). When there is prophecy within the church then it causes the church to be edified (built up).

Verse 5 - Paul wishes that everyone speaks in tongues and especially that they would prophecy, for prophecy has the ability to minister to a larger group of individuals instead of just the one person who would be ministered to if he were to speak in tongues. Paul encourages the personal use of tongues and also encourages prophecy.

In the Greek this phrase could be seen as being written as a result clause, as such Paul would be saying, "I wish you all spoke in tongues, so that you would prophecy". This would imply that speaking in tongues helps to build up oneself to help enable there to be a release of the prophetic ministry due to increased sensitivity to the Lord.

In the congregational situation, as a form of ministry, it is realised that prophecy is more important than a message in tongues unless there is an interpretation for the message in tongues.

Verses 6-12 - A message given to the church must be understood for it to benefit the church. For this reason a message in tongues without interpretation will be an unclear sound that will not enable the people to respond to it. Because the church was zealous for spiritual gifts they were to seek that which would cause the church to be edified.

Verse 13 - People who minister publicly in tongues are to pray for the gift of interpretation so that the whole church will be edified.

Verses 14-15 - Though Paul has been talking about the use of a message in tongues in the congregational setting; these verses form a parenthetical statement, or an aside, which Paul inserts to talk about the personal usage of tongues; as such verses 13 & 16 would flow together in the context of group or public ministry when using tongues.

When one prays in their own personal prayer language their spirit prays but their mind does not understand what is being said. Accordingly, Paul states that it is good to pray and sing in tongues and to pray and sing with the language which one understands.

In these verses Paul clearly links one form of “praying in the spirit” as being the same as praying in tongues, (see also Ephesians 6:18; Jude 20). Another form of praying in the spirit could also include praying in one’s known language but allowing God’s Holy Spirit to guide the words being prayed.

Verse 16 - In the congregational situation, if one gives a message of praise in tongues and yet there is no interpretation of the message, it will be difficult for the rest of the church to participate in what is being done since there is no understanding present. The congregation will not even be able to say “amen” in agreement to what was said.

Verse 17 - Note that when one prays in tongues that they are doing a good thing, they “do well”, in so doing.

Verses 18-19 - Paul wants to emphasize that speaking in tongues is a good thing, he does not want the people to think that it is some insignificant thing, therefore he emphasizes the importance of it by saying that he thanks God that he speaks in tongues more than all the people. Yet in the church it is important that others be able to receive what is said, therefore he would prefer to speak words that are understood by the people.

Verses 21-22 - In the congregational setting, tongues (with interpretation) are a sign to the unbelievers that something spiritual is taking place. It would seem that Paul is saying that when there are a lot of unbelievers in a service, then a message in tongues, followed by interpretation, will be a significant way of ministering to the unbeliever. The believer does not need the tongues to get their attention or to show that something spiritually significant is taking place, therefore a prophetic message would be more appropriate

Verse 23-25 - In the congregational setting if everyone is giving a distinct message in tongues (and there is no interpretation) then the unlearned or unbeliever will think that what is taking place doesn’t make sense, but if there

is a prophetic message (which would be the same as tongues with interpretation, ch 14:5) then the unbeliever is challenged by what God is saying and acknowledges that God is truly present.

There may appear to be a contradiction between verse 22 and verse 24. In verse 22 Paul gives some general guidelines as to when there should be tongues with interpretation and when there should be prophecy, (1 Cor. 14:5 says that prophecy is greater than a message in tongues unless there is interpretation of the message in tongues. Therefore prophecy is equal to a message in tongues with interpretation). If there are unbelievers present in the congregation then it would be best if the message were given in tongues and interpretation were to follow as that would be a sign of something supernatural taking place. If there were believers present then Paul says that prophecy would be best. In verse 24 Paul then gives an overview stating the importance of prophecy (which would include a message in tongues with interpretation) for it would convince and convict people of their secrets and would cause people to note that God is in their midst.

Verse 26 - This verse is **not giving** the order for a New Testament church, whereby every believer has a specific song, a teaching, a message in tongues or a revelation from God. In a large church, as the Corinthian church was, this would present a chaotic confusion of everyone wanting to share and minister. It should be remembered that in the Greek there were no punctuation marks and that the context is used to interpret the understanding of the sentences. This verse would better be interpreted as being a question which asks, "When you come together, everyone has a song? Everyone has something to teach? Everyone has a message in tongues? Everyone has a revelation from God? Everyone has an interpretation to give?" In the context of the next verses there is clarification as to how this verse should be understood.

Verses 27-28 - Concerning messages given in tongues, everyone **should not be giving** such a message, but rather there should be only two or three, each waiting in their turn for the proper timing of God, and let someone be there to interpret what is being ministered. If no-one is there to interpret then the one speaking should keep quiet, and just speak in his personal prayer language, with both himself and God being the ones who are affected by what is said. Verse 13 tells us that everyone who is about to speak a message in tongues is to pray that they also would be able to interpret the message. It is implied from verse 13 and these two verses that if one is not going to interpret what was said then they should not minister a message in tongues.

Verse 29 - The prophetic words are judged, judging is done using these simple principles:

- by whether it lines up with the Word of God, [Hebrews 4:12](#) | [Timothy 6:3,4](#);
- by the witness of the Spirit, [I John 2:27](#), [I Corinthians 2:15](#);
- by whether it lines up with the scrutiny and judgment of the leadership presiding over the meeting, [Galatians 2:1,2](#). In the case of a personal prophetic word (i.e. that which is given to a specific person), the prophetic word should also be judged by the specific leadership which is over the individual. In judging the prophetic word the leadership considers issues such as:
 - i. it's fruit, [Matthew 7:15-20](#), does it edify, build up or bring life, [1 Corinthians 14:3](#);
 - ii. is it a clear or confusing sound, is there peace with the words that were given, [1 Corinthians 14:6,7,33](#);
 - iii. whether the person giving the message manifests the fruit of the Spirit, [Galatians 5:16-26](#);
 - iv. whether the word is true for those parts referring to the past or present. If it contains predictions, promises, etc. do these come to pass, [Deuteronomy 18:21-22](#).

