



Being Pentecostal
Week 3: The Spirit's Gifts

June 21, 2023

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	7/26	

Oliver, Jeff. (2017). *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church. Book one: Early Prophetic and Spiritual Gifts Movements.* Page ????. Bridge-Logos.

This Summer

Join the Wednesday Night Crew

In the auditorium @6:30PM

For our adult bible study: BEING PENTECOSTAL

Ever wonder what signs and wonders have been recorded in history since Acts chapter 2?

H.O.

Fruit of the Spirit as Displayed by Jesus

Gifts of the Spirit (Hayford?)

The Spirit's Gifts – list all together

Foundation:

First, need to identify the Holy Spirit as a person and part of the Trinity.

Then, how He works through Christ

The, how He works through the Disciples

(How can we graph this?)

Three Measurable Goals:

1. **Understanding** the person of the Holy Spirit
2. **Measuring** our understanding of the Holy Spirit by the amount of Fruit of the Spirit in our life.
3. **Expressing** the will of the LORD by what the Holy Spirit does through us and how He chooses to display Himself.

Interaction with the Holy Spirit provides the illumination of the scriptural path we can walk on in our relationship with Jesus.

A relationship with the Holy Spirit provides illumination of the scriptural path we can walk on in our life with Jesus Christ.

A relationship with the Holy Spirit illuminates the path scripture provides so we can run beside, we can walk with, we can hang onto Jesus.



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Intro: So –let's start with our verse...

John 3:5-8 HCSB (all verses unless otherwise noted)

⁵ Jesus answered, "I assure you: Unless someone is born of water and the Spirit, he cannot enter the kingdom of God.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Do not be amazed that I told you that you must be born again. ⁸ The wind blows where it pleases, and you hear its sound, but you don't know where it comes from or where it is going. So it is with everyone born of the Spirit."

Week 1 – all kinds of conversation about the Holy Spirit – who He is... His responsibilities - talked about continuation/cessationalism.

Last Week: the disciples – the HS with them – what their walks were – loved Thomas – even though he even walked with Jesus... still struggled...

POINT OF TONIGHT: De-mystifying spiritual gifts – who are they for? Why? When? How? What?

Evident in OT – building of the Tabernacle EX 31:3

Then the LORD spoke to Moses, saying:

² "See, I have called by name Bezalel the son of Uri, the son of Hur, of the *tribe of Judah.

³ "And I have filled him with the Spirit of God, in wisdom, in understanding, in *knowledge, and in all *manner of* workmanship,

⁴ "to design artistic works, to work in gold, in silver, in bronze,

⁵ "in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship.¹

Moses & the 70 Numbers 11:16-17

The Seventy Elders

¹⁶ So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you.

¹⁷ "Then I will come down and talk with you there. I will take of the Spirit that *is* upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone.²

Evident in NT – Gospels

The Birth of John the Baptist & Jesus

Jesus' Baptism – the Exorcism – Jesus Healing -

¹ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Ex 31:1–5.

² Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Nu 11:16–17.



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This week – we will discuss The Spirit's Gifts... The reasons for the Spirit's Gifts... The purposes of The Spirit's Gifts... and how do we grow in the Spirit's Gifts...

ASK: When you think of the Holy Spirit's Gifts, what do you think of? ??? – write answers on the board?

JACK HAYFORD'S DEVOTIONAL: The Spirit's Gifts - December 13

There are diversities of gifts, but the same Spirit. -1 Corinthians 12:4

Many scholars today have studied the various listings of spiritual gifts. Their conclusions as to an exact number have varied. Not because the Bible is unclear, but because it is hard for us to be clear on how gifts “mix.” A mix of gifts is what is found in an individual's life when he or she displays, by God's grace, a combination of abilities, in different ways, to different degrees and at different times.

It is obvious why this “differing” happens. It reflects the unique work of our Creator in fashioning each one of us. It may also reveal the difference in the growth of each individual learning to apply or exercise his or her gifts.

One category of gifts is much easier to recognize, and they are equally easy to respond to, when we learn of them and open ourselves to these gifts being expressed through us. They are the nine gifts of the Holy Spirit found in 1 Cor. 12:8–10, and they are a distinct domain of His administration and distribution (1 Cor. 12:11).

Wouldn't it be a joy to become an instrument under the Holy Spirit's power, to be a “delivery agent” for one of His gifts to someone in need this Christmas!

Baker Encyclopedia – Spiritual Gifts From this brief survey a more precise definition of “spiritual gifts” can be made. Whatever thing, event, or individual serves as an instrument of the Spirit, or manifests the Spirit, or embodies the Spirit is a spiritual gift (*pneumatikon*). Whatever event, word, or action is a concrete expression of grace or serves as a means of grace is a spiritual gift (*charisma*). *Pneumatikon* is the more general word, *charisma* more specific.³

From Paul to the Present. There is no clear indication that Paul expected the cessation of spiritual gifts prior to the return of Christ, though some see 1 Corinthians 13:8–10 as teaching that certain gifts were only for the early church; but “the complete, the perfect” to which he refers there seems to refer to the consummation at Christ's return. Indeed, on the definition of *charisma* as any word or act that manifests and mediates grace to another one may say that spiritual gifts have never been absent.⁴

³ Walter A. Elwell and Barry J. Beitzel, [“Spiritual Gifts.”](#) *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1993.

⁴ Walter A. Elwell and Barry J. Beitzel, [“Spiritual Gifts.”](#) *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1997–1998.



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Lexham Bible Dictionary – Spiritual Gifts Several key terms are linked to the concept of spiritual gifts. The term χάρισμα(τα, *charisma(ta)* is generally translated “gift.” But because it is a likely derived from χάρις (*charis*), which means “grace,” the term may be better translated “concrete expression of grace” or “gracious bestowment”⁵

Discuss the different kinds of Gifts – PO handed them out last week... Per Hayford – broken into 3 “sets” – the handout from Pr. Chris (Chisago Lakes Campus)

Sometimes scripture is miss handled and used as a control tool by ungodly people. Nobody can tell you this is what you have it is something you discover that's why we work to define them so we can individually explore!

GIFTS OF THE GODHEAD – MOTIVATIONAL GIFTS from GOD THE FATHER - ROMANS 12: 3-8

- Prophecy
- Ministry (Practical Service)
- Teaching
- Encouraging/Exhortation
- Giving
- Leadership/Ruling
- Mercy

GIFTS OF THE GODHEAD – CHARISMATA GIFTS from the HOLY SPIRIT - I CORINTHIANS 12

- Words of wisdom
- Word of knowledge
- Faith
- Gifts of healing
- Working of Miracles
- Prophecy
- Discerning of Spirits
- Different kinds of tongues
- Interpretation of tongues

GIFTS OF THE GODHEAD - SPIRITUAL VOCATIONAL GIFTS FROM CHRIST – EPHESIANS 4: 11; I CORINTHIANS 12: 28

For those called into a vocation of ministry to prepare, build up, equip His body, the church:

- Apostle
- Prophet
- Evangelist

⁵ Christopher Zoccali, [“Spiritual Gifts,”](#) ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).



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- Pastor
- Teacher
- THEN, "for the rest":
 - o Workers of miracles
 - o Healing
 - o Helps
 - o Administration
 - o Speaking in tongues

Lexham Bible Dictionary – Spiritual Gifts

1 - Paul doesn't suggest that the various gifts in these passages encompass all of the possible gifts given by the Spirit. Furthermore, it seems that Paul doesn't categorically differentiate between the miraculous, transcendent, or spontaneous gifts with those that are more mundane, indicative of a regular function performed in the Church, or that overlap with latent talents possessed by members of the Church. Paul's teaching suggests that every member of the Church receives at least one gift (1 Cor 12:7, 11, 18; 14:1, 26; Eph 4:7; see also 1 Pet 4:10;), and some people may possess more than one (e.g., 1 Cor 14:13, 18). It also seems likely that some specific gifts actually encapsulate or overlap with several others; for example, the gift of apostle probably encapsulates the gifts of teaching and leadership.⁶

2 - While the gifts are distributed according to the sovereign divine will (1 Cor 12:11, 18, 28; Rom 12:3; Eph 4:7–11), Christians should also pursue certain gifts, and, ostensibly, may obtain them through such effort (including prayer; 1 Cor 14:1, 13). However, any such pursuit must be accompanied by humble recognition of God's sovereignty, individual limitations, and the need for interdependence and unity within the community (Rom 12:3, 16; 1 Cor 12:18–26, 29–30; Dunn, *Jesus*, 264–65).⁷

3 - The ultimate purpose of spiritual gifts is the building up of the Church; that is, they are without exception to be used in service of one another for the benefit of all (e.g., 1 Cor 12:7, 12–14, 25–27; 14:1–5, 12, 16–17, 31; Rom 12; Eph 4:12).

- All the gifts given by the Spirit are necessary for the proper functioning of the Church (compare 1 Cor 12:7–27).
- The phenomenon of spiritual gifts will continue within the Church until the return of Jesus Christ and consummation of God's plan of redemption (1 Cor 13:8–12).⁸

⁶ Christopher Zoccali, "[Spiritual Gifts](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

⁷ Christopher Zoccali, "[Spiritual Gifts](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

⁸ Christopher Zoccali, "[Spiritual Gifts](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).



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Looking at scripture... 3 main places Romans 12, 1 Corinthians 12 & Ephesians 4 – let's start with Romans 12

ROMANS 12 NKJV – main verses 6-8 HANDOUT – Discussion

Romans 12:6-8 – in the middle of walking like Jesus

A LIVING SACRIFICE

12 Therefore, brothers and sisters, in view of the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your true worship. ² Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God.

MANY GIFTS BUT ONE BODY

³ For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one. ⁴ Now as we have many parts in one body, and all the parts do not have the same function, ⁵ in the same way we who are many are one body in Christ and individually members of one another. ⁶ According to the grace given to us, we have different gifts: If prophecy, use it according to the proportion of one's faith; ⁷ if service, use it in service; if teaching, in teaching; ⁸ if exhorting, in exhortation; giving, with generosity; leading, with diligence; showing mercy, with cheerfulness.

