

The Holy Spirit

Why Should We Learn About The Holy Spirit?

Why should we engage in a study of the Holy Spirit? For four reasons:

- A. Because the Holy Spirit is **God**.
- B. Because the Lord Jesus Christ said we would “**know**” the Holy Spirit:
 1. John 14:7 (speaking of the Father) “... ye know Him” (the Father).
 2. John 14:9 (speaking of the Son) “... hast thou not known Me?” (Jesus)
 3. John 14:17 (speaking of the Holy Spirit) “... but ye know Him” (the Holy Spirit).
- C. Because it is through Him that we **walk in the Spirit**.
- D. Because we will neglect or abuse the **gifts** of the Holy Spirit if we do not know Him. There are five reasons people neglect or abuse the gifts of the Holy Spirit, and every one of these reasons is rooted in a lack of a personal knowledge of the Holy Spirit. The five reasons are these:
 1. **Ignorance** - we do not know about the gifts.
 2. **Fear** - we are afraid of the gifts.
 3. **Pride** - we do not think we need the gifts.
 4. **Wrong teaching or traditions** - we have been taught that the gifts are no longer in operation or needed, or we have intellectualized the gifts (*that is, we have reduced the gifts of the Holy Spirit to being an idea or doctrine rather than real gifts that operate*).
 5. **Sin** - the presence of unconfessed sin hinders the faith we need to use our spiritual gifts.

More Questions and Exercises

1. Can you think of any other reasons we should know about the Holy Spirit?
2. How can we grow in our knowledge of the Holy Spirit?
3. What does it mean to “walk” in the Spirit?
4. What other things can cause people to neglect the gifts the Holy Spirit has given to them?
5. Why would people be afraid of the Holy Spirit or His gifts?

Who Is The Holy Spirit?

- A. He is a **person**, not an “it”.
 1. There are three essential elements in personality (*being a person and not a thing*):
 - a. **intelligence** (*the ability to think and be aware of your existence*)
 - b. **volition** (*the ability to choose: the will*)
 - c. **emotion** (*the ability to feel*)

2. Proofs of the Holy Spirit’s personality:
 - a. In the Bible, the pronoun used for the Holy Spirit is **masculine** rather than neuter, meaning that the Holy Spirit is a person and not a thing (John 14:17 “... I will pray the Father, and He shall give you another Comforter, that HE may abide with you forever.”)
 - b. The word “Comforter” is from the Greek word “paracletos” and is used only to refer to a **person** - not a force or a thing. Jesus is also called the “Paracletos” in 1 John 2:1 “...if any man sin, we have an advocate (paracletos) with the Father, Jesus Christ the righteous...”).
 - c. He **acts** as a person would act. He searches, knows, reveals, speaks, testifies, moves, helps, guides, creates, recreates, sanctifies, inspires, intercedes, comforts, teaches, leads, gives gifts, and orders the affairs of the church.
 - d. He is affected by the acts of **others**. He can be resisted, grieved, vexed, and blasphemed.

Questions and Exercises

1. Scriptures to study: Isaiah 63:10; Matthew 12:31-32; John 14-16; Acts 5:3-9; 7:51; 1 Corinthians 12; 14; Ephesians 4:30.
2. What emotions would the Holy Spirit feel? What would cause Him to experience those emotions?
3. How is the Holy Spirit affected by what we say and do, or by what we fail to say and do?

B. He is **God**.

1. He is **called** God (Acts 5:3-4).
2. He is spoken of and referred to as **God** (Matthew 28:19; Acts 5:3-4; 1 Corinthians 3:16; 6:19; 12:4-6).
3. He has divine attributes (*He has the qualities of God*):
 - a. **life** (Romans 8:2)
 - b. **love** (Romans 15:30)
 - c. **truth** (John 16:13)
 - d. **holiness** (Ephesians 4:30)
 - e. **eternal** (Hebrews 9:14)
 - f. **omnipotent** (Luke 1:35)
4. He has done (and does) divine works:
 - a. **created** (Genesis 1:2; Job 33:4)
 - b. **gives life** (Genesis 2:7; Romans 8:2).
 - c. **regenerates** (John 3:3-8).
 - d. **resurrects** (Romans 1:4; 8:11).
5. He can be **blasphemed** (Matthew 12:31-32). Only God can be blasphemed (*to speak about with abuse or contempt*).
6. He is named in **equality** with the Father and the Son (Matthew 28:19; Romans 15:30; 2 Corinthians 13:14; Ephesians 4:4-6; 1 John 5:7).

What Is The Nature Of The Holy Spirit?

The word *nature* refers to those instincts, tendencies, or characteristics that direct conduct. By understanding the nature of the Holy Spirit we can know what is He like and how He will act.

