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ISSUE 7 TOOLBOX

 Practical Guide for Operating in the Gifts of the Spirit





MISSION STATEMENT

Leading the United Pentecostal Church International to think strategically about future growth.

THE STRATEGIC GROWTH INITIATIVE STEERING COMMITTEE

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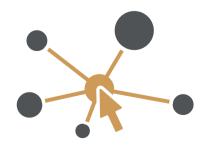
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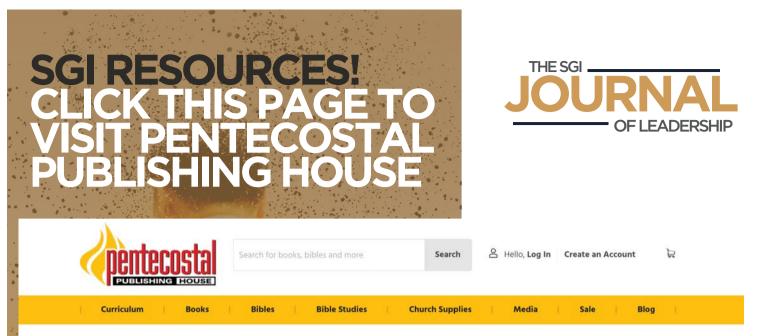
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This resource is interactive. Click the items in the Table of Contents to move around and explore each issue.



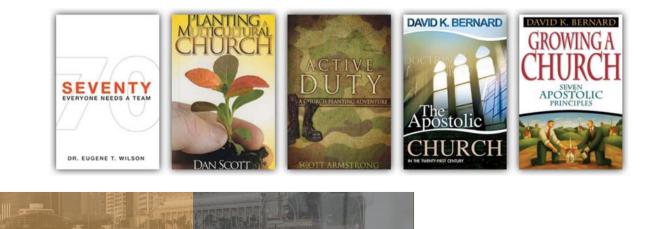
Strategic Growth Initiative (SGI) Resources



The Strategic Growth Initiative (SGI) was born in the heart of General Superintendent David K. Bernard as God gave him a vision for growing the North American church. The General Board of the UPCI approved the forming of SGI for the purpose of highlighting growth in the areas of the number of churches and ministers in North America. The four focus points of SGI are outlined below along with resources available through the Division of Publications.

Multiply the number of churches

SGI will assist districts by providing promotion, planning, and training with the goal of enabling every district to at least double the number of churches (including preaching points, daughter works, autonomous church plants, multicultural church plants, integrate independent Apostolic churches, etc.) in one decade.





From the General Superintendent Availability of Spiritual Gifts

Simply put, God has given spiritual gifts to the church.

Spiritual gifts are intended for every local body of believers until the return of the Lord Jesus Christ for His bride.

According to I Corinthians 1:2, Paul wrote this epistle not only to the church of Jesus Christ at Corinth but also to "all who in every place call on the name of Jesus Christ our Lord, both theirs and ours." These words describe every local body of believers without limits of space or time. Moreover, verse 7 affirms that the readers are to possess all the spiritual gifts until the Second Coming. Clearly, then, the discussion of spiritual gifts in I Corinthians 12-14 applies to every Christian congregation from apostolic times to the end of the present age.

Some people, such as traditional Protestants, believe that supernatural gifts ceased with the apostles or shortly thereafter. The Reformers Martin Luther and John Calvin held this view. Others, such as Roman Catholics, believe that miracles still occur but do not generally expect them in a local church setting.

Even charismatics typically do not expect the church as a whole to experience these gifts. For instance, at an international charismatic conference in 1991 in Brighton, England, a Roman Catholic priest argued that the entire Roman Catholic Church is charismatic (characterized by spiritual gifts), even though the vast majority of local churches and members never experience them. He reasoned as follows: Some people in the church speak in tongues and exercise other supernatural gifts; the church is united as one body; therefore the church is charismatic. He considered this situation satisfactory and exemplary.

In contrast to these views, I Corinthians depicts every local body of believers as filled with the Spirit and experiencing supernatural gifts. The scriptural purpose and need for spiritual gifts did not end with the apostolic age, nor can we restrict the purpose and need for them to certain locations.

