

Spiritual Gifts

GROUND RULES

Before beginning, we must first address a few ground rules concerning Spiritual gifts

1. Let me assure you that only one spiritual gift *really* matters—the gift of salvation. Why is that a spiritual gift? Because the Holy Spirit—the provider of gifts—is also your guarantee of salvation...

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. [Eph 1:12-14]

2. Many people approach a study of Spiritual gifts with a focus on determining *their* gifts—that is, the gift(s) that the Holy Spirit has bestowed upon them. That is absolutely the worst approach to take and is doomed to failure! Why?

Logically speaking, you are more likely to screw up if you know (or, think you know) your gifts than if you don't. Sounds strange, doesn't it—backwards of what you would think. Here's why.

1. Do you need to know your Spiritual gift(s) before the Holy Spirit can exercise those gift(s)? No. Okay, so the Holy Spirit doesn't rely on the level of your doctrinal edification as a prerequisite to working through you to accomplish His plan. Even if you knew your true gifts, would it somehow help influence God's use of you when you are in fellowship with Him? No. It would only help if you were 'driving' instead of God. That is, it would only 'help(?)' if you were out-of-fellowship. Since that's not true when you are in fellowship, then knowing your gifts is of no practical use.
2. I know that there is no shortage of websites and books you can buy that pretend to help you 'discover' your gifts. They are all worthless—not in their value at explaining the gifts,¹ but certainly in their ability to determine *your* gifts. Why—because they do not distinguish between natural talents or learned skills and true Spiritual gifts. Neither do they (except in rare cases) even determine if you are saved!²
3. Even if you managed to correctly discern your gift(s) it would only be a snapshot of the gifts at that time. God can change your gifts at any time. Would knowledge of your gifts right now be useful ten years from now? No. Would it be useful one year from now? No. Would it be useful tomorrow? No.
4. If you use some book- or web-based tool to analyze your gifts and you come up with the wrong list (or, your snapshot list is out-of-date) could you inadvertently get in the way of God's plan for your life by attempting to superimpose your faulty idea of your gifts onto God's efforts? Yes, you very well could.

¹ Although many are worthless at this too since they present a false Gospel and/or add pseudo-gifts to the Biblical list. More on this later.

² Yes, you heard me correctly. There are plenty of people attending Sunday School classes on Spiritual gifts today in evangelical churches that are not saved.

5. The gifts you possess are a package deal—not practiced individually, but together. Think of your gifts like a molecule of water (H₂O). Together, they exhibit *very* different characteristics than if examined alone (hydrogen, oxygen). Your distribution of gifts—like a fingerprint—makes you a uniquely qualified to accomplish God’s plan for your life. This ‘fingerprint’ bears little resemblance to the same gifts examined individually in the lives of others (even if you could account for differences in style and passion—which you probably can’t).

So, while I’m not minimizing the value of Scripturally sound book- or web-based tools to help you understand the meaning and role of Spiritual gifts in the church, I am dead set against any attempt to ascertain a ‘personal gift list’ through them.³

WHY SPIRITUAL GIFTS WERE PROVIDED

The gifts were given [Eph.4]:

1. For the perfecting [maturing] of the saints.
2. For the work of the ministry.
3. For the edifying of the body of Christ. [Not your individual edification (or learning), mind you, but for the edification of the corporate body of Christ.]

Also, as you study the Scriptures where the gifts are outlined you will see a consistent approach by Paul indicating that the focus is NOT on the gifts themselves, but on the purpose of the gifts (listed above) and on the source of gifts—God—described below:⁴

1. The medium that pervades the use of the gifts...

Though I speak with the tongues of men [crudely] and of angels [eloquently], and have not charity [agape love—as in the love of a parent for a child], I am become as sounding brass, or a tinkling cymbal. 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, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing [at the Judgment Seat of Christ]. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. [1Co 13:1-7]

Please note here that Paul’s use of ‘agape’ love (ministering, serving love) is meant to also point out that only while in fellowship with God is this ‘medium’ available. This ‘love’ is the manifestation of the Holy Spirit directing the believer. The end result of which is ‘fruit’ of the Spirit. Those that would attempt to counterfeit the gifts would also have to fool other believers into believing that they exhibited this agape love. Seeing though the charade of a counterfei-

³ Naturally, someone always asks, “What are *your* Spiritual gifts?” The answer is I don’t know for sure and I don’t care. I am happy enough to know that God knows what they are and will use them when I am in fellowship to accomplish His plan.

⁴ Frequently, a Sunday School study on Spiritual gifts devolves into a position that if I don’t know my gifts then maybe I am not really saved. The problem with this is that the gifts are NOT what was provided as the “earnest of your inheritance”—the Holy Spirit is that guarantee.

ter⁵ requires a full understanding of the gifts doctrine (“Now concerning spiritual gifts, brethren, I would not have you ignorant.”)

2. ...and growth in your relationship with God that results from exercising the gifts while in fellowship with God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. [Rom 12:1]

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, [Eph 4:1]

WHY THIS STUDY IS IMPORTANT

You might ask at this point why this study is important. It wouldn't be except for one problem. It's the same problem that popped up in Paul's day too. The problem is that the church today suffers from some of the same problems the early church suffered from. Case in point—the abuse and counterfeiting of Spiritual gifts.

Beginning in 1Cor.12, Paul explains why he is about to teach on Spiritual Gifts...

Now concerning spiritual gifts, brethren, I would not have you ignorant. [1Co 12:1]

Believers shouldn't be ignorant of the doctrine of Spiritual gifts simply because it is not something that we control. Rather, ignorance of this doctrine becomes a path for exploitation that Satan can use to undermine believers (and, thus, the church).

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. [1Co 12:2]

Before they were saved, the Corinthian believers worshiped carved images representing idols. They were led by false prophets to worship these idols. Yet for all of their worship, none of those idols ever spoke back to them. Contrary to this earlier experience, God speaks (shows Himself) to His worshipers through the empowering of the indwelling Holy Spirit manifested as Spiritual gifts.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

[1Co 12:3]

Like any good doctrinal teaching, it's best to start off with the clear boundaries where it is easy to determine who is counterfeiting and who is not. [It's the middle ground that is more difficult.] To this end, Paul describes the clear boundaries.

⁵ Not all counterfeiters do so out of evil intent. It has been my experience that many people in evangelical churches today are very religious, but not saved. They were led to believe a false Gospel of works and have been fueled by religion (rather than grace) ever since. They truly believe that their natural talents and learned skills are their 'gifts.' That's why classes on Spiritual gifts always result in *every* participant developing a list of 'gifts' even though we both know that not everyone that attends these classes is saved. Generally speaking, there is no evil intent. Rather, it points to a weakness in the church's Sunday school program. More often than not, equipping the saints for spiritual battle is *not* the focus of Sunday Schools that face this dilemma. Instead, the Sunday school program is about feeling-the-love and networking with others. I have only one question for that kind of Sunday School: where are believers supposed to prepare for Spiritual battle if not in your 'Sunday school'?

On one end of the spectrum there were people who—if you listened very carefully to their doctrine—were denying Christ’s claims. Clearly, they were not in fellowship with God⁶ and under the influence of the Holy Spirit since the Holy Spirit would never utter such a thing. Instead, they were mingling with the believers to garner what power, prestige, influence, money, or other fuel their sin nature demanded.