A. The Nature of the Holy Spirit as Revealed Through His Names:

1. *The Spirit of **God*** - He is the *executive* of the Godhead, the One through Whom God works (*an executive is one who carries out or manages the affairs of a group*) (Genesis 1:2; Zechariah 4:6).
2. *The Spirit of **Christ*** -
 - a. He is sent in the name of Christ (John 14:26).
 - b. He is sent by Christ (Matthew 3:11; John 7:37-39).
 - c. He reveals and glorifies Christ (John 16:14).
3. *The **Comforter*** -
 - a. He is the promised Comforter of John 14-17.
 - b. A *comforter* is an *advocate* – one called to the side of another for the purpose of helping him in any way.
 - c. He makes possible the continuing presence of Christ in the Church by revealing and communicating His life.
4. *The **Holy Spirit*** – He is holy (Acts 5:3-4).
5. *The Holy Spirit of **Promise*** -
 - a. He was promised in the Old Testament (Ezekiel 36:27; Joel 2:28).
 - b. He was promised in the New Testament (Luke 24:49; John 14:17; Acts 1:4-5).
6. *The Spirit of **Truth*** - He reveals truth in three ways:
 - a. “He shall teach you all things” (John 14:26).
 - b. “He shall testify of Me” (Jesus) (John 15:26).
 - c. “He shall guide you into all truth” (John 16:13).
 - d. “He will show you things to come” (John 16:13).
7. *The Spirit of **Grace*** - He ministers the grace of God to disciples (Hebrews 10:29).
8. *The Spirit of **Life*** - He gives life (Romans 8:2).
9. *The Spirit of **Adoption*** - He is the inner witness of our salvation (Romans 8:15).

B. The Nature of the Holy Spirit as Revealed Through His Symbols:

1. ***Fire*** - purging; cleansing; zeal; sanctification (Isaiah 4:4; Matthew 3:11; Luke 3:16; Acts 2:2).
2. ***Wind*** - regeneration (*bringing to life*) (Genesis 8:1; Ezekiel 37:7-10; John 3:8; Acts 2:2).
3. ***Water*** - revelation; judgment; cleansing; sanctification (Genesis 1:2; 7:10-12; Exodus 17:6; Ezekiel 36:25-27; John 3:5; 4:14; 7:38; 1 Corinthians 2; Ephesians 5:26).
4. ***Seal*** - ownership; security (Ephesians 1:13; 2 Timothy 2:19).
5. ***Oil*** - anointing; healing; joy; unity (Exodus 29:7; 1 Samuel 16:13; Psalm 92:10; 133; Isaiah 61:3; James 5:13-14).

6. **Dove** - purity; gentleness; grace (Genesis 8:6-12; Matthew 3:16; 10:16).
7. **Trumpet(s)** - prophecy; call to battle (Joshua 6:4; Revelation 4:1-2).

- C. The Nature of the Holy Spirit as Revealed Through His Relationships:
1. He **abides** with the disciple (John 14:15-26; 1 Corinthians 6:19-20).
 2. He **indwells** the Church (1 Corinthians 3:16; Ephesians 2:22).
 3. The **world** cannot receive Him because:
 - a. It cannot see Him (John 14:17).
 - b. It does not know Him (John 14:17; Romans 8:9; 1 Corinthians 2).
 4. He is a restraining power against **evil** (Romans 1:18-32; 2 Thessalonians 2:6-8).

What Is The Work Of The Holy Of The Holy Spirit?

1. He was involved in **creation** (Genesis. 1:2).
2. He **inspired** the Scriptures (2 Peter 2:20&21).
3. He **regenerates** men (John 3:3-8).
4. He **indwells** the believer (John 14:17).
5. He **baptizes** (Matthew 3:11; Acts 2:1-4; 19:1-7; 1 Corinthians 12:13).
6. He **seals (or keeps)** the believer (Ephesians 1:13).
7. He **fills** the believer (Ephesians 5:18).
8. He **guides** the believer (Romans 8:14; Galatians 5:16,25).
9. He **empowers** (Zechariah 4:6; Acts 1:8; Romans 8:13).
10. He **teaches** the believer (John 14:26; 16:13).
11. He administers **gifts** to believers and to the Church (Romans 12:1-8; 1 Corinthians 12; Ephesians 4:11).
12. He **speaks** to and **leads** the Church (Revelation 2 & 3).
13. He **reveals** the deeper things of God (1 Corinthians 2:9-13).
14. The Holy Spirit reveals divine **truth** (John 14:26; 16:13; 1 Corinthians 2:10-13).
15. The Holy Spirit **reveals** Christ (John 15:26-27; Acts 5:32).
16. The Holy Spirit **convicts** the world of sin, righteousness, and judgment (John 16:8-11).
17. The Holy Spirit **testifies** of our salvation (Romans 8:16).
18. The Holy Spirit **intercedes** for us (Romans 8:26-27).
19. The Holy Spirit **brings** the disciple into union with Christ and with other disciples (Romans 6:3-4; 1 Corinthians 12:13).
20. The Holy Spirit brings forth **spiritual fruit** in the life of the disciple (Galatians 5:22-23).
21. The Holy Spirit reveals the **hidden** things of God (1 Corinthians 2:9-10).
22. The Holy Spirit inspires **worship** (John 4:23-24).
23. The Holy Spirit **raises** the physical body from the dead (Romans 8:11).
24. The work of the Holy Spirit in the Church is:
 - a. To **build** the house of the Lord (1 Chronicles 28-29).
 - b. To build it stone by **stone** (1 Kings 6:7; 1 Peter 2:5).
 - c. To build it as a **living** temple (Isaiah 66:1-2; 1 Corinthians 3:16; Ephesians 2:19-22).

What Is The Baptism With The Holy Spirit?

