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Introduction to Spiritual Gifts

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The Gifts of the Spirit

An analysis of the Biblical revelation concerning the discovery of the practical motivational power of the Holy Spirit in the life of believers and the manifestations of His work in the local churches

By

Dr Don Fanning

Introduction:

The nature of the church calls for its members to recognize their respective capabilities and to begin functioning in the areas of their particular ministries. Just as the physical body is one organism having many parts: arms, legs, hands, feet, etc., each one with their respective functions, which operate in different manners, but at the same time in harmony and unity, so is the Body of Christ, the Church; *unity* in the midst of *diversity*.

If the body is going to function as an organism, then it is necessary for the members to minister or serve one another with all the capabilities that the Holy Spirit has given to each one. Each local church, that is the Body functioning in miniature, requires spiritual maturity, biblical understanding and the recognition (and use) of the gifts of each member.

This study of the spiritual gifts given to the churches is (1) a study of the passages that describe the gifts of the Spirit, and (2) a description of the gifts.

The power of the Spirit flows in the church through the expression of the God given gifts. The gift **is not in itself the purpose or goal** for the believer, rather it is simply the **means** through which the Spirit can minister to others through that member. The possession of a gift in itself does not measure spirituality. The gift functions as a canal or funnel. It is not the product, but the means of delivery of the product. The Spirit utilizes these gifts to edify individuals in the church, in order to facilitate the transformation of others into the image of Christ and to motivate the extension of the church in the world.

In spite of the importance of recognizing and practicing one's gifts, it is not necessary to be frustrated in your search; that is, the priority should be one's spiritual maturity, knowledge of the Scriptures with its wisdom and assurances, and the service for the Lord that He designed for every life. If you sense a need in your church, which is not being satisfied, perhaps you should try to meet that need. If there are few or no conversions and you know an unbeliever, do whatever possible to bring them to a knowledge of Christ. Occupy yourself in serving the Lord by meeting the needs you perceive, and your gifts will quickly become obvious. Experience shows that there are times when the Lord delays in making evident our gifts in order that we grow sufficiently mature and committed to using them faithfully in His service and through His power. The important thing is that we learn to minister and serve one another.

When you finish this study on the gifts you will be able...

1. To write a list of the gifts of the New Testament, locate them and define them in your own words.
2. To identify at least one gift, which God has given you.
3. To help others discover and define their gifts.
4. To contribute to the ministry of the church through your gifted ministry and motivate others to discover their own ministries.

Note: We should not be ignorant concerning the spiritual gifts (1 Cor 12:1).

Some problems in the study of the gifts

Introduction: The two extremes that have negative consequences.

1. Avoid or intentionally ignore a subject (usually because there are disagreements)
2. Overemphasize the gifts to the extreme that the development of the spiritual life and the transformation to the similitude of Christ, in His character, become secondary goals.

Problems:

1. There are disagreements between different Bible believers concerning the definition of the gifts and the actual validity of some of the gifts.
2. There is considerable ignorance and carelessness about the spiritual gifts in many churches, perhaps because of fear of divisiveness or indefensible positions.
3. There is considerable confusion regarding the relationship between the spiritual gifts and the natural abilities or talents of the believer.
4. Certain gifts are emphasized by some believers as if they were indispensable evidences of a spiritual character. Unfortunately in many such cases such an emphasis generates an unhealthy pride, and in the worst case, divisions.

Principles for confronting the problems:

- a. The disagreements between Bible believing churches normally indicate a lack of clear Biblical evidence in order to resolve the issue. Thus there should be a certain tolerance shown toward expressing different opinions that do not violate the clear directives of the Scriptures.
- b. When you begin to emphasize the gifts, do it slowly. Look for the gifts in your personal life. Every time it is possible, recognize the gifts that have been used in your church. Look for what is most evident in your life and surrounding ministry.
- c. Do not worry about distinguishing between gifts and talents. Use both in the service of the Lord. Trust that God will show the necessary distinctions.
- d. Be careful not to emphasize some spiritual gifts to the exclusion of others. Distinguish between the exercise of the gift in the church (which should be actively motivated) and the use of a gift as a sign of spirituality (which should be denied). There is a significant difference between the fruit of the Spirit and the gifts. The fruit of the Spirit indicates **spiritual maturity** and the gifts indicate the **motivation for serving** others.

