

## Identifying Your Spirit Gifts Daniel J. Harrison

Of the 17 occurrences of χάρισμα (pronounced “charisma”) in the New Testament, eleven explicitly refer to spiritual gifts such as the ones listed in Romans 12 and 1 Corinthians 12—gifts such as teaching, administration, and prophecy.<sup>1</sup> Of the remaining six occurrences, four refer to the salvation that God has granted to all believers,<sup>2</sup> and the remaining two seem to implicitly state additional spiritual gifts.<sup>3</sup>

χάρισμα is simply translated as “gift” but it is not the only Greek word for “gift.” The other Greek work translated as “gift” is δῶρον (pronounced “doran”). There is a primary difference between these two types of gifts. δῶρον, in almost every case, describes a gift people give to God—such as at the altar<sup>4</sup>—whereas χάρισμα is always a gift given by God to people. In this sense, we can rightly nuance the translation from “gift” to “spiritual gift.” Even in the word χάρισμα itself, you find the Greek root word χάρις (pronounced “charis”), which is the standard New Testament word, “grace.” Spiritual gifts therefore may rightly be understood as means of grace.

Before we list the spiritual gifts, it is important that we understand the purposes and principles behind them. And while I am sure there are some principles missing, I have attempted to be as thorough as possible. When we consider the principles, we can get a fuller understanding of how we all can serve and be served by the church. These principles fall under four categories: principles about the gifts, principles about God’s role, principles about the emphasis on “others,” and principles about the gift-holder.

### Principles about the Gifts:

- The Holy Spirit gives each believer specific spiritual gifts after their conversion (Rom. 8:9; Eph. 1:13-14; 1 Cor. 12:7-11).
- Every believer is given at least one spiritual gift (1 Cor. 12:6-7; Eph. 4:7).
- Not all believers get the same gift and no believer is given all gifts (1 Cor. 7:7-9; a key idea of the “body of Christ” metaphor in 1 Cor. 12-14).
- Despite being unified by the same Spirit into one Body of Christ, there is a variety of very different spiritual gifts (1 Cor. 12:4-6).

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<sup>1</sup> Rom. 1:11, 12:6; 1 Cor. 1:7, 12:4, 12:9, 12:28, 12:30, 12:31; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10

<sup>2</sup> Rom. 5:15, 5:16, 6:23, 11:29

<sup>3</sup> 1 Cor. 7:7, 2 Cor. 1:11

<sup>4</sup> Matt. 2:11; 5:23-24; 8:4; 15:5; 23:18-19; Mark 7:11; Luke 21:1, 4; Heb. 5:1; 8:3-4; 9:9; 11:4; Rev. 11:10

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- The fruits of the Spirit are *not* spiritual gifts, but are instead demonstrated through the legitimate use of our spiritual gifts (Gal. 5:22-25).
- All spiritual gifts are to be used in peace and good order (1 Cor. 14:26-40)

### Principles about God's Role:

- The Holy Spirit is a required prerequisite for a spiritual gift (1 Cor. 12:3).
- The Holy Spirit decides what gifts we receive (1 Cor. 12:11, 18; Eph. 3:6-8).
- God is glorified by the proper use of our spiritual gifts (1 Pet. 4:9-11).

### Principles about the "Others" Emphasis:

- Spiritual gifts strengthen the faith of others (Rom. 1:10-12).
- Spiritual gifts are meant to serve others (1 Pet. 4:9-11).
- Spiritual gifts are for the common good (1 Cor. 12:7).
- Spiritual gifts are for edifying other believers (1 Cor. 14:2-5, 12; Eph. 4:9-12)
- The proper use of spiritual gifts can help or prompt others to worship God (1 Cor. 14:24-25; Ex. 35:30-33; Dan. 2:46-47).
- Spiritual gifts help equip other believers for ministry; promote unity (Eph. 4:9-12).
- Each gift *needs* the others functioning alongside them (Rom. 12:4-8; 1 Cor. 12:14-17, 21-26).

