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A New Testament Study of the Charisma

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A NEW TESTAMENT STUDY OF THE CHARISMA

by

Donald E. Everson

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CHAPTER I
INTRODUCTION

CHAPTER I

INTRODUCTION

I. Purpose of the Study

The Day of Pentecost was the beginning of the charismata or spiritual gifts. This was the day that had been looked forward to for hundreds of years, the day that God poured out His Spirit on all flesh as He had done in a measure for His holy prophets. The disciples, at Jesus command, had done many wondrous signs and miracles but the power to do these things was given to them only for a season. Now the Holy Spirit was to abide in the Church forever.

A number of the charismata were demonstrated on that first day and those days immediately following. Those that observed, and they were many, marveled at the works of God and in adoration, joy, and thankfulness joined the ever increasing number of disciples. The multitudes recognized the power of God in the gifts which the disciples demonstrated. This attraction brought various kinds of people; those seeking help and insight into God's Word and Way, and also unprincipled characters seeking self-glory, fame and riches.

Greek and Latin education and philosophy began to find its way into the thinking of the people. The apostles worked hard to instruct the church and maintain the spiritual vigor, but the gifts began to vanish from the main stream of Christianity. By the fourth century the gifts had become an extraordinary thing.

Why the gifts disappeared from the "main stream" of Christianity is not the concern of this study. This study has endeavored to find the value of the charismatic gifts both to the believers individually and to the Church as a whole. Also the study is concerned with the permanent value of the gifts to the Church. Many people in the twentieth century are claiming to have received the miraculous charismatic gifts according to the apostolic rules, but many theologies claim that the miraculous charismata ceased with the apostles.

II. Justification of the Problem

After the Reformation the move was "back to the Bible." With the new surge of Scripture studying various groups began to find the gifts manifested in their circles. Pentecostal groups experienced some of the charismata frequently. The great awakening and numerous revivals have witnessed the return of these spiritual gifts in increasing abundance. This is studied by many with much misgivings.

Many books have been written on this subject. Defenses as to the validity and uses of different gifts have been published. Apologies on the Spirit-filled life fill many libraries. These works have been helpful in establishing the value of that particular gift, and they have undoubtedly been of great value to the believer in understanding the work of God and the operation of the Holy Spirit. Some of these works have been helpful in the preparation of this study. Much of these works are speculative and based on the interpretation of a passage of Scripture which seems to co-ordinate with their experience. To the

writer's knowledge no work has been prepared to show the value, both intrinsically and instrumentally, of the charismata as a unifying group of spiritual gifts for the church of our time.

III. Delimitation

It has been noted above that many authors have written on one phase or another of the subject. Also the theologians and commentators of all time have dealt with these gifts as a matter of their course of study. There has been no attempt to exhaust this great source of writings. A few well chosen authors and commentators are listed in the Bibliography. These authors give to us a good understanding of most schools of thought on the subject.

The New Testament has been the basis of study with particular attention given to First Corinthians twelve, thirteen and fourteen. This is the heart of Paul's discussion concerning spiritual gifts. Theologies, Commentaries, Lexicons, Histories, and other writings were studied to gain further light on some question that arose. Their opinions and observations have been given space that we may benefit from their study.

IV. Organization and Procedure

The word charisma must first be defined. This word becomes more meaningful as some of the words connected with it are understood. In the second chapter the root of the word is sought out and the derivatives given. This adds life and meaning to the word, and gives it distinctiveness apart from the other words translated "gifts."

In this word study the uses of the word are noticed, both Biblical and secular. Several lists of gifts are given and these are compared and their differences noted. The gifts are classified by several theologians. This is also an aid to our understanding of the gifts.

Chapter three is a Biblical study of the word. The uses of the gifts are discussed. The gifts here have been further narrowed to an amalgamation of the lists found in First Corinthians twelve. The thirteen gifts in this list are studied independently as they are spoken of in Scripture. The comparative value shows the value of each gift as compared with the others; the Christian principle of love undergirding everything.

Chapter four completes the study with views of Christian writers. Theologians, Commentators and the testimonies of some of the Early Church Fathers are studied and their views given. The view of the gifts throughout history gives us another side to the story.

V. Sources and Methods

The American Standard Edition of the Holy Bible, revised in 1901, has been the basis of the Bibliography for this study. All quotations have been taken from this version except where otherwise specified or as have been found in borrowed quotations.

This is an inductive study bringing all available information together and drawing conclusions from that which has been found. Much of the work was done in commentaries, theologies, and histories, with the aid of the Greek Lexicons and Grammars for the purpose of exegesis.

CHAPTER II

WORD STUDY

CHAPTER II

WORD STUDY

In a study of this nature it is necessary to come to an adequate understanding of the word that is used. In translating from the Greek into English many difficulties arise. Often several Greek words are translated by one word in English. Thus, with the one English word the meaning and worth of the Greek is obscure. There are nine words in the Greek which are translated "gift". Several of these words belong to the same root. The words are χάρις, χάρισμα, δωρεά, δῶρον, δόμα, δοσις, ἀνάθημα, μερίσμος, and πνευματικός.

I. SYNONYMS AND DERIVATIVES

The word χάρις will be discussed more thoroughly later. The simple meaning of the word is "grace". In the King James and Phillips translations of the Bible this word is translated "gift" in II Corinthians 8:4. However, other translations use the word "favor", the context carrying the understanding of the favor as a gift.

Another "gift" is the χάρισμα. This comes from the same root as χάρις and refers to a spiritual gift. It is used seventeen times in the New Testament.¹ It is used exclusively by Paul with one exception, Peter uses it in I Peter 4:10.

¹James Strong, The Exhaustive Concordance of the Bible (Abingdon-Cokesbury Press: New York, 1890), p. 385.

The four words δωρεά, δῶρον, δώρα, and δοσις all are derived from the same root διδωμι. They have, in essence, the same meaning and for the purpose of this study will be grouped and considered with δῶρον.

The word δῶρον is used in the common understanding of a gift. It means, according to Harper's Analytical Greek Lexicon, a gift or a present, an offering or a sacrifice.¹ This does not refer to the spiritual or metaphysical aspect of the offering or sacrifice but the objective sense of the 'thing' that is offered or given. It is a gift, a δῶρον which derives its meaning from διδωμι a verb meaning to give, bestow or present an object.²

For sake of completeness these last three words are mentioned. In Luke 21:5 the King James Version speaks of the temple being adorned with "goodly stones and gifts". This is the word ἀνάθημα. It means a gift or an offering consecrated to God. And it is opposed to ἀνάθεμα which means a person or thing accursed, devoted in a bad way.³

Hebrews 2:4, μερίσμος is talking of the distribution of gifts of the Holy Spirit according to His own will. This scripture has reference to the study as can be seen in the context, but the word translated "gift" means distribution, a dividing, or giving part,⁴ and the meaning here is the dividing, not the gifts with which we are concerned.

¹The Analytical Greek Lexicon (New York: Harper and Brothers,

²Ibid.

³Ibid., p. 26.

⁴Ibid., p. 264.

The last of the words translated gifts by the English translator is πνευματικός. This word is found in several places. It means "spiritual, pertaining to the soul, as distinguished from what concerns the body".¹ In I Corinthians 12:1; 14:1, 12 it is translated spiritual gifts but other places it refers only to spiritual attitudes and influence.²

The word important to this study is χάρισμα (charisma). The word has a use so limited that we find it necessary to look into its construction and form for a complete meaning. It is called a "gift" in interpretation, but in the strictest sense it strains our understanding of a gift. Something of its meaning can be determined by its root, χαίρω.

Χαίρω, is a word expressing great joy. This means to rejoice, be glad, be joyful, be full of joy,³ a term which adds happiness to the meaning of giving. Here at the very root is the expression of joy. Derived from this is the word χάρις which is often translated "grace". A host of terms mount to define this word in English. The language seems at a loss to pinpoint its meaning. Acceptable, benefit, favor, gift, grace(ious), joy, liberality, pleasure, thank (s worthy), all of these help to explain χάρις. Thayer says:

(it) contains the idea of kindness which bestows upon one what he has not deserved. ---it is used of the merciful kindness

¹Ibid., p. 331.

²Ibid.

³Strong, op. cit., Greek Dictionary, p. 77.

by which God, exerting His holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues.¹

The word interpreted "grace" can only have meaning as we reflect on the goodness of God to a sinful rebellious people. It is only by the goodness, the χάρις of God that we even exist. And yet He rejoices to extend to us this favor.

From χάρις with its multiple definitions of grace and blessing comes the word χαρίσμαι. This verb means to gratify, grant as a free favor, to bestow in kindness, as to forgive and freely give.² χαρίσμαι is derived from χαρίσμαι, this is Strong's understanding of the derivation of this word. Harper derives all directly from χαίρω.³ But this does not change the meaning. Combining all of these terms together we can say that a χαρίσμα is a divine gift that is freely given from a forgiving heart that acknowledges our sin and unworthiness but forgives, and in great joy and love He heaps upon us gifts of a spiritual nature, that warms us and draws us into close fellowship with Himself.

The χαρίσμα must not be taken or stand alone, for in doing this many have been led astray but always it must be thought of in terms of grace and love. Wordsworth expresses it thus:

¹Joseph Henry Thayer, A Greek English Lexicon of the New Testament (American Book Company, 1883).

²Strong, op. cit., p. 77.

³Harper, op. cit., p. 433.

The main principle to be born in mind throughout this chapter (I Cor. 14) is, that the use of the supernatural χαρίσματα, or extraordinary spiritual gifts, is to be regulated by the great abiding Christian χαρίς, or charity.¹

Sometimes the words appear to be used interchangeably.

One of these is in Romans 5:15, 16, which has been held by some commentators to be merely a play with words.

But not as the trespass, so also is the χαρίσμα. For if by the trespass of the one the many died, much more did the grace of God, and the δωρεά by the grace of the one man, Jesus Christ, abound unto the many.

And not as through one that sinned, so is the δωρεά: for the judgment came of one condemnation, but the χαρίσμα came of many trespasses unto justification.²

Grieve notices a synonymous use in two other places, one of which (I Corinthians 12:1) has already been discussed.

It should be noticed that in I Corinthians 12:1 πνευματικά, and in Ephesians 4:8 δωρεά (closely connected with χαρίς) are used practically as synonyms of χαρίσματα.³

The list then that follows, beginning with verse eleven seems to bear out the fact that these are the Charisma for in this instance the word δωρεά does not stand alone but is identified as the gifts of grace by the word χαρίς. However, the verse in question is a quotation from the Old Testament (Psalms 68:18) and may have very well meant the gift of the Holy Spirit which Jesus refers to as the "Promise of the Father" in Acts 1:4, and as "another Comforter" in

¹Ch. Wordsworth, Greek New Testament with Notes (London: Rivington Waterloo Place, 1877), Vol. II, 138.

²Romans 5:15 and 16.

³A. J. Grieve, Encyclopedia of Religion and Ethics (ed. James Hastings, New York: Charles Scribner's Sons, 1928), Vol. III, 371.

John 14:16 of whom Jesus said, "and I will pray the Father, and he shall give you another Comforter." This gift of the Holy Spirit is always called a "δῶρον" whereas the gifts of the Spirit are the "χάρισμα". This is understandable for He is an object, a person, a being, and it is this Holy Personage that has been given to us. But that which the Holy Spirit gives to us is a subjective endowment of power beyond the material realm. There are only two χάρισμα that are mentioned in direct relationship to the giving of "δῶρον" of the Holy Spirit. These are two of the ecstatic gifts speaking in tongues and prophecy. Acts 2:4, Acts 10:46 mentions only the speaking in tongues and Acts 19:6 mentions both tongues and prophesying. Thus we can see a distinction carefully held between the objective δῶρον and the subjective χάρισμα.

II. BIBLICAL AND NON-BIBLICAL USES OF THE WORD

Outside of the New Testament the word "charisma" is seldom found. It appears to be a word that is brought into prominence by the Apostle Paul. According to A. J. Grieve, in the Encyclopedia of Religion and Ethics, the word is not found in classical Greek or apart from early Christian literature except in Philo, "Leges Allegoria" iii, 24: "All things in the world and the world itself are the donations, and the benefactions and gift of God."¹ Were we to stop here the word could maintain its use solely in the spiritual realm. Later discoveries, to which Grieve did not have access in his time,

¹Ibid.

show a further use of the word. William A. Barclay in his book, A New Testament Wordbook, referring to the word charisma, says it is rarely found in classical Greek and is not common in the Papyri. He quotes only one instance and this is quite different from the Biblical use and even Philo's use of the word.

But there is one suggestive occurrence where a man classifies his property as that which he acquired 'apo agorastias' (by purchase) and that which he acquired 'apo Charismatos' (by gift).¹

In the New Testament the word is exclusively used by Paul, with one exception. Peter uses the word once in I Peter 4:10. The word charisma is used in the New Testament in at least eight different senses. Each of them adding new light to the word and broadening its scope. First, Paul uses the word concerning a gift he has received from God as a natural endowment. It is a gift of continuance.

It is good for a man not to touch a woman--yet I would that all men were even as I myself. Howbeit each man has own gift from God.²

Paul says he has such self control he does not need marriage and this self control he describes as a charisma from God.

Second, the context of I Peter 4:10 points to our means of hospitality and our love for our brethren as a gift from God.

. . . using hospitality one to another without murmuring according as each hath received a gift, ministering it among yourselves

¹William A. Barclay, A New Testament Wordbook (New York: Harper and Brothers, 195), p. 28.

²I Corinthians 7:7.

as good stewards of the manifold grace of God; . . .¹

Third, Paul in writing to the Corinthian church speaks of the affliction which befell him and his companions in Asia and that they were weighted down beyond their own power, so much so that they despaired of even their lives. God, he said, had delivered them from the "sentence of death" out of great peril. This deliverance was a charisma, a "spiritual gift" from God bestowed upon them because of the supplication of the Corinthians.

Ye also helping together on our behalf by your supplication; that for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.²

Fourth, in the place where condemnation and judgment would have been only justice God's grace and forgiveness was freely given. This also is a gift from God. It is placed in sharp contrast to that which is given us as a reward for the work we perform.

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.³

But not as the trespass, so also is the free gift. For if by the trespass of the one many died, much more did the grace of God and the gift by the grace of the one man Jesus Christ abound unto the many.⁴

Several groups of the specific gifts are given in the scriptures which are bestowed upon individuals by the Spirit for the purpose of edifying the Church. These are found enumerated and called

¹I Peter 4:10.