Distinction between the gifts and the fruit of the Spirit:

| Gifts of the Spirit | Fruit of the Spirit |
|--|---|
| 1. Different for each individual | 1. For all the church, without exception |
| 2. Related to the ministry | 2. Related to our character |
| 3. Classified according to importance and necessary emphasis in the church | 3. All the aspects of the fruit are essential and equally important |
| 4. Can be abused, cause offenses and divisions. | 4. Never can be used badly if they are authentic |
| 5. No Christian has all of the gifts | 5. All believers should manifest the fruit |
| 6. No single gift is obligated for all the believers | 6. All the aspects of the fruit are commanded to be manifested |

Conclusions:

1. The ideal in the Christian life is to join the exercise of the gifts of the Spirit with the expression of the fruit of the Spirit (all 9 aspects) simultaneously.
2. Both the fruit and the gifts of the Spirit are signs of the presence of the Spirit
3. Maturity is manifested, through the likeness of Christ and the manifestation of the fruit of the Spirit. The presence of the gifts does not guarantee a likeness to Christ in our lives.

Steps to discover and develop your spiritual gift(s)

Section I. Study the passages that describe the gifts

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1. Make a list of all the gifts in each of the passages
2. Look for principles that govern the gifts

Section II. Study the application of the gifts until you can recognize the activities in other believers

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1. Make a personal biblical study of the gifts
2. Look for biblical illustrations of gifted persons. Make a list.
3. Study the lives of Christian leaders that are identified with your gifts. Make another list.
4. Identify the gifts manifested in the lives of believers that you know.

Section III. Analyze yourself and identify which are your spiritual gifts

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1. Use the survey over your personal convictions.
2. Remember that if you walk in the Spirit (not in the flesh), your desires come from God.
3. Ask other Christians to confirm which are your gifts.
4. Ask someone with the gift of wisdom, discernment, teaching or exhortation to give you some suggestions regarding your gifts.
5. Ask some intimate friends to comment on their ideas of which are your gifts.
6. Principally ask the leaders of your church for their observations.

Section IV. Let your experience be a determining factor in the manifestation of your gifts.

1. Your church will be more and more conscience of your gifts as you work in its programs.
2. You will be conscious of the fruit that results from the exercise of your gift in the lives of others.
3. You will feel a conscious satisfaction in what you are doing.
4. You will recognize that those with gifts, especially the gift of leadership, are going to attract others with similar gifts.
5. Complete the survey of your personal experiences.

Section V. The gifts that have been chosen must be put into practice. Begin with the suggested plan of development of your gifts. Choose a ministry area in the sphere of your gifts and commit yourself to use them from now on.

1. Follow the procedures that are recommended according to the gifts chosen.
2. Write in your own words a plan for how you will seek to develop your gifts.
3. Write the area or type of service that you will seek to fulfill in the future.
4. Write the desire of your heart about what you want to complete for the Lord with your gifts or ministries.

Section I

Principles, analysis and location of the gifts of the Spirit

I. Principles of the gifts from Romans 12:1-8

- A. Everyone of us should evaluate ourselves in terms of our gifts (12:3)
- B. We should recognize that our gifts are different from others and thus we have liberty to follow our hearts as we use them, and not be forced into imitating the service of someone else (12:6)
- C. We should exercise our gifts according to our faith (our understanding of the will of God) given by God (12:6)
- D. The motive for the use of our gifts and the attitude about their use, are as important as the actual exercise of the gifts (“according to the measure of faith”, “with liberality”, “with joy” (12:8).
- E. Each one should have the opportunity to use his gifts in a team structure (12:4-6).

II. Explanation of the gifts mentioned in Rom 12

| Gifts mentioned | Purpose | Genuine manifestation |
|----------------------------|---|--|
| Prophecy | The receipt and proclamation of divine revelation | Proclamation of the revealed truth with power and emphasis |
| Service, help, ministry | Meet material needs of others | Material service totally under the direction and wisdom of the Spirit |
| Teaching | Illumination of the understanding of the Bible | Clear communication of the principles, meaning of history, conviction of the commands through the Spirit (Eph 1:16-19) |
| Exhortation | Maintain the purity and obedience to the Word | Advice, consolation, counseling, motivating to obedience |
| Giving | Economic and material support for the ministry | Sharing of personal possessions under the direction of the Spirit |
| Administration, leadership | Maintain the order, direction and motivation for the church | Lead and administer under the direction of the Spirit, which honors God |
| Mercy | Manifest the love of God | Acts of love inspired by the Spirit to the unloved and rejected. |