CHRISTIAN ETHICS

⁹ Let love be without hypocrisy. Detest evil; cling to what is good. ¹⁰ Love one another deeply as brothers and sisters. Take the lead in honoring one another. ¹¹ Do not lack diligence in zeal; be fervent in the Spirit; serve the Lord. ¹² Rejoice in hope; be patient in affliction; be persistent in prayer. ¹³ Share with the saints in their needs; pursue hospitality. ¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice; weep with those who weep. ¹⁶ Live in harmony with one another. Do not be proud; instead, associate with the humble. Do not be wise in your own estimation. ¹⁷ Do not repay anyone evil for evil. Give careful thought to do what is honorable in everyone's eyes. ¹⁸ If possible, as far as it depends on you, live at peace with everyone. ¹⁹ Friends, do not avenge yourselves; instead, leave room for God's wrath, because it is written, **Vengeance belongs to me; I will repay,** says the Lord. ²⁰ But

**If your enemy is hungry, feed him.
If he is thirsty, give him something to drink.
For in so doing
you will be heaping fiery coals on his head.**

²¹ Do not be conquered by evil, but conquer evil with good. ⁹
For in so doing you will heap coals of fire on his head."

HANDOUT – Discussion

ASK: Where – When – Who (self or others)– as we walk with Jesus – do these grow?

⁹ [Christian Standard Bible](#) (Nashville, TN: Holman Bible Publishers, 2020), Ro 12:1–21.
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We have looked at Romans 12, now let's turn to 1 Corinthians 12

1 Cor 12 – followed by 13 – but love...

HANDOUT – Discussion

1 Corinthians 12, 13, 14 – main verses 12:1-11 & 12:28-31

The purpose – to glorify Jesus
 “My” Gift
 “My” Ministry
 It isn't a personal Gift – it's for The body

Spiritual Gifts: Unity in Diversity

12 Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:

² You know that you were Gentiles, carried away to these dumb idols, however you were led.

³ Therefore I make known to you that no one speaking by the Spirit of God calls Jesus **accursed**, and no one can say that Jesus is Lord except by the Holy Spirit.

② ⁴ There are diversities of *gifts, but the same Spirit.

⁵ There are differences of ministries, but the same Lord.

⁶ And there are diversities of activities, but it is the same God who *works all in all.

⁷ But the manifestation of the Spirit is given to each one for the profit *of all*:

IVP vs 4-7 - How, then, does the Spirit of God underwrite and spell out the fundamental fact that Jesus is Lord? By enabling the church to embody his presence in the world in a variety of ways, through each individual member, but always pointing to Jesus as Lord.

Paul expects the church, even the divided and arrogant church of Corinth, gradually to provide a model of Christian community. The church is the means by which Jesus Christ is uniquely present and distinctively expresses himself in the world. In the church there is a rich diversity both of people (13, 28) and of gifts (4–11)¹⁰

⁸ for to one is given the word of wisdom through the *Spirit, to another the word of knowledge through the same Spirit,

⁹ to another faith by the same Spirit, to another gifts of healings by the same Spirit,

¹⁰ to another the working of miracles, to another prophecy, * to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

¹¹ But one and the same Spirit works all these things, distributing to each one individually as He wills.

READ THIS – 1-11

12:1–11 The Gifts of the Holy Spirit, GOD'S POWER MINISTRY. Spiritual gifts are portions of God's grace. They display the personal, powerful presence of the Holy Spirit and are given to every believer for the common good of the church. Though we vary in what seems to be each believer's "dominant" gifting from God's creative work in us (see article entitled "Holy Spirit Gifts and Power"), the Holy Spirit will give us whatever is needed (v. 11) to minister to distinct circumstances.

¹⁰ David Prior, [The Message of 1 Corinthians: Life in the Local Church](#), The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 1985), 195–196.
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He distributes these freely and readily in the moment of need in order to enable the believer's ministry in Jesus' name. Spiritual gifts are not badges of honor or signs of spiritual maturity. They are not "earned." Our attitude concerning the gifts is to be willing, available, good-hearted friends of Jesus. We are to be compassionate friends of those in need, confident of God's promises and power-gifts to serve such need (John 14:12, 26; 16:13).

(Acts 2:42–47/John 16:14, 15) T.H.

12:10 The Gift of Tongues, HOLY SPIRIT FULLNESS. The Bible clearly teaches both public and private exercises and benefits of the gift of tongues. First, the gift of tongues, with the gift of the interpretation of tongues, is taught as equivalent in value to the gift of prophecy (see 14:5), when employed publicly for the edification, exhortation, or comfort of those gathered (v. 3). When accepted within a congregation's life, this public exercise of the gift is always to be interpreted so all may receive the message and confusion or misunderstanding of guests be avoided (vv. 6–13). This expression of tongues clearly contrasts with the second—the private, devotional exercise of speaking with tongues (which some refer to as “a prayer language”). Devotionally applied, 1) the speaker may not know *what* he or she is saying, though the Bible teaches they can be sure to *whom* they are speaking—“to God” (v. 2); 2) praise to God is often expressed (Acts 2:11—sometimes in song, 1 Cor. 14:15), and discerning prayer may be enabled (1 Cor. 14:15).

(Acts 19:6/1 Cor. 14:2) S.G.B.

Unity and Diversity in One Body

© ¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.

¹³ For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or *free—and have all been made to drink into one Spirit.

¹⁴ For in fact the body is not one member but many.

¹⁵ If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

¹⁶ And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?

¹⁷ If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

¹⁸ But now God has set the members, each one of them, in the body just as He pleased.

¹⁹ And if they were all one member, where *would* the body *be*?

²⁰ But now indeed *there are* many members, yet one body.

²¹ And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.”

²² No, much rather, those members of the body which seem to be weaker are necessary.

²³ And those *members* of the body which we think to be less honorable, on these we bestow *greater honor; and our unpresentable *parts* have greater modesty,

²⁴ but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,

²⁵ that there should be no schism in the body, but *that* the members should have the same care for one another.

²⁶ And if one member suffers, all the members suffer with *it*; or if one member is honored, all the members rejoice with *it*.

READ THIS	12:21–26 Interdependence, RECONCILIATION. Independence says, <i>I can do it myself</i> ; interdependence says, <i>I cannot do it alone; we need each other.</i>
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The goal of *interdependence* in the church (and among churches) is to reflect the unity of the body of Christ in the midst of its diversity. God has gifted different parts of the body, including different congregations with specific missions, to build up the whole. As the body functions in the way God intends, He uses it to draw alienated people of varied circumstances to the good news of Jesus Christ.

Interdependence is difficult to develop in a culture that insists on its own way and rights, but to minister reconciliation we must learn it. In *interdependent* living, we learn to appreciate the uniqueness of the other and to need what the other is bringing to the relationship. See this reciprocal equality as described in 2 Cor. 8:12–14, where one's abundance supplies what the other lacks, leading to a mutual benefiting of each other as interdependence supplies different needs, balancing the whole.

(Col. 3:13/Matt. 5:9) B.Mc./R.W.

²⁷ Now you are the body of Christ, and members individually.

²⁸ And God has appointed these in the *church: first **apostles**, second prophets, *third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

12:28 apostles, *apostolos* (ap-os-tol-oss); Strong's #652: A special messenger, a delegate, one commissioned for a particular task or role, one who is sent forth with a message. In the NT the word denotes both the original twelve disciples and prominent leaders outside the Twelve. Marvin Vincent records three features of an apostle: 1) one who has had a visible encounter with the resurrected Christ; 2) one who plants churches; 3) one who functions in the ministry with signs, wonders, and miracles.

12:9, 28 The Gift of Healing, DIVINE HEALING. In order that the church's mission might not be limited to the abilities of mere human enterprise, the Holy Spirit provides specially designed, distributed, and energized gifts. Among them are "gifts of healings." The clear intent is that the supernatural healing of the sick should be a permanent ministry established in the church alongside and abetting the work of evangelizing the world. This is for today—timeless—for "the gifts and the calling of God *are* irrevocable" (Rom. 11:29).

(Acts 28:8, 9/James 5:13–18) N.V.

²⁹ Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

³⁰ Do all have gifts of healings? Do all speak with tongues? Do all interpret?

³¹ But earnestly *desire the best *gifts. And yet I show you a *more excellent way.

The Greatest Gift

① 13 Though I speak with the tongues of men and of *angels, but have not love, I have become sounding brass or a clanging cymbal.

² And though I have *the gift of prophecy*, * and understand all mysteries and all knowledge, and though I have all faith, so that I could *remove mountains, but have not love, I am nothing.

³ And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.

⁴ Love suffers long *and* is kind; love does not *envy; love does not parade itself, is not puffed up;

⁵ does not behave rudely, does not seek its own, is not provoked, thinks* no evil;

⁶ does not rejoice in *iniquity, but rejoices in the *truth;

⁷ bears all things, believes all things, hopes all things, *endures all things.

⁸ *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.

⁹ For we *know in part and we prophesy in part.



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¹⁰ But when that which is perfect* has come, then that which is in part will be done away.

¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

¹² For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall *know just as I also am known.

¹³ And now abide *faith, *hope, love, these three; but the greatest of these *is* love.

Prophecy and Tongues

② **14** Pursue love, and **desire** spiritual *gifts*, but especially that you may prophesy.

IVP - At this point it is, perhaps, helpful to take Michael Green's summary as a working definition of prophecy: 'a word from the Lord through a member of his body, inspired by his Spirit and given to build up the rest of the body.' Such a ministry is available to every Christian, as the Holy Spirit 'apportions to each one individually as he wills' (12:11).¹¹

14:1 desire, zeloo (dzay-low-oh); Strong's #2206: To be zealous for, to burn with desire, to pursue ardently, to desire eagerly or intensely. Negatively, the word is associated with strong envy and jealousy (Acts 7:9; 17:5; 1 Cor. 13:4; James 4:2).