The following Scripture verses teach us about the *Baptism with the Holy Spirit* - Matthew 3:11; Mark 1:8; Luke 3:16; Luke 11:13; Luke 24:49; John 1:33; John 7:39; Acts 1:5; Acts 1:8; Acts 2:4; Acts 2:38; Acts 4:8; Acts 8:15-16; Acts 10:44-46; Acts 19:2-6; Galatians 3:1-2; 1 Corinthians 12:13; Ephesians 5:18). From them we can learn several important things about this experience:

1. The Baptism with the Holy Spirit is a **definite** experience with outward evidence to establish whether one has it or not (Acts 8:15-16; 10:44-46; 19:2-6).
2. The Baptism with the Holy Spirit is a **separate** work from salvation (Acts 8:15-16; 19:2-6).
 - a. **Every** true disciple receives the Holy Spirit at conversion (Romans 8:9; 1 Corinthians 6:19-20).
 - b. Not every disciple has been baptized with the Holy Spirit, although all **may** be (Acts 8:15-16; Acts 19:2-6).
 - c. The Baptism with the Holy Spirit is given to those that **ask** God for it (Luke 11:13).
 - d. The Baptism with the Holy Spirit is received by **faith** (Galatians 3:2).
 - e. God gives the Holy Spirit to those who **obey** Him (Acts 5:32).
3. The Baptism with the Holy Spirit is given so that the disciple will be filled with **power** to witness (Acts 1:8).
4. The Baptism of the Holy Spirit is not for **cleansing** from sin (Matthew 7:22-23; 1 Corinthians 13:1-3).
5. The Baptism with the Holy Spirit is for **ministry** (Acts 1:8; 1 Corinthians 12:4-10).
6. There is no **one** way to be baptized with the Holy Spirit (Acts 2:1-4; 8:15-17; 9:17-18; 10:46; 19:6).
7. The Baptism with the Holy Spirit gives **boldness** to speak the Word of God (Acts 4:29-31).
8. Jesus **commanded** His disciples to be baptized with the Holy Spirit (Luke 24:48-49; Acts 1:4-5,8).
9. Jesus Himself did not enter into His **ministry** until He was baptized with the Holy Spirit (Luke 4:1).
10. Not everyone who is baptized with the Holy Spirit speaks in **tongues** (1 Corinthians 12:30).
11. The Baptism with the Holy Spirit is for **every** disciple in every age (Acts 2:38).
12. The Baptism with the Holy Spirit is not the **same** as being filled with the Holy Spirit since Peter was said to be filled with the Holy Spirit on at least three different occasions (Acts 2:4; 4:8,31).
13. The Baptism with the Holy Spirit is not a **sign** of spiritual maturity (1 Corinthians 3:1-3; Galatians 3:1-2).
14. Men must be **taught** about the Baptism and gifts of the Holy Spirit (Acts 19:1-6; 1 Corinthians 12:1).

How Can You Be Baptized With The Holy Spirit?

1. **Repent** of your sins and make sure you are a Christian (Acts 2:38).
2. Overcome any **root** sins that might grieve the Holy Spirit (Acts 5:32).¹
3. Be **baptized** in water (Matthew 28:19; Acts 2:38).
4. Ask God to **give** you the Holy Spirit (Luke 11:13).
5. Receive the Holy Spirit by **faith** (Galatians 3:2).

Summary: The Baptism with the Holy Spirit is a personal, spiritual experience commanded by Christ and available to every disciple. This experience is subsequent (or after) salvation. The disciple receives the Baptism by faith, and will know that he or she has received it. In it the disciple is empowered for service and ministry through the gifts given to him or her by the Holy Spirit. Those who are so baptized still need to be filled daily with the Holy Spirit and should avoid doing those things that grieve Him. Not everyone who is baptized with the Holy Spirit will speak in tongues. The Baptism with the Holy Spirit is not a sign of spiritual maturity.

The Gifts of the Holy Spirit

*“The manifestation of the Spirit is given to every man to profit.”
(1 Corinthians 12:7)*

The New Testament teaches that God has given spiritual gifts to the Church (Acts 11:17; Romans 1:11; 12:3-8; 1 Corinthians 1:7; 3:5-10; 12-14; Ephesians 4:7-11; James 1:17). He has given these gifts to bring the Church to maturity in Christ (Ephesians 4:11-16). Spiritual gifts are as important to ministry as fuel is to an automobile. A car may be a car even though it has an empty tank, but it will not get very far. So it is with the church. A church may exist without spiritual gifts in operation, but it will not advance very far in the cause of Christ without them. In this study we will learn what spiritual gifts are, how to identify what gifts we have, and how to develop the skills associated with our gifts.

What Are The Gifts Of The Holy Spirit?

The gifts of the Holy Spirit are spiritual enablements, inclinations, and offices given to the **Church**.

What Is The Purpose For The Gifts Of The Spirit?

The gifts of the Holy Spirit are given to:

- A. **Reveal** the Lord Jesus Christ to the world and to the Church.
- B. **Equip** the Church to do the work of the ministry.
- C. **Enable** every Christian to experience the joy and fulfillment of God working through him or her.

¹ See **How Can We Discover Our Spiritual Gifts**, page 10.

What Is The Nature Of The Gifts?

The gifts are motivational (*they motivate us*), functional (*they help us to do things*), and revelatory (*they show us things*).

A. **Motivational** Gifts (Romans 12:1-8)

The motivational gifts of the Spirit are spiritual *inclinations* or *motivations* given to every individual for the purpose of producing unity in diversity (Romans 12:4-5). The nature of the motivational gifts is perspective – or how we see things. These gifts are rooted in our personalities.