²I Corinthians 1:11.

³Romans 6:23.

⁴Romans 5:15.

"spiritual gifts" and they shall be listed and discussed later. For now we shall simply name their uses.

Fifth, the ecstatic gifts given for the purpose of building the church and the edifying of the individual: "He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church."¹

Sixth, there seems to be graces which go with the Christian life. Paul in writing to the Church in Rome said, "For I long to see you that I may impart to you some spiritual gift."² And to the Corinthian Church he expressed the desire that "ye come behind in no gift."³ These were believed to be everyday graces for Christian experience.

Seventh, the powers of a minister are a charisma at least in part or degree, for admonition was given twice to Timothy to "Neglect not the gift that is in thee . . ."⁴ and ". . . stir up the gift of God which is in thee . . ."⁵ Both of these in context are speaking of the work of the pastor in teaching; boldness, power, love and discipline. A. J. Grieve says of these verses:

Here the word must be interpreted of the capacity, spirit and zeal for evangelistic work, or as Ramsay (His. Comm. on I Tim.,

¹I Corinthians 14:5.

²Romans 1:11.

³I Corinthians 1:7.

⁴I Timothy 4:14.

⁵II Timothy 1:6.

Exp, Apr. 1910) expresses it, the power of hearing the Divine Voice and catching the Divine inspiration, imparted to Timothy when first he was selected as St. Paul's coadjutor. Timothy is reminded that the χάρισμα was not an inalienable office, but was actual Divine endowment given for a definite purpose, a capacity liable to be 'extirpated by disuse'.¹

The last, and eighth, use of the word that was found mentioned specifically was used of both "believing in", and "suffering for" Christ. A gift that God had bestowed upon us. This differs in one sense, in that it is written in the aorist tense, a work that has been completed.

Because to you it hath been granted (ἐχαρίσθη) in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf;²

III. FRUITS AND GIFTS

Although these both come from the same spirit, "Fruits" and "Gifts" are not identical. Fruits cannot be given, they must grow. This growth takes place in the Christian character as the Spirit draws the Christian into deeper fellowship. Gifts cannot grow but are given immediately; they do not require practice or study. They are supernatural.

Combining these two has not allowed the importance of the charismatic gifts to be felt. This conception of the fruits as spiritual gifts is held by several theologians.

¹A. J. Grieve, Encyclopedia of Religion and Ethics (ed. by James Hastings, New York: Charles Scribner's Sons, 1928), III, 371.

²Philippians 1:29.

Lewis Sperry Chafer expresses this view most clearly in his book He That Is Spiritual. Here he has brought the views of these theologians into a clearer statement.

. . . love . . . together with the other eight words which indicate the fruit of the Spirit, is a representation of the true Christian character. The other eight words, when traced in Scripture, will also prove to be divine graces which are realized in the human heart only as they are IMPARTED. 'My joy shall be in you.' 'My peace I give unto you.'¹

Love is quite often spoken of as a charisma. M'Clintock and Strong calls love a charisma - "But several charisma may also be united in one individual (as in the apostle . . . John - love, knowledge, prophecy) . . ."² Love, with all the other fruits included,³ cannot be held up as the apex of the spiritual gifts. In I Corinthians 12, the charismata are listed twice and discussed at length. Then at the last of chapter twelve Paul says to these Corinthians who have found many questions along this line,

But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.⁴

Here he is not comparing one with the other. For love, to which he immediately refers, is a moral relationship and only in this relationship

¹Lewis Sperry Chafer, He That is Spiritual (Chicago: Moody Press, 1918), p. 54.

²M'Clintock & Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper & Brothers Publishers, 1894), p. 861.

³In Gal. 5:22, the 'fruit of the Spirit' is spoken in the singular emphasizing that it is the root, love. Then that one, love, is enlarged by explanation into eight components. John Wesley, Wesley's Notes, (Eighteenth Ed., New York: Eaton & Main, n.d.), p. 485.

⁴I Corinthians 12:31.

have the gifts any value at all. "Desire earnestly the greater gifts," he says, for they are necessary for the building up of the Church. But the Corinthians had gone to the extreme and had held the miraculous gifts above everything else. They had forgotten or at least diminished this most important quality of Christian character, love.

Adam Clark adds another interpretation to this passage which he believes is a more "likely reading".

'But covet earnestly . . . ' To covet signifies to desire earnestly. This disposition toward heavenly things is highly laudable. Some think this verse should read affirmatively, ye earnestly contend about the best gifts; but I show to you a more excellent way; i.e., get your heart filled with the love to God and man -- love, which is the principle of obedience, which works no ill to its neighbor, and which is the fulfilling of the law. This is a likely reading, for there were certainly more contentions in the Church of Corinth about the gifts than about the graces of the spirit.¹

Love is that great undergirding quality of Christianity. Love is the very principle upon which the Church is built, it must be under, and in, and over all things. Paul does not speak of love as being a gift. It is a quality of the Christian as Chadwick further defines:

Fruits and gifts are not identical. Fruits belong to character; gifts are enduements of power. Gifts are an evidence of the Spirit, but are no proof of holiness, gifts are according to the election of the Sovereign Will of the Spirit of God; fruit is the manifestation of a cultivated life. Gifts are for service, fruit is for character. Gifts are functional; fruit is a quality of life. Gifts are bestowed, fruit is a manifestation. Gifts may be given immediately and complete; fruit is implanted and of gradual development. . . . We may covet gifts but we must bear fruit.²

¹Adam Clark, Clark's Commentary (New York: George Lane and Lewis Scott Publishers, 1851), New Testament II, 262.

²Samuel Chadwick, The Way to Pentecost (Berne, Ind.: Light of Hope Publication, 1937), p. 109.

A further statement to this point is found in Henry E. Brochett's book "Riches of Holiness."

The gifts are temporary but love is eternal, and this is poured forth in the heart by the Holy Ghost. The gifts are not all intended for every believer, but are distributed as God wills . . . the fullness of divine love is intended for all believers without discrimination.¹

IV. VARIATION OF LISTS

It would seem only natural that a subject as important as the charismata would be carefully explained and the gifts enumerated. But this has not been done. Paul evidently felt these "spiritual endowments" too numerous or evasive to name; or it was not needful to do so as they would find their natural outworking in the Spirit-filled life. Paul does give us four listings of the gifts.² The longest lists are found in I Corinthians twelve. In this chapter two lists are found. Another list is found in Romans twelve and a fourth list in Ephesians 4:11ff. This list from Ephesians 4:11 uses the word δωρεῶν closely connected with χαρίσ which was discussed earlier in this chapter. And being called a "gift" connected with "free grace" it is considered by many theologians as being charismata.

These four lists of charismata have been placed in chart form that they might be compared. The twenty different words used in the

¹Henry E. Brochett, Riches of Holiness (Kansas City, Mo.: Beacon Hill Press, 1951), p. 120.

²Because of the similarity and close propinquity of the two lists in I Cor. 12:28-30, they have been amalgamated and discussed as one list.

COMPARATIVE STUDY OF THE LISTS OF THE CHARISMATA

Romans 12:6-8

I Corinthians 12:8-10

I Corinthians 12:28-30

Ephesians 4:11-

Word of Wisdom
Word of Knowledge
Faith
Gifts of Healings
Working of Miracles
Prophecy
Discerning of Spirits
Tongues
Interpretation

Gifts of Healings
Miracles
Prophets

Tongues
Interpretation
Apostles
Teachers
Helps
Government

Prophets

Apostles
Teachers

Pastors
Evangelists

Prophecy

Teaching

Ministry
Exhorting
Giving
Showing Mercy
Ruling

four lists to describe the gifts will be classified later, for now, let us look into the variation of the lists. Thirteen words are used only once. These are: the word of wisdom, word of knowledge, faith, discerning of spirits, helps, government, ministry, exhorting, giving, showing mercy, evangelists, pastors, and ruling. There are five words that are used in two of the four lists: gifts of healings, miracles, tongues, interpretation, apostles. The word teachers was used three times and prophets or prophecy was used four times. No list appears to be exhaustive. But the list found in I Corinthians 12:8-10 is held to be the official list and is classified and discussed by all.

Ralph M. Riggs says:

Turning to the twelfth of Romans, we find another list of gifts which fits in as supplementary to the official list as given in First Corinthians 12.¹

Through this comparison of lists we cannot ascertain which gift is the most important. To pass judgment based on the number of times a particular gift is mentioned would undoubtedly lead to some conclusions contrary to Biblical teaching. Also, to take the first one mentioned as the greatest would be no more accurate for the lists do not begin with the same gift. Meyer's Commentary on the New Testament—Epistles to the Corinthians, has a very worthwhile statement to this point. Referring to the list in First Corinthians 12:28 in particular:

¹Ralph M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), p. 115.

It is only the ἀποστ., the προβήτ., and the ὑπόσκη. which are expressly adduced in order of rank; the ἐπιτετα and ἐτα (then, afterwards, thereupon) which follow only mark a further succession, and thereafter the enumeration runs off asyndetically, which, as frequently as in classical writers, takes for granted that completeness is not aimed at. The two enumerations here and in vv. 8-10, supplement each other; and Romans xii 6ff., also, although the most incomplete, has points peculiar to itself.¹

V. CLASSIFICATION OF THE CHARISMATA

In the course of this study it is imperative that the gifts that are listed should be brought to some kind of order; as a systematic arrangement will aid greatly in understanding the meaning of the charismata. However, a systematic grouping of these gifts is not easily attained. The Commentators do not agree on the groupings, but similarities can be seen in their classifications. A further problem to impede the progress is found in the descriptions of the gifts as they are listed. These words are not 'clear cut' so that we distinctly know one gift from another. But the very nature of the gifts, being spiritual endowment and not objects of material constitution, increases our task of grouping them into different classifications. All of the gifts are of the Holy Spirit and scriptures state that His primary aim is to glorify God. Therefore, it becomes difficult to even attempt to determine whether there is more power in the 'gifts of healings' than in the gift of the 'word of wisdom', or whether 'tongues' is more of a gift than the ability to govern or

¹Heinrich Meyers, Meyers' Commentary on the New Testament (New York: Funk & Wagnalls Publishers, 1884), I & II Corinthians, p. 296.

help. For this reason many of the gifts seem to answer each other. The main list is either First Corinthians 12:8-10, or First Corinthians 12:28, or an amalgamation of the two.

Robertson and Plummer produces a list using the nine gifts enumerated in 12:28, as the guide.¹ He feels that we have Paul's authority for placing, apostles, prophets and teachers above all the rest and in that order. And also, we have his authority for placing speaking in tongues and interpretation of tongues at the end of the list. He classifies them into four groups. The first is a group of three in which the common element of teaching is found. Following this is three pairs of two: wonder working, administration, and the ecstatic. These three pairs are valuable, especially the first two but they are not indispensable. The first group, the power of teaching, is indispensable. "If there is no one to teach with sureness and authority, the Christian Church cannot be built up and cannot grow."² In the wonder-working group he lists the gifts of "miracles" and "healings". In the administrative group, are "helping" and "government", and in the last, the ecstatic group which he considered not so valuable is "tongues" and "interpretation of tongues."

But he admits this is not a good grouping for the group under teachers, (apostles, prophets, teachers), were all offices in which

¹Archibald Robertson & Alfred Plummer, The International Critical Commentary (ed. by Charles Briggs, New York: Charles Scribner's Sons, 1911), I Corinthians, p. 284.

²Ibid.

evidently more than one gift was given. For it was possible and very probable that some had received more than one gift and others had received no special endowment.

Calvin does not give us a classification of the gifts in his commentary. In the footnotes we find this brief classification by Dr. Henderson. He uses First Corinthians 12:8-10, as the main list. In this list he sees three divisions.

Thus the first class includes 'the word of wisdom', and 'the word of knowledge'. Under the head of faith, that is, the faith of miracles, four kinds of gifts are enumerated - 'gifts of healings', --'working of miracles',--'prophecy', and 'discerning of spirits;' while the third class includes 'divers kinds of tongues,' and 'the interpretation of tongues.'¹

Calvin's consideration of the gifts will not be discussed here but is examined in the next chapter as we examine each individual gift.

A very critical and exegetical study has been conducted by Meyers in his Commentary on the New Testament. In this he divides the charismata into three groups. These, he tells us, cannot correspond to the "diversities" in verses 4-6 "because there each sentence comprises all charismata". This classification is the same as Dr. Henderson's with the exception of "faith". Dr. Meyer believes this second group of charismata depends upon special energy of faith and so heads the list with the title "faith", but he also lists "faith" as the first "gift" in this class. The second, faith's agency in deeds is; "healings" and "miracles"; its agency in words, "prophecy"; and

¹John Calvin, Commentary on the Epistle of Paul to the Corinthians (Grand Rapids, Mich.: Eerdmans Publishing Co., 1948), I, 403 & 404 -- footnote.

faith's critical agency the "discerning of spirits".

The lists of First Corinthians 12:28, he divides into four groups. Beginning with those of the teaching ministry he follows Paul's outline, apostles, prophets, teachers. Then under the heading of "Gift of Miracles" he lists three: miracles, charisma, and healing. Why he places charisma in as a separate and individual gift he does not explain. I believe this to be only an error in printing, and he meant this to be "gifts of healings". It is not mentioned elsewhere. Under "Practical Administration" he places church managing, stewardship and helps, and the ecstatic charisma, tongues, coming last.¹

These "spiritual things" are given to the church and are as diversified as the functions of the body. Although they are given to individuals they are intended to edify the entire church. Thus, the Catholic Encyclopedia has stated and produces a classification by Englmann (Die Charismen, Ratisbon, 1848) in which he distinguishes two categories of charismata: (1) gifts intended for the inner growth of the church; (2) and those which promote the outward development. The first helps the dignitaries of the church in fulfilling their offices and the second the gifts of performing miracles. They believe this division to be indicated by First Peter 4:10, 11.

As every man hath received grace (charisma), ministering the same to one another

¹Meyers, op. cit., pp. 274-299.

If any man speak, let him speak, as the words of God. If any man minister, let him do it, as of the power which God ministereth.¹

The gifts Englmann lists in this fashion. In the first category are the gifts necessary for helping the dignitaries of the church in performing their offices: (1) the apostolate; (2) the office of prophecy; (3) the discerning of spirits; (4) the office of the teacher; (5) the word of wisdom and science; (6) helps; (7) the gifts of governing. Five fall into the second category which is intended to aid the outward growth of the church: (1) increased faith; (2) the power of miracles; (3) healing the sick; (4) the gift of tongues; (5) the interpretation of tongues.² Although they place the apostolate in the first category they believe that this gift not only heads the list but contains all of the charismata.