I. Principles in 1 Corinthians 12-14

- 12:1 Ignorance of the gifts can produce abuses
- 12:2 Unusual experiences do not necessarily indicate the work of the Spirit
- 12:3 A proof of the activity of the Spirit is that there is always an exaltation of the deity of Christ
- 12:4 The Spirit produces DIVERSITY of the gifts, not SIMILARITY.
- 12:5 Christ motivates a variety manifestations of SERVICES (*diaconia*) of the gifts for the benefit of others.
- 12:6 The Father provides the variety of EFFECTS (*energmaton*, “power”)
- 12:7 The MANIFESTATION of at least one ability of the Spirit is given to **every believer**
- 12:7 The PURPOSE is for the benefit of everyone else. It is not for one’s self.
- 12:11 The gifts are not given for merit, or as a result of desire or spirituality, rather by a sovereign decision of the Spirit
- 12:12 Unity results from the diversity of the gifts. Divisiveness is evidence of the flesh.
- 12:13 The Body of Christ is formed by the Baptism of the Spirit, which puts the believer into a union, inseparable with Christ at the moment the Spirit enters his life.
- 12:14 A body requires distinct members (gifts in this context) to function.
- 12:15 No member (gift) is inferior to any other. The body depends on all of the gifts.
- 12:16 To desire the special attention given to some of the members (gifts) is egotism.
- 12:17 No one member is equal to or as important as the whole body, although some may be more recognized.
- 12:18 God Himself created our abilities. It is not our election that determines our gifts.
- 12:19 To insist that one gift is universal is to create a monster.
- 12:21 The more visible gifts need the less visible ones. Their importance should not be overemphasized.
- 12:22 People with “weak” gifts are more sensitive to being wounded; they require protection and recognition.
- 12:24 The more recognized gifts do not need more recognition, rather God’s way of blending together the body is to give more honor to the lesser gifts. His plan is to create equality.
- 12:25 Egotism and envy cause division. Our focus should be in serving others in harmony.
- 12:26 If one gift suffers, they all suffer; if one gift is recognized, all should rejoice together.
- 12:27 Each member of the body is only a part of the total, but the contribution of each is essential.
- 12:31 There should be great care that the gifts in the highest category are prioritized in function.
- 13:1-3 Any gift or ability that is not motivated by love to others (i.e. selfishly) is useless and vain.
- 13:4 Love motivates the gifts to be patient, always beneficial to others, not seeking fame or recognition, never exaggerates its own importance to others, nor is prideful.
- 13:5 Love motivates the gifts to never embarrass another, to never be selfish, nor easily offended nor remembers hurts or offenses.
- 13:6 Love motivates the gifts to have no delight in divisions or injustices, but to be glad when the Word is understood and applied in lives.
- 13:7 Love motivates the gifts to overlook the faults of others, to accept their word, to see the best in others and to never be discouraged in the service of others even if not appreciated.
- 13:8 Love motivates the gifts to be constant, although some gifts were not designed to be permanent: prophecy, tongues and knowledge were to be terminated in a short time period.
- 13:9 Love motivated service is superior because knowledge and prophecy have only a temporary, one-time, limited or partial function.
- 13:10 The time of termination of these three temporary gifts is when their “completion” or “fulfillment” comes, that is, when all the “parts” of their revelation are complete.
- 13:11 The reason for setting aside these three gifts is the relative maturity stage of the church, that is, they have revealed all the knowledge of God’s will. Their function is complete.

- 13:12 Before the completion of the revelation of all God's Word even Paul did not understand all of the will of God as is now possible to those who have the completed revelation.
- 13:13 For the duration of the church age the chief motivations are to be confidence in the revealed Word, assurance that the promises will be fulfilled and the eternal motivation of love
- 14:1 The "best" gifts of the five categories in 12:28, should be prioritized. The maximum gift in the time of revelation (Paul's lifetime) was prophecy, but when its function was fulfilled the next priority on the listing became teaching.
- 14:2 Paul made a difference between the "tongue" and "tongues". The former was ecstatic and emotional, while the plural was the genuine gift. Here the gift is singular, making reference to the pagan practice that had infiltrated the church, in which the "spirit" of man pretended to speak "mysteries" such as the pagan sects proclaimed. This was a false tongue without benefit to anyone in the church.
- 14:3 The genuine gift is for the benefit of others, producing in them edification or "strengthening", exhortation and consolation.
- 14:4 The false gift (singular) has a selfish motivation, building up of one's self, which is contrasted with the genuine gift of prophecy, which builds up the whole church.
- 14:5 The genuine gift (plural) could be beneficial, in contrast to the false gift, but always will be inferior to prophecy. If the tongues are interpreted, the interpretation could result in strengthening the whole church (as prophecy does), but without interpretation it is useless, even if genuine. Thus this gift can never stand alone.
- 14:6 In the time of Paul, the Word of God was not fully written (1 Corinthians was the 3rd book of the NT written), thus the church was dependent upon continual revelation for preaching and teaching. Speaking in tongues alone would not result in a revelation, prophecy, knowledge or teaching, thus was useless.
- 14:7-9 The false tongue (singular) is compared to noises made with musical instruments without musical composition. Absolutely nothing is communicated, nor people blessed. A tongue has to be understood to be genuine.
- 14:10 The genuine tongues (plural) are actual "idioms" in the world. A genuine tongue must have "meaning", that is distinguishing sounds for grammar and phonetics.
- 14:12-13 The emphasis and priority to function in love is to make sure **all the gifts edify others**. If it is not possible to interpret the tongue (singular), then remain silent, and pray that a gifted interpreter give an interpretation, which could edify the church.
- 14:14-15 Paul gives the illustration that if he were to pray in a tongue (singular) **neither he** nor anyone else would benefit. Paul determined that he would always pray with his mind and sing with his mind fully understanding what he was saying. Thus Paul never prayed or sang in an ecstatic tongue (singular). If he spoke in a tongue it was a language others understood.
- 14:16-17 When they prayed in the early church, only one prayed at a time, while others understanding and agreeing with the prayer would say "Amen!" When someone supposedly is speaking in his "spirit" no one can join him in prayer, nor be encouraged by such a prayer.
- 14:18-22 Paul spoke in tongues (plural) frequently, but **never in the church**. It was a sign to the Jews (Isa 26:11-12), who were expecting such a sign to confirm the new revelation.
- 14:23 The gift of tongues (plural) before the unconverted Gentiles made no sense, was crazy. It was useless for evangelism of gentiles.
- 14:24-25 Prophecy, on the other hand, would produce genuine conviction with the result of a profound conversion.
- 14:26 Anything spoken in the congregation should have the purpose of edifying or building up the believers with wisdom and knowledge that can be understood and acted upon.
- 14:27 If anyone should want to speak in a tongue (singular) they are limited to two or three per meeting, taking turns and only if someone present can immediately interpret the words spoken.