14:1 The Propriety and Desirability of Prophecy, PROPHECY. The life of the NT church (would include us – the church age) is intended to be blessed by the presence of the gift of prophecy. As Paul states here in noting love as our *primary* pursuit, prophecy is to be welcomed for the "edification and exhortation and comfort" of the congregation—corporately and individually (v. 3). Such encouragement of each other is "prophecy," not "words" in the sense of the Bible, which uses the *very words* of God, but in the sense of human words the Holy Spirit uniquely brings to mind.

The practice of the gift of prophecy is one purpose of Holy Spirit fullness (Acts 2:17). It also fulfills Joel's prophecy (Joel 2:28) and Moses' earlier expressed hope (Num. 11:29).

The operation of the gift of prophecy is encouraged by Peter (1 Pet. 4:11), and Paul says that it is within the potential of every believer (1 Cor. 14:31). It is intended as a means of broad participation among the congregation, mutually benefiting each other with anointed, loving words of upbuilding, insight, and affirmation. Such prophecy may provide such insight that hearts are humbled in worship of God, suddenly made aware of His Spirit's knowledge of their need and readiness to answer it (1 Cor. 14:24, 25). Prophecy of this order is also a means by which *vision* and *expectation* are prompted and provided, and without which people may become passive or neglectful (1 Sam. 3:1; Prov. 29:18; Acts 2:17). There are specific guidelines for the operation of this gift, as with all gifts of the Holy Spirit, to insure that one gift not supplant the exercise of others or usurp the authority of spiritual leadership. Further, all such prophecy is subordinated to the plumb line of God's Eternal Word, the Bible—the standard by which all prophetic utterance in the church is to be judged (1 Cor. 14:26–33).

(Eph. 1:17–19/2 Pet. 1:16–19) J.W.H.

² For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.

¹¹ David Prior, *The Message of 1 Corinthians: Life in the Local Church*, The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 1985), 236.



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14:2 The Edification of the Believer, HOLY SPIRIT FULLNESS. The purpose of Holy Spirit fullness in the life of a believer is both the provision of power for ministry that transcends the limits of human ability, and the acquired intimacy for fellowship with the Lord. He who speaks in an unknown tongue speaks not to men but to God. The language of worship, intercession, and personal edification are benefits for those who regularly employ the Holy Spirit-enabled language as a vital part of their devotional life with the Lord. It is not for the purpose of a sign or the proof of a superior relationship with God that tongues are given to the believer. It is for enlarged worship, prayer, and personal strengthening in the things of the Spirit. Such are neither selfish nor inappropriate, as Jude 20 asserts this is essential for a believer to edify himself.

(1 Cor. 12:10/1 Cor. 14:39, 40) S.G.B.

³ But he who prophesies speaks edification and exhortation and comfort to men.

⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

⁵ I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

Tongues Must Be Interpreted

⁶ But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

⁷ Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

⁸ For if the trumpet *makes an uncertain sound, who will prepare for battle?

⁹ So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

¹⁰ There are, it may be, so many kinds of languages in the world, and none of them is without significance.

¹¹ Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

¹² Even so you, since you are zealous * for spiritual gifts, let it be for the edification of the church that you seek to excel.

¹³ Therefore let him who speaks in a tongue pray that he may interpret.

¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

② 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.

¹⁶ Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?

¹⁷ For you indeed give thanks well, but the other is not edified.

¹⁸ I thank my God I speak with tongues more than you all;

¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Tongues a Sign to Unbelievers

²⁰ Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

²¹ In the law it is written:

"With men of other tongues and other lips
I will speak to this people;
And yet, for all that, they will not hear Me,"

says the Lord.



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²² Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

²³ Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?

²⁴ But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

²⁵ And thus the secrets of his heart are **revealed*; and so, falling down on *his* face, he will **worship* God and report that God is truly among you.

Order in Church Meetings

⑤ ²⁶ How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

²⁷ If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret.

²⁸ But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

²⁹ Let two or three prophets speak, and let the others judge.

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.

14:32 subject, *hupotasso* (hoop-ot-as-so); Strong's #5293: Literally "to stand under." The word suggests subordination, obedience, submission, subservience, subjection. The divine gift of prophetic utterance is put under the control and responsibility of the possessor.

³³ For God is not *the author* of confusion but of peace, as in all the churches of the saints.

³⁴ Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says.

³⁵ And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

³⁶ Or did the word of God come *originally* from you? Or *was it* you only that it reached?

³⁷ If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

³⁸ But if anyone is ignorant, let him be ignorant.

³⁹ Therefore, brethren, desire **earnestly* to prophesy, and do not forbid to speak with tongues.

⁴⁰ Let all things be done decently and in order.

14:39, 40 The Call for Order in the Church, HOLY SPIRIT FULLNESS. In the midst of God's working by the power of the Holy Spirit, two points of human vulnerability to confusion sometimes occur: excessive "reserve" or excessive "liberty." The first springs from the temptation of some to forbid any expression of the Holy Spirit's manifestation (in this text, speaking with tongues). The second springs from the temptation of some to mistakenly believe their freedom to respond to their sense of God's presence owes no concern for those around them, or no accountability to leadership. To both, this text gives a warning: neither let reserve "forbid," nor permit liberties that violate "decency" or "order." The alternatives are either inconsideration and disruption in the congregation, or a fearful human subduing of God's Holy Spirit in favor of "order" that is humanly prescribed in the services. Either chaos or human fear can both result in a restriction on the work of the Holy Spirit and a distraction to God's larger purposes for a congregation.

(1 Cor. 14:2/Ps. 110:1*) S.G.B.

HANDOUT – Discussion

ASK: Where – When – Who (self or others) – as we walk with Jesus – do these grow?



We have looked at Romans 12, 1 Corinthians 12 now let's turn to Ephesians 4

These are vocational – called by God

HANDOUT – Discussion
Ephesians 4 – main verses 11-13

Encompassed by all the things...

Walk in Unity

4 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,
² with all *lowliness and *gentleness, with *longsuffering, *bearing with one another in love,
³ *endeavoring to keep the unity of the Spirit in the bond of *peace.
⁴ *There is one body and one Spirit, just as you were called in one *hope of your calling;*
⁵ one Lord, one faith, one *baptism;
⁶ one God and Father of all, who *is* above all, and through all, and in you all.

How to walk
 ↓
 Down to Chap 5 – Walk in love – Be imitators of God as Dear Children

4:3–6 Unity of the Spirit, POWER OF UNITY. Spiritual unity was so much a part of the life and teaching of the early church that the apostle Paul assumed the presence of such unity. In this passage he instructs us to do everything possible to keep or preserve the “unity of the Spirit” (v. 3). The assumption appears to be that spiritual unity is the norm within the church when its members live under the control of the Holy Spirit. Therefore, it is a very serious matter to cause division among God’s people. In fact, Paul instructed the church to warn a divisive person twice and then reject him if he does not repent (Titus 3:9–11). Spiritual unity is at the very heart of the Christian faith and the life of Christ’s church. In this letter to the Ephesian church, Paul presents one of the most significant statements on spiritual unity shared anywhere in the Bible. He contends that in the church of Jesus Christ there is only *one* body, *one* Spirit, *one* hope, *one* Lord, *one* faith, *one* baptism, and *one* God and Father of all.
 (Acts 4:32, 33/Phil. 2:2) P.A.C.

The Trinity as an example – complete unity

Spiritual Gifts

⁷ But to each one of us grace was given according to the measure of Christ’s gift.
⁸ Therefore He says:

*“When He ascended on high,
 He led captivity captive,
 And gave gifts to men.”*

⁹ (Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth?

¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

¹¹ And He Himself gave some *to be* *apostles, some prophets, some evangelists, and some *pastors and teachers,



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¹² for the **equipping** of the saints for the work of ministry, for the edifying of the body of Christ,
¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a *perfect man, to the measure of the stature of the fullness of Christ;

TALK about all of this.

4:11, 12 Equipping Believers, SHEPHERDING AMID THE SUPERNATURAL. This text teaches that all leadership gifts are given by Christ as Lord of the church to “equip” (that is, to mend, prepare, and enable for function) the whole body of the congregation. Supernatural ministry is not flamboyant displays of platformed stars who gather followers like satellites. Rather, true supernatural ministry at work in the church begets vital, spiritually functional people throughout the whole church family. The body is to be built up by the mutual efforts of all the members supplying their contribution to the whole. The call to empower people requires mentoring, training, imparting, and discipling—all aimed at preparing the body for stability and increase (see vv. 13–16).

(1 Cor. 2:4, 5/Rom. 13:8) B.J.D.

4:12 equipping, *katartismos* (kat-ar-tis-moss); Strong’s #2677: A making fit, preparing, training, perfecting, making fully qualified for service. In classical language the word is used for setting a bone during surgery. The Great Physician is now making all the necessary adjustments so the church will not be “out of joint.”

¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning *craftiness of deceitful * plotting,

¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

¹⁶ from whom the whole body, joined and knit together by what every joint supplies, according to the effective *working by which every part does its share, causes growth of the body for the edifying of itself in love.

The New Man

¹⁷ This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

4:1–16 The Source and Substance of Unity, CALL TO UNITY. The word “unity” (Greek *henotēs*) is used twice in the passage. It is from *hen*, the neuter of *heis*, meaning “one.” Paul admonishes us to “keep the unity of the Spirit” (v. 3) and to “come to the unity of the faith” (v. 13). This whole passage presses us toward a recognition of our mutual dependence, not only upon Christ, but also upon one another as we learn to minister in love to the need of another. It reveals the Holy Spirit as the source of unity, and “the faith,” containing the essential beliefs of the gospel, as the substance of unity. The ministry of the Holy Spirit is to bring us together in oneness based on the shared belief in Christ as Savior and Lord, His atoning death, His victorious resurrection, and His reigning power. The Spirit overcomes our proclivity to self-centeredness, independence, and self-serving. He draws us together with other believers and creates the miracle of oneness Jesus prayed for in John 17.

(Gal. 3:28/Phil. 4:1–5) L.O.