Verse 30 - "But if anything is revealed to another who sits by, let the first keep silent", (NKJV). Paul talks of the attitude of deferring to others. One should willingly step back to enable others to minister. It can be very easy for one or two to dominate the meeting instead of having the attitude of sharing the ministry with others who might have something to contribute.

Verse 31 - "For you may all prophesy", speaking of the gift of prophecy within the local congregation Paul states that there should be room for anyone to give a prophecy within the congregation. In so doing he states that each believer can seek God, that God might minister through him with a prophecy (see also verse 5, 39). There are times within certain services where there might be such a rich sensing of the presence of the Lord Jesus that almost anyone would be able to prophesy. At these times the leadership within a congregation may limit the number of prophecies to three or four as additional ministry would tend to be superfluous or divergent from the theme that the Lord might want emphasized; this would be in keeping with the thought of verse 29 where the prophets were to minister two or three at a time.

Verse 32 - In keeping with the need for order within the local church, Paul asserts that the prophets are always in control of themselves. They are never in a situation where “they just have to interrupt the flow of the service” because God was so heavy upon them. In a similar way, if the spirit of the prophets is subject to the prophets then so also should all the others who might sense the prompting of God in some way or another. There was a decent flow in the way that things were to be done and those ministering in spiritual things were to realize that they were in sufficient control of themselves to enable some to keep silent, others to judge, and there to be a sharing in ministry. Paul closes his comments of the usage of the Gifts of the Holy Spirit and the manifestations of the Spirit by stating that the manifestations of the Spirit should not cause confusion within the church.

Verse 34-35 - The woman’s participation in the church is again a cultural issue as discussed in chapter 11, but Paul does give some extra wisdom about working through those who are in authority over us. His advice is that in walking wisely, one should seek advice from those that are directly in authority over them. Following a chain of command will prevent upper levels of leadership from getting bogged down with issues which others can handle. In this case the women were to seek counsel from their husbands before looking elsewhere for direction.

The women “commanded to be under obedience as also saith the law” is not an actual quote from the Old Testament but rather from the common law or customs and the Jewish interpretations of the Old Testament law.

Verse 36-38 - In these verses Paul is saying, “You Corinthians are not the only spiritual people here, in fact if you really think that you are spiritual it will be shown by your willingness to apply the things that are written here. Anyone not willing to apply these guidelines really shows how ignorant they are of the truth.” Paul addresses those who think that they are too spiritual to have to apply such simple guidelines on order and usage of the gifts. By failing to submit to the direction given by leadership they do not show how spiritual they are but rather they show how far they personally are from the truth.

Verse 39-40 - In summary the church was to desire the prophetic word and to not refrain from speaking in tongues (within the proper parameters as Paul has given). All things are to be done, but let it be done properly, in God’s order.

Session 5

TITHES AND OFFERINGS

Tithing is a principle that is more caught than taught. At the end of the day, the principle of giving is one between the individual and God.

We are going to list our beliefs about what the Bible has to say on the concept of giving, and we believe that these principles are life-giving principles. If an individual only gives because they feel like they were “told they have to” the whole reason to give has been missed and they are being robbed of the blessing of giving. Our hope in this lesson is that you will catch the concept of giving in a way that helps you grow in your desire to be obedient to Scripture and to be willing to give sacrificially.

Giving is the only time in Scripture where God tells us to test Him ([Malachi 3:10](#)) and we have no doubt that anyone who takes this step of obedience will discover the same thing that countless have before them—that you can live far better being obedient and giving your 10% to God than you ever could by keeping 100% and trying to do things in your own power.

God is looking for people who will obey His principles of finance and demonstrate to a skeptical, unbelieving world that He lives and that He is a rewarder of those who diligently seek Him ([Hebrews 11:6](#)).⁸

A) What is the Tithe?

The divine guiding principle for giving, as seen in the scriptures, is the **tithe**. According to the Bible, the tithe means “one tenth.” It is a spiritual system of giving unto the Lord for the work of His kingdom.

In the Old Testament, the tithe was a mandatory program of giving. It was levied upon the entire amount of one’s income and produce. The tithe was considered to be sacred and holy: *“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD’S: it is holy unto the LORD”* (Leviticus 27:30 KJV).

It is important to note that tithes and offerings are to be given **to the Lord**. Though tithes are given through the church, and offerings may be given to

⁸ *Men’s Manual*, vol. 2. Oak Brook, IL: Institute in Basic Youth Conflicts, 1979.

specific causes or purposes, we must always see and realize in our heart that these resources are given to the Lord. Many individuals have been hurt and disillusioned when they have given to specific ministries or churches only to later find out that there have been some moral or ethical failures within the organization. Frustration and bitterness can set in unless one always focuses upon giving as unto the Lord. If negative situations then arise, one can be confident that, having given unto the Lord with a pure heart, the Lord will reward appropriately.

B) Is Tithing just part of the Old Testament Law?

Tithing was not a principle of the Old Testament Law, for we see in the scriptures that tithing was established before the law was given to Moses. In [Genesis 14:20](#), Abraham pays a tithe unto Melchizedek. [Hebrews 7:17](#) tells us that Melchizedek is a type of Jesus Christ. He is called the “king of peace, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually” ([Hebrews 7:2-3](#)). Since Abraham gave tithes to Melchizedek, who is a strong type of Christ, this godly example demonstrated a spiritual pattern of obedience for every New Testament believer to follow.