- 14:28 If there is no interpreter present, then it is prohibited that anyone speak in such a tongue. The fruit of the Spirit is "...self-control" (Gal 5:23), thus a Spirit-filled person has control of himself always.
- 14:29 The same rule applies to the prophecies that were being revealed to the early church, only two or three in any given congregational meeting could speak, and that by turns. The rest of the congregation had the responsibility to "judge or evaluate" what was said, to determine if it were true or false (1 Jn 4:1).
- 14:30 Even if someone received a revelation while someone else was speaking, he would remain quiet and never interrupt the service of another. The Spirit-filled person has control of himself.
- 14:31 The love purpose of the speaking gifts are biblical understanding and encouragement.
- 14:32 The true gift of the Spirit always is controllable, because the fruit of the Spirit produces "self-control" (Gal 5:23). If someone loses control of himself, he is not under the power of the Spirit of God.
- 14:33 Disorder is the result of several people speaking different things simultaneously, which creates confusion. God does not have control of the meeting.
- 14:34-36 Another symptom that God is not in control is when women assume the teaching and leadership roles in the congregation. Paul would later reveal that women should never teach men nor assume authority over men in the congregation (1 Tim 2:9-15).
- 14:37 Paul did not write recommendations or mere opinions. He was an apostle. He wrote the commands of our Lord. No one is to be considered spiritual who does not take his written words seriously and finally.
- 14:39 The priority is communicating the biblical revelation in teaching and exhortation (14:31), but if someone has the gift of tongues (plural, that is an actual dialect), do not prohibit him from speaking as long as he complies with the previous requirements.
- 14:40 The evidence of the power and presence of God in a congregational meeting is when everything is done "decently" (respect is shown) and in order ("of quality and succession").

II. The gifts mentioned in 1 Corinthians 12-14

| Gifts | Purpose | Genuine manifestation |
|----------|--|---|
| Apostle | Be the representative of Jesus to launch the gospel throughout the world | Someone elected personally by Jesus in His earthly ministry with the ministry of miraculous confirmation of His message |
| Prophecy | See Romans 12 | |
| Teaching | See Romans 12 | |

| Gifts | Purpose | Genuine manifestation |
|---------------------------|---|--|
| Word of knowledge | To reveal the Word of God received by special revelation. | Receive in the mind new revelation that God was making known. To understand, organize and communicate the thinking of God. It would be impossible to discover such concepts by human reason. |
| Word of wisdom | To apply the practical application of the Word to life's situations | Clarity and perception of how to apply the Word to individual lives so that they change. |
| Faith | Perceive what God wants to do and trust in His involvement | Faith given by the Spirit to trust in the intervention of God to show His power |
| Miracles | Special signs to confirm the message of revelation | Intervention of the power of God to prove His power is greater than that of Satan. |
| Healing | Special signs to confirm the message of revelation | A special authority given by Jesus for a sign |
| Discerning spirits | A protection from false teachers and seducing spirits | A capacity to distinguish between the Spirit, flesh and other spirits behind messages |
| Tongues | Special sign for Israel | Recognizable languages spoken miraculously for a sign |
| Interpretation of tongues | Special sign for Israel | Miraculous interpretation of a language gift in the church |
| Helps | See Romans 12 | |
| Administration | See Romans 12 | |

