

GUIDE For A Study of The GIFTS of the HOLY SPIRIT – Part I *M.A. Blue*

“But covet earnestly the best gifts...” I Corinthians 12:31

“Follow after charity and desire spiritual gifts...” I Corinthians 14:1

I. The HOLY SPIRIT is GOD.

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

Genesis 1:1-2

“For there are three that bear record in heaven, The Father, The Word, and the Holy Ghost: and these three are One.” I John 5:7

A. AS GOD, He created all things, including humankind.

“The Spirit of God hath made me, and the breath of the Almighty hath given me life.”

Job 33:4

“By the word of the Lord were the heavens made; and all the host of them by the breath of His Mouth.” Psalm 33:6

B. Under the Old Covenant, The HOLY SPIRIT illuminated and empowered the people of God.

“...and the Spirit of the Lord came upon him from that day forward.” I Samuel 16:13b

“...but holy men of God spake as they were moved by the Holy Ghost.” II Peter 1:21b

II. Under the New Covenant, The HOLY SPIRIT’s primary work is to REVEAL AND GLORIFY THE LORD JESUS CHRIST.

“He shall glorify me: for He shall receive of Mine, and shall show it unto you.” John 16:14

“...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.” I Corinthians 12:3

III. The HOLY SPIRIT gives GIFTS.

That is, the Spirit of God enables believers to minister supernaturally, to exhibit His power and glory.

NONE OF THE GIFTS ARE NATURAL ABILITIES OR TALENTS: they may or may not conjoin themselves with natural gifts. They are ALL SUPERNATURAL.

A. Terms for, or used interchangeably with, “gifts”, as used in I Corinthians Chapters 12-14.

1. GIFTS, e.g. I Corinthians 12:4

Gr. 5486 Charisma: divine “endowment” by grace, and for grace

2. ADMINISTRATIONS I Corinthians 12:5

Gr. 1248 – diakonia “...service”

The gifts enable people to SERVE OTHERS most effectively.

3. OPERATIONS I Corinthians 12:6

Gr. 1755 – energema: “an effect... working”

The gifts have a marked IMPACT as God WORKS on people, on nature, on the spirit world.

4. MANIFESTATION(S) I Corinthians 12:7

Gr. 5321- phanerosis: “exhibition... expression... a bestowment”

(The gifts DISPLAY God’s power and EXPRESS His heart toward people.)

B. The Nine “*pneumatikos*” (spiritual) GIFTS (Manifestations) of the SPIRIT, Classically Categorized

1. Gifts of Revelation (Divine PERCEPTION) – They SEE / KNOW something.

2. Gifts of Inspiration (Divine PRONOUNCEMENT) – They SAY something.

3. Gifts of Action (Divine PERFORMANCE) – They DO or RECEIVE something.

C. The Functioning and Flow of the Gifts

These categories and working definitions are important for study; however, they are not iron-clad non-negotiables. In manifestation, their functions overlap and cohere. In many instances, one gift provides a platform for another. For example, **gifts of healing** may come forth by means of a **word of knowledge** or a **word of wisdom** given.

IV. The Holy Ghost is The RIVER of God.

- A. The Scripture depicts the move of the Spirit as a river. Psalm 46:4, Ezekiel 47:1-12, John 7:37-39, Revelation 22:1-2
- B. And like a natural river, the River of God flows. All aspects of the Holy Ghost flow. And any “banks” (categorical limits, men’s understanding) can be OVER-flowed... **as He wills.**
- C. The believer must develop a broader and deeper “river bed” - **capacity** in spirit, soul, body, and lifestyle - through which the Spirit may flow.

V. GIFTS of REVELATION

A. The Word of Wisdom - A portion of God’s own Wisdom.

- 1. Some define it as primarily revelatory of the future.
- 2. Some define it as instructional and conditional revelation, what some people call “conditional prophecy”.
- 3. It is the most prevalent manifestation of the move of the Spirit in the Scriptures.
- 4. 2. The supernatural wisdom may come intuitively in the moment, or it may come by way of a Scripture, a vision / dream, or some other method through which God chooses to communicate.

*BIBLE EXAMPLES: O.T. Elisha and Naaman (prevalent in Elisha’s ministry)
N.T. Jesus and The Blind Man of Jn 9.*

B. The Word of Knowledge - A portion of God’s own Omniscience.

- 1. A person KNOWS, by the Spirit, information about the past or present regarding people, places, and things, including events.
- 2. The supernatural knowledge may come intuitively in the moment, or it may come by way of a vision / dream, or some other method through which God chooses to communicate.