In the New Testament, we see that Jesus clearly affirmed the Old Testament principle of tithing. Jesus spoke to the scribes and Pharisees because of their hypocrisy and inconsistency:

“Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matthew 23:23 KJV).

Here Jesus reprimands the scribes and Pharisees, because they were so exact in paying their tithes, even down to the point of counting out the seeds of various herbs, yet they failed to fulfill the more important issues, like practicing mercy and faith. Jesus says that the people needed to do both the tithing and the living out of the biblical message. In challenging the scribes’ and Pharisees’ perversion of the tithe principle through legalism and hypocrisy, Jesus was careful to state that the tithing principle should not be discarded or discontinued.

Paul exhorted the Corinthian church that they should give in a regular and proportional manner:

“On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up so that when I come no collections will have to be made” (1 Corinthians 16:2 NIV).

Note that this giving was to be:

- i) **regular** - “on the first day of the week”
- ii) **inclusive, no believer left out** - “each one of you”
- iii) **have a distinct purpose** - “set aside”
- iv) **proportional, percentage giving** - “in keeping with his income”

C) Why Do People Withhold the Tithe?

People withhold their tithes from God for various reasons; some of these may be:

1. **Ignorance** - Some people have never been properly taught the scriptural significance of tithing.
2. **Fear and Unbelief** - Some Christians have never come to a place of secure confidence in the Lord’s promise to provide for our every need ([Philippians 4:19](#)). Instead of trusting in the Word of the Lord, they depend upon their finances, materials resources, and natural abilities to provide for their needs.
3. **Lack of Self-Discipline** - Often Christians desire to tithe, but they lack self-discipline in their spending, or in bringing their tithes on a regular basis. The lack of self-discipline may be an indication that an individual has some inner struggles such as insecurity, self-rejection, or moral impurity. These individuals must seek God for inner strength and stability that will free them from the captivity of hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ ([Colossians 2:6-10](#), NIV).
4. **Selfishness, materialism, and greed** - A failure to surrender our finances to the principles of God’s Word is often a sign that a lingering attitude of covetousness and materialism has not been adequately dealt with.
5. **An Ungrateful Spirit** - Some Christians fail to appreciate all that Christ has done for them. The scriptures mention a woman who was willing to sacrifice greatly for the purpose of ministering to Jesus ([Luke 7:36-47](#)). Jesus comments that there is a correlation between how much we see that we’ve been forgiven, and the

extent to which we respond back in love. When we see how much He has done because of His love for us, then we, too, respond by lovingly obeying Him: *"We love Him because He first loved us"* (1 John 4:19).

D) God's Promises to the Tither

Though our motives for tithing and giving should never be for the purpose of getting more back, God has promised abundant blessings to the faithful, consistent tither.

1. **Spiritual and Material Blessing** - God has guaranteed to repay the responsive tither by overwhelming him with blessings:

"Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Malachi 3:10 NIV).

"Honor the LORD with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine" (Proverbs 3:9-10, NIV).

"Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Corinthians 9:6 NIV; see also Proverbs 11:25; Luke 6:38).

2. **Divine Protection** - God has promised to protect the faithful tither from the destruction of the devourer:

"Bring ye all the tithes into the storehouse, ...And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts" (Malachi 3:9-10 KJV).

3. **Eternal Rewards** - In a very real sense, our tithing represents a practical investment in the kingdom of God. It has a direct impact upon our eternal destiny and heavenly reward:

"Do not store up for yourselves treasures on earth where moth and rust destroy and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-21 NIV).

E) Offerings

An offering is that which an individual voluntarily gives to the Lord which is “above and beyond” the tithe. Throughout the scriptures, we are encouraged to give tithes as well as to give offerings unto the Lord:

“Seek the place the LORD... puts his Name there for his dwelling. To that place you must go; There bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks” (Deuteronomy 12:5–6 NIV; see also [Deuteronomy 12:11](#); [2 Chronicles 31:12](#); [Nehemiah 10:37](#); [12:44](#); [13:5](#)).

In the tithe, the individual gives his one tenth to the local church and the leadership of the church determines how and where the resources are to be used. Generally, in the offering, the person is more specific as to the general area in which the money is to be used. Offerings tend to be given to minister to needs and situations which are outside of the local church. At times, there may be special offerings for missions, an outreach project, a specific need or ministry, etc.

A tithe is that which we give to God because it is rightfully His; in faith we repay back to the Lord what belongs to Him. In offerings, we have an opportunity to plant financial seeds into the lives and ministries of other areas in the kingdom. Because offerings are given above the tithes, the giving of offerings is above what would be required by God; therefore, there is a special blessing bestowed. Because we give extra from ourselves, there is also the promise of reaping extra from the Lord ([Galatians 6:7–10](#); [Luke 6:38](#); [Mark 4:26–29](#)).

TITHING—Ten Common Questions⁹

There are a variety of questions which usually arise over the issue of tithing. We will now briefly examine some of the more familiar ones:

1) What is the difference between a “tithe” and an “offering”?

Tithe is a matter of obedience to the principle in Scripture, while an offering is what we voluntarily give to the Lord over and above the tithe. The purpose of the tithe is to contribute to the operation of your local church, whereas an offering can be for any other need that arises. Generally, when giving an

⁹ Adapted from “Learning About the Tithe” by William R. Kimball. Reprinted by permission of Christian Equippers International, P.O. Box 16100, South Lake Tahoe, California 95706, USA

offering, the person is more specific in designating where the money is to be used; offerings tend to be given to minister to specific needs and situations which are within or outside of our local church.

2) Should I tithe on the gross or net of my income?

The tithe should be based upon the gross amount of our income. We must remember that the deductions on our income also represent financial benefits to us in another form. If a person is self-employed, the tithe should be on the net gain of the business.