St. Thomas classifies the gifts differently and his classification is also given.

St. Thomas (Summa Theol., I-II q cxi, a. 4) argues that the Apostle (I Cor. 12:8-10) 'rightly divides charismata', for some belong to the perfection of knowledge, as faith, the word of wisdom, and the word of science; some belong to the confirmation of doctrine, or the grace of healing, the working of miracles, prophecy, the discerning of spirits; some belong to the faculty of expression, as kinds of tongues and interpretation of speeches.³

McClintock & Strong develops a different line of classification in proposing a psychological classification on the basis

¹The Catholic Encyclopedia (New York: The Encyclopedia Press, 1913), III, 589.

²Ibid.

³Ibid.

of "the three primary faculties of the soul." His reasons for refusing the division of natural and supernatural, temporary and permanent are also included as he feels it adds weight to his choice of classification.

Finally, as to the classification of the charisma, they have often been divided into extraordinary or supernatural in the strict sense, and ordinary or natural (So by Neander; also by Conybear and Howson, The Life and Epistles of St. Paul, London, 1853 i 459). But this is improper, for, on the one hand, they all rest on a natural basis, even the gift of miracles (upon the dominion of mind over body, of will over matter); and, on the other, they are all supernatural. St. Paul derives them all from one and the same Spirit, and it is only their supernatural, divine element, that makes them charisma. Nor, according to what has been already said, can the division into permanent or those which belong to the Church at all time, and transitory, or such as are confined to the apostolic period be strictly carried out. We therefore propose a psychological classification, on the basis of the three primary faculties of the soul; they all being capable and in need of sanctification, and the Holy Ghost, in fact, leaving none of them untouched, but turning them all to the edification of the Church. With this corresponds also the classification, according to the different branches of the Church life, in which activity of one or the other of these faculties thus supernaturally elevated predominate.

This would give us three classes of charisma: 1. Those which relate especially to feeling and worship. 2. Those which relate to knowledge and theology. 3. Those which relate to will and church government. To the gifts of feeling belong speaking with tongues, interpretation of tongues, and inspired prophetic discourse; to the theoretical class or gifts of intellect, belong the charisms of wisdom and of knowledge, of teaching and discerning spirits; to the practical class, or gifts of will, the charisms of ministration, of government, and of miracles. Faith lies back of all, as the motive power, taking up the whole man, and bringing all his faculties into contact with the divine Spirit, and under his influence and control.¹

¹McClintock and Strong, Cyclopedia of Biblical Theological, and Ecclesiastical Literature (New York: Harper and Brothers Pub., 1894), p. 861.

The last list we shall consider is by Ralph M. Riggs, a contemporary, at present the General Superintendent of the Assemblies of God. He believes that all of the gifts, even those which pertain to an office are supernatural gifts which are beyond natural abilities.

He classifies First Corinthians 12:8-10, in three groups differing only slightly from the others in that prophecy is placed with tongues and interpretation of tongues as a gift of utterance. His reasons for this are discussed in the following chapter. Faith, miracles, and healing are grouped as gifts of power and the first group, wisdom, knowledge and discerning of spirits are classed as gifts of revelation.

The list mentioned in Romans 12:6, is also considered. Here he finds the gifts not distinct in themselves but blending together.

The first two of these (teaching and exhortation) seem to be a blending of the gifts of prophecy and wisdom and knowledge. When one gives forth the word of knowledge under the power of the Holy Spirit in a way that imparts the knowledge to other, he is operating in the gift of teaching. When the evangelist uses great wisdom in his preaching under the anointing of the Spirit, he is exercising the gift of exhortation. Of Stephen it was said, 'And they were not able to resist the wisdom and the Spirit by which he spoke.'¹

The deacons should have the gift of ministering, which is a gift of the spirit. It is properly classified as a gift of wisdom and power. "In this group also are ruling, giving and showing mercy."²

¹Ralph M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), p. 116.

²Ibid., p. 117.

VI. SUMMARY

When Jesus came forth from the grave, it is reported that he led captivity captive and gave gifts to all men. Some have aligned this verse with the fact of the giving of the Holy Spirit to all men, others also include the many charismata, since they are given by the Holy Spirit.

The question about these "spiritual endowments", has been debated by many learned men. There is firm agreement that at least most of the gifts are distinctly supernatural manifestations of the Holy Spirit working through man. Some of the scholars stand in doubt about the total supernatural aspect of some of the gifts, being more willing to agree that they are natural abilities quickened by the spirit to a capacity beyond their own abilities.

A study of the different uses of the word tells us of the possibility of an unlimited number of charismata. It is summed up by one writer in this manner.

All that we have is charisma, God's free gift. All is from God. Every grace with which life is adorned, the grace which covers every sin, every natural endowment we possess, every gift which we can lay at the service of the Church, any office we may hold, every time we have been through something which threatens our bodies or our souls---God gave it, God did it, it is God's charisma, all is of God.¹

This view, although extreme, points out the fact that there are many charismata and there is an overlapping of the gifts, in some

¹William Barclay, A New Testament Wordbook (New York: Harper and Brothers, 195-), p. 29.

cases there appears a similarity. For this reason most commentators limit the gifts they discuss to one or both lists in First Corinthians twelve.

The gifts are generally looked upon as being of three kinds, Christian graces, supernatural intervention, and offices of the church, although this is not held conclusively by all. Apostleship is rated as the greatest gift, because it seemed to be an endowment that also included many if not all of the other charismata. "Prophets" and "teachers" are listed second and third. According to the difference in background of the commentator the gifts held varying positions in the classification with the ecstatic gifts of "tongues" and interpretation of tongues at the bottom. This appears to be Paul's order for the gifts mentioned.¹

Harold Horton also speaking of these gifts and their classification draws them back together into beautiful harmony.

We can isolate them, so to speak, for the purpose of analysis and examination, like the individual colours of the spectrum; but they are not separate because they are distinct. They merge and harmonize and overflow one another, and who shall say where one begins and another ends?²

These supernatural endowments are given by the grace of God to sinful rebellious people who have been purchased and washed clean by God through Christ. But the giving of these charismata is not of necessity, it is from the goodness of God, out of a heart

¹I Corinthians 12:28; 14:4.

²Harold Horton, The Gifts of the Spirit (Glendale, California: The Church Press, 1949), p. 32.

that is filled with joy at the prospect of endowing those whom He loves with a measure of Himself.

CHAPTER III

A BIBLICAL STUDY OF THE GIFTS

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In the study of the word "charisma" it was shown that many blessings from God have been classified as charisma. In this more objective study it is necessary to limit the gifts to be discussed to those handled by the majority of the writers. A further understanding of these gifts will be gained as we regard the uses of the gifts in apostolic days. Consideration shall also be given to the value of each gift in comparison with the others, the obtaining and distribution of the gifts and their permanence in the Church.

The helps and meditations of some of the great students of the Word were sought and incorporated into this Biblical study.

I. Uses of the Gifts

The Holy Spirit was given that He might be with us in the place of Christ. Jesus said when He left He would send another Comforter who would abide with us. In His coming, the Holy Spirit has given to us gifts that are not to be used for our glory, but for the perfecting of the "Body of Christ." Jesus is the Head, and the Church is the body, the Christians being members individually. Each member has his place in the Church as the Holy Spirit endowed him with the gifts for the edification of the "body" and the evidence of His presence with them. As the Spirit directed, each one could contribute his portion to the

meeting. As Paul said,

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.¹

It is in these special functions, and the ones listed as charisma in particular, that we are interested. As we study these individual gifts and find the Biblical use of each we can see more clearly the meaning of the charismata for the Church.

As it has been stated before, the charismata are various in number and no two lists are alike. Therefore, it shall be necessary to limit the discussion to those gifts which are listed in First Corinthians twelve, verses eight through ten; twenty-eight through thirty. These lists of thirteen different gifts are the ones recognized by most theologians and commentators. Without any attempt at special order they are: apostles, teachers, the word of wisdom, the word of knowledge, discerning of spirits, faith, miracles, gifts of healing, prophecy, tongues, interpretation of tongues, helps, and governments. The use of these gifts in the apostolic church as seen by various theologians and commentators is noted and discussed.

Apostles. This gift undoubtedly has a much wider range of meaning than is usually accepted. An apostle is described as "one sent as a messenger or agent, the bearer of a commission."² The meaning here

¹I Corinthians 14:26.

²The Analytical Greek Lexicon (New York: Harper and Brothers, n.d.), p. 47.

is much wider than to include only the twelve apostles that Jesus chose and named apostles.¹ This is in simple words "one with a special call from God sent to preach the Gospel." Some believe this allows for the gift to be a present day manifestation. In his letters, Paul mentions several others by name as apostles and leaves the way open for even more, according to Robertson and Plummer.

The term included Paul and Barnabas, James the Lord's brother (xv. 7; Gal. i, 19 Comp. ix, 5), apparently Andronicus and Junias (Rom. xvi. 7) and probably others (xv. 5, 7).²

The 'others' he mentions seems to have been of an indefinite number. No one seemed to be certain of the total number of apostles. In the same paragraph he mentioned those who claimed to be apostles, but were deceitful workers. Paul calls them "false apostles."³ Robertson and Plummer argues that "There could not have been false apostles unless the number of apostles had been indefinite."⁴

Some theologians see a difference between "gifts" and "offices"⁵ designating the lists of I Corinthians 12:28ff as offices. However, they are quick to say that the Lord does not call a man to an office

¹Luke 6:13.

²Archibald Robertson and Alfred Plummer, The International Critical Commentary (Charles Briggs (ed.), New York: Charles Scribner's Sons, 1911), First Corinthians, p. 279.

³II Corinthians 11:13.

⁴Robertson and Plummer, op. cit., p. 279.

⁵J. Wilhelm, The Catholic Encyclopedia (New York: Encyclopedia Press Inc., 1913), III, 590.
John Calvin, Commentary on the Epistles of Paul the Apostle to the Corinthians (Grand Rapids, Mich.: Eerdmans Publishing Co., 1948), I, 414.

without first giving to him the pre-requisite gifts and qualifying him for the discharging of his duties.¹ The work of the apostle was a special task and required more than just the ordinary endowment of power given to the church member. Meyers tells us,

The apostles had the fullness of the Spirit, and could therefore work as prophets, teachers, healers of the sick, etc., but not conversely could the prophets, teachers, etc., be also apostles, because they had no special gifts for the offices in question.²

Like the prophets of the Old Testament, whose image the apostles seemed to bear, they were sent on an itinerate mission. Plummer and Robertson speaking to this point says their functions were administrative but not to just one local group or a small section. They belonged to the entire Church and must therefore cover the entire Christian population. However, various ties did seem to bring local churches under the control of one apostle or another.³ To what extent their labors reached, either physically or spiritually, we cannot ascertain conclusively from Scripture.

Teachers. The work of the teacher seems to be at once obvious and clear. His duty is to propound and expound the known revelation and the Will of God to the people that they might be enlightened intellectually in the things of God and their moral conduct to each other, and

¹Ibid., p. 401.

²Heinrich A. W. Meyers, Critical and Exegetical Handbook to the Epistle to the Corinthians (New York: Funk & Wagnalls, 1884), p. 295.

³Robertson and Plummer, op. cit., p. 279.

thus become the teachers and so propagate the faith.¹ But this is more than natural ability, this is a spiritual gift, and must show greater evidence than mere natural ability. Some theologians have held to the understanding that this speaks only of natural ability. Robertson and Plummer goes a little farther saying these are "men whose natural power and acquired knowledge were augmented by a special gift."² Dr. Meyers stresses the gift a little stronger when he believes, "These had the gift of the Holy Spirit for preaching the gospel in the way of intellectual development of its teaching."³ An extreme view is held by Ralph Riggs. He believes all of the gifts are of supernatural origin and have little of human ability mingled with them.⁴ His view of this gift is:

When one gives forth the word of knowledge under the power of the Holy Spirit in a way that imparts the knowledge to others, he is operating in the gift of teaching.⁵

J. Wilhelm understand the "Doctors office" to be in one community permanently. Here the gifted one was to teach and preach building the Christian faith as long as that was assigned to his care.⁶

¹Adam Clark, Clark's Commentary (New York: Abingdon Cokesbury Press), VI, 262.

²Robertson and Plummer, op. cit., p. 280.

³Meyers, op. cit., p. 295.

⁴Ralph M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), p. 126.

⁵Ibid., p. 116.

⁶J. Wilhelm, The Catholic Encyclopedia (New York: Encyclopedia Press Inc., 1913), III, 590.

Robertson and Plummer differs with him believing them to be constantly on the move, "they seem to have been itinerate."¹

Wisdom. Many commentators deal with the gifts of wisdom and knowledge together. The difficulty arises in the separating them or in the attempt to make them greater than natural abilities, which they must be to be charismata. In most cases the gifts are left on the natural plane or as increased natural abilities. Wilhelm says, "The Word of Wisdom and the Word of Knowledge seem to be degrees of the same charisma, viz., the grace of propounding the Faith effectively."² Lange calls wisdom "the direct intuition into Divine mysteries."³ Then quoting from Neander:

. . . wisdom is the skill which is able to reduce the whole practical Christian life into its due order in accordance with its foundation principle.⁴

This still leaves the gift on the natural plane. It stands as nothing more than "the higher Christian Wisdom in and by itself. . ."⁵ becoming an extension of the natural which is the ability to apply possessed knowledge and experience to its greatest advantage. R. M. Riggs believes this is the wisdom of God given to man, an "expression" of wisdom and

¹Robertson and Plummer, loc. cit.

²Wilhelm, loc. cit.

³John P. Lange, Commentary on the Holy Scripture (New York: Charles Scribner's Sons, 1868), p. 251.

⁴Neander, as quoted in John P. Lange, Ibid.

⁵Meyers, op. cit., p. 281.

knowledge for a specific reason or occasion.

Not necessarily flashes of fragmentary bits, but degrees of wisdom and knowledge that He, the Sovereign Spirit, wishes to impart. Neither is there a transfer of great reservoirs of wisdom and knowledge, but a 'word—a revelation, an expression—sufficient for the occasion—of wisdom and knowledge of God.¹

In his following chapter, "The Word of Wisdom",² he cites several instances which he believes shows the imparting of the gift of wisdom. In Acts 16:6, 7, Paul was forbidden to enter into Bithynia by the Holy Spirit. In the case of Stephen (Acts 6:10), his persecutors were "not able to withstand the wisdom by which he spoke." In Ephesians 1:7, Paul prayed that his converts would be given the spirit of wisdom. In Luke 21:15, 12:11, the disciples were instructed not to concern themselves with arguments when they were taken before the courts for it would be given to them in that hour what they should say.