At the other end of the spectrum you had people who—at the point of a blade or stoning—would look you in the eye and absolutely refuse to deny Christ. Paul is speaking here of the not uncommon practice at that time by hard line Jews (or Romans, who considered their emperor to be a god) to demand upon pain of death that believers denounce Christ. Paul himself had used this practice early on when, as a hard line Jew, he had personally persecuted many Christians (Acts 7:58; 26:11). So, he knew exactly what kind of responses were typical—either one would capitulate and deny Christ, or one—like Stephen—would with his dying breath still honor and glorify his Lord (Acts 6-7). Clearly, people like that were not faking the influence of the Holy Spirit. [For an application today, one need only look as far as Columbine.]⁷

Unfortunately, all the folks in the middle were much harder to discern. For this reason (and because it was the meant to address the concern Paul had for the Corinthian church (1Cor.1:11), Paul explains *both* the important doctrinal intricacies associated with Spiritual gifts as well as the function, application, purpose, *and* overall motivation behind the gifts. It is only through the study of both the ‘academic’ and ‘application’ side of the doctrine of Spiritual gifts will the Corinthian believers correct their ‘ignorance.’

THE DIFFERENCE BETWEEN NATURAL AND SPIRITUAL GIFTS

There is a BIG difference between those natural gifts and talents you may possess and these spiritual gifts. How do you differentiate between Spiritual gifts and natural talent? Easy, Spiritual gifts can only be exercised while in fellowship with God (see *What About Discipleship*). Any skill, talent, gift, natural bent—whatever you want to call it—that is available out-of-fellowship is by definition not a Spiritual gift from God. [One caveat here: Satan offers counterfeit gifts that arguably could be called ‘spiritual.’ Obviously, those are not in view here.]

Why is important? I occasionally run into Sunday school classes where the difference between Spiritual gifts and natural talents/bents are blurred as if one’s Spiritual gifts are no more than a refinement of one’s natural talents/leanings. This is the backhanded result of teaching post-salvation doctrines to people who are not saved—they must ‘rework’ the doctrine to fit their legalistic experience.

⁶ Paul isn’t providing a test of who is saved or unsaved, but whether someone was saved AND currently under the influence/guidance of the Holy Spirit. I will refer to that as ‘in fellowship’ (with God). The only other classifications are: (1) saved but out-of-fellowship, and, (2) unsaved (and, obviously, out-of-fellowship).

⁷ One might rightly observe that if the indwelling influence of the Holy Spirit must be the source any true, heartfelt acknowledgment of Christ as Lord (1Cor.12:3; 1Jn.4:15, etc.), then any meaningful declaration of Christ as Lord as a prerequisite to salvation would be impossible. Rather, since the Holy Spirit indwells those who believe the Gospel immediately upon believing (Eph.1:12-14) and it is this same Holy Spirit that enables new believers to truly acknowledge Christ as Lord, then it should be obvious that they were saved *before* they made the public or private confession (by their belief). Those that would promote a false Gospel that requires profession of Christ’s Lordship as a condition of salvation are guilty of heresy (even if it is your Sunday School board)!

LIST OF SPIRITUAL GIFTS:

	1 Cor. 12:5-10	1 Cor. 12:28	Rom. 12:6-8	Eph. 4:11
Apostleship		•		•
Discerning of spirits	•			
Evangelism				•
Exhortation / Encouragement			•	
Faith	•			
Giving			•	
Governments / Ruling / Leadership / Pastoring / Shepherding*	•	•		•
Healing	•	•		
Helps / Ministering		•	•	
Knowledge	•			
Mercy / Compassion			•	
Miracles	•	•		
Prophecy	•	•	•	•
Ruling			•	
Teachers		•	•	
Tongues (diversity)	•	•		
Tongues (interpretation)	•	•		
Wisdom	•			

* These are lumped together because they describe very similar roles. The major difference is the group to which one is ministering.

Some studies will add ‘Administrations’ (1Cor.12:5) and ‘Operations’ (1Cor.12:6) to the list of gifts, but that is an error. These are listed only in 1Cor.12, but aren’t gifts:

<p><i>Now there are diversities of gifts, but the same Spirit.</i></p> <p>[1Cor.12:4]</p>	<p>The list above describes the various gifts. It is the same Holy Spirit that is the power behind all of them.</p>
<p><i>And there are differences of <u>administrations</u>, but the same Lord.</i></p> <p>[1Cor.12:5]</p>	<ul style="list-style-type: none"> > Notice the verse starts with “And” (“κἰα”)⁸ (...in addition to the gifts) > Diversities (G1243) in 12:4 is the same word translated “differences” in 12:5. > ‘administrations’ = διακονία (Strong’s 1248) = ‘service’ or ‘ministering’ > Literally, “and there are various ministries” <p>This verses literally read, “Now there are various gifts, but the same Spirit. And there are various ministries, but the same Lord. And there are various means of ‘working’ (style), but is the same God which empow-</p>

⁸ If your screen or substitutes the English letters k-i-a rather than the appropriate Greek letters, then you need to visit Workman Ministries and download the BST Greek and Hebrew fonts. See the bottom of the *Current Studies* page.

	<p>ers all.” This verse answers the question, “Whom will you serve?” For those with the same gift, there will be different areas of passion (ministries): people will be drawn to minister their particular gift(s) to different groups. Some will focus on children, others on the sick, some on prisons, or foreign cultures, etc. — all with the same gift and all equally valid and important. God is well aware of your area of passion and intends to put those passions to use.</p>
<p><i>And there are diversities of <u>operations</u>, but it is the same God which worketh all in all.</i> [1Cor.12:6]</p>	<p>> Again, “And” (in addition to the gifts). > Literally, “and there are various means of working (style), but it is the same God that empowers all.” > ‘operations’ = ἐνέργημα / energema This answers the question, “How will you serve” (as opposed to whom you will serve)? For those with the same gift there will also be different styles of application — outgoing or reserved, task oriented or people oriented, etc. All of the various styles are valid. God is well aware of your style preferences and intends to put them to use.</p>
<p><i>But the manifestation of the Spirit is given to every man to profit withal.</i> [1Cor.12:7]</p>	<p>> “But” (back to the gifts). > Each passion and style is part of God’s planned use of the Spiritual gift to profit the Church (universal church, that is).</p>

My Style: Those of you that know me personally also know that I am not *naturally* an outgoing person. I am content to be surrounded by Bibles and reference books and studying or writing in the wee hours the morning (such as now). I am only outgoing to the extent that it serves the need to spread the Gospel or expound on a doctrine. You also know that if we are sharing a Sunday School classroom and you imply that salvation is accomplished in part by one’s own effort⁹, I will not let that position go unchallenged [1Jn. 4:1-3] (hopefully, in a loving way).

My Passion: Those of you that know me personally also know that I have a passion for the Church. I cannot bear to see the power and influence of Christianity undermined by false Gospels and weak or ineffectual instruction in doctrine. In fact, I feel that the major problem in

⁹ Examples: inviting Jesus into your heart, making Jesus the Lord and Master of your life, giving your life to Jesus, praying the sinner’s prayer, etc. All of these were denied as prerequisites to salvation by Jesus himself (Jn.6:47; Lu.7:50; Acts 10:43-46, 15:7-8; Tit.3:5, Gal.3:3).

churches across America today is false doctrines that have robbed the local church (and consequently, the country) of its Spiritual power to battle Satan *and* a pattern of weak and ineffectual teaching of doctrine to combat it. [Hopefully, this digression has served to explain what I mean by the distinction between one's gift(s), style, and areas of passion (or ministry).]

