

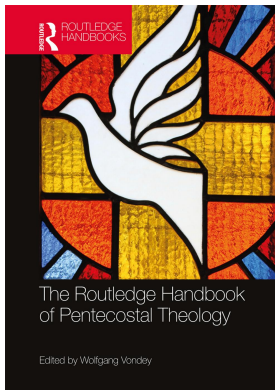
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SPIRITUAL GIFTS

Manifestations of the kingdom of God

Matthias Wenk

A theology of spiritual gifts is generally linked with manifestations of the Holy Spirit listed in several texts of the New Testament (e.g. Romans 12, 1 Corinthians 12–14, Ephesians 4, and 1 Peter 4). Interpretations of these manifestations and texts have led to a diverse array of teachings typically focussing on the nature of spiritual gifts and the continuation of the charismatic ministry of the church contrasting dominant cessationist claims that such gifts were limited to the apostolic community. A Pentecostal perspective on spiritual gifts is also intimately tied to the baptism in the Holy Spirit (see Chapter 23) manifested on the day of Pentecost with the outpouring of the Spirit given as the original gift and accompanying manifestations imparted as the gifts of the Spirit (Acts 2). Despite this significance, Pentecostals have not produced a comprehensive theology of spiritual gifts.

The focus of this chapter is on a critical reading of Pentecostal theology regarding spiritual gifts rather than a discussion of the biblical foundations or the various manifestations of the charismata. The argument guiding this reading is that a Pentecostal theology of spiritual gifts is most fundamentally oriented towards doxology, empowerment, and transformation. I begin with a definition of terms before highlighting the central themes associated with the experience of spiritual gifts in modern-day Pentecostalism. In the second part, I venture towards a theology of spiritual gifts by addressing a number of open questions before accentuating some contributions Pentecostal theology can offer to the understanding and exercise of spiritual gifts.

Definition of terms

Various terms are used in contemporary Pentecostal theology for what is referred to as “spiritual gifts” in this chapter: collective terms, such as charisms, charismata, or pneumatika, point to a wide array of manifestations of grace (Greek, *charis*) and the Spirit (*pneuma*) in the New Testament, prominently the speaking with tongues, prophecy, healing, and miracles. However, early Pentecostals (much like the biblical writings) do not suggest an urgent need for a specific technical term. Instead, the emphasis is clearly placed on individual gifts rather than on collective manifestations. Hence, the technical terms are less applicable to Pentecostal praxis, which continues today: the majority of Pentecostals focus on one particular gift, most prominently glossolalia, sometimes healing or prophecy. Works engaging the collective terms tend to be concerned with comparisons of spiritual gifts in the New Testament church

and today (Turner 1996; Keener 2001) or the cessationist debate (Ruthven 1990, 1993) yet still focus primarily on glossolalia or the related issue of initial evidence (Dunn 1993; Macchia 1993; Turner 2001). More comprehensive discussions also favour the terminology of “spiritual gifts” to engage with the various manifestations (Gee 1947; Horton 1976, 197–283) by speaking of spiritual gifts and ministries. In addition, both in Pentecostal theology and in the wider ecumenical context, the debate about spiritual gifts is often influenced by particular ecclesial and theological concerns (cf. Baumert 2004, 151), which make it difficult to arrive at a precise and shared terminology.

This chapter aims to identify the unifying element in the discussion on the gifts of the Spirit relating to the life and ministry of the church in ways that manifest the reality of the kingdom of God in this world. At the core of Pentecostal talk about spiritual gifts are neither linguistic definitions nor references to fixed lists of individual gifts but the experience of the in-breaking of the kingdom of God (the this-worldly dimension of salvation) by way of observable manifestations of God’s presence attributed to the work of the Holy Spirit.

Spiritual gifts as manifestations of God’s presence

By way of the spiritual gifts, Pentecostals (and others) have generally emphasized the experience of God’s liberating and transforming power in the world. Recent debates surface in a variety of soteriological, liturgical, ecclesiological, and ministerial discussions (Baumert 2000; Powers 2000; Wenk 2000; Thomas 2005). Looking at historical reports from Pentecostals concerning the experience of spiritual gifts is typically taken as support for specific aspects that are made manifest in these experiences. Within the scope of this chapter, I focus primarily on early Pentecostal testimonies regarding spiritual gifts and show consistency of argument with attention to a dominant source of classical Pentecostals, *The Apostolic Faith* papers of the Azusa Street mission and revival, Los Angeles, as well as the lesser known work of Johann Widmer, reflecting the beginning of Pentecostalism in Switzerland. Three major theological themes surface regarding Pentecostal perceptions of how spiritual gifts manifest the in-breaking of the kingdom of God into this world: the glory of God (or the doxological orientation of spiritual gifts), the power of God (or the ministerial orientation towards empowerment), and the justice of God (or the transformational orientation of spiritual gifts).