B. **Manifestation** Gifts (1 Corinthians 12:1-11)

The manifestation gifts of the Holy Spirit are spiritual enablements given to every disciple for the purpose of ministering to the body of Christ as a whole and the individuals in particular. The nature of the manifestation gifts is functional – or how we do things.

C. **Ministry** Gifts (1 Corinthians 12:28; Ephesians 4:11-16)

The ministry gifts of the Spirit are spiritual authority given to some disciples for the purpose of bringing the body of Christ to spiritual maturity. The nature of the ministry gifts is revelatory (revealing truth through the Word of God) and authoritative (appropriating God’s grace in overseeing the Church). Revelation is a matter of knowing what God wants us to know (Genesis 18:17; John 15:15). Authority is walking in divine order – doing what God wants us to do in the way He wants us to do it (1 Chronicles 13; Acts 15).

Questions and Exercises

1. How are the gifts of the Spirit related to the building of the Church?
2. How do spiritual gifts promote spiritual maturity?

How Are The Gifts Categorized?

A. The Bible lists three categories of lists in 1 Corinthians 12:4-6:

1. *Diversities of **Gifts*** (12:4)
2. *Differences of **Administrations*** (12:5)
3. *Diversities of **Operations*** (12:6)

B. Diversities of Gifts

This term refers to the **motivational** gifts. Every person is given a motivational gift of the Spirit. There are seven motivational gifts. The motivational gifts prepare us to do God’s will by motivating us in specific and unique ways to react and relate to the circumstances, events, and people in our lives. The word “gifts” comes from the Greek word “charisma” which means “a gift of grace.” The gifts of the Holy Spirit should be understood in the light of the operation of God’s **grace**. God’s grace has two aspects:

1. *Definition*

God’s grace is His favor. God’s favor cannot be earned. It is given to us freely. Grace is said to be *God’s unmerited favor*. Grace is free, but it must also be appropriated by those who would receive it. It is like money in a bank account. We must withdraw it to actually have it. Grace is appropriated by faith. Without faith, we cannot receive God’s grace and its many blessings (Ephesians 2:8-9).

The gifts of the Holy Spirit are gifts of grace. They are given freely (1 Corinthians 12:11). They cannot be earned. They are given by merit and are not kept by merit (Romans 11:29). They are not exercised by divine “remote control” but are subject to our will (1 Corinthians 14:32).

2. Operation

God’s grace works in our lives – it has a functional or operational purpose. It works according to certain principles and is designed to accomplish specific goals in us. This operational aspect of God’s grace is shown to us in Philippians 2:12-13 “... work out your own salvation with fear and trembling. For it is God Who works in you both to will and to do of His good pleasure.” There are three things worth noting here:

- a. *Grace is “God working in you.”* While the gifts are subject to human will and control, they are designed to be exercised under the authority of the Holy Spirit.
- b. *Grace changes the heart.* God is so gracious that He does not demand blind obedience. Instead, His grace works in us to “will” to do God’s pleasure. That is, it changes our desires to bring our hearts into harmony with God’s so that we want to do God’s will. When properly exercised, the gifts of the Holy Spirit do not demand but rather motivate. God’s grace imparts God’s heart to do God’s will.
- c. *Grace empowers us to do God’s will.* Whom God calls He enables. One of the key factors to help you determine whether or not God has called you to do something is whether or not you have the power (in Christ) to do it. Grace not only gives us the heart to do God’s will, it also gives us the means to do His will. The gifts are empowerments. They are not gimmicks or devices to build ministries or cure problems. They are vehicles of God’s grace to empower us to fulfill His pleasure.

D. Differences of Administrations

This term refers to the **ministry** gifts. Ministry gifts are given to some disciples for specific administrative or leadership purposes in the Church. There are five ministry gifts that are sometimes called **office** gifts because those who are given them are set in the Church in positions of spiritual authority by the Holy Spirit. The word *administrations* is from the Greek word *diakonia* and means *the office or work of a minister*. When the Holy Spirit refers to the ministry gifts as *differences of administrations* He is emphasizing the role of the ministry gifts in administering the grace of God to the Church.

There are two aspects of the ministry gifts for us to consider:

1. The Revelatory Ministry of the Word of God

Each of the five ministry gifts operates (or *functions*) through the communication of God’s **Word**. The Bible teaches us that the “natural (or unsaved) man cannot receive the things of the Spirit for they are foolishness unto him, neither can he know them because they are spiritually discerned” (2 Corinthians 2:14). People must be **taught** spiritual truth and the Holy Spirit must **reveal** that truth to them. The ministry gifts communicate these spiritual truths in the Church.

2. The Role of Spiritual Authority in Ministry

The ministry gifts also operate (or function) with spiritual authority. That is, those who have these gifts are recognized by the body of Christ as having authority. There are two things about spiritual authority worth noting:

- a. Spiritual authority must be appropriated (*to take for oneself*) rather than **enforced** (*to force obedience*). Therefore, spiritual authority must be recognized by those it is designed to bless rather than be forced upon them (Matthew 7:28-29).
- b. Spiritual authority is designed to minister God’s **grace**. The purpose of grace is to make the unwilling willing, and the powerless powerful. If spiritual authority is to accomplish this, it must motivate rather than demand. True spiritual authority changes the hearts of those it is set over.