¹⁸ having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness* of their heart;



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¹⁹ who, being past feeling, have given themselves over to *lewdness, to work all uncleanness with greediness.

③ ²⁰ But you have not so learned Christ,

²¹ if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful *lusts,

²³ and be renewed in the spirit of your mind,

²⁴ and that you put on the *new man which was created according to God, in true righteousness and holiness.

Do Not Grieve the Spirit

²⁵ Therefore, putting away lying, “*Let each one of you speak truth with his neighbor,*” for we are members of one another.

²⁶ “Be* angry, and do not sin”: do not let the sun go down on your wrath,

²⁷ nor give place to the devil.

① ²⁸ Let him who stole steal no longer, but rather let him labor, *working with *his* hands what is *good, that he may have something to *give him who has need.

²⁹ Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of *redemption.

³¹ Let all bitterness, *wrath, anger, clamor, and evil speaking be *put away from you, with all malice.

³² And be *kind to one another, tenderhearted, forgiving * one another, even as God in Christ forgave you.

Walk in Love

① **5** Therefore be imitators of God as dear children.¹²

HANDOUT – Discussion

ASK: Where – When – Who (self or others)

POINT OF TONIGHT: De-mystifying spiritual gifts – who are they for? Why? When? How? What?

CLOSING:

Teaching: Covet the Best Gifts - Written by Jack Hayford – THIS IS HIS PERSPECTIVE

“Covet earnestly the best gifts.” – 1 Corinthians 12:31 (KJV)

It’s amazing to see how the light dawns among students, pastors, and believers as we study the distinction between the gifts of the Father, the Son, and the Holy Spirit. Learning to distinguish the source and purpose of the different gifts of the Godhead truly opens up “the eyes of our understanding.”

¹² Jack W. Hayford, Paul G. Chappell, et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Eph 4:1–5:1.



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All of us who know the Lord are all filled with a stirring inside that draws us to find our place as a ministering member of the Body of Christ. Some are called to vocational ministry but for all believers, there are gifts to be recognized, cultivated and then distributed to others. We are learning how to be His hands extended.

Gaining a clear understanding of what the Word of God says about the gifts of the Godhead will help to form in you a basis for the operation of those gifts—not only in yourself, but also as ministry tools for cultivation of His Kingdom.

The Word of God tells us to “covet earnestly the best gifts,” but that isn’t to collect them as you would fine pieces of art. We are to function as a channel through which the gifts happen, to covet the gift that is most appropriately distributed through you for ministering to any situation, trial or need. The gifts “profit” the Body of Christ by bringing recognition of our mutual dependency on the grace of God happening through one another.

The distinctive gifts given by the Father, the Son, and the Holy Spirit truly represent the Trinity at work in creation and redemption. It’s important to understand their difference.

The Trinity in action

The Father who energizes. Father God places multiple possibilities of seven basic traits or inclinations within us that are fundamental to who we were created to be. They are prophecy, ministry, teaching, exhortation, giving, leading and showing mercy (Romans 12:6-8). The gift of the Father is the gift which stirs you and to which you inherently respond. Finding you have a proficiency in it should never become a source of pride; you were simply created that way.

The Lord Jesus who administrates. The Redeemer, the Lord Jesus, has given to the Church ministries to help people redemptively be recovered from hindrances to living fully in what the Father created them to be. The Father says who you are, and Jesus gives ministry gifts to help you understand what you can become. These broad categories with multiple expressions are apostles, prophets, evangelists and pastor-teachers (Ephesians 4:11).

The Holy Spirit who enables. The Holy Spirit then gives us the power and gifts to enhance, expand and enlarge what we were made to be: Gifts of insight-knowledge are wisdom and discernment. Gifts of power-faith are miracles and healing. Gifts of prophecy are tongues and interpretation (1 Corinthians 12:8-10). All of the gifts of the Holy Spirit require verbal expression, a release in our understanding, and our ability to know how to operate in them.

Father God tells you what He created you to be. Jesus places in His Church people to help you become a ministering person in that context, and the Holy Spirit brings the gracious enhancement of that gift to enlarge your ministry potential.



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There are infinite varieties of expressions of all the gifts the Lord releases in us, and none should limit us. The Lord is continually transforming us by His Spirit. Our identity is never to become wrapped up in a gift, but in The Giver—Jesus Christ—and the ministry of the Holy Spirit in our lives.

The spirit of the gifts is love

The operation of all these gifts is qualified by discerning the spirit of the gifts, which is love—the love of God manifesting in the life of the Church (1 Corinthians 13). Love means that this gift is not for me; it's for me to deliver to someone else. Love is the fundamental manifestation of the Holy Spirit, apparent in both the person ministering the gift and in the one receiving it. When a gift is delivered or ministered in the spirit of love, it is made understandable and receivable to people. Jesus presents a good example of how the gifts function in a person's life: He did what the Father wanted Him to by the empowering of the Holy Spirit.

The spirit of love desires to present the gift in the most appropriate and gracious manner. For the person receiving the gift, the spirit of love is an openness to hear what the Lord is saying and to overlook the imperfection of the person delivering it.

God has a distinct place and purpose in His Kingdom for every person. The Bible says that He has set the members, each one of them, in the body just as He pleased (1 Corinthians 12:18). Our challenge and joy is to grow into the recognition of what He's made us to be, and then to experience its release in Jesus, enabled by the Holy Spirit.



NOTES

HOLMAN TREASURY

Spiritual gift

Greek expression: *pneumatikos, charisma*

Pronunciation: *pnew mah tee KOHSS; KAHR ees mah*

Strong's Numbers: 4152, 5486

KEY VERSES

Romans 12:6; 1 Corinthians 12:1, 4, 9, 28, 30–31; 1 Peter 4:10

There are two Greek expressions for “spiritual gifts” in the Bible. A “spiritual gift,” *pneumatikon* in Greek, is a thing, event, or individual which serves as an instrument of the Spirit, manifests the Spirit, or embodies the Spirit. The other expression for “spiritual gift,” *charisma*, is an event, word, or action which is a concrete expression of grace or serves as a means of grace. *Pneumatikon* is the more general Greek word, *charisma* is more specific. Moreover, *charisma* is probably Paul’s own word in preference to the more ambiguous *pneumatikon* (Rom. 1:11; 12:6; 1 Cor. 7:7; 12:4), which seems to have been relied upon by those causing difficulty for Paul in Corinth (1 Cor. 2:13–3:4; 14:37; 15:44–46). Consequently, this word study will focus mostly on *charisma*. Not forgetting those passages where Paul uses this word in broader terms for the direct act of God (Rom. 5:15, 16; 6:23; 11:29; 1 Cor. 1:11), concentration will be on the passages where Paul speaks in more precise terms of particular manifestations of grace mediated through one individual to others.

The Greek term *charisma* is closely akin to the word *charis*, which means “grace” or “favor”; *charisma* denotes “that which is graciously given.” Paul used the term *charisma* synonymously with the Greek term *ton pneumatikon*—literally “the spiritual things”—because the word describes the endowment of spiritual gifts. These gifts were given by the Lord to various individuals in the church so as to enliven the meetings and to edify the believers in the church body. Each and every member has been gifted with at least one kind of *charisma*—whether it be the “gift of teaching,” “prophesying,” “exercising faith,” “healing,” “performing miracles,” “discerning spirits,” “speaking in tongues,” “interpreting tongues,” or other gifts. The lists of *charismata* are found in Romans 12; 1 Corinthians 12; Ephesians 4; 1 Peter 4. A “spiritual gift” is essentially “an act of God’s Spirit,” a concrete manifestation in word or deed of God’s grace through an individual for the benefit of others.

Whoever has the Spirit and is being led by the Spirit (Rom. 8:9, 14) will inevitably manifest the grace of God in some way. They should also be open to the Spirit’s power coming to expression in particular words and deeds within the community of the Spirit. For Paul, the church is the body of Christ. The functions of that body’s members are expressions of the spiritual gifts (Rom. 12:4–6; 1 Cor. 12:14–30). As the body is many different members functioning as one body, so the unity of the church grows out of the diverse functions (gifts) of its members. It follows that a spiritual gift is given primarily



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with the community in view. It is given “for the common good” (1 Cor. 12:7). Do you know what your spiritual gift is and how to use it for the common good of the body of believers?¹³

¹³ Eugene E. Carpenter and Philip W. Comfort, [*Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained*](#) (Nashville, TN: Broadman & Holman Publishers, 2000), 401.



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Baker Encyclopedia

Spiritual Gifts. Phrase regularly used to translate two Greek words, *charismata* and *pneumatika* (the plural forms of *charisma* and *pneumatikon*). Both words are almost exclusively Pauline within the biblical writings; elsewhere in the NT they appear only in 1 Peter 2:5 and 4:10. Other writers, of course, mention phenomena that fall within Paul's definition of "spiritual gifts," but for specific teaching on the subject one must depend on Paul first and foremost.

Biblical Lists of Spiritual Gifts

Rom 12:6–8	1 Cor 12:8–10	1 Cor 12:28	1 Cor 12:29–30	Eph 4:11	1 Pet 4:11
prophecy	prophecy	prophets	prophets	prophets	
ministry					ministry
teaching		teachers	teachers	pastor-teachers	
exhortation					
giving					
ruling		governments			
showing mercy					
	word of wisdom				
	word of knowledge				
	faith				
	healing	gifts of healing	healing		
	miracles	miracles	miracles		
	discerning of spirits				
	tongues	tongues	tongues		
	interpretation		interpretation		
		apostles	apostles	apostles	



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		helps			
				evangelists	
					speaking

Both words are derived from more familiar words, *charis* (grace) and *pneuma* (spirit). Both have similar senses—*charisma* meaning “expression or manifestation or embodiment of grace,” *pneumatikon* meaning “expression or manifestation or embodiment of Spirit.” Their range of application, however, is somewhat different.