Doxology: spiritual gifts and the glory of God

Pentecostal worship is sometimes described in ways of people being taken into heavenly realms and encountering the glory of God, typically expressed in exuberant praise. The first issue of *The Apostolic Faith* (September 1906, 1) describes the event: “It was a baptism of love. Such abounding love! Such compassion almost seemed to kill me with its sweetness.” Although it is not clear whether the love referred to was experienced as the love of God towards this particular person, or whether this person was baptized with love for others, the “sweetness” mentioned indicates an experience of God’s glory and splendour. The encounter with the glory of God is typically reflected in reports of speaking and singing in unknown tongues, without instruments but with “bands of angels [that] have been heard by some in the spirit and . . . a heavenly singing that is inspired by the Holy Ghost” (November 1906, 1). Meetings with manifested spiritual gifts are often referred to as “glorious” (October 1906, 3) and reflecting “the glory and power of a true Pentecost” (November 1906, 2). Manifestations of the Spirit in the believer are described as an experience of heaven, “the heavens . . . opened” and a “heaven of glory” (October 1907, 1). In the experience of spiritual gifts, Pentecostals found themselves

as participants in heavenly choirs (Alexander 2016) in the midst of earthly difficulties and hardship. This foretaste of heavenly glory is perhaps the Pentecostal equivalent of what is otherwise called grace, albeit with focus on a tangible encounter with the glory of God as a way to participate in God's kingdom (Land 1993, 122–81). In turn, through spiritual gifts, the worshipping community is always referred back into this world with a renewed vision for mission and ministry. Pentecostals experience the glory of God in their world as transformative and in a tangible way as a manifestation of the presence of the glory of God in the midst of a broken world—which, in turn, further inspires the community's praise and perception of God's glory.

Ministry: spiritual gifts and the power of God

Pentecostals were (and in many parts of the world still are) frequently deprived of economic, political, and educational power. This sense of powerlessness is also experienced as a spiritual powerlessness, either in overcoming one's own sinful nature, or with regard to accomplishing the great commission. In these contexts, spiritual gifts are often referred to as ministries through which God helps people overcome situations of powerlessness by means of the spiritual power inherent in the gifts. Two of the most prominent gifts related to the experience of the power are divine healing and speaking with tongues.

Healing: God's power over sickness

Divine healing is the experience of God's saving power breaking into this world and thereby overcoming the adversities of sickness (see Chapter 24). Accounts in both *The Apostolic Faith* and Widmer's work display a similar pattern: a person was in despair because she or he could not afford medical treatment or medical science could not cure the illness (Widmer 1941–52, III, 152). In response to the situation, people asked for prayer (Widmer I, 67; III, 98). During or after the prayer, people experienced healing typically explained as God breaking into their lives and thereby overcoming the illness or other adversity. Most reports end with a statement of praise and thankfulness. There are also reports of people who are not healed, yet they nevertheless felt encouraged, because they no longer felt left alone in their anguish (Widmer I, 27–29; III, 76–77).

Many of these reports reflect the dominance of power terminology, both in a cosmological and in a more existential sense (Davies 2010, 169–212): people were confronted with a destructive power in their lives over which they had no influence, but God altered the situation through the work of spiritual powers. Hence, they no longer felt powerless and committed to the inability of the doctors or others to help them. The gift of healing is seen in terms of liberation and restoration, including the restoration of the person's dignity.

For Widmer, healing is a gift to people with a low status in society (1941–52, II, 155) in order to overcome the destructive power of evil (I, 31; 62; II, 7, 16; III, 44–51). While praying for people whose existence was threatened by sickness, Widmer laments that the pharmaceutical industry was making profit on the expense of the sick but not actually caring for them (II, 81). In contrast, the church in the fullness of the Spirit functions as “the house of the Lord, a hospital and a psychiatric clinic at the same time; it is a blessing for all people” (Widmer II, 39; my translation). The metaphor of the church as hospital (rather than a doctor's office) and house of the Lord implies that all members are called and enabled to pray for the sick. Healing is not only a divine gift but also a human responsibility and ministry (Widmer, II, 17). In Pentecostalism, healings are part of the empowerment of the church to spread the good news; they are a visible sign that the kingdom of God is coming (see Chapter 25).