3) Shouldn't I pay my bills first?

The tithe belongs to God, not your creditors. Too many bills are usually an indication of poor financial stewardship and wrong priorities. Tithing is a first step to financial responsibility and provision.

4) What if I can't afford to tithe?

In reality, a Christian cannot afford not to tithe. Nowhere in the Bible does God exempt the poor from giving or tithing. Jesus even commended the generosity of the poor widow who gave her two meager mites ([Luke 21:1-4](#)). The poor are better off giving unto God than withholding it. Tithing is a means of giving our way out of poverty and financial debt. This is a divine law ([Luke 6:38](#); [Malachi 3:10](#)). The best way to get out of poverty is to give your way out. Whether we are rich or poor, our 90% will go much further through the tithe than our 100% will without the tithe. Withholding the tithe only perpetuates poverty.

5) What if I haven't tithed previously; should I pay back tithes?

The important thing is to commit yourself to faithful, consistent tithing now! If God pours out an abundance of finances, you can honor the Lord by giving more. If you have repented from withholding the tithe in the past, begin afresh in the comfort and assurance that God has forgiven you. Don't look back but press forward in an attitude of confidence, commitment and determination to be faithful before the Lord.

6) If God wants us to give cheerfully,¹⁰ shouldn't I just give when I feel like it?

We shouldn't make moral decisions, resist temptation, love others, pay our bills, believe God, serve God or give our tithe just when we feel like it. If we harbor a begrudging attitude in giving or we are not particularly joyful and enthusiastic, we should not stop tithing. The solution is in repenting for wrong heart attitudes—not in withholding the tithe. We should ask God to forgive us, renew a thankful spirit, and restore a joyful, cheerful, generous and enthusiastic attitude towards giving.

7) Should I keep a record of my tithing?

YES! Stewardship requires faithfulness, discipline and diligence. Keeping a reasonable record of our tithes helps promote responsible stewardship. Simple bookkeeping helps us establish a balanced financial budget which takes into account our financial responsibility before God. It helps us to keep track of our tithes on an ongoing basis, as well as the consistent structuring of our income and expenditures around the tithe principle.

8) When should I tithe?

The best safeguard for consistent, diligent tithing is to set aside the tithe whenever income becomes available, rather than risk spending it or forgetting about it.

9) Should I tithe if I'm married to an unbeliever?

Though you are not responsible for tithing off of your spouse's income, you are responsible to tithe off of your personal allowance, spending money, or income from work or other outside sources.

Being married to an unbeliever does carry its own set of dynamics to navigate, so your situation might be worth discussing with a pastor.

10) What about those who object to tithing on the grounds that they already give more?

In reality, this seemingly spiritual argument has generally proven to be a clever cover-up for stingy giving. With few exceptions, those who use this defense in rejecting the tithe principle are not even meeting the minimum requirement in giving represented by the tenth. Tithing is a spiritual law and

¹⁰ [2 Corinthians 9:7](#)

financial discipline to help determine whether we are, in fact, meeting this basic level of giving.

Who should tithe?

Everyone! Even ministers tithe off of the salary they receive ([Numbers 18:25-28](#)). We should even instruct our children in the privilege and discipline of tithing at an early age.

Session 6

GOVERNMENT OF THE CHURCH

Church of the Rock can best be defined as follows:

1. Evangelical
2. Charismatic
3. Non-denominational
4. Autonomous
5. Relational

Church of the Rock is not a congregational or a members' run church, or board run but rather a leadership run church. Along with the preceding statement it should be remembered that the leadership is committed to two foundational principles: that of being accountable to the people and that of working in consensus with the people. As a consequence, there is not a lot of congregational voting within the church but there is a strong desire to receive input from the congregational members and a strong desire to work in conjunction with the congregational members.

MULTI-SITE – We are one church in many locations, united under one vision, one Senior Pastoral Team, one budget, and one Board of Directors.

- Multi-racial
- Multi-generational
- Multi-denominational
- Multi-ministerial
- Multi-locational

In accordance with [Ephesians 4:11-13](#), we believe in the modern-day existence of:

- apostles,
- prophets,
- evangelists,
- pastors, and
- teachers

Local & Translocal Relationships

Though autonomous, Church of the Rock sees that relationships with other local and trans-local ministries are essential to preserve the nature of the Lord Jesus Christ in the church and to preserve the truth of the Word of God.

- **Life Links International Fellowship Inc.** exists to connect churches and ministries together in life-giving relationships. We are members of Life Links, which means we have a relationship of mutual agreement which is to be maintained by real interchange of counsel, prayer, practical help, and support. We relate to the apostolic council members of Life Links who make themselves available to confer with the leaders, maintain contact with the congregation, and to do anything needed to help maintain the growth and health of the church.

- **Local Relationships**

- Bi-monthly Networking Meetings where Charismatic pastors meet together to develop relationship, discuss city church issues, pray, and develop strategies for working together.
- Monthly City-wide Pastor Network Meeting where pastors, ministry leaders, and intercessors meet together to develop relationship and pray.

Team Ministry

Within the Scriptures we see that team ministry is important. One person does not possess sufficient gifting, wisdom, and strength to do all that needs to be accomplished to fulfil the complete mandate of the church within a given community. We see that even Jesus, when feeding the multitudes, needed to delegate responsibilities to His disciples to enable the work to get done. In [Luke 9:14](#) and [Mark 6:40](#) we see, for the purpose of administration, that Jesus broke the people into small groups of fifties and hundreds before the multitudes were fed. In a similar fashion, the apostles in [Acts 6](#) were not able to do all the work of the ministry and needed the help of seven anointed deacons to help with the daily ministrations of the congregational needs.