While the church is universal, every local extension of the church should seek and expect the operation of supernatural gifts for as long as the church is in this world.

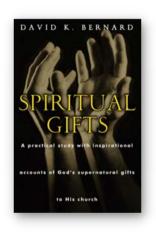
When the Lord returns for His church, there will be no further purpose for the gifts of the Spirit. We will not need miracles and healing because in the resurrection we will have glorified, immortal bodies. We will not need the word of wisdom and the word of knowledge because in eternity we will possess the fullness of divine wisdom and knowledge. Until then, however, we need the gifts of the Spirit.

Everyone who is filled with the Spirit can potentially operate any of the gifts.

Everyone who is filled with the Spirit can potentially operate any of the gifts, because they come from the Spirit. Not every individual will operate every gift, for the Spirit "distribut[es] to each one individually as He wills" (I Corinthians 12:11), but every congregation needs to actualize the potential for the gifts. Not everyone will prophesy or speak in tongues to the whole congregation, for instance, but every Spirit-filled person has the potential for doing so. (See I Corinthians 14:31.) Each individual should be open to any manifestation that God chooses.

Cariol L. Bernard

Recommended Resource Article adapted from *Spiritual Gifts* by David K. Bernard (Word Aflame Press, 2010).





the spiritual gifts

IDEA IN BRIEF

A spiritual gift is special, divine empowerment bestowed on a believer by the Holy Spirit to accomplish a spiritual purpose:

- Revelation Gifts God's Mind
- Declaration Gifts God's Word
- Demonstration Gifts God's Works

As God uses one in the power and demonstration of the Spirit, it's essential to develop the fruit of the Spirit, lest the gift becomes as "sounding brass."

Deep agape kind of love is the catalyst for the type of faith needed to release the spiritual gifts in our lives. The study and understanding of the spiritual gifts is an important responsibility, as well as an incredible opportunity for Spirit-filled believers. First Corinthians 12:1 states, "Now concerning spiritual gifts, brethren, I would not have you ignorant." If the apostle Paul thought it was important to educate the church at Corinth on the spiritual gifts, how much more so is it important to us today? It is essential that we correctly understand the operation of the Spiritual gifts in order to reap the remarkable benefits while maintaining proper spiritual authority and order in the church.

A spiritual gift is special, divine empowerment bestowed on a believer, by the Holy Spirit, to accomplish a spiritual purpose.

The Greek word most frequently used for spiritual gifts is charismata, a word that points to the grace (charis) of God. Paul makes mention of this grace in the context of spiritual gifting; "But unto every one of us is given grace according to the measure of the gift of Christ" (Ephesians 4:7).

Another Greek word often used is pneumatikos, which means spiritualties or spiritual things. A more practical word may be manifestations. Thus, a Spiritual gift is a special manifestation of the Spirit, through a believer, to assist in accomplishing God's will. Within the same chapter, Paul gives us the nine Gifts of the spirit (I Corinthians 12:1-11). These nine gifts are easily defined in the following manner:

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Revelation Gifts - God's Mind

- Word of Knowledge: A supernatural revelation of the physical world, such as situations, illness in the human body, and events.
- Discerning of Spirits: A supernatural revelation of the spirit world; relating to angels, demons, and the human spirit. Also discerns emotions and character attributes in people.
- Word of Wisdom: An instruction from God, or an action on the part of a believer that releases a supernatural demonstration. (This type of wisdom is not automatically of intellectual nature, rather it is a directive from God, which must be obeyed to release a supernatural intervention.)

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Declaration Gifts - God's Word

- Gift of Tongues: A message to the church in an unknown tongue requiring an interpretation. Spoken by one individual at a time, with no more than three occurrences in any given setting.
- Interpretation of Tongues: A message to the church in the known tongue, which provides the theme or basic concept of the tongues. This is not a verbatim translation.
- Gift of Prophecy: A declaration of God's intention! There are two primary approaches often demonstrated. The message may be a short exhortation or encouragement to an individual or the church. The message is speaking history in advance. This example communicates a true foresight of future events.