Tongues: God's power for ministry

The speaking with tongues is clearly a hallmark of early Pentecostalism and widely related to its success in evangelization and mission: “When early Pentecostals claimed that they were experiencing glossolalia, they believed they had been given the gift of missionary tongues to facilitate the great end-time revival” (Powers 2000, 40). Although Pentecostals soon realized that the languages spoken were not necessarily foreign languages (*xenolalia*), “they still saw the gift of tongues as a sign of God’s empowerment for the task of world evangelism” (41). Formally, however, “Pentecostals have never made a theological connection between the nature of glossolalia as a heavenly language and the mission of the church or explained how a heavenly language empowers a believer for mission” (41). After her analysis of the New Testament passages referring to glossolalia, Powers (53) suggests that “when glossolalia is understood as a spiritual language . . . the mission of the church is seen as the creation of a new community which bears witness to Christ both in proclamation and in its character as the new people of God.” Empirical studies suggest, however, that the contemporary Pentecostal practice of glossolalia has become more private in nature and the focus is less on empowering for missions (Cartledge 2002, 2003, 131–55). Instead, the primary role for learning to speak with tongues today is empowerment for personal Bible study or church leadership (Cartledge 2003, 226).

In response, Pentecostal theology would do well to point out a reading of Luke–Acts that underlines speaking with tongues as a sign of the reconciling power of the new reality in Christ that supports the missionary power of glossolalia (in addition to any private edification) on behalf of God’s kingdom (see Chapter 26). This reading is firmly anchored in a passion for the kingdom of God: the Gospel of Luke begins with the good news about the kingdom, whereas the book of Acts ends with Paul speaking about the kingdom. In other words, the Kingdom of God serves as book ends of the two-volume work of Luke: the kingdom is brought about by the work of the Spirit-filled Messiah (Luke 4:16–30) and continued by the Spirit-filled church (Acts 2:1–47). Contrary to any political empire, this kingdom is a kingdom of peace (Luke 2:14). Consequently, Luke provides his readers in Acts 2 with a vision of the kingdom that is in contrast to the Roman Empire, which was a kingdom of violence and oppression, and frustrates Jewish nationalistic hopes (Acts 1:6–8). Empires always work with a dominant power language in order to disempower those conquered. However, the kingdom of God as initiated by the ministry of the Spirit-filled Messiah and the Spirit-filled church is different: the disciples were sent into this world (Acts 1:8), and at Pentecost, multiple tongues were released (2:3). The plurality of tongues confirms ethnic particularity in the midst of a universal kingdom, affirming the multilingual reality of this world expressed in many languages (2:6). There is no dominating culture or language, and there is no attempt to overpower particularity, plurality, diversity, or any other form of cultural expressions. Hence, tongues are a sign of the Spirit’s empowerment (*missio Spiritu*) for the mission of the kingdom of God and the establishment of God’s justice in the world.

Transformation: spiritual gifts and the justice of God

Pentecostals have linked their experience of spiritual gifts with the justice of God in two ways: the prophetic confrontation of sin and the restoration of justice so that all people may be used by God’s Spirit to speak and minister to others (Wenk 2000, 2002). Thereby, spiritual gifts are formative for a community in which social, ethnic, and gender barriers are overcome.

Prophetic confrontation and the holiness of God

Classical Pentecostals viewed prophecy widely as a form of confrontation and instrument of transformation and evangelization. The prophetic utterance may result from a combination of words, visions, scripture, prayer, physical sensation, and subjective impressions (Cartledge 1995). During the revival in Wales (1904–5) and in the emerging Apostolic Church with its emphasis on the fivefold ministry (see Eph. 4:11–12), it was common that specific sins were publicly exposed by prophetic words, and people were called to repentance (Worsfold 1991, 85–88). Similarly, during the early years of the *BewegungPlus*, the Apostolic Church in Switzerland, issues such as visiting a diviner, stealing wood from the neighbour, using dubious words, spending too much time reading the newspaper, or doing personal hygiene were pointed out publicly (Rossel et al. 2007, 46–47). During the Second World War, Johann Widmer even sent a word of prophecy (a “divine message”) to the Swiss government, calling them to repentance in order to avoid the war coming to Switzerland (Widmer 1941–52, III, 175–78). Prophecy is seen as a gift of transformative power manifesting the holiness of God. Despite its potential for manipulation and abuse, prophetic confrontation is widely perceived as a sanctifying experience of the liberating and transforming power of God. A broader theology of prophetic confrontation may suggest that this gift is sacramental in nature and paracletic in its function (Muindi 2012). As sacramental act, prophecy manifests a participation of the human spirit in the Holy Spirit in which the human consciousness receives and communicates divine revelation in human narrative form for the purposes of salvation.