1. Benefits of Team Leadership

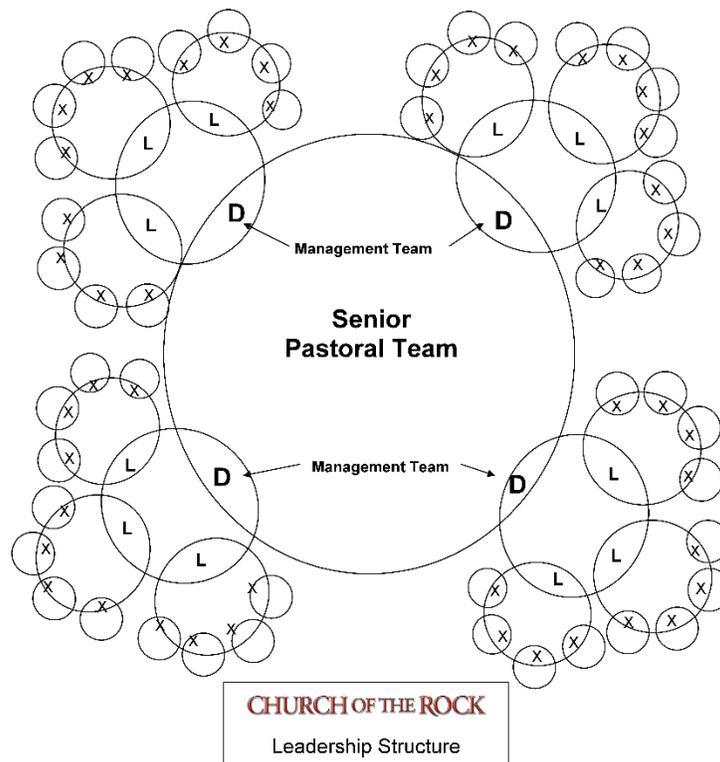
Hierarchical leadership models are limited to the abilities of the person at the top, whereas team models have unlimited potential ([Exodus 18:13-27](#)). The many benefits of the "Team Leadership" are that it:

- a. Makes room for a variety of giftings ([1 Corinthians 12:4-10, 28-30](#), [Romans 12:4-8](#)).

- b. Releases creativity ([Exodus 28:3](#); [Exodus 36:4, 8](#); [Deuteronomy 32:30](#)).
- c. Provides opportunity for relationship, encouragement, and input into one another's lives and ministries ([Ecclesiastes 4:9-12](#)).
- d. Incorporates built-in mechanisms for accountability ([Proverbs 11:14](#); [15:22](#); [24:6](#)).
- e. Allows for greater input in decision-making, resulting in ownership of the decision made ([Deuteronomy 19:15](#)).
- f. Team ministry allows for the people who actually have to carry out a decision to play an active role in making the decision ([Acts 13:1-3](#)).

2. Team Ministry Leadership Structure

Church of the Rock uses a team leadership model made up of various levels of leadership people from the church; this model is sometimes called the "Jethro Team Model." It is found in [Exodus 18:13-27](#). Very simply, everyone involved in ministry is part of a team where there are X's (leaders over 10), Xa's (assistants to X's), L's (leaders over 50), D's (leaders over 500), and so forth. This model allows for accountability, expansion, and flexibility. These leaders meet at regular Leaders Team Meetings to discuss important issues.



There are literally hundreds of different forms of church government in existence today, yet ironically almost all would claim to employ a biblical model. The structure of X's and L's closely corresponds with the early church model of deacons and elders, while avoiding much of the modern controversy and confusion about what these terms actually mean (e.g., the term deacon is used today to describe everything from a pastor to those who work in the kitchen and everything in between). These terms were never intended to be used as titles, but merely as a description of the functions individuals carried out within the church. Essentially, the model we employ is our best attempt to adapt the New Testament pattern to our day and culture by downplaying titles and emphasizing clearly the biblical functions and roles of various leaders.

a. Pastoral Team

The Senior Pastoral Team exercises delegated authority or government in the local church ([1 Thessalonians 5:12-13](#)) and is charged with the care, shepherding, and spiritual oversight of the church ([Acts 20:28](#)). As such, the church is to be governed by the pastors of the church ([Acts 14:23](#); [1 Peter 5:1-4](#)). The Senior Pastoral Team and the governing elders of the church are one and the same.

b. Management Team – D's

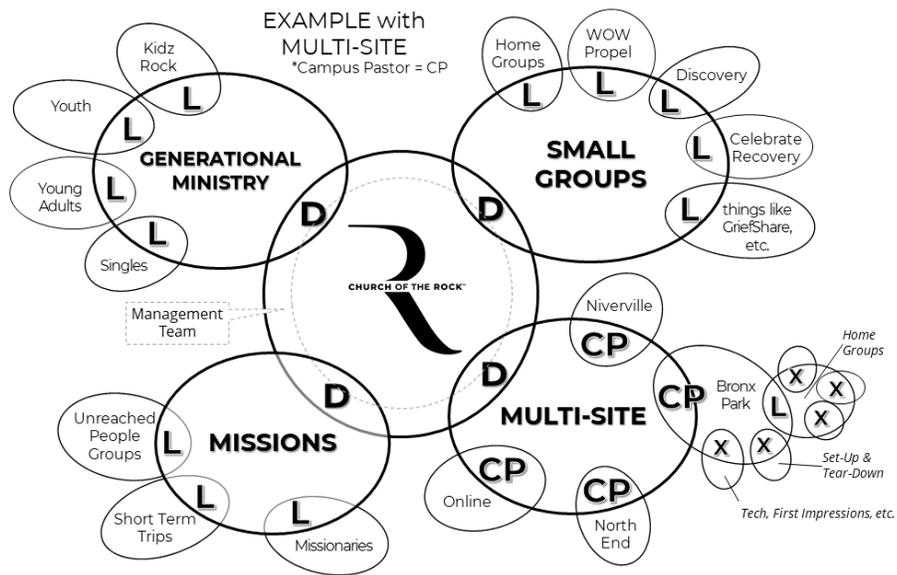
D's are those who oversee Huddle Leaders (L's) and various paid staff of the church. These may or may not be pastors.

c. Ministry Leadership

Ministry in the life of the church is facilitated through the team ministry model. Each ministry team has a ministry leader (X) who is accountable to and given oversight by a Huddle Leader (L). This allows for ministry multiplication, encouragement and accountability. The shepherding ministry leaders are the shepherding elders of the church. The serving ministry leaders are functioning as deacons.

d. Participating Members

Attendees who are moving into the life of the church, which includes, embracing the teaching of Church of the Rock, regular attendance, financial support and serving the community of believers, are considered Participating Members.