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Demonstration Gifts - God's Works

- Gift of Faith: A God-given unction to believe. This faith comes directly from God as opposed to human choice or reasoning. In this instance God causes a person to believe in a manner void of doubt.
- Gifts of Healings: The progressive restoration of the human body, relationships, or the elements; happening over a period of time until the restoration is completed.
- Working of Miracles: An instantaneous and complete restoration within the human body. A divine intervention of the elements, for instance weather or other situations.

These gifts of the Spirit are powerful, dynamic, and extremely effective! When these gifts are properly used, many miracles, signs, and wonders are activated in the lives of the believers. These powerful believers then can become very productive members in a powerful, Apostolic church.

A Pure Heart

Psalm 24:3 asks, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is given in verse 4. "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

A pure heart with humility and Christian character will assure proper operation of the spiritual gifts.

As God uses one in the power and demonstration of the Spirit, it's important to develop the fruit of the Spirit, lest the gift becomes as "sounding brass."

This relationship is easily found by associating the gifts of the Spirit with the fruit of the Spirit and the beatitudes. It's significant to observe this amazing feature of scriptural symmetry in that there are nine spiritual gifts (I Corinthians 12:1-11), nine fruits of the Spirit (Galatians 5:22-23), and nine beatitudes (Matthew 5:2-11). With thoughtful study, one can even identify a unique connection between each gift, fruit, and beatitude.

An example of this connection is found in pairing the word of knowledge with the fruit of gentleness. Because the word of knowledge is a supernatural revelation of the physical world, sometimes revealing physical sickness or personal situations, we must apply this knowledge through a spirit of gentleness. Relating this with the eighth beatitude in Matthew 5:5 keeps us mindful of our own acquaintance with affliction as we minister through the gift to others.

In a recent revival in Texas, I felt led to pray for a visitor lady. Through the word of knowledge, I became aware she was dealing with a severe nervous condition. I politely and softly asked her if it would be okay for me to pray for her. Through the fruit of gentleness, I explained that the Lord had shown me she was dealing with an attack in her nervous system. Both she and the pastor confirmed this to be correct. Calling several ladies around her, we released the gift of healing through a prayer of faith.

It is important to understand that there is no fixed technique concerning the gifts. The application of the gifts varies with operation and administration according to I Corinthians 12:4-6. We must consider how these gifts will operate in the five-fold ministry versus the operation of the same gift in a church member. Personal consecration, field of calling, and depth of an individual's discipleship also become factors in the operation of the gifts. It becomes evident the operation of a spiritual gift could possibly be as unique in an individual as are the individuals themselves.

Purpose of the Gifts

According to I Corinthians 12:7 (ESV) the gifts are given for the "common good." The gifts are to benefit the body of Christ. In general, it would never be appropriate to cause division, hurt, or embarrassment. Likewise, the manifestation of spiritual gifts would never undermine pastoral authority. They should not be used by lay members to publicly reveal hidden sin or bring correction to the body of Christ. The exercise of this spiritual authority comes under church government and must be administrated by one holding the office of the five-fold ministry. In Paul's general instruction concerning spiritual gifts, specifically prophecy, he gives the primary purpose of the gifts. This three-fold purpose is for edification, exhortation, and comfort. (See I Corinthians 14:3.)

Example of the Operation of Spiritual Gifts

The gift of prophecy is primarily a declaration of divine intention. Certainly, it is God's will to bless His people, as our help comes from the Lord.

Often the gift of tongues and interpretation is used in the local assembly to remind the saints of God's eternal promises and bring comfort concerning the trials of life. A timely word will be a tremendous blessing to the congregation.

A prophetic word, at the proper time, will both confirm and inspire a congregation or individual concerning promises and the will of God. An interesting but often overlooked aspect of the gift of prophecy is its use as a mighty weapon of spiritual warfare. Paul told Timothy to wage a good warfare by the prophecies which had been given to him. (See I Timothy 1:18.) A prophetic word has the power to turn a negative situation around. I have seen this in many churches as an evangelist. Ezekiel's prophetic word released a vision of a mighty army rising up from the valley of dry bones.