Spiritual gifts and the new community

The experience of spiritual gifts nurtures the awareness of the prophethood of all believers (Stronstad 2010), so that participating in church no longer is the privilege of the elite but the right of every Christian, young and old, men and women, slave or free (see Acts 2:17). *The Apostolic Faith* reports frequently that the leaders of the movement teach that all the gifts of the Spirit are for the whole church and that only lack of faith will hinder the Spirit from manifesting the gifts through every life. Every person is a bearer of the Spirit and can therefore contribute to the edification of the community and the fulfilment of God’s mission:

Before Pentecost, the woman could only go into the ‘court of the women’ and into the inner court. . . . But when our Lord poured out Pentecost . . . all the women . . . were able to preach the same as the men.

(January 1908, 2)

Spiritual gifts were one way by which the inclusive character of God’s people was made manifest: “God makes no difference in nationality, Ethiopians, Chinese, Indians, Mexicans, and other nationalities worship together” (September 1906, 3). Encountering the God who gives his gifts to all people in order to minister to others, regardless of their gender, race, or social status, is a way of experiencing God’s justice: God does not disrespect anyone and restores the justice that society refuses to give to all people.

The reality of Pentecostal churches and ministries does not always correspond to the ideal of overcoming social, ethnic, and gender barriers. Pentecostal theology would do well to view all of life as gifted (Yong 2010, 86–93) in order to redefine contemporary expectations of health, abilities, and power through the exercise and manifestation of spiritual gifts. Clearly, the biblical image of the diversity of gifts held together by the one Spirit (1 Cor. 12:4;

Rom. 12:4–5) forms a key to the realization of the prophethood of all believers. Pentecostals can experience the justice and holiness of God in regard to spiritual gifts in both ways: holiness restored by being confronted with sin (see Chapter 22) and justice reinstated (see Chapter 40) by being enabled to speak and act in the church as a new community of the Spirit.

Towards a theology of spiritual gifts

The preceding survey suggests that developing a Pentecostal theology of spiritual gifts in the wider ecumenical context is confronted with a number of unanswered questions, especially the fascination with particularly striking gifts, the preoccupation with the realm of the supernatural, and practical questions on how to obtain spiritual gifts.

The fascination with the more striking gifts

In both popular and academic literature, the more striking gifts, such as glossolalia, healing, or prophecy, typically receive more attention than others, while spiritual gifts like serving, teaching, encouraging, contributing to the needs of others, words of wisdom and knowledge, or administration are often neglected (cf. Gee 1947 and Horton 1976, 264–83). This focus is perhaps rooted less in the fascination with particular manifestations of the Spirit than in the demand for theological reflection on what is clearly the most widely represented manifestations in modern-day Pentecostalism. The dominant Pentecostal spiritual practices have confronted Christianity with the need to reflect theologically on spiritual gifts and especially the more “eye- and ear-catching” manifestations, which function for many as criteria for an authentic experience of the divine (Schumacher 2018, 61–62). This theological reflection is necessarily accompanied by a hermeneutical discussion, and since none of these gifts occur in a theological vacuum (Ruthven 2008, 32), experiencing spiritual gifts involves, as in the days of the New Testament, a wider ecclesiological discourse (McDonnell and Montague 1991) and soteriological reflection (Thomas 2005; Holm 2014).

The focus on the more striking gifts is understandable, and regrettable, at the same time, because it does not always contribute to a broader Pentecostal theology of spiritual gifts. The pioneering work of Max Turner (1996, 2013) on spiritual gifts in the writings of Paul is most helpful in developing a more comprehensive theology. After a careful analysis of the respective texts, he concludes that spiritual gifts

are rather broader than often conceived, and, while certainly ‘charismatic,’ are regarded as most appropriately used when in service of what we have defined as spiritual transformation, and the broad vision of corporate and cosmic re-unification summed up in Christ, rather than merely to enhance individual Christian life.