Sometimes, studies will list other supposed gifts. Below is a list of 'false' gifts frequently found listed and why they are false.

False Gift	Scripture Reference	Explanation
Administration	Acts 15:12-21	<ul style="list-style-type: none"> ◆ Never identified as a Spiritual gift. ◆ As shown above, 'administration' is actually a reference not to a gift, but to a targeted ministry group (kids, elderly, foreign culture, etc.) [Whom will you serve?]
Celibacy	1Cor.7:7-8	<ul style="list-style-type: none"> ◆ Paul is likely a widower (cp. 1Cor.7:7 with Acts 26:10). If taken literally, then the correct interpretation is that he wishes that everyone was a widower—clearly not the intent. ◆ Celibacy is a 'style,' not a gift [Recall that 'style' refers not to one's gift, but to how one exercises that gift. "How will you serve?"]
Craftsmanship	Exo.28:3-4	<ul style="list-style-type: none"> ◆ Never said to be a Spiritual gift. ◆ Spiritual gifts were given only to Church age believers [1Cor. 12:28; Heb. 17:1,2].
Hospitality	Gen.18:1-15 1Pet.4:9-10	<ul style="list-style-type: none"> ◆ Never said to be a Spiritual gift. ◆ Spiritual gifts were given only to Church age believers [1Cor. 12:28; Heb. 17:1,2]. ◆ With regards to 1Pet.4:9-10, the gift' spoken of is the "manifold grace of God," not a Spiritual gift as we have been discussing the term. All believers are instructed to be hospitable.
Intercession	James 5:16	<ul style="list-style-type: none"> ◆ Never said to be a Spiritual gift. ◆ Referenced verse actually describes the life of any mature believer ["The effectual fervent prayer of a righteous man availeth much."] Otherwise, if this was truly a Spiritual gift, only those with this gift could be called "righteous."
Martyrdom	1Cor.13:3	<ul style="list-style-type: none"> ◆ The example in the verse is of the gift of 'giving' where the style of the gift is to give all—an extreme 'style.' ["How will you serve?"] Certainly not all those that have this gift will use that extreme style. Neither is martyrdom a gift, but only used as an example of an extreme 'style' of the gift of faith.
Missionary	1Cor.9:19-23	<ul style="list-style-type: none"> ◆ Never said to be a Spiritual gift. ◆ Referenced verse actually describes the gift of evangelism. ◆ Missionaries (generally) are gifted with evangelism (although other gifts are certainly possible) and their administration/ministry is to a foreign culture (rather than describing a separate gift).
Music	Mark 14:26 1Cor.14:26	<ul style="list-style-type: none"> ◆ Never identified as a Spiritual gift. ◆ 1Cor.14:26 identifies psalm and doctrine, but these are 'styles' (how you will serve) and not actual gifts.
Poverty	1Cor.3:3	<ul style="list-style-type: none"> ◆ Again, this is not a gift, but an example of an extreme 'style' by someone with the Spiritual gift of 'giving.' [See martyrdom]
Serving	Gal.1:1-2	<ul style="list-style-type: none"> ◆ Never identified as a Spiritual gift if it is distinguished from 'helps' or 'ministering' (listed Spiritual gifts). ◆ Described as the duty of all believers ("Brethren").

SPIRITUAL GIFT DOCTRINAL DETAILS

1. The following list describes those supernatural gifts spoken of in Scripture as applying to Church Age [1Cor. 12:28; Heb. 17:1,2] believers. These gifts were *not* those natural abilities possessed before salvation, but post-salvation, supernatural gifts in addition to those natural talents that an individual possessed. [See the study titled Dispensations for a description and discussion of the Church Age.] While your natural talents *are* given to you by God, they are *not* supernatural (by definition) as are your Spiritual gifts.
 - a. Apostleship (not valid now)
 - a. References: Acts 10:34-42; Rom.1:1,11:13; 1Cor.9:1-2,15:8-9; Col.1:1; Eph.4:8-11; 1Tim.1:12; Heb.2:4
 - b. Description: Basically, the gift of Apostleship was a combination of all the other gifts. It was given to introduce (by preaching and witnessing—Acts 10:42,43), establish, nurture, expand, and oversee the Church during the early Church Age. As the premier gift, it also carried with it the most responsibility. Therefore, it was not given to just any believer, but only the most spiritually mature believers.
 - c. Examples: The gift only applied to the following men:
 - 1.) The original Apostles, except Judas (who had died)
 - a.) Included miracles, healing, evangelism, discernment, wisdom, prophecy, etc.
 - (i) Recall that Christ was speaking of the Age of the Law and was looking past the Church Age to the Tribulation. [Mat.10:23]
 - (ii) This raises the question of whether the gift of Apostleship is renewed during the tribulation (having seen the resurrected Christ in the air) to guide the remaining, persecuted Church. However, since it is said that the Scriptures will remain forever and the Scriptures supplanted the need for Apostles, then I doubt it.
 - 2.) Barnabus [Acts 14:4,14; 1Cor.9:6]
 - a.) Compare Gal.2:13 and below.
 - 3.) Paul [Acts 14:14; 1Cor.9:6]
 - 4.) Timothy (Timotheus) is said by some to have the gift of apostleship on the basis of 2Cor.1:1. Rather, he is said here only to be a ‘brother.’
 - 5.) Silvanus (Silas) is also asserted by some to be an apostle.
 - a.) But he was actually only a:
 - (i) Brother (1Pet.5:12)
 - (ii) Leader (Acts 15:22)
 - (iii) Prophet (Acts 15:32)
 - b.) Even if Silvanus had displayed some of the gifts that are normally attributed to the Apostles, it was only because he was performing these skills while in the presence of an Apostle (Paul?). It was not uncommon for people without

extraordinary gifts to exercise Apostle-like gifts if while in the presence of an Apostle.

d. Details:

- 1.) This gift of Apostleship was given *after* Christ's ascension [Eph. 4: 8-11].
 - a.) It was given to the remaining Apostles, including Paul (Rom.1:1; 11:13, 1Cor.9:1-2; 15:9)
 - b.) Although God gave the twelve disciples supernatural powers *before* His ascension [Ma. 10:1-8] that particular case was a temporary empowering by a temporarily indwelling Holy Spirit and was to benefit the Jews only and not Church Age believers.
- 2.) Applies *only* to men who were directly chosen by God (Acts 1:2, 8; 9:4) to establish and oversee the Church during its infancy.
 - a.) A prerequisite was having seen the resurrected Christ [Act. 10:41; 1Cor. 9:1, 15:8,9].
 - (i) The authority of the completed scripture now substitutes for the authority of the early church apostles.
 - (ii) There are no remaining original apostles.
 - (iii) No one alive today (presumably) has seen the resurrected Christ.
 - (iv) *Therefore, this gift no longer exists.*
- 3.) The Gift of Apostleship was not a guarantee of doctrinal purity. Barnabas fell into the trap of Lordship-like salvation when he subscribed to the doctrine that legalistic living was necessary to maintain one's salvation (or, was a sign of one's salvation). [Gal.2:13]
 - a.) He 'may' have lost the gift of Apostleship following this incident.
- 4.) Some teachers will acknowledge that the 'office' of Apostle no longer exists, but will claim that the 'role' of Apostle is still active (and, consequently, still a valid gift).
 - a.) While it is true that there is a role for church planters today, that is not a validation that the Spiritual gift of apostleship is still active today.
 - (i) Church planters (missionaries) have one or more gifts like every other believer.
 - (ii) Missionaries are no different, as it regards Spiritual gifts, than any other believer in the Church pew. They will have one or more of the gifts pre-listed below. What they may have in common that is not shared by the average pew-sitter is a 'passion' for the lost and a 'ministry' to other cultures.
 - b.) Proponents will offer little Scripture in support of this claim.
 - (i) Sometimes, Rom.16:7 is used to show that the role of Apostle was more widespread than we believe. Note here that Junias was a woman. If the