### Principles about the Gift-Holder:

- It is right for believers to desire spiritual gifts (1 Cor. 12:31; 14:1).
- Believers should not neglect their spiritual gifts (1 Tim. 4:14).
- Believers ought to stir up in their hearts toward their spiritual gifts (2 Tim. 1:6).
- Believers use their spiritual gifts in proportion to their faith (Rom. 12:4-8).
- All believers must use their spiritual gifts in faith, hope, and love (1 Cor. 13).
- The proper use of spiritual gifts will not prompt believers to sin (1 Cor. 7:7-9).
- Using our spiritual gifts help us wait eagerly for Christ's return (1 Cor. 1:7).

So we can see there are many guiding principles for all spiritual gifts. They are God-initiated, and while there is some benefit received by the one using the gift, their primary purpose is "others" focused. This touches the most debated passages on spiritual gifts, 1 Cor. 14:1-5. Without touching the debate on how many types of tongues there are—we will get to that—we can see clearly here that the gifts that primarily edify

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others are superior to the gifts that primarily edify ourselves. Finally, while our modern understanding of charisma may involve a level of wildness or recklessness, a biblical understanding of *charisma* must involve intentionality and good order.

Another point needing to be made before getting to the list is to say that the lists presented to us in Scripture are not meant to be exhaustive. Paul was not writing a systematic “how to do church” guide in his letters. While parts of his letters were used to teach, he also used them to rebuke, to train in righteousness, and most frequently to correct (2 Tim. 3:16); therefore, it is inappropriate to take a single list of seven gifts and claim those seven are all that is available. Moreover, between the four clearest lists given in Scripture, some gifts are repeated while others are not. The lists of gifts must therefore be interpreted as examples, not exhaustive.

Since we don't get to decide what our spiritual gifts are, how can we rightly figure out what ours are? If you Google that question, most online resources will ask you what gifts you are drawn toward and then whatever you are drawn toward is probably your gift. But all this does is place the deciding factor on ourselves. While it is true from experience that once your gift is revealed to you that you will increasingly be drawn toward it—this is critical in affirming your gifts; however, in discerning what gifts you have, it is important to remember the emphasis on “others” and de-emphasis on “self” when it comes to the gifts. Therefore, instead of asking yourself what gifts you are drawn toward, it is more appropriate to seek input from others. Other believers can identify better than you can the things you do that strengthen them.

But, if you are an introvert or do not like to talk to other people (lol), another way to discover your gifts is to identify what gifts are absent from your local church body or the larger Church body. If you are not using any spiritual gifts, and if you recognize a certain gift is largely absent from use in the local or larger church, it might be absent because you have the gift and are not using it. Identifying a need in your church and filling it is a way of identifying your own gifts. Although an extrovert, this method was helpful to my own gift discovery. I saw in the American Church a general absence of sound, Christ-centered teaching of the Old Testament. From this, my gift of teaching, and specific calling to teach the Hebrew Scriptures, was revealed, which has me on a trajectory toward the academy where I hope to teach the Hebrew Scriptures to aspiring

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pastors in order to fill that perceived need. If unsure of your gifts, rather than look for gifts that flatter your own ego, look for gifts largely absent and then strive to fill the need.

These are only two suggestions for how to identify your spiritual gifts. There are plenty of online tests; however, if you look at the fine print, most of those tests are only taking into consideration the spiritual gifts listed in one or two of the four major “list” passages, let alone the gifts described outside those four passages. So while these tests have often shown to be effective, the results will be limited in scope.

Below, I have identified nearly thirty spiritual gifts that are either explicitly stated as *charisma*, implicitly stated as *charisma*, or have no connection to the word *charisma* but meet the guiding principles. Some of these are even found in the Old Testament. If you live your Christian life seeing only a limited list, and you know you do not have one of those few, you might fall into a state of quenching the Spirit,<sup>5</sup> apathy in faith, or even questioning your salvation. The goal of this lesson is to highlight the great variety of gifts, while also recognizing the potential for others not listed, in the hope that you may discover your spiritual gifts and develop them in such a way that benefits all of us.