The gifts of the Spirit will often operate through the word during preaching.

While preaching in York, Pennsylvania, I noticed the congregation became unusually quiet. The Bishop of the church approached me and said, "They think we have talked!" Exact situations in the local church were paralleled in examples and instructions in the sermon. Both word of knowledge and discerning of the spirits operated through the preached word in a detailed manner.

In Denham, Louisiana, a businessman fixed our van for free. My wife felt led to speak prophetically about a new business contract for their auto shop, as they were struggling. The very next day that business received a new favorable contract!

There is no limit to the possibilities in the prophetic anointing of the Spirit.

Recently while preaching in Singapore, I learned they had been experiencing a sixty-day drought. This was unprecedented, as this kind of drought had not occurred since the 1800s. Newspapers reported about it frequently while I was there. The first Sunday while discussing this drought with the pastor at dinner, I received a very strong unction from the Lord. I told the pastor boldly, "It will rain before I leave Singapore!" This became a publicly announced prophecy to the church that week in revival services. On the following Sunday, during the preaching, the heavens opened and there was a major downpour just 14 hours prior to my departure!

Altar calls are fertile ground for the operation of spiritual gifts.

During a recent healing service in Denham Springs, Louisiana, we anointed people with oil and prayed for the sick people of the community for almost two hours. The reports from that service came in for weeks afterward, including miracles of tumors disappearing and people coming out of the hospital through prayers over cell phones during the service.

This powerful demonstration of the Spirit is a helpful aspect of apostolic revival. Major revivals have been witnessed with hundreds receiving the baptism of the Holy Spirit through the gift of faith. Through the gift of faith, God will put it in your heart to believe Him to do the very thing He intends to do. May this great gift of faith be released throughout our fellowship!

Seeking the Gifts

Now is the time to begin seeking the operation of the gifts of the Spirit in your life and in your church. Romans 8:26-28 provides strategic insight concerning how the gifts are germinated in a believer's life. The keyword in these verses is intercession. Through intercessory prayer, we express a deep love for those who are suffering and in need. We feel the infirmities of the sick and the struggle of the oppressed.

This deep agape kind of love is the catalyst for the kind of faith needed to release the spiritual gifts in our lives.

Paul concluded his discourse in I Corinthians 12 with a challenge to covet after the gifts earnestly. We are released, even instructed, to desire these gifts in our lives.

Let us do so with the valuable guidelines of I Corinthians 13 as a pathway into the supernatural, through the faith, which works by love.

Vang flineolinst

Recommended Resource The DNA of Spiritual Gifts, Douglas C. Klinedinst https://dougklinedinst.com/



G.I.F.T. Practical Guide and Exercise

Click here to visit the Toolbox on page 16 for more help discerning the operation of spiritual gifts.



Article No.2

Gifts of the Spirit Edify the Body of Christ

God has graciously provided to the New Testament church the benefit and use of the gifts of the Spirit. According to I Corinthians 14:12 (KJV), God gives His church spiritual gifts for the "edifying of the church." Gifts are first to be used to build up the body of Christ.

The gifts of the Spirit are unique skills and abilities given by the Holy Spirit to believers to more effectively serve and represent God and His church. Spiritual gifts are to be used as tools to accomplish His supernatural will in His church and in a community.

A church that allows the operation of the gifts will catch the attention of unbelievers. As seen in the ministry of Jesus and in the early church, it was the signs, wonders, and miracles that drew unbelievers to Christ. Many were converted to Truth who initially showed up because of the supernatural.

All Apostolics should regularly enjoy and experience the operation of the gifts. Gifts should not be a rare, special occurrence. Rather the gifts should be allowed and encouraged to operate any time Apostolics gather.

Pastors are often used in the gifts of the Spirit.

The operation of the gifts of the Spirit is much more common than we may realize. Many are used in the gifts without knowing that the gifts are working through them.