passage means to imply that Junias was an Apostle, then God would be permitting female Apostles, but denying female elders. Rather, it means that these two people were known to the Apostles and respected for their work.

- c.) Which Apostle, following his ‘calling’ to ministry, was told by God to go to Bible College or Seminary prior to beginning? None!
 - d.) Those who espouse this false doctrine do so out of ignorance (typically) or a desire to justify questionable leadership role by claiming the preeminent gift (occasionally).
 - e.) The bottom line is that those that would claim the gift of Apostleship today lack the specific gifts exercised by the Apostles in Scripture.
- b. Discerning of spirits
- a. Reference: 1Cor.12:10
 - b. Description: The supernatural ability to distinguish, or pinpoint one’s motivation(s).
 - c. Examples: John 4:17-18
 - d. Details:
 - 1.) Discernment is recognizing motives behind statements or behaviors. It’s like Spiritual radar.
 - 2.) There is a distinction to be made between those with this supernatural gift and those who have simply matured in faith and experience to the extent that they are sensitive to error (Heb.5:14). Every mature believer should be in a position to recognize error, but that doesn’t mean that they will recognize what’s behind the error.
 - 3.) Demon-possessed individuals will avoid those with this gift (assuming the believer is in fellowship) for fear of being ‘found out’ — particularly if they sense that the believer is in a position to do something about it.
- c. Evangelism
- a. References: Eph.4:11
 - b. Description: A supernatural ability to communicate the Gospel and persuade the un-saved.
 - c. Example: Philip and the eunuch [Acts 8:26-40]; Paul [1Cor.9:19-23]
- d. Exhortation / Encouragement
- a. References: Acts 15:30-32; Rom.12:8
 - b. Description: A supernatural ability to activate and encourage other believers.
 - c. Examples:
 - 1.) Judas and Silas [Acts 15:31-32]
 - 2.) Barnabas [Acts 11:22-24]

- e. Faith
 - a. References: Rom.4:18-21; 1Cor.12:9; Heb.11:1
 - b. Description: Perhaps this could best be illustrated by that faith exhibited by those that have been martyrs—an extraordinary faith against the odds.
 - c. Examples:
 - 1.) Barnabas [Acts 11:24]
 - 2.) Timothy [1Cor.4:17]
 - 3.) Stephen [Acts 6:5, 8]
- f. Giving
 - a. References: Rom.12:8
 - b. Providing a supernatural source of either monetary or material support.
 - c. Example: Widow's mite [Lu.21:1-4]
- g. Governing / Ruling / Leadership / Pastors / Shepherding
 - a. References: Rom.12:8; Eph.4:11-12
 - b. Description: Leadership ability outside of management and organizational ability (see *Helps*). The word derives from the Latin word for 'steering.' [Note: There is a *big* difference between leading and managing. One *leads* from the front of the pack, but *management* occurs from the rear of the pack.]
 - c. Example:
 - 1.) Leaders are servants [Lu.22:25-26]
 - 2.) Church leaders [Heb.13:17, 1Pet.5:1-4]
- h. Healing (not valid now)
 - a. References: 1Cor.12:9, 28
 - b. Description: The ability to heal based on the recipient's faith.
 - c. Examples:
 - 1.) Lame man healed [Acts 3:1-16]
 - d. Details:
 - 1.) Also requires the gift of discernment to recognize the recipient's faith.
 - 2.) This gift was limited to the apostles or to someone in an apostle's presence [Mat. 9:35 w/ 10:1-8; Mk. 3:15].
 - 3.) If today's faith healers were empowered by God, then they would meet God's standard for healing—healing those that were perceived beforehand (supernaturally) to have faith [Act. 14:8-10] and any and all illness healed with a 100% success rate [Act. 5:16; Mat. 9:35 w/ 10:1].

- i. Helps / Ministering
 - a. References: Acts 6:1-4; Rom.12:7; 16:1-2; 1Cor.12:28
 - b. Description: Those people who, through their gift, are able to effectively and efficiently muster and organize the skills, resources, and tools to empower or enable ministry.
 - c. Examples:
 - 1.) A perfect example of someone with this gift was James Strong (of *Strong's Concordance* fame).
 - 2.) Timothy (1Thes.3:2)
 - 3.) Acts 6:1-7 – deacons and elders [See study on Elders.]
- j. Knowledge (not valid now)
 - a. References: 1Cor.12:8; 14:6
 - b. Description: This is a supernatural knowledge of events past or present, but not future. This knowledge is of an event that would otherwise be hidden. Examples of what I mean by this are:
 - 1.) 'Knowledge' of what has or is now occurring in a distant location without advance contact. [For example: the 'knowledge' of a spiritual battle now taking place that needs prayer, or, the 'knowledge' that a passenger jet liner has just encountered trouble.]
 - 2.) 'Knowledge' of the health condition of someone where that health condition is not apparent. [For example, the supernatural 'knowledge' that someone you meet has an undiagnosed cancer.]
 - c. Examples:
 - 1.) Jesus [Mk.2:6-8; Jn.1:45-50]
 - 2.) Ananias and Sapphira [Acts 5:1-4]
 - d. Details:
 - 1.) There was true "knowledge," a special gift of the Spirit, which was abused by some and soon counterfeited by false teachers (Colossians 2:8,18,23).
 - 2.) This gift is no longer active where Scripture is available (cp. 1Cor.13:8 w/ 1Cor. 13:12). More on this later.
- k. Mercy / Compassion
 - a. References: Rom.12:8
 - b. Description: A supernatural, unmeritorious compassion, or forbearance.
 - c. Examples:
 - 1.) Jesus [Mk.10:46-52]
 - 2.) Good Samaritan [Lu.10:25-37]