The list of gifts I have identified are in alphabetical order. Along with them is a description introducing each gift with whether the gift is stated explicitly, implicitly, or if it qualifies based on the principles and then going into how someone with that gift might use it. (The worksheet summarizes each of these descriptions in a single line.) Following each description are verse references. These proof-texts are available for you to dig deeper into a specific gift if you so choose. These lists of passages are also meant to be examples, not exhaustive. Following that are a few examples of other gifts that work well with that gift, to further show the interdependency of all gifts within the Body of Christ. Lastly, I have included some examples from our congregation on some, where appropriate and known (or observed), although these also are not exhaustive.

### 1. Administration

- a. Description: Administration is explicitly stated as a spiritual gift. Administration often involves establishing organizational structures, such as logistical planning, in order to aid the spread of the Gospel. While Paul

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<sup>5</sup> Quenching the Spirit is not to be confused with blasphemy against the Holy Spirit, which is to claim a move of the Spirit as not-the-Spirit, or to claim a move of not-the-Spirit as the Spirit. Many also argue that rejecting the Spirit’s call to salvation—and therefore rejecting God’s grace—qualifies as well.

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sought for leaders to be setup in the various churches, his bent toward appointing leaders for the maintenance of doctrine and good order was in itself an intrinsically administrative direction.

- b. Passages: 1 Cor. 12:28; Tit. 1:5; Acts 6:1-7; Luke 14:28-30
- c. Works well with celibacy, evangelism, leadership, service, and teaching

### **2. Apostleship**

- a. Description: Apostleship is explicitly stated as a spiritual gift. While the criteria for this gift requires seeing the risen Christ—and is therefore no longer available—the spirit of apostleship can be found in those filling a bishop-like role. While inappropriate to call themselves apostles, Spirit-anointed church planters (or pastors to other pastors, who have a special oversight role) do function similarly to an apostle. The gift of apostleship in Acts, though, was much more than just church planting; it involved writing Scripture, establishing doctrine, and performing signs and wonders to authenticate their unique risen-Christ-commissioned authority. This is further reason why it is inappropriate to call yourself an apostle. If you see success in church planting or find yourself in that special “pastor to pastors” oversight role, your gift is likely evangelism and/or shepherding.
- b. Passages: 1 Cor. 9:1; 12:29; Eph. 4:11-12; Acts 1:21-26; 15:22-35; 2 Cor. 12:12; Gal. 2:7-10
- c. Works well with evangelism, healing, martyrdom, and prophecy

### **3. Celibacy**

- a. Description: Celibacy is implicitly stated as a spiritual gift that is not given to all believers, even though Paul wished that were so. Celibacy is not for everyone. Those who can accept celibacy ought to do so, but those who lack self-control ought to get married so they do not burn with lust. Celibacy frees an individual from spousal distractions in order to maximize their ministry to others. Whereas marriage has the unique ability to illustrate Christ’s love for the Church, the gift of celibacy has the unique ability to illustrate Christ’s devotion to the Father.
- b. Passages: 1 Cor. 7:7, 32-35; Matt. 19:9-12

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- c. Works well with evangelism, hospitality, mercy, shepherding, and teaching

**4. Craftsmanship/Artistic Ability**

- a. Description: Craftsmanship is not explicitly or implicitly stated as a spiritual gift; however, Bazalel and Oholiab (as well as other unnamed individuals) are said to have been filled with the Spirit in order to construct and artistically design the tabernacle in such a way that promoted genuine worship of YHWH. By the language used throughout Ex. 31-36, it is implied these individuals *only* had that ability because they were Spirit-filled. That they were Spirit-filled to do a task that prompted others to worship, and that God (not themselves) chose them by name leads us to recognize as spiritual gifts the craftsmanship and artistic abilities that help, not distract, our worship of God or learning of the Scriptures.
- b. Passages: Ex. 35:30-33
- c. Works well with knowledge, music, and service