E. Diversities of Operations

This term refers to the **manifestation** gifts. There are nine manifestation gifts listed in 1 Corinthians 12. The manifestation gifts are supernatural enablements given to every disciple for the purpose of ministering to the body of Christ as whole and to individuals in particular. They are called manifestation gifts because they **manifest (or demonstrate)** the presence, power, and purity of Christ as they are exercised. The manifestation gifts are the most controversial because they are the most public and are easily misunderstood and abused by those who exercise them and those who are unfamiliar with them. They are called *diversities of operations* because the emphasis is on their **function**.

Summary: The three categories of gifts show a three-fold aspect of the Holy Spirit’s ministry in the church.

1. Diversities of Gifts = Motivational Gifts = The Holy Spirit motivates the disciple to do the Father’s pleasure.
2. Differences of Administrations = Ministry Gifts = The Holy Spirit reveals the Father’s pleasure to the Church.
3. Diversities of Operations = Manifestation Gifts = He empowers the disciple to do the Father’s pleasure.

How Can We Discover Our Spiritual Gifts?

1. Make sure that you are a **Christian**.
2. Overcome **root** sins such as pride, bitterness, greed, and moral impurity.
3. Maintain a **clear** conscience.
4. Learn to walk in God’s **grace**.
5. Get under godly spiritual **authority**.
6. Concentrate on serving **others**.
7. Examine your **irritations** (the things that easily bother you).
8. Determine what **excites** you (the things you enjoy doing and are excited about).
9. Ask God to **show** you your gifts.
10. Learn about spiritual gifts and **how to use** them.

How Many Gifts Does Each Christian Have?

Each Christian has **one** motivational gift and at least one manifestation gift (Romans 12:1-8; 1 Corinthians 14:31). Some disciples have a ministry gift (1 Corinthians 12:28), others an office gift (one of the five ministry gifts listed in Ephesians 4:11).

What Is A Spiritual Gift Mix?

A spiritual gift mix is the **combination** of spiritual gifts you have, usually with one dominant and two to four others sub-dominant.

How Can We Develop Our Spiritual Gifts?

Every spiritual gift has two parts: the **anointing** and the **skills**.

The anointing of a gift is the **inner** desire and inclination to operate in that gift. For example, the anointing makes me *want* to be a pastor/shepherd. The anointing helps me to function as a shepherd naturally or intuitively even if I do not hold the office of a pastor. Paul tells us that it is God Who gives us this anointing (2 Corinthians 2:21). John tells us that the work of the anointing in our lives cannot be taught to us and that the anointing for our gifts remains or abides with us (1 John 2:27). Another word for anointing is *unction*, which means *a fervor or earnestness* (1 John 2:20).

The skills of a gift are the things we must **learn** to do well to successfully operate in that gift. Many who struggle in their ministries have the anointing (desire) but not the skills (knowledge) needed to avoid misusing or neglecting their gifts. You may be anointed to be a teacher, but the anointing alone does not guarantee success in your teaching ministry. You must also develop the skills and disciplines associated with being a good teacher. Study 1 Corinthians 14, a chapter that discusses the issue of skillfully using our gifts in an appropriate way.

What are the Motivational Gifts?

Every person (saved or unsaved) is given a motivational gift. The motivational gifts are rooted in our personalities. They are motivations or inclinations (*a tendency, preference, or leaning*). We see and experience life through our motivational gifts. These gifts are designed to prepare us to do God’s will by motivating us in specific ways.

The seven motivational gifts are listed in Romans 12:1-8.

1. Prophet – is motivated to identify and expose **sin**.
2. Servant – is motivated to **serve** others.
3. Teacher – is motivated to study and **teach**.
4. Exhorter – is motivated to **preach** or counsel.
5. Giver – is motivated to sacrificially **give**.
6. Ruler – is motivated to **lead**.
7. Mercy – is motivated to ease the **pain** of others.

The context of Romans 12 is the correct use of the motivational gifts to insure the balance and unity of the Church. Each person should exercise their gifts according to the measure of faith which God has given to them (Romans 12:3). Each of the seven motivational gifts provides the Church with the perspectives (*to view things in their right relationship to one another*) it needs to fully accomplish its vision and minister to its members.

All spiritual gifts are designed to strengthen the whole church by equipping the individual members to do the work of the ministry (Ephesians 4:12). The motivational gifts enable the members to function in the body by seeing people, events, and circumstances from the specific perspective of each gift. For example:

- The prophet is motivated to see and reveal motives and actions that are not righteous.
- The servant is motivated to see the needs of people and to meet those needs.
- The teacher is motivated to see accuracy and truth in the things being preached and taught.
- The exhorter is motivated to see the causes of problems and correct steps to solve those problems.
- The giver is motivated to see areas of wise financial investment in the church and its ministries.
- The ruler is motivated to see the things that need to be done and the ways God’s people can be influenced and enlisted to accomplish them.
- The mercy gift is motivated to see the feelings and pains of people and to extend the compassion and comfort they need.

Each of the motivational gifts will believe that what they see is the highest priority. It is essential for each disciple to understand that their perspective is only one side of a seven-sided picture. Without the other six views, the church will be left unbalanced and unable to adequately deal with the situations it faces.

What Are The Ministry Gifts?