- l. Miracles (not valid now)
 - a. References: 1Cor.12:10, 28-29
 - b. Description: This is the ability to perform feats beyond what is allowed by physical laws of creation.
 - c. Examples:
 - 1.) Jesus and the fisherman's nets [Lu.5:1-11]
 - 2.) The marriage wine [Jn.2:1-11]
 - d. Details:
 - 1.) The ability to perform miracles had one scriptural limitation—it was always performed by an apostle, or in the presence of an apostle [Phil. 2:27 w/ 2Tim. 4:20; Act. 5:15; 16:16-18; 28:8,9; 2Cor. 12:2].
 - 2.) Since apostles, as defined in #1 above, no longer exist, then we may say that today God has given to no man the ability to perform miracles through supernatural means. That is not to say that God doesn't *use* people to perform miracles (or, that miracles don't exist), but that it is simply no longer a *Spiritual gift*.
- m. Prophecy (not valid now)
 - a. References: Rom.12:6; 1Cor.12:10, 28; 13:2; 14:3; 2Pet.1:19-21
 - b. Description: This gift allowed one to reveal God's Word (that which was not yet written down)—particularly concerning future events—for the purpose of edification, exhortation, and comfort. This is different from the Old Testament definition of prophecy, which included expounding on existing Scripture. That is, one may excel at expounding on Scripture and would thus be said to demonstrate one aspect of the Old Testament definition of prophecy, but that would not mean that they also had the Spiritual Gift of prophecy.
 - c. Examples:
 - 1.) Silas [Acts 15:32]
 - d. Details:
 - 1.) Requires faith [Rom.12:6]
 - 2.) This gift no longer exists where Scripture is available. All that God would have us to know is in the completed scripture. More on this later.
- n. Teaching
 - a. References: Acts 18:24-28; Rom.12:7; 1Cor.12:28-29
 - b. This skill was the ability to exhort—particularly through the use of Scripture [cp 1Jn. 2:27 w/ Tit. 1:9].
 - 1.) Timothy (1Thes.3:2)
- o. Tongues (valid only under certain circumstances today—and then only where God's word does not exist)

- a. References: Acts 2:1-11; 1Cor.12:10, 28-30; 13:1; 14:1-33
- b. Description: The ability to speak a dialect or foreign language unknown to the speaker.
- c. Details:
 - 1.) This was a temporary gift in the sense that it no longer is given where God's Word is available. More on this later.
- p. Tongues—Interpretation of tongues (valid only under certain circumstances today—and then only where God's word does not exist)
 - a. References: 1Cor.12:10; 14:5, 26-28
 - b. Description: Interpreting the above. More on this later.
 - c. Details:
 - 1.) This gift, too, is no longer available where Scripture is available.
- q. Wisdom
 - a. References: 12:8
 - b. Description: The special ability to apply Biblical principles to a given situation or extrapolate from those principles to a correct application.
 - c. Examples:
 - 1.) The wisdom that is available to all believers (but still a good example). [1Cor.2:3-14; James3:13-18]
 - 2.) This gift was soon counterfeited by false teachers (Colossians 2:8,18,23).

[The following discussion of Spiritual gifts is age-dependant. I have enclosed a diagram of the various dispensations to help in your study of the issues raised below. The diagram is attached to the end of the study.]

- 2. Who gives these gifts?
 - a. The Holy Spirit (or Ghost) imparts one or more of these gifts immediately upon having been baptized with the Holy Spirit (at salvation). [Jn.7:39; 14:16; 1Cor. 12:13].
- 3. When does the Holy Spirit baptism take place? [For more details on the distinction between the different ages (or economies of God) please refer to the study entitled *Dispensations*.]
 - a. Today, the Holy Spirit baptism occurs the instant one believes the Gospel [Acts 10:43-46; 15:7,8; Tit. 3:5-7]. [That is to say, it does not occur after: praying the sinner's prayer, giving your life to Jesus, inviting Jesus into your heart, making Jesus lord and master of your life, or any other Gospel 'add-ons' frequently encountered. Rather, it occurs immediately upon placing your full trust upon Christ's shed blood as the sole means of addressing your sin penalty. That's when you receive the gift of salvation, the indwelling Holy Spirit, and your Spiritual gifts.]

- b. It has not always been so. Throughout the Old Testament and Gospels men (and animals) were enabled, supernaturally, by God to perform certain functions. This was accomplished by a temporary Spirit baptism [Num. 22:28; Jn.20:22].
 - c. The permanent Spirit baptism could only occur after Christ had risen from the grave [Jn.7:39].
 - d. During the *beginning* of the Church Age all *Jewish* believers required the laying on of hands in addition to believing to receive this permanent Spirit baptism. It only applied to Jews and ended about eight years later when Peter began taking the Gospel to non-Jews. The first non-Jew was baptized without the ‘laying on of hands’ and the requirement was dropped [Acts 10]. This has led to some errors in application of Holy Spirit baptism:
 - a. The people of Samaria, spoken of in Chapter 8 of Acts, are presumed to be gentiles (non-Jews), thus setting the precedent for some evangelical groups for laying on of hands as a prerequisite to gentile HS Baptism. In fact, the people referred to are the dispersed church from Jerusalem. More on this later.
 - b. That the HS empowering of the disciples in Jn.20:22 was a permanent indwelling (it wasn’t). This leads to the conclusion that the events of the upper room at Pentecost (Acts 2) must be described as occurring subsequent to the HS indwelling (@ salvation) and the probable event awaiting most believers (called ‘Personal Pentecost). All bogus.
 - c. The one baptism that all Christians have in common [Eph. 4:5] is assumed to refer to the Charismatic’s second HS ‘experience’. This second experience (‘Personal Pentecost’) is called ‘baptism in the HS’, whereas the first experience (@ salvation) is called the ‘baptism of the HS’. Many teach that the HS enters you (indwells you) at salvation, but the actual baptism (where you receive spiritual gifts) occurs, most often, at a later date by the laying on of hands. Never mentioned by the Charismatic is the fact that the phrase “baptism/baptized *in* the (Holy) Spirit” is never used in the King James Version they are referencing.
4. There are two tensions that commonly arise when discussing Spiritual Gifts:
- > How can the Spiritual gifts be described as equal in importance and also described as structured in importance?
 - > How can God work through the gifts and yet the exercise of those same gifts can be described as occurring outside of God's will.

Both questions are addressed in 1Cor.14.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

[1Cor.14:1]

Why desire Spiritual Gifts? Because as you grow in your faith you will be empowered by the Spirit with commensurate gifts (changing by type and degree as you mature). In turn, the gifts empower further growth in your faith, love, and service. [Positive feedback, get it?] But, do we desire them in the flesh, or in the Spirit? In the Spirit, of course. Why? Because as the Spirit communes with our spirit

we recognize the gifts as the feedback tools God has provided to nurture our faith, empower our (agape) love/service, and strengthen the church.

The hierarchy of gifts is matched to the depth of faith for service. The highest gift was prophecy. That is, while the gifts were equal in importance, the faith needed to exercise the gifts was not equal. The gift that was most often given by the Spirit to the strongest in the faith was prophecy. The same is still true today, but only for the remaining gifts.

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

[1Cor.14:2]

The exercise of tongues *in the Spirit* was edifying and that was fine, but...