I. Principles of Ephesians 4:7-16

- 4:7 To **every** believer there has been given “grace” (*charis*, not the *charismata*, “gifts” in 1 Cor. 12) so that the gifts (discussed in 4:8-16) will function for the glory of God. This grace is the capacity to serve one another in love and humility (4:2-3), which results in unity. This grace is given in different measures to each believer and also the faith to exercise each ministry (Rom 12:3). This implies an enormous variety of manifestations of the gifts.
- 4:8 According to the prophecy from Psa 68:18, upon arrival in heaven after the ascension, Jesus began to give “gifts” (*domata*) to men as a triumphant Conqueror. This is part of His “booty” which was won at the cross.
- 4:11 Jesus Himself gave certain gifted men to the church. He gave men as apostles and prophets for the foundation of the church (2:20). He also gave gifted men as evangelists, pastors and teachers to continue the development of the church.
- 4:12 The principle responsibility of gifted evangelists-pastors-teachers is to continue the work of the gifted apostles-prophets by “equipping” or “making complete” (see Heb 13:20-21) all church members in the knowledge of the Word and in how to do the work of the ministry building up the Body of Christ.
- 4:13 When the gifts of the ministry are functioning correctly, the result will be the unity of faith, full understanding of the Word and an intimate relationship with Christ (Phil 3:8,10)
- 4:14 The ministry of the gifts within a church prevents instability in individuals and the deceivableness of error.
- 4:15 If we are following truth and communicating it with love, we are growing spiritually and numerically.
- 4:16 The force of a church is shown through the relationship among the members who are committed to mutually helping each other through their gifts.

II. The possible gifts mentioned in the passage

| Gifts | Purpose | Genuine manifestation |
|------------|--|---|
| Apostle | See 1 Cor 12 | |
| Prophecy | See Romans 12 | |
| Evangelist | Teach and exhort the message of the gospel | Clear presentation of the gospel in public or private such that the message is understood and unbelievers respond |
| Pastor | Lead and care for the flock of Christ’s church | The ability to gain the <i>followship</i> of believers, leading them towards spiritual goals and protecting them from error |
| Teaching | See Romans 12 | |

I. The principles of 1 Peter 4:7-11

*There are no specific gifts mentioned in this passage

- 4:7 Since the end of time is near, we should invest our energies in eternal things that have value for the kingdom.
- 4:8 The ministry among the believers should be motivated by love, which is evident by the mutually communicated protection and acceptance of one another. Faults and sins of each other are “overlooked” (1 Co 13:7), that is, not held up for criticism and rejection.
- 4:9 This characteristic is manifested by mutually meeting the needs of one another.
- 4:10 Each believer has received a special specific gift or ability and motivation to serve (*diakonia*) others, and they, in turn, are held accountable as stewards or *administrators* of fulfilling their particular ministry to others.
- 4:11 The gifts are divided into two categories: **gifts of speaking** (i.e., evangelism, teaching, exhorting, wisdom) and **gifts of serving** (*diakonia*, i.e., helps, administration, mercy, giving, serving, leading, faith, discernment). The speaking gifts were always to be within the concepts and teachings of the Word already revealed and the service gifts were to be within the power given by God to give of oneself. The result would be that God is glorified, believers can’t live selfishly or egotistically for themselves, rather they are all motivated by the Spirit to sacrifice themselves as Christ in their service for others.

Four ways to analyze the gifts

I. In terms of how the gifts are exercised

| The whole church | The church disbursed | | To Both | To the Church at large |
|--|---|--|---|--|
| Prophecy Knowledge Wisdom Administration Giving Exhorting Teaching Evangelism | To unchurched | To believers | Teaching Pastor Wisdom Knowledge Exhortation Apostle Evangelism | Apostle Evangelism Miracles (?) Healing (?) |
| | Mercy Evangelism Tongues (?) Interpretations (?) | Helps Faith Discernment Giving Healing (?) | | |

II. In terms of leadership and helping functions

| Leadership | Auxiliary functions | | |
|--|---|--|--|
| Apostle Teachers Pastors-teachers Evangelist Prophet Leader | Helps, service Faith Mercy Discernment Wisdom | Giving Exhortation Administration Knowledge (?) | Tongues (?) Interpretation (?) Healing (?) Miracles (?) |

III. In terms of what you can and cannot DEVELOP

| Can be developed | Manifested already developed | Not clear |
|--|--|--|
| Teaching Pastor-teacher Wisdom, knowledge Faith, Giving Evangelism Exhortation, Discernment | Miracles (?) Healing (?) Tongues (?) Interpretation (?) | Prophecy Mercy Administration Apostle Leadership |