3. Legal Accountability Structure

a. Elders

For the purpose of the By-laws the senior pastors are the governing elders of the church.

b. Directors

To accommodate legal requirements within our nation, and to enable the church to be financially accountable to the members and to have integrity before the community, Church of the Rock has a board of directors. This board is elected annually from candidates chosen by the senior management team. The board of directors consists of some of the senior management team and candidates from among the voting members.

c. Voting Members

Individuals who would like to become voting church members within the church corporation are required to:

- i. Take and complete the Foundations of the Rock classes
- ii. Willingly support the church with regular tithes
- iii. Be in agreement with the Statement of Faith
- iv. Submit a written application form
- v. Submit a signed Code of Conduct agreement

- vi. Attend at least one annual meeting before applying for membership.

Members are entitled to vote at the meetings of the membership. Certain positions of authority are only available to those who are members of the church. Non-voting adherents (i.e. church attendees) may attend the meetings of the church members, and they may participate in the discussions, but they are not able to vote.

d. Auditors

To maintain financial accountability and integrity, Church of the Rock submits the complete accounting records to the scrutiny of an annual:

- i. External Professional Auditor (to prove correct accounting procedures and prepare audited financial statements)
 - ii. Internal Audit by a group of Church of the Rock voting members (to prove that correct internal controls are being followed and to test, by sampling, entries to ensure accuracy).
-

ACTION STEPS

- 1) Discover your God-given gifts and talents by taking the *Discover Your Giftings* (Transformations Course).
- 2) Fill out the Volunteer Questionnaire and arrange with the Volunteer Coordinator for an interview to find your specific place of serving in the church.
- 3) Participate in a small relational group within the church.

Your combined involvement in the large celebration (weekend services), the small relational groups and serving within the church will help provide you with continued growth, maturity, and fruitfulness in your life ([Psalm 92:12-14](#)).

Core Value: HOUSE OF PRAYER

The seventh core value of Church of the Rock is that the **“church is to be a people committed to praying for others.”** Jesus declared, **“My house shall be a house of prayer for all peoples”** (*Matthew 21:13*). By this we understand that the Church - God’s people- is to be continually involved in prayer. Prayer is to be a continual part of our personal and corporate relationship with the almighty God ([1 Thessalonians 5:17](#), [Matthew 18:20](#), [1 Timothy 2:1-5](#)). Prayer is not considered an optional requirement of the Christian Life; rather, it is considered to be an essential ingredient in which all believers are called to participate ([Luke 18:1](#); [Ephesians 6:18](#)).

What is Prayer?

Prayer is a form of heart to heart fellowship with God in which there is trust, worship, thanksgiving, petitions, intercession, submission, and impartation. Though many people seem to think that prayer is some form of bringing specific requests to God, there is much more to it. Some of these aspects are:

- a) **Fellowship** - Prayer ought to be a form of talking with God. Throughout the scriptures, we are encouraged to be near to God and we are told that He desires to relate to us in personal ways.

“I will be their God and they will be my people” (*Hebrews 8:10*).

“I no longer call you servants, because a servant does not know his master’s business. Instead I have called you friends, for everything that I learned from my Father I have made known to you” (*John 15:15*).

“How great is the love the father has lavished on us, that we should be called children of God” (*1 John 3:1*).

As people, friends, and children of God, we are to relate to Him not as a large “give me machine,” but as we would relate to our fathers or other friends. Prayer should then be an open form of dialogue between us and God. Quickly skimming the Psalms reveals to us many such recorded prayers in which the psalmists openly share their fears ([Psalm 18:4,5](#); [31:11-13](#)), victories ([Psalm 28:6-7](#); [30:1-3, 11-12](#)), frustrations ([Psalm 3:1-2](#); [6:6-7](#)), and hurts ([Psalm 22:6-8, 14-15](#)), as though they are conversing with a dear friend.

Within this fellowship, there should also be a time of listening and allowing God to speak to our spirits. This two-way dialogue is what brings life to our relationship with the Lord. God's living words are communicated to us from a divine perspective. The Scriptures are full of examples of how God spoke through the dialogue which was taking place ([Psalm 32:6-9](#); [46:8-11](#); [91:11-13,14-16](#)).

It is unfortunate that many people fail to see that this fellowship with the Lord is the primary thing to which we are called ([1 Corinthians 1:9](#); [John 15:4](#); [1 John 1:3](#)). Without a primary focus on fellowship, prayer becomes only a time of asking, and the deeper aspect of relationship is lost; consequently, we deprive ourselves of a source of life which comes from knowing the Lord in a close way ([John 17:3](#), [Jeremiah 9:24](#)).