Over the years I have had a number of pastors say to me, "I am not used in the gifts." I usually challenge that statement, because most, if not all, pastors operate in the gifts regularly, especially in three gifts: word of knowledge, word of wisdom, and discerning of spirits.

For example, when a pastor receives direction from God for a message or sermon, he prays, prepares, and delivers the message. After the message is delivered, one or several church members might say, "That was for me." "It was just exactly what I needed." "You answered questions I've been asking." "I read those same verses this week." "God spoke through you directly to me." Do we assume the pastor just got lucky? Or was word of wisdom working in and through him?

Another example: Pastors are often called on to meet with church members who will tell him a problem or situation for which they have no answer. While listening to the problem, the Spirit prompts the pastor to speak words of direction. The pastor is operating in word of wisdom. The church member is receiving the direction they need. Another example, God will make a pastor know that a church member is in crisis either spiritually, emotionally, financially, maritally, or in another area. No person has told the pastor. The Holy Spirit makes the pastor know. That is the word of knowledge at work.

Word of knowledge and word of wisdom work together in the ministry of most pastors. God makes a pastor to know (word of knowledge) a situation that they do not know by human means. Then God gives the pastor a word of wisdom on how to handle or respond to the now-known situation.

Pastors and ministers will receive a word from God about the direction for their ministry, direction for the church, entering into a time of harvest, to call the church to prayer and fasting, prepare for spiritual warfare, a guest evangelist or minister to invite, building or property to purchase, or that God has called an individual to ministry. These and many other examples also fall into the dimension of the operation of the word of knowledge and word of wisdom.

Evangelists are regularly used in the gifts of the Spirit.

Just recently I was privileged to attend and minister at the annual Evangelist Conference in Dallas, Texas. While there, a couple of evangelists said to me, "I am not used in the gifts of the Spirit." Again, I challenged the statement. I asked them, "Has a pastor or church member ever thanked you for preaching a message that gave them clear and specific direction?" "Have you ever prayed for a sick person and they were healed?" "Have you ever prayed the prayer of faith over a pastor, church, or member who needed a supernatural miracle?" The evangelists answered, "Well, yes, we've done those sorts of things." I said, "Then you have been used in the gifts of the Spirit."

Many evangelists operate in the gifts, especially these gifts: working of miracles, gifts of healing, prophecy, tongues, and interpretation of tongues.

Apostolics should not be afraid of or hesitate to operate in the gifts of the Spirit.

Will people make mistakes? Yes.

Are the gifts ever misused? Yes.

Neither of those is valid reasons for not operating in the gifts of the Spirit. Paul, the New Testament writer who tells us most of what we know about the operation of the gifts, gave specific instruction for the proper use of the gifts and he even gave direction for judging the improper use of the gifts.

If you are worried about the proper operation of the gifts of the Spirit, there are several books and articles available on the subject that have been written by Apostolic authors. David Bernard, General Superintendent of the United Pentecostal Church International, and Douglas Klinedinst, National Evangelist Coordinator, have both written excellent books on the subject. Rather than shy away from the operation of the gifts, I encourage you to educate yourself on how to properly use the gifts.

"The gifts of the Spirit are wrapped in a package, but that package is flesh. Anything divine in the hands of man is subject to error and misuse" (Lee Stoneking).

Just because some have made mistakes is not a valid reason for not operating in the gifts. Paul said of himself in 1 Corinthians 13:9 (KJV), "For we know in part, and we prophesy in part." He said, "We see through a glass darkly" (vs. 12). He was being transparent by saying that even he, who had written most of what we know about the operation of the gifts, had made mistakes.

Not only should Apostolics not be afraid to operate in the gifts of the Spirit, we should also not be afraid to say that we operate in the gifts. I am convinced that many of the people who say to me, "I don't operate in the gifts of the Spirit," are just afraid to admit it. Now, I don't think we should brag or use the gifts to draw attention to ourselves or use the gifts to magnify flesh. But I do think we should let folks know that God is moving, speaking, directing, doing miracles, and that the gifts of the Spirit are in operation in the Apostolic church.