A ministry gift is a spiritual gift recognized by the Church for the specific purpose of bringing the saints to maturity that they (the saints) should do the *work* of the ministry, resulting in the *edification* (or building up) of the Body of Christ. Ministry gifts minister (*or serve*) the body and its members in specific ways. In a general sense, all the spiritual gifts are ministry gifts. Often, a manifestation gift can develop into a ministry gift as a member faithfully operates in his or her gift. The church will begin to look to that member for that ministry in given situations. Because of this, it is difficult to determine with certainty the actual number of ministry gifts.

The New Testament does mention ministry gifts in two places: 1 Corinthians 12:28 and Ephesians 4:11. We see other ministry gifts in the Bible through example or inference (*to find out by reasoning*).

1 Corinthians 12:28 mentions the gifts of apostles, prophets, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues. The context of this passage is the diversity of gifts in the church and the fact that not all members have the same gifts. Three of the gifts mentioned (apostles, prophets, and teachers) are *office* gifts and will be discussed in that section. Three others (miracles, gifts of healings, and diverse tongues) are manifestation gifts and will be discussed in that section. That leaves us with two ministry gifts, helps and governments (also called administrations). The Scriptures indicate through example and inference at least four other ministry gifts: craftsmanship, intercession, hospitality, and music.

1. The gift of *helps* enables certain disciples to come alongside those in leadership positions and free them to focus on priority items by completing tasks and providing services or things for them (Acts 6:2-4).

2. The gift of ***administration*** enables some disciples to organize and administer the affairs of the Church or specific ministries of the Church (Acts 12:12-21).
3. The gift of ***hospitality*** enables some disciples to willingly open their homes and offer lodging, food, and fellowship to other people (Genesis 18:1-15).
4. The gift of ***craftsmanship*** enables some disciples to use their hands and minds artistically, creatively and skillfully to serve the Church (Exodus 28:3-4).
5. The gift of ***intercession*** enables some disciples to pray for extended periods of time with great positive results (Exodus 33:12-17; Daniel 10:1-12).
6. The gift of ***music*** enables some disciples to praise God through various forms of music and arts (drama, dance, poetry) to enhance the worship experience of the local church (1 Chronicles 15; 1 Corinthians 14:26)

What Are The Office Gifts?

The office gifts are ministry gifts that are recognized by the Church as having spiritual authority through their use of the Word of God in their ministries. The office gifts are listed in Ephesians 4:11-16. Each of the five gifts serves the Church in their own unique way.

1. The ***apostle*** gift plants new churches in different places.
2. The ***prophet*** gift calls the churches to do God’s will.
3. The ***evangelistic*** gift brings new members into the churches by winning them to Christ.
4. The ***pastor*** gift oversees the local church and cares for the individual members.
5. The ***teacher*** gift instructs and discipless the churches and members.

What Are The Manifestation Gifts?

The manifestation gifts are supernatural enablements given to every disciple for the purpose of ministering to the body of Christ as whole and to individuals in particular. They are called manifestation gifts because they ***manifest (or demonstrate)*** the presence, power, and purity of Christ as they are exercised.

The nine manifestation gifts are listed in 1 Corinthians 12:1-11. The context of the whole chapter is the proper place of the gifts in the local church. Paul begins his discussion with the words, “Now concerning spiritual gifts, brethren, I would not have you ignorant.” It is important for God’s people to be able to identify their gifts and to know how to use them properly.

The phrase “spiritual gift” is used only once in Scripture, in Romans 1:11, where Paul tells the Roman disciples, “For I long to see you, that I may impart unto you some spiritual gift, to the end that you may be established.” The spiritual gifts establish or set us in the body (1 Corinthians 12:28). The Holy Spirit places us in the church by the gifts He has given us. If I am ignorant of my gifts, I will not find my place in the body. That is why so many believers move from church to church – they are not established because they do not know their gifts or are not given opportunity to exercise them in the church.

In 1 Corinthians, Paul reminds the Corinthians that they had been idolaters. Now they were Spirit-filled children of God. The sign that they were the children of God was that they had been given the “gift of God” which is the Baptism with the Holy Spirit (Luke 11:13; Acts 2:7-14, 37-39; 8:20; 10:45; 11:17; 1 Timothy 4:14; Hebrews 6:4; 1 Peter 4:10).

In 1 Corinthians 12:3, Paul tells us that the guiding principle in judging a manifestation gift in the assembly is that if the gift declares the Lordship of Jesus Christ it is of the Holy Spirit, and if it does not declare the Lordship of Jesus Christ it is not of the Holy Spirit.

These gifts are described as being the “manifestation of the Spirit.” Their operation openly manifests the ministry of the Holy Spirit in the church. These gifts are given to every to profit him (1 Corinthians 12:7). The gifts are profitable (that is, we gain spiritual things as a result of their presence in the church). The manifestation gifts equip the disciple to take an active part in the body ministry of the church. The word “profit” comes from a Greek word that means “to bear the whole burden.” By contributing his gift to the body, the disciple fulfills his function (or part) in the church and does his share to “bear the burden” of the ministry.

The manifestation gifts are the most controversial because they are the most demonstrative. Some controversy is the result of abuse of the gifts (when someone uses their gifts for personal gain or makes a show of them). Some controversy is the result of fear. Some is the result of pride. All controversy surrounding the gifts is the result of ignorance. That is why Paul begins this chapter with the words, “Now concerning spiritual gifts, brethren, I would not have you *ignorant*.” (12:1) The manifestation gifts are often used in public and are subject to much evaluation. This means that disciples must be taught how to exercise their manifestation gifts.