IV. In terms of focal emphasis

| Speaking Gifts | Gifts of Helps | Special Sign Gifts |
|--|--|--|
| Apostle Prophecy Evangelism Pastor-Teacher Teacher Exhortation Word of Knowledge Word of Wisdom | Service, helps Giving Administration Leading Showing mercy Faith Discernment | Miracles Healing Tongues Interpretation |

Description of the CARNAL and SATANIC false expression of the gifts

| CARNAL falsification | SATANIC falsification |
|--|---|
| <p>1. Apostle The determination to sacrifice your life by going to remote places to become a “martyr”, without sincerely seeking the will or wisdom of God. It is seeking fame.</p> | <p>Pious appearance, but brings false doctrine, ascetic self-denial, and powerful in oratory (2 Co 11:13; Rev 2:2)</p> |
| <p>2. Prophecy The preaching with seductive words of human wisdom depending on one’s oratory, impressions, emotionalism, sentimentalism and/or tactics of manipulation (1 Co 2:1, 4)</p> | <p>Preaching of false and deceiving doctrine without respect for the revealed Word of God, emphasis on new revelation and under the inspiration of evil spirits (1 Ti 1:6; 4:1)</p> |
| <p>3. Evangelism The use of human methods and psychology to produce a decision for God. It is noted for emotionalism and techniques to move the masses towards a decision whether they want to or not.</p> | <p>Directed by Satan to deceive people into believing they are saved through his false doctrine. Power to persuade with arguments not based on the Word, though it may be used.</p> |
| <p>4. Pastor and teacher A desire to lead for the glory of leadership, fame. It is noted by human methods of growth, with an emphasis on social and material, preoccupation with respect and acceptance from world.</p> | <p>Motivated by Satan to deceive and to teach false doctrine, denying the Scripture and exalting humanistic philosophies. Are totally closed to accepting Biblical doctrines.</p> |
| <p>5. Teacher Emphasis on the human wisdom, naturalistic philosophy, and the success and well-being of man. It is dependent upon the personal capacity to persuade and man to comprehend (Col 2:18; Rev 2:20)</p> | <p>Sensitive to seducing spirits, perhaps believing them to be of God, but results in false doctrine, usually attacking the Trinity, Inspiration, and Biblical authority. (1 Ti 4:1; 2 Cor 11:14, 15)</p> |
| <p>6. Wisdom The use of human wisdom to adjust or explain the application of spiritual truth. Often relativistic and psychological (Acts 26:9; Rom 10:2)</p> | <p>The systems inspired by Satan to supposedly improve one’s life or world, while following humanistic or satanic philosophies.</p> |
| <p>7. Knowledge The use of the Bible to promote secular ideas or secrets known only to the initiated, humanistic philosophy clothed in Biblical terminology.</p> | <p>The reception of supposed revelations, which add to the revealed Bible, from the spirit world, while actually being seducing spirits. (1 Ti 4:1)</p> |
| <p>8. Exhortation Efforts to help and counsel based on human wisdom, psychological theories and self-help themes, often to cover or ignore personal problems of guilt (Mt 16:22-23)</p> | <p>The Satanically inspired counsel based on a seeking of spiritual powers, which result in immorality, rebellion and disobedience.</p> |

| CARNAL falsification | SATANIC falsification |
|---|---|
| <p>9. Faith A forced effort to believe in the supernatural, while depending on the human will and emotions or suggestions in order to accomplish some objective.</p> | <p>A confidence inspired by evil spirits, in occult powers from any source in order to accomplish an objective.</p> |
| <p>10. Discernment of spirits The effort of human wisdom to judge between what is of God or of Satan, based on human intuition and guessing</p> | <p>The evil spirits discerning immediately what is of Christ and the ability to perceive what is a threat to Satan's objectives (Mr 3:11; 5:7; Acts 19:15; James 2:19)</p> |
| <p>11. Helps, service The material and humanitarian benefit of underprivileged for the motivation of feeling good about themselves or recognition of philanthropy.</p> | <p>Techniques of manipulation in order to attach followers to their false doctrines or movements that deny the Bible.</p> |
| <p>12. Giving The desire to be generous for selfish motivations (Acts 5).</p> | <p>Giving that is inspired by Satan to support works of deceiving and movements of error</p> |
| <p>13. Leadership, administration Dependency on human capacity and techniques such as psychology of the masses, human manipulation and dominant personality.</p> | <p>The special capacity for dominance and power inspired by Satan in order to control others and accomplish his evil ends.</p> |
| <p>14. Mercy The acts of human kindness inspired by the noble philanthropy and caring, but limited by the strength of human love.</p> | <p>The supposed interest in human well-being but used as a means of deceiving and perverting (Gen 3:1, 4-5)</p> |
| <p>15. Miracles Natural phenomenon or coincidence attributed to divine intervention by religious enthusiasm, psychosomatic or suggestion</p> | <p>A special phenomenon produced by Satanic power to give credibility to false cults, spiritists or shamans.</p> |
| <p>16. Healing A physical change, real or imagined, resulting from psychosomatic suggestion attributed to divine intervention</p> | <p>A physical transformation or appearance of change designed to exalt the power of Satan as used in certain false cults.</p> |
| <p>17. Tongues An ecstatic language produced by emotional powers accompanied by a forced excitation or faking of a supposed language, resulting in confusion, division and exalting of man</p> | <p>A language produced through a person under a spirit's control. Tend to fake spirituality, are erroneous and distracting from truth. Confirm error and division (1 Co 12:2-3)</p> |
| <p>18. Interpretation of tongues A faked or imagined interpretation of a supposed language from emotionalism and the motivation to prove a miracle occurred</p> | <p>Evil spirits impress on a mind a supposed interpretation, faking the miraculous, and resulting in confirmation of false ideas.</p> |