**5. Discerning Spirits**

- a. Description: Discerning spirits is explicitly stated as a spiritual gift. Despite popular belief in the American Church, the gift of discerning spirits is not simply good intuitive-judgment; it is specific to that of distinguishing between demonic spirits and the Holy Spirit. Since demonic spirits cannot give correct information in the right way, it is important when discerning spirits to pay attention to both. Someone can say the wrong thing in the right way and they can say the right thing in the wrong way. Both criteria must be met. In a sense, all believers are called to discern the teachings we receive; however, some are specially gifted with this ability.
- b. Passages: 1 Cor. 12:10; Acts 16:16-18; 1 John 4:1-6; Heb. 5:14
- c. Works well with interpretation, miracle-working, prophecy, teaching, and wisdom

**6. Dreams/Visions**

- a. Description: Dreams and visions are implicitly stated as spiritual gifts. In his description of the eschatological Day of the Lord, the prophet Joel says that when the Holy Spirit is poured out, both men and women will

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prophecy, old men will dream dreams, and young men will see visions. Peter references these words as fulfilled at Pentecost, where the Spirit began to be poured out on all flesh. While this description does not intend to discount the many accounts of dreams and visions from the Old Testament, some of which are referenced in the “Interpretation of Dreams/Visions” section, the primary point of this paragraph is to emphasize that if this outpouring of the Spirit has not yet ceased, then believers are eligible to still receive dreams and vision. Unlike tongues, there is no explicit mandate for an interpreter; however, the examples in Scripture would indicate that those receiving dreams and visions greatly desired an interpreter.

- b. Passages: Joel 2:28-32; Acts 2:17
- c. Works well with evangelism, interpretation, knowledge, and prophecy

### **7. Evangelism/Missions**

- a. Description: Evangelism is explicitly stated as a spiritual gift. The work of an evangelist involves preaching the Word and being ready in any moment to proclaim the Gospel of the Kingdom of God in Jesus’ name. Evangelism is frequently described in the context of adding unbelievers to the faith; however, it is also sometimes described in terms of discipling already-believers so that they would endure through trials. Preaching the Gospel is for unbelievers in order for them to come to faith. Preaching the Gospel is for believers in order for them to remain firm in faith.
- b. Passages: Eph. 3:6-8; 4:11-12; 2 Tim. 4:5; Acts 8:12, 26-40; 14:21-22
- c. Works well with exhortation, healing, martyrdom, prophecy, and service

### **8. Exhortation/Encouragement**

- a. Description: Exhortation, or encouragement, is explicitly stated as a spiritual gift. Encouragement is distinct from, but works closely with both teaching and prophecy. Those gifted with exhortation have the Spirit-filled ability to speak firm resolve into others in regards to their faith, and to empower/build up others by their words to endure through suffering/trials.

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- b. Passages: Rom. 12:8; Acts 11:23-24; 14:21-22; 15:32; 1 Tim. 4:13; 2 Tim. 4:2; Tit. 1:9; 2:11-15
- c. Works well with evangelism, healing, intercession, mercy, and music

### **9. Faith**

- a. Description: Faith is explicitly stated as a spiritual gift. This may seem odd, for all believers must have faith prior to receiving a gift. The spiritual gift of faith is not talking about saving faith. Instead, the spiritual gift of faith is a deeply held, unshakable confidence in the stated promises of God. While the presence of plain faith cannot exorcise demons or move mountains (depending on how you interpret these passages), great faith can. Not being able to exorcise demons or move mountains does not mean you are not saved, but it probably means you do not have the spiritual gift of faith. Those with the gift of faith will overflow into strengthening the already existing faith of others and may even cause awe or astonishment.
- b. Passages: 1 Cor. 12:9; 13:2; Acts 3:1-10; 11:22-24; Rom. 4:18-21; Matt. 17:20; 21:21
- c. Works well with healing, intercession, martyrdom, and miracle-working

