

Spiritual Gifts

The discussion of spiritual gifts are found in the writings of Paul and Peter. This analysis will look at both, although the writings of Paul are much more extensive.

Some key questions arise out of this analysis:

1. Is a gift (χάρισμα [charisma], χαρίσματα [charismata]) a special ability?
2. Is a gift unique to every believer (customized)?
3. Can a believer have more than one gift?
4. What is the purpose of gifts given to believers?
5. What is the relationship between gifts, ministries, and effects?
6. Is there a difference between a gift and giftedness?
7. How should we apply spiritual gifts today?

Uses of the word gift in the New Testament

- Gift (singular) χάρισμα [charisma]
- Gift (plural) χαρίσματα [charismata]
- The word gift (singular or plural) is only used 16 times in the NT

NAS Romans 1:11

For I long to see you in order that I may impart some spiritual **gift** to you, that you may be established;

- Paul is actually sharing the spiritual gift instead of the Holy Spirit!
- The purpose of the gift is that the Roman church may be established

NAS Romans 5:15-16

¹⁵ But the free **gift** is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the **gift** by the grace of the one Man, Jesus Christ, abound to the many. ¹⁶ And the gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

- The word χάρισμα [charisma] is used twice. The other word for gift in v. 16 is a different word
- The use of the word gift in this passage is clearly talking about salvation because it arose from many transgressions resulting in justification