A brief Historical Perspective

The first two hundred years (100-300 AD)

- A. The emphasis on the spiritual gifts was evident in the false movements of Gnosticism and in Montanism. The result of this false emphasis caused the Church to react critically against any who would seek to use the gifts. These groups emphasized the gift of prophecy, however, there is no documentation of any speaking in tongues. Montanus said that “after me there would be no more prophecy, but rather the end of the world” (Philip Schaff, *History of the Christian Church*, Vol II, p. 418). Since his prophecy was not fulfilled, it is obvious that he was a false prophet (Deut . 18:20-22). He said that he was the *Comforter*, the title of the Holy Spirit.
- B. Hipolitus spoke a lot concerning the Holy Spirit and gifts. In his work called the *Apostolic Traditions* (215 AD) he made reference to a publication called “Concerning the charismatic gifts” that have been lost. The major problem of the Third century was the rise of a hierarchy between the clergy and a minimizing of the emphasis on the role of laity and their gifts. Hipolitus insisted on a major participation of laity and the use of their spiritual gifts.
- C. Ireneus (died in 200 AD) and Origen (254 AD), both made references to spiritual gifts and especially to the problem of “tongues”, but neither had seen the practice, but were writing what they had heard about it.

The next 1,200 years

(from the Council of Nicea to the Protestant Reformation (300-1500 AD))

- A. The Bishop Ambrose of Milan (d. 397 AD) spoke briefly concerning “tongues” in his treatise “Concerning the Spiritual Gifts”, in which he emphasized that every believer has a spiritual gift.
- B. John Chrisostom (345-407 AD) of Constantinople referred to the theme of “glossolalia” as a scriptural event that had ceased. The occurrences of tongues was so distant from his experience that he describe it as “obscure” in the past.
- C. San Augustine (354-430 AD), Bishop of Hipona in Africa, made reference to “tongues” and gifts. He said that tongues had disappeared very quickly in the Early Church.
- D. The venerable Bede (d. 735 AD) made reference to the historical gift of tongues.
- E. Thomas Aquinas (d. 1247 AD) wrote concerning the gift of tongues and believed that in his time it could be acquired through the study of linguistics.
- F. The evidence of the Middle Ages show that there was very little emphasis in spiritual gifts. Some historians do make reference to the gift of “tongues.” All of the people who supposedly spoke in tongues were saints of the Catholic Church. Such references were mentioned several hundred years after their deaths as proof of their sainthood, though there was never any actual

contemporary evidence to confirm such reports. All the evidence of miracles during the Middle Ages is not trustworthy.