### **10. Giving from Abundance**

- a. Description: Giving is explicitly stated as a spiritual gift. Giving from an abundance is a prime way to share in the needs of the saints by filling those needs. This sharing concept is riddled throughout all references to us. Giving enabled the apostles to preach and meet needs wherever they went. Giving was a way for non-preachers to share in the ministry of a preacher. In brief, cheerful giving out of abundance advances the Gospel.
- b. Passages: Rom. 12:8, 13; Acts 4:32-37; 2 Cor. 9:5-15; Phil. 4:10-18
- c. Works well with administration, hospitality, mercy, service, and teaching

### **11. Giving from Poverty**

- a. Description: Voluntary poverty is an implied spiritual gift, for it is listed among other spiritual gifts as something that is useless without love. Those who are poor and yet still give are commended for giving. Paul even writes that giving out of extreme poverty overflowed into a wealth of



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generosity as a means to share in the ministry of the saints and uses such people as examples of sacrificial giving.

- b. Passages: 1 Cor. 13:3; 2 Cor. 6:10; 8:1-7
- c. Works well with evangelism, faith, hospitality, mercy, and shepherding

### **12. Healing**

- a. Description: Healing is explicitly stated as a spiritual gift. Those with the gift of healing are not always successful. Sometimes it is the case that God is more greatly glorified in our weaknesses than our strengths. Sometimes, healing is meant to be witnessed by unbelievers so they would come to faith. And other times, healing is meant to prompt worship, awe, and astonishment among those who witness it. While this is not typically how healing is conveyed throughout the NT, James (alluding to Isaiah's use) seems to equate healing of sickness with forgiveness of sins. Nevertheless, he still advises all believers, when they are sick, to call upon their elders to come pray and anoint with oil so they would be healed.
- b. Passages: 1 Cor. 12:9, 30; 2 Cor. 12:7-10; Jas. 5:13-16; Acts 3:1-10; 9:32-34; 28:7-10; Ps. 103:3
- c. Works well with evangelism, faith, intercession, mercy, and shepherding

### **13. Hospitality**

- a. Description: Hospitality is explicitly stated as a spiritual gift. Hospitality is most frequently described in the NT as an opening of one's home for ministry to happen within. Hospitality can also be described as creating a space for community and serving/waiting upon the church in such a space. Proper hospitality is done without complaint and must be pursued as it is not inherent to our nature. It is possible for believers Spirit-filled with hospitality to have even welcomed angels to their home without even knowing it because of how open they have made their space to others.
- b. Passages: 1 Pet. 4:9-11; Rom. 12:13; 16:23; Acts 16:14-15; 28:7-10; Heb. 13:1-2
- c. Works well with evangelism, giving, mercy, shepherding, and teaching

### **14. Intercessory Prayer**

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- a. Description: Intercessory prayer is not explicitly stated as a *charisma*, but it functions within the realm of the stated principles above. Intercessory prayer seeks primarily that others remain rooted in the faith, growing in maturity. While all believers are called to intercede for other believers, some Spirit-anointed prayer warriors are able to accomplish much.
- b. Passages: Heb. 7:25; Col. 1:9-12; Col. 4:12-13; Jas. 5:14-16
- c. Works well with exhortation, faith, healing, shepherding, and wisdom

### **15. Interpretation of Dreams/Visions**

- a. Description: The interpretation of dreams and visions is not explicitly or implicitly stated; however, the descriptions we have of the interpretation of dreams and visions when coupled with the prospect of dreams/visions being a separate spiritual gift, would lead us to suggest that some Spirit-filled individuals have such clarifying ability. Dreams/visions can come from a variety of sources and can prompt various interpretations; however, Moses tells us only God can provide a legitimate interpretation. When a dream or vision is interpreted, especially to an individual outside of Israel, it typically prompts to dreamer/visionary to respond by worshipping God.
- b. Passages: Gen. 40:7-8; 41:25-26; Dan. 2:36-49
- c. Works well with discerning spirits, dreams/visions, and miracle-working