Charisma denotes God’s saving action in Christ (Rom 5:15–16) and the gift of eternal life (6:23). More generally, in Romans 11:29 it probably refers to the series of gracious acts on behalf of Israel whereby God made Israel’s calling and election sure. In 2 Corinthians 1:11 it probably refers to a particular action of God that brought Paul deliverance from deadly peril. Otherwise the reference seems to be to divine grace as mediated through individuals, with Paul presumably thinking of the sort of utterances and deeds that he illustrates in Romans 12:6–8 and 1 Corinthians, 12:8–10 (so in Rom 1:11; 1 Cor 1:7; 7:7; 12:4, 9, 28, 29, 30; similarly 1 Pt 4:10). There is some dispute over 1 Corinthians 7:7. It is unlikely, however, that Paul regards marriage as a “spiritual gift”; possibly he thinks of the celibate state as a “spiritual gift”; but more probably he thinks of the “spiritual gift” as that enabling “not to touch a woman” (v 1), to refrain from sexual relationships for a season for the purpose of prayer (v 5) or for some act of ministry.

Pneumatikon has a wider range of usage. It is more properly an adjective and so describes various things (and people) as “spiritual,” as manifesting the Spirit, or serving as the instrument of the Spirit—thus some particular word or act (Rom 1:11), the Law (7:14), the manna, water from the rock, and the rock itself in the wilderness wanderings of Israel (1 Cor 10:3, 4), the resurrection body (15:44, 46), unspecified blessings “in the heavenly places” (Eph 1:3), particular insights into the divine will (Col 1:9), and songs in worship (Eph 5:19; Col 3:16). As a plural noun it can be used of individuals (“the spiritual ones” 1 Cor 2:13, 15; 14:37; Gal 6:1) or of things (“the spirituals,” “spiritual gifts,” Rom 15:27; 1 Cor 2:13; 9:11; 12:1; 14:1, even “spiritual powers in heaven,” Eph 6:12).

From this brief survey a more precise definition of “¹⁴spiritual gifts” can be made. Whatever thing, event, or individual serves as an instrument of the Spirit, or manifests the Spirit, or embodies the Spirit is a spiritual gift (*pneumatikon*). Whatever event, word, or action is a concrete expression of grace or serves as a means of grace is a spiritual gift (*charisma*). *Pneumatikon* is the more general word, *charisma* more specific. Moreover, *charisma* is probably Paul’s own word (Rom 1:11; 12:6; 1 Cor 7:7; 12:4) in preference to the more ambiguous *pneumatikon*, which seems to have been popular with those causing difficulty for Paul in Corinth (1 Cor 2:13–3:4; 14:37; 15:44–46). Consequently, attention will focus in what follows on *charisma*. Not forgetting those passages where Paul uses this

¹⁴ Walter A. Elwell and Barry J. Beitzel, “[Spiritual Gifts](#),” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1992–1993.



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word in broader terms for the direct act of God (Rom 5:15, 16; 6:23; 11:29; 2 Cor 1:11), concentration will be on the passages where Paul speaks in more precise terms of particular manifestations of grace mediated through one individual to others, “spiritual gifts” in this the narrower sense of *charisma*.

The lists of *charismata* (Rom 12; 1 Cor 12; Eph 4; 1 Pt 4) are the obvious starting point, because they provide the clearest indications of what Paul would include within the range of spiritual gifts. For the sake of clarity in analysis they are most simply divided into four groups—revelation, miracles, leadership, and service.

Gifts of Revelation

Knowledge and Wisdom. The first two gifts mentioned in 1 Corinthians 12:8. are “utterance of wisdom” and “utterance of knowledge.” Paul mentions wisdom and knowledge first presumably because the Corinthians made so much of them, as is clear from 1:17–2:13; 8; 13:2, 8. Paul clearly thinks they have the wrong idea of wisdom, understanding it as rhetorical skill or eloquence (1:17, 19, 20; 2:1, 4, 5), or as a this-worldly sophistication (1:20, 22; 2:5, 6, 13; 3:19). The wisdom by which believers should live is the wisdom of God, the wisdom expressed in God’s plan to achieve salvation through Christ, that is, through the crucifixion of Christ and the proclamation of the crucified Christ (1:20–25, 30; 2:6–8). In other words, Christian wisdom is rooted in the recognition that God’s saving purposes center on the crucified Messiah and stem from the experience of that saving power (2:4, 5). Lest his readers think of divine wisdom as something that they possess and can use at will, Paul narrows his description of the spiritual gift to “utterance of wisdom” (12:8). That is to say, the gift is not wisdom itself but the utterance that mediates the recognition and experience of God’s saving purpose to others (2:4–7, 13).

Similarly, the Corinthians laid claim to “knowledge,” presumably understood as an insight into the relation between themselves and the spiritual realm that enabled them to disregard idols as irrelevant to their spiritual health (8:1–6; cf. 13:2). Paul seems to accept this insight of “knowledge” (8:5), but he warns his readers that the true index of spiritual health is not “knowledge” but concern for one’s brother in the faith (vv 7–13)—“‘knowledge’ puffs up, but love builds up” (v 1). Elsewhere “knowledge” for Paul seems to overlap largely in meaning with “wisdom,” as knowledge or experiential awareness of God’s grace in Christ (2:12; 2 Cor 2:14; Eph 1:17–23; 3:19; Phil 3:8; Col 2:3). As with wisdom so with knowledge; Paul seems to take care to specify the spiritual gift as “utterance of knowledge” (1 Cor 12:8). Once given the knowledge, one can of course claim to “have it” (8:1, 10), but the *charisma* as such for Paul is the utterance that first brings that insight into God’s purpose and the cosmos to the hearer.

Insofar as these two gifts are distinct and insofar as their meaning is determined by the contexts of 1 Corinthians 1; 2 and 8, “utterance of wisdom” may be more an evangelistic gift and “utterance of knowledge” more a teaching gift. Much of the preaching and teaching of Jesus and the earliest apostles could be described as *charismata* in these terms.

Prophecy. Paul clearly understands prophecy not merely as bold speech making critical comment on current issues but as *inspired* speech—like prophecy of old, as words



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given to the speaker to speak by divine compulsion (cf. Jer 20:9; Am 3:8; 7:14). Though it comes sixth in the list of 1 Corinthians 12:8–10, prophecy is (next to apostleship, 1 Cor 12:28) clearly the most important gift for Paul (Rom 12:6; 1 Cor 14:1; 1 Thes 5:19, 20; cf. Eph 2:20; 4:11; 1 Pt 4:11). This was presumably for several reasons.

First, it was *the* mark of the outpouring of the Spirit in the “last days” (Jl 2:28; Acts 2:16–18). The widespread experience of prophecy among the earliest Christians was therefore proof that the climax to God’s salvation history was already in train. Unlike glossolalia, prophecy spoke to mind as well as spirit (1 Cor 14:1–33). In other words, it addressed the whole man, expressing the wholeness of God’s saving power, thus preventing the believer from setting rational and spiritual against each other. Thus, consequently it built up the church more than any other gift, ministering both encouragement and consolation (vv 3, 31), bringing new revelation (vv 6, 26, 30)—of guidance for life or of God’s plan of salvation confirming the believers in their faith and converting the unbelievers (vv 22–25).

Discernment of Spirits. Not properly a gift of inspired utterance, it nevertheless has to be included here, since Paul sometimes associates it with prophecy (1 Cor 12:10; 14:29; 1 Thes 5:20, 21). Claims of inspired speaking were no proof that the words were from God (1 Cor 12:3). Those who have also received the Spirit have the responsibility of evaluating the utterance as to its source and significance (2:12, 13; 14:29; also 1 Jn 4:1–3); they must test the charisma and hold only to that which is good, rejecting what is bad (1 Thes 5:19–22). In other words, this gift is not independent of prophecy; it serves as a check on it. To put it the other way round, prophecy is not independent of discernment of spirits. Prophecy is a community gift, and the gift of prophecy is only complete when the community has tested and approved the message of God in it.

Glossolalia and Interpretation of Tongues. Like prophecy and discernment of spirits these last two members of the 1 Corinthians 12:8–10 list hang together, the latter providing a check on the former lest it be abused in the ecstasy of inspiration. That glossolalia (speaking in tongues) was experienced in ecstasy at Corinth seems clear from the picture of uncritical enthusiasm and confusion that emerges from Paul’s rebukes (12:2, 3; 14:12, 23, 27–28, 33, 40). Similarly, ecstasy is implied in Acts (2:4, 6, 13; 10:44–46; 19:6).

Ruins at Corinth, the city where the church had to be corrected by Paul regarding spiritual gifts.

Paul values glossolalia, not as ecstatic speech, but as a quieter, less abandoned gift (1 Cor 14:28), particularly in his own private worship (v 18). He seems to think of glossolalia rather as language: the word “tongue” certainly implies this, and “interpretation of tongues” could equally well be rendered “translation of languages.” However, the language is not that of men (as in Acts 2:6–11); it is rather the language of angels (1 Cor 13:1), whereby the believer speaks to God (14:2). Paul values it as such, as enabling a different level of communication with God (“praying with the Spirit”—vv 4–7; cf. Rom 8:26, 27). In the assembly, however, he would prefer that the gift was restrained and only manifested if a subsequent utterance in the vernacular (interpretation of tongues)



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enabled the worshiping assembly to share in the individual glossolalist's blessing (1 Cor 14:19, 27, 28).

Other forms of inspired utterance mentioned by Paul include preaching (1 Cor 2:4–5; Eph 6:17; 1 Thes 1:5; cf. Jn 16:8–11; Acts 4:8; 13:9; 1 Pt 1:12), teaching (Rom 12:7; 1 Cor 14:6, 26; Col 3:16), exhortation (Rom 12:8); “the Paraclete” could be called “the Exhorter” (Jn 14:16, 26; 15:26; 16:7), singing (1 Cor 14:15, 26; Eph 5:18, 19; Col 3:16), and prayer (Rom 8:15, 16, 26, 27; 1 Cor 11:4, 5; 14:15; Eph 6:18; cf. Jude 20).

Gifts of Healing and Power. In 1 Corinthians 12:6 Paul describes *all* spiritual gifts as “actions of divine energy.” This power aspect of *charismata* is, however, most clearly seen in healings and miracles.