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

[1Cor.14:3]

...the most powerful gifts were wielded by those with the most Spiritual maturity — all to the equal glory of God.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

[1Cor.14:4]

Just as you would exercise extreme caution with your youngster, God rarely gives 'power tools' to Spiritual babes. Tongues is like a power screwdriver, prophecy is like a chain saw. The strength of maturity to properly operate each tool is very different. Yet, the lopsided clay bowl your youngster makes in art class is every bit as prized as the fine furniture made in your woodshop — both are demonstrations of *equal* amounts of love and service.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

[1Cor.14:5]

This is the dichotomy (yet unity) of gifts — equally valued in application to loving service, but ordered in the spiritual maturity required to wield them. The person prophesying was not greater in importance — equal amounts of loving service were behind the exercise of all the gifts. Rather, the one prophesying was greater in the Spiritual maturity (shall we say the “whole armor of God”) needed to wield the

more powerful gifts without yielding to the temptations of pride, arrogance, and whatever other fiery darts Satan could muster.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

[1Cor.14:6]

Speaking in tongues without an interpreter is not bad if the speaker is edified/profited (cp. 14:4). [Obviously the case, since Spiritual gifts are only initiated when under the guidance of the Holy Spirit.] But, the church would profit more from an interpretation. The lesson here is not that they shouldn't speak in tongues without an interpreter, but that they should mature (cp. 14:1) so that God could bestow more powerful tools/gifts.

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

[1Cor.14:7-11]

Illustration.

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

[1Cor.14:12]

Repeat thesis of 14:1

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

[1Cor.14:13]

Seek to grow so that you may serve (agape love).

For if I pray in an unknown tongue,

This speaks of a type of prayer similar to that

my spirit prayeth, but my understanding is unfruitful.

[1Cor.14:14]

requesting relief of a burden that is very heavy, but cannot be adequately put into words. The human spirit prays (because it is what interfaces with the Holy Spirit). The hurt is there, the relationship is there, but the articulation is not. It isn't required to be there. It isn't bad — just not 'edifying to the church' (thesis).

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

[1Cor.14:15-16]

Compare and contrast.

For thou verily givest thanks well, but the other is not edified.

[1Cor.14:17]

KEY! Even if the church is not edified the exercise of the gift is still deemed "well" (rightly) Why? Recall that Spiritual gifts cannot be initiated outside of the Holy Spirit's influence. The Holy Spirit is not in the habit of producing human good (or human evil — both of which are still "filthy rags), but only divine good — even if in small measure (but cp. 14:32).

I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

[1Cor.14:18-20]

Back to the thesis. Any exercise of (true) spiritual gifts is good (by definition, since it is Spirit actuated), but the whole purpose is to grow/mature ("but in understanding be men").

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all

Rules and application recognizing that the Holy Spirit may not always be in charge. [See next entry for explanation.]

*that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one *, that all may learn, and all may be comforted.*

[1Cor.14:21-31]

And the spirits of the prophets are subject to the prophets.

[1Cor.14:32]

The Holy Spirit initiates the exercise of the gift. The Holy Spirit interfaces with the human spirit and the human spirit is the conduit (or vessel) for implementation. Unfortunately, the

human spirit is also influenced by the Old Sin Nature (OSN). It is the believer's responsibility to deny sin a foothold (God will not allow us to be tempted above what we are able to resist) and thus to stay in fellowship and maintain the continuity of the gift's exercise.

Illustration: I wrap my arms around a fire hose, point toward a fire and open the nozzle. A solid stream of water is applied in an arc to the fire some distance away. I may close the valve, but even after the valve is closed there is some finite time (a second or two) required for the existing stream to complete its arcing travel and reach the fire. So it is with the exercise of the gifts.

Let's say you have the gift of teaching. God may reveal some truth to you while in fellowship, but you fall out of fellowship before you can implement your gift. Instead, you speak the truth, but not in love.

The Holy Spirit still initiated the gift, but it's execution got botched. Imagine how this might work for the other gifts.

This is what Paul is talking about. He's not saying that you get these gifts to exercise at your will and that that in your own strength you need to learn to control them. He's saying that God measures, distributes, adjusts, and initiates the gifts while in fellowship, but we can sometimes screw up by falling out of fellowship before implementation. When that happens we get things like those described in 14:21-31 (above).

For God is not the author of confusion, but of peace, as in all churches

More application.

of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant.

[1Cor.14:33-38]

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Application of thesis.

[1Cor.14:39]

Let all things be done decently and in order.

Since God is not the author of confusion, then every exercise *will* be done decently and in order *if* everyone remains in fellowship. This is how you know whether everyone is in fellowship.

[1Cor.14:40]

DETERMINING YOUR SPIRITUAL GIFTS

Normally, a study on Spiritual gifts would include a section here on how to determine what your Spiritual gift is (or, gifts are—since there are frequently more than one). Well, I'm not going to do that for the following reasons:

- There is no reliable mechanism with which I am aware that consistently distinguishes between Spiritual gifts and natural talents. Thus, most survey-type tools simply:
 - lump gifts and talents together,
 - ask for input from the unsaved (including, perhaps, you—or, perish the thought, even from those who are demon-possessed),
 - and, do not distinguish between the input of believers who are under the guidance of the Holy Spirit and those that are not.
- Wouldn't the time spent trying to uncover your particular Spiritual gift(s) be better spent actually exercising your gift(s)? [I know, everyone wants to say, "But how can I exercise a gift if I don't know what it is? Well, to that I have the following things to say:
 - What makes you think you can correctly determine your gift(s)?
 - On what basis do you demand to know what are your Spiritual gifts?
 - Since your gifts change as you mature, how often must you re-determine your active gifts?
 - The best you will ever accomplish is to know what your gifts *were*—not what they *are*.
 - And, if you are wrong on any counts, will you use that faulty information to act outside of the Spirit's leading?
 - Even if you were to correctly discern what they are (and you probably won't given the surveys I have seen), it shouldn't impact how you use them, right?
 - Isn't it enough to allow the Spirit to exercise those gifts under His direction?
 - Does the Holy Spirit need your acquiescence to do his job?

- Does the Spirit need your human-spirit-based approval to exercise His gifts through you?
- Are you somehow spiritually-challenged if you don't understand what your gifts are?
- Do you believe you get a vote (based on whatever lame survey tool you have discovered) to sit in judgment of the direction provided by the Holy Spirit for your life?

The remainder of this study addresses the two most common doctrinal errors today associated with Spiritual gifts: (1) Spiritual baptism via the laying on of hands, and, (2) speaking in tongues. If you are new to Bible study, you may want to think twice before tackling the remainder of the study. However, I strongly recommend that every believer learn these truths eventually if you are to be equipped to serve God on the front lines of Spiritual battle.

5. Charasmatics use Acts 8:17 to show that Gentiles should have hands laid on them to receive the Holy Spirit baptism. Who is referenced in this passage if it is not the Gentiles at Samaria?
 - a. If you look at Acts.8:17 you will see that the first “they” refers to Peter and John while the second “they” refers to those that received the Holy Spirit.
 - b. If you trace the second “they” back to its source you find that “they” refers to “the church which was at Jerusalem” [vs. 1].
 - c. The “people of Samaria” [vs. 9] is not part of this chain because this particular part of the passage is referring to something that took part in the past—”beforetime” —meaning before the church was scattered in verse 1.
 - d. The “they” from verse 10 means the Christian Jews from Jerusalem that gave heed, from new members to church elders, to a man that “beforetime” had also bewitched “them” [vs. 10], the Samaritans.
6. If “they” refers to the Christian Jews that had formed a church after being forced to leave Jerusalem, then how could “they” the Christians be possessed in verse 7?
 - a. That’s because a demon cannot possess a body that has been baptized with the Holy Spirit. There is only enough room for one and once the Holy Spirit gets inside He isn’t going to leave (following Peter’s second use of the keys). Today a Christian receives that baptism and indwelling the moment he/she trusts in God’s grace through the blood of Christ.
 - b. However, prior to about the year 41AD, a Jewish believer didn’t receive the permanent baptism (indwelling) of the Holy Spirit until they had hands laid on them.
 - c. Also, prior to ~41AD the gospel of Christ was only spoken to Jews. Since these Jewish believers have not yet been baptized by the Holy Spirit through the laying on of hands (since it is 34-35AD) they were susceptible to demon possession.
7. Why is 41AD (or thereabouts) an important date in how/when you are baptized by the Holy Spirit?
 - a. Peter was given the use of the keys to the kingdom of heaven [Ma. 16:19].
 - b. Up until Acts 10 Peter had taken the gospel only to the Jews (the first use of the keys). The events discussed above take place during the first use of the keys (34-35AD).