### **16. Interpretation of Tongues**

- a. Description: The interpretation of tongues is explicitly stated as a spiritual gift. Interpretation is necessary for the public speaking in tongues. If the tongues spoken is a real language understood by native speakers present, no Spirit-filled “interpreter” is necessary, for interpretation has already happened. If the tongues spoken is a free-vocalization in which a person can understand, they ought to interpret the tongues for all else present. The interpretation is considered prophecy and should be judged accordingly. A person genuinely led to speak in tongues does so in faith, hoping there is someone present to interpret. When an interpreter interprets, they not only edify the body who hears the message, but they also edify the one speaking in tongues.

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- b. Passages: 1 Cor. 12:10, 30; 14:1-28
- c. Works well with discerning spirits, exhortation, prophecy, and tongues

### **17. Knowledge**

- a. Description: Knowledge is explicitly stated as a spiritual gift. Paul tells us that knowledge corresponds with testifying and confirming the grace of God given to us in Christ in a way that stirs our hearts. Knowledge helps us understand the mystery of God revealed in Christ. Knowledge of the heart of God comes only through the Spirit and is the understanding of what God has already freely given to us.
- b. Passages: 1 Cor. 1:4-7; 2:6-13; 12:8; Col. 2:2-3; Ex. 35:30-33
- c. Works well with evangelism, music, prophecy, teaching, and wisdom

### **18. Leadership**

- a. Description: Leadership is explicitly stated as a spiritual gift. Leaders are, simply put, those who oversee your life within the context of the church. Elders and deacons would fall under this category, and while not all who serve as elders and deacons may necessarily have the spiritual gift of leadership, those who do have the gift ought to be in leadership. Moreover, Apollos, or whoever wrote Hebrews, insists that the rest of the church obey those in leadership, in order to make their oversight easier.
- b. Passages: Rom. 12:8; 1 Thess. 5:12-13; 1 Tim. 3:1-13; 5:17; Heb. 13:17
- c. Works well with administration, apostleship, and shepherding

### **19. Martyrdom**

- a. Description: Martyrdom is an implied spiritual gift, for it is listed among other spiritual gifts as something that is useless without love. It may seem out of place, since this gift can only be used once, but through martyrdom is the faith of those who continue living strengthened most fervently. While all believers should be prepared to give up even their life for the sake of Christ, not all will be put in that position. Not all will be martyred, but those who are have a special place in the Kingdom, for “precious in the sight of the LORD is the death of his saints” (Ps. 116:15).
- b. Passages: 1 Cor. 13:3; Rev. 6:9-11; 20:4-6

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- c. Works well with celibacy, evangelism, faith, prophecy, and wisdom

**20. Mercy**

- a. Description: Mercy is explicitly stated as a spiritual gift. Mercy is done by weeping with those who weep and by carrying one another's burdens. Believers are instructed to have mercy on those who doubt and to bring comfort to the discouraged. God's mercy is inherently the withholding of something we deserve because we wronged against him; however, the spiritual gift of mercy takes on a focus of compassion and empathy toward others, regardless of whether they have wronged us, meeting the needs of others in a nurturing way.
- b. Passages: Rom. 12:8, 15; Matt. 5:7; 18:33; Gal. 6:2; Jas. 3:17; Jude 22-23; 1 Thess. 5:14
- c. Works well with exhortation, hospitality, intercession, and shepherding