I fully understand that there are great pastors and ministers who are just not comfortable operating in the gifts. If that is the case, you might consider inviting men and women to minister in your church who are used in the gifts. I know great leaders and pastors who do not operate in the gifts of the Spirit but have a keen appreciation for the operation of the gifts, and they make a place for that Apostolic ministry in their district or church.

Words of Caution and Instruction

A mountain of damage has been done by false prophets and by those who for self-gain and self-glory have misused the gifts. And, in my humble opinion, the church should do a better job of instructing those who are known to use the gifts improperly.

I have been saying this a lot lately, "The more Apostolic we become, the more we need solid Bible instruction for what we do and how we do it." My position on this is narrow. If we are not in line with Scripture, we are not Apostolic! This is a governing principle that must be applied in all instances of the operation of the gifts: Are we in perfect sync with the Scripture? If what we feel is in fact from or by the Holy Spirit, we will always be in sync with Scripture. Any time we think we are operating in the gifts but what we do or say contradicts Scripture, we did not hear from God. There are no exceptions to this governing principle.

The New Testament teaching on the gifts of the Spirit is that they must be handled with care and subordinated to: (1) the Scripture, (2) a desire to magnify God not man, (3) the spiritual authority of the church, and (4) a desire to bless the people of God. That said, Paul wrote in 1 Corinthians 12:31 (KJV), "Covet earnestly the best gifts." And, in 1 Thessalonians 5:19-20 (KJV), "Quench not the Spirit. Despise not prophesyings." Apostolics should pray to be used in the operation of the gifts in order to be a blessing to the church and to the world that Jesus came to save.

"Attaining spiritual gifts is not the goal—they are the gateway. They are not a hobby to play with—they are tools to build with, weapons to fight with. The church will be more effective as we put them to use for God's glory" (New Believers Bible).

Healing and miracles always have and always will draw the attention of both believers and unbelievers. Many came to see Jesus and followed Him because of the healings and miracles that followed His ministry. Pastor, if you want to catch the attention of your community, I would urge you to earnestly seek to be used in the gifts, and allow the free flow of the operation of the gifts of the Spirit in your assembly.

Jack (unningham





Article No.3

A Revival of Sending (Part 2) • The Working of Miracles

We find a necessary emphasis today within the evangelical church that relates to evangelism and church planting. And it is true that the church should never be separated from its mission of proclaiming Jesus to a lost and dying world.

However, unless we as the apostolic church incorporate a demonstration of the power of God through signs, wonders, and miracles into our evangelistic efforts, they will fall far short of what God intended.

We see passages throughout both the Old and New Testaments that associate the knowledge of God with His display of the supernatural. Abraham and Sarah had the child, Isaac, in a time long past their biological, child-bearing years (Genesis 21:1-3). We see Moses showing the signs and wonders of God in Egypt as a way of convincing Pharoah to let the Israelites be released from captivity (Exodus 7-11). Elijah called down fire from heaven to demonstrate God's true sovereignty (1 Kings 18:21-29). And there are many more recorded instances!

The pattern continued and is even expanded within the New Testament. Jesus declared to His disciples that they would become His witnesses (Acts 1:8). And they did so, not just through their words but by also exercising the working of miracles. In Acts 8, we see that Philip was able to turn the whole city of Samaria to the Lord by moving in the power of signs, wonders, and miracles. Acts 14:3 tells us that the Lord bore witness to the word of His grace by granting signs and wonders to be done by the hands of Paul and Barnabas. And Acts 19:11,12 tells us that God did extraordinary miracles at the hands of Paul while he was ministering in the city of Ephesus.

Then we see in Hebrews 6:5 that believers during those days experienced the powers of the age to come. Looking at that declaration within the context of not only the book of Hebrews but the entire New Testament, it seems to be referring to the power of the invisible, supernatural God intervening in the lives of men through miraculous healings and supernatural signs and wonders.

Paul wrote in 1 Corinthians 1:7, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." With that, he indicates that the working of miracles has not been relegated to the distant past. It is a current gift that will remain in operation at least until Jesus returns for His church.