This is more than natural ability or wisdom gained through experience. Many other illustrations could be cited from Scripture which could be interpreted as the Word of Wisdom. This line of reasoning seems to be more in keeping with the understanding of the meaning of the charisma.

Knowledge. As has already been mentioned these two gifts, wisdom and knowledge, are discussed together by most commentators. Knowledge is identified as that understanding of religious things which is deeper, more perfect and enlarged; such as, things belonging to moral wisdom,

¹Ralph M. Riggs, op. cit., p. 123.

²Ibid., pp. 127-133.

right living,¹ a greater comprehension of things sacred,² speculative insight into theological problems.³ According to Riggs the Word of Knowledge would be found in all of these places, but these in themselves would not constitute the gift of the Word of Knowledge because they are gained for the most part naturally as the result of earnest study. He believes that there is some significance connected with the fact that these gifts are called the "Word of Wisdom" and the "Word of Knowledge" instead of just wisdom and knowledge.

The gift of the word of knowledge is of and from the Holy Spirit. Since the Holy Spirit is God and knows all things, the knowledge which He gives in this gift is a measure of understanding of the great facts of life and of the universe as they are known to God.⁴

Discerning of Spirits. The very words by which this gift is designated places it in the supernatural. As the Church was being formed many false ideas made their bid for the hearts of the believers. Unstable men ignorant of the fullness of God's blessing and the knowledge of God's Word would submit their will and voice to the desire of the adversary. Thus a need was present to discern the true spirit from the false spirit. God met this need by endowing some men with the ability to know the difference between the good and evil spirits. Clark

¹Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (American Book Co., 1883), p. 119.

²J. Wilhelm, The Catholic Encyclopedia (ed. Herberman, New York: Encyclopedia Press Inc., 1913), III, 590.

³Heinrich A. W. Meyers, Critical and Exegetical Handbook to the Epistles to the Corinthians (New York: Funk and Wagnalls, 1904), p. 281.

⁴Riggs, op. cit., p. 123.

defines it as:

A gift by which the person so privileged could discern a false miracle from a true one, or a pretender to inspiration from him who was partaker of the Holy Ghost. It probably extended also to the discernment of false professors from true ones, as appears in Peter in the case of Ananias and his wife.¹

Many other Scriptural accounts could be cited where the gift of discernment was undoubtedly in use. It is difficult to separate the one gift, for it seems quite readily mixed with others.

Lange adds another thought which is very good at this point. The discerner must be able "to distinguish true prophecy from false in the same or in different subjects."² Also, the gift has "an ability which includes in itself a susceptibility for prophecy and an ability to enter into prophetic ecstasy."³

Dr. Wilhelm believes this gift gives its possessor the ability to judge certain extraordinary manifestation. This gift is found in the saints and is present with us today.⁴

Faith. In speaking of the gift of faith it must be understood that this is not that faith which is exhibited by a sinner when he accepts Christ and shows faith for salvation, nor is it the keeping faith of the man who walks constantly with God as a firm unswerving

¹Adam Clark, Clark's Commentary (New York: Abingdon Cokesbury Press), VI, 259.

²John P. Lange, op. cit., p. 252.

³Ibid.

⁴Wilhelm, op. cit., p. 591.

Christian. To show this as a particular gift apart from salvation, Calvin says: "Judas had faith of this kind and he wrought miracles too, by means of it."¹ Even though he possessed a measure of this gift he lacked the faith that could keep him true. This is a gift of faith that God gives to man for a special task.

By faith, verse 9, we are to understand that miraculous faith by which they could remove mountains, chap. xiii, 2; or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in performance of it.²

In this gift of faith some see power not only for the miraculous but also faith by which to die. Chrysostom, whom some theologians quoted for a definition, says it is "the faith that produces not only miracles but martyrs."³

All of the commentators agree this gift of faith is a particular endowment that is given only to certain individuals as the Spirit decides. It is an assurance that God will work in a certain way. And as Chrysostom believes it is a gift from God that spans the chasm of death bringing the kingdom so close that even life is counted as nothing in preference to the glory of obeying Him.⁴

¹John Calvin, Calvin's Commentaries (Grand Rapids, Mich.: Eerdmans Publishing Co., 1948), I, 102.

²Clark, loc. cit.

³Robertson and Plummer, The International Critical Commentary (ed. Charles Briggs, New York: Charles Scribner's Sons, 1911), First Corinthians, p. 266.

⁴Ibid.

Miracles. "A miracle is an orderly intervention in the regular operation of nature: a supernatural suspension of the natural law."¹ This gift of miracles is the power given to man to do deeds which are beyond the power of man. In Mark 16:17-18, a list of marvelous deeds are given; handling serpents, casting out devils, drinking poisonous drinks with no harm to the person, etc. This is believed by many commentators to be the operation of the gift of miracles. It is different from the gift of healings. Healings show God's goodness, but these show the "severity of God," for the destruction of Satan, as Calvin remarks. He continues by saying that this is not sufficient grounds to claim these "deeds of terror", but more accurately it would be those deeds that would cause the observers to exclaim, "This is the finger of God!"²

Riggs claims that:

It is the fulfillment of this promise (John 14:12 - 'Greater works than these shall ye do . . .') and in full realization of the promise of power in connection with the Baptism of the Holy Spirit, that the gift of miracles is given to the Church.³

Under this such deeds could be placed as; Elymas struck blind by Paul, the judgement by Peter of Ananias and Sapphira, Paul shaking off the serpent, and the demon being cast out of the prophetess in Philippi. All of these have but one purpose and that is to show God's approval and bring glory to Him. Peter told the worshippers gathered in Jeru-

¹Ralph M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), p. 148.

²Calvin, loc. cit.

³Riggs, op. cit., p. 150.

saalem on the day of Pentecost, that Jesus was approved among them by miracles and wonders and signs.¹ This was of value as a symbol to them that Jesus was approved by God apart from the value to the individual upon whom the miracle was wrought. This value of approval is also seen in all of the charismata. It was of even greater importance in establishing the veracity of the Church's claim to be of God.

Gifts of Healings. Sometimes classified with faith and miracles, healing is one of the gifts of action which definitely shows the power of God in His goodness and becomes a sign to unbelievers that God is truly present. This gift is given to one or several individuals through whom the healing takes place on another individual. The healing itself does not appear to be the gift. The gift is the "power of Christ to heal" and it is "transferred and conveyed to the Spirit-filled believer."² Or as Riggs says on the preceding page,

The gifts of healings, since they are gifts of the Holy Ghost, are divine enablements to heal the sick apart from the aid of natural means and human skill.³

G. Campbell Morgan says, "That literally means making sick people well, a definite gift."⁴ It appears difficult to ascertain whether instantaneous healings would be classified under this gift or under miracles. But when they were healed instantly and rose immediately to

¹Acts 2:22.

²Riggs, op. cit., p. 140.

³Ibid., p. 139.

⁴G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell Company, 1946), p. 153.

offer thanks to God or to minister the Scripture tells us they were "healed".

Clark makes the statement that this gift was with the apostles at certain times.¹ But it must also be noted that this gift was with the Seventy sent forth by Christ, and the chosen deacons of the Early Jerusalem Church. Of the deacons both Stephen and Philip are mentioned specifically and the promise is made to all believers who would go with Him to the needy.²

The words, "Gifts of Healings", are mentioned in the plural. Many theologians believe this to refer to the great variety of disease to be healed, but Robertson and Plummer have a different idea.

The plural seems to imply that different persons each had a disease or group of diseases that they could cure; that anyone could cure (all diseases and infirmities of the body) is not stated. The means may have been supernatural, or an exceptionally successful use of natural powers, such as 'suggestion'.³

Healings were usually performed in one or more of four ways:

1. by the word of prayer; 2. by anointing with oil; 3. by laying on of hands; 4. through handkerchief or aprons which had been prayed over by Paul and carried to the sick.

Prophecy. Ralph Riggs classifies the gift of prophecy with the gifts of tongues and interpretation of tongues. It is his contention that prophecy is equal to the other two and therefore greater. He

¹Adam Clark, Clark's Commentary (New York: Abingdon Cokesbury Press), VI, 259.

²Mark 16:17.

³Robertson and Plummer, op. cit., p. 266.

classifies these and calls them gifts of utterance.¹ One of the gifts of utterance, prophecy, seems to have been one of the more readily exercised gifts. Paul admonishes the Corinthians in chapter 14:11 to desire to prophecy even above the other spiritual things. Prophecy has many uses. Clark mentions two of them, "predicting future events, such as then particularly concerned the state of the church and apostles" and "as implying the faculty of teaching or expounding the scriptures."² Calvin carries over some of the Old Testament idea of a prophet believing that this choice endowment unfolded the secret will of God so that the man is a messenger from God to man.³

Meyers does not believe this gift to be bound to a special office, but would come upon the believers by impulse of the Spirit in any church gathering suddenly; for it has a purpose of unveiling the depths of the human heart, revealing sins and bringing conviction and the fear of God on all, giving divine counsel (thereby enlightening), admonishing and comforting the faithful so as to win over the unbelievers.⁴

Paul tells us in chapter 14:3 that prophecying is for the building up of the Church. For that reason all should seek to edify the Church (14:12), not that prophecy by itself was sufficient for without love it is nothing (13:2). This is placed in contrast to the gift of

¹Ralph M. Riggs, The Spirit Himself (Springfield, Mo.: Gospel Publishing House, 1949), p. 113.

²Clark, loc. cit.

³Calvin, op. cit., p. 402.

⁴Heinrich Meyers, Critical and Exegetical Handbook to the Epistles to the Corinthians (New York: Funk and Wagnalls, 1884), p. 282.

tongues which was being carried beyond its useful place in the Corinthian church.

Tongues. This gift is mentioned in two forms, "other tongues" and "unknown tongues". This difference is recognized by some as the need for interpretation arises. On the day of Pentecost "they" heard them speak in their own language; this is assumed to be "other tongues". The "unknown tongues" is in evidence when the tongue is foreign to all present, possibly being a heavenly language. Horton recognizes another division, primarily in experience rather than in the words. He believes speaking in tongues is the Scriptural evidence of the Baptism in the Holy Spirit. (Acts 2:4, 10:46, 19:6) At this initial infilling, tongues are primarily for a sign. The gift of tongues would be evidenced at a time subsequent to the Baptism in the Holy Spirit.¹

It is this gift that the Corinthians prided themselves in possessing and apparently made great show of it. They were undoubtedly eager for spiritual gifts and on this "showy" gift were carried away by their enthusiasm. Paul places this gift at the bottom of the lists. His reason may have been to "deflate" the Corinthians as no special order seems proper, or it could be classified as the least of all the gifts as its main purpose is the edifying of the individual. Although it seems to be the plan of God that the individual should be edified, the Corinthians were going beyond the purpose of exalting themselves not in the Lord but before the eyes of the church, and that

¹Harold Horton, The Gifts of the Spirit (Glendale, Calif.: The Church Press, 1949), p. 145.

is a spirit of pride.

There are several ideas of what this gift consisted. Lange tells us that older exposition believed this a language or different languages to show the universality of the gospel. And again, some take it to mean glosses, that is, highly poetic words and forms that are obsolete or provincial. Still others referring specifically to the tongue as the organ of speech speak of it as,

. . . inspired utterances in which the conscious intellect was held in abeyance and the spirit of the worshipper overpowered and ravished by the might of the spirit, gushed forth in words and sentences involuntarily forced upon him, which were unintelligible to those of his hearers who were not possessed with the same inspiration.¹

Adam Clark believes that it refers to, "different languages, which they had never learned, and which God gave them for immediate instruction of people of different countries who attended their ministry."²

Ralph Riggs understands this to be an aid in prayer and communion with God, as Paul states (14:2), also an indication of the initial incoming of the Holy Spirit.³ He would also hold this to be a great "overflowing of the spirit" in the believer as Robertson and Plummer states:

The soul was undergoing experiences which ordinary languages could not express, but the Spirit which caused the experience supplied

¹John P. Lange, Commentary on the Holy Scripture (New York: Charles Scribner's Sons, 1868), I Corinthians, p. 252.

²Clark, op. cit., p. 259.

³Riggs, op. cit., p. 163.

also the language in which to express them. This ecstatic language was a blissful outlet of blissful emotions, but was of no service to anyone but the speaker and those who had the gift of interpretation.¹

Interpretation of Tongues.

Interpretation of tongues has nothing to do with interpretation of Scripture. That is the work of the teacher. Interpretation of tongues is a supernatural gift, like the gift of tongues or the gift of miracles. It is entirely dependent upon the gift of tongues and has no function apart from that gift.²

In keeping with his understanding of tongues Clark says that although the majority would understand the tongues spoken some present would not and an interpreter was needed. However, this was not just the natural ability to interpret. "The power to interpret was also an immediate gift of God's Spirit and is classed here among the miracles."³

Helps. This word is found only once in the New Testament and so becomes difficult to interpret. "Dr. Lightfoot conjectures these were the apostle's helpers."⁴ The men and women helping the apostles with baptizing, going places the apostles could not go, and waiting on the apostles in general. This was not a full time job. They would be members of the church and otherwise employed.

Meyers says, this gift "is most naturally taken, with Chrysostom

¹Robertson and Plummer, op. cit., p. 257.

²Riggs, op. cit., p. 166, 167.

³Clark, op. cit., p. 259.

⁴Ibid., p. 262.

and most interpreters, of the duties of the diceconate, the care of the poor and sick."¹

Governments. This also appears only once in the New Testament and so is difficult to interpret. Morgan says, "It has been taken to mean those who steer, those who pilot, those who direct."² This could be understood to mean the hierarchy of the church such as is held by the Catholic theologian, J. Wilhiem,³ or it could be taken to mean as expressed in this quotation from Clark's Commentary.

Dr. Lightfoot contends that this word does not refer to the power of ruling, but to the case of a person endued with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as discernment of spirits.⁴

II. Comparative Value

As has been stated each gift has a distinct purpose, and the usefulness of that gift to the Church can be seen. As they are discussed the individuality of each gift is seen so strong that it becomes easy to lose sight of the entire conception. This becomes a grave error and a comparative value of the gifts becomes biased to favor our own tendencies. In order that we might hold these gifts in a correct understanding it is first necessary to get a correct perspec-

¹Meyers, op. cit., p. 295.