- c. Now, in Acts 10, Peter makes his second use of the keys by taking the gospel to a gentile Cornelius. The second use of the keys takes place in 41AD.
 - d. Cornelius received the baptism of the Holy Spirit immediately upon believing without the laying on of hands. This took place six to seven years after the events at Samaria described above.
 - e. Acts 10:45 says that the Jews present were astonished that a gentile could receive the Holy Spirit baptism. If the church at Samaria was gentile and had been baptized 6-7 years earlier there would have been no reason for the Jews present to be astonished by a gentile receiving the Holy Spirit. Gentile baptism would have been an established fact of history if the Samaritan church were Gentile.
 - f. It was, in fact, Jews scattered from Jerusalem, as Acts 8:1 explains.
 - g. After 41AD (post Cornelius) no new believers required the laying on of hands to be Holy Spirit baptized—not even Jews. Careful study of the New Testament scriptures will reveal these truths;
 - a. Prior to ~41AD new Jewish believers required the laying on of hands to be Holy Spirit baptized.
 - b. After ~41AD new Jewish believers did not require the laying on of hands to be Holy Spirit baptized. The only requirement was belief in the gospel of Christ.
 - c. However, Jews who had believed the gospel prior to 41AD would still need the laying on of hands to receive the Holy Spirit if they had not received the Holy Spirit prior to 41AD.
 - d. Gentiles never required the laying on of hands--only belief in the Gospel of Christ.
8. If the Gentiles don't require the laying on of hands to be Holy Spirit baptized, then why do Charismatic churches believe it is?
- a. They believe that the evidence of speaking in tongues outweighs the authority of scripture, therefore you are wrong and they are right. It is difficult to make them understand that you can't base a belief on emotions. Emotions change, but the Word of God doesn't change. That's where one should look to base their beliefs.
9. What about John 20:22? Don't Charasmatics use this verse to show that the Apostles were first 'indwelt' by the Holy Spirit and then 'baptized' later in Acts 2?
- a. Yes, they believe that you are indwelt (sealed) by the Holy Spirit, but are later 'baptized' to receive spiritual gifts by the laying on of hands. The indwelling takes place at salvation, but there is no telling when the laying on of hands may take place.
 - b. Take a closer look at Jn.20:19-23. The same event is described in Lu. 24:45. Luke gives the reason for the indwelling of the Holy Spirit. It was not to seal them until the day of redemption. Rather, it was done in order to open their eyes to scripture concerning Messiah. 1Jn. 2:14 tells us that the spiritual content of scripture (except the gospel) is hidden from people not indwelt by the Holy Spirit. Thus, it was necessary for Jesus to temporarily baptize them in the Holy Spirit as a teaching tool. Although the contents of the Bible study are not told to us, Christ does summarize His statements in Lu. 24:46,47.

- c. Now the important point is that this event took place during the Age of Israel (or Age of the Law) and not during the Church Age (which began in Acts 2). We know that Holy Spirit indwelling occurred in the ages prior to the Church Age (e.g., Gen. 4:12 which is typical of most instances of empowering by the Holy Spirit to lead or prophesize). Even animals could be indwelt by the Holy Spirit (e.g., Balaam's mule in Num. 22:28). The common denominator in 'pre-Church Age' indwelling is that they were temporary. When the need was gone the Holy Spirit was gone.
 - d. So was the case in Jn.20:22. It was not a permanent indwelling because, as the Bible tells us, the purpose was not 'sealing for salvation.' It was a temporary empowering so that they could grasp the spiritual content of scripture.
 - e. There is no merit here in teaching (as Charasmatics do) that Jn.20:22 describes a Church Age permanent indwelling. That means that their 'Holy Spirit baptism subsequent to salvation' doctrine is, because it is based on a false presumption, also false.
10. What other passages do Charasmatics use to support their assertion that the Holy Spirit indwelling is a different event then the Holy Spirit baptism?
- a. Another frequently used passage is Acts1:8. Charasmatics will point to this verse and say, "But it says here that the Holy Spirit will come upon (baptize) you sometime after the Holy Spirit empowers (indwells) you as a believer."
 - a. The obvious problem is the two verbs 'come' and 'empower'. If the Charasmatics are right and the passage describes two events, then it has the order of the events reversed. '[C]ome upon' would be the indwelling and 'empower' would be the charismatic baptism for spiritual gifts.
 - b. The second problem is that Acts 1:8 can be read such that it has two interpretations. One interpretation is that it describes two separate events (the charismatic view). The other is that it speaks of only one event. Which interpretation is correct? If you refer to the Greek language and paraphrase into today's vernacular rather than King James English you get; "but you will receive power when the Holy Spirit comes upon you." It is quite clear that the correct interpretation is that Acts 1:8 describes a single event.
11. How can the Holy Spirit baptism be obtained?
- a. In Jn.3:3 Jesus says that being 'born of the Holy Spirit' is a requirement to be saved (if you are to see the kingdom of God). Jn.3:6 likens the experience to a person's first birth. The 'water' of Jn.3:5 is amniotic water not water baptism (as vs. 6 attests). In order to be born once you must first be baptized (identified with) amniotic fluid. [That is, salvation is not available to demons, etc.] In order to be 'born *again*' you must be baptized (identified with) the Holy Spirit. Jn.3:14-18, 36 says that eternal life is obtained by trusting Christ as the way of salvation from Hell. Being born again is the immediate consequence of having trusted in the blood of Christ.
 - b. Look at Jn.1:12,13. The passages are speaking of Christ and say,
 - a. "But as many as received him [trusting in Christ blood], to them gave he power [authority] to become the sons of God [only the saved are God's children], even to them that believe [trust] on his name [Jesus Christ = Jehoshua Christos = 'the anointed savior among us']: which were born [again], not of blood [by birthright], nor of the will

of the flesh [making Jesus lord and master of your heart], nor of the will of man [false gospels], but of God.”