So, if the apostles of the first-century church needed to depend upon the power of signs and wonders for their evangelistic efforts and Paul says those gifts are to continue, how much more should we depend upon this working of miracles to convince the unbelievers of today? In John 9, Jesus passed by and saw a man who was blind from his birth. The disciples asked Jesus whether the blind man himself or his parents were responsible for his blindness. But Jesus said neither of them was responsible but that God would use this situation to demonstrate His wonderful works. Then He told them that He was doing the work of the One who sent him. And He was doing it while it was daytime because the night was coming, and no one could work then (John 9:1-7).

After making that statement, Jesus spat on the ground and made clay of the spittle, and anointed the blind man's eyes. Then Jesus told him to go wash in the Pool of Siloam, which means "sent." After obeying the command of Jesus, the formerly blind man returned but now with his sight.

To me, it is a fantastic revelation that when the man who was blind arrived at his "sent" place in obedience, we see an immediate release of the working of a miracle. With that, as pastors of the United Pentecostal Church International, we must also be intentional about sending laborers into the field.

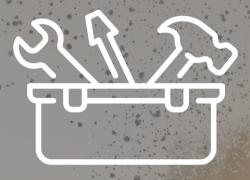
When we do so, God will honor our sending with a release of the supernatural.

When the next generation of leaders arrives in their "sent" place, the workings of miracles will confirm the sending. It will become an undeniable witness to the ones waiting to hear the Truth of the gospel. Paul demonstrated in the scriptures, "How shall they preach, except they be sent?" (Romans 10:15).

Let us also become intentional about the business of "sending" as we minister to a desperate and confused world. May the Lord grant us grace to send laborers into the fields that are white unto harvest (John 4:35).

Mathan Jaggins





ISSUE 7 TOOLBOX PRACTICAL TOOLS YOU CAN USE



STRATEGIC GROWTH INITIATIVE

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PRACTICAL GUIDE FOR OPERATING IN THE GIFTS OF THE SPIRIT

Doug Klinedinst offered a practical guide in "The DNA of Spiritual Gifts" to help demystify spiritual gifts for believers. He used the acronym G.I.F.T. to guide the operation of spiritual gifts by allowing the beatitudes of and the fruit of the Spirit to set boundaries for the proper operation of the gifts. Accordingly, the resource first provides instructions for believers to personalize their experience, shares practical examples as a guide, and then encourages personal application.

G OVERNING BEATITUDE

Following the teachings of Christ in Mathew 5:2-11, pair a beatitude with the gift to indicate the personality qualities of the gift.

NSIGHTFUL DEFINITION

Simply define the gift in your own words, so it is easy to remember.

RUIT OF THE SPIRIT

Match a spiritual fruit (Galatians 5:22-23) with each particular gift to help describe the feel of the gift and allow the fruit to manifest while using the gift.

RAINING AND PREPARATION

Practice basic activities to prepare yourself to use the particular gift effectively.



PRACTICAL GUIDE FOR OPERATING IN THE GIFTS OF THE SPIRIT



Practical Examples

THE GIFT OF PROPHECY

C

OVERNING BEATITUDE

Blessed are the pure in heart: for they shall see God.

NSIGHTFUL DEFINITION

A declaration of God's Intention! A short exhortation or encouragement to an individual or the church. Accurate foretelling of future events

RUIT OF THE SPIRIT

Goodness - personal virtue or kindness, having or showing moral integrity or righteousness.

RAINING AND PREPARATION

Gift practiced through encouragement: verbal confirmation that inspires hope, confidence or courage.

THE GIFT OF DISCERNING SPIRITS

G OVERNING BEATITUDE

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

NSIGHTFUL DEFINITION

The supernatural revelation of the spirit world relates to angels, demons, and the human spirit. Discerns emotions and character attributes in people.

RUIT OF THE SPIRIT

Longsuffering - to put up with harsh conditions or treatment, to tolerate something with patient endurance.

RAINING AND PREPARATION

Gift practiced through the process of observation. Observation is the first level of revelation.



Personal Excercise

Personalize the experience of operating in the spiritual gifts by following the G.I.F.T. practical guide and deepening your understanding.