²G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell Company, 1946), p. 160.

³J. Wilhiem, The Catholic Encyclopedia (New York: Encyclopedia Press Inc., 1913), III, 590.

⁴Clark, loc. cit.

tive. This we can do only by going to the source and looking at the gifts from the viewpoint of the Giver. Why did He give the gifts? Were they not to edify the Church and bring glory to His name?

One Spirit. They are all the ministrations of the one Spirit. The Spirit is singular; He gives to each individual as He wills. Again the question is heard, "If the Spirit is one, why are not the gifts one?" The one Spirit could, upon the anointing or endowing of an individual, give to that one the power to operate all the gifts at a time when it was needed and thereby simplify the entire matter. Perhaps in the Corinthian Church this was a question that was raised, for Paul deals with it at quite length. He likens the Church unto the human body and says first of all that the body is not "one member but many." If all members of the body possess the same gift, how could it proceed intelligently. If the whole body were just an eye, where would be the speaking, hearing, walking, etc., so each member is necessary. Yet some parts of the body do not have the glory of other parts. The eyes and face are more attractive than the feet. But should the feet rebel because they are not admired and praised so highly? The work of the feet is a necessary operation. Where would the handsome face be without the feet to carry it about?

So also, does it seem that some of the gifts do not hold so praiseworthy a position. Does this mean that that gift is less in value than the more attractive gifts? Because "miracles" causes a great stir and "helps" is humbly hidden, is the gift of miracles more important than the gift of helps? Are they not all from the same Spirit?

The gifts are equal. "But to each a manifestation of the spirit has been granted for the common good."¹ Or as the King James Version says ". . . to profit withal," meaning that all should profit because of the manifestation.

This does not leave room for boasting, for the receiver of the gift is nothing but a vessel in the hands of the Spirit, if he so yields himself. Thus the thirteenth chapter is showing the correct attitude toward the gifts. The fruit of the Spirit is love. Love brings unity, not dissention. All of these gifts are of the Holy Spirit and He disperses them as He wills to aid in the building up of the Church. The project of edifying the Church is His, not the receiver of the gift. But the Spirit operates these gifts through individuals, thus the gifts are not a privilege which that one has received from God but a heavy responsibility. Hence, the exhortation to love is given. Each man has a contribution to make to the Church according to the gift bestowed on him by the Spirit. In the words of Meyers:

The Giver of all gifts, however, is one and the same Spirit; for Christians form an organic whole, like the limbs of one body, so that none of them ought either to judge himself in a depreciatory spirit (vv. 11-20) or to ignore the need and worth of those with fewer or lower gifts. (vv. 21-30)²

There are none superior; there are none inferior; all are one, for

¹I Corinthians 12:7, Weymouth's Translation.

²Heinrich A. W. Meyers, Critical and Exegetical Handbook to the Epistles to the Corinthians (New York: Funk and Wagnalls, 1884), p. 279.

this is the Spirit's work.

The gifts are varied. Four times in chapter fourteen Paul urges the Corinthians to prophecy rather than speak with tongues, and again in the last of the twelfth chapter he began an order with apostles, prophets, teachers. "After these three, however, the apostle has given no further help concerning any order in which they (the gifts) were ranked, except that the change to the use of "then" suggested an inferior rank of gift."¹ The fact that some of the gifts, such as these three heading the list, do apparently have a greater function would seem to place them in a position of greater value.

Samuel Chadwick adds some to our understanding when he says:

There are varieties according to temperament, according to capabilities, according to grace, and according to function. The failure to remember this ensnares the unwary. They look for the experiences and gifts in others to be given to them. To some it is given to be as men filled with new wine, to others it is given to speak with tongues, and to others to work miracles of healings and of power, and we are apt to think these are inseparable from the Holy Spirit baptism and fullness. The Spirit divides to every man severally as He wills, but the gifts of the Spirit are no more arbitrary than the election of Grace.²

Therefore, the charismata are both varied and equal. The Spirit has given the gifts which He deems necessary for the proper functioning of the body. To amputate one finger, even the little one,

¹Ketterling, New Testament Study of the Gift of the Holy Spirit With Special Reference to the Wesleyan Doctrine of Entire Sanctification (an unpublished Bachelor of Divinity Thesis, Western Evangelical Seminary, Portland, Ore.), p. 53.

²Samuel Chadwick, The Way to Pentecost (Berne, Ind.: Light and Hope Publication, 1937), p. 105.

would cause the whole body to suffer. For this reason Paul says,
 ". . . and forbid not to speak with tongues."¹ Adam Clark's comment
 on this portion is this:

Let every gift have its own place and operation; let none envy
 another; nor prevent him from doing that part of the work to
 which God, by giving the qualification has evidently called him.²

The gifts are varied as can be seen in the first of this chapter.
 The gift of apostleship includes a number of the charismata. While inter-
 pretation of tongues has a very limited field of operation. The gifts
 then, varied, not depending on their splendor and outward effect but
 on their practical utility for building up the kingdom of God.

III. Obtaining the Gifts

The gift of the Holy Spirit is essential. In the prophecy of
 Joel 2:28, 29, which Peter quoted as a text for his discourse on the
 day of Pentecost, is the promise of the outpouring of God's Spirit on
 men and women everywhere. Peter aligned the strange happenings of the
 day with this prophecy of Joel that God would pour out His Spirit on
 all flesh. This is not the gifts (*χαρίσματα*) of the Holy Spirit
 which we are discussing but it is the gift (*δῶρον*) of the Holy Spirit.
 He, the person of the Holy Spirit, was given on the day of Pentecost.
 Nowhere in Scripture is it revealed that any man exhibited any of the
 charismata without having first received the gift of the Holy Spirit.

¹I Corinthians 14:39.

²Adam Clark, Clark's Commentary (New York: George Lane and
 Levi Scott Publishers, 1851), New Testament, II, 279.

Therefore, it is felt that the first step in obtaining the charismatic gift is to receive the Holy Spirit.

Chadwick believes there are four steps to receiving the Holy Spirit. 1. Repent. (Acts 1:38) This is not repenting of transgressions of the law but rather sins of the spirit; things we have not surrendered, disobedience to God's will, a life that is not given to God. 2. Ask. (Luke 11:13) James tells us that we have not because we ask not. We must have a desire to receive the blessings of God. Many people are without because they do not ask. 3. Receive. The command is given, "Receive ye the Holy Ghost." There is a point at which asking becomes foolishness. 4. Obedience. (Acts 5:32) The abiding fullness depends upon obedience to the ever widening circle of illumination.¹ Only after the infilling with the Holy Spirit can the spiritual gifts begin to appear.

Receiving the Holy Spirit. Five times in Scripture reference is made to the "laying on of hands" that they might receive the Holy Spirit or gifts. Acts 8:17, hands were laid on the Samaritans and they were filled with the Holy Spirit. Acts 9:17, Ananias' prayer for Paul that he might receive the Holy Ghost was accompanied by the laying on of hands. Acts 19:17, the twelve men near Ephesus received through the imposition of the apostles' hands. Twice Paul reminds Timothy to stir up the gift which is in him by the laying on of hands of the presbytery. (I Timothy 4:14; II Timothy 1:6) This is not the only

¹Chadwick, op. cit., pp. 126-128.

way to receive the blessing and gifts from God. In Acts 2:3, 4 they were sitting in the upper room praying when they were filled. Another instance without the "laying on of hands" is found in Acts 10:44. While Peter was talking to them in the house of Cornelius the Holy Spirit came upon them. In all but one case (Acts 9:17), one or more of the charismata were referred to or exhibited.

Desire the gifts. Four times in chapter fourteen, the Corinthians were admonished to "desire earnestly" that they might prophecy. Again they were told in 12:31, to desire earnestly the best gifts. (Another interpretation of this verse is shown in the second chapter of this work.) This appears to place the initiative upon the believer to obtain the most important gift, instead of the Spirit giving them as He desires. Both Meyers and Robertson and Plummer agree that there is no discrepancy here. For our God is not an arbitrary God who changes His mind. Meyers says there is no conflict here with verse eleven "because the Will of the Communicating Spirit is not an arbitrary one, but makes the receptive capacity and the mental tendency of the individual to be the grounds of its own self determination."¹ He enlarges upon this statement in both a positive and negative manner. The individual is the one who determines the most important charisma. Whether this decision is based upon the need in a particular location or a careful analysis of the Word, Meyers does not discuss. However, with only the Old Testament and a letter or two from the

¹Heinrich A. W. Meyers, op. cit., p. 296.

apostles, there was little basis for a Biblical exegesis on the charismata. It is possible that each disciple was to make his own decision as to which gift he would desire, and the desires differing among each group thereby assuring a wider range of gifts in each church. The believer would, therefore, make the charismata ". . . which are less necessary and less valuable, less the aim toward which he directs his will and cultivates his susceptibility."¹ Tongues are mentioned by Meyers as an example. He feels that many of the Corinthians were seeking this gift just for show. On the positive side he understands:

. . . that one makes those better gifts the object of his ardent desire and the aim of his self active development, in order to reach in this way the definite degree of receptivity needful to be the organ of the agency of the πνευμα in question, and thereby to become, by the free will of the Spirit, partaker of the better gifts.²

Robertson and Plummer adds to this thought by saying, "We can't all have the best gifts but by prayer and habitual preparation we can strive to obtain them; and a continual desire is in itself a preparation."³

IV. Distribution of the Gifts

As the name indicates these are the gifts of the Spirit and are distributed by Him. I Corinthians 12:11 assures us that the Spirit divides as He wills. Adam Clark goes to the source of the gifts which he believes are given in verses four, five, and six. He understands

¹Ibid.

²Ibid.

³Robertson and Plummer, The International Critical Commentary (New York: Charles Scribner's Sons, 1911), First Corinthians, p. 282.

the God-head to be separate persons working in these gifts and endowing man with them.

There are diversities of gifts) Χαρισματων Gracious endowments leading to miraculous results: such as the gift of prophecy, speaking different tongues, etc., - these all came by the extraordinary influence of the Holy Spirit.

Different administrations) Διακονιων - various offices in the church, such as apostles, prophets, and teachers; under which were probably included, bishops or presbyters, pastors, deacons and c. the qualifications as well as the appointment coming directly from the one Lord Jesus Christ.

Diversities of operation) Ενεργηματων - Miraculous influences exerted on others; such as expulsion of demons, inflicting extraordinary punishment, raising the dead. All these proceeded from God the Father as the fountain of all goodness and power and the immediate dispenser of every good and perfect gift.¹

Recognizing that this view is not too widely accepted he finishes this discussion by saying, "He who may think this fanciful must account for the very evident distinction here in some more satisfactory way."²

The Scripture reads more plainly. The Holy Spirit divides the gifts as He wills them to be divided. He is God and knows the motives, the abilities and capabilities of man. As Calvin states:

He again calls the Corinthians to unity, by reminding them that they all have derived from one foundation, whatever they possess. While he instructs them at the same time, that no one has so much as to have enough within himself, so as not to require help from others. For this is what He means by these words 'distributing to everyone severally as He willeth.' The Spirit of God, there-

¹Adam Clark, Clark's Commentary (New York: George Lane and Levi Scott Publishers, 1851), New Testament, II, 258.

²Ibid.

fore distributes them among us, in order that we may all contribute to the common advantage. To no one does He give all.¹

It is quite evident from verses 29 and 30 that all men did not receive a universal gift that could be used in any capacity. In the seven questions asked, "are all apostles, are all prophets, are all teachers, etc.," the Greek word μή is used in each case with the indicative. Machen's New Testament Greek for Beginners tells us: "Questions expecting a negative answer are expressed by μή with the indicative."² Paul, by asking the questions in this manner, is really saying to us, all are not apostles, all are not prophets, all are not teachers, etc.

V. The Permanence of the Gifts

In chapter thirteen verses eight through ten, we read that the gifts shall fade and become of little use; they shall pass away when that which is perfect is come. The gifts will be of no more value because Christ will be here and all these things which are in part, (prophecy, tongues, knowledge) shall find completion in Him.

Many theologians have assumed a division of the gifts and have called some temporary and some permanent as was discussed under classification. The gifts of power and wonder-working were classed as those

¹John Calvin, Commentary on the Epistle of Paul the Apostle to the Corinthians (Grand Rapids, Mich.: Eerdmans Publishing Co., 1948), I, 404.

²J. Gresham Machen, New Testament Greek for Beginners (New York: The Macmillan Company, 1955), p. 197.

necessary for the Church in the early days of its infancy but since that time they are no longer necessary and God has withdrawn them. However, the gifts pertaining to the offices are still to be found in the Church. In Calvin's Commentary we read:

(speaking of the offices) Those that are perpetual are such as are necessary for the government of the church; those that are temporary, are such as were appointed at the beginning for the founding of the Church and the raising up of Christ's kingdom, and these, in a short time afterward ceased.¹

Others believe that all of these gifts remain with us today and it is our duty to have them in our groups.

That it is our duty to pray for the revival of the gifts manifested in the primitive Church; which are wisdom, knowledge, faith, healing, miracles, prophecy, discovery of spirits, kinds of tongues, and interpretation of tongues; and that a responsibility lies on us to enquire into the state of those gifts said to be now present in the West of Scotland.²

VI. Summary

In this chapter the gifts have been presented as they were in operation. How wonderful it was in that first Church to have the evidence of God's presence so close at hand and indisputably recognizable. That God blessed that first one hundred years of the Church's existence mightily, few deny. The spiritual gifts were present in great power. Many within the churches possessed one or more of these gifts. Thus endowed they could edify the church and bring glory to

¹Calvin, op. cit., p. 414.

²E. Miller, The History and Doctrine of the Irvingites, Chapter III, pp. 45 & 46, as quoted in: Robert C. Dalton, Tongues Like as of Fire (Springfield, Mo.: Gospel Publishing House, 1945), p. 26.

God. What the gifts consisted of and the exact manner in which they were manifested is not completely understood, but Paul tells us they all came from the same Spirit and He works for the unity of the body of Christ.

During this early period of the Church's history, God gave to the Church the most gifted men of all time, the apostles. These men, classed by Paul as the first of the charismata, evidently possessed a number of the charismata, their itinerate ministry demanding more of them as they ministered to all of the churches.

