

I. INTRODUCTION.

A. Scripture text: **1Corinthians 12:4-13**.

Now there are varieties of gifts, but the same Spirit. [5] And there are varieties of ministries, and the same Lord. [6] And there are varieties of effects, but the same God who works all things in all *persons*. [7] But to each one is given the manifestation of the Spirit for the common good. [8] For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; [9] to another faith by the same Spirit, and to another gifts of healing by the one Spirit, [10] and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. [11] But one and the same Spirit works all these things, distributing to each one individually just as He wills. [12] For even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ. [13] For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

B. This morning we looked at seven non-miraculous gifts of the HS. They were; preaching, service, teaching, exhortation, giving, leading, and showing mercy.

C. Tonight, we took at the miraculous gifts of the HS, as listed in 1Cor. 12.

II. A CHARISMATIC PEOPLE.

A. Scripture text: see 1Cor. 12:4-7.

B. There were different gifts given by the HS, but only one HS. Brethren should not think that one gift was more important than any other one.

C. The difference is in function, not in value. There are different ministries in the church, but only one Lord.

D. The miraculous gifts were given for the common good, not so certain brethren could glory in what they had as compared to another.

III. A BRIEF LOOK AT THE NINE GIFTS.

A. Scripture text: 1Cor. 12:8-10.

For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; [9] to another faith by the same Spirit, and to another gifts of healing by the one Spirit, [10] and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

B. First, the word of wisdom (1Cor. 2:4-7; 2Pet. 3:15):

(1Cor 2:4-7) And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, [5] that your faith should not rest on the wisdom of men, but on the power of God. [6] Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; [7] but we speak God's wisdom in a mystery, the hidden *wisdom*, which God predestined before the ages to our glory;

(2Pet 3:15) and regard the patience of our Lord *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

1. This is the ability to reveal divine truth.

2. It could have reference to the practical application of the Word of God.

C. Second, the word of knowledge.

1. That given a teacher for the building up of the church.

2. There is probably not much difference between the gifts of wisdom, knowledge, and prophecy.

D. Third, faith.

1. Faith deals with a joyful trust and commitment conjoined with obedience, and may have reference to the source of one's faith. Our faith comes by hearing the Word (Rom. 10:17).

2. This faith comes from a different source. It is different from the "common faith" of Titus 1:4.

-  E. Fourth, gifts of healings.
 These are acts of mercy by which some had the power, by the laying on of hands, to cure various ailments and physical shortcomings without the need of conventional medicines and procedures (Ac. 5:14-16).
And all the more believers in the Lord, multitudes of men and women, were constantly added to their number; [15] to such an extent that they even carried the sick out into the streets, and laid them on cots and pallets, so that when Peter came by, at least his shadow might fall on any one of them. [16] And also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; and they were all being healed.
-  F. Fifth, effecting of miracles.

 1. This can actually be an act of judgment. Many times the working of a miracle was a “bad thing” that had a good result. See the case of Ananias and Sapphira in Ac. 5:1-11; and Elymas the magician in Ac. 13:8-11.
 2. Miracles can be differentiated from acts of healing in this way.
-  G. Sixth, prophecy.

 1. This is the ability to preach and teach the Scriptures without the benefit of having the message in written form. It would seem to be very close to the mentioned gifts of wisdom and knowledge.
 2. Those with the gift of prophecy could forth-tell and fore-tell.
-  H. Seventh, distinguishing of spirits.

 1. The word “spirits” used here refers to teachings (1Jn. 4:1).
Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.
 2. This gift allowed an individual to determine whether or not a prophet was a true one or a false teacher (remember there is no recorded Word to help do this).
 3. An example might be of Peter when he knew that both Ananias and Sapphira had lied to the HS.
-  I. Eighth, various kinds of tongues.

 1. This is the ability to speak in other known, world languages in which one has never studied. It is not a special language known only to God (Ac. 2:5,6,11).
Now there were Jews living in Jerusalem, devout men, from every nation under heaven. [6] And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language.... [11] Cretans and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God.”
 2. This gift was not to be used if no one could understand the tongue or if there was no interpreter present.
-  J. Ninth, the interpretation of tongues.

 1. A special ability to listen to another language and be able to give an interpretation in another language.
 2. It was usually practiced to help edify those who could not understand the tongue, but needed it put in the common language of the group.

IV. CONCLUSION AND INVITATION.

-  A. The HS decided who got what gift. There was to be no ego or pride in the gift itself, because the Spirit assigned who got what miraculous ability.
- B. The gifts were to be used correctly.
- C. The Spirit does not give miraculous gifts today. The Word of God is sufficient for learning about all good works (2Tim. 3:16,17).
All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; [17] that the man of God may be adequate, equipped for every good work.
- D. Plan of salvation for non-Xians, erring-Xians.