- a. The motivational gifts are personal because they deal with the inward motives and inclinations of the heart.
- b. The ministry gifts are corporate because they effectively minister to the whole body.
- c. The manifestation gifts are both personal and corporate because they minister to the body as a whole and to individuals in particular.

How Does The Holy Spirit Give the Manifestation Gifts?

- (12:7) Because the “manifestation of the Spirit is given to every man” we can see that all who are baptized with the Holy Spirit are given manifestation gifts.
- (12:8) Not all members receive the same gifts.
- (12:11) The gifts are distributed according to the sovereign will of the Holy Spirit.
- (12:12-30) The gifts are given to achieve and maintain balance and unity in the body.
- Through the distribution of the gifts God bestows more abundant honor on those members who seem to be more feeble (*or weak*).
- (12:25) The gifts are given that there might be no schism (*division*) in the body.
- (12:25) The gifts are given to enable the members to care for and love one another.
- (12:31) The disciple is to covet (*or zealously desire*) the best gifts. This strongly indicates that receiving the gifts involves faith.
- (14:31) Every disciple has the gift of prophecy.

How Are The Manifestation Gifts Categorized?

- A. Gifts of Utterance – These say something:
 - 1. Prophecy
 - 2. Diverse Tongues
 - 3. Interpretation of Tongues

- B. Gifts of Power – These do something:
 - 1. Faith
 - 2. Gifts of Healings
 - 3. Working of Miracles

- C. Gifts of Revelation – These reveal something:
 - 1. Word of Wisdom
 - 2. Word of Knowledge
 - 3. Discerning of Spirits

How Are The Manifestation Gifts Defined?

- A. Gifts of Utterance
 - 1. The gift of Prophecy is a supernatural utterance in a known tongue (or language).
 - 2. The gift of Tongues is a supernatural utterance in an unknown tongue (or language).
 - 3. The gifts of Interpretation of Tongues is a supernatural showing forth of that which was spoken in an unknown tongue.

- B. Gifts of Power
 - 1. The gift of Faith is a supernatural faith for answered prayer.
 - 2. The gift of Working of Miracles is a supernatural enablement to perform miracles.²
 - 3. The gifts of healings are supernatural enablements to heal sickness and disease.

- C. Gifts of Revelation
 - 1. The gift of a Word of Wisdom is a supernatural revelation of God’s purposes and will in specific situations.
 - 2. The gift of a Word of Knowledge is a supernatural revelation of specific facts that are not known through natural human faculties.
 - 3. The gift of Discerning of Spirits is a supernatural insight into the realm and power of spirits.

How Do The Manifestation Gifts Work?

The manifestation gifts are exercised both in the assembly of the church and outside of the assembly. Knowing how to use the gifts is essential to avoiding the misuse and abuse of them. The guidelines in this section are designed to assist you in the proper use of your gifts.

² A miracle is properly defined as being an event or action that contradicts known natural and physical laws.

1. Prophecy – all disciples have the gift of prophecy. This gift is a special ability to receive and communicate an immediate message of God to His people through a divinely anointed utterance. It is usually a brief message of exhortation, admonition (*warning or correction*), instruction, or praise. It may also be a prediction of the future. A word of prophecy may come in the form of a sermon, a song, a reading of portion of Scripture, or a word of testimony. Sometimes this utterance may involve an action which demonstrates the significance of the message (Acts 21:10-11), but more often it need not be dramatic (as many who misuse this gift are often guilty of), and may be simply spoken in a natural voice under the control of the prophet (1 Corinthians 14:32). God directs some prophecies to individuals and some to the whole body. While all may prophesy (1 Corinthians 14:31) some individuals are more used in this gift than others. All prophecies must be examined in the light of God’s Word and confirmed by two or three individuals in the church (1 Corinthians 14:29; 2 Corinthians 13:1). One of the criteria for evaluating prophetic messages is that they are to be “edifying” (*or building up the body*) and not destructive or divisive (1 Corinthians 14:26).
2. Tongues – The gift of Tongues is essentially a prophecy in an unknown language. The same rules apply to tongues as to the prophetic utterances, with the exception that the number of incidents of tongues is limited to two or three, and must always be accompanied by an interpretation. In addition, tongues are a sign for the unbeliever or those who doubt and need their faith strengthened (1 Corinthians 14:22). If no interpreter is known to be present, the speaker should keep silence or prophesy (1 Corinthians 14:28). There should be only one interpretation for each message in an unknown tongue (1 Corinthians 14:27). Above all else, the guiding rule is that all things should be done “decently” (*decorously; honestly*) and “in order” (*by succession; with dignity; in arrangement*). Much of the controversy surrounding this gift has to do with two major misunderstandings regarding it: (1) the erroneous teaching of some that speaking in tongues is the initial outward evidence of the Baptism of the Holy Spirit; and (2) an lack of understanding that there are three kinds “tongues” described in the New Testament. Regarding the first issue, 1 Corinthians 12:28-30 clearly establishes that not all disciples speak in tongues. The second misunderstanding has caused great controversy concerning speaking in tongues – a controversy that has led to great division in the Church. It is largely the result of pride on the part of those who do speak in tongues, and a lack of proper teaching that the New Testament describes three “kinds” of spiritual language or tongues:
 - a. *The outward evidence of the Baptism with the Holy Spirit (Acts 2:4-12)*. There are five descriptions of people being baptized with the Holy Spirit in the Book of Acts. Four of the five instances record that the individuals spoke in tongues, and the fifth instance records that something happened which convinced those present to recognize that those individuals had been filled with the Holy Spirit. The conclusion is that there are times (probably in the majority) that speaking in tongues does accompany being baptized with the Holy Spirit. However, one cannot conclusively conclude that it is always the case.
 - b. *The gift of speaking in tongues (1 Corinthians 12:10)*. This is the gift discussed in this section.
 - c. *The spiritual prayer language (Romans 8:26; 1 Corinthians 14:14-15)*. Some may pray in tongues and not have the gift of tongues.