Some hold that the gifts were given according to the capacity of the individual. His own limited ability would desire or have a tendency toward a certain gift and he would receive that gift from the Spirit. Scripture tells us the Holy Spirit divides the gifts severally as He wills to divide them. He is God and knows the motives and intents of man's heart also the abilities and capabilities of man, but His primary interest is in edifying the Church, not the man. It is His, therefore, to distribute the gifts to the place of His choosing.

All of these gifts are from the Holy Spirit. He has a purpose in each one. They were to be accepted with humility and looked upon with honor. Some of the gifts were of more benefit to the Church as a group than others, although even the least is not to be despised or in any way forbidden. They are all the gifts of God and He does not give useless gifts but each has its place in His economy. We are to seek Him in earnestness with a heart of love. This is the "most excellent way." Love is the basis of the Church, the very bedrock that the foundation rests upon. If in anything love is not found then it

is not built on the foundation and "becomes as tinkling bells and clanging cymbols." Unless Love is first in the heart and the gifts are operating in the atmosphere of love they become as "smoke to the eyes and vinegar to the teeth."

CHAPTER IV

VIEWS OF CHRISTIAN WRITERS

I. THE VALUE OF INTERPRETIVE EXPERIENCE

Names and terms within themselves are useless. It does not matter how thorough we are in defining or describing a term; it has no meaning for us until it is applied or observed. The word "charisma" has been carefully defined and described. Its meaning has been sought through exegesis, analysis, and Biblical study. It does not have value to us, nor can it become a part of our lives until it is interpreted into experience and that experience becomes real to us. The views of the apostolic church have been presented in the Biblical study and their validity and value noted. Within the course of this chapter the Early Church Fathers are considered and their views discussed, also the modern theologians, commentators and church historians.

II. VIEWS OF EARLY CHURCH FATHERS

Irenaeus. The gifts were present in the church during the second century. This fact is substantiated by Philip Schaff in his History of the Christian Church. In this he paraphrases Irenaeus' work.

We do not know how long the glossolalia, as thus described by Paul (I Corinthians 12 and 14), continued. It passed away gradually

with the other extraordinary or strictly supernatural gifts of the apostolic age. It is not mentioned in the pastoral, nor in the Catholic Epistles. We have but a few allusions to it at the close of the second century. Irenaeus (adv. Haer. 50. v c.6, par. 1) speaks of 'many brethren' whom he heard in the church having the gift of prophecy and of speaking in 'diverse tongues', bringing the hidden things of men to light and expounding the mysteries of God. It is not clear whether the term 'diverse' refers to speech in foreign languages, or in diversity of tongues altogether peculiar, like those meant by Paul. The latter is more probable. Irenaeus himself had to learn the language of Gaul.¹

Irenaeus, Bishop of Lyons, who was the pupil of Polycarp, who was in turn the disciple of the apostle John, was born between A.D. 120 and 140 and died in 202. His statement written about A.D. 185 gives further evidence of the gifts during that time and shows the high regard held for them.

Those who are in truth his disciples, receiving grace from Him, do in His name perform (miracles), so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and truly drive out devils . . . others have foreknowledge of things to come (cf. Justin), they see visions, and utter prophetic expressions. Others still heal the sick by laying their hands upon them . . . Yea, the dead even have been raised up . . . It is not possible to name the number of gifts (*χαρίσματα*) which the church . . . has received, . . . and which she exerts day by day.²

Tertullian. About the same time as Irenaeus; Tertullian lived and wrote. His dates were from A.D. 160 to 220. He also bore witness to the prevalence of the gifts during that time. In his book against Marcion, Book V, Chapter 8, he wrote concerning

¹Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1882), I, 236.

²Irenaeus (c. 185), Haer. II xxxii. 4. As quoted by A. J. Grieve, Encyclopedia of Religion and Ethics (ed. by James Hastings, New York: Charles Scribner's Sons, 1928), p. 371.

spiritual gifts. In this short chapter the gifts enumerated by Isaiah and Paul are compared. The gifts are listed individually showing the similarity of the two accounts of the promise (Isaiah) and the fulfillment (Paul). Marcion, whose idea of God was divided and foreign to Christian concept, was manifesting some of these gifts in his groups by way of "those specially holy sisters of his." Because of this abuse of the sacred gifts Tertullian addressed him;

Let Marcion then exhibit as gifts of his god, some prophets, such as have not spoken by human sense, but with the spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer--only let it be by the spirit, in an ecstasy, that is in a rapture, whenever an interpretation of tongues has occurred to him;¹

Here he gives testimony to the knowledge of the charismata and gives a challenge to Marcion. Then in the next few lines he answers the challenge and gives testimony to the presence of the charismata.

Now all of these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator;²

He also speaks obscurely concerning spiritual gifts including the gift of tongues, which were being manifest by the Montanists to whom he belonged. This is stated by Philip Schaff.³

¹Tertullian - adv. Marc V. 8; as quoted by Roberts and Donaldson, ed.; Ante-Nicene Fathers (New York: Charles Scribner's Sons, 1903), p. 147.

²Ibid.

³Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1882), I, 236.

Others. Three more quotations that aid in establishing the fact of the spiritual gifts extending beyond the apostolic days are presented by Robert Dalton in his book, Tongues Like as of Fire.

For the prophetic gifts remain with us, even to the present time. And hence you ought to understand that (the Gifts) formerly among your nation have been transferred to us. ---Justin, Ante-Nicene Fathers, Vol. 1, p. 240.

For apostles have the Holy Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing) virtues, and the evidences of tongues; not partially as all others have. ---Tertullian, Ante-Nicene Fathers, Vol. IV, p. 52.

This is He who places prophets in the church, gives powers and healings, does wonderful works, offers discriminations of spirits, affords powers of government, suggests, counsels, and orders and arranges whatever other gifts there are of the charismata; and thus makes the Lord's church everywhere, and in all, perfected and complete. ---Origen, Ante-Nicene Fathers, Vol. IV, p. 254.¹

There can be no doubt but that the charismatic gifts continued throughout the second century and into the third. The church at this time was becoming more and more ritualistic and the spiritual gifts were seen less. In each of these quotations the gifts seem to be not too numerous. The writers seem to be instructing others as though all did not know and practice the presence of these charismatic gifts. Whatever was the reason, the gifts disappeared from the main stream of Christianity.

III. VIEWS OF MODERN THEOLOGIANS AND COMMENTATORS

Herman Cremer, quoted in the Schaff Herzog Encyclopedia, tells us that the old theologians understood of the word "charismata" "the

¹Justin, Tertullian, Origen, Ante-Nicene Fathers, Vols. I & IV; as quoted by Robert C. Dalton, Tongues Like as of Fire (Springfield, Mo.: Gospel Publishing House, 1945), pp. 110-111.

endowment to perform miraculous works, . . . such as the speaking with tongues, healing the sick, raising the dead and limited it to the primitive church."¹ This view, he believes, is still held by the Protestant church which regards the gifts as either forfeited by the guilt of the ritualistic church, as was taught by the Irvingites, or taken by God from the church because it was no longer necessary.

"The capacity which each one receives to edify the church is in consequence of a charisma which he must exercise, and in the exercise of which he exercises Divine grace (I Peter 4:10)."² Each member has received a spiritual gift. This is a spiritual power. Natural powers as such are useless to the body of Christ. They must be spiritual as the body of Christ. They must be spiritual as the body is spiritual. It does, however, empower the natural abilities and give new strength for tasks within the church, or the members are endowed with new abilities for the purpose of edifying the church.

The charismata are also, according to I Corinthians 12:28; Romans 12:5-8; Ephesians 4:11, the basis for offices in the church. There can be no office without a charisma, but it is readily seen that not all of the charismata are of a nature pertaining to an office. These are the extraordinary, miraculous gifts, which Cremer believes were for the apostolic days or at the most, the first three hundred years. These were the temporary gifts. The gifts which per-

¹Herman Cremer, Schaff Herzog Encyclopedia (New York: Funk and Wagnalls, 1889), II, 872.

²Ibid.

tain to the offices are permanent. The lists of the charismata which are given in Romans 12, I Corinthians 12, Ephesians 4, are not to be taken as exhaustive for the number of the charismata are as various as the needs of the church.

Cremers's views can be summed up in this last quotation.

. . . those are permanent which are necessary for the government of the church, and those temporary which had a miraculous element, as the miraculous gifts of the apostles. . . The apostolic charismata bears the same relation to those of the ministry, that the apostolic office does to the pastoral office and consists in the power to lay the foundations of the church. They are, therefore, not repeated as the Irvingites hold, for there are no circumstances calling for their repetition.¹

Adam Clark's explanation for the gifts is: "All of the gifts are miraculously bestowed; they cannot be acquired by human art or industry, the different languages excepted."² Even these are given in a supernatural way so all of the gifts are supernatural. These gifts, however, were not resident but came and went at various times. They were given only on extraordinary occasions. The different languages mentioned above, Clark believed as did Lightfoot, refers to the Hebrew language in particular.³ This was a supernatural gift that opened up the Old Testament scripture to them in a revealing way. The interpreters then would expound on that which was read.

In the general sense this was different languages which the people had never learned and was necessary in the church because of

¹Ibid., p. 273.

²Adam Clark, Clark's Commentary (New York: George Lane & Levi Scott, 1851), p. 259.

³Ibid.

many people from different nations seeking instruction. Each was thus dealt with in his native tongue. Also, when one was speaking to a congregation of mixed nationalities, although the majority would understand, some would not and the interpreters were there for that purpose. This, however, was a supernatural gift and was classed with the miracles. It appears that tongues and interpretation of tongues were not dependent on each other but could and did operate independently.

McClintock and Strong. By the term spiritual gifts, the apostles meant a revelation of the Spirit for the common good. This did not mean that faith in general which constitutes all of Christianity but a particular energy and utterance of the believers life, as it was prompted and guided by the Holy Spirit for the edification of the church. It was a predominate religious qualification, a peculiar divine talent of the individual by which he performed his function, as an organic member, to vitalize and promote the growth of the whole. The gifts were as the name implies, a supernatural working and were bestowed without merit by free grace; yet they formed themselves, like Christianity in general, upon the native abilities and capacities which were in themselves actually gifts of God. "These natural qualities it baptizes with the Holy Ghost and with fire and rouses to higher and freer activity."¹ All of these gifts flowed from

¹McClintock and Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature (New York: Harper and Brothers Publishers, 1891), p. 859.

the same source, the Holy Spirit, and subserve the same end, the edification of the church, the Body of Christ. Therefore, Paul used the analogy of the body to portray the harmonious unity of the gifts in the congregations.

The number of gifts any one individual possessed or the strength of its use established no merit for salvation. Living faith in Christ is sufficient for this. The charismata were free gifts and no man was responsible for possessing them, but each man who had received them was responsible for their use. They could be abused; every gift carried a heavy responsibility. Thus the apostle commended love which alone would prevent abuse, and make their presence pleasing and beneficial to man and God.

The belief was expressed very strongly that the more showy gifts such as miracles and tongues did not belong essentially and permanently to the church. These were merely a "temporary adventitious efflorescence of the apostolic period, an ornamental appendage, like the wedding dress of a youthful bride."¹ Trautman (Die Apostol. Kirch, 1848, p. 309) expressed this view plainly in saying the gush of heavenly powers that were outpoured on the day of Pentecost could not and must not continue. It could not because man is not constituted so as to stand for any length of time the bliss of so great ecstasy. This he believes was proven by the Transfiguration experience. This must not continue because the "continuance of the blossom would have hindered the development of the fruit." The splendor of

¹Ibid., p. 860.

these gifts would be so great it would unavoidably turn the eye and heart on these gifts and the conquest of the world would be neglected.¹

When the Holy Spirit first came into the world with His creative power, copiousness, and freshness, it was a striking contrast to the heathenism all around it. By this miraculous power, Christendom conquered. Accordingly, we find that as fast as the reigning power of heathenism was broken, the gifts of extraordinary nature disappeared until in the fourth century they are almost entirely gone. This was not the result of a fault in Christianity for at that very time some of the greatest teachers arose, Athanasius, Ambrose, Chrysostom, and Augustine. This was rather the result of the Church's victory over the world. However, he goes on to say, the gifts did not disappear entirely from the Church.

Spiritual gifts, however, did not then fully and forever disappear; for in times of great awakening, and of the powerful descent of the spirit, in the creative epochs of the church, we now and then observe phenomena quite similar to those of the first century, along with the corresponding dangers and abuse, and even Satanic imitations and caricatures. These manifestations then gradually cease again, according to the law of the development of a new principle just stated.²

Calvin. The Corinthians were abusing these gifts of God for ostentation and show; their love was little regarded. The believers were adorned with the gift of God that they might edify their brethren. These gifts were given to men entirely through the exercise of God's favor.

¹Ibid.

²Ibid.

(Paul) reminds them how ignorant they were, and stupid, and destitute of all spiritual light, previously to God's calling them. Hence it appears, that they had been furnished with them—not by nature, but through God's unmerited benignity.¹

In giving these gifts God unlocked His treasure and poured out to us those things which would have been otherwise concealed and shut up. The manifestations, therefore, are not only for the advantage of the church, but also, because unbelievers do not recognize God except through miracles.²

Calvin makes the statement that believers, a general term, are endowed with different gifts. These the Spirit of God pours forth "as the sun scatters his rays in every direction." These gifts are in many cases supernatural, but also are an enriching or extending of natural abilities. No one receives all of the gifts lest he consider himself self-sufficient and withdraw from the others.

Again we see Calvin, as those mentioned before, dividing the gifts into permanent and temporary. The permanent ones are those necessary for church government and the temporary are such as were appointed in the beginning for the founding of the church and have since fulfilled their usefulness and ceased.³

Lange. "In these gifts our natural disposition and talents are so possessed by the Spirit as to recover their original condition and

¹John Calvin, Calvin's Commentaries (Translated by John Pringle; Grand Rapids, Mich.: Erdman's Publishing Company, 1948), The Corinthians I, p. 396.

²Ibid.

³Ibid., pp. 400ff.

use, as formed in accordance with the Divine in age."¹ This possession by the Spirit is accomplished in two ways. First, in giving to the already cultivated talent only a new direction so it operates toward its highest end, that is the kingdom of God. Its actions then only slightly modified operates within this sphere. Secondly, the Spirit is active in arousing 'slumbering talents' so they appear to be new and something Christ has given for the first time. In their awakening and sanctifying our natural powers the Spirit acts according to His own free will. By the arousing of dormant powers within the individual no one could claim rightly that he had a lesser gift and no one could boast of his greater gift, for each would be receiving that which was already of his capacity to use.