The next 400 years (from the Reformation to the 20th Century) 1500-1900 AD

- A. Martin Luther (d. 1546 AD) said that the believers could receive one or various gifts of the Holy Spirit. He spoke of the fanaticism and the people that “wanted to be everything”. He believed that “tongues” had been for a sign of the “testimony to the Jews.”
- B. John Calvin (d. 1564 AD) wrote extensively on the gift of tongues and believed that God had taken it from the church before it was adulterated with more abuses.
- C. A renewal emphasis on the gifts began with the appearance of the Camisares or the Prophets of the Mountains and the Cevenoles of France (1702-1705 AD). They were sure that the prophecy of Joel was being fulfilled in their age. They said that voices from heaven spoke to them, that stars guided them and that wounds would not do them harm. They cried tears of blood. They practiced speaking ecstatically giving prophecies, at times in convulsions and foaming at the mouth. Prophets spoke in Latin, Hebrew, French and other dialects. They said that Christ was to return soon.
- D. The Jansenites left the Roman Catholic Church in a time of persecution. They rejected the doctrine of the justification by faith, insisting on a personal experience of their soul with their Creator, with such a relationship only possible in and by the Roman Catholic Church. Their movement was characterized by prophets even from childhood, convulsions, people given to ecstasies beyond control of themselves and unintelligible expressions while being unconscious (not pretending that this was speaking in tongues). They remained loyal to the Roman Church.
- E. The Anabaptist Radicals in Germany were a faction of the larger Anabaptist movement (a *rebaptism* movement), that followed the practices of the Jansenites. They declared Strasburg to be the New Jerusalem and their leader as the king of the Kingdom. They practiced polygamy. They proclaimed many false prophecies, but there was no evidence of speaking in tongues or miracles.
- F. Edward Irving (d. 1834 AD), a Scotch Presbyterian, began preaching a movement of restoration of the spiritual gifts for the Church. The Irvingites of England sought the gift of tongues. Their church had apostles, prophets and those that spoke in tongues. The prophets said that their declarations were “inspired.” The movement formed the Apostolic Catholic Church with altars, robes for their ministers, extreme unction, transubstantiation, incense, blessed water and other practices of the Catholic Church.
- G. The Shakers, begun by Ann Lee Stanley (d. 1784 AD), practiced the gifts of the Spirit and seemed to have roots in the Camisares. They were extremely fanatical and demonstrative in the use of the gifts. They rejected the Trinity, the bodily resurrection and the expiation or payment for sins. They did not adore Jesus. They believed that it was possible to communicate with the spiritual world,

that all the world has a second opportunity to accept salvation in the next life and that to live without sin was an obligation. At times they danced nude. The goal of the cult was to experience ecstasy losing control of themselves, dancing, jumping and expressing unintelligible things. They exalted their own “inner light” more than the Bible.

- H. John Wesley (d. 1791 AD) did not claim to have any special gift, but is seen as the “Father” of the Pentecostal movement because he preached the second work of grace. In some of his meetings, people fell as dead, mumbling things without sense. Such experiences were not limited to believers, rather, were common among unbelievers who attended. Thus these were not spiritual gifts. There is not evidence of speaking in tongues in his campaigns.
- I. The Mormons (Joseph Smith, d. 1844 AD) believed and practiced the gifts of the Spirit, especially that of tongues.

The 20th Century (since 1900 AD to present)

- A. Modern Pentecostalism was initiated by Charles F. Parham in Topeka, Kansas, in 1900 AD
- B. In 1905, Parham moved to Houston, Texas, where he met William Seymour. Seymour moved to Los Angeles in 1906 and began the Revival of Azusa Street.
- C. In 1910 the denomination of the Pentecostals of the Apostolic Faith was founded and in 1914 the Assemblies of God.
- D. Pentecostalism grew rapidly in all the world through the Holiness Movement, already a worldwide influence. The similarity of doctrine made it a natural union, that is, the doctrines of the second work of grace and the baptism of the Spirit for the power to grow in sanctification. Finney, Moody, Simpson, Keswick and Chapman all contributed to the development of Pentecostalism through their emphasis on the Baptism of the Spirit for power to be sanctified.
- E. On April 3, 1960, Father Dennis Bennett, Rector of the Episcopal Church of Van Nuys, Calif., announced that he had spoken in tongues. This marked the beginning of the Neo-Pentecostal Movement or the Charismatic Movement, in which all denominations have participated or have been affected. The current interest in the Roman Catholic Church is the continuing importance of the Charismatic Movement.
- F. The Pentecostal Movement is basically responsible for special emphasis in the 20th Century on “spiritual gifts”, especially the gifts of tongues and healing over the lesser emphasis given to the other gifts.
- G. The general theme of the Gifts of the Spirit is capturing the interest of many churches and leaders. Many books and articles have appeared on this these and have had influence in the presentation of this present study.
- H. The fundamental act that has affected interest in Spiritual Gifts is the depersonalization of the secular society and the desire of people to know their dignity and value. In the local church, the

questions are often: Are we interested in people? Are lay people necessary in the growth and ministry of the church? The answer is a resounding, “Yes!”

A historical perspective

- A. The use of spiritual gifts is reduced to insignificance when the role of lay people is minimized.
- B. The lack of biblical teaching in the Middle Ages is the reason for our failure to comprehend and know how to utilize the spiritual gifts.
- C. Fanaticism and emotional exhibitionism in the use of the spiritual gifts have been associated often with false doctrine and sects. They have discouraged the churches from identifying the need and benefit of the spiritual gifts.
- D. When the role of the clergy advanced towards assuming the ministries described by the spiritual gifts, the use of these gifts on the part of the laity, as also the desire to use them, diminishes.
- E. The understanding and use of the spiritual gifts prospers under the encouragement and teaching of the leaders of the church. The responsibility rests on their shoulders!
- F. The exalting of certain gifts over others tends to diminish the importance of the *lesser* gifts, and produces extremism and lack of balance in the ministry of the local church.