(Turner 2013, 205)

Thereby, Turner shifts the attention from the fascination with the more dominant practices to the more fundamental transformational orientation offered by all gifts in service of the life of the community.

Spiritual gifts—natural or supernatural?

The “use” and “practice” of spiritual gifts raises questions about their human and divine character. Language of the supernatural entered Pentecostal discourse most dominantly after

the Second World War (Gee 1947, 3, 15) and finds its climax in contemporary schools for supernatural ministries (i.e. Bethel School of Supernatural Ministry) as well as in an overwhelming list of popular books on how to live and act “supernaturally.” Even though early language of the supernatural was sometimes used to counter certain theological tendencies of the time (e.g. Bultmann’s demythologization of the New Testament), today’s fascination with the supernatural tends to define the essence of spiritual gifts as above or outside of the realm of nature and over against natural talents or phenomena that can be explained naturally (see Chapter 42). Such a dichotomy does not do justice to the biblical talk of spiritual gifts and fosters a fascination with the more dramatic gifts—or leaves Pentecostals (and others) with the irresolvable task of differentiating between natural and supernatural phenomena.

The dichotomy between natural and supernatural may be overcome with the help of the recent attention of Pentecostal theology to the world of science. James K.A. Smith (2010) argues that the work of the Spirit does not contradict but rather engages deeply with the realm of nature. Similarly, Amos Yong (2011, 72–132) claims that miracles are not an interruption of the laws of nature but rather manifest the in-breaking of the new order of the kingdom of God into this world. Thereby, the ultimate criteria for a certain phenomenon to qualify as “spiritual gift” is not its supernatural origin but whether or not the kingdom of God has been made manifest in this world. This view corresponds with the Pentecostal approach to the transformational orientation of spiritual gifts, which are fully in the service of the kingdom of God and make its values and characteristics, even if only in part and proleptically, a present reality.

Desiring spiritual gifts

There is also an unresolved discussion on how to obtain spiritual gifts. While countless books (and “tests” or “inventories”) promise their readers to discover their spiritual giftedness, Pentecostals continue to emphasize the significance of the sovereignty of God and the nature of grace as “gifts” bestowed by God in addition to a person’s active striving through prayer, faith, and personal surrender to God (Gee 1947, 76–80). Put differently, at the heart of Paul’s exhortation to eagerly desire spiritual gifts (1 Cor. 12:31) stands the appeal to “‘Pursue love’ (1 Cor. 14:1a) . . . that places the operation of spiritual gifts in perspective with spiritual graces such as faith, hope and love . . . [and] precedes and supersedes the seeking of spiritual gifts” (Gause 2009, 167). This approach also reflects Pentecostal practice: in pursuing love, people pray for those who are suffering or asking for wisdom and are in need of help. In this sense, the recipients of spiritual gifts are not the ones who exercise the gift but the people who through the gifts receive guidance in times of confusion or despair, a prophetic word in times of disorientation, or financial support in times of need.

Pentecostal theology would do well to place the focus of desiring spiritual gifts not on the experience of the person through whom a gift is made manifest but on the person that ultimately benefits from the gift. Hence, the soil for spiritual gifts to occur is the love and solidarity with one’s neighbour, and desiring spiritual gifts means sharing in the mission of the Spirit to bring about the this-worldly dimension of salvation in other people’s lives (Wenk 2013, 103–11). Spiritual gifts are demonstrations of the liberating and reconciling reality of God’s kingdom in a suffering world; they are imparted by a loving God (Gause 2009, 181), and they are a tangible manifestation of God’s love and justice in a broken world. Spiritual gifts are transformational expressions of our love for God and other people, since “love is God’s supreme gift, for it transcends all emotion, conceptuality, and action only to inspire all three” (Macchia 2006, 259). Therefore, to eagerly desire spiritual gifts is to pursue love and the well-being of others and to place one’s own body in the service of others.