- c. If you have trusted in God’s grace made possible by Christ’s blood to get to Heaven, then you are saved, born again, and been baptized by the Holy Spirit. This has been a permanent fact since Cornelius was baptized in this manner ~ 2000 years ago [Acts 10:44]. From ~41AD on there are no examples of newly believing Jews being baptized by the Holy Spirit through the laying on of hands and Gentiles were never baptized this way.
12. What other Scripture references tie Holy Spirit baptism to salvation as an immediate consequence of believing the Gospel?
 - a. [Tit. 3:5] Where ‘washing’ refers to Holy Spirit baptism.
 - b. [Ma. 9:17 w/ Gal. 3:1-5] Holy Spirit makes the bottles new.
 - c. [Eph. 4:5] Refers to Holy Spirit baptism as one of the seven unities all Christians share.
 - d. [Mk. 16:16] Refers to Holy Spirit baptism. If it alluded to water baptism, then no provision is made here for the person who believes but has not yet been water baptized (i.e., he isn’t saved, or damned).
 - e. [1Cor. 12:13] You aren’t placed in the church until you are Holy Spirit baptized, but belief is the only requirement
 13. Why does the Charismatic church speak in tongues?
 - a. One reason is because they use 1Cor. 12:31 and 14:1 to teach that the gift of tongues is the primary evidence of Holy Spirit baptism and should be desired by all Christians. These two passages do say to covet the ‘best’ gifts, but the order of importance is stated in 13:28 and tongues is listed as least important.
 - a. Because everyone had gifts, but everyone didn’t have *every* gift, then you can’t covet a gift that, as an individual, you might not have [1Cor. 12:4,12-31]. Rather, it is the church body that is referred to. The church, as the local assembly of the body of Christ, gains gifts as new members are added.
 - b. Another error taught is that ‘tongues’ speaking is a sign to the unbeliever that God was behind the effort. Many charismatic churches even teach that tongues speaking is primarily used to edify the believer. 1Cor. 14:21,22 dispels both of these errors. Speaking in tongues was a sign to the Jewish unbeliever not to unbelievers in general and not to believers at all (it was the interpretation of tongues that was edifying to the church body).
 14. What about Gibberish? Don’t some churches speak in a tongue that is not really a ‘language’ as we know it?
 - a. ‘Tongue’ in the New Testament is translated from four Greek words.
 - a. The first is Heb-rah-ees-TEE [found in Jn.5:2] and means the Hebrew or Chaldee language.
 - b. The second is Het-ERO-glohsos [1Cor. 1:21] and means ‘men who speak other tongues’, or ‘foreigners.’
 - c. The third is dia-LEK-tos and means ‘dialect’.

- d. The last word is GLOHS-sa and means the physical tongue (muscle), or, it can also refer to a language.
 - b. The third word ‘dialect’ is found in Acts 1:19; 2:8. Most other occurrences use the fourth word.
 - c. The word ‘unknown’ is placed in front of the word ‘tongue’ six times in the New Testament [1Cor. 14]. In every instance it is to remind the reader that the language spoken was unknown to the *speaker*—not that it was unknown to the world.
 - d. Some churches pray in what is known (to them) as an ‘angelic tongue.’ It is incoherent to both the speaker and the listeners although someone may later be able to interpret for you. This language is based on 1Cor. 13:1. The only problem with their interpretation that this verse is speaking of an angelic language is that there are no examples in scripture of an angel speaking in an unknown tongue. Rather, it means that Paul, who was a highly educated man, could speak simply, or eloquently (like the angels) depending on his audience. Another popular verse is 1Cor. 14:2. It also appears to support a non-human tongue until you read the same verse in the Greek:
 - a. Literally: “For the (one) speaking in a tongue not to men speaks but to God for no one hears”
 - b. It simply states that if you speak in a tongue that no one understands then it is a mystery to everyone but God. The emphasis is not to support angelic language, but to suppress its use. We have already learned that speaking in tongues was a sign to the unbelieving Jew. If the unbelieving Jew present doesn’t understand what you are saying (mystery), then he is not led to the Lord.
 - e. Not all ‘tongues’ are foreign languages. The word used in Acts 2 (Pentecost) is ‘dialectos’ (dialect). A dialect is a form of a language. Here in America there are various dialects (Gullah, jive, Cajun, etc.). It was the same with the Hebrew language of the day. Speaking in a tongue may simply mean a dialect—such as a New Yorker suddenly speaking ‘Cajun.’
15. Are there any Biblical guidelines concerning the use of tongues?
- a. 1 Corinthians gives several rules for the use of tongues. It seems that the early church at Corinth suffered from the same problem that Charasmatics do today (more interest in the vehicle for learning God’s Word than God’s Word itself).
 - b. Rules:
 - a. Only one person at a time should speak in a tongue [14:27,33,40].
 - b. Only three people should speak in tongues during a service [14:27].
 - c. Women are not allowed to originate or expound on any doctrine during the worship service [1Tim. 2:11-12]. Nor are they allowed to harangue [14:34,35]. That means no females speaking in tongues, or interpreting tongues, no female pastors, guest sermons, etc.
 - d. Tongues were for the benefit of unsaved Jews. If there are no unsaved Jews present, then tongues were not an option [14:21,22]. The ‘them’ spoken of in verse 22 refers to ‘this people’ in verse 21. Verse 21 refers to Isa.28:11,12. The ‘this people’ of vs.

11 and ‘whom’ of vs. 12 refers to ‘Ephraim’ (EF-ray-im) of vs. 1. In the prophetic books “Ephraim” & “Israel” are the collective names of the ten tribes who, under Jeroboam, established the northern kingdom, subsequently called Samaria [1Ki. 16:24], and were sent into exile (722 BC) which still continues [2Ki. 17:1-6]. They are distinguished as “the outcasts of Israel” from “the dispersed of Judah” [Isa. 11:12]. “Hidden” in the world [Ma. 13:44] they, with Judah, are yet to be restored to Palestine and made one nation again [Jer. 23:5-8; Ezk. 37:11-24].

- e. If tongues were spoken and interpreted, then it was for one reason—edification [14:26] by revealing God’s Word (since Scripture was not yet completed) [14:36].

16. Why don’t all churches speak in tongues?

- a. Tongues was a spiritual gift given by God, through the Holy Spirit, to the church as a method of revealing God’s Word to people who did not have God’s Word (remember that the completion of God’s Word is still a generation away). When God’s Word is available in the local church there is no longer any need for tongues. We see in 1Cor. 13:8-12 a description of just such an event. When this ‘perfect’ thing comes, then there will be no more God given supernatural talent for speaking in tongues, prophecies, or knowledge (supernatural knowledge of current events). The Greek renders the passage as, “When but comes the perfect thing. . . “.
 - a. This is not speaking of Christ’s return at the rapture or Second Advent simply because Christ is never referred to in scripture in the neuter, but always in the masculine.
 - b. It is not referring to the millennium because it isn’t perfect either (remember that sinners are still living during this period, Gog and Magog revolt, and Satan is loosed).
 - c. Is the Bible neuter? Of course it is!
 - d. Is the Bible perfect? Of course it is [2Tim. 3:16,17]
 - e. The word translated ‘perfect’ in 1Cor. 13:10 is the Greek word pronounced ‘TELL-e-on.’ Strong’s Concordance defines it as a ‘labor made perfect by its completion’. That is a clear reference to the Bible completed near the end of the first century.
- b. There are four explanations for the use of tongues today:
 - a. Fakery (either deliberate or peer pressure).
 - b. Emotional ecstasies (psychological release).
 - c. Satanic (spiritual gift of Satan to lend credibility to a false message).
 - d. True tongues (this might still be possible in an area that does not have God’s Word, but does have unsaved Jews or, perhaps a Jewish-like culture). This is in keeping with scripture [1Cor. 14:39,40]. True tongues should not be forbidden, but false tongues should be dealt with as any other false doctrine or false teacher.