*BIBLE EXAMPLES: O.T. Elisha and Gehazi’s deceit
N.T. Jesus and the Woman at the Well, Jesus and Nathanael*

D. Discerning of Spirits - Perception (Seeing or otherwise spiritually sensing) into the spirit realm.

- 1. It is NOT the same as **discernment**, as important as that is, which comes from studying the Word, life experience, or wisdom, though this gift may support discernment.
 - a. One key difference is that discerning of spirits may operate in the lives of some believers yet not all.
 - b. Discernment is for ALL believers to be properly equipped.
- 2. Discerning of spirits is to be understood as dealing with the (naturally) unseen realm.

*BIBLE EXAMPLES: O.T. Elisha and his Servant Surrounded
N.T. Jesus’ Ministry to the Demonized
Jesus Ministered to by Angels*

A Study of The GIFTS of the HOLY SPIRIT – M.A. Blue – SECTION II

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VI. GIFTS of INSPIRATION

A. Prophecy - Inspired utterance in a language known to the speaker and /or the listener.

1. It may facilitate FORE-telling and must facilitate FORTH-telling.
2. All believers may prophesy, but this does not necessitate that they have the gift of prophecy, nor that they are prophets in the technical sense. Acts 2:17, Revelation 19:10
3. The “simple gift” of prophecy actually will often provide the platform for other gifts’ manifestation.
4. All prophets would have the gift of prophecy, but not all who manifest the gift of prophecy are prophets.

BIBLE EXAMPLES: O.T. Elisha and the Three Kings

Compare: N.T. Jesus and the Water Made Wine

N.T. The Ephesian Believers, The Ministry of Agabus the Prophet

5. As with all the gifts, they may manifest differently. Look at a few examples from the Old Testament.
 - a. There is the nabiy prophetic manifestation – (Exodus 4:10-16, 7:1; Deut.5:5) a bubbling forth as a fountain- **inspiration**
 - b. There is the roeh prophetic manifestation – (I Samuel 9:9) seeing in the Spirit / spirit realm – **visions and dreams**
 - c. There is the chozeh prophetic manifestation (– spiritual apprehending / knowing- discernment / perception) – **divine intuition**
(I Chr. 29:29 utilizes all these Hebrew terms - All three terms are used of the prophet's office in 1 Chr. 29:29; Samuel - *Ro'eh*; Nathan - *Nabi*’; and Gad - *Hozeh*.)
 - d. The prophetic may involve a “theatrical” or “dramatic” demonstration. E.g., Isaiah, Jeremiah, Ezekiel, Agabus

B. Divers Kinds of Tongues - Inspired utterance in a language(s) unknown to the speaker and / or the listener.

1. This gift is NOT the same as the initial sign of the Spirit’s Baptism which is normative for all believers who will receive, Mark 16:17+, nor is it exactly the same as the “special devotional language” of I Corinthians 14, though it overlaps because it originates from the same Holy Spirit.
2. The “special devotional language” aspect of tongues is personal, and may be utilized personally, anywhere, for private benefit.
3. This **gift** serves as a sign (divine “attention-getter”) to the unbeliever.
4. This gift is to be ministered publicly only with the accompanying manifestation of the interpretation of tongues. They are the only two gifts that are necessarily dependent upon each other’s function.
5. Tongues are a New Testament distinctive predicted in the Old Testament.

BIBLE EXAMPLES: O.T. No manifestation, only the prediction, Isaiah 28:11

(Unless Jesus’ special utterances are examples...?)

N.T. The Day of Pentecost, Cornelius, the Ephesians, Paul

There are no documented cases of this gift or its companion gift, interpretation of tongues, being ministered **as such** in Scripture (although the manifestation on the Day of Pentecost comes close), but it is documented that it was practiced in the church at Corinth and *implied* that it was practiced by Paul

and others. It is implied because this gift, in collaboration with **interpretation of tongues**, is equivalent to **prophecy**. And prophecy is seen throughout the New Testament.

C. The Interpretation of Tongues

The same Spirit Who has inspired one to speak in tongues now inspires one to speak in his / her language the explanation of what was said in tongues. The person who speaks in tongues may interpret, or another person in the midst may give the interpretation. It is the only gift whose function is contingent upon the function of another.

1. The interpretation is not necessarily a translation: the tongues utterance may be lengthy and the interpretation brief, or the utterance may be brief and the interpretation lengthy.
2. Though classically the interpretation is given in the same setting as the utterance in tongues, there is nothing in Scripture that prohibits the idea that the interpretation may come a significant length of time following the utterance; at the time a word would be needed.