3. Interpretation of Tongues – The interpretation of tongues is usually given to those who are used in the gift of tongues. The interpreter brings forth the message spoken in an unknown tongue in an understandable language so that those assembled may benefit by it. The interpreter is not directly translating the message, but giving an interpretation. That is why the message spoken in tongues may be longer or shorter than the interpretation. If no known interpreter is present, the one who delivered the message in an unknown tongue should pray that he might interpret it (1 Corinthians 14:13).
4. Faith – this gift is supernatural faith for a specific answer to prayer. Those who have the gift of intercession usually have the gift of faith. This gift enables the disciple to believe God for impossible things and is not limited by time or geography. The gift of faith results in prevailing prayer, miracles, and impacts the spiritual realm (Daniel 10). This gift is marked by great boldness with God (Exodus 33:12-23). It also causes the one gifted to be wholly trusting in God’s provision and resources and not seeking for natural solutions (Exodus 14:13-14). People with this gift are usually more interested in the future than the present. They are also goal-oriented and very positive in their speech. They most often work alone because those around them do not understand their way of thinking. Those with this gift are irritated by negative speech and criticism of their faith. They have great courage and do not fit in with the “system” which normally looks for natural solutions and provision.
5. Working of Miracles – those with this gift are able to work miracles in a variety of situations. A miracle is an event or action that involves the suspension of natural laws. According to this definition not every answer to prayer is a miracle. Praying for a job, for example, and getting it through the natural channels of applying and interviewing for it is not a miracle because there has been no suspension of natural laws. Those who have the gift of working of miracles are often exalted above measure and are in danger of falling into pride. They must be particularly careful not to “market” their gift to earn money or fame. Miracles do not create faith, but they do strengthen existing faith.
6. Gifts of Healings – there are many gifts of healings. One may be gifted to heal cancer, another eyes, another fevers. Some individuals are able to heal a variety of sicknesses and ailments. Those who have these gifts of healings are instruments through whom God has chosen to work. They do not have the power to eradicate diseases, and their healings are always temporary (as all eventually die). The gifts of healing require an environment of faith to be fully functional (Mark 6:1-6).
7. Discerning of Spirits – 1 John 4:1 warns disciples to “not believe every spirit, but test the spirits whether they are of God.” Those with discerning of spirits have a supernatural insight into the realm and actions of spirits. They are able to recognize the presence of demons (Acts 16:16-18), unrighteous motives even in Christians (Acts 5:1-10), and root sins (Acts 8:23), the spiritual conditions of others (Acts 19:1-7), and truth from error (1 John 4:6). Very often, those with the office gift of prophet also have the gift of discerning of spirits. In addition, those with gift usually are gifted in casting out demons.
8. The Word of Knowledge – this is not, as many incorrectly suppose, the gift of knowledge but a *word* of knowledge. That is, this gift is a supernatural revelation of some knowledge or facts. It is not a gift of knowledge in a general sense. Some teach that this gift is the ability to learn and research the deeper things of God. There are several good illustrations of this gift in operation in the Bible: Mark 2:8 tells us that Jesus perceived in His spirit that

the scribes who were present were reasoning in their hearts that He had blasphemed because he had forgiven the sins of the paralytic man; in John 1:47-51 Jesus saw Nathanael sitting under the fig tree even though Nathanael was out of sight; again, in John 4:18, Jesus knew that the woman at the well had had five husbands; in Acts, Peter knew that Ananias and Sapphira were lying about their gift to the church; and in Acts 10 both Cornelius and Peter received a word of knowledge about one another. This gift often works with the manifestation gift of prophecy.

9. The Word of Wisdom – this is the most important of all the gifts because it is more important to know God’s will than anything else. Again, this is not the gift of wisdom whereby one is gifted to be wise in a general sense; it is the gift of a *word* of wisdom, the revelation of God’s will in specific circumstances and situations. This gift is an essential pre-requisite in the ministries of apostles and prophets, and is extremely beneficial for pastors. Those in counseling ministries must also be equipped with this gift. We can see this gift also illustrated for us in the Bible: there are too many instances of it to mention from the Gospels, but one word of wisdom spoken by the Lord Jesus Christ that is very important is the Great Commission of Matthew 28:18-20; in Acts 2, Peter speaks a word of wisdom in revealing God’s will to those who heard the 120 speaking in tongues; in Acts 9, the prophet Ananias received a word of wisdom regarding Paul’s salvation and call; in Acts 13, those gathered received a word of wisdom regarding the apostolic call upon Paul and Barnabas; in Acts 15, James declared through a word of wisdom God’s intention to save the Gentiles; in Acts 21, the prophet Agabus received a word of wisdom that Paul would be bound in Jerusalem. The word of wisdom is given to reveal God’s will in specific situations to individuals and to the whole body of Christ. Those who have this gift must use it carefully.