**From the description of the various pneumatikon above, identify, with justification, if and where each of these gifts can be seen as being in operation in the life of Jesus.**

Pneumatikon = "Spiritual, pertaining to the soul, as distinguished from what concerns the body"[[1]](#footnote-0). Breathe, blow, air in motion, breath, breath of life or Spirit.

Paul in 1 Cor 12 informs us that there are different gifts of the Spirit, but it is the same Spirit that distributes them. In order to approach the above question we need to look at these gifts separately.[[2]](#footnote-1)

The following is the list according to 1 Cor. 12:7-10;

Message (word) of Wisdom

Message (word) of knowledge

Faith

Miraculous powers

Prophecy

Distinguishing between spirits

Speaking in tongues

Interpretation of tongues

Healing

Words of Wisdom and of Knowledge.

1 Cor. 12:8 is the only place in the Bible that uses these two phrases and so we need to be careful how we distinguish them. These gifts are thought to be 1) the ability to receive revelation from the Holy Spirit in words that give wisdom or special knowledge of a specific situation for someone in the congregation. This information would not be something readily known and therefore would be seen as miraculous.

2) the more non-miraculous would be to speak a wise word into a situation or word of knowledge. Not seen to be given as a spontaneous revelation by the Holy Spirit but required by ordinary life, eg. characteristic of Bible teachers, elders or mature Christians in church.[[3]](#footnote-2) this being a word of knowledge through normal life circumstances.

Words of wisdom and knowledge seen in Jesus life.

As Jesus and the Holy Spirit are one of the same, Matt 1:18, “This is how the birth of Jesus the Messiah came about : His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit”. And later at His Baptism, Luke 3:22, “ and the Holy Spirit descended on him in bodily form like a dove”.

The beginning of Luke 4 after Jesus returns from the desert having been tempted by the devil. Jesus confirms that he has fulfilled the scripture from Isiah that He has come to proclaim good news to the poor, freedom for prisoners, give sight to the blind and set the oppressed free. And that no prophet is ever accepted in his own town. Jesus then goes to Capernaum and verse 32 states, “They were amazed by his teaching, because his words had authority”. The crowd confirmed Jesus' knowledge and wisdom.

Jesus also knew what people were thinking, Luke 5:22; “Jesus knew what they were thinking and asked, “Why are you thinking these things in your hearts?” Not only did Jesus speak wisdom and knowledge, he also knew what people were thinking, He could see into their hearts.

Luke 5:31-32, Jesus has more words of wisdom for the Pharisees and teachers of the law, “It is not the healthy who need a doctor, but the sick. I have not come to call on the righteous, but the sinners to repentance”.

Luke 2:52; “Jesus grew in wisdom, and stature, and in favour with God and man”.

Also when Jesus saw Nathanael, Jesus showed knowledge of Nathanael. “*Here truly is an Iraelite in whom there is no deceit”...*and Nathanael asked Jesus how he knew him and Jesus answered that he had seen him under the fig tree. Jesus was obviously not in actual sight of Nathanael when he saw him under the tree!

Faith and Jesus

Faith - definition = “Strong or unshakeable belief in something, esp without proof or evidence. Christianity - trust in God and in his actions and promises.[[4]](#footnote-3)

Jesus teaches and sees faith in people. Jesus, God and the Holy Spirit are one and the same so Jesus has seen the Father first hand, He came from the father. John 1:18, “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known”. In fact the gospel of John states in many places that Jesus came from the Father and is His Son. So Jesus is Faith and there are many accounts where Jesus sees faith in people and states this. Matt. 9:22, “Jesus turned and saw her. “Take heart, daughter”, he said, “your faith has healed you”. This was the woman who had touched the hem of Jesus cloak.

One of my favourite verses in the Bible helps me with my faith, John 20:29, Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet believed”. This was when Jesus appeared to Thomas after His resurrection.

Jesus also showed his own faith in his father when he was in the garden of Gethsemane, Jesus prayed, “Father, if you are willing, take this cup from me; yet not my will, but yours be done”. Thereby Jesus put his life into his father’s hands.

Miraculous powers and Jesus.

1 Cor. 12:28, Paul mentions miracles. The greek word used here is *dynamis,* meaning “power”. So may refer to any kind of activity where God’s mighty power is seen. Ie. Acts 5:19-20, where an angel of the Lord opens the jail gates and releases the apostles who had been jailed. Also miracles relating to healing and releasing of demonic powers from people.[[5]](#footnote-4)

There are many miracles performed by Jesus throughout the gospels. John 2;1-12, where Jesus turned the water into wine at the wedding of Cana.

Jesus also knew what people were thinking. John 4:4-26, Jesus meets the woman at the well in Samaria and he knows all about her even before she speaks to him.

John 2:24-25 tells us, “But Jesus would not entrust himself to them, for he knew all people”. He did not need any testimony about mankind, for he knew what was in each person. This letter can also be seen as a word of knowledge.

Prophecy and Jesus

Prophecy meaning = a message of divine truth revealing God’s will.[[6]](#footnote-5)

In the Old Testament prophets had the responsibility to speak and write God’s words with absolute divine authority. Jesus chose the term, Apostles, in the New Testament probably because the term, *Prophet* at the time had broader meanings. “One who speaks on the basis of some external influence”, rather than, “one who speaks God’s very words”.[[7]](#footnote-6) Eph.4:11 clearly lists prophets and apostles as separate gifts. “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up”.