Empirical observations on the decline of certain gifts (Cartledge 2003, 131–55; Wilkinson 2016, 377–78), including speaking with tongues, point also to a shift in thinking among many Pentecostals towards broader intercultural, ecumenical, and interracial foundations of the more prominent gifts (Dodson 2011), and Pentecostals in various parts of the world perceive different gifts as vital for their particular ministry. Already in *The Apostolic Faith* (January 1907, 4) it was suggested that God “will restore all the gifts” but “manifest each as needed.” What can be empirically observed is therefore of theological significance: since spiritual gifts are an expression of God’s love to manifest the kingdom of God in a specific context, any theology of spiritual gifts must always be contextual. A global and general theology of spiritual gifts can rely on biblical interpretation and theological principles but must consider that the Spirit gives the gifts always in varying expressions and depending on the need and challenges of people. Hence, perhaps of greatest significance for the exercise of spiritual gifts is the gift of spiritual discernment: Pentecostals have emphasized its need for defining the source of certain spiritual manifestations, for encountering other religions (see Chapter 41), unmasking the destructive forms of syncretism, or distinguishing between the move of the Holy Spirit and other spirits (Gee 1947, 54; Yong 2000; Keener 2001, 187–204). If neglected, the move of the Holy Spirit might easily be overlooked, either because the Spirit is not manifested in impressive ways (Mark 6:1–6; 1 Cor. 2:1–16) or because the Spirit moves in unfamiliar ways (Wenk 2002, 135–36). Both in unmasking the spirits of the time and in unveiling the work of God, the gift of discernment is nurtured by the critical memory of the community (Wenk 2017) in the service of the kingdom of God.

Contributions of Pentecostal theology

A Pentecostal theology of spiritual gifts affirms that life is charismatic: it vividly affirms that life is a gift and presumes that all of life is gifted, regardless of gender, education, social background, or any other culturally shaped definition of human “potential.” This egalitarian emphasis is of both anthropological and ecclesiological significance. Anthropologically, it affirms that to be human is to be in community and to be interdependent. Such an anthropology (all life is a gift and is gifted) provides a different narrative for the exercise of spiritual gifts than the one offered by the *homo economicus* as a self-interested, self-sufficient profit-seeking being. Perceiving life as a gift and each person as being gifted fosters an attitude of thankfulness, generosity, and mutual appreciation, both towards God as the giver of the gift and towards each other. This perspective affirms that to be a church is to be a community in which everybody is gifted and thereby contributes to mutual edification of the body of Christ. Such a claim is not neutral towards contemporary definitions of leadership and power structures: relationships in the church are determined by mutual responsibility and love. The charismatic church thereby becomes a way to encounter the in-breaking kingdom of God by experiencing the transforming and loving power of God together.

A Pentecostal theology of spiritual gifts affirms that the charismatic life is empowered (see Chapter 23). Rather than perceiving power in terms of Nietzsche’s will to power as the basic motivation for human behaviour, a Pentecostal theology of spiritual gifts affirms that each person is empowered to face, in community, the challenges of life in all of its aspects (e.g. economic hardship, sickness, fulfilment of the great commission, call to holy living, helping other people). Thus, the goal of life is not the gaining of power (over other people or situations) but rather the receiving of power in order to minister to others and to face the struggles of life together. The gift of discernment and the prophetic voice of and in the church can help the church in every culture to unmask any claims or definitions of power

that are in opposition to the paradoxical power of God made manifest in self-giving and solidarity with a suffering creation (Wenk 2013, 95–110). Power then becomes an expression of love and, at times, may be expressed in the power to cope with helpless situations if only through living in solidarity with those who are groaning. In this way, spiritual gifts are in the service of the church as a new community in demonstration of God's active and transforming power in this world.

Conclusion

A Pentecostal theology of spiritual gifts affirms that the charismatic life is made perfect by love. What makes a certain phenomenon a spiritual gift is not whether or not it is categorized as supernatural or miraculous but that it manifests the interaction between the working of the Spirit, the person exercising the gift, and the person ultimately receiving the gift so that something of the reality of the kingdom of God is made manifest. Phenomena like prophecies, speaking with tongues, or spontaneous healings must also occur outside of the church if spiritual gifts are in essence a way by which the *missio Dei* is accomplished: spiritual gifts manifest God's desire to be reconciled with all people, God's love to bring healing into a broken world, and God's mission to bring justice into a world dominated by sin. Thus, love is indeed foundational for and the climax of any theology of spiritual gifts. Because "God's love has been poured into our hearts through the Holy Spirit" (Rom. 5:5), spiritual gifts are manifestations that allow the world to experience the love of God. Because "love never ends" (1 Cor. 13:8), love is both the foundation for and the fulfilment of spiritual gifts.

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