**21. Miracle-working**

- a. Description: Performing miracles is explicitly stated as a spiritual gift. Performing miracles (signs and wonders) filled all who witnessed them with awe and set the stage for the proclamation of the Gospel that followed, in order to maximize the number who would believe. All who claim to perform miracles and do so without a proclamation of the Gospel are misusing this gift. The Gospel proclamation frequently came from the one performing the miracle, but the proclamation can come from another working alongside the miracle-worker. These may include, but are not limited to healing the sick, resurrecting people, and calling earthquakes.
- b. Passages: 1 Cor. 12:10, 29; Acts 2:43; 3:1-20; 4:29-31; 5:10-16; 9:36-43; 13:4-12; 19:11-12; 20:7-12; Gal. 3:5; Rom. 15:18-19
- c. Works well with evangelism, faith, and prophecy

**22. Music**

- a. Description: Making music is an implied spiritual gift, as giving a hymn is listed as among the spiritual gifts requiring good order. Moreover, Paul suggests that being filled with the Spirit will result in making melodious music from our hearts. We are also told that one way all believers can let

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the Word of Christ dwell richly among us is through the singing of psalms, hymns, and spiritual songs. This is true for all believers, but some certainly have this gift to stir the hearts of others more strongly.

- b. Passages: 1 Cor. 14:26; Eph. 5:18-19; Col. 3:16
- c. Works well with administration, craftsmanship, exhortation, and knowledge

### **23. Prophecy**

- a. Description: Prophecy is explicitly stated as a spiritual gift, and is the most frequently cited gift, appearing in every main list given. Much can be said about the variety of ways prophecy was used, particularly in Acts; some bear mentioning. Prophecy is being directed or led by the Spirit to speak specific words to a specific individual or group on behalf of God. Prophecy can be instructive of present circumstances from God's perspective and can also be accurately foretelling of future circumstances, the accuracy of which is the basis for determining the legitimacy of the prophecy. The New Testament gift of prophecy (outside of use by the Apostles) never introduces new doctrines or anything contradicting Scripture. Prophecy is one of the gifts given specific instructions for good order, including different instructions based on the gender of the one prophesying and the maximum quantity of prophecies acceptable in a single gathering. Yet there also seems to be overlap with other gifts. The interpretation of tongues is described as prophecy. Correct teaching about Jesus is described as prophecy. When someone prophesies to us or over us, we should welcome those prophecies but then always test them according to Scripture prior to holding onto them.
- b. Passages: Rom. 12:6; 1 Cor. 12:10, 28-29; 14:29-40; Eph. 2:20; 4:11-12; Acts 2:17-18; 13:1-3; 19:1-7; 21:4, 10-14; 1 Tim. 1:18; 1 Thess. 5:20-21; 1 John 4:1-3; 2 John 7-11; 1 Pet. 4:9-11; Rev. 19:10
- c. Works well with evangelism, healing, interpretation, teaching, and tongues

### **24. Service/Helping**

- a. Description: Service and helps, which seem to be used interchangeably, are both explicitly stated as spiritual gifts. This gift describes those Spirit-

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filled individuals who serve in seemingly unnoticed, but tangible and necessary ways that free up those with speaking gifts to preach and teach the Gospel. Paul does not just talk about being helped by others like this generally, but he specifically and frequently names people in his letters who refresh him, help him, and are useful to him in ministry. It was necessary for others to fill needs Paul could not fill so that Paul could continue preaching. It would be imperative for anyone claiming to have a speaking gift to remember that spreading the Gospel is a team-effort, dependent upon those serving behind the scenes.

- b. Passages: Rom. 12:7; 1 Cor. 12:4, 28; 16:15-18; 1 Pet. 4:11; Acts 6:1-7; 20:35; Matt. 20:25-28; Mark 10:42-45; 2 Tim. 4:11; Rev. 2:19
- c. Works well with administration, celibacy, craftsmanship, evangelism, exhortation, hospitality, leadership, prophecy, shepherding, and teaching