- b) **Worship** - Within prayer there should be an aspect of heartfelt declaration of our love and adoration. This worship is a focusing upon, and an expression of, what we esteem to be His "worth." The Psalms and even the epistles are full of such responses ([Psalm 31:1](#); [34:1-3](#); [Romans 4:4](#); [Ephesians 1:6](#); [Colossians 1:11](#); [1 Timothy 1:11](#); [Titus 2:13](#)). We are told that the prayers of all the saints are like incense which is offered before the Lord ([Revelation 5:8](#); [8:3](#)).
- c) **Thanksgiving** - In response to what God has already performed, or in anticipation of what He has promised to perform, we offer thanksgiving to the Lord. Philippians 4:6 encourages us: "*with thanksgiving, present your requests to God.*" (also [Colossians 3:17](#); [Ephesians 1:16](#); [Philippians 1:3-4](#); [Colossians 1:3](#).)
- d) **Petitions (supplications)** - A petition is a specific request which one offers to God. Philippians 4:6 tells us that that we should "*by prayer and petition, with thanksgiving, present your requests to God.*" (also [1 Samuel 1:17](#))
- e) **Intercession** - Intercession is deep prayer as a result of God placing a specific burden upon an individual for someone else. 1 Timothy 2:1 encourages us that "*prayers, intercession and thanksgiving be made for everyone.*" Intercession is not just ordinary praying; often this burden is so real that the person is willing, if possible, to sacrifice and personally do whatever is possible to bring hope or relief to the situation. In [Exodus 32:32](#), Moses, in interceding for Israel, is willing to have his own life removed for the sake of the people (also [Romans 9:3](#); [Isaiah 53:12](#)). In accordance with [1 Timothy 2:1](#), intercession is not limited to a specific group of people; in fact, all are encouraged to participate in it.

The Scriptures clearly indicate that the Holy Spirit and Jesus intercede for us, His people ([Romans 8:26–27,34](#); [Hebrews 7:25](#); [Isaiah 53:12](#)). In keeping with what Jesus and the Holy Spirit make intercession for, it would seem that intercession takes place as the Holy Spirit causes believers to pray for individuals to the Lord, or for specific situations within the lives of individuals.

Essential Elements of Prayer

1) Faith

We are reminded in Hebrews 11:6 that *“without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him”* (NIV). James 1:6–7 instructs us to ask in faith, for if our faith is wavering, *“That man should not think he will receive anything from the Lord”* (NIV). Our prayers and intercession must be spoken in faith. We know that *“faith comes by hearing, and hearing by the word of God”* ([Romans 10:17](#)). Therefore, effective prayer should be that which is based upon the Word of God. [Hebrews 11:1](#) further tells us that faith must be based upon that which we do not see. In faith, our prayers should **not** be based or focused upon the struggles, pains, the impossibility of the situation, or hardships which are before us or others, but rather should be focused upon the power and promises of our Almighty God.

2) Fervency

James 5:16 tells us that *“the effectual fervent prayer of a righteous man availeth much.”* Jesus taught that we are always to pray and not to faint ([Luke 18:1](#)). We are encouraged to *“ask and keep on asking,” “seek, and keep on seeking,” “knock and keep on knocking”* ([Matthew 7:7 Amplified Bible](#)). This tenacity in prayer cannot be merely the result of our own physical or soulful determination; it must have as its source the Spirit of God which motivates us to press forward for that which is truly on the heart of God, for we know that the Spirit brings life but that our own flesh wars against the Spirit ([Galatians 5:16–18](#); [2 Corinthians 3:6b](#); [Romans 8:26–27](#)).

As Edward M. Bounds explains it:

The divine Spirit informing every element within us, with the energy of his own striving, is the essence of the importunity which urges our praying at the mercy seat, to continue until the fire falls and the blessing descends. This wrestling in prayer may not be boisterous nor vehement, but quiet,

tenacious and urgent. Silent it may be when there are no visible outlets for its mighty forces.¹¹

3) Focus

[Proverbs 29:18](#) encourages us to be people who have a vision, since people without a vision will perish. Paul then clarifies in which direction we are to look. He states the importance of our not looking back at past experiences, but rather pushing ahead to the purposes that God has for us. *Philippians 3:13–15* says, *“But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things”* (NIV). Our focus in prayer ought to be the same as that portrayed here. We should focus our attention on those things which we want God to bring about; we should not focus our attention on the things which are in and of the past. **From the past we draw praise and thanksgiving for what God has already done; in prayer we look to God to fulfill His promises in the present.** Paul encourages us to focus upon *“whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy”* (*Philippians 4:8, NIV*). These virtues should be the predominant issues about which we pray ([1 Timothy 2:1–2](#)).

Spiritual Warfare

Prayer in the context of spiritual warfare has become a matter of intense interest to the body of Christ in the last number of years. We believe this is a work of God’s Spirit restoring an area of truth to His church. This restoration of truth has not taken place without the usual different perspectives, conflicts, and even excesses among people. Most moves of God are like a pendulum of truth swinging across the status quo. There are always those who are called to be on the apex of the swing in order to help move the rest of the church into the flow of God’s spirit. Thus, the teachings and perspectives of the “cutting edge” can, by design, be out of balance for the church at large. It is therefore essential to embrace the essential truths of any move of God’s Spirit, while holding them in balance with foundational

¹¹ Bounds, Edward M. *The Complete Works of E.M. Bounds on Prayer*. Grand Rapids, MI: Baker Book House, 1990.

values and doctrines of the church, thereby avoiding excesses or extra-biblical teachings.

Spiritual warfare could be defined, in the words of Martin Luther, as the constant struggle culminating with “God breaking and hindering every evil counsel, which will not let people fully follow the Lord Jesus or will not let His Kingdom come. As such God works against the will of the devil, the world and our sinful flesh, while at the same time working to strengthen and preserve His people to make them steadfast in His Word and in their faith.”