Lange carries this line of reasoning throughout all the gifts. All of the endowments become natural abilities increased beyond the natural capacity. Prophecy is seen as the "shaping power of imagination."

An ability to speak in a vivid and glowing style, is employed and sanctified to set forth the mysteries of the kingdom of God and its future developments, or the hidden experiences of the inward life. . . . In another the energies of the will are roused, so that by taking hold believingly on the Divine omnipotence as proffered in the promises, it can, through prayers and strong consolations, work out superhuman results, heal diseases, relieve infirmities, and create or remove whatever needs to be established or put away for the glory of God and the interests of His kingdom.²

¹John P. Lange, Commentary on the Holy Scripture (New York: Charles Scribner's Sons, 1818), I Corinthians, p. 260.

²Ibid.

In dealing with these two, as Lange does with all of the gifts, his idea of the development of the natural abilities is clearly shown. Even in this development it is easy to discern that the natural is left as only a starting point; for the Spirit so far increases the ability that it is no longer natural but truly supernatural.

Robertson and Plummer writing in The International Critical Commentary produces a paragraph that fairly summarizes the views given thus far. Due to its preciseness it is best quoted.

The difficulty of this section lies in our ignorance of the condition of things to which it refers. The phenomena which are described, or sometimes only alluded to, were to a large extent abnormal and transitory. They were not part of the regular development of the Christian church. Even in Chrysostom's time there was so much ignorance about them as to cause perplexity. He remarks that the whole of the passage is very obscure, because of our defective information respecting facts, which took place then, but take place no longer. Some members of the Corinthian Church, in the first glow of early enthusiasm, found themselves in possession of exceptional spiritual endowments. These appear to have been either wholly supernatural endowments, or natural gifts raised to an extraordinarily high power. It seems to be clear that these endowments, although spiritual, did not of themselves make the possessors of them morally better. In some instances the reverse was the case; for the gifted person was puffed up and looked down on the ungifted. Moreover, the gifts which were most desired and valued were not those which were the most useful, but those which made the most show.¹

IV. VIEWS OF HISTORIANS

There is much to be said concerning the charismatic gifts. On one hand they are claimed to be extinct by some of the scholars

¹Robertson and Plummer, The International Critical Commentary (Charles Briggs, ed., New York: Charles Scribner's Sons, 1911), I Corinthians, p. 257.

of the past, especially the miraculous gifts. On the other hand, they are claimed by actual testimony to be not only yet in existence but scripturally active in manifestations of New Testament apostolic ministries.

In as much as it has been mentioned, by many of the commentators referred to, that the miraculous charismata ceased with the apostolic church, it has seemed necessary to present a section of this chapter concerning the charisma as it appeared throughout history. This also will aid us in a fuller understanding of these miraculous gifts as it ties the past with the present and the views of the more contemporary writers on this subject with the views of the Early Church Fathers and theologians.

As in the early church at Corinth where the gift of "tongues" became the greatest object of controversy, even so throughout history this singular gift seems to have attracted the most attention, at least of the historians. Whether it was more predominate in all of these instances or just the easiest to notice, as the other gifts do not attract so much attention, we will never know positively. This gift claiming, in every case, a definite supernatural origin proves itself the easiest to trace. The other gifts, however, are seen in close connection with it. It should be borne in mind that the Roman Catholic Church believes that the miraculous gifts have always resided in the Saints. This area will not be considered in this study.

Fourth Century to the Reformation. During this period of time there is very little heard concerning the gifts. Formalism, ceremony and ignorance of the Word left little room for the free

expression of the worshippers, so necessary for the exercise of the gifts. Only two references to the gifts in the fourth century were found. A man named Pachomius (292-348 A.D.), according to A. Butler in his book Lives of the Saints published in 1756, found that after special seasons of prayer he was able to speak in both Latin and Greek languages under the influence of the Spirit; neither language had he learned.¹

Augustine (354-430 A.D.) is also accredited with having made reference to the gift of tongues. He wrote:

We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues.²

This last reference is not submitted as conclusive proof, in as much as he says the "converts should speak . . ." His conception of "new tongues" is not clear from this quotation. However, as he relates it to the apostolic experiences it seems quite apparent this is the "gift of tongues."

During the long silence of the Dark Ages, Alexandria Mackie believes, there is evidence of the physiological and psychological actions and tendencies that went along with the appearance of the gifts in the Corinthian church. These same evidences are seen in the history of the more modern sects which we shall discuss.

¹A. Butler, Lives of the Saints, 1756, as paraphrased by Carl Brumbach, What Meaneth This (Springfield, Mo.: Gospel Publishing House, 1947), p. 91.

²Augustine, as quoted by Carl Brumbach, What Meaneth This (Springfield, Mo.: Gospel Publishing House, 1947), p. 91.

Simply because the ages preceding the Reformation were deficient in a Scriptural vocabulary we fail to find these phenomena described and classified as related to the gift of tongues.¹

From the twelfth to the fifteenth centuries there were many revivals in southern Europe in which many spoke in other tongues; foremost among these were the Waldenses and the Albigenses.

There was another group of preachers in the fourteenth century that was also very zealous for God. They preached God with much enthusiasm and exhorted men to turn from wickedness, warning them against the places of amusement, drinking, games of all kinds and lax religious convictions. These were the Mendicant Friars. This was not any one certain group of monks. For about two centuries these preachers traveled throughout Europe urging their reforms. One of these was Vincent Ferrer. We do not have much concerning this man's activities. He was born in 1350 and died in 1419. He was a well educated man from a wealthy and undoubtedly very religious family. He had also taught and served the Avignon Papacy. He was severely ascetic. He had been offered high ecclesiastical offices including that of cardinal but had refused them because he felt it would hamper the work he was to do. He felt his desire to preach after he had had a real experience in God. He tried again and again to get papal authority to go on this preaching mission but permission was not granted until 1400. He was fifty years old, but his zeal for God was still strong.

¹Alexandria Mackie, The Gift of Tongues, (p. 27), Carl Brumback, What Meaneth This (Springfield, Mo.: Gospel Publishing House, 1947), p. 92.

His main themes were sin, impending judgement and repentance, and were put in such a fashion that thousands were smitten in conscience and by fear.¹

His greatest ministry was among the Mohammedans and the Jews. Thirty to forty thousand of both groups are said to have turned to Christ through his preaching. This great power was given him by the Holy Spirit for this great work. He, too, looked back into the Apostles history to fashion his experience with God. Schaff tells us:

Vincent Ferrer (d. 1419) this great Spanish preacher, fell during the period of the papal schism, and he was intimately identified with the controversy it brought forth. His name is also associated with the gift of tongues . . . The gift of tongues was ascribed to him by his contemporaries as well as the gift of miracles.²

Reformation to the Twentieth Century. The return to Bible study by the people made possible by the Reformation, caused a revival in their minds. This attention which the Reformation drew to the Scriptures is the reason for the reappearance of the gifts.

The transliteration of the Greek word for the gift of tongues is "glossalalia". Looking up the word glossalalia in the encyclopedia we find a wide usage of the gift through the centuries. This statement points out that the gift usually is manifest in a revival. Whereas the source is apparently not in full agreement with the gifts, the words none-the-less are true.

¹K. S. Latourette, A History of Christianity (New York: Harper Bros. Publishing Co., 1953), p. 652.

²Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1882), VI, 229-230.

The same morbid and abnormal trance utterance recurs in Christian revivals of every age, e.g., among Mendicant Friars of the 13th century, among the Jansenists, the early Quakers, the converts of Wesley and Whitefield, the persecuted protestants of the Cevennes, the Irvingites, and the revivals of Wales and America.¹

Some of the above have already been mentioned and discussed.

A brief discussion of some of the others as their history pertains to our subject will follow.

Jansenism was an attempt to reform the Roman Catholic Church from within. They remained a part of the Catholic Church and believed it was essential to their salvation. Yet they longed to raise the church from the sin and immorality into which it had plunged.

Although its doctrinal system was very paralleled to Calvinism it had no dealings with the Protestants. Basically its fundamentals were against evangelical Christianity. The Jansenites were as intolerant of the Huguenots as were the Jesuits and were willing to make capital of their intolerance toward these persecuted people.

It was a move bitterly opposed to the Jesuits and their Pelagianism and Casuistry, their laxity in morals, and religious practice.

The Jansenists were a strange group inasmuch as their radicalism came not at the beginning of their movement but after they had been grouped for many years. They were not based upon fanaticism and could not be accused of it. They saw the need of reform and in their earnestness they sought a closer place with God.

In 1727, a young Jansenist priest, Francis of Paris, died with the original text of the appeal in his hands. His adherents hon-

¹Encyclopedia Britannica, Vol. XXII, p. 288, (1948 Edition).

ored him as a saint, and numerous reports of miracles, which had been wrought at his grave in Medardus churchyard at Paris, made this a daily place of pilgrimage to thousands of fanatics. The excited enthusiasts, who fell into convulsions, and uttered prophecies about overthrow of church and state, grew in numbers and, with that mesmeric power which fanaticism has been found in all ages to possess powerfully influenced many who had been before careless and profane.¹

Another account of the Jansenists is given by A. H. Newman in A Manual of Church History, Volume II, page 473.

The Cevenal Prophets appeared in the Southeastern part of France about the latter part of the seventeenth century. These were former adherents to the reformed faith and claimed to possess an "extraordinary gift from Heaven." The origin of this group is unknown and for its history in its beginning we must rely on two hostile sources. Brueys, who left them to become a Catholic priest, hated the church of his youth. The other is the Bishop of Nismes, Flechier, who was equally as antagonistic toward his radical neighbors. He lived not far from the scene and believed the impulse came from Geneva. He says a man by the name of Sieur Du Serre was its first apostle, being a man of considerable influence in the region. Quoting from Dalton:

He is represented as an unprincipled imposter, who returning after a sojourn on the banks of Lake Leman, brought with him the gift of prophecy, which he pretended to impart first to his wife and members of his large family, and afterwards to a great number of boys and girls. These he systematically trained, in his school of enthusiasm, to fall as though suddenly affected by some uncontrollable force, and, while lying supine in a species of trance, to excite the popular wonder to the highest pitch by giving utterance to more or less incoherent rapsodies composed of certain

¹Kurtz, Church History (New York: Funk & Wagnalls Co., n.d.), p. 90.

formulas of preaching, some gospel exhortations, and frequent invectives against the papal church and its ceremonies.¹

Going on still more to describe this phenomenon Bairds says the report of friend and foe alike give the same general account. Those affected were both young and old, men and women, and many were children of nine or ten years old. They were not from the cultured classes but from the dregs of the people, ignorant and unable to read or write, and were able in everyday life to speak only the dialect peculiar to their region.

Such persons would suddenly fall backward, and, while extended at full length on the ground, undergo strange and apparently involuntary contractions; their chests would seem to heave, their stomachs to inflate. On coming gradually out of this condition, they appeared instantly to regain the power of speech. Beginning often in a voice interrupted by sobs, they soon poured forth a torrent of words—cries for mercy, calls to repentance, exhortations to the bystanders to cease frequenting the mass, denunciations of the church of Rome, prophecies of coming judgment. From the mouths of those that were little more than babes came texts of Scripture, and discourses in good and intelligible French, such as they never used in their conscious hours. When the trance ceased, they declared that they remembered nothing of what they said. In rare cases they retained a general and vague impression, but nothing more. There was no appearance of deceit or collusion, and no indication that in uttering their predictions respecting coming events they had thought of prudence, or doubt as to the truth of what they foretold.

.....

A Protestant, M. Caladon, of Aulas, whose words are so much the more interesting as his account bears the impress of unusual impartiality, expresses himself in very similar terms. 'I have seen a great number of these inspired persons,' he remarked, 'of every age and of both sexes. They were all people without malice, in whom I perceived nothing that I could suspect of being

¹R. C. Dalton, Tongues Like as of Fire (Springfield, Mo.: Gospel Publishing House, 1945), p. 16; as quoted from Bairds, History of the Huguenots, Vol. II, Chapter 14.

of their invention. They made very beautiful exhortations, speaking French during the revelation, some better some worse. It should be remarked that it is hard for the peasants of those regions to discourse in French as it would be for a Frenchman who had just landed in England to speak English.¹

Further quoting from Baird, in the same section, 'The immediate effect of the rise of prophecy was a quickening of religious life. The dormant masses were startled from their torpor by the rumor and by the sight of a strange incomprehensible movement.'¹

Another group quite related to the Cevenes and about the same time was the Camisards, so called in 1702. These can best be understood as we realize the tremendous stress the Protestants were under at this time. This was at the time of the revocation of the Edict of Nantes; when all public worship of Protestants was to stop, all churches were destroyed, children were taken to be raised Catholics, many were fleeing the country, death was close at hand. Under this heavy burden they began to call upon God and God met them with the blessings. Many had visions and were affected by the gift of tongues both men and women and even children.

The prophets seemed to have special discernment in church and disciplinary matters, and continued to claim direct revelation from heaven and the inspiration of the Holy Spirit. It is to be noted that personal and family piety still continued among the groups, and they enjoyed a reputation of honesty of purpose.²

In Scotland and England, in 1830, among certain pious people of the Church of Scotland occurred another outbreak of the gifts. This group came to be known as the Catholic and Apostolic Church or generally known as the Irvingites.

¹Ibid., pp. 17-19.

²Ibid., p. 22.

Edward Irving, a very eloquent and scholarly minister in London, and leader of this movement, became interested in the prophetic message of scripture. A banker, Mr. Drummond, a very influential man joined himself to Irving. He, with Irving and others, held a series of prophetic conferences and discussed several points of prophetic importance. These meetings continued annually for about five years.

At that last meeting in 1830 certain subjects of prophecy were discussed for the spirit of prophecy was supposed to have arisen in Scotland. The chairman, a clergyman in England, voiced the opinion of all when he said,

That it is our duty to pray for the revival of the gifts manifested in the primitive church; which are wisdom, knowledge, faith, healing, miracles, prophecy, discovery of spirits, kinds of tongues, and interpretation of tongues; and that a responsibility lies on us to enquire into the state of those gifts said to be now present in the west of Scotland.¹

And what were these events in West Scotland? A young woman, in the parish of Rosneath, named Mary Campbell was confined to her bed. Being very religious she thought upon spiritual matters. She was planning on going to the mission field and was studying languages, and said she was looking forward to the day when the gift of tongues would be poured out on the church.