Faith. The third gift mentioned in 1 Corinthians 12:8–10 is faith. As is generally recognized Paul would not be referring here to justifying faith, which is the mark of all believers (by definition), but must have in mind more concentrated *experiences* of faith, particularly surges of confidence wherein the believer is enabled to trust God in a particular situation or for a particular event (faith “to remove mountains” —13:2). Hence it is a *charisma* given only to some (12:9). Hence too its association with healings and miracles in this list. It was a gift widely experienced in and through the ministry of Jesus and of the earliest churches (e.g., Mt 8:10; 15:28; Mk 5:36–42; 9:23–27; Acts 3:6–8; 14:9–10).

Healings. Fourth in the list of 1 Corinthians 12:8–10 is “gifts of healings” (v 9; also vv 28, 30). The plural form implies that Paul does not have in mind some general power on which the healer could draw to deal with all sorts of diseases; rather, the *charisma* is the actual healing itself, with a different *charisma* for each different healing. In this way Paul once again underlines how necessary it is for the would-be healer to rely on God's gracious power to be bestowed afresh through him in each instance. Such healings were, of course, a feature of Jesus' ministry and of the early mission.

Miracles. Fifth comes “workings of power, miracles” (1 Cor 12:10, 28, 29). Note again the plural form. Paul gives first-hand testimony that such miracles were a feature of his own ministry (Rom 15:19; 2 Cor 12:12; Gal 3:5; cf. Heb 2:4). What he has in mind is presumably distinct from healings. Perhaps he thinks of exorcisms, though demon possession does not feature prominently in his thought (cf. 1 Cor 10:20, 21; Eph 2:2). Or we may think of the wider range of miracles recorded in the Gospels and Acts, including “nature” miracles and miracles of judgment (e.g., Mk 6:35–52; 11:12–14, 20; Acts 5:1–11; 19:11, 12).

Gifts of Leadership

Apostleship. Apostles receive first mention in the lists of spiritual gifts (1 Cor. 12:28; Eph. 4:11). Since these gifts are bestowed by the risen Christ through the Spirit, it is probable that at the beginning of the apostolic age these men who had been appointed by Jesus and trained by him were now regarded as possessing a second investiture to mark the new and permanent phase of their work for which the earlier phase had been a



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preparation. They became the foundation of the church in a sense secondary only to that of Christ himself (Eph. 2:20).

The duties of the apostles were preaching, teaching, and administration. Their preaching rested on their association with Christ and the instruction received from him, and it included their witness to his resurrection (Acts 1:22). Their converts passed immediately under their instruction (Acts 2:42), which presumably consisted largely of their recollection of the teaching of Jesus, augmented by revelations of the Spirit (Eph. 3:5). In the area of administration their functions were varied. Broadly speaking, they were responsible for the life and welfare of the Christian community. Undoubtedly they took the lead in worship as the death of Christ was memorialized in the Lord's Supper. They administered the common fund to which believers contributed for the help of needy brethren (Acts 4:37), until this task became burdensome and was shifted to men specially chosen for this responsibility (Acts 6:1–6). Discipline was in their hands (Acts 5:1–11). As the church grew and spread abroad, the apostles devoted more and more attention to the oversight of these scattered groups of believers (Acts 8:14; 9:32). At times the gift of the Holy Spirit was mediated through them (Acts 8:15–17). The supernatural powers which they had exercised when the Lord was among them, such as the exorcism of demons and the healing of the sick, continued to be tokens of their divine authority (Acts 5:12; 2 Cor. 12:12). They took the lead in the determination of vexing problems which faced the church, associating the elders with themselves as an expression of democratic procedure (Acts 15:6; cf. 6:3).

Teaching. Clearly related to, but carefully distinguished from, the gift of prophecy is the gift of teaching (1 Cor. 12:28–29; Rom. 12:7). The prophet was a preacher of the word; the teacher explained what the prophet proclaimed, reduced it to statements of doctrine, and applied it to the situation in which the church lived and witnessed. The teacher would offer systematic instruction (2 Tim. 2:2) to the local churches. In Ephesians 4:11 Paul adds the idea of pastor to that of teacher, because no one is able to communicate effectively (teach) without loving those who are being instructed (pastor). Likewise, to be an effective pastor, one must also be a teacher.

Governments or Administration (1 Cor. 12:28; cf. Rom. 12:8). The early church's organization was still fluid. Official offices had not been established, nor were duly appointed officials yet ruling the churches. It was necessary, therefore, that certain members should receive and exercise the gift of ruling or governing the local assembly of believers. This gift would take the form of sound advice and wise judgment in directing church affairs. Gradually, of course, this gift of guiding and ruling in church affairs would come to be identified so closely with certain individuals that they would begin to assume responsibilities of a quasipermanent nature. They would become recognized officials in the church, fulfilling well-defined duties in the administration of the Christian community. At the beginning, however, it was acknowledged that some Christians had received the gift of ruling and had liberty to exercise it. In addition to administration, practical matters in the conduct of public worship would require wisdom and foresight, and here again those who had recognizably received the gift of ruling would be expected to legislate.



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Exhortation (Rom. 12:8). The possessor of the gift of exhortation would fulfill a ministry closely allied with that of the Christian prophet and teacher. The difference between them would be found in the more personal approach of the former. If his exhortations were to succeed, they would have to be given in the persuasive power of love, understanding, and sympathy. His aim would be to win Christians to a higher way of life and to a deeper self-dedication to Christ. The Spirit, therefore, who bestowed the gift of exhortation would with the gift communicate spiritual persuasiveness and winsomeness.

Evangelism. Another gift to the church is the ability to do evangelism. Timothy is called an evangelist in 2 Timothy 4:5, as is Philip, one of the seven, in Acts 21:8. The task of preaching the gospel, although theoretically everyone's responsibility, is entrusted specifically to certain individuals by the Holy Spirit. They are to exercise their ministry in the full realization that the power comes from God, making faddish and manipulative techniques not only unnecessary but wrong. When such are present, it is a clear indication that the Spirit is absent. Converts from the evangelist's ministry are to be funneled into the church, where they are to be built up by those exercising the other gifts.

Gifts of Service. Just as Paul calls all spiritual gifts "actions of divine energy" (1 Cor 12:6), so he calls them all "acts of service" (v 5). A word or deed is only to be regarded as a spiritual gift when it both manifests divine grace and serves others. Paul sometimes speaks of such acts of ministry without specifying what he has in mind (Rom 12:7; 1 Cor 16:15; cf. 1 Pt 4:11); but the lists do mention four service gifts.

Gifts of Service. The Gift of Helpers (1 Cor. 12:28). What spiritual gift was signified by "helper" may be gathered from Acts 20:35, where Paul exhorts the Ephesian elders to labor "to help the weak" and constantly to remember the Lord's own words, "It is more blessed to give than to receive." Paul supports this exhortation from his own example. The early church seems to have had a special concern for the needy among her members, and those who helped the indigent were considered to have been endowed by the Spirit for this ministry. It is not impossible that the office of elder originated in the gift of government or rule. By the same token, the office or duty of deacon may have originated in this gift of helpers. The deacon was one who ministered to the needy (Acts 6:1-6).

Service (Gr., diakonia). Service is called a gift in Rom. 12:7. This term is used in a number of ways in the NT, from a generalized idea of ministry (2 Cor. 5:18, where Paul's preaching is called a ministry of reconciliation) to a specific office or task (1 Tim. 1:12). It is difficult to know exactly how Paul means it here. It is perhaps a generalized gift of power to anyone exercising a specific function in the church.

Contributing. Paul speaks of contributing as a gift (Rom. 12:8). All are to give to the needs of the church, its ministry, and the poor, but a special gift enables some to make joyous sacrifice in this area. Paul adds that this gift should be exercised "without grudging" or "in liberality."

Acts of Mercy (Rom. 12:8). Merciful acts are to be performed with cheerfulness under the guidance of the Spirit. It might be wondered why such a noble act would require



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charismatic endowment, but the circumstances of the time explain it. To render aid was dangerous. Such identification with other Christians in need branded one as a Christian as well, opening up the possibility of persecution.

Such gifts would of course be manifested regularly by particular individuals. Just as he who manifested the gift of prophecy regularly came to be recognized as a prophet (1 Cor 12:28; 14:29–32; Eph 2:20; 3:5; 4:11; cf. Acts 11:27, 28; 13:1, 2; 15:32; 21:9), and as he who manifested the gift of teaching regularly came to be recognized as a teacher (1 Cor 12:28; Gal 6:6; Eph 4:11; cf. Acts 13:1; Jas 3:1), so those who regularly manifested particular gifts of service would probably be recognized as deacons (“servers”—Rom 16:1; Eph 6:21; Phil 1:1; Col 1:7; 4:7; 1 Thes 3:2; 1 Tm 3:8, 12; 4:6). Similarly “overseer” (bishop) was probably a name first given to one who regularly manifested gifts of counsel and leadership (Phil 1:1; 1 Tm 3:2; Ti 1:7).

Characteristics of Charismata. For Paul (the one who gave Christianity the concept of *charisma*), a spiritual gift is essentially an act of God’s Spirit, a concrete manifestation in word or deed of God’s grace through an individual for the benefit of others.

In its basic sense a spiritual gift is a specific act of God, and this remains true even when it is mediated through any individual. This means that no one can hope to manifest such a gift except in conscious openness to and dependence on God. By extension Paul can speak of individuals “having, possessing” certain spiritual gifts (Rom 12:6; 1 Cor 7:7; 12:30), but this is presumably just shorthand for their being so open to God’s grace that that grace regularly or constantly manifests itself through them in particular ways. Such language no more means that the *charisma* is an ability at the individual’s command than does the similar talk of “having the Spirit” (Rom 8:9, 23). It is true, however, that in 1 Timothy 4:14 and 2 Timothy 1:6 this basic sense is beginning to be left behind.