In the Old Testament we see that Moses is the first prophet. In Deut. 18:18 the LORD spoke to Moses, “I will raise up for them a prophet like you from among their fellow Isrealites, and I will put my words in his mouth. He will tell them everything I command him.” In the New Testament Jesus is referred to as a prophet by people who do not know much about him. Matt. 16:14, They replied, “Some say John the Baptist, others say Elijah; and still others, Jeremiah or one of the prophets”.

The woman at the well, John 14:19, “Sir, I perceive that you are a prophet”.

So the word “prophet” is not frequently used by Jesus or about him. Peter later in Acts 3:22-24 identifies Jesus as indeed the prophet predicted by Moses.[[8]](#footnote-7)

John 6:32, “Jesus said to them, “Very truly I tell you,it is not Moses who has given you the bread from heaven,but it is my Father who gives you the true bread that comes from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world”.

So as Jesus and God are one we can say that everything Jesus said came from HIs Father in heaven. Jesus predicted his death and resurrection

In the epistles (all the letters in the New Testament) Jesus is not called a prophet. This is because although Jesus was the prophet predicted by Moses, he was more than that. He was in fact the one whom the prophecies were about. Luke 24:27, “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself”, this was to the disciples walking along the road to Emmaus. Secondly, Jesus was not just a messenger of revelation from God, like all the other prophets, he was the source of revelation from God.

So Jesus is fully and truly a prophet.[[9]](#footnote-8)

Distinguishing between spirits.

We could define this gift as ; *Distinguishing between spirits is a special ability to recognize the influence of the Holy Spirit or of demonic spirits in a person.*[[10]](#footnote-9)

In the gospels there are several incidents where Jesus encounters impure spirits.

Mark 1:23-24, tells us that Jesus is teaching in the synagogue at Capernaum when a man with an impure spirit confronts him, “ What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God!

Jesus tells the spirit to be quiet and tells it to come out of the man which it does.

Mark 9:14-29, where a boy is deaf and mute due to an impure spirit, the disciples fail to eradicate him of the spirit and Jesus does. Jesus later tells the disciples that this kind of spirit will only come out through prayer. Jesus not only had the authority to get rid of the spirit but also knew what kind of spirit it was.

Matt 8:28-34 also tells us that Jesus came across 2 men who were demon-possessed. The demons straight away knew who Jesus was, v29, “What do you want with us, Son of God?” and again Jesus ordered them out and they went into pigs nearby. I find very interesting in these accounts is that the demonic spirits know who Jesus is before he has even spoken to them!

Speaking in tongues and discerning of tongues.

The Greek word for tongues is *Glossa,* meaning “tongue” but can also mean “language”. So the first century Greek speaking readers of the New Testament would have read it as “speaking in languages”, rather than “speaking in tongues” more commonly used today.

In Acts 2:11, (both Jews and converts to Judaism); Cretans and Arabs - we hear them declaring the wonders of God in our own tongues!” This would have helped the gospel to spread throughout the nations of the world.[[11]](#footnote-10)

Speaking in tongues can also be seen as speech directed toward God in prayer or praise, a spiritual language between a person towards God. It comes from the spirit of the person who is speaking.[[12]](#footnote-11)

We cannot find anywhere in the New Testament where Jesus was said to have spoken in tongues. On many occasions Jesus prayed to the father but not how. If Jesus and the Father are the same, did Jesus need this heavenly language? I believe that it is a gift for us humans who do not share the same ‘makeup’ as God & Jesus, so that we can communicate on the spiritual level.

Healing.

The gospels tell many accounts of Jesus healing in the New Testament. Luke 8:43-48. Jesus heals the woman of her long term bleeding when she touches His hem.

Luke 4:40, “At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.”[[13]](#footnote-12)

Why did Jesus heal? Jesus was showing the people that God’s kingdom had come. It showed God’s mercy to those who were in distress through illness. It healed some so that they could serve God further unhindered. To glorify God by seeing physical evidence of his goodness, love power, wisdom and presence. [[14]](#footnote-13)

By looking at each of the gifts listed above and connecting them to Jesus' life we can see that these gifts equip the believer to serve God and bring God’s kingdom to earth. The same power, the Holy Spirit is given to us so that we can continue God’s plan on earth until Jesus returns. We should pray continually for these gifts and embrace them for God’s glory and not our own. We should always seek to glorify God in all we do and say.

1. The word "pneumatikos" is Greek and is referenced as Strong's Concordance Word #4152. [↑](#footnote-ref-0)
2. All Biblical references are from the NIV [↑](#footnote-ref-1)
3. Wayne Grudem, Systematic Theology, IVP, p1080. [↑](#footnote-ref-2)
4. Collins English dictionary. Loc.161195 of 528007 [↑](#footnote-ref-3)
5. Wayne Grudem, Systematic Theology, IVP, p1062 [↑](#footnote-ref-4)
6. Collins English dictionary. Loc.364008 of 528007. [↑](#footnote-ref-5)
7. Wayne Grudem, Systematic Theology, IVP, p1050 [↑](#footnote-ref-6)
8. Wayne Grudem, Systematic Theology, IVP, p624-625. [↑](#footnote-ref-7)
9. Wayne Grudem, Systematic Theology, IVP, p625-626. [↑](#footnote-ref-8)
10. Wayne Grudem, Systematic Theology, IVP, p1082. [↑](#footnote-ref-9)
11. Wayne Grudem, Systematic Theology, IVP, p1071 [↑](#footnote-ref-10)
12. Wayne Grudem, Systematic Theology, IVP, p1071 [↑](#footnote-ref-11)
13. Wayne Grudem, Systematic Theology, IVP, p1065 [↑](#footnote-ref-12)
14. Wayne Grudem, Systematic Theology, IVP, p1064 [↑](#footnote-ref-13)