Finally, on a Sunday evening, with some friends present, Mary Campbell commenced to utter sounds to them incomprehensible, and believed by her to be the gift of tongues. This was the first manifestation of the restored 'gift', for such it was thought to be. She at first thought the language to be some foreign tongue of the people she was to go to as a missionary, but she was never

¹ Ibid., p. 26. Quote from Miller, E., The History and Doctrine of the Irvingites, pp. 45, 46.

able to find out who the people were. Gradually, as others received the like gift it became evident that she spoke in an unknown tongue. The proof of this lay in the later interpretation which developed.¹

Mary Campbell married and as a gifted prophetess she and her husband started out for the mission field. In London they met Irving and joined him. Several of the group manifested the gift of tongues from this time on, although Irving himself did not. Another source tells us:

Edward Irving (1792-1834) a Scotch Presbyterian minister believed that the church should enjoy the 'gift of the Holy Spirit' that it had had in the Apostolic era. His followers emphasized 'speaking in tongues' and the imminent return of Christ. They became known as the Catholic Apostolic Church about 1842.²

Generally speaking these three movements mentioned had much in common. All ages were affected and the symptoms of the trance seemed to be the same. The messages were about the same, calls to repentance, social sins, coming judgment, scripture, exhortation, praises and comfort. After the trance they retained little of what was said. There appears to have been no deceit, except in the case of the Irvingites and they admitted coloring the prophecies which then became contrary to scripture. Also, the people affected were good moral people who lived clean, praiseworthy lives and emphasized holy living.

The Encyclopedia Britannica made mention of the Quakers exhibiting the glossalalia. W. C. Braithwaite in his book, The Message

¹Ibid., p. 27.

²E. E. Cairns, Christianity Through the Centuries (Grand Rapids, Mich.: Zondervan Publishing House, 1954), p. 437.

and Mission of Quakerism (page 17), quoting from Burrough's Preface to a Great Mystery tells of this instance;

While waiting upon the Lord in silence, as often we did for many hours together, we received often the pouring down of the Spirit upon us, and our hearts were glad and our tongues loosed and our mouths opened, and we spoke with new tongues as the Lord gave us utterance, and as His Spirit led us which was poured down upon us, on our sons and daughters and the glory of the Father was revealed. And then began we to sing praises to the Lord God Almighty and to the Lamb forever.¹

In Wesley's Works, Letters to the Rev. Dr. Middleton, Section VI, Wesley has been dealing with the latter's writings denouncing in particular the gift of tongues. Dr. Middleton had written in some former letter;

After the Apostolic time, there is not, in all history, one instance . . . even so much as mentioned, of any particular person who had ever exercised that gift (tongues) . . .²

Protesting to this grave error the able revivalist, John Wesley, took his pen and wrote in answer to him;

Sir, your memory fails you again: It has undoubtedly been pretended to, and at that at no great distance either from our time or county. It has been heard of more than once, no farther off than the valleys of Dauphiny. Nor is it yet fifty years ago since the Protestant inhabitants of those valleys so loudly pretended to this and other miraculous powers, as to give much disturbance to Paris itself. And how did the King of France confute that pretence, and prevent its being heard anymore? Not by a pen of his scholar, but by (a truly Heathen way) the swords and bayonets of his dragoons.³

Coming a little closer to our present day we have a testimony regarding Dwight L. Moody. Rev. R. Boyd, D. D. (Baptist), who was a

¹Ibid., p. 94.

²Emory, John Wesley's Works (New York: Emory and Waugh, 1831), I, 743-744.

³Ibid.

very intimate friend of the evangelist writes:

When I (a Y.M.C.A. member) got to the rooms of the Young Men's Christian Association (Victoria Hall, London), I found the meeting 'on fire'. The young men were speaking with tongues, prophecying. What on earth did it mean? Only that Moody had been addressing them that afternoon.¹

The Twentieth Century. The recorded instances in the twentieth century are too numerous to mention. A great revival began at the turn of the century in which the charismatic gifts were manifest. Stanley H. Frodsham writes a history of this revival in his book With Signs Following. From this revival has come the many Pentecostal groups, all of which believe the spiritual gifts are to be exercised in the modern churches. The largest of these groups, the Assemblies of God has in its Statement of Principles and Fundamental Truths, paragraphs seven and eight, these two statements:

7. The Promise of the Father

All believers are entitled to, and should ardently expect, and earnestly seek, the promise of the Father, the Baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. Luke 24:49; Acts 1:4-8; I Cor. 12:1-31. This wonderful experience is distinct from and subsequent to the experience of the new birth. Acts 10:44-46; 11:14-16; 15:7-9.

8. The Evidence of the Baptism in the Holy Ghost

The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance. Acts 2:4. The speaking in tongues in this instance is the same in essence as the gift of tongues (I Cor. 12:4-10, 28) but different in purpose and use.²

¹Brunback, op. cit., p. 94.

²Robert C. Dalton, Tongues Like as of Fire (Springfield, Mo.: The Gospel Publishing House, 1947), p. 57.

This revival of the Holy Spirit's ministry and the charismatic gifts is world-wide and has grown by great strides as is evidenced by this report on churches in the United States alone.

Between 1926 and 1936, the government figures show, that so-called 'regular' churches lost 2,000,000 members, or 8% of their total. But the Holiness and Pentecostal sects registered a phenomenal growth. Thus one group of Pentecostal Assemblies increased 264.7 per cent, the Assemblies of God 208.7 per cent, the Church of the Nazarene 114.3 per cent, the Church of God 92.8 per cent, the Pentecostal Holiness Church 60 per cent.¹

The latest 'outpouring' of the Holy Spirit's power, to the knowledge of this writer, is covered by Christian Life magazine, January, 1959. The article, "Discovery at Hillside" written by Harold Bredesen, is the testimony of the Rev. Paul L. Morris, minister of the Hillside Presbyterian Church in Jamaica, New York City. The church was behind financially and spiritually. The young pastor began to pray in earnest. Soon groups were praying, and conviction of misdeeds brought surrendered lives. Then Pentecost came several nights later while praying in the manse. Rev. Morris did not receive then but,

'Scarcely had I gone to bed that night,' relates Morris, 'when from deep within me came words in another language, and soon I was speaking fluently in an unknown tongue. It was as if something dumb and inarticulate within me had suddenly been given a voice and with David of old my mouth was praising Him. I could feel the Holy Spirit's tingling warmth and life settling all over my body.'²

The whole church soon felt the blessing. Some said, 'prayer used to be drudgery, now it was like soaring on wings.' Many miraculous

¹Ibid., p. 125.

²Harold Bredesen, "Discovery at Hillside", Christian Life, XX (January, 1959), p. 9.

healings have taken place. Bredesen tells us that in some areas of the church there is still no change. Some of the members have not experienced salvation. But the power of God is so visibly demonstrated today in the Hillside Presbyterian Church that no one can deny it who has seen it.¹

The views of all the authors that have written on this subject cannot here be presented. From these few reliable sources a valid conclusion to this section can be drawn. Beginning with the earliest church period up to the present day the charismata have been manifested among groups of believers. Although the gifts have been found in remote places, possessed by a minority, and confused with unsound doctrine, it is generally agreed that the individuals were earnestly doing the will of God to the best of their knowledge. They were without malice, submissive, portraying generally a meek and loving Christian spirit. The expression of their "gifts" were comparable to that of the apostolic church. And their claim to the supernatural could not be denied.

V. Summary

In this chapter the views of different groups of writers, in regard to the charismata, has been weighed and discussed. The Early Church Fathers saw in the gifts the supernatural working of the Holy Spirit as the life giving factor of the Church. Although this was fading from the churches it was not discouraged beyond the words of

¹Ibid.

Paul in First Corinthians. This can not be said conclusively of the modern theologians and commentators. The view held by the vast majority of these men is that the gifts ceased about the fourth century, that is, the miraculous gifts. The other gifts which are the endowments of the office remained in the Church. This they believe was the Spirit's intention to give those miraculous gifts only for the founding of the Church and then withdrawing them after it had obtained a foothold in about the fourth century.

The historians have shown that the gifts had not disappeared. There were instances of these gifts in every century. The Irvingites, and the Holiness and Pentecostal groups, differ with the theologians as to the reason and the fact of the disappearance of the gifts. They claim the gifts had diminished in prominence because ritualism and formalism had taken hold in the Church. The free moving of the Spirit was no longer manifest because men's hearts were no longer seeking God and the Word of God was not available to every man. With the increase of Bible reading after the Reformation there was also an increase in the manifestation of spiritual gifts. This increase has continued through the great awakenings and world-wide revivals of our present day.

CHAPTER V

SUMMARY AND CONCLUSIONS

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SUMMARY AND CONCLUSION

I. Summary

In this study the spiritual gifts as related to the church have carefully been studied. It was the intention of the writer to discover the validity of these gifts for the present day church.

The study of the word through Greek definition and derivation presents to us a fuller meaning of what the charismata are. The charismata are Divine gifts that God has given to us not because we are worthy of any gift but because He has forgiven us completely and has with great joy and happiness heaped upon us gifts of a spiritual nature that he might draw us closer to Himself in fellowship.

These gifts have been debated by learned men since their inauguration on the Day of Pentecost. Most of these men will agree that the gifts are supernatural to a large extent. Some scholars stand in doubt about the total supernatural aspect of some of the gifts. Some believe a few of the gifts are an extension of the natural abilities, empowered and raised to a more efficient level.

A study of the uses of the word tells us that there is an almost unlimited number of charismata. In its broadest sense it might be said all that we receive from God is a spiritual gift and in this every grace of life could be listed. Whereas this is the extreme view the

difficulty of finding the dividing line between them can be seen. As Rev. Horton has stated they can be divided like the "individual colors of a spectrum."¹ This presupposes their unity as the clear light. There is great similarity and overlapping among them. For this reason most commentators limit the gifts they discuss to one or both lists in First Corinthians twelve.

There appears to be three kinds of charismata mentioned, Christian graces, supernatural intervention, and offices of the Church. This distinction is not held by all. Paul begins the classification of the gifts by placing apostles, prophets and teachers as first, second and third. The ecstatic gifts, tongues and interpretation of tongues, are always placed at the end of the list. No order beyond the first three is given in Scripture. Many commentators have devised a list after their own understanding of their importance.

The gifts are many and their uses were varied but the one aim of all the gifts was to bring glory to God and edify the church, with one possible exception, the gift of tongues in private use. In this use, this gift was for the edifying of the individual. The purpose of each gift was to help the disciples in their Christian walk through teaching, building faith, correcting faults, guiding the Church's development and keeping their bodies well. To the extent these gifts were used we are not told. Certainly all were not healed who were in the Church. The Spirit has used the gifts mainly for the

¹Harold Horton, The Gifts of the Spirit (Glendale, Calif.: Church Press, 1949), p. 32.

building of the Church. Many were added to the Church upon witnessing the evidenced power of God. As it was in Christ's time many believed when they saw the miracles which He performed.

Many of the writers quoted did not believe all of the charismata were designed to remain in the Church for all the church age. But, even as it appeared to happen, the more miraculous gifts vanished when the Church was established, leaving those charismata which have to do with the Church offices.

After the beginning of the Reformation another view began to be expressed. This view, with many and varied modifications, called for a return of the spiritual gifts in full power. This apparently was caused by the increase of Scripture reading by the populace. All through history the charismata had not ceased as was supposed by some, but its manifestations were few and limited. During the great revivals that began to take place during the Reformation, the gifts began to appear more frequently. In the twentieth century we find the adherents to the teaching of these gifts numbering into the millions. Present day charismata are experienced in new awakenings of individual churches. The experiences of the Hillside Presbyterian Church in Jamaica, New York City gives testimony to an outpouring of God's Spirit anew less than two years ago.¹

II. Conclusion

These charismatic gifts have been found to be of value to the individual believers. In chapter two of this study under the second

¹Harold Bredesen, loc. cit.

division "Biblical and Non-Biblical uses of the Word" eight uses of the word charisma have been given. In all of these the individual is primary and in some instances the "spiritual benefit" is given personally, that is to one person. Such would be the first one mentioned, "a gift of continuance" for Paul personally, and the third one mentions Paul's and his associates' deliverance from great peril as a charisma. Others are also mentioned but of the thirteen gifts classified and discussed in chapters two and three only one charisma appears to be for the edification of the individual. This is the gift of tongues as exercised in private. In public this gift together with the interpretation of tongues is for the edification of the Church as well as the others.

The gifts having to do with the offices and administration are valuable to the entire Church as the Holy Spirit directs, guides and enables the ones in authority to lead the Church on in progress. The miraculous gifts were, among other benefits, a sign to the world that God was present. This brought many to the Church and helped to build it up as other charismata kept order by revealing sin and sham.

These charismata, as they were given to the early church, have been noticed to have occurred at various times through out the period known as the Dark Ages where ever the Word of God was proclaimed. Then as the Reformation released the Bible again into the hands of the people the gifts and the teaching became more prevelant. Adherents today number over a million. The gifts were given for the purpose of building up the Church. The Church is still in existence and needs

the help of God to remain a live and functioning body. Only one place in Scripture are we told that any of the gifts shall cease, and that is when "that which is perfect is come". (I Corinthians 13:10) This is referring to the Second Coming of our Lord, and when He shall come all that we have in part shall be done away. The gifts are needed for the edification of the Church. In this sense do the gifts have a permanent value to the Church.

In the building of the Church there can be no omission of the gifts nor substitution with natural abilities. Christ is the Head, the Church is the body and if the Head is spiritual the body must also be spiritual. These gifts in their proper perspective are as necessary for the Church today as they were for the apostolic church of the first century.

III. Further Studies

Two further studies are constantly before the mind of the writer which this thesis has not attempted to mention. Both would be a profitable furtherance of this work.

1. The infilling of the believer with the Holy Spirit must produce a life of holiness as that believer keeps that relationship firm in the Lord. There are many Spirit-filled lives with no evidence of a charisma. This is allowed for in Scripture. But it is also evident that charismata are found in confusion, such as in the Corinthian church. What then is the relationship between the spiritual gifts and the Spirit-filled believers?

2. Dr. Van Dusen, President of Union Theological Seminary, has opened an area for study on a "Third Force in Christendom"¹ in an article by this name in Life magazine. The question arises, is this rapidly growing movement of unorthodox Christian worship a "third force" equal with Catholicism and traditional Christianity? Or, is this the true apostolic worship of the apostolic day, or a close version of it?

¹Dr. Henry P. Van Dusen, "The Third Force in Christendom", Life, XLIV (June 9, 1958), 23.

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