A spiritual gift is any event, word, or action that embodies and expresses God’s grace. In this sense sacraments can be “means of grace” (though they are never called this in the NT), as are many other utterances and actions as well. In recognizing this, one can recognize too that the lists of gifts (e.g., Rom 12:6–8; 1 Cor 12:8–10) are neither definitive nor exhaustive, simply typical manifestations of the Spirit (or those with which readers were most familiar or on which they needed some advice). The degree of overlap between these various lists shows that Paul was not concerned to specify a precisely defined catalogue; he simply selected a number of activities and utterances through which he saw the grace of God manifesting itself in his churches.

It is important to grasp that Paul saw all Christians as charismatics. Whoever “has” the Spirit, that is, is open to and being led by the Spirit (Rom 8:9, 14), will inevitably manifest the grace of God in some way and should also be open to the Spirit’s power coming to expression in particular words and deeds within the community of the Spirit. For Paul, the church is the body of Christ. The functions of that body’s members are exemplified by the spiritual gifts (12:4–6; 1 Cor 12:14–30). Unless the individual is functioning charismatically, he is not functioning as a member of the body. The Spirit’s gifts are the living movements of Christ’s body. As the body is many different members functioning as one body, so the unity of the church grows out of the diverse functions (gifts) of its members. It follows that a spiritual gift is given primarily with the community in view. It is given “for the common good” (1 Cor 12:7). That is why a selfish, loveless clutching after



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charismata is wrong and futile (13:1–3). A spiritual gift is never one's to use as one wants for one's own benefit (except perhaps glossolalia, but that is why Paul gives it lower value). It is given to one only in the sense that God chooses to act through one for others. More precisely, it is given only through one to the community, and one benefits only as the community benefits. The spiritual health and edification of the individual is inextricably bound up with the health and well-being of the whole body (12:14–26; Eph 4:16).

From Paul to the Present. There is no clear indication that Paul expected the cessation of spiritual gifts prior to the return of Christ, though some see 1 Corinthians 13:8–10 as teaching that certain gifts were only for the early church; but “the complete, the perfect” to which he refers there seems to refer to the consummation at Christ's return. Indeed, on the definition of *charisma* as any word or act that manifests and mediates grace to another one may say that spiritual gifts have never been absent.

But on a narrower understanding of spiritual gifts, which focuses attention on the more striking manifestations of prophecy, glossolalia, and healing, it is true that they seem to have disappeared from the mainstream of the church's life by the middle of the 3rd century. The late ending to Mark (16:17), Justin Martyr, Irenaeus, and Tertullian all testify to the continuing experience of such gifts before then, but in the 4th century Chrysostom and Augustine of Hippo seem to think of them as belonging to the past. This was in large part due to the increasing institutionalization of the church, in the course of which *chrismation* (anointing with oil) progressively replaced *charismata* as the sign of the Spirit; the body of Christ came to be conceived as a hierarchical structure, and the phrase “gifts of the Spirit” was referred more frequently to Isaiah 11:2. Over the centuries there were successive claims that one or more of the more striking gifts had been restored—most notably by the early Montanists (second century), Joachim of Fiore (1132?–1202), many of the Anabaptists, and the early Quakers—but such claimants were usually either pushed to the fringes of Christianity or persecuted outright. Orthodoxy's fear of enthusiastic excess and abuse of ecclesiastical authority were too often justified in the event.

More recently events have taken a different turn. Renewed interest in spiritual gifts, particularly healing and glossolalia, at the end of the 19th century heralded the emergence of Pentecostalism in the 20th century. With the acceptance of Pentecostalism as a third or fourth main stream of Christianity (beside Orthodoxy, Catholicism, and Protestantism), and charismatic renewal within the older denominations, the charismatic dimension of Christian life and worship has steadily gained recognition, not least among Catholics. It remains to be seen whether the dynamism of charismatic order and worship can be held together with the conservatism of institution and tradition in fruitful interaction.¹⁵

LEXHAM BIBLE DICTIONARY

¹⁵ Walter A. Elwell and Barry J. Beitzel, “[Spiritual Gifts](#),” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1993–1998.



SPIRITUAL GIFTS Ministries or abilities that the Holy Spirit gives to Christians for the edification of the Church.

Introduction

The Christian concept of spiritual gifts has the Apostle Paul as its primary source. However, related phenomena appear to have been common throughout the early church (e.g., Acts; 1 Thess 5:19–21; Gal 3:5; Heb 2:4), and even prior to this in the life and work of Jesus Christ. They have antecedents in the Spirit of God's work as portrayed in the Old Testament, and thus in some shared views of the early Judaism from within which the Christ movement arose.

With the exception of the narrative descriptions in Acts (and possibly 1 Pet 4:10–11), discussion of spiritual gifts bestowed upon members of the Church is exclusive to the works attributed to Paul—particularly 1 Cor 12–14. Romans, which explicitly mentions “spiritual gifts” in 1:11, also seems to elaborate on the phenomenon in 12:3–8, though it doesn't mention the role of the Spirit. This is also the case in Eph 4:7–13; 1 Tim 4:14; and 2 Tim 1:6.

Old Testament and Postbiblical Jewish Literature

The concept of spiritual gifts has antecedents in the Old Testament and postbiblical Jewish literature. The Hebrew term for “spirit” is רִיחַ (*ruach*), which can also be translated “wind,” “breathe,” “life,” or “vitality.” What exactly is meant by “the Spirit of the Lord” or “Spirit of God” is uncertain. However the various contexts in which the phrase is found suggests that the Spirit's activity was largely exclusive to God's people, Israel, and generally in the form of either empowerment for a specific task, and/or revelation of God's will. For example, the Spirit worked among the artisans for the garments of the priests and elements of the tabernacle in the exodus narrative (Exod 28:3; 31:3; 35:31; Turner, *Spiritual Gifts*, 4).

The Spirit was also active among Israel's chosen leaders, including Moses and the 70 elders during Israel's wilderness wanderings (Num 11:16–17, 24–29), the judges (Judg 3:10; 6:34; 11:29; 14:6, 19; 15:14–15), and the kings (1 Sam 10:1–11; 16:13; 19:20). Alongside Israel's leadership, the prophets are likewise portrayed as prominent beneficiaries or agents of the Spirit's work (e.g., Ezek 11:5; Mic 3:8; Isa 48:16; Zech 7:12; see also Hos 9:7; Turner, *Spiritual Gifts*, 3–4).

The prophetic texts also anticipate a time when *all* God's people would receive direct revelation of God through the agency of God's Spirit, as integral to the promises of national restoration and ethical renewal (e.g., Ezek 11:19–20; Isa 32:15; Joel 2:28; Zech 12:10; see also Jer 31:33–34; Deut 30:1–8; Zoccali, *Whom God Has Called*, 64, 168). Crucial to later New Testament teaching, Isaiah links this final restoration of Israel with that of all creation (e.g., Isa 2:1–4; 9:6–7; 45:8; 65:17–25; see also Zech 9:10; Psa 72; Zoccali, *Whom God Has Called*, 154).

The revelatory dimension of the Spirit's activity became the dominant feature of the late Second Temple Jewish understanding of the Spirit of God, as evidenced by postbiblical literature (e.g., *Jubilees* 25:14; 31:12; 40:5; Philo, *Moses* 1.175, 277; 2.265; Sirach 39:6; 48:24; 1 Enoch 91:1; 4 Ezra 14:22; Josephus, *Antiquities* 4.119; 10.239;



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Wisdom of Solomon 7:7; 9:17–18; compare 1QH 12:11–13; 13:18–19; 14:12–13; Turner, *Holy Spirit*, 5–17).

Gospel Accounts

The New Testament Gospels attest to the activity of the Spirit surrounding the advent and activity of the messianic movement of Jesus of Nazareth. Luke's narratives of the births of John the Baptist and Jesus contain many references to the Spirit's work (Luke 1:15, 35, 41, 67; 2:25–26). Luke and Matthew emphasize the Spirit's role in the virgin conception of Jesus (Matt 1:20; Luke 1:35). Proclaimed to be the fulfillment of the Davidic messianic hope (Matt 3:17; Luke 1:31–33; John 1:34; see also Mark 8:27–30; Matt 16:13–16; Luke 9:18–21), Jesus will be the agent of Israel's promised deliverance and restoration (Mark 1:15; Matt 1:21; Luke 1:67–79; 2:30–32; see also Acts 2:22–36). Both John and the Synoptic Gospels understand the redemption of Israel as inextricable from that of the whole world (John 1:29; 3:3–17; Mark 13:10; Matt 24:14; 28:18–20; Luke 24:47–49; see also Acts 3:21; 15:7–17; 17:31).

All four Gospels present the Spirit's confirmation of Jesus as God's Messiah/Christ at His baptism (Matt 3:16–17; Mark 1:10–11; Luke 3:21–22; John 1:32–34). Furthermore, these narratives contrast John the Baptist's baptizing activity with the Christ, who will baptize with the Holy Spirit (Matt 3:11; Luke 3:16; Mark 1:8; John 1:33).

Luke introduces Jesus' ministry in terms of the fulfillment of Isa 61:1–2, which accordingly affirms the Spirit-empowerment of Christ to fulfill His role as God's agent of deliverance (Luke 4:18–19). The majority of the narrative in all four Gospels is occupied with the various activities of Jesus and His original disciples, in which the Spirit plays a prominent role. Jesus and His disciples perform acts of:

- Exorcism, which the Gospel writers credit to the power of the Spirit (Matt 12:28).
- Healing, which is integral to the prophetic expectation of Israel's final restoration, as the Lukan citation of Isaiah suggests (Matt 11:2–5; see also Acts 2:22, 43; 4:10–22; 5:12, 15; 6:8; 8:6–7, 13; 10:38; 14:3, 8–11; 15:12; 19:11–17).

To fail to recognize the Spirit at work in Jesus' ministry is to therefore “blaspheme the Holy Spirit” (Mark 3:29; Matt 12:31; Luke 12:10; Turner, *Holy Spirit*, 30–33)

John depicts the resurrected Jesus as breathing on the disciples, imparting the Holy Spirit to them (John 20:22–23). This is an indication of, and apparent preparation/empowerment for, the new movement they will lead (see also John 21:15–17).