Realizing that the source of demonic attacks is focused on the thoughts and wrong perceptions of the mind, one can fight against demonic attacks through any action or thought which causes one to function or think in a Godly manner. Peter Wagner states that “Demons are like rats that feed on garbage. Remove the garbage and the rats are relatively easy to kick out!”¹²

Spiritual warfare would consist of anything which causes one to function or think in a godly manner; in other words, it is removing the garbage. This would include things like:

- developing and using godly parenting skills
- reading the Scriptures
- fellowshiping with other believers
- getting involved in prayer
- applying good work habits on the job
- focusing one’s heart upon praise and worship to the Lord
- budgeting wisely one’s finances
- choosing to put off the old nature and attitudes of the past, while putting on the character of Jesus Christ

Prayer as spiritual warfare, then, should be prayer which focuses upon God bringing about specific issues (such as those listed above) which enables the person to overcome the attacks of the enemy. The scripture says we are to “submit to God, resist the devil and he will flee from you” (*James 4:7*); hence, spiritual warfare is often more about submitting to God than wrestling with demons. For example, if an area of one’s life is not submitted to God, all the hollering in the world won’t chase off a demon (*e.g. the seven sons of Sceva, Acts 19:14-16*).

[*Galatians 5:13*](#) tells us that our sinful natures endeavor to be self-gratifying and that our sinful selves are at war against the Spirit of God (*verses 16-17*). One might think that certain activities such as **witchcraft** and **idolatry** are

¹² Wagner, C. Peter. *Warfare Prayer: How to Seek God’s Power and Protection in the Battle to Build His Kingdom*. Ventura, CA: Regal Books, 1992. p. 130.

FOUNDATIONS

SESSION 6

those that are definite acts of demonic origin, but Paul states that these along with others, are actually attributed to the works of the flesh ([Galatians 5:19-21](#)). Because these activities are listed as works of the flesh, it means that individuals cannot blame their actions on the attacks of the enemy. Each person must acknowledge his or her own responsibility for his or her actions before God. Therefore, the enemy can get a foothold on an individual if he or she relies on the wrong sources to fulfill his or her desires for power, recognition, significance, and love.

We should never underestimate the power behind true faithfulness and commitment to the Lord Jesus. In [Revelation 3:8,9](#) we see that because the Church at Philadelphia was faithful to the Word of God and would not deny the Name of the Lord, God was going to make those from the synagogue of Satan come and worship and acknowledge the true love and nature of God. Prayer for believers to remain true to the Word in times of adversity, and for them to be faithful to the name and ways of the Lord, will effect the advancement of the kingdom into the strongholds of the enemy.

Core Value: ADVANCING THE KINGDOM

The fifth core value of Church of the Rock is that **"We must never lose sight of the ultimate mission of the church which is for the advancement of the kingdom of God and bringing people into a personal relationship with Jesus Christ."** Since we are called to impact the city, every believer needs to be equipped to influence their communities by penetrating them as salt and light. The church is God's chosen vehicle by which He loves, ministers, moves, speaks and works.

"The church, which is his body the fullness of him who fills everything..."
[\(Ephesians 1:22-23\)](#)

The Evangelistic Message

In presenting Jesus to others, it is important that the message be simply declared. We should consider the following points when presenting the Gospel Message:

- God has a great love for us and He wants to help us in our situations ([John 3:16](#), [Romans 5:8](#)). He has a great plan for our lives ([Jeremiah 1:5](#)).
- We all do wrong (sin), which separates us from God ([Romans 3:23](#), [Ephesians 2:12](#)).
- Our own efforts are insufficient to do what is required; hence, none of us (include yourself) are good enough to make it on our own ([Isaiah 64:6](#)).
- God has a solution for our problem. This solution comes through the work of Jesus Christ – His forgiveness, His making a way to fellowship with God, His source of new perspectives and hope ([John 3:16](#), [Acts 4:12](#), [John 4:16](#)).
- The solution is obtained through faith, complete trust, in what Jesus has done and that He will help you ([John 3:16](#)).
- Prayer for them to receive forgiveness, that Jesus will come into their lives and their situations, and for Jesus to start to change their situations.

If you pray for someone to receive Jesus into their lives, it is recommended that you not tell them that they are now saved and that they are a Christian. Many people say the words of the prayer, but don't actually put their trust in Jesus.

They may pray the words just to get you off of their backs. Instead, encourage the person who prayed by saying something like, **“If you prayed this sincerely, then you are saved.”** This way the condition of change rests upon their **response** to what was prayed, not merely on their saying the words.

Guidelines for Evangelism

- Be willing to obey the prompting of the Holy Spirit ([Acts 8:26, 29](#)).
- Be prepared to minister to either individuals or large groups ([Acts 8:5–8, 26–27](#)).
- Be willing to minister wherever God would lead you, in the city or the desert ([Acts 8](#)).
- Be motivated to witness because of the love of God, not to receive glory for yourself ([1 Corinthians 9:16–18](#)).
- Be sensitive to where individuals are spiritually. Do not push them to respond or make a decision that they do not fully want to make ([1 Thessalonians 2:4–8](#)).
- Where possible, use the Scriptures to help present the truth ([Acts 8:32–35](#)).
- Remember there is great power in the Word of God. In using the Scriptures, don't push people to such an extent that you fail to remain relevant to them and to situations pertaining to the conversation.
- Be sensitive to the individual's perception of what he or she needs, because ministering to or addressing that felt need can often open up opportunities for you to minister to the real need ([John 4:7–14](#)).
- Be inclusive in your language; don't be condescending ([Ephesians 2:2](#) “*you walked*;” 2:3 “*we all had our lifestyle in times past*”).
- Realize that you are a part of God's total plan for that individual. Don't be discouraged if you do not see immediate results. Perhaps you are bringing that person a step closer to the time when they will respond to the Lord ([1 Corinthians 3:6–7](#)).

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FIND PURPOSE



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