### **25. Shepherding/Pastoring**

- a. Description: Shepherding (pastoring) is explicitly stated as a spiritual gift. Pastors are to meet the same qualifications as elders and deacons. The primary task of a shepherd is to oversee the flock given to them. God's shepherds are loyal to God and shepherd with knowledge and skill. Shepherds are willingly sacrificial for their flock, modeled after Jesus. Finally, shepherds are to oversee their flock not out of greed and without lording over their flock; but instead are to tend to the needy and sick.
- b. Passages: Eph. 4:11-12; 1 Tim. 3:1-7; Tit. 1:6-9; Acts 20:28; John 10:11-18; Jer. 3:15; 1 Pet. 5:13
- c. Works well with administration, celibacy, evangelism, hospitality, intercession, leadership, mercy, prophecy, service, teaching, and wisdom

### **26. Teaching**

- a. Description: Teaching is explicitly stated as a spiritual gift. The Scriptures give us the wisdom for salvation through faith in Jesus. Spirit-filled teachers are able to make the Scriptures clear for other believers to better know the Word of God. We read in Acts that what described the great teacher Apollos was his powerful use of the Scriptures, namely how he

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accurately showed Jesus to be the Messiah from the Scriptures. Teaching is always about the content, with methodology as an afterthought. While all believers should, like the Bereans, search the Scriptures to confirm the content they hear from their teachers, not all are teachers for a stricter judgment awaits those who are given the gift of teaching.

- b. Passages: Rom. 12:7; 1 Cor. 12:28; Eph. 4:11; Jas. 3:1; 2 Tim. 3:15; Acts 17:11; 18:24-28
- c. Works well with administration, hospitality, prophecy, service, and wisdom

### **27. Tongues**

- a. Description: Speaking in different tongues is explicitly stated as a spiritual gift. There are four types of speaking in tongues. The first is a real language that the Spirit-filled individual has no knowledge of that enables them to speak to an individual of a different dialect—for example, if a believer in Portugal who was never trained in any language, speaks Portuguese in a gathering where native Nigerians are attending, and the Nigerians are able to understand in their own language. In this example, there is nobody with the spiritual gift of interpretation, *per se*; however, the gift of tongues was interpreted and was therefore edifying to the hearers. The second is what may sound like free-vocalization, in which another who is present in a gathering can understand what is said and thereafter interprets the word. In this case, the interpreted word is referred to as prophecy. The third is what may sound like free-vocalization, in which there is no interpreter. This type of tongues ought to be done in private prayer, not in a public gathering, for it only edifies the individual, not others from church. In fact, Paul tells us that tongues that edifies others is *superior* to tongues that only edify the self. The fourth is the ability to learn other real languages quickly, for it enables the speaker of many languages to communicate the Gospel in cross-cultural contexts with great ease. A final point on tongues: in the Book of Acts, many who were filled with the Spirit are described to speak in tongues, but not all were. It is important to remember that any theology that requires speaking in tongues to

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demonstrate authentic salvation has added to the Gospel and should be regarded as a false, works-based “gospel.”

- b. Passages: 1 Cor. 12:10, 30; 14:2, 27-40; Acts 2:4; 19:6
- c. Works well with discerning spirits, exhortation, faith, and interpretation

**28. Wisdom**

- a. Description: Wisdom is explicitly stated as a spiritual gift. Wisdom is the proper response to the knowledge of God’s will for the Christian life, or the mystery of God’s redemptive plan in Christ. Scripture tells us Christ became the wisdom of God for us. Wisdom leads to gentleness; wisdom is first pure, then peaceful, gentle, compliant, merciful, produces good fruit, is unwavering, and is without pretense. While all believers are to fear the Lord, pray for wisdom, and exercise wisdom, and while all believers have come to know in some sense the mystery of God’s redemptive plan in Christ, some Spirit-filled individuals are given the capability to guide and speak into specific situations from a God-fearing, righteous perspective.
- b. Passages: 1 Cor. 1:26-31; 12:8; Ps. 111:10; Col. 1:9-10; 2:1-3; Jas. 3:13-18; Ex. 35:30-33; Acts 6:3, 10
- c. Works well with discerning spirits, intercession knowledge, and mercy