The Work of the Spirit in Acts

The book of Acts first depicts the initial reception of the Holy Spirit upon the followers of Jesus Christ en masse. According to Acts 1:8, just prior to His ascension, Jesus tells the disciples that they will receive the necessary power in the coming of the Holy Spirit for their evangelistic efforts. Taking place in Jerusalem during the Jewish feast of Pentecost, the arrival of the Spirit upon Jesus' disciples is accompanied by speaking in tongues (Acts 2:4), which Luke describes in terms of the phenomenon of xenoglossia (speaking in unfamiliar, but actual languages), and as offering praise to God (Acts 2:8–11; compare 10:46). Peter claims that this event is the fulfillment of the prophecy of Joel 2:28–32: the



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outpouring of the Spirit upon all God's people that will accompany the last days culminating in Israel's final redemption (Acts 2:14–21), which has now been inaugurated by the death and resurrection of Jesus Christ (Acts 2:22–33).

In the remaining narrative of Acts, the author portrays the Spirit's reception as indispensable to the conversion experiences of those who come to accept the gospel of Jesus Christ, including Gentiles (e.g., Acts 2:37–42; 8:14–17; 10:44–48; 15:7–9; 19:1–6). The author sometimes notes that these conversion instances are accompanied by speaking in tongues and prophetic speech (Acts 10:46; 19:6).

Pauline Teaching

The Christian concept of spiritual gifts has as its primary source the Apostle Paul. The presence and work of the Spirit (as indicative of the fulfillment of the promise of redemption for Israel and all creation) is foundational to Paul's entire doctrine of the Church (e.g., 1 Cor 2; 2 Cor 3; Rom 8).

Relevant Biblical Terms

Several key terms are linked to the concept of spiritual gifts. The term χάρισμα(τα, *charisma(ta)* is generally translated "gift." But because it is likely derived from χάρις (*charis*), which means "grace," the term may be better translated "concrete expression of grace" or "gracious bestowment" (Fee, *Empowering Presence*, 33; Berding, "Confusing Word and Concept," 44). With the exception of only 1 Pet 4:10–11, χάρισμα(τα, *charisma(ta)* does not appear in the relevant primary literature outside of the Pauline corpus, especially Romans and 1 Corinthians. Reviewing its 16 uses in the Pauline texts thus provides the greatest insights for the term: Rom 1:11; 5:15, 16; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 12:4, 9, 28, 30, 31; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6.

It is debated whether Paul employs the term in a technical sense, referring to the phenomenon of spiritual gifts in its whole. The appearances of χάρισμα (*charisma*) that may carry this technical sense include:

- Rom 12:6
- All the references in 1 Corinthians (with the exception of 1 Cor 7:7)
- Perhaps 1 Tim 4:14, and 2 Tim 1:6.

However, the following factors suggest that there is little reason to affirm such a conclusion (Fee, *Empowering Presence*, 34–35; Turner, *Holy Spirit*, 262–67; Berding, "Confusing Word and Concept," 40–43; contra Käsemann, "Ministry and Community," 64; Dunn, *Theology of Paul*, 553; Palma, "Spiritual Gifts," 5):

- Uses of the term that do not have spiritual gifts in view (Rom 5:15–16; 6:23; 11:29; 1 Cor 7:7; 2 Cor 1:11), or at least do not explicitly mention the Spirit in the immediate context (Rom 12:6; 1 Cor 1:7)
- Relatively limited use of the term even when actually referring to the phenomenon
- The variety of other terms Paul employs in reference to spiritual gifts

Paul uses the term πνευματικά (*pneumatika*), which means "spiritual (things or persons)," to refer to that which pertains or belongs to the Spirit (of God; Fee, *Empowering Presence*, 29–30). The term scarcely appears in the relevant sources



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outside of Paul, particularly in carrying a remotely similar sense as his 24 uses of it, 15 of which are in 1 Corinthians (Barclay, “Πνευματικός, *Pneumatikos*,” 160–65; Fee, *Empowering Presence*, 29). As applicable to the matter of spiritual gifts, the term is found in Rom 1:11; 1 Cor 12:1; 14:1. It is paired with χάρισμα (*charisma*) only once (Rom 1:11) which is the only appearance of the actual phrase “spiritual gift” in the New Testament. While πνευματικά (*pneumatika*) in both 1 Cor 12:1 and 14:1 is clearly inclusive of the various gifts delineated in 1 Cor 12, it is doubtful that the term is ever employed in a similarly technical sense as has been suggested of χάρισμα(τα), *charisma(ta)*, and it should probably be broadly translated “spiritual things” in both instances (contra Palma, “Spiritual Gifts,” 6–7; Dunn, *Jesus*, 208–09).

In 1 Cor 12:5–7, Paul employs three other terms to refer to spiritual gifts:

1. Διακονίαι (*Diakoniai*), meaning “ministries” or “acts of service”
2. ἔνεργήματα (*energēmata*), meaning “operations,” “activities,” or “workings”
3. θανέρωσις τοῦ πνεύματος (*thanērōsis tou pneumatos*), meaning “manifestation of the Spirit”

The author of Eph 4:8 uses the term δόματα (*domata*), meaning “gifts,” quoting from Psa 67:18 LXX (Psa 68:18 MT).

The General Content of the Teaching

The specific gifts that Paul references in the key passages include:

In 1 Corinthians 12:8–10, 28:

- Word of wisdom
- Word of knowledge
- Faith
- Healing
- Prophecy and prophets
- Tongues
- Interpretation of tongues
- Apostles
- Teachers
- Deeds of power
- Forms of assistance
- Forms of leadership

In Romans 12:6–8:

- Prophecy,
- Ministry
- Teaching
- Exhortation
- Giving
- Leading
- Showing mercy



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In Ephesians 4:11:

- Apostles
- Prophets
- Evangelists
- Pastors
- Teachers.

Paul doesn't suggest that the various gifts in these passages encompass all of the possible gifts given by the Spirit. Furthermore, it seems that Paul doesn't categorically differentiate between the miraculous, transcendent, or spontaneous gifts with those that are more mundane, indicative of a regular function performed in the Church, or that overlap with latent talents possessed by members of the Church (Turner, *Holy Spirit*, 269–78; contra Dunn, *Jesus*, 209–10, 253; *Unity*, 110–13). Paul's teaching suggests that every member of the Church receives at least one gift (1 Cor 12:7, 11, 18; 14:1, 26; Eph 4:7; see also 1 Pet 4:10; Käsemann, "Ministry and Community," 73), and some people may possess more than one (e.g., 1 Cor 14:13, 18). It also seems likely that some specific gifts actually encapsulate or overlap with several others; for example, the gift of apostle probably encapsulates the gifts of teaching and leadership.

In 1 Cor 12:4–6, Paul asserts that various gifts given to the different members of the Church have a singular source. He also points to the triune relationship the gifts have to the Spirit, Jesus Christ, and God. Barrett suggests it is "the Spirit who gives, the Lord who is served, and the God who is at work" (Barrett, *First Epistle to the Corinthians*, 284). Out of the three key passages concerning such gifts, Paul emphasizes the Spirit in 1 Cor 12, God in Rom 12, and Christ in Eph 4 (Palma, "Spiritual gifts," 9).

While the gifts are distributed according to the sovereign divine will (1 Cor 12:11, 18, 28; Rom 12:3; Eph 4:7–11), Christians should also pursue certain gifts, and, ostensibly, may obtain them through such effort (including prayer; 1 Cor 14:1, 13). However, any such pursuit must be accompanied by humble recognition of God's sovereignty, individual limitations, and the need for interdependence and unity within the community (Rom 12:3, 16; 1 Cor 12:18–26, 29–30; Dunn, *Jesus*, 264–65).

Paul equates some gifts, or identifies them as a prerequisite for, recognized positions in the Church (1 Cor 12:28; Eph 4:11; 1 Tim 4:14; 2 Tim 1:6). Furthermore, nothing in any of the relevant texts suggests there is an inherent distinction or opposition between such gifts and regular ministerial functions or offices (e.g., 1 Cor 16:15–16; Phil 1:1; 1 Thess 5:12; Gal 6:6). There is no real support that the gifting of the Spirit was subordinated to, or overtaken by, institutionalized offices in the Church in 1 and 2 Timothy (Fee, *Empowering Presence*, 772–76, 785–89; Turner, *Holy Spirit*, 279–84; Palma, "Spiritual Gifts," 18; Berding, "Confusing Word and Concept," 47; contra Dunn, *Unity*, 112–13).

Spiritual gifts should be understood as primarily events (e.g., a healing) or activities or functions (e.g., the act of teaching or role as teacher) in the Church, and only secondarily as the abilities or empowerments to perform them (Fee, *Empowering Presence*, 33–35; Berding, "Confusing Word and Concept," 38–39, 47–49; in this respect see also Dunn, *Unity*, 110–13). Among other things, this understanding accounts for the unqualified inclusion of both functions (e.g., prophecy, teaching) as well as functionaries



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(e.g., prophets, teachers) among the various gifts listed in 1 Cor 12 (Berding, "Confusing Word and Concept," 42; Fee, *Empowering Presence*, 189–90). In every key Pauline passage, it is the act of ministry itself, rather than the ability to perform it, that is of central concern (Ellis, *Pauline Theology*, 34).

Additional teachings include:

- The ultimate purpose of spiritual gifts is the building up of the Church; that is, they are without exception to be used in service of one another for the benefit of all (e.g., 1 Cor 12:7, 12–14, 25–27; 14:1–5, 12, 16–17, 31; Rom 12; Eph 4:12).
- *All* the gifts given by the Spirit are necessary for the proper functioning of the Church (compare 1 Cor 12:7–27).
- The phenomenon of spiritual gifts will continue within the Church until the return of Jesus Christ and consummation of God's plan of redemption (1 Cor 13:8–12).¹⁶

¹⁶ Christopher Zoccali, "[Spiritual Gifts](#)," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).